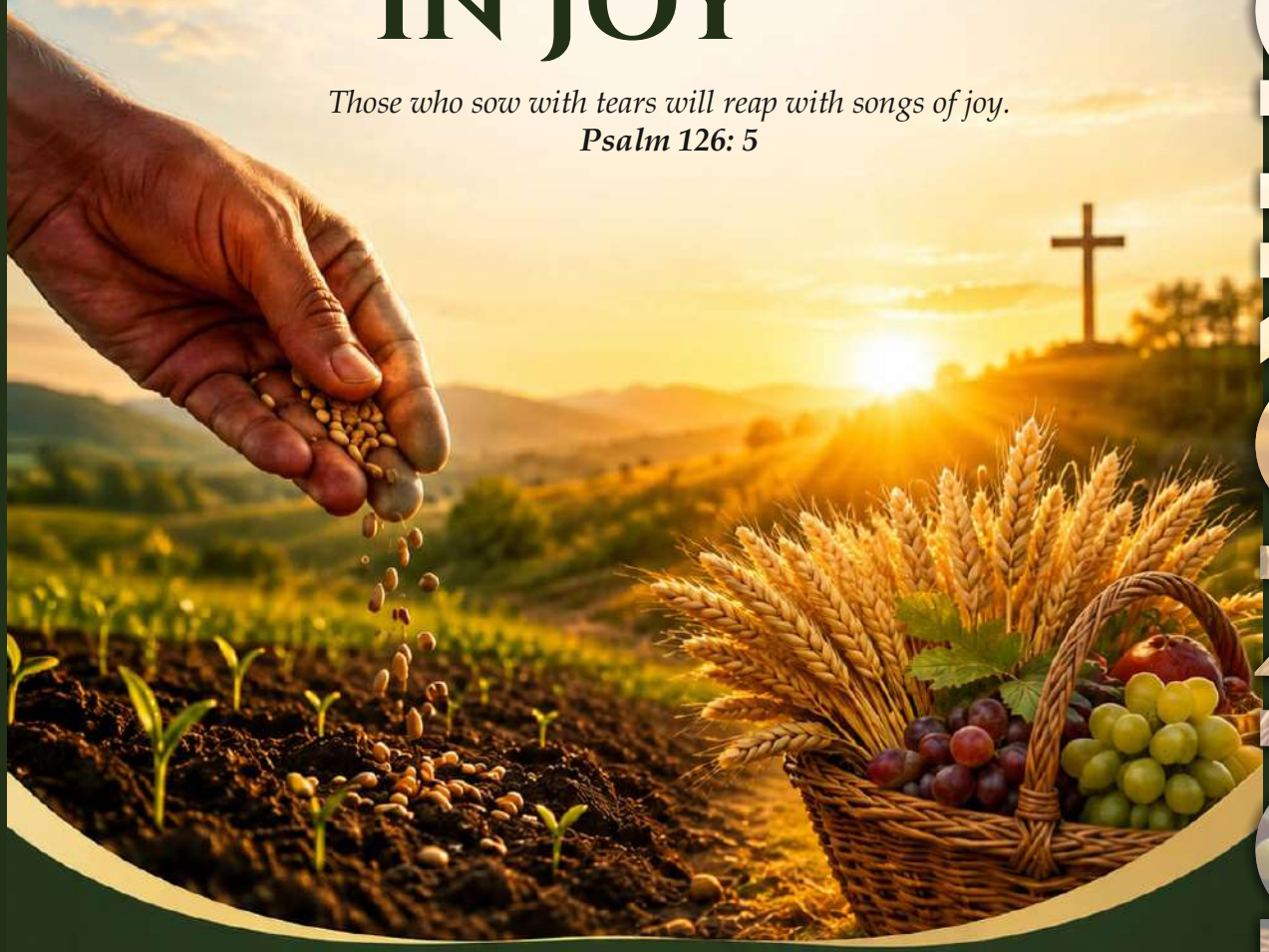
The United Basel Mission Church Council, Mumbai

# BASEL CHRONICLES

HARVEST EDITION 2026

# SOWING IN FAITH, REAPING IN JOY

*Those who sow with tears will reap with songs of joy.*
***Psalm 126: 5***



FAITHFUL SOWING IN GOD'S WORD

TRUSTING HIS PERFECT PLAN

ABUNDANT FRUIT THROUGH GRACE

TO GOD BE THE GLORY & JOY

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# EDITORIAL


## Rev. Sunil Joy

UBM Shalom Church, Navi Mumbai


### "Sowing in Faith, Reaping in Joy"

Harvest Festival is an important day in every person's life, especially for farmers, as it is a day of great joy. Throughout the year, farmers sow seeds in the soil, work hard for the seeds to grow, and endure many difficulties in the field. When the crop grows and the time comes to harvest it, the farmer experiences great joy.

