

THE MONTHLY MAGAZINE OF EFI PUBLICATION TRUST

nim

July 2023 ❖ PAGES 51 ❖ ₹ 20/-

A Journey of Faith



FOR IF YOU
FORGIVE

men their trespasses

your
Heavenly
Father

WILL ALSO FORGIVE

YOU

MATTHEW 6:14





69th EFI ANNUAL CONVENTION

AND

EFI's NATIONAL CENTER FOR URBAN TRANSFORMATION'S NORTH ZONE URBAN TRANSFORMATION CONFERENCE



4th – 7th SEPTEMBER, 2023

DON BOSCO, SUKHDEV VIHAR, NEW DELHI

**Theme: “Seeking the Peace and Prosperity of the City and Nation”
(Jer. 29:7)**

We are pleased to invite you to the **69th EFI Annual Convention** and the **North India Urban Transformation Conference** of EFI NCUT in New Delhi.

Plenary sessions on Biblical, Contextual, and strategically important topics by prominent national Christian leaders

Seminars on crucial urban topics:

- | | |
|--|--|
| 1. The Urban Church | 6. Human Flourishing & Justice |
| 2. Ministry to the Urban Youth, | 7. Effective Partnerships |
| 3. Christian Apologetics | 8. Urban Neighbours |
| 4. Ministry to the Migrants and Refugees | 9. Serving the Marginalized |
| 5. Engaging Influencers | 10. Ministry among Urban Professionals |

Case Studies: Strategic ministries presentations, reconciliation and peace initiatives, constitutional values, and movements.

The event is open to all members of EFI and all leaders from Uttar Pradesh, Himachal Pradesh, Uttarakhand, Bihar, Jharkhand, Rajasthan, Punjab, Jammu and Kashmir, Haryana, Madhya Pradesh, Chhattisgarh, and Delhi NCR.

The program will start from 4th September 2023 at 5pm and conclude on 7th September 2023 after lunch. Please mark your calendars. We encourage the participants to bear their own travel.

Do participate and be blessed, equipped, and mobilized for effective service.

For any further information, please contact at mail@efionline.org

Sonia Daniel- 9810656379
Sara Chong- 8587959751

Francis Kumar- 9886868420
Kumuda Sujay- 8884835321

A Journey of Faith

contents

Vol. 52 / No. 07
 AIM Annual Subscription for
 India, Nepal & Bhutan Rs. 200/-
 (Other countries \$ 20)

A monthly publication of EFI Publication Trust

Editorial		
Rev. Vijayesh Lal	04	EFI Annual Convention and NCUT Conference Poster 202336
Father, Forgive		
Mr. Chacko Thomas	08	Power Of The Cross Mr. Hansraj Jain
Following Jesus In Forgiveness	37
Dr. Shantanu Dutta	13	Forgiveness Came In Christ Rev. Kuruville Chandy
Forgive Us Our Debts	40
Rev. Dr. David Mende	18	Prayer47
Bankruptcy		
Mr. Hansraj Jain	25	Thomas Samuel Tribute50
Forgiveness Inspirations		
Rev. Dr. Duke Jeyaraj	29	
...Of The Carnal For The Carnal And By The Carnal		
Dr. John Babu Vettamala	33	

ADVERTISEMENT RATE

Centre Spread (Color) :	Rs. 7000/-
Back Cover (Color) :	Rs. 5000/-
Front Inside (Color) :	Rs. 4000/-
Back Inside Page (Color):	Rs. 4000/-
Ordinary Page (B&W) :	Rs. 2000/-
Half Page (B&W) :	Rs. 1200/-
One third Page (B&W) :	Rs. 900/-
Quarter Page (B&W) :	Rs. 500/-

Editorial Committee

Rev. Vijayesh Lal	: Hon. Editor-in-Chief
Mrs. Sara Chonghoikim	: Associate Editor
Dr. John Dayal	: Editorial Consultant
Mr. Manish Walter	: Design Consultant
Mr. Hansraj Jain	: Nagpur
Mrs. Sonia Daniel	: New Delhi

Send your advertisement matter 6 weeks in advance, along with payment by DD or M.O. in favour of 'EFI Publication Trust'
 Add Rs. 20/- for outstation Cheques.

Online payment details

Name : EFI Publication Trust | Bank : State Bank of India | Account No. **54015789597** | IFSC CODE: **SBIN0040415**
 Branch : Nehru Place, New Delhi 110019

For subscription query call us: 011-26431133; Tele/Fax: 011-26285350, E-mail: aimatefi@gmail.com, website: www.efionline.org

THE TREASURER, EFI PUBLICATION TRUST, 805/92, Deepali, Nehru Place, New Delhi - 110019.
 Please Note: No article in AIM should be reproduced /translated without Editor's written permission.

**Editor's Note: Each Author is responsible for the point of view presented,
 which does not necessarily represent the view of Evangelical Fellowship of India.**

Editorial



Rev. Vijayesh Lal

The state of Manipur continues to grapple with persistent ethnic and religious violence and despite the presence of a significant number of central security personnel and state police, the bloodshed has continued unabated for over 60 days. Even the visit of Union Home Minister Amit Shah and the appeals made by the Chief Minister have failed to bring about any significant change. The continuing violence has many wondering about governance both at state and central levels.

The opposition has criticised the Prime Minister for his silence on the conflict between the Meitei and Kuki communities, which has resulted in over 200 deaths and the displacement of more than 70,000 people. Several leaders

from different political parties, including the left and the Congress, have visited the state in solidarity with the affected population. However, their efforts have been met with dismissive disregard and scathing criticism from the BJP, particularly on social media, through its IT cell.

The independent women's team of the National Federation of Indian Women (NFIW), led by senior leader Anne Raja, painted a grim picture. They faulted the state and central governments for their inability to control the violence and their failure to provide more than a bag of rice and a dab of pulses, even to pregnant women.

The much-touted "double engine" model of governance by

the BJP lies in ruins in Manipur, raising questions on the claims of seamless collaboration between the central and state governments. The highly praised peace committee, intended to foster dialogue, collapsed before it even took its first steps, as the Meitei and Kuki communities refuse to engage until the violent situation is resolved.

This ongoing catastrophe, driven by deep-seated animosities and land disputes, initially sparked by a clash over reservations, has transformed into an insidious campaign to annihilate the perceived enemy. Streets that were once lively are now hunting grounds for frenzied mobs, causing immense damage to homes, businesses, and sacred places. Desperate measures of separation have been enforced, with Kukis and Meiteis forcibly relocated to distinct territories under the watchful gaze of armed guards.

The response from the state government has not been quite effective, as they rely on internet shutdowns, curfews, and shoot-

at-sight orders to control a crisis that has spiralled out of control. The recent events surrounding the possible resignation of the Chief Minister ended inconclusively, as he ultimately decided not to resign, citing the people's trust in him.

Justice and accountability remain elusive, with overwhelmed police stations struggling to handle the mounting number of zero FIRs, while the culprits roam free. The military presence, which was meant to ensure order, has been accused of biased favouritism by both warring factions.

Manipur finds itself divided into three distinct areas: the Meitei-populated valley, the Kuki-inhabited districts of Churachandpur and Kangpokpi, and the Naga-dominated districts of Senapati, Ukhrul, and Tamenglong, amidst escalating demands for a separate administration by the Kuki community.

The state of Manipur stands as a poignant testament to years of unaddressed tensions and the

ongoing strife has inflicted deeper wounds on the fabric of Manipur, leaving its battered and forsaken populace scarred.

The absence of a peace committee in Manipur indicates that there has been a failure to bring people together for meaningful dialogue and put an end to the conflict. Despite sporadic efforts by civil society organizations and individuals to mediate between the Meitei and Kuki communities, these initiatives have been trapped in a cycle of fruitless talks, prolonged negotiations, and feeble attempts at reconciliation.

At this critical juncture, there is an urgent need for a resolute "peace committee" to emerge organically from within the peoples of Manipur itself. This committee should include representatives from the Kuki, Meitei, and Naga communities, serving as a last glimmer of hope to salvage coexistence amidst the deep divisions that plague the region. The Church can and should play a significant role in this process, working towards

restoring peace and fostering reconciliation among the people.

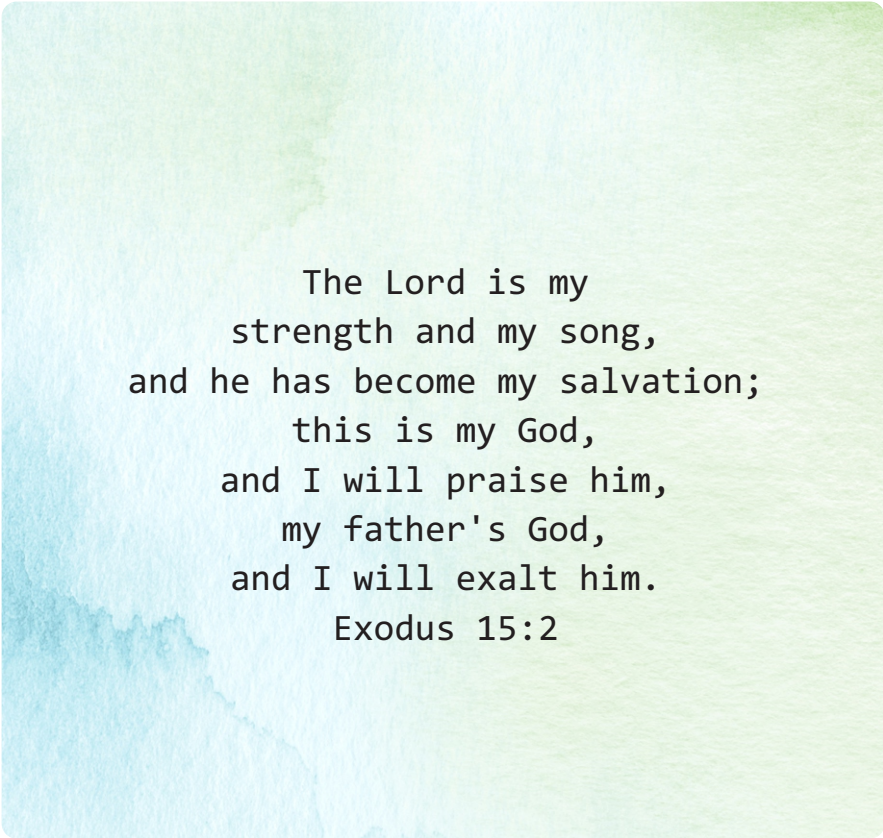
Modern ethnoreligious conflicts, such as the one in Manipur, are rooted in battles over identity, fuelled by religious, moral, cultural, and emotional divisions. When one community seeks dominance over another, vicious conflicts erupt. To overcome these barriers, we must strengthen our capacities for prevention and resolution through dialogue, mediation, and the values of love and compassion.

