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in word and deed
and transforming nation*



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C O N T E N T S

From the editor

Rev. Dr. Richard Howell..... 5

Crime and the time

Sanjiv Ailawadi..... 8

Who dun it?

Namrata Achowe..... 12

End crime encourage morality

Kuruvillea Chandy 16

Lotus or garbage . . .

Joyce Davis..... 19

Between restriction . . .

Dr. John Dayal 22

Makers & breakers

Hans Raj Jain..... 26

The king, the suffering servant

Dr. Saphir Athyal 30

Prayer Calendar

..... 34



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From the Editor

The Hidden Rule of God



We may have eloquent testimonies of God's intervention in our life, but there have been occasions where God appears to be hidden. In this article, we will reflect on the visible actions of God with the purpose of understanding the hidden works of God.

A Christian life-style springs from a Christian conviction. This conviction is based on the historical fact that the Word of life appeared in material form (embodied) in Jesus. (1 Jn. 1:1). In our primary testimony, as the community of Christ, we have affirmed that God is known and seen directly in the ongoing life of the community and in the world. (1 Jn.1:1-4).

Therefore, Christian conviction and its proclamation is a positive and uncompromising declaration of the life-giving gospel of Jesus. The decisive revelation of God in the words and works of Jesus is not historical alone, it is challenging on a personal level as well. In Jesus Christ, God's saving life has been disclosed, and made available, to the whole of creation. The immediate purpose

of this redemptive revelation is the restoration of the broken fellowship with God, our Creator and Redeemer, and, indeed, with all of creation. The intention of God's work in our life is joy (1 John 1:1-4). It is a joy which springs from fellowship with God through Jesus Christ as the result of the work of the Holy Spirit in our lives. This joy is the fruit of the spirit, (Gal. 5:22), which describes the fellowship of the community of Christ. (Acts 13:52; Phil. 2:2).

Yet, on many occasions God is hidden – indirect and not visible.

In the process of pondering over daily life and grappling with the unexpected and inexplicable changes of our life, we know that our God is not always visible. However, we are not prepared to conclude that even when God is not visible, God is not present and working. Therefore, it is essential to state, against any disbelief, and affirm that God is present, and attentive to his people, even in ways that may appear to be hidden.

The Hidden Rule of God

We know God transforms life. Jesus saved the dying thief and promised him eternal life. He turned Paul, a persecutor of the people of God, to a missionary of the gospel. God heard the cries of his people and came down to deliver them from oppression, in order to work His righteousness, which is marked by justice, fairness, and reliability.

Yet for the most part, we must get along without such wonders of radical newness, and must live in an ordinary, day-to-day world where the natural process of birth and death, the familial process of love and hate, and the political process of rise and fall and war and peace go on apace.

The remarkable fact about Christian testimony is, that in the face of active, direct, visible God, in the life of the community of Christ, we continue to ponder the character, purpose, and implications of God. The Bible assigns functions to God, concerning matters of governance, order, maintenance, and sustenance. **God is the hidden guarantor of an order that makes life in the world possible.** God's people marvel at, ponder, sing about, and count on that good order without which life would not be possible.

The ethical dimension

The Word of God insists that the hidden rule of God has ensured an uncompromising, ethical dimension

to the life-order over which God graciously governs. There are limits to our freedom, and the shape of acceptable behaviour, beyond which conduct dare not go without bringing hurt to self and to others.

The ordering of reality given by God is tough, uncompromising, and unforgiving, and cannot be violated with exemption from punishment. Therefore, in the face of evil of rape, India rose up with one voice to condemn it and seeks punishment for the perpetrators of such moral evil, which violated the integrity of the body and soul of Damini.

We have a God given conscience that does not approve of it. Since we live in a moral world, the immorality has its inbuilt seeds of destruction and decay everywhere, be it in the area of personal, family, church or life in the society.

It is interesting to note that some **intellectuals of our society, who spoke against the rape of Damini, and sought justice, called it simply, a crime.** They argued, that it was a crime because it violated personal rights. This raises, once again the issue of what it means to be human! Whose definition of what does it mean to be human determines human rights?

The issue of human rights is built into the very nature of the triune God, and because we are created in the image and likeness of God, we also speak and assert our human rights. In creating human beings God created a space for human beings and for all of creation to exist as a distinct space from God, who is blessed forever! This is the generosity of God, that he created a space for us. We live in a personal bubble, our sacred space, given to us by our creator. It is only within the Judeo-Christian framework that issues of morality and rights have space for discussion.

In the atheist framework, the rights are maintained but the triune God who is the source of rights, is not acknowledged. No wonder, some still talk of rights and crime! The use of language of right and wrong is an unspoken acknowledgement that there is a hidden ruler, who has woven into the very fabric of creation for a dimension of morality. It is a pity that we fail to recognise it, much to our own deterrent.

We behave as if we were autonomous and completely unfettered. However, this is not the case. **The norms of God protects life from self-destruction.** Human deeds have inescapable consequences, such acts of both good and ill produce their consequences.

The foolish acts are those that violate God's righteousness, God does not need to intervene directly in order to punish or reward, as in the covenant blessings and curses of Mt. Sinai. Rather, **the deed carries within it the seed of its own consequence, punishment or reward, it is not imposed by God from outside.** For example, a lazy person suffers the consequence of poverty, likewise, carelessness in choosing friends will produce a life of dissolution, on its own. Consequently, responsible acts are those that cohere with God's ordering of creation and will result in good for self and for the community. **God is not at all visible in this process. But, according to the Bible, God is nonetheless indispensable in the process.** This is an enactment of God's sovereign, faithful intentionality.

Moral accountability

Moral accountability belongs to the very character of life in the world offered by the hidden rule of God. Ethics is not an overdue supplement to a pragmatic process; ethics, rather, is a genuine dealing with the character of God, who wills life in terms of responsible relatedness to the whole fabric of creation. God preserves for God's own self the shape of the moral world in which the community of Christ lives, and so should we, as co-workers with God.

Rev. Dr. Richard Howell

CRIME and the Time

A crime is committed when a law is broken in the world; in God's sight crimes are committed when our hearts are unloving towards Him and others.

Sanjiv Ailawadi

God's mission is to restore His Kingdom here on earth. We are to participate, to engage, and to live it out fully from our lives. Every believer, everyone called a Christian is to contribute and play a part in this divine mandate. There is much pain and suffering around us, because there is no love. The world groans under the weight of its own sin: and cries out for redemption. God's answer is to send His Son of whom we are the body. *'All creation groans and waits with eager expectation for the sons of God to be revealed'*, to take action, to demonstrate the law of love.

The Bible brings to this world an alternate consciousness to live by.

We have a mandate as the Christian community to restore people to a consciousness of God, by living by His laws, not just the external laws of the State. We are meant to urgently remind and restore people, *to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us* (Walter Brueggemann; Prophetic Imagination).

When we are unloving, unconcerned, indifferent and uninvolved, we break God's greatest law, the law of love. When a law is broken a crime is committed: to be unloving is to commit a serious crime, deserving

of punishment. Jesus spoke about this in Mt. 25.31-46, in the parable of the sheep and the goats. Those who reached out, were concerned for their fellow human beings *inherited the kingdom*, the others went into *everlasting punishment*. God has high standards, which we often forget.

