



The United Basel Mission Church Council, Mumbai

HARVEST EDITION

WONDERFUL HARVEST

OUR GOD HAS BLESSED THE EARTH WITH WONDERFUL HARVEST.

PSALMS 67:6



BASEL CHRONICLES

www.ubmchurches.com

OCT 2025

ISSUE 17



UBMC OFFICE BEARERS

PRESIDENT: Mr. Vishal Shiri

VICE PRESIDENT: Mrs. Alma Xavier

SECRETARY: Mrs. Mable Soans

ASSOCIATE SECRETARY: Mr. Allwin Karkada

TREASURER: Mr. Samuel Richard Soans

EDITOR

Rev. Sam Muni

EDITORIAL DEPARTMENT

Rev. Sam Muni

Rev. Jayant Roch

Rev. Sunil Joy

Rev. Machline Ananda

Rev. John Elizer

OUTREACH DEPARTMENT

Rev. Vasu Paul

SUNDAY SCHOOL DEPARTMENT

Rev. Jayanth Roch

WOMEN'S DEPARTMENT

Rev. Samuel Tatigiri

YOUTH DEPARTMENT

Rev. John Elizer

KANNADA TRANSLATION

Rev. Samuel Machline Ananda

Rev. John Elizer

Rev. Sunil Joy

Rev. Sam Muni

HINDI TRANSLATION

Rev. Jayanth Roch

Mrs. Renuka Roch

ENGLISH PROOF READING

Mrs. Shweta Anchan

Mrs. Rochelle Samodar

Rev Jayanth Roch

KANNADA PROOF READING

Rev. Sam Muni

Rev. Samuel Machline Ananda

Rev. John Elizer

Rev. Sunil Joy

HINDI PROOF READING

Rev. Jayant Roch

Mrs Renuka Roch

CREATIVE TEAM

Mr. Ansty Karkada

Rev Sam Muni

ART DIRECTOR

Mr. Ansty Karkada

MUSIC DEPARTMENT

Rev. Samuel Machline Ananda

Rev. Susheel B Sumitra



CONTENTS

1 Editorial

REV. KAMAL KASHYAP
UBM Christa Krupa Church, Chembur.

2 Office Bearer's Desk

MR. ALLWIN KARKADA
Ass. Secretary. UBMC, Mumbai

3 Pastor's Desk.

PR. AARON GRIFFITHS
UBM Vishranthi Church, Malad

4 Theology Today

REV. JOEL CHRISTIAN
GRC, The Methodist Church, India

5 Spirituality Today

REV. GLADSON C KARKADA
Christa Mahima Church (Vasai)

6 Lead Today

MR. BIJJU THAMOS
YMCA Ambernath

7 Makarios

PR. DEEKSHA ELIZER
UBM Kalyan Church

Parousia

REV. SAMUEL TATIGIRI

UBM Bethel Church, Ambernath

8

Missionary Story

REV. JOHN ELIZER

UBM Christa Preethi Church, Bhandup

9

Congregations Desk

MRS. HELEN KARKADA

UBM Christa Krupa Church, Chembur

10

Reports and Photos

11





Editorial

REV. KAMAL KASHYAP

UBM Christha Shanthi Church, Marol

Greetings in the name of our Lord and Savior Jesus Christ!

We are glad to bring the United Basel Mission Sabha Sandesa, Harvest Edition 2025. The theme for this year is *“Wonderful Harvest.”*

The theme is taken from Psalms 67:6, which says, *“Our God has blessed the earth with wonderful harvest (CEV).”*

Dear friends, the time has come to offer our thank offerings to the Lord Almighty, remembering all His goodness in our lives. Every one of us can witness that God has been faithful in fulfilling all his promises, and we all have received from the Lord in abundance.

We read in the Bible, Deuteronomy 16:1-17, that every year, three times, the Israelites were asked to go to the House of God, in Jerusalem, to offer thank offerings and glorify His name: at the festival of Unleavened Bread (Passover), the festival of Booths (Harvest), and the festival of Tabernacles. The scripture says, the Israelites remembered it, and went thrice to the House of God to express their gratitude for all His blessings.

Psalm 67 is a psalm of praise to God for all His blessings. We know that the promise to bless the Israelites was a part of God's covenant with Abraham. In Genesis 12:1-3, God said to Abraham: *“I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”*

Dear brothers and sisters, God promised Abraham to bless him and through him all the people on the earth. So, it helps us to understand two important things:

First, God blesses His people:

We all know that God called Abraham out of the land of Mesopotamia. He promised Abraham and his descendants to give the land of Canaan as a perpetual inheritance. Though Abraham, Isaac, and Jacob lived in Canaan as sojourners, God fulfilled His promise to their descendants. Under the leadership of Moses and Joshua, they occupied the land of Canaan. God blessed them with every good thing and protected them from all their enemies. They prospered in the land of Canaan.

Therefore, David says in Psalms 116:12-14:

“What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people.”

Today, as new Israelites, we also partake in Abrahamic blessings in Jesus Christ, our Lord. God has blessed the works of our hands. He has met all our temporal and spiritual needs. He has been standing with us in our sickness and health, and in scarcity and sufficiency. He has always been faithful to us.

Are we ready to honor Him with our offerings of thanksgiving?

Second, God blesses us to be blessings to others:

A blessing is a gift from God that glorifies His name, and through us reaches out to help others who will also glorify His name. We should always remember that God blesses us so that we might be a blessing to others.

God chose the Israelites through Abraham and made them the light to the nation. Their work was to proclaim the mighty work of the Lord to all the people of the earth.

Beloved in Christ, what does it mean to have *a wonderful harvest*? How can these blessings that we receive from the Lord also be blessings to the people around us? In Leviticus 26:4, God made a covenant with the Israelites. He said, if you obey me, *I will send you rain in its season, and the ground will yield its crops and the trees their fruit.*

God made it clear that His blessing on the land depended on Israel's obedience to His law (Lev. 26:1–13). The blessings He would send on Israel would be a witness to the people of the world that Jehovah alone is the true and living God, and this would give the Jews opportunity to share the Word with them (Deut. 28:1–14). But if Israel disobeyed the Lord, He would withhold the rain, and their fields would yield no harvest (Lev. 26:14–39), and this would put Israel to shame before the Gentile nations (Deut. 9:26–29).

Dear friends, why would people of other faiths fear a God who didn't provide food for His own people? The application to the church today is obvious: when we obey the Lord, pray, and trust Him, He provides what we need, and the people of other faiths around us see that He cares for us. This gives us an opportunity to tell them about Jesus. Psalm 67: 6 speaks of a literal harvest, but it also reminds us of the “spiritual harvest” that comes as we witness for the Lord (John 4:34–38). God blesses the nations through His people and through His church, and all the nations should trust Him, obey Him, and fear Him.

On the occasion of the Feast of the Harvest, the Israelites offered the first fruits of the fields (Leviticus 23:9-14), acknowledging that “Our God has blessed the earth and we have received a wonderful harvest.”