The farmer rejoices, knowing that the labour he has put in has produced results, and that God has blessed his hard work with a harvest. Today, as Christians, we too should rejoice and be glad in this Harvest Festival worship because throughout the year God has provided everything we need. We need to remember God's provision and express our gratitude to Him. That is why we are celebrating this day as Harvest Festival.

Before experiencing God's provision, there must be faith within each one of us. We must be people who trust God, His works, and especially His provision. When a farmer sows seeds in his field, he also sows them in faith. That faith becomes his hope. Whatever we do, we should begin with faith.

The main theme of our Harvest Festival this year is "Sowing in Faith, Reaping in Joy" – Psalm 126:5. Let us reflect on how we can sow in faith and reap with joy.

### Sowing in Faith

Psalm 126:5 says, "Those who sow in tears shall reap with shouts of joy." Here, the Psalmist reminds us that while living in this world and carrying out the responsibilities God has given us, we should live a life of faith, patience, sacrifice, and hope.

If we live in this world with faith and carry out God's service and the responsibilities He has given us, we will be able to see good results.

When a farmer initially sows the seed in the ground, he does so with faith and hope. He lives with the expectation that the seed he is sowing today will grow and produce fruit in the future. Without worrying whether the seed will produce good or bad fruit, he sows the seed with complete faith.

The farmer trusts God and also has confidence in his land, hoping for a harvest.

Today, the life of Christians is also like this. We should faithfully carry out the responsibilities God has given us. Above all, while living in this temporary world, we need to live every day by faith.

When we sow a seed, we do not know what kind of fruit it will produce in the future. In the same way, when we place our faith and trust in God, we may not immediately see the results of that faith.

That is why Paul tells us in 2 Corinthians 5:7 that we should walk by faith and not by sight. We may not see an answer immediately after we pray. Likewise, we cannot immediately bring about changes in our lives or shape a better future. We must wait patiently and faithfully for God's appointed day, for His answer, and especially for His miraculous work.

"I planted, Apollos watered, but God was causing the growth." 1 Corinthians 3:6. Through this verse, Paul reminds us that we must faithfully carry out the responsibilities God has given us every day. While living in this world, while working, and while making decisions, we should do everything with faith. If we do everything in faith, God Himself will bless us with the fruit.

Sow in faith today, even if you cannot see the fruit tomorrow. Sow the seed because God sees your labour and your tears. Our God is able to provide an abundant harvest on the day and at the time He has appointed.

**Reaping in Joy**

Difficulties and tears are not the end of the story. Rather, if we live by faith even in the midst of a difficult life, we can experience moments of joy and see an abundant harvest.

Difficulties continue to come into the lives of all of us. When we come out of one problem, another problem may already be waiting on our path. In our daily lives, we go through many struggles in order to experience happiness, peace, and prosperity. In this life of struggle, many times we have been defeated and fallen down, and we live lives of disappointment.

After a farmer sows the seed in his field, he continues to work hard until the seed grows and produces fruit. Once the seed becomes a plant, he must protect it and make sure that no one destroys it. It is his responsibility to water it, fertilize it, and nurture it every day.

If the farmer wants to enjoy the fruit or see the harvest, he must wait patiently and con-

tinue to take care of his crop every day. When he does his work faithfully and sincerely, he experiences greater joy during the harvest season, and he joyfully gathers his harvest.

Today, our lives are also like this. If we endure the difficulties that come into our lives, face them courageously every day, and live by faith even through our tears, we too can see joy and miracles in our lives.

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.” Galatians 6:9.

Therefore, let us never become discouraged or lose heart in our lives. Even when difficulties come, let us not become weak or give up, but let us live by faith. Then, on the day appointed by God, we will be able to experience joy.

This Harvest Festival gives us two kinds of messages or warnings. During this Harvest Festival, we must give thanks to God because throughout the year He has provided us with the food, water, and necessities we need every day, and has provided us with abundance. Therefore, we should offer our gratitude to Him. This Harvest Festival also gives us a warning. The day is coming soon when every tree that does not bear fruit will be cut down. In other words, the day of the Lord is near. If you do not repent, do not become righteous, and fail to produce good fruit, you will have to face judgment on that day.

Therefore, turn to God now, confess your sins, receive forgiveness, and live a life that bears fruit.

Let us live every day in this world by faith. Let us trust God and do our work. Let us continue in the service of God. Then, in the future, we will joyfully reap the harvest of the seeds we have sown.

Heartfelt greetings to all of you on this Harvest Festival. May God increase your faith and bless you abundantly. May the Father, the Son, and the Holy Spirit grant peace, comfort, and joy in your lives.