Sodom and Gomorrah were destroyed for their arrogance, indifference and pride (Ez. 16.48-50). Because they were unloving, they had no morals. Immorality results from not caring, being concerned or taking responsibility. It's roots lie in being self serving. In God's eyes being unloving is to break His moral code. Crime is linked with morality; to be unloving is to be criminal in God's eyes, deserving of eternal consequences.

Crime from the world's viewpoint however, has its roots in the '*harm principle*' (John Stuart Mill) – *that the actions of people should only be limited to prevent harm to others*. The very definition of what causes harm keeps changing: gay behaviour once considered immoral, therefore harmful, is now legal. Definitions of right and wrong change with the times.

We never speak about urgent issues until something horrific happens. Sadly, only shock shakes us out of our complacency. Debates on gender inequality, an age old problem in India, only took place in the wake of the

high profile rape of 16/12. Suddenly there were political rallies, articles in newspapers, chat shows on TV, and countless seminars. All this until the next incident rocks our world.

Debates around this incident may revise the law, and cause much needed relief through fast track courts. It may also cause better policing (for a while). It is doubtful though if rape will be tackled at its very roots. Laws in a nation are externals, and serve to contain an evil, not to eradicate it.

Immorality results from not caring, being concerned or taking responsibility. It's roots lie in being self serving.

Historically, laws were made only after a community came into being. Not because someone somewhere had the foresight to predict the future and visualize which laws would be required. When something unforeseen happens people clamour for new laws, as though these will provide lasting solutions.

It is only in the bible that we find laws given *before* community happens. Only God, who knowing the future, had the vision to be able to see what would be required, and set laws to govern His people.

Recently a study (*Breaking Rules, OUP*) done over ten years considering

16000 crimes, discovered *'why young people refrain from crime is not because they fear the consequences; it's that their morality simply prevents them from even seeing crime as a possible course of action in the first place'*. Proving what we have known for years from the bible that crime and morality are inextricably linked. Something our world now takes a decade in research to discover.

The Mosaic law in the Old Testament sought to bring people into a right relationship with God and with one another. It was compassionate and just. It gave Israel a pattern to live by so that there would be mercy, truth, righteousness and peace (Ps. 85:10). This was no external law: it was to be *in people's hearts* (Is. 51.7). Living by it was to live in a constant consciousness of God, making Him central to what they did, not merely a set of do's and dont's.

Jesus summed up the law and the prophets: *'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'* And the second is like it: *'You shall love your neighbour as yourself.'* (Mt. 22.37-39). Love reaches out when another is hurt, seeks to reconcile differences. Love keeps no record of wrong but forgives, love that is gentle, patient and kind. Such love, sacrificial and selfless, *never fails* (1 Cor. 13).

The law of Jesus is love in action. Following this law will deal with all

crime at its very roots. It will cause us to create just, loving systems that share wealth, gave away resources, remove poverty. It will put an end to war.

It is this law that determines our morality: to be moral is to love and worship God, and to love our neighbour. Morality is not limited to our actions: it starts with our hearts, our thoughts and our attitudes. It is possible to *'do what is right and be condemned as immoral by God as*

Morality is not limited to our actions: it starts with our hearts, our thoughts and our attitudes.

were the Pharisees'. Crime from God's perspective is anything immoral. Any thought, attitude or act that is unloving with God and with man. Including indifference, not sharing ourselves with those in need, unresponsive to pain in those around us.

Note the sharp contrast. While morality for the world is merely to do with acts; the bible defines morality in terms of the state of our hearts. The world perceives morality from a negative: not to cause harm; for God it is a positive: a state of mind and action to love and to reach out. The understanding of morality always changes in the world; God's love, which defines our morality, is unchanging. The world makes distinctions between private

and public morality; with God there are none.

A crime is committed when a law is broken in the world; in God's sight crimes are committed when our hearts are unloving towards Him and others. Crimes are punished in the world; God sent His Son to take the punishment for our sins. The world screams for a criminal to be punished; God asks those who are without sin to cast the first stone. Crime must be proved to have been committed; those walking in God are meant to be convicted in their hearts.

The world judges its own; Paul says we are incapable to judge, only God is, *who will both bring to light the hidden things of darkness and reveal the counsels of the hearts* (1 Cor 4.5). In the world only some will be judged; with God, all will be judged. Morality in the world is self-seeking; the morality of God loves to serve. Bring people with different moral systems together and there will be murder and mayhem but Christ *is our peace, having removed the dividing barrier of hostility for He has made the two one* (Eph 2.14).

When we choose the lesser standards of a broken world, when we reject the magnificence of an awesome God, when we choose to be governed by earthly laws instead of God's, we are like Adam and Eve who chose death instead of life, who were cast off from

a beautiful garden to die in despair and suffering. We become blind, unable to discern right and wrong, or even feel the pain of others around us.

Our own fallen morality then creates the environment where crime flourishes, instead of creating an alternate culture that loves and blesses the world. We tolerate all kinds of evil. In fact, we join the rest of humanity in their lawless state, when we do not live from the law of love.

Has the salt lost its flavour, have our lights been put under a bushel? Have we made following Christ another religion? Has attendance in Sunday meetings, participation in church programs, the giving of tithes and offerings taken the place of God's mission in our lives? Have we like those '*in the days of Noah*' been '*eating, drinking, marrying and giving in marriage*' with no thought of the evil around us? Can God approve of who we are? We need to answer this question.

It would be criminal not to.

Sanjiv Ailawadi leads the New Generation Church in New Delhi, a church involved with sex workers and rescuing trafficked minors. (sanjivailawadi@gmail.com)



WHO DID IT?



I was surprised to find out that the whole world uses the same excuse, beginning from the Roman governor, Pontius Pilate to the average man on the street.

Namrata Achowe

As children, my brother and I enjoyed getting trouble together. What began as sneaking into the barn, letting the ducks out and making secret mini-bonfires soon transformed into breaking our mother's crystal, finishing our father's bourbon, and making too many long distant calls.

Nothing went unnoticed, of course. We were caught each time. And, I think I don't need to reiterate the fact that when the Family Commission chaired by Father is set up, the action taken is swift and possibly, painful.

However, like Newton said, to every action there is an equal and opposite reaction. My brother and I devised a novel way to counter the impending doom. When Father asked us who was responsible for the deed, we blamed each other, and with, might I add commendable sincerity.