The Lord Jesus provides a model for conflict resolution, demonstrating love and compassion even towards enemies. He shattered ethnic conflicts between Jews and Samaritans in the parable of the Good Samaritan (Luke 10:29-37), transcending boundaries, prejudices, and biases. Jesus redefined ethnic identity, dismantled social divisions, and emphasized that love for one another should shape our self-perception, rather than narrow ethnic affiliations.

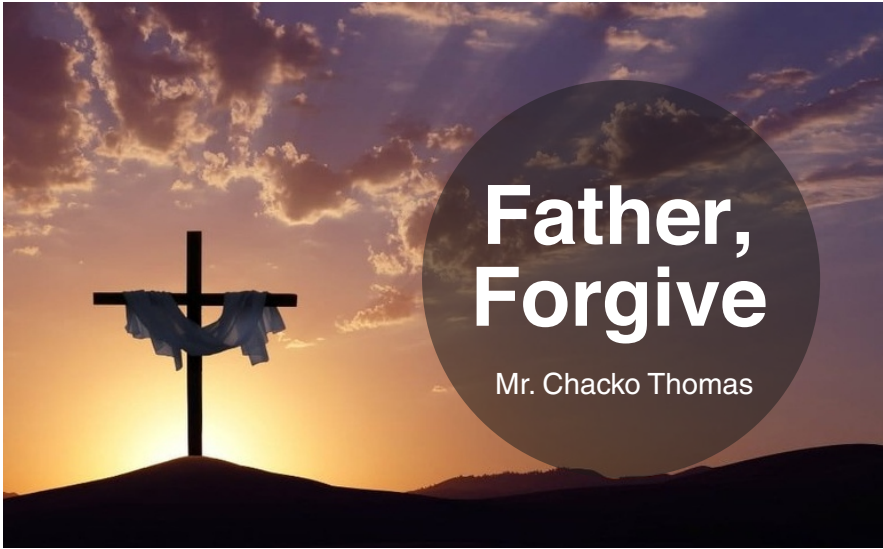
When the dust settles and the weight of loss becomes apparent, the imperative of forgiveness and reconciliation arises. It is a challenging path that defies our instincts, yet it is one that the faithful must lead. Wrestling with the truth that we must forgive, even when it seems impossible, is a test of our faith.

We must resist the temptation to succumb to our limitations and instead confront our incapacity head-on. With each hesitant step, we move closer to where Christ beckons us—the road of forgiveness and reconciliation.

Rev. Vijayesh Lal



The Lord is my
strength and my song,
and he has become my salvation;
this is my God,
and I will praise him,
my father's God,
and I will exalt him.
Exodus 15:2



"... Forgive as the Lord forgave you." Colossians 3:13

"All have sinned and fallen short of the glory of God". Romans 3:23

"Forgiveness is the most important thing in life, since it is the only thing that can prevent the pain of the past from determining our future... forgiveness is the key to unlocking the most complex of situation." Canon Andrew White, The Vicar of Baghdad.

Coventry Cathedral:

On the night of 14th November 1940, the Germans carried out an air raid on the city of Coventry, at the heart of England. Their

objective was to destroy Coventry's factories and industrial infrastructure. But the raid carried out by 550 bombers, almost destroyed the city and its residential dwellings and monuments. Around 4000 homes were destroyed, and majority of Coventry's building sustained some damage.

This destruction also meant that its celebrated Medieval cathedral of St Michael, named after an archangel, was totally obliterated overnight. Canon Dr Andrew White writes, "standing in the midst of the still-mouldering rubble next morning, the cathedral's leader at the time, Provost Dick Howard, took a piece of chalk and wrote on the

sanctuary wall, [still standing] "FATHER, FORGIVE".

"People noticed that he was writing the words of our Lord from the cross. He did not write the entire phrase that Jesus spoke, however: Father, forgive them, they do not know what they do." Some wondered why the rest of the words were missing. The answer was simple: we all need forgiveness, not just those who had committed such an atrocity. ... "All have sinned and fallen short of the glory of God... We also need to be forgiven," said the provost."

"At that time, he didn't realise how profound and prophetic his statement would prove to be. He was giving birth to an amazing ministry that would reach the ends of the earth; a prominent centre for reconciliation. Howard's response, in calling for forgiveness instead of revenge, would make the ruins and the new modernist cathedral that would eventually rise up beside them, emblem of reconciliation around the world."

Mind you, Great Britain was not as forgiving as Provost Dick Howard. "Britain led a major attack on that city [Dresden in Germany] in

1945, during the final few months of the Second World War. ... resulting in a firestorm that destroyed fifteen square miles of the city centre and caused 25,000 deaths. Much like Coventry, the city's cathedral, The Dresden Frauenkirche, was destroyed."

But writes Canon Andrew White, "To this day, the relationship between Coventry and Dresden in Germany is outstanding.... In the 1960s, a group of young people went from Coventry to help rebuild the Deaconess Hospital in Dresden, which had been destroyed by the British bombs. Then, a group of young people from Dresden came to Coventry to help build the city's first International Centre of Reconciliation."

The remarkable story of forgiveness and reconciliation headed by Canon White, internationally, especially in the Middle East, can be read from his book "Father, Forgive", subtitled "Reflection on Peacemaking". He bases his book on "The Coventry Litany of Reconciliation" which asks God's forgiveness for the hatred, greed, envy, indifference, lust, and pride that corrupt our world. Canon Andrew White is

also the author of the book, "Faith Under Fire".

A Nazi victim's Prayer for her killers:

"O Lord, remember not only the men and women of goodwill, but also those of ill will. But do not remember the sufferings they have inflicted on us. Remember the [good things that have come] thanks to this suffering – our comradeship, our loyalty, our humility, the courage, the generosity, the greatness of heart which has grown out of this. And when they come to judgement, let all these fruits be their forgiveness.". One of the 50,000 women killed by the Nazis in Ravensbrück Concentration Camp.

The prayer quoted above was found crumpled among the remains of the Ravensbrück Concentration Camp. It was quoted in a "Our Daily Bread" article by Winn Collier, entitled "Impossible Forgiveness". Collier went on to say, "I can't imagine the fear and pain inflicted on the woman who wrote this prayer. I can't imagine what kind of incredible love and forgiveness was needed for her to write these words. She did the unthinkable: she asked God to forgive the

people who hated, imprisoned, tortured, and probably killed her."

Impossible Forgiveness:

We could never appreciate such a mindset if it was not for Calvary, the example of our Lord Jesus Christ. Our culture expects us to retaliate and take revenge, even if the outcome is unsuccessful. We are thus meant to show our loyalty to the family and patriotism to country. But we have a higher call, a better example, a sure way of success, the way of Jesus who conquered all His enemies. Where are the Hitlers of the world today? Where are the Romans and the likes. We know where Jesus is today. He endured the cross "for the joy that was set before Him". He is truly satisfied. [Hebrew 12:2; Isaiah 53: 10-11]

The Lord Jesus never cursed them that hated Him, falsely accused Him, beat, and humiliated Him. Neither did He threaten them or hate them back. He prayed from the cross, "Father, forgive them, for they do not know what they are doing". The Lord Jesus was unlike you and me, He was sinless, perfect, totally undeserving the cruel treatments given him. We have the Father's testimony of Jesus standing, "This is My beloved

Son, in whom I am well pleased." Jesus only deserved our worship, obedience and following as billions are doing today.

The Apostle Peter writing to Christians enduring persecution says, "Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you. But rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you. If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.[1 Peter 4:12-16.]

The Bible Says

"Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you." Colossians 3:13

"Get rid of all bitterness, rage, and anger, brawling and slander, along with every form of malice. Be kind and compassionate to

one another, forgiving each other, just as in Christ God forgave you." Ephesians 4:31-32.

"And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins." [Mark 11:25]

"The Practice of forgiveness is our most important contribution to the healing of the world". Marianne Williamson, "Everyday Grace".

Billy Graham writes:

"A young wife and mother whose husband had become unfaithful had left her to live with another woman was bitter and full of resentment. However, as she began to think about the love of Christ for us, she found a new love growing in her for others – including the woman who had taken her husband. At Christmas time, she sent the other woman one red rose with a note: "Because of Christ's love for me and through me, I can love you!" This is agape love, the fruit of the Spirit."

"... Dr Sherwood Wirt has written: I have learned there is no point in talking about strong churches

and weak churches, big churches and little churches, warm churches and cold churches. Such categories are unrealistic and beside the point. There is only a loving church or unloving church." [Taken from "The Holy Spirit" by Billy Graham]

A Prayer for forgiving others:

"God of all love and mercy, you know my inner injuries others have caused; and how much I am struggling with anger and disappointment. And you know all too well the harm these feelings are doing to me. Give me the courage to stand in the shoes of the one who has injured me. Remind me that forgiveness is the only way to find freedom from the pain and to experience Your healing. Provide the grace for me to extend forgiveness as an action of strength and hope, not weakness. Forgiveness is the miraculous work of Your Spirit. I submit myself to You now; do this work in my heart, I pray. Amen." [taken from Our Daily Bread Ministries "He Hears Us".]