# U.B.M
# OFFICE BEARERS DESK

## Mr. Vishal Shiri
### President, UBMC, Mumbai

Dearly Beloved in Christ,

As we gather to celebrate our annual Harvest Festival, we look around us with hearts full of gratitude for the visible markers of God's extraordinary provision.

This festival is more than a traditional event; it is a sacred pause to acknowledge our complete reliance on the Almighty, who sustains both the earth and our souls.

In the scriptures, the cycle of sowing and reaping carries deep spiritual weight. When we reflect on the seeds we have planted over the past year—whether through our resources, our time, or our acts of service—we are reminded of the spiritual law outlined by the Apostle Paul: "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously" (2 Corinthians 9:6).

True abundance begins with a willing heart that trusts God enough to give back a portion of what He has poured into our lives.

Harvest is also a time to celebrate patience and perseverance. Spiritual growth and the blessings we enjoy today are the results of quiet, faithful labor that happened long before the fruit appeared. There are seasons when we must sow through tears, challenges, and uncertainty, yet God remains faithful to His word. As Psalm 126:5 beautifully encourages us, "Those who sow with tears will reap with songs of joy."

If you are in a season of waiting or wrestling, take heart. Your labor in the Lord is never in vain, and the spiritual harvest is guaranteed in His perfect timing.

As we look upon the bountiful provisions before us, let us also look outward. Galatians 6:9 reminds us, "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up."

Part of our Christian duty during this Harvest Festival is to share our blessings with those in need, ensuring that the love of Christ is felt practically within and beyond our church walls.

Finally, let us keep our eyes fixed on the ultimate harvest—the gathering of souls into

the Kingdom of God. Jesus reminded His disciples, “The harvest truly is plentiful, but the laborers are few. Therefore let us pray to the Lord of the harvest to send out laborers into His harvest” (Matthew 9:37-38). As a congregation, may we be found faithful, not only in gathering physical fruits but in sowing the message of salvation into the hearts of everyone we meet.

I wish you and your families a joyous, blessed, and reflective Harvest Festival. May the Lord of the harvest enrich your life, multiply your seeds sown, and cause an increase in your righteousness.



# U.B.M PASTORS DESK


## Rev. Ian Aiman

UBM Christa Mahima Church, Vasai


## “Sowing in Faith, Reaping in Joy”

Harvest is a season of thanksgiving. As we celebrate the blessings God has given us, we are reminded of an important spiritual truth: every harvest begins with a seed, and every seed requires faith to be sown.

Psalm 126:5 declares, “Those who sow with tears will reap with songs of joy.” This verse reminds us that our journey of faith may include sacrifice, waiting, uncertainty, and even tears. Yet when we remain faithful, God can bring a harvest in His perfect time.

As we reflect on this Harvest season, let us consider three important truths from the word “SEED”.

### S – Sow in Faith

A farmer sows a seed even though he cannot immediately see what will happen beneath the soil. He trusts that the seed will grow in due season.

Faith is often like that. We pray without immediately seeing answers. We serve without always seeing results. We give, encourage, teach, forgive, and love without knowing what impact our actions will have.

As a church, every act of ministry is a seed. When we teach our children, visit the sick, encourage the discouraged, support those in need, worship together, and give towards God's work, we are sowing seeds.

Galatians 6:9 encourages us, “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

Do not despise small beginnings. Sow faithfully, because God sees every seed.

### E – Endure Through Tears

Psalm 126, does not say that sowing will always be easy. It says that some will “sow with tears.” There are seasons when the soil of life feels hard. We may pray for healing, restoration, provision, reconciliation, or breakthrough, yet the answer may seem

delayed. Sometimes we wonder whether our prayers and efforts are making any difference.

But tears do not mean that God has abandoned us. Jesus Himself wept at the tomb of Lazarus. Yet the story did not end with tears. His tears were followed by the miracle of resurrection. Likewise, our tears may be part of the story, but they do not have to be the conclusion.

When we cannot see what God is doing, we can still trust who God is. Our responsibility is to remain faithful in the season of waiting. The seed may be hidden beneath the soil, but God is still at work.

**E – Expect God's Harvest**

Paul writes in 1 Corinthians 3:6, "I planted the seed, Apollos watered it, but God has been making it grow." We plant. We water. We work. We pray. But ultimately, God gives the increase.

We may not always see the full results of what we have sown. A parent's prayers may influence a child years later. A teacher's words may shape a student's future. A simple act of kindness may become someone's first experience of God's love. A faithful ministry may impact generations we may never meet.