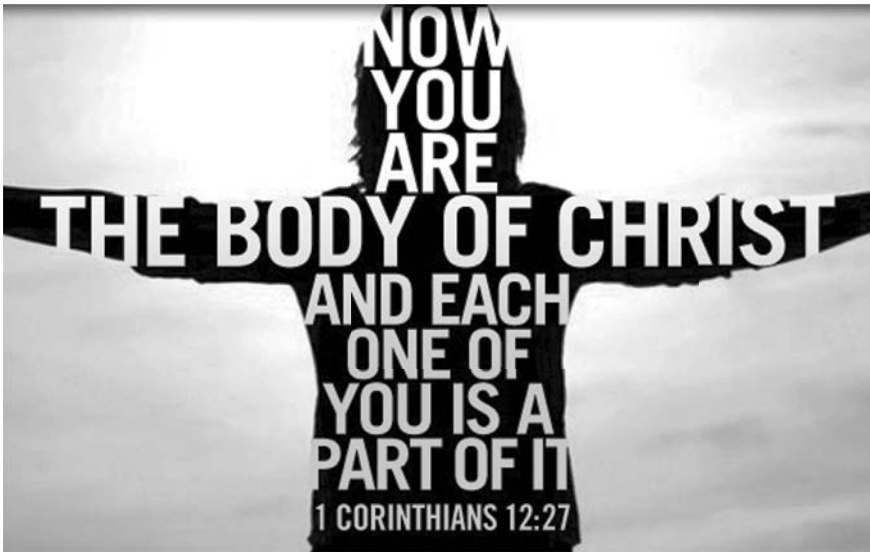
I would say, 'I didn't do anything. He must have.' He would repeat the same words, till the resultant conversation was nothing but a lengthy and futile attempt at fixing blame. We had practiced this routine to such

perfection that we didn't even require any last minute consultation.

In fact we had been using this method quite successfully until now, but a copy of this magazine will be mailed to my father, so we have decided to rethink our strategy.

Jokes aside, you will have to admit that it was a pretty good way of getting out of scrapes. For a while, I believed that we had invented it, but as I went

we recoil at the thought of him or her being introduced to our family. We begin to devise ways of avoiding the person politely. We meet a child who has failed his examination, and there are rumours about him or her taking drugs; we think of possible ways to warn our own children. We see a loose woman move into our neighbourhood; we hurry to meet the secretary of the building to evict her as soon as possible.



You and I are the temple of the Living God,

through the annals of humanity, I was surprised to find out that the whole world uses the same excuse, beginning from the Roman governor, Pontius Pilate to the average man on the street.

I didn't do anything. He must have

For instance, we meet an alcoholic;

I didn't do anything. He must have

We want to believe that life is like a movie, wherein a villain is the sole possessor and director of all things evil, and will be eliminated in a span of two or three hours by the hero who is the exclusive distributor of good.

These are the rose-tinted glasses that we love to wear when we go to our churches and prayer meetings and annual general meetings. We know better, which is why we don't mix with them, the evil ones. We are clean and we must stay that way. But the dirt around us troubles us deeply, so we make elaborate speeches, often forgetting that we cannot clean the dirt if we are not willing to get some on ourselves.

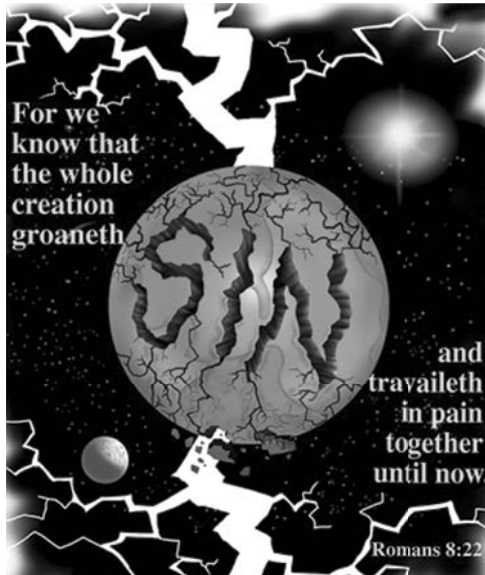
Sin. Sin. Sin. We have heard men and women use this word till the world has turned a deaf ears, and the church pews are filled by obligation, not conviction.

I would like to put forward a few points that, in my opinion, are grievously wrong in our current pattern of thought and teaching.

Interestingly, no one defines sin. Everyone seems to be obsessed with its manifestations. For instance, pornography is a manifestation of sin, but what is sinful is the determined refusal to respect the body as a temple of God.

It will be worthwhile, therefore, to begin with teaching people to respect our bodies, instead of making vehement appeals against pornography.

Let us not forget that the rapist, the adulterer, the thief, the pedophile, the murderer belongs to our society, our country, our kind. They have not come from outer space. They are a part of us.



Creation groaneth . . . in pain. Rom. 8:22

Killing the terrorist, burning the traitor, stoning the adulterer, castrating the rapist is not the solution. It never was, it never will be.

It is not enough to nod our righteous heads and scream in the midst of fellow self-righteous, smug church goers about what is evil and what is not. Everyone knows that already.

If you have the time and the inclination, ask a member of the clergy about his or her stand on abortion, and you will find yourself discussing the merits of the Puritanical approach, the moral degradation of urban youth, and the enlightened opinion of King Edward VI's dead wife. Not one word will be spoken about the sixteen year old pregnant girl who is about to face the worst nightmare of her life.

I didn't do anything. She must have

The answer they say is through prayer and fasting. But then, in sharp defiance of God's word, prayers and fasts are broadcast and highlighted and publicised, and attended by a few unemployed men and women trying to lose weight. We pray and sing till dawn. Then, we sit there and discuss who wore what and who is dating who.

Leaders speak of marriage and God's desire for godly children. But not one of them speak of safe sex. Why? Because our children wouldn't even go there. We pretend that we have kept them safe from the clutches of the evil world outside.

Sadly, we have neither protected our own nor have we been able to reach the ones who are outside. On the contrary, we have, quite successfully, alienated the sinner.

We didn't do anything. They must have

This is not about 'we' versus 'them'. Let us get out of our Christian bubble and see the world as it is. Everyone is evil. I am evil, so are you. No one is above it, no one.

Let us not be like Pilate, whose greatest failure, perhaps, was to imagine that he was not a part of killing Jesus just because he had not wanted it to happen.

Think about it. I am sure you will understand.

Thank you for reading.

*Namrata Achowe
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National Board of
accreditation Govt. of
India*



Let a particular judgment come upon any man,
presently his conscience recalls back
what sins long past have been committed by him,
so that this waking of conscience shows that we
are all sinful creatures.

—Richard Sibbes



Crime encourage morality

Don't let evil get the best of you,
but conquer evil by doing good"

Kuruvilla Chandy

Crimes are not crimes unless they are in the books. There are two books where evil deeds have to be listed before they can be branded crimes. **First**, there is the book of statutory laws that declares that some acts are crimes. The trouble is that human society doesn't stick to a standard of ethics. Humans keep changing their ideas about what constitutes morality and immorality. For instance, till just a few years ago, all homosexual acts were considered culpable and severely punishable. Today, the law stands amended so that consensual homosexual activity is no longer considered a crime. It is described as an "alternative lifestyle".

The **second** book is a register of criminals and their crimes. Their criminal activity needs to be tracked. Communities of people need to be warned about the presence of those who have a predilection toward doing wrong. However, deplorably, the police in India do not like to record serious crimes. They don't mind registering petty crimes. But the really bad ones go unreported because our police wish to claim that in their police station area crime is well under control. Another problem with such a register of crimes is that the police want to be able to claim that the crimes registered by them have been dealt with satisfactorily and that cases have been brought to closure.

Obviously, it can't be left to human whims and fancies to determine innocence or criminality. Justice will not be done if it all depended on human forums. Who decides that some act is a crime or not a crime? That's the question.