Dear brothers and sisters in Christ, we are all here to witness the wonderful works of God, which means the wonderful harvest we have seen and experienced throughout the year. As a church, let's honor and glorify God, and let the people around us know our God is our provider. The Lord is our shepherd; we shall not want. The Lord gives the best because He is the Best.

Wish you all a blessed and wonderful Harvest Festival, 2025.

May the Lord bless you.



Office Bearer's Desk

MR. ALLWIN KARKADA

Asst. Secretary, UBMC, Mumbai

As we stand at the threshold of another Harvest Festival, our hearts are filled with gratitude and awe for the goodness of God. Each year, the Harvest reminds us not only of the fruits of the earth but also of the abundance of God's mercies in our lives. The Psalmist declares, "Our God has blessed the earth with a wonderful harvest" (Psalm 67:6, CEV). This verse beautifully captures the essence of thanksgiving—acknowledging that all blessings come from the Lord, the Giver of life and Sustainer of creation.

The rhythm of sowing and reaping is not merely an agricultural cycle; it is a divine parable written into the fabric of creation. Through it, God teaches us about patience, faith, labor, and the ultimate dependence we have on His grace. No matter how skillful a farmer may be, without the rain, sunshine, and the mystery of life hidden in a seed, there can be no harvest. Likewise, in our spiritual journey, no matter how much we strive, it is God who causes growth, fruitfulness, and blessing.

1. Harvest as God's Provision

The earth, with its vast resources, is the Lord's vineyard. When we look at the overflowing granaries, baskets of fruits, fields ripe with grain, or the simple meal on our tables, we are reminded of the prayer Jesus taught us: "Give us this day our daily bread." Every grain, every vegetable, every fruit is a testimony of God's faithful provision.

Often, we take this provision for granted. Yet, when we pause and reflect, we realize that our plates are filled not merely because of human labor, but because God has chosen to bless the earth. Even in times of scarcity or drought, God makes a way. His provision is not limited to material food; He nourishes our souls with His Word, comforts us with His Spirit, and strengthens us through fellowship in His Church. Truly, our God has blessed the earth with a wonderful harvest.

2. Harvest as God's Promise

The Lord promised Noah after the flood: "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease" (Genesis 8:22). This is a covenant of faithfulness. Each harvest is a reminder that God keeps His promises.

The sowing of seeds involves faith, because what is sown disappears into the ground. It is hidden, vulnerable, and uncertain. Yet, by God's design, what dies in the soil brings forth new life in

abundance. In the same way, God's promises may seem hidden or delayed in our lives, but they are never forgotten. His Word is a seed, and in due season, it will bear fruit. The Harvest Festival, therefore, is not just a celebration of crops but of the faithfulness of God to His promises.

3. Harvest as God's Call to Gratitude

Thanksgiving is the heart of the Harvest Festival. In a world that constantly demands more and rarely pauses to appreciate what has been given, God calls His people to be thankful. Gratitude turns what we have into enough. It shifts our focus from what is missing to what is present.

The Psalmist says in Psalm 103:2, “Bless the Lord, O my soul, and forget not all His benefits.” When we count our blessings, we realize how richly we are provided for—not just materially but spiritually, emotionally, and relationally. A thankful heart not only honors God but also cultivates joy, humility, and contentment within us.

As individuals, families, and as a church, may we use this Harvest season to remember God's blessings over the past year. Through joys and sorrows, gains and losses, He has remained our Good Shepherd.

4. Harvest as God's Call to Generosity

The Harvest is not meant to be hoarded. In the Old Testament, God commanded His people to leave the edges of the fields for the poor, the stranger, and the widow. This principle of generosity continues to speak powerfully to us today.

A wonderful harvest becomes truly wonderful when it blesses others. Gratitude that does not overflow into generosity is incomplete. The Apostle Paul reminds us, “You will be enriched in every way so that you can be generous on every occasion” (2 Corinthians 9:11). Our blessings are not just for personal comfort but for the building up of God's kingdom and the uplifting of those in need.

In the context of our church and community, the Harvest Festival is also a time to share. Whether through offerings, contributions, or acts of service, our thanksgiving becomes tangible when we bless others.

5. Harvest as God's Spiritual Lesson

Beyond the fields and fruits, the Bible often uses harvest imagery to describe spiritual realities. Jesus said, “The harvest is plentiful, but the laborers are few” (Matthew 9:37). This reminds us that the souls of people are like a harvest field, waiting for the good news of salvation.

As we celebrate the physical harvest, we are also reminded of our mission: to sow the seeds of the Gospel, to water them with prayer, and to trust God for the growth. The church is not only a recipient of blessings but also a channel through which the greatest blessing—salvation in Christ—is shared with the world.

Let this Harvest Festival renew our commitment to evangelism, discipleship, and service. May the joy of God's provision stir in us the urgency to labor in His vineyard, so that many may come to know the Lord of the Harvest.

6. Harvest as God's Eternal Hope

Every earthly harvest points us to the ultimate harvest at the end of the age. In Revelation 14:15, an angel cries out, “Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe.” This is a sobering reminder that one day, God will gather His people into His eternal kingdom.

For those who have trusted Christ, this final harvest is a harvest of joy, rest, and eternal fellowship with God. For others, it is a call to repentance before the Lord returns. Thus, the Harvest Festival is also a time of spiritual reflection and preparation, reminding us that our lives must bear fruit worthy of the kingdom of God.

Conclusion: A Wonderful Harvest

As we celebrate Harvest 2025, let us remember that the earth has been blessed not by chance, but by the hand of our loving God. From the smallest seed to the greatest blessing in our lives, everything is a gift of grace.

May this season inspire us to:

- Recognize God's provision in our daily bread.
- Trust His promises that never fail.
- Cultivate gratitude in our hearts.
- Share generously with those in need.
- Labor faithfully in His vineyard.
- Live with hope for the eternal harvest to come.

Let us echo the Psalmist: “Our God has blessed the earth with a wonderful harvest.” And with thankful hearts, let us commit ourselves afresh to serve the Lord of the Harvest with joy, humility, and faith.

#Happy Harvest



Pastor's Desk

PR. AARON GRIFFITHS

UBM Vishranthi Church, Malad



Yes! Indeed!! Our God has abundantly blessed us all with His bountiful Harvest. It gives me immense joy and pleasure to greet you all in the matchless name of our Lord and Saviour Jesus Christ. It is such a joyous occasion to celebrate this Harvest festive season for all the goodness and mercies God has been bestowing upon each and everyone's lives. Since God has blessed us with His abundant blessings, it's our rightful duty to give back the share of what our God gives us in return. In Christianity, "harvest" has both literal and metaphorical meanings, representing the autumn crop gathered for sustenance and also the spiritual gathering of people for God's kingdom, the results of actions (sowing and reaping), and the coming end of the age. It serves as a reminder of God's provision, the importance of spiritual work, and the call for believers to actively participate in spreading the Gospel. Many churches hold annual harvest festivals to thank God for His blessings and to raise awareness of global hunger, encouraging donations to help those in need.