This article does not need any

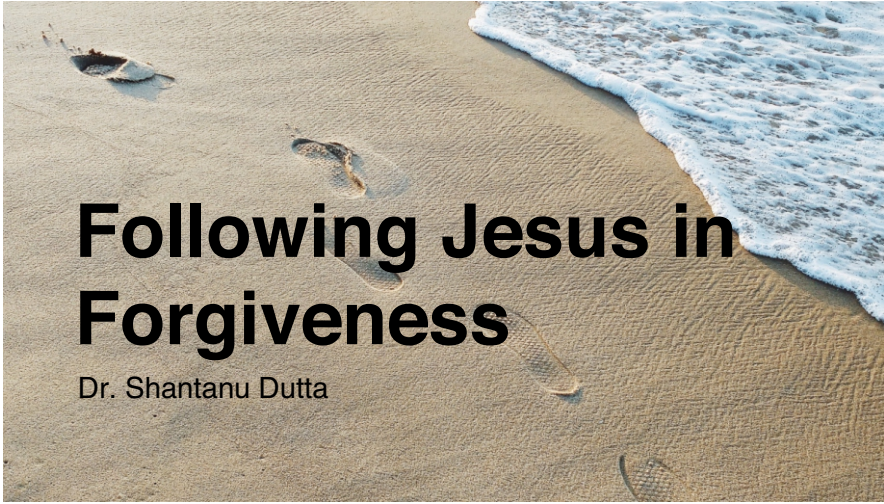
conclusion. The Scriptures, stories and prayers quoted above speaks eloquently to all of us wherever we are. I am mindful that forgiving, although a gift from the Lord, it is still a process. May the Lord help us to overcome evil with good in our land. And may we emerge victorious. May His resurrection power bring us through. We shall overcome.



Mr. Chacko Thomas

is presently a Minister-at-large with Operation Mobilisation. He served for 15 years on the OM Ships Logos, Doulos, and Logos II. His ministry has taken him to 107 countries in six continents. One of his few passions is to see the earth filled with the knowledge of the Lord and His values blessing the nations. He can be contacted on chacko.thomas@om.org

Repent, then, and turn to God, so that your
sins may be wiped out, that times of
refreshing may come from the Lord,
Acts 3:19



Following Jesus in Forgiveness

Dr. Shantanu Dutta

Forgiveness is often an unaddressed issue that many of us struggle with. It holds a significant place within Christianity, being deeply ingrained in the Lord's Prayer. Nevertheless, it remains one of the most challenging principles to uphold. I find myself writing this from a precarious standpoint, standing on the edge of a precipice. There are a few people I know who have not forgiven me for various omissions I have made in the past and present. They bring up things I said or did decades ago. A few things I sadly have no memory of, yet they do because it obviously left them scarred.

Conversely, I also harbour unforgiveness towards certain people who have crossed my life, although their offences pale in comparison to my own. However, the depth of scars is not diminished by this comparison. Of the two people who I frequently remember, one is a relative stranger to me. The other is someone I have known for decades, who guided me in the fundamentals of Christian living and supported me as I took my initial steps. Yet, forgiving the second person proves to be a much more difficult task. While Peter asked the rhetorical question about the number of times he had to forgive someone

(Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?' Jesus answered, 'I tell you, not seven times, but seventy-seven times.'" - Matthew 18:21-22), the reality is that many of us struggle to forgive even once.

It is often said that reconciliation requires both the perpetrator and the victim to come together, but forgiveness does not impose such a requirement. Jesus, from the cross, forgave those who had led Him to His crucifixion, even though they had neither repented nor renounced their actions. We are called to do the same but navigating it can be a difficult job. In my personal experience, the two individuals who wronged me were and continue to be influential figures in their respective fields. They used their authority to coerce me into submission, firmly convinced that they were acting justly. Despite my pleas, their lack of apology has hindered the process of forgiveness. Although I may try to convince myself that I have forgiven and moved on, I know this is not the case.

The situation becomes even more complex when I am the perpetrator and while it is possible that I am the perpetrator in many instances, at least one person has said so to my face. The aggrieved party expects more than just an apology; they desire a recantation and some form of repentance. However, it is impossible to undo events that transpired decades ago, some of which I can barely recall. I have yet to find a suitable gesture of remorse. Clearly, forgiveness remains an unresolved issue in this scenario as well.

If forgiveness is a difficult thing for individuals, it is understandable that it would be even more difficult for communities or nations to pardon each other. Historic enmities can be very difficult to resolve, especially when conflicting ideologies are involved. Forgiveness is often challenging because it requires individuals to let go of negative emotions and release the desire for revenge. The hurt caused by someone's actions can leave deep scars, making it hard to trust again. Pride and ego can hinder forgiveness as it may feel like surrendering power or admitting

weakness. Moreover, forgiveness does not mean forgetting or condoning the wrongdoing, which can complicate the process. Additionally, fear of being hurt again or uncertainty about the offender's sincerity can make forgiveness seem risky. It takes immense strength and maturity to process the many conflicting emotions and choose forgiveness, making it a difficult but ultimately liberating task.

Can Palestine and Israel ever live peacefully together, forgiving each other for the many wrongs that have been committed? Can Taiwan and China? Or Turkish Cyprus and the Greek one? Or North Korea and South? And of course, India and Pakistan. Or India and China. The list can be longer. The list of conflicting communities is endless. These are nations and states, and they have no obligation to follow Christ and His commands. However, just because something is difficult does not mean that it is impossible. If a lack of forgiveness among families can cause so much pain, then it is clear that conflicts between communities can tear apart

uncountable families and leave them broken and scarred. The Partition Museum in New Delhi is a testimony to the generational consequences of bitterness and unforgiveness.

Communities have the potential to show grace and mercy to each other, leaving behind past conflicts and enmities. Forgiveness is an elaborate process, requiring empathy, understanding, and a shared commitment to healing. It demands a willingness to let go of grievances, acknowledge the frailty in others, and create a new path forward together. While forgiveness may be challenging, it holds the power to mend deep wounds and rebuild trust. By promoting dialogue, promoting reconciliation, and addressing the root causes of division, communities can embark on a journey towards forgiveness. It is only through giving and receiving grace that communities can heal, grow, and create a future marked by unity and cooperation.

Living without forgiveness can have a number of negative consequences on our physical and mental health, our

relationships, and our overall well-being. When we hold on to anger and resentment, it can lead to stress, anxiety, depression, and even physical health problems such as high blood pressure, heart disease, and ulcers. Unforgiveness can also damage our relationships with others, making it difficult to trust and connect with them. In the long run, living without forgiveness can make us feel trapped, unhappy, and unfulfilled.

The Bible teaches that forgiveness is a central part of the Christian faith. God has forgiven us our sins, and so, we are called to forgive those who have wronged us. (Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you." - Colossians 3:13) Forgiveness is not about condoning the wrong that was done, but about letting go of anger, resentment, and bitterness. When we forgive, we free ourselves from the burden of unforgiveness and allow God to heal our hearts.

Forgiving someone who has hurt us can bring a great sense of joy

and peace. It is an act that frees both the forgiver and the forgiven. By choosing forgiveness, we release the heavy burden of anger, resentment, and pain that weighs us down. As we let go of grudges, we create space for healing and growth. Such a gesture allows us to break free from a cycle of negativity and bitterness. It opens the door to emotional freedom, enabling us to experience a sense of relief, lightness, and calmness. It grants us the power to take control of our own emotions and not let past hurts define our present and future.

Moreover, forgiveness cultivates empathy and compassion within our heart. It helps us understand that people make mistakes, and holding onto anger only perpetuates suffering. By extending forgiveness, we accept the humanity in both yourself and the person who hurt us fostering a deep connection and a sense of unity. The act brings profound joy and peace by allowing us to move forward with a renewed sense of purpose, love, and positivity. It sets us free from the chains of pain and empowers you to live a happier, more fulfilled life.

Accepting forgiveness can be difficult too as it requires facing the consequences of one's actions and being receptive to the emotions of guilt and remorse. It involves recognizing the pain inflicted on others, empathizing with their suffering, and demonstrating sincere remorse. It also means committing to personal growth, making amends, and learning from past mistakes. It's important to understand that these acts do not erase the past but do provide the opportunity for a fresh start.

Forgiveness is not limited to forgiving others; it also encompasses self-forgiveness. We are all fallible human beings who make mistakes. With God's help embracing self-forgiveness allows us to let go of self-blame and embrace self-compassion. It opens the doors to self-improvement, self-acceptance, and personal growth. In the early days, the Apostle Paul was known for his zeal in hunting down Christians. It is not known whether he ever met and sought forgiveness from the early church, but clearly, he was able to forgive himself as is evident in the way he talks about his early

encounters with the Christians.

In a world often marred by conflicts, grudges, and bitterness, forgiveness offers a ray of hope. It is a powerful force that can bring about profound change, both on an individual and societal level. It has the potential to break cycles of hurt, promote understanding, and pave the way for a more harmonious and compassionate world. Ultimately, forgiveness for Christians, extending forgiveness is not just a teaching and command of Jesus ; it is also a gift we give ourselves, as it frees us from the burdens of the past and allows us to move forward to a hope filled future.



Dr. Shantanu Dutta

is a part of Interserve (India) and the Theological Research and Communications Institute and can be contacted at shantanud@gmail.com



Forgive Us Our Debts

Rev. Dr. David Mende

Introduction

A man lay on his deathbed, harassed by fear because he had harbored hatred against another. He sent for the individual with whom he had a disagreement years before; he then made overtures of peace. The two of them shook hands in friendship. But as the visitor left the room, the sick man roused himself and said, "Remember, if I get over this, the old quarrel stands."

Well, sometimes, that's what our forgiveness looks like. Our forgiveness is often conditional. We think we have forgiven people, but we don't forgive them from our hearts sometimes. If we

live on this planet, we have to obviously live among people. If we live among people, there is a high probability that we will hurt each other. Since we often hurt each other, we need to frequently forgive one another.

I'm sure all of you agree that forgiving each other is not easy. But repeatedly, we are commanded by God to forgive one another. Forgiveness is not optional. The Lord's Prayer talks about the importance of asking God for forgiveness and forgiving one another. In this article, we will meditate on the fifth petition in the Lord's Prayer. Here, Jesus teaches his disciples to pray that God will forgive their debts as

they have also forgiven their debtors.