The Word of God says that even people who don't have the benefit of having God's statutory law show that the requirements of God's laws are written on their hearts: people "who do not have God's written law, instinctively follow what the law says: they show that in their hearts they know right from wrong. They demonstrate that God's law is written within them, for their own consciences either accuse them or tell them they are doing what is right" (Rom. 2:14-15, NLT). They have a God-given sense of morality. That is why the wrongdoer knows that he/she has done evil. That has been so very obvious in the spate of crimes against women and girls. Men and boys who have raped have tried to cover up their crimes by their attempts to silence the victims by threats or murder or neutralisation of cases by all sorts of subterfuges.

Whenever humans think of immorality there is a tendency to think only of specific acts, such as robbery, murder, adultery, etc. But whether it is morality or immorality that we are considering, we need to recognize that these are not merely external acts. They are conditions of the conscience or the

soul. Jesus was the one who insisted that the heart-attitude counted in matters of morality. He distinguished between the letter and the spirit of the law. The letter of the law says that the act of murder is wrong, but Jesus says that murderous intention is wrong.

The letter of the law says that adultery is wrong, but Jesus says that the adulterous intention is wrong. He said that, on the one hand, His disciples should manifest a higher sense of

The Word of God says that even people who don't have the benefit of having God's statutory law show that the requirements of God's laws are written on their hearts.

morality than Pharisees, and on the other hand, they should do more than the people of the world. They should not think that they were called only to love neighbours. They were called also to love enemies and bless those who curse them (Matt. 5: 20-30).

While there can be no punishment of a sin of the heart, these thoughts and commandments of Jesus would indicate that the intent of the law is not to be derailed by the mere observance of the letter of the law. For instance, the judiciary and the government of our land has been failing in bringing to book those who commit crimes by

letting them escape punishment by a hidebound adherence to the letter of the law. That is why young men have raped women and girls and then taken cover under the Juvenile Justice Act. Not only so, their “success” has encouraged others to follow suit.

Retributive justice can serve as a deterrent to crime. When criminals think that they will somehow be able to escape punishment, they are without fear. It is true that if the fear of punishment is the only deterrent, then it cannot guarantee the moral motivation of people when no one is watching them or when they think that they could get away with a moral lapse or a serious crime. Still, we need to have a system of consequences and punishments in place if we are to halt a total moral breakdown.

But the Gospel is a message of forgiveness. Do we punish or do we forgive?

The individual must not seek revenge personally. That is the teaching of our Lord Jesus. He said that we are not to resist evil, but to turn the other cheek, go the second mile and give more than what is demanded of us (Matt. 5: 38-39, 43-48). Echoing the Lord, the Apostle Paul said that we are to not seek revenge, but do good, leaving justice to God: “Dear friends, never avenge yourselves. Leave that to God. For it is written, ‘I will take vengeance; I will repay those who deserve it,’

says the Lord. Instead, do what the Scriptures say: ‘If your enemies are hungry, feed them. If they are thirsty, give them something to drink, and they will be ashamed of what they have done to you.’ Don’t let evil get the best of you, but conquer evil by doing good” (Rom. 12: 19-21).

Right after counselling forgiveness and kindness, the Apostle said that Christians are to recognize that the state has been ordained by God to do justice in order to prevent the

Gospel is a message of forgiveness. Do we punish or do we forgive?

breakdown of law and order (Rom.13: 2-4). Those who rule nations and states bear “the sword” on behalf of God. They must wield the sword purposefully. They must use it against wrongdoing.

Governments must maintain law and order. They must safeguard the standard of the law without diluting the law or allowing the guilty to manipulate it. End crime, and encourage morality.



*Rev. Kuruvilla Chandy,
Pastor, Grace Bible
Church,
Lucknow*



Lotus or Garbage

What will it be?

As individuals, we have the choice to emulate either the majestic beauty of the lotus, or to fall prey to the dirt and the hopelessness around us.

Joyce Davis

Manish sat huddled in the darkness outside his door. He tried to cover his ears but he could still hear the shouting and the screaming. Both his father and mother would not stop yelling at each other. Tears rolled down Manish's face. He couldn't help crying even though he kept reminding himself that he was a 'big' boy, ten years old, studying in class five. His thoughts couldn't console him. Something within him was crumbling. 'Why did they always fight?'

Suddenly, he heard some crashing, and his father called out, "Come here, Manish. Bring me the match box. I want to burn your mother."

Manish couldn't understand what he was hearing. Did his father actually say, "Bring the match box?" He dared not disobey, so he crept inside the room. One look at his parents, and he could tell that something was very wrong. "Why is mother wet? Is that kerosene?" before he found his answer, his father had found a

match box and set his mother on fire. His mother was in flames. She was screaming. Manish's heart stood still and he fainted.

When Manish came to his senses, there were a number of people in the room, and an awful smell all around.

The police had arrived; there was more shouting and screaming. His father had been taken away by the police.

perhaps, come as a relief. He missed her desperately. His father was in jail, and he missed him too. He hadn't always been a bad father. Why did he have nightmares about him then? Sometimes, he even wet his bed!

All of this had happened right before he joined the new school. His grandmother hoped that he would be in good hands now.

Manish settled in, but could not make



School Children: Manish was one like them.

He looked around for his mother, and his neighbours told him that she was in the hospital. He was told that his grandmother would stay with him. Manish was losing heart. He had not lived in his grandmother's house ever. He wanted to be in his own house, but the people would not let him stay there without his parents.

Manish's mother died. Her pain had been unbearable, and death had,

friends. He had a violent temper and used to fight with his classmates and the older boys. One day, when the school bell had just rung, a group of girls rushed out of the classroom. A few boys came out, but the majority of them crowded in the corner of the room. One was sent to the door of their room to be on the 'lookout'. "Warn us if any teacher walks this side."

The bell rang again and the break was over. The teacher came in and the girls

hurried to their seats. But, the boys were still restless. The teacher saw the boys passing something around and asked for it. The teacher looked at the cards. It looked innocent – there were only numbers. He turned it around and the boys’ secret was out. The teacher could not take a second look at the pictures. It was of pornographic nature.

Questions were asked. No shame or accusations! Just straightforward questions were asked. “Who showed you these cards? Is this the first time?” Every one pointed to Manish. For some, it had been their first time. Others had seen similar pictures before, but Manish was the one who had brought it to school.

What was Manish’s perspective? Did he understand that his brain was on the verge of being addicted to pornography? Did his tender heart know that pornography had the potency of a drug and could be just as dangerously addictive. His mind, his

moral side, was being compromised. To think that he could have been as beautiful as the lotus, but he had succumbed to the filth around him.

What would be Jesus’ perspective on Manish’s life? He would have wept over him. He would bring healing, restoration and forgiveness in Manish’s life.

Join me in praying for Manish and other children like him, their parents, caregivers and teachers. As individuals, we have the choice to emulate either the majestic beauty of the lotus, or to fall prey to the dirt and the hopelessness around us. It is not just the children, but the parents and teachers who also need to take a look at their lives and analyse themselves.

Please forward your response to this article to the writer. The email: ashaflac@rediffmail.com



Whatsoever we have over-loved, idolized, and leaned upon, God has from time to time broken it, and made us to see the vanity of it; so that we find the readiest course to be rid our comforts is to set our hearts inordinately or immoderately upon them.