When it comes to the Idea of Harvest in our Christianity, it brings down both of the agricultural and spiritual perspectives. In the Old Testament, harvest marked a season of gratitude and celebration. The Israelites were commanded to observe festivals such as the Feast of Weeks and the Feast of Tabernacles to thank God for His provision of food. These gatherings reminded them that every blessing ultimately came from the Lord. In the New Testament, Jesus transformed the meaning of harvest into a spiritual metaphor. He declared that "the harvest is plentiful, but the labourers are few" (Matthew 9:37), highlighting the urgency of evangelism. The harvest symbolizes people who are ready to receive the message of the gospel. Just as farmers must work diligently before the season ends, believers are called to share their faith before the end of time. Furthermore, harvest is a picture of judgment and reward. Revelation Chapter 14, portrays a final harvest where God gathers His people into eternal life and separates the wicked. It serves as both a comfort and a warning: a comfort that God gathers His faithful, and a warning that rejection of Him has consequences.

In Christianity, the concept of harvest carries a rich significance that spans physical, spiritual, and eschatological dimensions. At its most basic level, harvest was an agricultural reality in the lives of biblical people. Israel's livelihood depended on God's provision of rain and fruitful crops. The Bible frequently connects the success of harvest with divine blessing. Festivals such as the Feast of Weeks (Pentecost) and the Feast of Tabernacles were instituted to give thanks and celebrate God's goodness. These feasts also pointed symbolically to deeper truths about God's redemptive plan. Harvest also speaks of personal spiritual growth. Paul, in Galatians 6:9, exhorts Christians not to grow weary in doing good, for "in due season we will reap, if we do not give up." Thus, the harvest

can symbolize the reward of perseverance, righteous living, and faithful ministry. It emphasizes that spiritual fruit – acts of love, kindness, and faithfulness – are the natural outcome of a life rooted in Christ. Harvest has an eschatological meaning. Jesus taught in the parable of the weeds (Matthew 13:24 – 30) that at the end of the age, God will separate the righteous and the wicked, much like farmers separate wheat from weeds. Revelation 14 also depicts the final harvest of the earth, signalling divine judgment. This underscores that harvest is not only about blessing but also accountability before God. For Christians, this eschatological harvest is wonderful because it brings hope and assurance. The faithful will be gathered into God's eternal kingdom, free from pain and sorrow. Yet, it is also a sobering reminder that choices made in this life have eternal consequences. The wonderful harvest is both a promise and a call to readiness, urging believers to remain steadfast until the end.

The theme of Wonderful Harvest runs deeply throughout the Christian faith, weaving together images of abundance, gratitude, mission, and eternal hope. In Scripture, harvest is both literal and symbolic. For ancient Israel, it was a time of joy, celebration, and thanksgiving to God who provided rain and fruitful fields. For the followers of Christ, it became a metaphor for the gathering of souls into God's kingdom, the spiritual fruit of Christian living, and the final hope of eternity. The harvest is truly wonderful because it reflects the generosity of God and the destiny of His people. The theme of Wonderful Harvest continues to shape Christian practice today. Many churches hold Harvest Festivals, not only as thanksgiving for physical food but also as reminders of spiritual truths. These celebrations emphasize gratitude for God's provision, generosity toward those in need, and dedication to mission work. It brings together the past, the present, and the future. In the past, it was the joy of Israel's fields and festivals. In the present, it is the mission of the church and the fruit of Christian living. In the future, it is the final gathering into God's eternal kingdom. Harvest is wonderful because it is God's work of abundance, transformation, and redemption. It calls believers to gratitude, faithful service, and hopeful anticipation. Truly, the harvest is plentiful, and it is indeed wonderful.

Harvest is a season that naturally turns our hearts toward gratitude. When fields are full and fruits are gathered in, we are reminded that life itself is sustained by God's generous hand. In the Bible, harvest was always more than food as it was a symbol of God's faithfulness and the abundance that flows from Him. Harvest also points inward. Each of us is sowing seeds in our lives – through our words, choices, and actions. As I mentioned to the Paul's words in Galatians 6:9, it encourages us not to grow weary, for “in due season we will reap a harvest if we do not give up.” This reflection challenges us to ask: What kind of harvest am I preparing in my own life? Am I sowing seeds of kindness, patience, and faith, or seeds of selfishness and pride? Finally, harvest reminds us of eternity. One day, God will gather His people into His eternal kingdom. For believers, this final harvest will be the most wonderful of all – being gathered into His presence forever. So, as we reflect on harvest, we are invited to live in gratitude for God's provision, to labour faithfully in His mission, and to prepare our hearts for the eternal harvest that awaits.



Theology Today

REV. JOEL CHRISTIAN

GRC, The Methodist Church, India

Psalm 67:6 – “Then the earth will yield its harvest, and God, our own God, will bless us.”

As the harvest season envelops us, we pause to reflect on the bounty of the earth and the spiritual truths it unveils. Psalm 67:6 declares, “Then the earth will yield its harvest, and God, our own God, will bless us.” This verse, embedded in a psalm of praise and mission, speaks not only of physical abundance but of a divine call to labour for a spiritual harvest that glorifies God and blesses the nations. For the harvest edition of the United Basil Mission newsletter, we explore the biblical narrative of work—from its divine origin in Eden, through the disruptions of sin, to its redemption in Christ, and its culmination in the New Jerusalem. Far from being a curse, work is a sacred mandate to extend God's kingdom, a truth that resonates from Genesis to Revelation.

Work as Divine Design

Some Christian ministers claim that work emerged as a curse following humanity's fall in Genesis 3, pointing to the toil and thorns pronounced by God. However, Scripture reveals work as integral to God's original design. In Genesis 1:27-28, God creates humanity in His image and commissions them: “Be fruitful and increase in number; fill the earth and subdue it.” This mandate was not a punishment but a divine invitation to partner with the Creator. To “subdue” the earth meant transforming the wild into a cultivated garden, extending the boundaries of Eden—God's sacred space—across creation. This act of stewardship was meant to reflect God's glory and presence, making work an act of worship.

Eden itself was more than a garden; it was the first temple of God, a place of communion between Creator and creation. Biblical imagery supports this: Eden's square layout prefigures the cubic perfection of the Old Testament temple's Holy of Holies. Moreover, Eden's tripartite structure—garden, Eden, and the outer sanctuary—mirrors later sacred spaces. Noah's ark, a vessel of salvation amid judgment, was divided into three levels. The tabernacle under Moses, Joshua, Judges, and David, and the temple under Solomon, followed a similar pattern: outer court, holy place, and Holy of Holies, separated by veils that restricted access to God's presence. These tripartite designs reflect a progression toward divine intimacy, much like the stages of a harvest—from sowing to tending to reaping.