We can learn three vital lessons from the fifth petition in the Lord's Prayer:

1. We must continually confess our sins and ask God for forgiveness.

Matthew 6:12 says, "and forgive us our debts, as we also have forgiven our debtors." In this verse, the word "forgive" is in the aorist active which calls for urgent action. We must urgently and earnestly pray that God will forgive our "debts" as we forgive our debtors. What do debts mean? In the Lukan version of the Lord's Prayer, Luke 11:4 says, "and forgive us our sins, for we ourselves forgive everyone who is indebted to us." So, debts and sins are used synonymously. In verse 12, the Greek word for "debts" (*opheile ma*) is identical to an Aramaic word that means "debt" or "sin." In the Bible, sin is seen as a moral debt (cf. 18:21-35; Col. 2:14). Sin deserves punishment. But God in his grace withheld his punishment as his

Son, Jesus died on the cross for our sins. We are liberated from the power of sin. Hallelujah!

The fifth petition is important because all of us need daily cleansing from sin. We need forgiveness every day. None of us can get to a point in our spiritual lives where we can say that we are free from all sin and temptations on this earth. In Romans 3:23, the apostle Paul says, "for all have sinned and fall short of the glory of God." Also, the apostle John writes that "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn 1:8).

Now, why must we keep asking God for forgiveness when Christ already forgave all our sins—past, present, and future? The Bible is clear that we are justified once and for all (Rom. 5:1, 9; 8:1; 10:10). We don't lose our salvation whenever we sin. But I do believe that if we stubbornly continue in our sin and reject Christ, we can forfeit our salvation. However, we don't beg God to grant us salvation every time we sin. Rather, this is a

petition to restore our fellowship with God which is hampered due to our sin (cf. Eph. 4:30). We grieve the Spirit when we live in sin. As his children, we must ask our heavenly Father to forgive our sins so that we can have unhindered fellowship with our Father.

Listen to what the Bible says: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 Jn 1:9). The context of the first chapter of 1 John makes it very clear that John is speaking to believers, not unbelievers, as some hyper-grace preachers teach. Also, the Greek word for "confess" (homologeō) is in the present tense, which suggests a continuous action instead of a one-time act. In Proverbs 28:13, the author says, "Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy." So, let's continuously confess our sins and ask God for forgiveness.

2. We must forgive others

because God forgave us far more than we will ever forgive.

Jesus doesn't teach us to merely pray for our forgiveness. We must pray: "forgive us our debts, as we also have forgiven our debtors."

a. We must forgive others.

Here, "as we also have forgiven" means "just as" we forgive others. Some may wish that Jesus taught us to pray, "forgive us our debts" and stop right there. Now, Jesus is not saying that we can earn God's forgiveness by forgiving others. In fact, we have received forgiveness from God first (cf. 18:23-35; Col. 3:13). We cannot pray the Lord's Prayer if we have grudges against others and harbor bitterness in our hearts. We can ask the Lord to forgive us only if we forgive others. You cannot ask God to give you something that you are not willing to give others.

People who received God's mercy must be people of mercy. As Jesus teaches earlier in this Gospel, "Blessed are the merciful, for they shall receive

mercy" (Mt. 5:7). Apostle James resonates with the Lord's teaching as he writes, "For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment" (Jas 2:13). If we show mercy, we will not be judged. We will receive mercy. Being merciful doesn't mean that we don't discipline our children when they are wrong or that church leaders don't discipline their church members when they disobey God. But even as we discipline, we must show mercy and love.

Do you know what the Lord's prayer implies—If we are not willing to forgive others, we are saying that God shouldn't forgive us. When we make mistakes, we want forgiveness. But when others make mistakes, we want judgment. This is not right! We must forgive freely! We need to surrender everything at the feet of Jesus. Unforgiveness is a sin and an act of disobedience to God. Christians hurt each other. We mess up things. But forgiveness must be a distinctive quality of Christ's disciples. We entered into God's kingdom through the

forgiveness of sins. As citizens of his kingdom, we must forgive one another.

Throughout the Bible, the need to forgive one another is emphasized. For instance, Jesus uses a brilliant metaphor to show how hypocritical we are when it comes to seeing our own sins. He says, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye" (Mt. 7:3-5). Instead of magnifying others' sins, let's examine our own lives.

Further, in Matthew 5:23-24, Lord Jesus says, "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift." Your heart is more important to God than your gift.

Forgiveness can become a bit easier if we can put ourselves in the shoes of those who hurt us. But we are so preoccupied with our hurt that we don't want to consider the other person's perspective. Are you holding a grudge against someone? Are you refusing to forgive someone? Ask God to help you. Forgiveness is supernatural. It's the work of God. One of the signs of spiritual maturity is the ability to forgive others.

b. We must forgive because God first forgave us.

Jesus further amplifies his teaching on forgiveness in verses 14-15. It's interesting that out of all the petitions, Jesus expands only on the subject of forgiveness in the following verses. He says, "For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses" (6:14-15). Again, these verses don't mean that if we forgive others, God is obligated to forgive us. But one of the proofs that a

person is forgiven by God is that he forgives others.

Forgiven people forgive others. If you are a good tree, you will demonstrate characteristics of a good tree including forgiveness (Mt. 7:16-19). If we truly understand how great our sins are, we will not withhold forgiveness from others. On the contrary, if we magnify others' sins and ignore ours, that means we take our sins lightly. Again, in 18:23-35, the theme of forgiveness is taken up. In that parable, the king says, "And should not you have had mercy on your fellow servant, as I had mercy on you?" (Mt. 18:33).

We must forgive others because God forgave us (Eph. 4:32). In Colossians 3:13, apostle Paul writes, "bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive." Like Joseph (Gen. 50:19-21) and Stephen (Acts 7:60), we must forgive those who sin against us. Jesus is our ultimate example for forgiveness. Though he was

perfectly holy, evil men crucified him. Yet, as he hung on the cross, he said, "Father, forgive them, for they know not what they do" (Lk. 23:34).

Since we have received great forgiveness from God, we must be willing to forgive those who sinned against us. I'm not saying that forgiving those who hurt us will not be a struggle. It is difficult to forgive. But the Lord will help us. But if we are constantly unwilling to forgive others, it demonstrates that we have not truly experienced God's forgiveness. We are being hypocrites. In that case, we don't have a right to plead with God to forgive us. We cannot have a right relationship with the Lord when we hold on to grudges against people.

3. If we don't forgive others, we will experience God's discipline.

In Matthew 6:14-15, Jesus says, "For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their

trespasses, neither will your Father forgive your trespasses." As I mentioned earlier, these verses don't mean that we lose our salvation every time we sin. But unforgiveness can certainly lead to God's discipline because we are disobeying God's command by refusing to forgive (Heb. 12:4-11). God's discipline can be very painful.

If we don't forgive others, our fellowship with the Lord will be hindered. If we don't forgive others, our prayers will not be answered (Ps. 66:18). If we don't forgive others, we lose the anointing of the Holy Spirit. If we don't forgive others, we lose God's favor which is bestowed upon us when we are in the center of his will. If we don't forgive others, we drain our minds and hearts emotionally by harboring the hurts in our hearts. If we don't forgive others, we cannot be used by the Lord in the way he intends to use us. If we don't forgive others, we give a place to the devil in our lives. In Ephesians 4:26-27, apostle Paul writes, "Be angry and do not sin; do not let the sun go down on

your anger, and give no opportunity to the devil." Unforgiveness is not worth it!

Conclusion

What's the main message of the fifth petition in the Lord's Prayer and this article? **Forgiven people must forgive others.**

Today, let's examine our hearts and ask God to reveal if we have unforgiveness in our hearts. If we have hurt someone, let's ask forgiveness from that person. If someone has hurt us, let's forgive that person from our hearts. Forgiveness is a supernatural work of God. Let's ask the Spirit to help us to realize our own sinfulness, ask God for forgiveness, and forgive others. Forgiven people must forgive others!

P.S. This article is adapted from Dr. David Mende's book, *Pray This Way: Meditations on the Lord's Prayer*. You may contact him for copies of this book.



Rev. Dr. David Mende

serves as the Lead Pastor at El-Shaddai Assembly of God Church, Hyderabad (elshaddaiag.in). He also serves as an adjunct faculty member at Southern Asia Bible College (SABC) in Bangalore, Hyderabad Institute of Theology and Apologetics (HITHA) in Hyderabad, and SUM Bible College & Theological Seminary in California, USA. He has authored eight books, including The Dangers of the Health and Wealth Gospel.

He is married to Sis. Susan Mende, who is also actively serving the Lord. They are blessed with a daughter, Karis Ruth. Dr. Mende can be reached at +91 9848004094 and davemende@gmail.com.

Whoever conceals their sins does not prosper,
but the one who confesses and renounces them finds mercy.
Proverbs 28:13



BANKRUPT: WHO IS?

Mr. Hansraj Jain

Should it surprise anyone that GoAir has filed for bankruptcy? Earlier, Silicon Valley Bank filed for bankruptcy, too.

Is this the financial corporate and Tech world's solution to escape responsibility for the mismanagement or poor management of their financial resources, especially that which was produced by hard-working folks?

The solution to becoming penniless (bankrupt) some would interpret as humiliating. Some, however, may think and have a different take on it. Some are not

remorseful. Nonetheless, whatever perspective one may view bankruptcy from, it's the ordinary trusting individuals, couples, and families who feel the impact because years of their hard labour have vanished like smoke and vapour.

*"But that is the world of the corporate and multinationals", one may quip. The question that begs the answer is: **"Do ordinary Most-High servants who served Him for years (+) also claim "bankruptcy"? If they did, who would come to their rescue?"***

Recently, a Bible College contemporary of mine wrote a very moving letter. She said:

"Hansi Bhaiya, I am now 60+ and have been made redundant. After being in ministry for almost 40 years, my husband and I have returned to our native place with just a few thousand in our bank account. The world calls it our retirement fund."

Continuing, she said, "Bhaiya, the question that terrifies me is this: How long will this meagre fund of ours [in the bank] last in the current cost of living? I am sorry to tell you this. When we went to buy our groceries this morning, it dawned on us just how unjust the GST & IST (= 18% of our total bill) was. That realization made us want to cry. Instead, I felt angry. I allowed it to destroy my day!"]'

They looked at each other as they paid the bill—no words needed to be said - their silent communication said it all. "We are in big trouble. ***We have just entered the valley of the shadow of death***".

Unfortunately, the couple-friends are not alone in this trek of life. One does not have to go far to find other faithful, independent, 'faith-driven' workers who have laboured faithfully in the Vineyard of the King of Kings, often for a pittance.