Therefore, let us not become discouraged when the harvest seems delayed. God's timing is not the same as our timing. The seed may take time, but the God who gives life is faithful.

**D – Depend on God's Faithfulness**

As we complete the word "SEED", we are reminded that the final and most important truth is this: our harvest does not depend on our strength, but on God's faithfulness.

A seed on its own has no power unless God gives it life. In the same way, our efforts, prayers, and service bear fruit only because God is working behind the scenes.

Jesus said in John 15:5, "Apart from Me you can do nothing." This reminds us that dependence on God is not weakness it is wisdom.

**When we depend on God, we acknowledge that:**

- He is the source of every blessing
- He is the one who brings growth
- He is the one who determines the harvest

So even when we feel weak, we can still be confident, because God is strong in our weakness.

Dear Church, let us continue to SOW IN FAITH, ENDURE THROUGH TEARS, EXPECT GOD'S HARVEST, AND DEPEND ON HIS FAITHFULNESS.

We may not always see the fruit immediately, but no seed sown in obedience to God is ever wasted.

The tears of today can become the songs of tomorrow. The sacrifices of today can become blessings for generations. The prayers of today can become testimonies of God's faithfulness.

So, let us keep sowing. Let us keep believing. Let us keep praying. Let us keep serving. Let us keep trusting. For the God who holds the seed also holds the harvest.

May our lives and our Church become fertile ground where seeds of faith, love, hope, generosity, and God's Word are continually sown and when the harvest comes, may we remember that the glory belongs to God alone.

**"Those who sow with tears will reap with songs of joy." – Psalm 126:5**



# THEOLOGY TODAY


## Rev. Dr. R. Annie Watson

Karnataka Theological College, Mangalore


### Prologue

The term 'Theology Today' though seems to be very simple, yet is much complicated as it is a vast subject. What are our expectations about 'Theology Today?' We are not merely talking what theology is about, but rather how theology can contribute to our understanding of faith in God in our present context. Theology is never stagnated water, but rather ever flowing and expanding as according to the participation, reflection and experience of the faithful in their own contexts. As John Macquarie puts it, theology is a study which "through participation in and reflection upon a religious faith seeks to express the content of this faith in the clearest and most coherent language available." Since Christian faith is "faith seeking understanding" as the 11th century Arch Bishop of Canterbury Anselm rationalized, theology with it is rational dimension and systematic method strives to understand what the Church believes and why, of the saving act of God, and at the same time theology as discourse about God in the light of revelation strives to closely bound to spiritual experience of the faithful to enlighten and nourish their wisdom to see the transcendence of God in Jesus Christ. As it reads, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life," (Jn 3:16) God revealed Himself through the Person and Work of Christ, His Son, who was incarnated into this world, lived and died and was resurrected for the salvation of the world.

Therefore, today theology is not simply a study of the Word of God, but rather a logical contextual reflection on the divine revelation which gives rise to multiple theologies as it is too great to be comprehended by any one theology. However, these multiple theologies focus on the Word of God in the diverse contexts in which God's grace works for liberation, salvation, deliverance ... in inestimable ways.

### Theology Today - from the Perspective of the Margins

Apart from the traditional theologies such as Systematic, Doctrinal, Scholastic, Dogmatic, etc., shaped by the Church Fathers and the dominant groups and institutional authorities, today we have Liberation Theology, Black Liberation Theology, Dalit

Theology, Feminist Theology, Womanist Theology (Black Feminist Theology), Post-colonial Theology, Disability Theology, Theology of the Indigenous Communities, LGBTQ, Eco-environmental Theology, and etc., articulated and shaped by the marginalized oppressed groups from their historical struggles marked by colonialism, caste oppression, racism, patriarchy, economic exploitation, cultural silencing, degradation/destruction of nature and so on. Today we are just not in the postmodern science and technological AI era, but also in an era of life threatening war and annihilation. Science and technologies which are thought to be for life supporting and development are causing total destruction due to human self centeredness, egoism, pride, controlling, overpowering, and amassing without limitations.

In our Indian context the Church exists within religious pluralism, caste class gender and economic inequality, political polarization, secular globalization, technological transformation and AI Era. Accordingly our theology cannot simply imitate Western models or the traditional classical theologies. There is no One Universal Theology. Our theology must engage in our Land's philosophies, interfaith dialogue, indigenous cultures, gender and socio-economic justice, ecological concerns, public understanding and the contexts. It is rather the participation in the life and struggles of the people, because the Word of God – sacred Scripture encounters the lived realities and the experiences of the community.

Therefore, hermeneutics, the method of interpretation of the theological sources, which are Scripture, tradition and experience, is contextual from the perspective of the marginalized, those excluded communities such as the poor, women, colonized people, racial minorities, indigenous communities and also the LGBTIQ + people, and also our earth and its environment.