The Disruption of Sin

Humanity's failure in Genesis 3 disrupted this divine order, fracturing relationships at five profound levels: between humans and God, leading to spiritual exile; within individuals, fostering shame and self-alienation; among people, breeding conflict and blame; between humanity and nature, cursing

the ground with thorns; and within nature itself, introducing decay and predation. Work, once a joyful act of co-creation, became burdensome toil. Yet, God's response was not abandonment but a promise of redemption. In Genesis 3:15, the protoevangelium—the first gospel—foretells enmity between the serpent's offspring and the woman's, with ultimate victory through her seed. This points to Christ, the second Adam, who was not an afterthought but the cornerstone of God's eternal salvific plan.

Christ's Redemption of Work and Relationships

Christ's incarnation fulfils this promise, redeeming both work and broken relationships. As Paul writes in Romans 5:12-21, where the first Adam brought death, the second Adam brings life. Jesus embodies the Law, Prophets, and Writings, becoming the perfect human who subdues creation not through domination but through servant-hearted obedience. His life and ministry restore the fractured bonds of Genesis 3. In Matthew 24-25, the Parable of the Talents illustrates kingdom dynamics: servants entrusted with resources are called to invest them productively. The faithful servant, turning five talents into ten, is commended: “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things” (Matthew 25:21). Conversely, the lazy servant, burying his talent, faces outer darkness, where there is “weeping and gnashing of teeth” (Matthew 25:30). This parable underscores that kingdom work yields not rest but greater responsibility—an increase in stewardship that mirrors the harvest's abundance.

Christ's redemptive work transforms the temple motif as well. At His crucifixion, the temple veil tore from top to bottom (Matthew 27:51), symbolising unrestricted access to God's presence. The tripartite structure—outer court, holy place, Holy of Holies—gives way to a new reality: the entire sanctuary becomes the Holy of Holies. Jesus declares in John 2:19-21 that His body is the temple, and Paul extends this to believers: “Do you not know that your bodies are temples of the Holy Spirit?” (1 Corinthians 6:19). This shift empowers every Christian to commune directly with God, making personal and communal life a sacred act of worship. Work, once cursed, is now sanctified as a means of glorifying God and serving others.

The New Jerusalem: The Eternal Eden

Revelation 21-22 completes this redemptive arc, portraying the New Jerusalem descending from heaven as a perfect cube—a restored Eden and the ultimate temple where God dwells eternally with His people. Remarkably, these chapters, alongside Genesis 1-2, are the only four in Scripture untouched by sin's shadow. No curses, no tears—only blessings and increase. The city requires no temple building, for “the Lord God Almighty and the Lamb are its temple” (Revelation 21:22). Rivers of life flow, trees yield perpetual fruit, and nations bring their glory into the city. Here, the original mandate of Genesis 1 revives: believers, as co-heirs with Christ, are called to extend the kingdom's borders by living Christlike lives marked by love, justice, and evangelism.

This vision aligns with Psalm 67's harvest prayer. The psalmist seeks blessing so “your ways may be known on earth, your salvation among all nations” (Psalm 67:2). The earth's yield is both literal and missional: as fields produce grain, God's people produce disciples, subduing chaos with gospel order. For the United Basil Mission, this translates into a call to action. Whether through urban outreach, rural evangelism, or global partnerships, our work mirrors the farmer's labour—sowing seeds of truth, tending with prayer, and reaping souls for eternity. Misconceptions of work as a curse miss this truth; in Christ, toil becomes joyful labour, yielding spiritual increase that blesses the nations.

The Tripartite Progression and Our Mission

The tripartite progression—from Eden to the tabernacle, temple, and now believers' hearts—culminates in the New Jerusalem's unity. Noah's ark saved a remnant; the temple mediated God's presence; Christ's torn veil makes all ground holy. As harvesters, we participate in this unified sacred space by reconciling relationships, stewarding creation, and proclaiming salvation. The lazy

servant's fate in the Parable of the Talents warns against complacency, while the faithful servant's reward promises abundance—more work, more responsibility, more harvest.

As Christians, Co-workers to God, we are called to embody this eternal harvest. Our evangelism extends God's kingdom, inviting others into the community of the Church. Our Christlike living—marked by compassion, integrity, and justice—reflects the New Jerusalem's glory. Like farmers, we labour with patience, knowing that “the earth will yield its harvest” when God's timing is fulfilled. Psalm 67:6 assures us that our work is not in vain: God, our own God, will bless us, and through us, all nations will know His salvation.

Conclusion

The harvest season reminds us of our divine calling to work for God's kingdom. From Eden's mandate to subdue the earth, through sin's disruption and Christ's redemption, to the New Jerusalem's eternal garden, work is our worship. As Christians, we need to embrace this truth, committing to extend God's kingdom through evangelism, service, and holy living. As we sow, tend, and reap, we trust Psalm 67:6's promise: “Then the earth will yield its harvest, and God, our own God, will bless us.” May we labour faithfully, yielding increase for His glory and the salvation of the nations.



Spirituality Today

REV. GLADSON C KARKADA

Christa Mahima Church (Vasai)

Our God has blessed the earth with wonderful harvest- Psalm 67:6

Harvest season is a time of gratitude, reflection, and joy. It is a season when the earth which God has so wonderfully created, gives back in abundance what has been sown with care and patience. In today's world spirituality is often misunderstood as something distant and separate from daily life. Yet, the Bible reminds us that spirituality is living in alignment with God's will and recognizing His blessings in all aspects of life. Psalms 67:6 tells, "The land will produce its harvest; God, our God, blesses us." Today this verse can be seen not only as a promise of physical abundance but also as an encouragement to nurture our spiritual lives, yielding a harvest of faith, love, and acts of kindness. Just as the farmer trusts that his seeds will grow, we trust that God will bring blessings into our lives in due season. Truly, every harvest, whether of crops or of blessings, reflects God's faithfulness and invites us to respond with gratitude and generosity.

Seeing God in the Harvest

Harvest teaches us to recognize God's faithfulness in both nature and life. The sun that warms the soil, the rain that nourishes the plants, and the fertile land itself are all gifts from God. Likewise, in our daily lives, God blesses us in ways we often overlook —His mercy that never fails, His grace that sustains us, and His faithfulness in every season. Every harvest, whether large or small, is a testimony to His generosity and care. By noticing these gifts, we cultivate a heart of gratitude that grows alongside our spiritual life.

Harvest in the Context of Personal Growth

Today's spirituality emphasises personal growth - the inner harvest that comes from cultivating virtues such as patience, compassion and faithfulness. In a world full of distractions, nurturing these qualities requires conscious effort. Just as seeds do not grow overnight, God's spiritual blessings require time and perseverance. Meditation, reading Scripture, righteous living and acts of service are all ways to sow seeds of goodness that will produce a wonderful spiritual harvest.

Community Blessings

God's blessings extend beyond individuals to families and communities. When the land yields plentifully, it sustains families, strengthens communities, and provides resources for the needy. Spirituality today reminds us that these blessings are not only for the individual but for the community. Psalm 67 speaks of the land producing a harvest for all. Acts of love, service, and generosity reflect God's goodness, and every small contribution can multiply into a harvest of joy

and hope for others. Participating in community life allows us to experience the richness of God's blessings and to share them with others.