When I shared this with a well-to-do professional believer, he quipped: ***"You guys serve the Great King for a small salary. We serve puny kings for large salaries."***

Why such a comment? What was being told that I was unable to comprehend? How shall one view a person with this worldview?

That comment had me mulling. Just how many of my Indian Christian Friends think similarly? Is this a reflection on their having absolved themselves of their 'duty' (privilege) to honour the Lord by honouring His servants? (1 Tim 5:17,18). Was that comment meant to comfort and boost our ego and pride and proudly wear the badge/title of ***"Suffering servants of our God"***? Was that supposed to be

how we meet and fill our needs?

Tag it as you will. Interpret, explain, and justify our take on the above issue as one will. Are we not in danger of scandalizing our God? Are these not reflecting our contempt for "Full-time" Christian workers among us, especially in India? Are we, by such an attitude expressed through our behaviour and treatment of God's servants by our careless, apathetic and arrogantly justified treatment of His servants, not ascertaining the well-being of their "post-service" life, saying Jesus too was a 'sadhu' who lived in poverty so why shouldn't those who follow Him be any better? As for their family responsibilities: They should have, like Jesus and Paul, remained single.

Such a worldview is not just scandalous; it, in reality, amounts to reflect the attitude of the entire community of believers/Christians (to use the broader term) whom these Jesus' servant folks served. Isn't this amounting to casting a disparaging aspersion on the Lord God Himself, whose

association such comment makers and viewers claim as being their Lord God?

Many Missionary bodies and Churches are notoriously guilty of this too. Abusing religious commitment, they pay paltry salaries to their workers. For themselves, they find privileges and perks that are freely available - no one dares question - because, as Leaders, their "needs are greater than yours/others".

A lady nurse friend of our family gave up her work in London and returned home to India to work in a rural mission hospital several decades ago. She believed the Lord who called her to return would also provide for her every need. She worked hard. She gave away every extra paise she did not need throughout her life. At the age of 60+, she was without a paise to her name. She lived past her 80s - died shrunk old nurse at her brother's home because she had not felt the need to build a shelter for her "retirement".

Short-sighted? Testing and proving "God kind of faith"- Blind

faith in God? Or was she a saint who set an impractically high standard of faith-living?

In all these responses, have we built protective shelters of rationalized arguments, thus shrugging off all charges?

Why am I writing this?

I write this because the reality of God's servants struggling every day is a living reality. As the Scriptures direct us followers (sheep), shouldn't they provide these faithful and godly men and women of God with the best of their 'wool' so as to compensate them doubly for their faithful discharge of duty and protection? Shouldn't this be the legacy left and promoted by the "Biblical Mission Challenging" preachers and their Church Communities?

Now, will the Christian

Community, the Church and its Leaders lawyer up and defend their modus-operandi?

On the other hand, perhaps, they will plead guilty and rise as a force. They would put their energy together, driven by the desire to honour God, by tangibly expressing loving service and care for His servants and providing assistance that meets the needs "as unto to the Lord".



Mr. Hansraj Jain
Managing Director, Family, Marriage & Human Relationships, INHERITORS.

This is my blood of the covenant,
which is poured out for many for
the forgiveness of sins.
Matthew 26:28

FORGIVENESS INSPIRATIONS



Rev. Dr. Duke Jeyaraj

To pardon the one who has wronged us is never easy. To forgive the one who has given us a raw deal is always a tough thing to do. But Bible and Church History challenges us to do that using various ways.

- **The Challenge To Forgive from our Creator**

We don't have to look beyond God when we need motivation to pardon those who have wronged us. Moses wrote this about God's character: "forgiving iniquity and transgression and sin.." (Ex. 34:7 ESV). Prophet Micah wrote, "Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance?" (Micah 7:18).

Prophet Isaiah wrote that our God "abundantly pardons" (Isa. 55:7). Since we are called to copy the holy character of our creator, we also should pardon (Lev. 11:44). Since we are called to "imitate God" (who abundantly pardons) we also need to forgive those who have wronged us (Eph. 5:1).

- **The Challenge To Forgive from a Command**

The call to forgive also comes from a clear direct command. Apostle Paul wrote, "Be kind and tenderhearted to one another, forgiving each other just as in Christ God forgave you" (Eph. 4:32). I just love the contemporary English rendering

of Paul's command to every believer in this regard penned by Eugene Peterson: "Forgive as quickly and completely as the Master forgave you!" (Col. 3:13, The Message). Have you responded "forgiven" to the person who whatsapped you an apology for something unkind he or she said or did to you? If not, do it now!

- **The Challenge To Forgive from Characters**

In the Bible, we read of characters who obeyed God in this area. Joseph forgave his brothers who were mean to him. His gracious words of forgiveness to them were expressed this way: "Don't be upset or angry with yourselves any longer because of what you did. You see God sent me here ahead of you to preserve life" (Gen. 45:5, Voice). Joseph not only pardoned his brothers who schemed to finish his life, but he also promised to "provide" for them and their children going forward (Gen. 50:21). This made him a picture of Jesus!

Esau is not presented as a good

person we could safely copy in the Bible. The writer to the Hebrews bluntly wrote, "Do not be like Esau" – remember? (see Hebrews 12:16). However, he is an excellent example for forgiveness – have you taken time to observe this? Feeling that his twin brother Jacob felt bad for having cheated him, Esau forgave him. Here is one of the most memorable post-forgiveness scenes in the entire Bible: "Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept!" (Gen. 33:4). And when Jacob offered to "pay back" his brother Esau for having cheated him in the past via lavish gift-giving – we can see Genesis 33:8 that way – Esau refused this payment. He said, "I already have plenty my brother. Keep what you have for yourself" (Gen. 33:9). Esau's forgiveness of Jacob was simply out-of-the-world! In this aspect, Esau was indeed worthy of emulation (1 Cor. 10:11).

David could have killed King Saul who was sorely envious of him and regularly sought to kill him. There was a time when both David and Saul happened to be in

the same cave. Saul was sleeping while David was awake hiding from Saul further inside. David had a golden opportunity to finish off Saul. But David let that opportunity pass-by and called Saul the "Lord's anointed" - someone whom he would never harm, even if he had a million chances (1 Sam. 24:6). So, it was obvious that David forgave Saul for his assassination attempts. Wow! Hats off David! Forgiving others sets us on course to becoming a person after God's own heart – the famous title the Bible gives David!

When Stephen was being stoned to death, he prayed this Christ-reflecting prayer: "Lord do not hold his sin against them" (Acts 7:60). Another example!

If the Early Church had not forgiven Saul (Paul) of his sin of persecuting the Early Church, he would not have had a ministry platform following his dramatic salvation experience. God used the trait of forgiveness to encourage and prepare one of the main Spirit-Inspired authors of the Bible, Apostle Paul. (Your act of forgiveness can launch,

world-impacting ministries – yes, that is possible!) And guess what, Paul extended the same forgiveness to ministry-team deserter Mark (see Acts 15:38) down the line. The line he penned before his execution years later show that Paul forgave Mark for that desertion - "Get Mark and bring him with you, because He is helpful to me in my ministry!" (2 Tim. 4:11). Acts of forgiveness have a domino effect!

- **The Challenge to Forgive from Chronicles**

If one reads the Chronicles of the Church carefully, you will meet in those pages, people who forgave. Steve Saint, the son of Nate Saint who was martyred along with Jim Elliot (on January 8, 1956), forgave those who drove spears into his missionary dad's body. Steve went to live among the very tribes – the Huaoroni people in the thick jungles of Ecuador - that killed his father who tried to preach the Gospel to them. This utterly remarkable story of forgiveness is found in the book, *End of the Spear*. Missionary Gladys Staines forgave the killers of her dear missionary husband

and little sons – we Indians knows this story pretty well. Gayle Haggard forgave her mega-church pastor husband who admitted to inappropriate sexual relationships with a young man and went onto narrate her moving story of forgiveness in the book, *Why I Stayed: Choices I Made in My Darkest Hour*. Entries in this file of forgivers are few, precious few. But these few inspire us to forgive. These few move us to pardon.

Forgive the spouse who truly repented of adultery. Let go of the one who betrayed you. Pardon

the one who spread rumors about you. Excuse the one whose partiality nearly ruined your career.



Rev. Dr. Duke Jeyaraj

Rev. Dr. Duke Jeyaraj, the author of this piece, is the founder of Grabbing the Google Generation from Gehenna. Google 'Duke Jeyaraj' to know more.

Bear with each other and
forgive one another if any of you
has a grievance against someone.
Forgive as the Lord forgave you.
Colossians 3:13

...Of The Carnal For The Carnal And By The Carnal.

Dr. John Babu Vettamala

Endeavouring to pin down a definition for democracy, Abraham Lincoln, rightly hailed as the most acclaimed of all former US presidents remarked: “A government of the people, for the people, and by the people”.

No sooner did these ideas spring out that the intellectual, humanitarian sections of society in the political realms around the worlds hugged it close to their hearts. A better explanation of democracy has not been attempted at ever since that day.

Has the modern man heard anything more soul stirring than that? Of course, yes. And that is the Nazareth manifesto of our Blessed Lord Jesus Christ which started with the pronouncement; “Blessed are the poor in spirit, for

theirs is the Kingdom of Heaven”. This was pronounced in an age and in a place where terminologies like “poor”, “poverty”, were looked down upon as despicable. Not only that, anything ascribed to poverty is abject and abhorring to philanthropist throughout the ages.

The pronouncement of Jesus acknowledging the poor as the inheritance of blessing was first astonishing, though it became acceptable later on. In fact, Jesus was alluding from what prophet Isaiah had foretold more than six hundred years before. That declaration could be identified as the starting point of New Testament Gospel. What then is the Gospel?

Paradoxically speaking, the very terminology has now been polarised as the title of four books with which the New Testament part of the Holy Bible begins. In fact, the Gospel simply means Good News.

What then is the Good News, one might wonder. And who is it meant for, is the next question? And finally, who is it entrusted with, i.e. who are the custodians of The Gospel?

Though to the intellectual think tanks these may be rather substandard questions, to Christendom at large, they contain ignored mysteries yet to be unearthed.