—John Flavel

Between RESTRICTION & CORRUPTION No funding for justice issues

Dr. John Dayal

The government of India indulges in a diabolic double conspiracy against those working for a just society. The first is the oppressive regime on foreign funding of civil society; the second is the corrupt administration of that portion of the national exchequer meant to finance the social and development sectors. The result is that there is almost no funding available for encouraging and consolidating social action – including struggles against nuclear proliferation, large scale human displacement and integral forced migrations, disempowerment of Tribals, and the continuing fight for freedom of faith.

Everyone by now knows about the Foreign Contribution Regulation Act,

even better known by its demonic acronym FCRA. Conceived at the height of the Emergency of 1975-77, when prime minister Indira Gandhi suspended the Constitution and reduced the democracy in India into a subservient mix of a dictatorship and oligarchy, FCRA has by now become a major instrument to tame civil society in general and Christian NGOs and churches in particular. Control and punishment as its basic instruments of implementation with the government as the sole arbiter of what will pass muster and which will be damned, and banned.

Just to recap, according to the rules which have been revised a few times in the three decades of its existence on the

statute books, money can be received from approved foreign donors – there is a negative list – by those domestic social entities which have passed a scrutiny by India’s all-permeating Home Ministry intelligence agencies, and have been given a FCRA number

their licences withdrawn without any reason being assigned. The Voluntary Association Network of India, which is active on behalf of the country sector, has challenged this exercise of power by the government. The battle continues.



Funding and the Home Ministry

or licence. Even then, a donation – shrinking after the great economic meltdown – can be received only in a special bank account and used strictly for the purpose mentioned in the initial applications.

Any infringement of the rules entails immediate cancellation of the licence and severe penalties. The NGO can be starved to death if it errs, and the organizers punished. In recent years, a large number of NGOs have seen

But most NGOs, especially those run by the Church, are timid, and some of the largest ones will have nothing to do with social and justice issues, confining their funding of merely “construction” or “training” projects with no implications of confrontation with the power structure or the bureaucracy. Challenging the illegal actions of the police and military is, of course, entirely taboo. As if that were not enough, government also stigmatizes Christian NGOs, parading

their finances in the media to insinuate that foreign money is pouring into these groups. There is the insinuation, sometimes openly articulated, that this funding is for conversions to Christianity or tow other activities which, in a sinister argument, verge on the anti national. The Hindu groups are not named, though they are listed in the full records on the Home Ministry's website. A perusal of this list shows that some of the top Hindu god men and women receive western funding, as much from non-resident Indians, NRIs, as from many large funding agencies in Europe and the USA.

It goes without saying that the publishing of this annual list is almost immediately followed by a cacophony in the pro-Hindutva media and from political parties accusing the Church and its agencies of carrying out secret religious conversion activities in states such as Orissa, and anti State work in the eight north eastern provinces. There have been cases of Church groups being coerced by right wing and terrorist groups to give out large amounts of protection money once local newspapers published news of their foreign funding.

It is not, however, commonly known that a pretty impressive amount from the national exchequer – taxpayers' money, in other words – earmarked for civil society never does really reach the recipients.

A recent report by the Asian Centre for Human Rights in New Delhi, in a pioneering study published recently has found that some Rs. 9,500 million a year in public funds is squandered. Responses from the government, forced by Right to Information applications to part with the data, show the union government Ministries and the State Governments provided at least Rs. 9,50,62,26,812 every year to the voluntary sector. Even this figure is only indicative, because many states are yet to part with information – among them India's largest states of Madhya Pradesh, Uttar Pradesh, Orissa, Jammu and Kashmir, and smaller ones such as Arunachal Pradesh, Mizoram, Dadra and Nagar Haveli, Daman and Diu and Lakshadweep.

Little information was made available with respect to many flagship programmes including the Mahatma Gandhi National Rural Employment Guarantee Act. Mr. Suhas Chakma, the director of AHRC who carried out the three year long research, confirms something church groups have known a long time, that the selection procedure for the NGOs lacks transparency. All the Ministries claim that applications are selected on the basis of merit. Buthow that merit is determined is unclear. In reality, merit matters little. Chakma says the mandatory requirement of recommendations from the State Governments facilitates corruption. In overwhelming majority

of the cases only those voluntary organizations, which are close to the government officials or political leaders, are selected. “The selection of grantees is often determined not on ability or technical expertise but rather on the applicant’s ability to pay a bribe amounting to 15% to 30% of the grant.”

The office of the Comptroller and Auditor General of India also concludes that fraud is not ruled out. AHRC says India must realize that funding to voluntary sector is not something that can any longer be done as part time job of the government officials, many of whom are the ultimate and illegal beneficiaries of the funds granted to the voluntary sector. It has suggested the creation of a “National Grants-in-Aid Commission” through which all grants to the voluntary sector by all the Ministries shall be routed.

Common sense would dictate that in the current national popular outrage against corruption, the government would take urgent steps to make it easy for honest NGOs get easy finance for their voluntary work in the development and social justice sectors. But so far there is little indication that the government is at all serious. As a result, the voluntary sector remains pinched between the vagaries of the FCRA regime and the squandering of public funds in the corrupt system now prevailing.

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Makers or Breakers?

Parents, train your child in the way it should go . . .

Today, our entire nation is demanding that people change, especially men. What they do not tell us is how or who will change them or bring about their change.

Han Raj Jain

“Put it back on the pantry trolley!” hissed the mother firmly.

Her eight year old had quick hands. He had nicked a casserole packet of breakfast when the steward turned to serve other passengers. Obviously, it had not occurred to the eight year old that the better alternative was to ask. For some reason, he acted as if it was okay to take it by stealth. How and where did the lad begin this practice, I wondered. Did he do the same at home, at school and at play too?

My aisle seat had positioned me perfectly; and I continued to watch transfixed. Then there was a loud hiss . . . it was the father intervening in the tussle between his wife and their son.

“Shush! Be quiet. Leave him alone!” he hissed, as he grabbed the casserole packet from his wife’s hand and returned it to his son. Then, turning to his son, he smiled and said, *“That was quick. The guy hasn’t noticed even now. Very clever!”* Returning his gaze to his wife and with his head and eyebrows pointing at the steward said, *“See how clever the boy is, the steward doesn’t know.”* I turned to look at the boy. He was beaming. His broad smile celebrated as if he had just won gold at the Olympics. Obviously, the boy was pleased with his father’s approval. The mother, on the other hand, had fallen silent and turned her face away in anger and disgust.

My heart failed within me!

“Be street-smart and worldly wise!”

Lesson #1: Never get involved in other’s business:

My head and my heart were in turmoil. A part of me wanted to go and speak to the father, the other part of me said, “*It’s none of your business. Stay put!*” Of course, I yielded to the ‘saner’ voice and stayed put. (Or was it a coward’s way out?)

Was this an attitude and response born of wisdom from above, or was it just

ask whether the fear of being raped, molested or murdered in women is paranoia too.

Lesson #2: Never underestimate the power of evil. To do so would be to your own peril.