Technology and Spiritual Awareness

In today's world, technology shapes much of our daily lives. Smartphones, social media, and instant communication have transformed the way we experience spirituality. While these can distract, they also offer opportunities to share blessings, inspire others, and access spiritual teachings from across the globe. A believer today can watch sermons online, participate in virtual prayer groups, or share encouraging messages, extending God's harvest beyond physical boundaries.

Challenges to Spirituality Today

Despite the many opportunities, life today presents challenges to spiritual growth. Stress and the pursuit of material success can make us forget God's blessings. Spirituality today requires awareness - learning to give importance to inner peace, righteous living, and meaningful relationships over momentary pleasures. It is a conscious choice to cultivate a harvest of love, patience, and generosity amidst the busyness of life.

Gratitude and Generosity

Spirituality today emphasises gratitude and generosity. Acknowledging God's blessings with gratitude stirs us to act responsibly - caring for creation, serving others, and using our talents wisely. Every harvest, whether physical or spiritual, comes with a responsibility: to share generously, to live morally, and to honour God in all that we do. In this way, our lives reflect the Psalmist's assurance: God blesses us, and our blessings extend to others. The more we give, the more the spiritual harvest multiplies, enriching our lives and the lives of those around us, producing faith, peace, and a deeper connection with God.

Harvest as a Spiritual Symbol

Just as the earth produces its harvest, our spiritual lives yield a harvest when nurtured faithfully. This harvest may not always be visible in material terms, it is evident in transformed hearts, healed relationships, acts of kindness, and a sense of inner contentment. Every answered prayer, every act of service, and every moment of compassion is a testament to God's blessings in our lives. Just as crops take time to grow, spiritual growth requires patience and care. Recognising this helps us appreciate God's ongoing work in our lives and motivates us to live faithfully and gratefully.

Living the Harvest Life

In today's world, it is easy to overlook God's blessings amidst our routines and responsibilities. We may face challenges, droughts, or setbacks, but God's blessings ensure that there is a wonderful harvest ahead. Psalm 67:6 reassures us that the land will produce its harvest, and God will bless His people. This hope strengthens our faith and motivates us to persevere, knowing that every season of planting will be rewarded in due time.

Spirituality today is about recognizing these blessings, sharing them generously, and creating a harvest of love, peace, and joy that reflects God's abundant goodness in our everyday lives. Let us live with gratitude, faithfulness, and generosity, rejoicing in the wonderful harvest our God provides.



Lead Today

BIJU THOMAS
YMCA Ambernath

“Our God has blessed the earth with wonderful harvest.” – Psalm 67:6 (CEV)

The harvest season is a reminder that God is faithful. In biblical times, people looked at overflowing barns and celebrated God's goodness. Today, many of us don't work in fields, but we still experience “harvests” in different forms—academic results, career achievements, financial stability, healthy families, or community growth. Behind every harvest is not just hard work, but also God's blessing. In modern living, leadership can be compared to farming. Just as farmers prepare the soil, sow seeds, and wait for rain, leaders today must prepare people, sow values, and trust God for growth. Harvest is not only about crops; it is about fruitful living that blesses others.

A young start-up founder once said, “My company's success didn't happen overnight. For three years we worked late nights, faced failures, and hardly earned. But I kept reminding my team: this is our sowing season. Don't give up.” When success finally came, the team celebrated not just profits but the patience, vision, and unity that carried them through. This is the principle of harvest: what you sow today, you reap tomorrow.

Leadership Lessons for Today's World

1. Gratitude in Success

In our fast-moving world, leaders are quick to claim credit. But harvest reminds us: abundance is God's gift. Whether in promotions, good health, or achievements, leaders must acknowledge God's hand. Gratitude keeps leadership authentic and prevents arrogance.

2. Sowing Values in People

In families, workplaces, and churches, leaders are like seed-sowers. Words of encouragement, acts of kindness, and decisions of integrity are “seeds” that shape tomorrow's culture. For example, a teacher who patiently invests in weak students may not see results immediately—but years later, their “harvest” is successful, confident adults.

3. Patience in a Fast-Paced Age

We live in a world of instant coffee, instant apps, and instant results. But leadership is never instant. Like crops, growth takes time. Parents raising children, pastors leading churches, or managers training young employees must remember: impatience kills growth, patience nurtures it.

4. Responsible Reaping

In modern life, harvest can mean wealth, power, or influence. But how do we use it? Just as Scripture

commanded leaving portions of the field for the poor, leaders today must share opportunities. A CEO who mentors young entrepreneurs, or a church that invests in community welfare, reflects godly leadership. True harvest is shared harvest.

5. Preparing the Next Season

A harvest is not the end but the beginning of the next cycle. Leaders who keep everything to themselves limit growth. Great leadership equips others. A parent who trains children in faith, a mentor who empowers juniors, or a church leader who raises future leaders ensures that today's harvest continues into tomorrow.

A Call to Lead Today

Our world is changing fast—new technologies, shifting cultures, and rising challenges. But the principle of harvest remains unchanged: we reap what we sow. Leaders who sow wisely today—faith, integrity, and compassion—will see a wonderful harvest tomorrow.

This harvest festival, let us not only thank God for food on our tables but also reflect:

- What seeds am I sowing in my family, workplace, or church?
- Am I patient enough to trust God's timing?
- How am I sharing my blessings with others?

Psalm 67:6 declares, “Our God has blessed the earth with wonderful harvest.” That blessing is not just about grain fields—it is about our lives, our relationships, our communities. God is calling us to lead today—with gratitude, vision, patience, generosity, and responsibility.

When we lead like this, our modern harvest will not just be about success—it will be about significance. And generations to come will thank God for the seeds we sowed today.



Makarrios

PR. DEEKSHA ELIZER

UBM Kalyan Church

Psalm 67:6 – “Then the land will yield its harvest, and God, our God, will bless us.”

Introduction.

The Greek word Makarious, often translated as “blessed,” speaks of a life marked by flourishing, joy, and divine favor. It is more than material wealth or outward success—it is the fullness of life rooted in God's grace. Psalm 67:6 captures this reality: the land's fruitful harvest is a visible sign of God's invisible blessing.

Harvest as Covenant Sign

In the Old Testament, harvest symbolized God's covenant faithfulness. Israel's abundance in crops was never accidental; it testified to God's promise to bless His people when they walked in obedience (Deut. 28). Each sheaf of grain and cluster of grapes was a reminder of divine provision. Yet prophets like Hosea warned against reducing blessing to material gain, for true harvest revealed the God who provides, not simply the produce itself.

Christ as the First fruits

In the New Testament, harvest imagery finds fulfillment in Jesus. He spoke of fields “ripe for harvest” (John 4:35), pointing to the gathering of people into God's kingdom. The blessing of harvest becomes universal—meant not just for Israel but for all nations. Even more, Christ Himself is called the “firstfruits” of resurrection (1 Cor. 15:20). Just as the first grain offering guaranteed more to come, so His resurrection assures believers of eternal life. This is the deepest form of makarious—life that triumphs over death.