Today Earth is considered as the new poor and the marginalized, which is in danger of extinction due to our postmodern development paradigms, science and technologies. Our developmental programs and life styles have caused extreme damage not only to the communal life of humanity, but also to the earth community by destroying the biotic balance of its community.

Therefore, we need to re-read and re-interpret the sources through the experience of these marginalized and the oppressed, thus challenging the dominant, patriarchal interpretations which claim neutral and universal produced by the dominant authoritative elite groups. Experience of oppression becomes a locus of revelation, testimony becomes theological method, and suffering becomes a site of divine disclosure.

Theology today recognizes that marginalization operates across caste, race, class, gender, disability and sexuality simultaneously, and therefore it critically interrogates sacred texts and traditions that legitimize oppression while retrieving liberative

strands within them. Theology today reclaims Scripture as a text of liberation, re-examines tradition as historically conditioned, and elevates lived experience as a valid source of theology and calls to serve justice and dignity. Thus today theology is no longer merely scriptural exegesis, but rather interpretive resistance, making it more ethical, inclusive and transformative.

## Wrapping up

Today diverse theologies are articulated from the view point of the "preferential option for the poor," the idea associated with Liberation Theology. In other words it is reimagining, rereading and reinterpreting the sources through the lived realities of the marginalized to reaffirm justice and solidarity with the oppressed emphasizing the Exodus, Prophets and Jesus' solidarity with the oppressed. At the same time, it is calling for social responsibility, stewardship, justice and compassionate ministry by the worshiping community of God.

For example, if we think about the celebration of harvest festival what does theology today speaks to us? Is it just an occasion of thanksgiving worships followed by auctions games and fellowship lunch? Or is it an opportunity to theologically reflect upon God's creation, nature and human responsibilities and transform ourselves as responsible stewards/care takers of our earth and environment on which we live and depend upon for our existence, and without which no life can exist.

The Earth and everything upon it is a gift to all living beings including animals and rest of the nature. However, the intellect human beings created in the image and likeness of God, have misinterpreted the verse "be fruitful and multiply, and fill the earth and subdue it," (Gen. 1:28) to 'lord over,' instead of understanding it as the responsibility of care takers and stewards, have domineered the earth and its resources and have become destructors of earth and its eco-environment, rapidly causing irreversible degeneration of our sole habitation with our immense unwise use of modern science, agricultural and industrial technologies. Presently ecological crisis demands immediate ethical responsibility and actions to stop the destruction. If we believe that God is the creator of the universe and everything in it, then, we need to understand our place in creation, live accordingly in faith and servitude under His ownership in His Oikos, that is, creation is God's house.

Thus, knowledge of God is mediated through relationships, care, survival, and resistance. It is relational, liberative and accountable to the least among us. Theology becomes an ongoing, collective act of discernment rooted in struggle and hope. It is participatory – praxis oriented rather than purely doctrinal, distant, abstract and hierarchical. Thus, theology is action-reflection oriented.

Hence, Theology is not merely transmitting information, but rather concerns discipleship, to follow the great radical reformer Jesus the Christ, the only Son of God who incarnated into this world to establish the ‘Kinsdom of God’ where humanity is deeply connected beyond borders, races, gender, class, castes, and religions, as one family of God, and where justice and peace prevail. It is the responsibility of the faithful community of God to partake in God’s mission in this world.



# SPIRITUALITY TODAY

REV. DR. SANDEEP THEOPHIL
ASSOCIATE PROFESSOR, KTC MANGALORE

## From Platform to Praxis

What does it mean to speak of spirituality today? Every generation lives within a particular historical context, and Christian spirituality is shaped by the questions, struggles, hopes, and possibilities of its time. Our "today" is marked by rapid technological change, digital communication, artificial intelligence, globalisation, migration, ecological crises, economic inequalities, and growing social and political divisions. These realities are not simply external to us, they shape how we think, relate to one another, form our identities, and understand life and faith. The word platform helps us describe this changing context. A platform is a digital space through which we encounter and engage the world. For many young people in India, Instagram, YouTube, WhatsApp, Snapchat, and Telegram have become everyday spaces for communication, learning, relationships, self-expression, and engagement with different cultures and beliefs. These are not merely tools, they increasingly shape what we see, whose voices we hear, and how we relate to others. Today we are more connected, yet often more fragmented; we have greater access to information, yet struggle to discern truth; we encounter greater diversity, yet can also become more polarised. In this context, spirituality cannot be limited to the narrow perspective of private practice of prayer or just a personal devotion. It must help us discern the forces shaping our lives and respond to them faithfully. At its heart is living in communion with God and allowing this communion to shape the whole of life. Jesus Christ demonstrates this way of life through his deep trust in the Father, expressed in his encounters with people, his crossing of social and religious boundaries, his challenge to injustice, his welcome of the excluded, and his response to human suffering. Thus, Christian spirituality holds together life with God and engagement with life. This understanding of spirituality becomes praxis when faith is interpreted and lived within concrete realities, as we read our context, discern it in the light of the Gospel, and respond through faithful action.