Pragmatically speaking, are we witnessing symptoms of decay within our homes and communities? How else can one explain the growth of an insecure society and the steady loss of a robust, thriving community and society? Is this a result of clash of cultures – influenced as we are by



worldly wisdom that advised -“don’t get involved”?

Several issues badgered me during my journey. Was I making mountains of a mole-hill? Couldn’t this just be a single event? Would it sane to think that events like these could develop consequences so serious that an entire nation should live in fear of evil? Surely, this was nothing short of paranoia, wasn’t it? This led me to

cyclical philosophy, and ‘invaded’, perhaps, by the linear culture of the European and Western nations?

The growing darkness of evil, a number of biased perspectives, and violence threatens to engulf us today. In the cacophony of confusion, what is the message that we fail to hear?

It would be hard, albeit honest, to admit that the communities and homes

that were strong, community-driven, mindful of one another, secure and trusting at one point of time have vanished within our towns and urban environment. We have allowed mutual responsibility, relationship, control, and influence to wane. Instead, **we have encouraged individualism, rationalism, subjective thinking, secularism to take charge.** These have begun to replace orthodox, time-tested values and morality with humanistic values, ethics, and laws.

States have hoped to play the role of the parent, forgetting their original purpose – to administer and govern the system instead of homes. They want us to believe that education, learnedness, progression, industrialisation, information, technology, media, scientific progress have made them better, more civilized. The idea of corporate responsibility, absolutes, right and wrong, truth, honour, loyalty etc., are out of sync with the modern world of the 21st century. Orthodoxy is a relic. Get used to it.

Parents with questionable values and moral standards are being allowed to prepare and release delinquent young people (armed with smart phones, and mini-pads) into the world. These young people, the new generation, have begun to make their presence felt. Chain-snatching while riding fancy bikes, robbing citizens at gun-point, breaking traffic rules, brawling,

drinking till the wee hours of the night are the hobbies of the modern youth.

Money and power are their top priorities, and this is a lesson they have learnt at home. Their parents have demonstrated through their own lives that possession of money and power results in a licence to indulge in anything and get away with everything. And, that the chief goal in one's life should be to acquire money and power, no matter what the cost may be.

HOPE & HEALING: A Proposal!

Let's return to the Bible , our point of reference. I believe that within its pages are men and women, who in the face of a far worse scenario than ours today, lived and worked. Their lives ended with the installation of hope, justice, security, prosperity, and mercy. All this was accomplished within and in the face of the enemy.

Ingrained values: Thanks Mum and Dad!

Joseph, the 11th son of Jacob had been sold as a slave to Potiphar in Egypt. His elder brothers, who were ten in number, were jealous because he was his father's favourite son. Their jealousy got the better of them, and they planned his murder. However, Rueben intervened and helped him escape. Joseph was then sold as a slave to Potiphar, Egyptian Pharaoh's Captain of Guards. Joseph grew into manhood and responsibility, in his

master's home. All was fine until the sex-starved Boss's wife (no less!) cornered him to have sex with her. He refused.

Why?

Listen to his reason, *"It would be an unholy act against God (who is holy and demands holiness in the very core of our being), and how can I betray the trust and confidence of my master, your husband"*.

Our behaviour reflects the God we worship, His character, and His influence on us - even when we are alone and no one is watching us.

Where did Joseph learn the art of fearing God? Jacob, his father, and Rachel, his mother, I believe, taught and demonstrated it as he grew up. Fear and worship of God with all his heart, strength and mind was more than just a religious practice for Joseph. It was what he constructed his daily living on!

Conclusion:

Today, our entire nation is demanding that people change, especially men. What they do not tell us is how or who will change them or bring about their change. Perhaps, they do know how or whom to recommend. May I suggest and invite, like "me and my family", to make the choice to fear and follow the God of Joseph revealed today to us in the person of Jesus Christ. I guarantee that our transformation will not just be radical, but total – holy, god-fearing people and community, who like Him, be a holy people! (Leviticus 11:45; Jeremiah 31:33,34; 1Peter 2:9).

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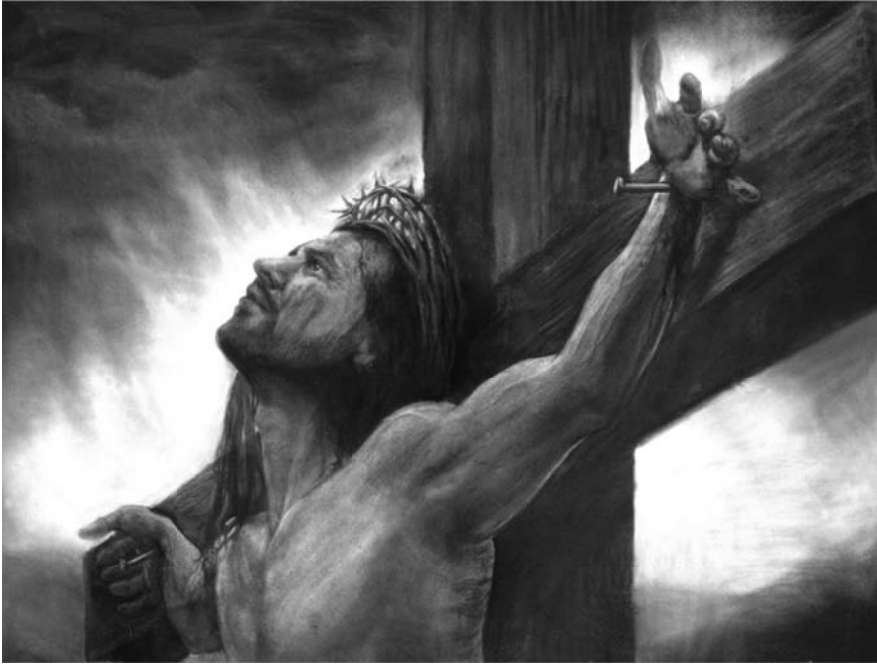
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The King, The Suffering Servant “Your King is coming”

Reflection on St. John’s passion narrative

Dr. Saphir Athyal

John 12:12-15

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, ‘Hosanna!

Blessed is the one who comes in the name of the Lord—the King of Israel!’ Jesus found a young donkey and sat on it; as it is written: ‘Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey’s colt!’

John 18:33-37

Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me

from being handed over to the Jews. But as it is, my kingdom is not from here.’ Pilate asked him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’

Events of the Passion Week or the Holy Week and the teachings of Jesus during that week are central to Christian faith. They are also the foundations on which just about all our beliefs are based. Major events of the week are not just historical happenings that we remember and celebrate, but they are what made us who we are. In that sense they are events in which we participate and experience within us.

Palm Sunday declares that Jesus Christ is the King demanding our total submission to him as his subjects. - Maundy Thursday challenges us to be a community of Christ loving and giving humble service to one another and be partakers of him and others at his table. **Good Friday will mean nothing to us unless we are crucified with him**, as St. Paul says of himself. The very cornerstone of our faith is that on Easter Sunday the Lord was raised and is alive with us today.