Hope of the Final Harvest

Harvest also carries an eschatological dimension. Revelation 14:15 envisions the Son of Man reaping the earth at the end of time. Every present harvest is a foretaste of that ultimate gathering, when God will bring His people into His eternal kingdom. Earthly abundance may come and go, but the final harvest of salvation is secure in Christ

From Blessing to Mission

Psalm 67 makes clear that God's blessings are not for selfish enjoyment. “May God be gracious to us and bless us... so that Your ways may be known on earth” (vv. 1–2). Blessing leads to mission. The wonderful harvest entrusted to us—whether material, relational, or spiritual—is meant to overflow

into generosity, justice, and witness. To live makarious is to become a channel of blessing to others.

Conclusion

Psalm 67:6 is more than a thanksgiving for agricultural abundance. It points to God's covenant love, Christ's resurrection, and the hope of the final harvest. True blessing is not measured by what fills our barns but by God's presence in our lives and His mission through us. To be makarious is to live gratefully, to share abundantly, and to await joyfully the eternal harvest that Christ will bring.



Parousia

REV. SAMUEL TATIGIRI

UBM Bethel Church, Ambernath

Understanding the Meaning of Harvest: A Biblical and Spiritual Reflection

Harvest is the process of gathering mature crops from the fields. It marks the end of a growing season—a time to witness the fruit of a farmer's labor. A successful harvest ensures food supply, income, and seeds for the next planting season. It is, therefore, a season of great joy that all farmers eagerly anticipate.

However, only a successful harvest brings true joy. And this success is not based solely on human effort, skill, or wisdom—but ultimately on God and His grace. Despite a farmer's diligence, harvests can be lost to natural calamities or circumstances beyond human control. Hence, a good harvest is truly a **blessing from God to mankind**.

What Was Harvest to the Israelites in the Bible?

To the Israelites, harvest was both an agricultural and spiritual event. It marked the gathering of essential crops—barley, wheat, fruits, and vegetables. However, beyond agriculture, it was deeply woven into their laws and worship, symbolizing gratitude for God's provision and their covenant with Him in the Promised Land.

Harvest was a time of worship and thanksgiving. The Israelites understood it as a direct blessing from God for their obedience and labor:

“If you faithfully obey the commands I am giving you today... then I will send rain on your land in its season... so that you may gather in your grain, new wine and olive oil.” — *Deuteronomy 11:13–15*

Three Major Harvest Festivals in Israel:

1. Feast of Firstfruits (Paska / Passover – Barley Harvest)

- o Offering the first sheaf of the harvest to God (Leviticus 23:10–11).

2. Feast of Weeks (Shavuot / Pentecost – Wheat Harvest)

- o Celebrated seven weeks after Firstfruits; a time of thanksgiving for the completed harvest (Exodus 34:22).

3. Feast of Tabernacles (Sukkot / Ingathering – Fruit & Vegetable Harvest)

- o Marked the final harvest of the year (Leviticus 23:39–43).

Spiritual Meaning:

To the Israelites, the harvest symbolized God's faithfulness and their covenant relationship with Him. It reinforced that the land and its produce belonged to God and that His provision was a reflection of His covenant love.

What Did Harvest Mean to the Early Church?

For the early church, the concept of harvest took on a deeper spiritual meaning—symbolizing the gathering of souls into the Kingdom of God.

Jesus often used harvest imagery to describe the mission of the Church:

“The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest.” — Matthew 9:37–38

The Day of Pentecost – A Spiritual Harvest:

On the Day of Pentecost (Acts 2), which coincided with the Jewish Feast of Weeks, about 3,000 people were saved and baptized. This marked the first great spiritual harvest of the Church.

Jesus as the Firstfruit:

This idea extends to Christ's resurrection: “But in fact, Christ has been raised from the dead. He is the first of a great harvest of all who have died.” — *1 Corinthians 15:20*

Jesus' resurrection is the firstfruits of a greater harvest to come—the resurrection and salvation of all who believe.

What Is Harvest to Us Today?

Many of us living in cities may never fully experience the harvest as farmers do. We may miss the joy of waiting for the harvest or the act of setting apart the firstfruits to God. This disconnect may also lead to a lack of genuine gratitude for the blessings we receive daily.

Caught in the busyness of modern life, we may become indifferent in dedicating our time, treasure, and talents to God. At times, our celebrations may become mere traditions or rituals, observed out of habit rather than heartfelt worship.

What Should Harvest Mean to Us—and How Can It Be Wonderful?

Although God no longer requires physical offerings from us, He still desires our hearts. When we present our offerings—whether spiritual or material—in faith, we acknowledge His covenant and His continued faithfulness to us.

The Theme “Wonderful Harvest” is taken from Psalm 67:6.

“The land yields its harvest; God, our God, blesses us.” (*NIV*) “Our God has blessed the earth with a wonderful harvest.” (*Contemporary English Version*)

This verse reflects both thanksgiving and recognition of God's blessings. The word “yields” suggests a bountiful or bumper crop—a plentiful harvest that causes wonder and gratitude in the hearts of those who receive it.

“God, our God, blesses us” — This is both a statement of praise and an affirmation of faith. It is not just the land, but God who causes it to be fruitful.

Harvest and the Parousia (Second Coming of Christ)

The Greek word *parousia* means “coming.” In Scripture, it refers to Christ's return to gather His Church:

“We who are still alive... will be caught up together... to meet the Lord in the air.” *1 Thessalonians 4:17*

Just as harvested crops undergo threshing to separate grain from chaff, the harvest of souls will involve a divine separation—faithful from unfaithful.

A Symbol of Future Abundance:

Just as the firstfruits in the Old Testament anticipated a full harvest, the early believers were a sign of God's global plan—a worldwide harvest of souls.

A Call to True Thanksgiving and Dedication

As we celebrate this harvest season under the theme “**Wonderful Harvest,**” let us:

- *Acknowledge God as the source of all blessing and abundance.*
- *Understand that without His favor, no labor can yield fruit.*
- *Let thanksgiving overflow from our hearts, not just our lips.*
- *Offer souls—not just offerings—as the true fruits of our labor for God.*

Then, at Christ's return, we too will be gathered into His barns as useful grain, while the chaff is left behind.

Have a blessed and wonderful harvest. Amen.



Missionary Story

REV. JOHN ELIZER

UBM Christa Preethi Church, Bhandup

REV. HERMANN F. MÖGLING — MISSIONARY, LINGUIST, AND FATHER OF MODERN KANNADA JOURNALISM

Hermann Friedrich Mögling (1811–1881) came to southwestern India as a young missionary of the Basel Mission, but he left behind a legacy that reached far beyond church work. In a period when colonial India was being remade by new institutions, Mögling became an unlikely and energetic champion of Kannada language and literature: founding the first Kannada newspaper, editing and publishing classical Kannada texts, promoting education, and shaping the region's cultural life in ways that still resonate in Karnataka today.