From platform to praxis, therefore, is not simply a movement from technology to action. It is the movement from the world as we encounter it to the world as we are called to engage it as disciples of Christ. This takes concrete form in justice, dialogue,

and solidarity. A spirituality rooted in Christ enables us to recognise what denies human dignity, encounter difference with humility, and stand with those who suffer. The question, therefore, is not simply what our spirituality does for us, but what kind of people we become in the world.

## Spirituality and Justice

Digital platforms shape not only the forms of injustice we encounter but also what we notice and what we overlook. We can follow events across the world while remaining unaware of what is happening around us, as the constant flow of information, entertainment, and images can make suffering familiar without necessarily making us respond. Yet these same digital platforms can become spaces for justice and action. Our youth use Instagram, YouTube, WhatsApp, and other digital networks to raise awareness about discrimination, environmental concerns, violence, and the struggles of marginalised communities. They share testimonies, organise campaigns, mobilise support, and bring local concerns into wider public attention. Technology, therefore, is not simply something that happens to us; it can also become a space through which we participate in shaping society. The biblical tradition connects such attentiveness with faith. The prophets challenged worship that was separated from justice: “Learn to do good; seek justice, correct oppression” (Isaiah 1:17). Jesus makes this concern central to his ministry. In Luke 4:18–19, he announces good news to the poor, freedom to the oppressed, and release to those who are captive. His concern for those at the margins is an expression of God's reign. The Good Samaritan (Luke 10:25–37) offers a simple picture of this spirituality. The Samaritan sees the wounded person, is moved with compassion, draws near, and acts. The question for us today is therefore: what do we allow ourselves to see, and what do we choose to do with what we see? This is where spirituality becomes praxis. The question is not only how we use technology, but whether our use of it makes us more attentive to the realities around us. A spirituality of justice calls us to move beyond simply consuming images of suffering and to participate in its transformation by seeing what is made invisible, discerning what denies life, and using our digital platforms to promote what enables life to flourish.

## Spirituality and Dialogue

Our context also brings us into encounters with people of different cultures, traditions, religions, languages, and worldviews. India has always been marked by such diversity, but digital networks have intensified these encounters. Yet proximity does not necessarily produce understanding. We may encounter the other frequently without actually listening. For Christian faith, dialogue has a theological foundation. We believe in the triune God, Father, Son, and Holy Spirit, whose very being is relational. We also believe that humanity is created in God's image and called to live in relationship with one

another. The incarnation deepens this understanding: in Jesus Christ, God enters human history and encounters humanity from within. Jesus' encounter with the Samaritan woman (John 4) is particularly significant. He crosses boundaries of gender, ethnicity, religion, and social status and enters into conversation with her. The encounter does not erase their differences; it creates space for understanding and transformation. The story of Peter and Cornelius (Acts 10) takes this further. Peter enters with assumptions about who belongs, but through the encounter he discovers that God is already at work beyond the boundaries he had imagined. Peter himself is changed. Dialogue, therefore, is not simply about what we have to teach others; it is also about our willingness to listen, learn, and be transformed.

Dialogue needs concrete practices of listening to the stories of other faiths and cultures, visiting places of worship, sharing meals, creating spaces for honest conversation, and working together around concerns such as peace, poverty, and care for creation. In digital spaces, it can mean pausing before reacting, verifying before forwarding, listening before judging, and refusing online hatred. This also means that dialogue does not require us to abandon our convictions. It asks us to hold them with humility and to encounter the other with dignity. To listen is itself a spiritual practice.

**Spirituality and Solidarity**

Dialogue cannot remain only conversation. When we listen to another's story, we begin to encounter their struggles. This brings us to solidarity, the willingness not simply to feel for others but to stand and journey with them. We are constantly exposed to suffering through digital media such as war, displacement, poverty, violence, and ecological destruction. Yet seeing suffering on a screen does not necessarily bring us closer to those who suffer. It can make us spectators. Christian spirituality challenges this distance. The ministry of Jesus is marked by his movement towards those at the margins. He touches the leper, eats with those labelled sinners, restores dignity to the excluded, and responds to those whose cries are ignored. The cross becomes the deepest expression of this solidarity. In Christ, God does not remain a distant observer of human suffering but enters into the depths of human brokenness.