Equally foundational to our faith are the profound teachings of the Lord during the last week of his public ministry such as ‘walking in the light’, ‘loving and serving one another’, ‘abiding in

him as the branches on the vine’, ‘the Holy Spirit and his work’, ‘prayer’, ‘facing hardships and oppositions with a sense of victory’, ‘our participation in Christ’s mission in the world’, and others. It is because of the immense significance of the last one week of the public ministry of Jesus that St. John devotes near to half of his Gospel, that is, John chapters 12-20 to describe that one week, and only a little over half of the book for Christ’s life and ministry of over 30 years.

This week as we meet together every day we will study these sublime chapters. We will closely look at only 8 dominant themes of the week. It will abundantly benefit you if you spare sometime to read John 12-20, about 13 pages in an average Bible, taking only less than an hour to read it slowly and carefully. If possible read through the chapters a few times as I did recently for my own enrichment and blessing.

On the Palm Sunday, Jesus marched into the city of Jerusalem as a person for his coronation. We often refer to this event as his triumphant entry into Jerusalem. Jesus knew exactly what was going to happen that week. He knew well that his coronation would be with a crown of thorns on a cruel cross. The Gospel record says that he set his face toward Jerusalem to give his life as a ransom for many. “Knowing that his hour has come” is a phrase repeated in the gospel. He predicted some details of his death and resurrection to his disciples.

Jesus courageously entered the city. From Mt. Olives he looked at the city and wept because of the unbelief of the Jewish leadership and their rejection of God who was revealing himself to them in Christ. The crowd enthusiastically welcomed him. This crowd was made up of those from Bethany and the countryside who witnessed Jesus raising Lazarus and those who heard about it (12:17) along with many others who were there to participate in the Passover feast.

They all welcomed him with palm branches. Palm was the symbol of Jewish State that was displayed on their coins. Thus for the crowd Jesus had a kingly status that they recognized with a strong nationalistic fervor.

They referred to him as ‘the King of Israel’ and shouted, “Your king is coming” (12:13-15). They cried ‘Hosanna’ which means “Save!-we cry out”. During the Passover Feast the people who gathered together daily sang Psalms 113-118. What the crowd shouted resounded Ps. 118:25-26, “O Lord save us. O, Lord, grant us success. Blessed is he who comes in the name of the Lord.” The Messianic import of those words is obvious. We should remember that those who shouted four days later before Pilate, “Away with him, crucify him” was a different crowd. They were the cronies of the Jewish leadership.

But Jesus was mounted on a donkey while conquering kings used to ride

on war horses. A Maccabean Jewish nationalist freedom fighter, some hundred and fifty years before Jesus came into the city in the same way after winning victory over the Syrian army of Antiochus Epiphanes. Kings mounting on a horse represented war context and riding on a donkey announced peace. Ass was considered as a noble beast.

Jesus chose the right time to publicly claim his kingship and openly begin to pave the way to establish God’s kingdom. This was the time of the Passover Feast, the most popular one of all the festivals of the Jews. Flavius Josephus, a first century Jewish historian, estimated that during the Passover, over two million people from all over the Roman Empire congregated in Jerusalem every year.

We see in the Old Testament that Israel considered Yahweh as their King. When they forced Samuel to give them a king, God said, “They have rejected me as their King”. It is noteworthy that this is what the Jewish leadership did before Pilate when they said, “We have no king but Caesar”- the mother of all heresies! The Kingdom of God is the realm of his rule, and in the Old Testament it was primarily Israel as a nation and their land.

But with their strong monotheistic belief, there was only one God over all things, and the whole earth, all its people and the universe were the sphere of his rule. Declarations

like, “The Lord is the true God; he is the living God, the eternal King” (Jer.10:10), “The Lord is the great God, the great King above all gods” and “His kingdom rules over all”, abound in the Old Testament.

Among all the kings of Israel the ideal king was David. So they developed a steadfast hope that God would raise from among his descendents an ideal king, the Messiah. During the period between the Old Testament and the New Testament, especially under the Syrian oppressions, they looked for a decisive apocalyptic intervention of God into history to redeem them.

In the New Testament “the Kingdom of God” is a dominant theme, and the central theme of all the parables and teachings of Jesus. The Gospels open with the declaration that the long expected new phase of God’s rule is inaugurated by the ministry of Jesus Christ. That is why the forerunner of Jesus, John the Baptizer (why do we call him “the Baptist”, I wonder) declared, “Repent, the Kingdom of God is at hand”. The starting message of Jesus also went along the same line, “The time has come. The kingdom of God is near. Repent and believe the good news” (Mark 1:15).

Was not God’s rule as the King of all creation already there and taught clearly in the Old Testament? Then why is it said, “The Kingdom of God is near”? God intended to have rule

over all that he created. But due to the disobedience and sin of mankind the created order became subject to wickedness, darkness, pain and alienation from God. Thus there came to be two kingdoms, one the kingdom of God, and the other that of the devil, “the prince of this world”.

Humankind has a natural inclination to wander away from God through their selfishness and disobedience to God. So in Christ God inaugurated a new phase of his kingdom establishing a new way to bring people under his rule. God invites everyone to be freed from the kingdom of evil and enter the kingdom of God.

This is what repentance is as urged by Jesus. Repentance is not a mere ritual of the confession of sins every time we partake of the Holy Communion. Why should we repent? Are we indeed such sinners that need forgiveness of God to keep going on in lives?

to be continued.

*Former
Principal of
UBS, Pune.
He is also
involved with
World Vision.*





“You never know how much you really believe anything until its truth or falsehood become a matter of life and death to you.” – C. S. Lewis

1 Friday Praise God for his guidance in the past two months. Pray that God will enable each one of us to faithfully serve him in the work he has entrusted.

2 Saturday Thankfulness finds something good in every circumstance. Let us give thanks to the Lord! Let us rejoice in the Lord, our dear Saviour. He is every reason to rejoice. And believing that praise breaks down every kind of stronghold, let us praise the Lord!

3 Sunday Many cultic groups have penetrated into the society, mainly influencing the youth and believers. Pray for the Holy Spirit to control these lives and thwart satan’s plans.

4 Monday Let us give thanks for one another today and pray for the strength to love one another genuinely. Let us pray to the Lord for a good heart towards people.

5 Tuesday Pray for preparedness for the upcoming 2014 Lok Sabha election, that every citizen will vote for a candidate with integrity.

6 Wednesday Physically attacked and assaulted Christians have been constantly writing to us at EFI office, that the law-enforcing authorities in their respective areas have not been responding. Please pray for better cooperation of the administration, police forces and judiciary at all levels in our country.

7 Thursday Pray for the professionals with a mission commitment to take up opportunity of serving the Lord in their workplace.

8 Friday Please pray for the “Let her live” campaign promoted by Salt Initiatives to address the issue of Female Gendercide in India, which specially highlights this problem on the occasion of International Women’s Day, which is being observed today.

9 Saturday Alliance Defending Freedom India will be meeting with the pastors and believer whose religious freedom were violated. Pray for a fruitful meeting.

10 Sunday Pray that God’s people would use their resources to glean a

great harvest, usher in revival, extend the kingdom and love one another as Christ does.

11 Monday Pray for the initiative taken by EFI in Chhatisgarh for human trafficking and sexual exploitation of girl child. Pray also for Rev. A. Edgar who coordinates this initiative.

12 Tuesday Please pray for Bishop Joab Lohara who has opened a MBA College in Hyderabad that many students will respond to study in this institution.