Early years and arrival in India

Born in Brackenheim (Germany) in 1811, Mögling trained with the Basel Mission and sailed for the west coast of India in the 1830s. He arrived in Mangalore in 1836 as a fresh-faced missionary whose formal task was the spread of the Christian gospel. But Mögling quickly turned his energies to learning local languages and studying the literary and cultural landscape surrounding him — a choice that would define his life's work in India.

Learning Kannada and the decision to engage the culture

What set Mögling apart from many contemporaries was the depth of his linguistic curiosity. Within a few years of arrival he had mastered Kannada well enough to write, translate, and edit in the language — and to speak convincingly to Kannada-speaking communities. Unlike proselytizing strategies that relied on colonial English, Mögling deliberately chose the mother tongue as the medium for communication and education. This decision shaped his subsequent projects: a printing press, literary editing, grammar and dictionary work, and a weekly newspaper intended for broad public readership.

Mangalooru Samachara — the first Kannada newspaper

On 1 July 1843 Mögling published the first issue of *Mangalooru Samachara* (Mangalore News), widely recognized as the first newspaper in the Kannada language. Printed on a modest press using stone slabs, the fortnightly sheet offered local news, announcements, and items intended to inform and educate readers about civic and social matters. Publishing a vernacular newspaper in the 1840s was novel in itself; what made Mögling's project significant was that it used an indigenous script and aimed at a Kannada-reading public, thereby planting one of the earliest institutional seeds of modern Kannada public life. The date of that first issue — 1 July — is still commemorated in Karnataka as Kannada Press Day.

Bibliotheca Carnataca and the rescue of classical texts

Mögling's love for Kannada extended beyond journalism into textual rescue and scholarship. He initiated and edited a multi-volume series called **Bibliotheca Carnataca**, which collected, edited, and printed classical Kannada works — folk songs, Haridasa hymns, Purana narratives, and other traditional literature that, for lack of print culture, might otherwise have remained fragile and local. His editorial labors made these texts available in print form to a wider readership and to subsequent scholars. The scale and seriousness of this editorial effort earned him recognition not only in India but also in Germany: the University of Tübingen awarded him an honorary doctorate (in 1858) for his contributions to Kannada studies.

Education, community-building, and mission work

Beyond language and publishing, Mögling invested in institutions. He was instrumental in founding the Basel Evangelical Mission Seminary in Mangalore, a training center for clergy and teachers that eventually evolved into present-day theological and educational institutions in the region. He and his wife, Pauline, were involved in schooling — especially girls' education — and in establishing mission congregations and Christian settlements in the hinterland. Mögling's work in interior districts such as Kodagu (Coorg) combined proselytization and social projects; he engaged local leaders, learned regional histories, and even—at times—adapted local forms (including simplified orthographic ideas) to make literacy more accessible.

Methods and controversies

Mögling's approach — learning the language, editing classical literature, publishing books and newspapers — placed him in a complicated position. On the one hand, Kannada intellectuals and later scholars credit him as one of the pioneers of modern Kannada literature and journalism, an outsider who nonetheless preserved and popularized indigenous texts. On the other hand, his work cannot be disentangled from the missionary and colonial matrix in which it took place: printing presses and translations were tools of cultural change, and mission settlements sometimes disrupted social structures. Modern appraisals therefore treat Mögling as a figure whose contributions are historically significant but whose mission-centric motives must be read critically and contextually.

Influence on later scholars and institutions

Mögling's influence extended beyond his lifetime through the people and projects he inspired. He encouraged and recommended figures such as Ferdinand Kittel for Kannada lexicography work; Kittel's later Kannada–English dictionary became an essential reference. The publishing of classical texts created material that scholars, teachers, and Telugu–Kannada readers could use for language study and for recovering shared cultural memory. In Mangalore and across Karnataka, the institutions he helped found or influence — seminaries, schools, and language institutes — continued to shape educational life. The Mögling Institute of German Language in Mangalore, for instance, bears his name as a nod to his legacy of cross-cultural engagement.

Legacy and remembrance

Hermann Mögling died in 1881 in Esslingen, Germany, leaving behind a corpus of Kannada editions, poems, scholarly notes, and the remarkable historical fact of having published the first Kannada newspaper. His 200th birth anniversary in 2011 prompted commemorations in Karnataka, including the unveiling of a bust at the theological college in Mangalore — signs that his contribution to Kannada public culture has not been forgotten. Contemporary Kannada writers and historians often acknowledge his role in catalyzing a modern print culture in the language, even as debates about missionary motives continue to nuance that appreciation.

Conclusion

Hermann Mögling's life is a study in the unexpected ways cultures meet: a German missionary arrives in Mangalore with evangelical aims and comes to be remembered as a foundational figure in Kannada letters.

Whether one reads his story as one of cultural preservation, cultural appropriation, or a complex mixture of both, the tangible results of his work are clear: printed editions of classical Kannada texts, a vernacular newspaper that prefigured Kannada public discourse, institutions that fostered education, and a linguistic bridge that helped future scholars map the contours of Kannada language and literature. For those interested in the entwined histories of mission, print, and regional language formation in colonial India, Mögling remains a consequential — and fascinating — figure.

Bibliography and Resources

1. *Mangalooru Samachara (1843)* – *The first Kannada newspaper started by Hermann Mögling.*
2. *Bibliotheca Carnataca (1848–1853)* – *Six volumes of classical Kannada works edited and published by Mögling.*
3. *Basel Mission Archives: <https://www.bmarchives.org>* – *Letters, reports, and records of Mögling's work.*
4. *Digital Library of India / Internet Archive* – *Contains digitized volumes of Bibliotheca Carnataca.*
5. *Rice, B.L. Mysore Gazetteer (1897).*
6. *Harder, Hans. Literature and Nationalist Ideology: Writing Histories of Modern Indian Languages.*



Congregations Desk

MRS. HELEN KARKADA

UBM Christa Krupa Church, Chembur

“Then the earth will yield its harvests. And God, our God, will richly bless us”—Psalm 67:6 (NLT)

Many of us enjoy taking trips. They allow us to step away from the busyness of life and experience the beauty of God's creation. City life often surrounds us with tall buildings, endless traffic, and crowded streets. But when we journey into the countryside, we encounter something different—majestic mountains, green valleys, flowing rivers, and fields of grain gently moving in the breeze. All of this points to the handiwork of our Creator.

The harvest is one of the most beautiful and powerful images in the Scriptures. It points not only to the literal abundance of the fields but also to the spiritual blessings that God our Father, pours into the lives of His children.

A harvest is the joyous culmination of a laborious process of ploughing, sowing, watering and oftentimes a painfully long wait with eager expectancy. Sundry variables determine the harvest like sunlight, rainfall, climate, pest infestation etc. that are beyond man's control. This frailty of human endeavors teaches us humility. Man does the labor, but the harvest is the Lord's. HE and HE alone is the Lord of the harvest. This same truth applies also to our personal lives—health, family, friendships, work, and opportunities—it all comes from His hand.