To get in touch with it, we had better focus our attention on our Blessed Lord Himself, the author of The Gospel. According to the scriptures, He is the Second in God's Trinity, equal to The Heavenly Father in every inch, pride and glory of Heaven, and the cause, source, and culmination of all creations. However, He set aside all His divine glory and came down to this low earth as the poorest of the poor in all ages. Was anybody more broken than He was? Never. There was no privation of life that He was not exposed to. Pains, sufferings, rejection,

relegation, and shame all found in Him their close minion, and then, He became The Evangelist.

What qualified Jesus to author The Gospel? Not certainly any earthly gains that others could feel proud of. Abject privation was the earthly foundation of this Great Evangelist.

He had a crew of broken and rustic people thronged around Him whose very hall mark was nothing but poverty. They were poor every inch – not only in material wealth but also in spiritual realms. It doesn't mean that they were not spirit filled as we may understand it now in our English versions. On the contrary, it meant intellectual vacuum, a great thirst for wisdom far from being quenched. They alone were His chosen listeners, and our Blessed Lord preferred the Gospel to be their property, though not exclusively.

What then is the good news? It is the announcement that He has come to do for them things that they cannot do for their salvation. It opens the hope that they could now be easily connected to God, The Heavenly Father through Him without the ritualistic observations that all religions prescribe as mandatory for salvation. And also, He offered

them the assurance of The Kingdom of Heaven, specifying that it is theirs. Nullifying all concepts of salvation existed thither to, our Blessed Lord opened a new way unto God. That is all Gospel is about. The prerequisite of it is faith in Jesus and then the actions of faith corroborating to it. And our Blessed Lord entrusted the Gospel and the ministry of it with a band of broken people though the rich and the privileged and the intellectuals and the ruling classes were available there with whom the gospel could be endowed with.

Subsequently, wealthy and influential Saul from Tarsus, intellectual medical doctor Luke, wealthy land lord Barnabas, all joined the disciples band. But before speaking the gospel to the world, they themselves opted the path of brokenness and proved their solidarity with the poor and the underprivileged. No material prosperity or worldly honour did they propagate, but they enticed the world to choose the narrow path of life which their Lord had shown. Walking through it, they told that the believer could reach The Kingdom Of Heaven.

However, this Gospel was sabotaged by the ruling class of the Roman empire in the fourth

century AD, and they turned the Gospel of Jesus topsy turvey. Since then, the Gospel has been the property of the affluent upper classes. And a new class of 'carnal' emerged who wielded it for catering their worldly wishes steeped in the dalliance of luxury. The world of gospel is now a trillion-dollar industry in which the poor and the under privileged have no role or any say. The tragedy of gospel today is that it's a world of luxury of the carnal, for the carnal and by the carnal.



Dr. Babu John Vettamala, *specialised in Biblical Psychology, Management, Law, English literature, Western history and philosophy is presently teaching the Bible and ancient Hebrew. He did M.A, Ph.d, English language and literature. He retired from prolonged professional life-Pastor, Teacher, Speaker, Columnist, and author. He Lives in the U.K with family for the last 25 years.*



Evangelical
Fellowship of
India



One in God; Together for Good.

Introduction

Evangelical Fellowship of India, founded in 1951, is the national alliance of Evangelicals in India. As a central network of evangelicals and a service organization, it is the custodian of Evangelical faith, movement and values in India, representing the Evangelical voice, building capacity and promoting participation in nation building.

EFI is a charter member of the World Evangelical Alliance. Its membership includes over 65,000 Churches, over 150 Church related mission agencies and organisations and thousands of individual members.

Our Vision

To see evangelical Churches, institutions and individuals effectively witnessing the good news of Jesus Christ in word, deed and transforming nation.

Our Mission

As an evangelical alliance, serve churches, institutions and individuals through strategic initiatives, capacity building and forging solidarity, thus facilitating the mission of witnessing to the good news of Jesus Christ in word and deed, and nation building.

Networks

- CEEFI (Christian Education Department of EFI)
- EFI Publication & Media
- EFI National Centre for Urban Transformation
- EFI Children @ Risk
- Evangelical Trust Association of North India
- EFI Micro Enterprise Development
- Evangelical Financial Accountability Council (EFAC)

Commissions

- EFI Women Commission
- EFI Theological Commission
- EFI Youth Commission
- EFI Religious Liberty Commission
- EFI Commission on Relief (EFICOR)

EFI is a Charter Member of the World Evangelical Alliance
An NGO in special consultative Status with the Economic & Social Council of the United Nations

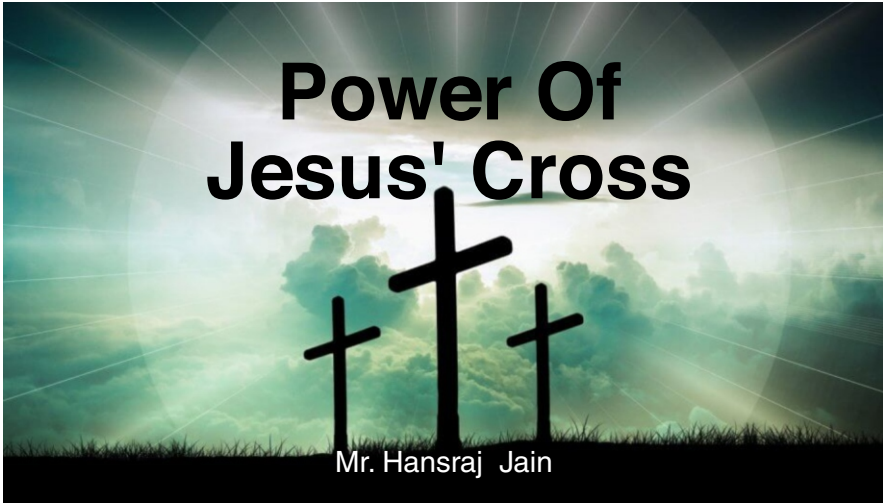
Support EFI with your gift

Contribution can be sent to:

Evangelical Fellowship of India
Saving Bank Account No. **909844182**
Bank Name and Address: **Indian Bank**
47-4, Pragati House, Nehru Place, New Delhi- 110019
IFSC Code: **IDIB000N044**
Please send a copy of your PAN for gift more than
Rs. 5000 to **mail@efionline.org**



Evangelical Fellowship of India
805/92, Deepali Building, Nehru Place, New Delhi - 110019, INDIA
E-mail: mail@efionline.org | Telephone: +91 11 66602434, 26431133 | http://www.efionline.org



One of the powers that Jesus released from the cross while He hung was Forgiveness.

"Father forgive them for they know not what they do."

Was He suggesting that ignorance is bliss?

That's baloney.

There was something tangibly distinctive about Jesus' responses from the cross than those meet the eye. O yes, there was more than just a sundry response like compassion, pity, and love imbedded in the above spoken words of Jesus.

What am I suggesting by more than just a sundry response?

Jesus, I believe, by his responses from the cross challenged the power of faulty perception, pity, loyalty that was visibly driven by self-preservative motive leading to denouncement and betrayal, pretence of helplessness [as they looked on...] before the power of the state empowered enemy and mockery by those who claimed to be knowledgeable and associated with God Almighty. This, Jesus did, when, while on the cross, He refused to bit the bait that the crowd had community leaders and religious head released. Listen to some of them speaking out loud through. Their words hammer away at the core of Jesus' person – as a man and "*The Lamb of God who takes away the sin of the world*" (John 1:29). Then there were the people

[spectators crowding about] stood looking on and, said, "He saved others; let Him save Himself if He is the Christ, the chosen of God." (Luke 23:32-43).

Sadly, even the religious folks took hold of Jesus' words spoken during the years that he went about teach, preaching, healing, resurrecting, and restoring relationships and self-worth of the rejected alongside establishing God's kingdom. These leaders gave Jesus' words a twist and a spin [as do the contemporary religious folks and the politicians] to justify their cruelty, roguish behaviour, murder, and abuse, as the 'outsiders' "...dividing His garments and casting lots".

These are cutting and horrendous words. Their impact is often worse than the power of a sledge hammer and samurai sword. They damage the spirit, soul, and cut through the bone and the marrow. That which was being spit out as venom was painful because all these mockers were Jesus' own people, community leaders, neighbours, associates and religious heads, people who had tasted his power, the food, the healing, and restoration. We know from experience that no

one hurts us more than those with whom we associate, work, relate, live as neighbours and family and relatives who are our own.

Yet, Jesus chose, in response, and released forgiveness – the true power of the Son of Man on the Cross!

As for Jesus' response to 'others' – the passersby – like those of other communities and detractors who take pleasure at our cost and suffering, the so-called protectors of the law and the citizens had this to show: "*The soldiers also mocked Him, coming and offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself."*

Response?

Jesus said nothing. Jesus chose to prove nothing. Instead, Jesus turned his head away to listen to the fellow crucified person. Dr Luke identified the two men as 'criminals' hanging on either side of Jesus.

One of them, after admitting that they deserved what they got, turned to Jesus and practically stated, "Gosh, I am so sorry that you are hanging here along with us. We know that you are innocent. (Everyone in the prison

knows who you are and why these religious guys and the crowd got after you). Listen, "Lord, [please] remember me when You come into Your kingdom."

And Jesus said to him, "I assure you, today you will be with Me in Paradise." (Luke 23:43)

For the criminal who would have died soon after Jesus that day and face Jesus fetter free in the Paradise, received from Jesus while he still hung, along with Jesus, more than forgiveness. He received restoration, acceptance, his forgiveness resulting in self-worth and negating all negative social perception about him. He was accepted, elevated and he was made worthy to be able to stand in the Jesus' company. All that relief began not after death but while still hanging on the Cross. Jesus' assurance – the Power of Jesus' Words from the Cross had already freed him and transformed the Criminal condemned to die died to live as Citizen of Jesus' Kingdom.

Forgiveness is a powerhouse.

Forgiveness has the power to kill sin and evil and their eternal hold of death on our lives. Forgiveness

also has built-in amplitude to resuscitate and revive the dying. Forgiveness' value is embedded. Relationships either die or get revived by the power forgiveness releases.

Factually, when put into operation, forgiveness releases regenerative properties that heal both the forgiver and the forgiven, resulting in restoration and resurrection.