In the Indian context, the life and witness of Fr. Stan Swamy offers a significant example. His commitment to Adivasi communities was expressed through presence, accompaniment, and advocacy. He listened to communities whose voices were often unheard and stood with them in struggles concerning land, displacement, rights, and dignity. His life reminds us that solidarity is not speaking for people from a distance; it is being present, listening, learning, accompanying, and standing alongside them. This is spirituality as praxis. What we encounter must not leave us untouched. Solidarity asks us to move from being spectators to becoming companions. It asks, Whose suffering

have I learned to ignore? With whom am I willing to stand?

The challenge of spirituality today is ultimately a challenge of faithfulness. In a rapidly changing context, Christian faith cannot be reduced either to preserving familiar practices or to following every new cultural development. It requires discernment, recognising where life is being affirmed and where it is being diminished, where relationships are being strengthened and where people are being excluded. The Gospel gives us the pattern for such discernment. Jesus' life shows that intimacy with God does not produce withdrawal but a deeper attentiveness to people and their struggles. His compassion becomes encounter, his encounter becomes action, and his action points towards the reign of God. For the Church, this means recovering a spirituality that is capable of seeing beyond the surface, listening beyond our traditions and assumptions, and accompanying beyond our comfort zones. It means allowing prayer to deepen our capacity for compassion, Scripture to sharpen our discernment, and faith to become responsible participation in the life of our communities. Perhaps the question we need to carry forward is not simply, “How spiritual are we?” but “What kind of people is our spirituality making us?” If it makes us more attentive to God, more open to the other, more sensitive to suffering, and more committed to life and dignity, then our spirituality is becoming a lived witness to Christ. In this sense, spirituality today is not about finding a place away from the complexity of life. It is about discovering how to follow Christ faithfully within it.



# LEAD TODAY


## Rev. Susheel Sumitra

UBM Christa Krupa Church, Chembur


### Harvest Lessons On Leadership

There is something humbling about a harvest.

Long before a field turns golden, someone has already done the work. A seed has been planted, the soil has been prepared, weeds have been pulled, and water has been carried. Much of that work happens quietly, without applause and without any certainty about what the final harvest will look like. Perhaps that is one of the clearest pictures we have of servant leadership.

We often imagine leadership as standing at the front making decisions, giving direction and being seen. Yet Scripture gives us a very different picture. It takes us to a field. It takes us to a room where Jesus kneels with a towel and basin and washes His disciples' feet. And then it gives us these words, ‘Whoever wants to become great among you must be your servant’ (Mark 10:43).

There is nothing glamorous about that kind of leadership. It is simply the willingness to serve.

### The Patience to Let Things Grow

James uses the farmer to describe patience, ‘See how the farmer waits for the land to yield its valuable crop, patiently waiting for the autumn and spring rains.’ (James 5:7).

A farmer cannot pull a seed from the ground to check whether it is growing. He cannot make the rain come sooner. He cannot stand over a field all day demanding results.

He can only tend it. He waters. He watches. He removes what threatens the crop. He keeps going.

Leadership often looks like that.

Whether we are leading a church, a team, a family or simply influencing the life of another person, much of what matters most is not immediately visible. A word of encouragement may take years to bear fruit. For example, a young person may not recognise the value of a Sunday School teacher's mentorship until much later.

We are often tempted to measure leadership by immediate results. But some of the most important work we do has no immediate evidence of success.

Paul's words in Galatians are therefore both comforting and challenging, ‘Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.’ (Galatians 6:9)

At the proper time. Not necessarily when we expect it. Not necessarily while we are still there to see it. That requires patience and trust.

**The Field in Front of Us**

But there is another side to the harvest.

Jesus told His disciples, ‘Open your eyes and look at the fields! They are ripe for harvest.’ (John 4:35)

They are ripe. Not someday. Now.

That matters because leadership can become an excuse for postponement. We tell ourselves that we will make a difference when we have more experience, more authority, more time, or a more important position. But leadership rarely begins with a title. It begins with noticing.

There is a fellow church member who needs encouragement. There is a child who needs someone to believe in them. There is a person who has quietly withdrawn from the church. There is someone who needs to be listened to rather than advised.

We do not have to wait for a leadership opportunity. Often, the opportunity is already standing in front of us.

Servant leadership asks a simple question: Who has God placed in my path today, and what can I do for them?

Sometimes leadership is as ordinary as staying back to help, making the difficult phone call, listening when we are tired, giving someone another chance, or quietly doing a task that nobody will notice. Those moments may never appear on a leadership résumé. They still matter.

**Sowing What We May Never See**

One of the hardest lessons of leadership is that we may not be the ones who see the harvest.