The harvest also teaches us a lesson in gratitude. As we read through the book of Exodus, we find that Almighty God led His people, the Israelites, out of bondage from Egypt by an awesome display of His power. The journey of forty years through a barren wilderness concluded with the entry into a land literally and figuratively flowing with milk and honey. God had instructed the Israelites well in advance that after entering into the Promised Land, they were to assemble before Him at the Tent of Meeting three times a year to celebrate Feasts. Each of these Feasts coincided with a harvest viz.

- The Passover / Feast of First fruits - the barley harvest.
- The Feast of Weeks - the wheat harvest.
- Feast of Tabernacles- the ingathering of fruits.

Almighty God was tacitly underlining the fact that HE and HE alone was the source of their harvest and prosperity. And thanksgiving was their appropriate and expected response.

The harvest is also a testament of faithfulness of God our Father. After the flood, God promised Noah: “As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease” (Genesis 8:22). Each new harvest fulfills this ancient promise. Despite

the uncertainties of weather, global challenges, or personal struggles, the earth continues to yield its fruit. This reliability reminds us that God's Word is sure. He is the same yesterday, today, and forever.

The harvest is also a call to generosity. In the Old Testament, Israel was commanded to leave the edges of their fields for the poor and the strangers (Leviticus 19:9–10). God's blessing in the harvest was never meant to be hoarded but shared. We are blessed with material abundance or spiritual gifts, in order to be a blessing.

The Bible often uses 'harvest' as a metaphor for 'spiritual awakening'. Lord Jesus told His disciples: “The harvest is plentiful, but the laborers are few” (Matthew 9:37). The dawn of each passing day brings us closer and closer to the advent of our Lord. Our news media laments over the declining morality, burgeoning crime statistics, terrorism, genocide, religious fanaticism, xenophobia masked as nationalism, and crises related to gender identity- all heralding a bleak and dismal future. Yet, as the 'tares' abound so abounds the 'harvest of wheat'. The Gospel has reached the furthest parts of the earth. The very channels that are being used by the forces of darkness to spread hatred are also being used to proclaim the Gospel of peace. The deadly Covid pandemic serves as an example. In the midst of death, chaos and uncertainty, it also provided an opportunity to people to delve into the Scriptures and discover the eternal love God had for them. The time for the fulfillment of the prophecy – “For as the waters fill the sea, the earth will be filled with an awareness of the glory of the LORD” (Habakkuk 2:14) is at hand.

As followers of Jesus, we are called to plant the seed of God's Word—in our lives, our families, and our communities. The results belong to Him, but we can trust that the Lord of the harvest will bring forth a rich and wonderful outcome. A joyful harvest awaits all who labor in Him: “...the one who plants and the one who harvests rejoice together.” (John 4:36)

Women's Retreat Report

It is with great joy that I share the wonderful experience of the Women's Retreat held on 13th September 2025 at UBM Christa Kanthi Church, Kurla, from 9:00 a.m. to 4:30 p.m.

For the very first time, the retreat was organized in collaboration with the Overcomers Women's Fellowship, Bengaluru, and the Women's Fellowship members of the UBM Church Council, Mumbai.

The program commenced with an opening prayer by Rev. Godfrey Soans. This was followed by the inauguration of the handicraft stalls, prepared by the Women's Fellowship members, by Mrs. Mable Soans, Secretary of the UBM Church Council, Mumbai.

A total of 210 participants attended the retreat, which was centered on the theme: "You will know them by their fruit" (Matthew 7:16). Praise and worship were led by Mrs. Deborah Tatigiri along with key leaders from all 14 centres.

The morning sessions were conducted by Mrs. Levena New Begin, Director of the Overcomers Women's Fellowship, with translation from English to Hindi provided by Mrs. Aruna. The afternoon session was led by Dr. Amrita Jain Dubey, who was introduced by Mrs. Alma Xavier, Vice President of the UBM Church Council, Mumbai. Dr. Dubey addressed significant issues concerning women's health, which was well-received by the participants.

The retreat concluded with a vote of thanks delivered by Rev. Samuel Tatigiri, Convener of the Women's Department, followed by a closing prayer from Rev. Ian Aiman. Participants returned enriched with valuable learning, deeper fellowship, and cherished memories.

Special appreciation goes to the pastors for their outstanding role in the smooth execution and success of the retreat.

Marol Medical Camp Report

A half day free medical and blood donation camp was organized by UBM Christa Shanthi Church Marol. With SBTC Madaubaug on 17th August 2025. The aim of the camp was to provide accessible healthcare services to the local community, raise awareness about common health issues, and encourage preventive healthcare practices. the main moto of the medical camp was to provide free health check-ups and medical consultations.To promote awareness about hygiene, nutrition, and disease prevention.To identify patients who require further treatment and refer them to appropriate healthcare centers.





Women's Retreat



Outreach Program



Med Camp



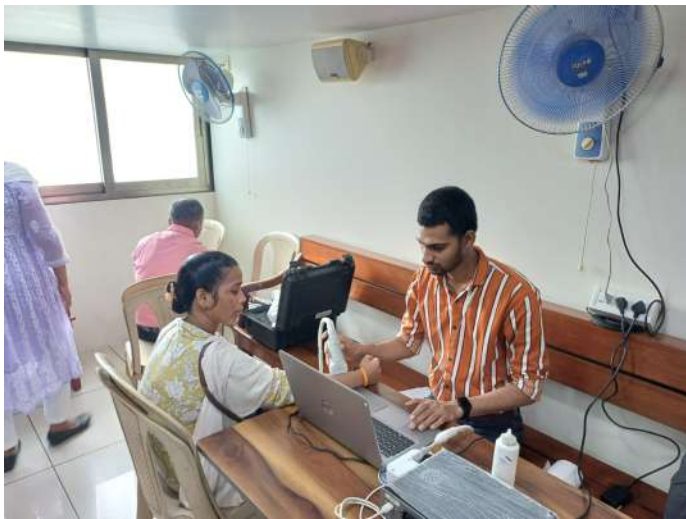
Chembur



Navi Mumbai



Navi Mumbai



Hindi Convention



Handicraft



Appapada



Inter Church Youth Fellowship

Dombivli and Ambarnath



Kurla and Vikhroli



Bhandup and Thane



PAGE ADVERTISEMENT



FULL PAGE (COLOR) - RS. 5,000/-

HALF PAGE (COLOR) - RS. 3,000/-

FULL PAGE (B&W) - RS. 3,000/-

HALF PAGE (B&W) - RS. 1,500/-

**WEDDING ANNIVERSARY,
OBITUARY,
BIRTHDAY AND
BUSINESS ADS - RS 500/- EACH**

NEW

For more information please contact:

8767-756-165 | 8108-094-057 | 8105-349-008

e-mail: ubmcmagazine@gmail.com

We intend to use 50% of the funds raised towards outreach initiatives (Covid affected members, HIV Patients, Trans genders, Missionaries, etc.) and balance 50% towards digital initiatives.

THANK YOU



Email : ubmcmagazine@gmail.com

Website : www.ubmchurches.com

Contact no : 8105-349-008 / 8108- 094-057