That's the Power which Jesus released from His Cross! I trust you too have experienced this power that Jesus released from His Cross.

I have.

"Thank you my Lord Jesus!"



Mr. Hansraj Jain

Managing Director, Family, Marriage & Human Relationships, INHERITORS.



FORGIVENESS CAME IN CHRIST

Rev. Kuruvilla Chandy

Did the world know forgiveness before Jesus?

The word "forgiveness" is used just once in the Old Testament (Ps. 130: 4). But there are 13 references in the New Testament (New International Version). As against 20 Old Testament references asking God to "forgive", there are only 6 references describing God as "forgiving". While 6 verses record God's assurances to His people that He will forgive them, 7 times God did also say that He would "not forgive."

On the other hand, in the New Testament there are no prayers for forgiveness except that of our Lord praying for His crucifiers to be forgiven, and the very first martyr Stephen literally followed in His steps. In the prayer that

Jesus taught His disciples, the Lord told people to ask for forgiveness in accordance with their own willingness to be forgiving. Thus, while the New Testament records no prayers seeking forgiveness for oneself personally,

- God's forgiveness of sins is proclaimed, and
- Forgiving one another is advocated.

There is no case for saying that the God of the Old Testament is an unforgiving God while the God of the New Testament is forgiving. The only thing that can be said is that people did not know forgiveness before Christ Jesus preached, practised and advocated forgiveness. They prayed for it but had no assurance of the forgiveness of sins.

To a large extent, this is true of most religions. There is almost no teaching of forgiveness, and definitely none of assurance of forgiveness, and no advocacy of forgiveness as a way of life. (While Islam does talk of Allah being merciful, it must be remembered that Islam is a faith that came on the scene after Christ came, and the Koran does refer to Christ and His gospel—bearing witness to the influence of Christ).

Christ Offers Forgiveness

Before our Lord was born, the angel who came to Joseph told him, "Name Him Jesus, for He will save His people from their sins" (Matt.1:21, NRSV). His name spelt forgiveness for people because the name meant literally "Yah saves."

Zechariah, the father of John the Baptist, broke into song and said that his own son John would only serve as the herald of the Lord of forgiveness. "You, child, will be called the prophet of the Most High; for you will go before the Lord to prepare His ways, to give knowledge of salvation to His people by the forgiveness of their sins" (Lk.1:76,77). When he grew up, John did preach the baptism of forgiveness as a preparation for the Lord's coming. Later when Jesus started His ministry, He too

called for repentance that would lead to forgiveness. But He went further than that. He not only preached forgiveness, but He also forgave people (Lk.5:20; 7:28). That scandalized the Pharisees. They asked, "Who does he think he is to forgive someone? Only God can forgive."

Though the Pharisees asserted that only God can forgive, they never taught it. Instead, they taught a burdensome religion of duties and prohibitions. They promoted a fearful attitude toward God with all their rules and regulations about the most insignificant aspects of human life and conduct, none of which was ordered by God Himself.

Not until Jesus was there any talk of forgiveness. Jesus was the only one who made people a solid offer of forgiveness, and that with no cost to be paid by the offender(s). No sacrifices were required. No acts of penitence were demanded. All they had to do was to accept the forgiveness He offered.

The most famous verse that almost every Christian has memorized says, "God so loved the world that He gave His one and only Son, that whoever believes in Him should not perish

but have eternal life" (Jn.3:16). The forgiveness Jesus offered was final and total. Behaviour that would cause self-destruction would be overcome simply by believing that Jesus could save a person, and that salvation would come. They would not self-destruct. They would gain eternal life—the life that was more real.

The forgiveness of Christ is still on offer to all who will receive Him and accept His forgiveness.

The Church's Message

Forgiveness was the message of the Early Church. They constantly and continuously preached the forgiveness of sins through Christ Jesus. The first time they preached the gospel after Christ had ascended to heaven, they declared to the Jews, the very people who had orchestrated the injustice that crucified Jesus, that their sins would be forgiven if they would just believe in Jesus (Acts 2:38). They proclaimed that message of forgiveness in Christ again and again. It was their theme (5:13; 10:43; 13:38).

The first century apostle and evangelist Paul said that he himself had been specifically called to preach the gospel of forgiveness (26:18).

Paul was a Pharisee earlier and had a judgemental attitude toward all others. He had regarded others as unworthy when he measured them against his own life and conduct. It is wonderful to see how the man changed from being a hard-hearted individual to a gentle and kind person who wanted to help those weak in faith. What changed him was the gospel of forgiveness in Christ.

Paul had persecuted the Church. He had hounded followers of Christ to their death. He didn't care if they were women. He worked hard to get Christian men and women arrested for their faith (Acts 8:3). Yet, when he was struck blind (9:4-9), a Christian had come to him and touched him to bring Christ's healing to him (v.17). Without a doubt, he was amazed that there was a faith that was so powerful that it could so overcome fear of a hateful man as to treat him like a brother and return him good for all the harm and evil he had done.

It is no wonder that this man Paul, more than the other apostles, taught Christians about following Christ in forgiveness. He told people to be tolerant toward others and their failings (Rom.15:1-2), and to carry one

another's burdens (Gal.6:2). He pleaded that people should practice forgiveness because they themselves are the recipients of Christ's forgiveness. "Get along with each other and forgive each other. If someone does wrong to you, forgive that person because the Lord forgave you" (Col.3:13, *New Century Version*).

Christ, The Reason

There is no logic to forgiveness. In this world, those who are forgiving are taken advantage of. The forgiving also find themselves at the receiving end of abuse, and it never ends, because those who are abusive are convinced that they can go on doing it without impunity. Why should they stop when there is no one to stop them?

Tit for tat is logical. It makes sense. Hit back. Don't take things lying down. Stop getting hurt. Match abuse with retaliation. That's how it works in the dog-eat-dog world of humans.

Sadly, we are quite capable of bringing the same equation to forgiveness. Forgive only those who forgive you. Don't give more than you get. While that is logical, it redefines forgiveness. It is no longer forgiveness. "Tit for tat forgiveness" is a contradiction in

terms. It is really the attitude of vengeance dressed up to look decent.

There is only one reason to be forgiving. Jesus Christ is that reason. Forgive, you've been forgiven. If you appreciate being forgiven, you would forgive. Forgiveness is not about logic at all. It is all about being grateful. If you are thankful that you've been forgiven, you would be magnanimous with others who need your forgiveness. You forgive because you have been given much and you have so much to give because of what you yourself have received. The forgiveness of Christ has not simply flowed into your life, it overflows your life to touch others.

Goodwill

No wonder, when announcing the arrival of Jesus, the angels sang, "Glory to God in the highest heaven, and on earth peace among those whom he favours!" (Lk.2:14, NRSV). *The King James Version* quaintly puts it that there will be "goodwill" among people.

How we need some goodwill in our world! Today, our world is very badly divided in spite of having an umbrella body called the United Nations Organization. India and

Pakistan have been hostile toward each other from Independence, Arabs and Israel refuse to be neighbourly, and as for Americans and Russians they go looking for fights in other lands. People who are ethnically one are divided, as with the two Koreas, and Mainland China against Taiwan. There are warring groups even within nations. India has Naxalites fighting landlords, and in the North-East some tribes are killing each other, while within some African countries Muslims and Christians are in power struggles. Sometimes, the wrongs are ancient. But they fester because there is no talk of forgiveness. People may ask, is it practical to talk of nations and races forgiving one another. On the other hand, is it practical not to forgive? How practical is war? Put that way, talking of forgiveness is the most practical thing we can do in the context of war.

Of course, I know that wars will go on as long as humans are humans. They will always find cause and reason to war. As long as individuals and nations are filled with power-lust and selfish greed, the fighting will go on and on. Until Jesus returns, final peace will not be ushered in.

But for those of us who celebrate the fact that Jesus came once long ago, the forgiveness has already begun. We can stop fighting. In the West, on Christmas Day armies at war observe a cease fire. According to the calendar, it's not Christmastime just now, but for us the cease fire began when Jesus arrived and it has never ended.

Christ has forgiven! Celebrate His forgiveness with forgiveness. Cease fire! If you have not been talking to someone or distanced yourself from someone, send the person a letter asking for forgiveness for having stopped being in touch. Say nothing of your own grievance against them. Telephone the person. Visit with flowers or a gift. Tell the person that Jesus asked you to do so.



Rev. Kuruvilla Chandy
is a freelance preacher and writer. He can be reached at: reverendkuru@aol.com

Then he adds: "Their sins and lawless acts
I will remember no more."

You feel called to go to the unreached nations & Muslim nations?



KINGDOM SCHOOL

TRAIN. EQUIP. SEND

To reach the unreached nations, people groups & Muslim nations
Jesus said, The harvest is plentiful but the laborers are few (Luke 10:2)
Be My witnesses in all the world even to the ends of the earth (Acts 1:8)

Training and equipping mission minded young men globally for

MINISTRY & MISSIONS



**Join the 40 days' Intensive Practical Training on
CROSS CULTURAL MINISTRY & MISSIONS
in New Delhi**



Jesus separated Himself for 40 days and was filled with
the power of the Spirit before He stepped into ministry

The 12 apostles who were with Jesus continued to teach and equip
making more disciples and reached the whole world in their time

Training is in English, taught by experienced servants of God
Teaching focussed on ministry and missions to reach the unreached

PRAY. PREACH. PARTNER

To apply you should be born again with basic knowledge of the Bible

Training starts from Sept 04-Oct 14, 2023 in New Delhi

Contact us for more details and Application Form:

Dr John Thomas 9654987351

Rev Kishun L Singh 9910433313, 8800352454

Email: ksd4nations@gmail.com





दिल्ली बाइबल इन्स्टीट्यूट
DELHI BIBLE INSTITUTE
Till North India hears the Gospel

COURSE IN EXPOSITORY PREACHING AND PRACTICAL THEOLOGY

Invest a year in learning for a life time of service



About the course

The aim of the course is to equip men and women for expository Bible ministry in the local church so that they can preach and teach God's word faithfully, clearly and effectively.

Who the course is for?