13 Wednesday Pray for God's strength, wisdom and blessing for EFI and NCMA Life member Rev. Xavier S. Dass and also for the Team of Pastors, newly ordained at South India.

14 Thursday Pray for school teachers workshop in Odisha organised by Ms. S. Pramanik, Regional Secretary, East Zone. About 300 teachers would be attending this workshop.

15 Friday Pray for the preparation of the upcoming National Prayer Day to be observed at 600 different locations across the country on Nov. 9th 2013.

16 Saturday Pray for forgiveness. We pray that those who have experienced persecution will, through the grace of God, find the strength to FORGIVE their persecutors. We pray that the Lord will release them from the bondage of bitterness and give them victory through the power of forgiveness in Jesus' name. (Matthew 6:14)

17 Sunday Pray for persecuted Christians worldwide: May our persecuted brothers and sisters in the Lord come out from the shadow of death to the shadow of life. We pray for their victory over the evil one; that they would carry the flag of the cross to the top of the highest mountains. The more they are persecuted, the more they may grow in the Lord. (2 Corinthians 4:8-9)

18 Monday Pray that our countrymen will be delivered from corruption, hypocrisy, murder, lying, deceit, falsehood, theft, pride, selfishness, self-centeredness, laziness, injustice, immorality, adultery, fornication, divorce, malice, witchcraft, idolatry, sorcery, hardening of heart against the Lord Jesus, despising the Gospel that saves, abuse of women and children, female infanticide, prostitution, pornography, drug addiction in our youth etc.

19 Tuesday Let us claim the victory and the truth we have in Jesus Christ. The devil is out to deceive us with lies but let us remember that our Lord is above all and let us cast all our troubles and fears into His hands. He promises to take care of it

20 Wednesday Pray that Christians will revive themselves to reading the Bible regularly while it is now easily available to us. We have to read the Bible, believe it and obey it. Pray that the people of God will not turn their

ears away from Jesus and the clear teaching of the scripture.

21 Thursday Need much prayer for Good Shepherd Community Church which is located in one of the Kolkata slum. Please pray for pastor Mahadeb Mondol that he will be effectively ministering to these precious people. Recently, Rev. Das officiated the first wedding in this new church.

22 Friday Pray for passion week meetings all over the country. Pray also for fresh anointing of Holy Spirit on Rev. Madhusudan Das who will be speaking in Rourkela.

23 Saturday Pray for the ministry of Rev. Manoharam, the pastor of Bethel Mandiram Delta Prayer Fellowship that he will be the channel to bring revival in whole Godavari Delta Mission of Andhra Pradesh.

24 Sunday Pray for the Christian community as they celebrate the triumphant entry of Christ into Jerusalem today. Pray that Christ would be exalted as King in every individuals life as well.

25 Monday Pray for evangelistic special meeting organized by West Delhi Pastors Fellowship. Please pray

for Rev. Vishal Mangalwadi who will be ministering God's word.

26 Tuesday Please pray for Berean Fellowship who are encouraging all their pastors to conduct meeting to share the message of the Cross throughout Jharkhand.

27 Wednesday Recently in a meeting, people of Khandamal were encouraged to look at the Cross of Christ for inner spiritual freedom as they are in many ways still depressed. Pray for continued spiritual healing.

28 Thursday Pray for new strategy that EFI is planning for the year 2013-14. Her concern for the upcoming new emerging movement that need much to be grounded on the word of God.

29 Friday Pray for God's anointing on all the pastors who will be speaking redeeming grace of the Cross.

30 Saturday Pray for the city churches that they may be renewed to become mission-minded and it will be effective in addressing some of the social issue and spiritual growth.

31 Sunday Pray for the believers world over that they may bear witness to the risen Lord, today and always, through their lives.

**“God shapes the world by prayer.
The more prayer there is in the world
the better the world will be,
the mightier the forces of against evil ...”**

—E.M. Bounds

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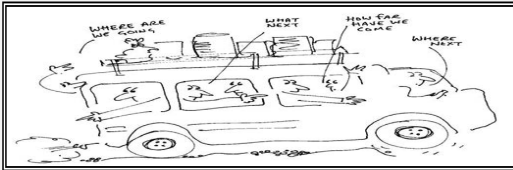
I, Rev. Richard Howell, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date: March 1, 2013

Sd/- Richard Howell
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CATEGORIES	AMOUNT
For Applicants from India	INR 5500
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* Inclusive of 12.36% Service

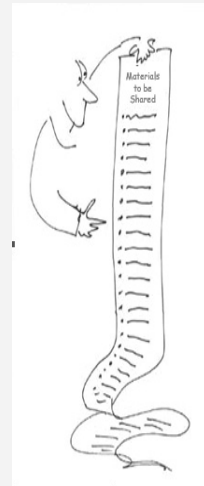
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Module II– NPO Governance and Board Issues

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Master of Arts in Christian Studies	SHIATS Deemed University	2-4 Years	Any recognized Bachelor Degree	Correspondence OR 7 Weeks Residential + Fulltime GS/OM Ministry
Bachelor of Theology	ATA	4-6 Years	12 th pass from recognised Board/University	7 Weeks Residential + Fulltime GS/OM Ministry
Master of Arts In Christian Studies	ATA	2-6 Years	Any recognized Bachelor Degree	2 Weeks Residential
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EXTENSION PROGRAMME: Accredited by ATA			
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Bachelor of Ministry (B. Min.)	H.S.L.C Passed & above 20 Years of age	3 Years	TAMIL & ENGLISH
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B. Min.	3 Years	For X pass candidates	English & Hindi
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Ph: 033-25676172, 09432014942, 09903746473
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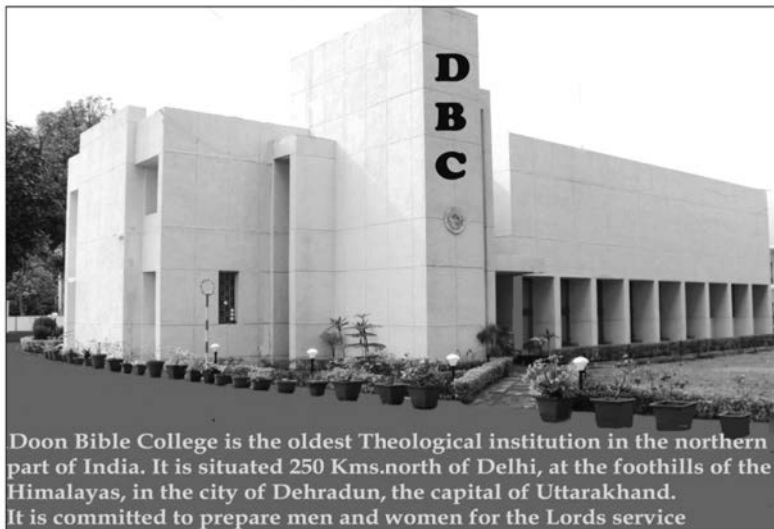
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Registrar

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Dehradun-248001

Uttarakhand

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B.Th. Distance Education - English Medium - Inter pass and above

Eligibility

- Below 10th

- 10th pass and above

- Inter pass and above

- Inter pass and above

Duration

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