We serve men and women from different cultures, ethnic groups, ages and academic backgrounds. You need to have a firm commitment to the trustworthiness and sufficiency of Scripture for ministry in the local church. The 'heartbeat' of the course is the teaching of a wide range of books of Scripture, coming to grips with them in order to be able to preach and teach them.

Who can apply for the course?

- ❖ Men or women who are committed to the ministry of teaching and preaching the Bible.
- ❖ Written recommendation by the pastor or organisation leader of the candidate.
- ❖ Candidates who have appeared or passed class XII with ability to communicate in English.
- ❖ Prospective students will have a personal interview with a member of admission committee.
- ❖ Candidates from economically underprivileged background can apply for work scholarship.
- ❖ Candidates living in Delhi and NCR can apply as day scholars.
- ❖ Once a student is granted admission he or she will not be given leave to go home except for emergencies.
- ❖ The church programmes and events are designed to be practicals for the students. Sermon notes, prayer meetings, care group meetings, outreach and mission trips are compulsory. Those who are willing to commit for the descriptions above may apply.

Internship

Internship can be applied for and deserving candidates will be accepted.

Schedule:- (July 2023 - April 2024)

English as Second Language (ESL) One month

Basic Course on Expository Preaching Three months

Advanced Course on Expository Preaching Six months

*Health Check-up:
Ensure you are
healthy and prepared for a three to
nine months of studying uninterrupted
by health issues. Fitness certificate
must be sent along with the
application form.*

We adhere to COVID PROTOCOLS

दिल्ली बाइबल इन्स्टीट्यूट
DELHI BIBLE INSTITUTE
Till North India hears the Gospel

Contact us: BIBLE BHAVAN
50, Amrita Shergill Marg, New Delhi - 110003
Mobile: +91 9999625833; 011-24611311; 24643587 Extn.: 208
E-mail: dbi13.bb@gmail.com

Intercessory Prayer Points



July 2023

1 SATURDAY National Doctor's Day. Thank God for the medical fraternity who serve the sick and the needy. Continue to pray for them to be a channel of blessings to people around them.

2 SUNDAY Continue to pray for your pastor and his family. Pray that the Lord would strengthen them and use them effectively in His vineyard.

3 MONDAY Pray for school/college children as they return after summer break. Pray for protection as they commute and interact with people outside of home.

4 TUESDAY Pray for Bible Bhavan Christian Fellowship that the Word of God preached and practiced in this Church would draw many hearts to God. Pray also for Delhi Bible Institute, their para ministry to be used by God to change, equip, and strengthen leaders to serve His kingdom.

5 WEDNESDAY Pray for North-East India Committee on Relief and Development (NEICORD), Meghalaya. NEICORD renders assistance, love, care, relief, & rehabilitation to disaster affected

people. They also assist in leadership development and capacity building of the communities and help the needy and the poor achieve self-reliance through project initiatives.

6 THURSDAY Pray for peace in Manipur. Pray also for the 84 Internally Displaced People (IDP) who have taken shelter in the EFI Delhi Relief Camp and the 79 IDPs in the EFI Guwahati Relief centre that God would use their life experiences to mold and shape them and make them useful in His kingdom.

7 FRIDAY Pray for Evangelical Financial Accountability Council (EFAC), an initiative of EFI. Pray that God may use EFAC to strengthen His Church in India as they provide accreditation and capacity building services and promoting transparency, accountability, and excellence in governance.

8 SATURDAY Pray for the children of God's servants that they would encounter God personally and grow in holiness. Pray that they would pursue and value personal relationship with God.

9 SUNDAY Pray for your church to be an ambassador of reconciliation. Pray that many broken lives will be mended and healed.

10 MONDAY Pray for Jesus Bless Ministries, Odisha. Pray for integrity and excellence in their service to God through this ministry. Pray for the Holy Spirit to come along with them in their challenges.

11 TUESDAY Pray for St. Stephen's Hospital. Pray that the hospital would continue to serve the sick and the needy with their motto "In Love Serve One Another". Pray that it would continue to serve and treat patients with best facilities.

12 WEDNESDAY Pray for all the EFI staff based in different parts of the country. Pray that they may serve the need of the churches, institutions and individuals with their best capacity that would glorify God.

13 THURSDAY Pray for Bible Centered Ministries International – India (BCM-India) based in Chennai. Pray for the needs of the staff and families that the Lord would provide all their needs so that they would fulfill their callings.

14 FRIDAY Pray for the political leaders of our country. Pray that they may be able to pursue and accomplish goals that would bring growth to the country and peace with neighbouring countries.

15 SATURDAY Pray that your love for our Lord Jesus Christ would

increase and that you would be saturated in His love.

16 SUNDAY Pray for God's Word to spread even more by using you and your fellow worshipers as you meet people throughout the week.

17 MONDAY Pray for India Missions Association (IMA), Hyderabad. Pray for God's guidance and leading in all the things they do. Pray for all the staff to be equipped and guided by the Holy Spirit.

18 TUESDAY Pray for Emmanuel Hospital Association (EHA). EHA works across nine states of central, north, and north-east India through its hospitals and numerous community programs. Pray that every opportunity they get would be God honouring.

19 WEDNESDAY Pray for Disha Foundation, New Delhi. Disha Foundation works with a vision to encourage and empower the economically weaker sections of the Indian society, particularly girls and women. Pray for courage, strength, and guidance for those involved in this ministry. Pray for God's blessings upon them.

20 THURSDAY Pray scripturally for the youth groups in your churches and neighborhood. Pray that they may remember their Creator in the days of their youth. Pray for them that they would use their time, energy & skills effectively for God's glory.

21 FRIDAY Pray for Tearfund-India

as they work with communities to help them develop secure and productive livelihoods. Pray that the Lord would continually lead, guide, and show them different ways to address issues such as human trafficking, poverty, natural disaster, etc.

22 SATURDAY Pray that we may recommit our lives and services to God. Pray for more opportunities to serve God in the coming months.

23 SUNDAY Pray for your daily personal quiet time. Pray that you would be able to spend quiet time with the Lord despite the loud outside world.

24 MONDAY Pray for Delhi International Christian Fellowship. Pray that God would work in the hearts and minds of the congregation members who are from different and diverse backgrounds that God would bring the joy of being united in Christ.

25 TUESDAY Pray for the ministry of Interserve India at Pune, Maharashtra. Interserve is a cross-cultural, inter-denominational evangelical fellowship of Christians committed to each other in partnership and in service to the people in the field of education, medical services, community & spiritual development in India. Pray for God's protection. Pray that Christ's love may be displayed to the world with their works.

26 WEDNESDAY Pray for Ashish

Foundation, a school for differently abled children. Pray for innovative and creative ideas as they teach the children. May God bless the ministry abundantly.

27 THURSDAY Pray for Indian Evangelical Mission (IEM), Bangalore. Pray for sufficient funds as they are in the middle to constructing a new office building. Pray also that they would continue to equip people to fulfil the Great Commission effectively.

28 FRIDAY Pray for Evangelical Fellowship of India Commission on Relief (EFICOR), New Delhi as they engage in Development, Advocacy, Disaster Response and Training, serving the poor, socially excluded and the marginalized in situations of poverty, injustice, and disaster irrespective of caste, creed, or ethnicity.

29 SATURDAY Pray for children who are economically weak that God would provide for their needs. Pray for them by name.

30 SUNDAY Pray for those whom you know are struggling with health issues that God would have mercy on them and bring healing to them.

31 MONDAY Pray for CANA-India, New Delhi. Pray that as they minister to HIV/AIDS affected people, they would be filled with compassion. Pray that their services would bring changes in people's lives and glorify the Lord through their services.



THOMAS SAMUEL A TRIBUTE 25 JUNE 2023

The train left Coimbatore. But my sense of Call did not leave me. We finished our fifteen minutes hurried meeting on the railway platform. Brother Thomas Samuel told me that he would be returning from Kerala to Bengaluru by the same train the following week and I could meet him in the same platform, if my sense of call was still persisting. I was there in the platform the following week.

The OM India interview team in Bengaluru was not very enthusiastic about my candidature. My Bible knowledge was not up to their expectation. I hardly ever spoke leave alone do public speaking. I had terrible stage fear. Most of the leaders expected me to go back to my teaching profession in engineering, once my enthusiasm for ministry evaporated. But the Lord enabled me to stick on. Brother Thomas was one of the reasons as an elder brother. This was in the year 1969.

Thomas was 33 years old when he joined OM in 1964. A father of three children. David was 3, Usha a year and a half and Paul just 21 days old. Sixty years ago, OM was not the best ministry in offering social and financial security. We sold books and ate. Thomas left a leading company in India to join OM.

Thomas as the eldest by age became a father figure to all of us in OM, who were in our twenties. Quiet Corner became our rest house as well as rehabilitation home for the emotionally worn out. Several who desired to drop out went back from there and went on to great heights in their respective ministries.

OM cared for our personal lives. When our wedding was arranged Thoma Samuel house became the bride's home as Lydia lost her parents while very young. Sister Marykutti played the mother's role at our wedding.

Quiet Corner India ever since became a separate mission does significant service to the most needy villagers in the tiger infested Mudumalai forest in the Nilgris. True to its parent mission and vision of OM, QCI has distributed 2,00,000 Bibles free of cost to the non Christian homes across India in the last 22 years.

Our relationship continued for three decades as Quiet Corner became a Founding Member of India Missions Association of which I became the Head years later.

May Rev Thomas' valuable life and ministry inspire many among the younger generation.

Ebe Sunder Raj

*Former Head of Indian Missions Association
Founder, Christian Institute of Management*

Published date on 25 June 2023
Posting date 26/27 June 2023

RNI. Regd. No. 19728/70 / Postal
Registration No. DL(S)-01/3241/2018-20
Licensed to post without prepayment at
NDPSO New Delhi -110 002 / U(SE)-9/2018-20

Drawings by the children from the IDPs from Manipur residing at the EFI Relief Camp.



*Each drawing talks about home, bringing forth the
longing to go back to their own homes.*

Printed & Published by Mr. Vijayesh Lal, on behalf of EFI Publication Trust,
805/92 Deepali Building, Nehru Place, New Delhi - 110 019.
Printed at Royal Press, B-82, Okhla Phase -1, New Delhi - 110 020.
Editor Mr. Vijayesh Lal