Jesus said, ‘One sows and another reaps’. (John 4:37).

A teacher may never know the full impact of a lesson. A mentor may never see the leader the young person eventually becomes. A parent may spend years planting values without knowing which particular words will stay with their child.

That can be difficult for people who lead because we naturally want to see results. We want to know that our work mattered. But perhaps that is where leadership becomes less about achievement and more about faithfulness.

We are not always called to reap what we sow. Sometimes we are simply called to sow well. Someone before us planted something that we are benefiting from today. Someone after us may benefit from what we plant now. That is how a harvest works. It is rarely the work of one person.

## A Field Worth Kneeling In

So what does the harvest teach us about leadership?

It teaches us to pay attention to the field in front of us, to care for what has been entrusted to us, to keep doing the work even when the results are slow, to recognise that growth cannot always be hurried and to be willing to plant seeds whose harvest may belong to someone else.

Most of all, it reminds us of Christ.

The One we call Lord chose to kneel. He chose a towel and basin. He chose service. And ultimately, He chose the cross. That is a difficult model for a world that often equates leadership with visibility, influence and power. Yet it is the model Scripture places before us.

Perhaps, then, leading today is not about having all the answers or being certain of the outcome. It is simply about being faithful with the field we have been given.

There is work to be done there.

A seed to plant. A life to encourage. A weed to pull. A person to notice. A task to do well.

And somewhere beyond what we can see, a harvest is taking shape.

‘Whatever you do, work at it with all your heart, as working for the Lord.’ (Colossians 3:23)



# MAKARIOS


## Rev. Robin Garzar

ECI Church, Taloja, Navi Mumbai


### Makarios: Sowing in Faith, Reaping in Joy

We all desire a blessed life. For many, being blessed means financial security, material abundance, meaningful relationships, social influence, a respected position, or a comfortable life.

But what if our understanding of a "blessed life" is different from God's? What does it really mean to be blessed?

One of the clearest answers is found in the Beatitudes in Matthew 5:3–12. Jesus repeatedly uses the Greek word makarios (μακάριος), commonly translated as "blessed." It conveys the idea of being blessed, favoured, or in a deeply fortunate condition. Importantly, makarios does not primarily describe temporary emotional happiness. Rather, it describes the blessed condition of a person who belongs to God and lives under His favour.

The world often measures blessing by what we possess, the position we occupy, the people we know, and the comfort we experience. Jesus measures it differently. He declares, "Blessed are the poor in spirit," "Blessed are those who mourn," "Blessed are the meek," and "Blessed are those who hunger and thirst for righteousness." He even declares blessed those who are persecuted for righteousness' sake.

What is striking is that Jesus calls makarios those whom the world might consider unfortunate—the poor in spirit, those who mourn, the meek, those who hunger for righteousness, and those who suffer persecution.

Why? Because Jesus is not teaching that painful circumstances are themselves blessings. He is revealing that ultimate blessedness is not determined by outward circumstances. The poor in spirit possess the Kingdom of heaven; those who mourn will be comforted; the meek will inherit the earth; and those who hunger and thirst for righteousness will be satisfied.

The person who belongs to God is truly blessed, even when his circumstances do not look blessed.

A beautiful picture of such faith is found in the poor widow in the temple, recorded in Mark 12:41–44 and Luke 21:1–4. Jesus watched as people placed their offerings into the temple treasury. Many wealthy people gave large amounts. Then a poor widow came and put in two small copper coins.

He told His disciples that this widow had put in more than all the others, because while they gave out of their abundance, she gave out of her poverty and put in all that she had to live on.

Her offering was small in amount, but enormous in sacrifice. Jesus looked beyond the amount and saw the heart, sacrifice, and trust represented by it.

The widow reminds us that God does not measure faithfulness merely by the size of what we possess or give. What may appear small in human eyes can become significant when surrendered to God.

This is where sowing in faith becomes meaningful.

To sow in faith does not mean giving to God as though we are making a transaction with Him—giving something in order to guarantee material prosperity in return. Biblical faith is not an attempt to manipulate God.

Rather, to sow in faith is to say, “Lord, what I have belongs to You. I trust You with my resources, my future, my family, my ministry, my opportunities, and even my uncertainties.”

We sow whenever we faithfully obey God, even when we cannot immediately see the results.

Paul reminds us, “Whatever one sows, that will he also reap” (Galatians 6:7), and encourages believers not to grow weary in doing good, because “in due season we will reap, if we do not give up” (Galatians 6:9).

The harvest God promises is not necessarily earthly wealth or material prosperity. Sometimes the harvest is changed lives, spiritual maturity, strengthened faith, fruitful ministry, or eternal reward. God does not waste faithful obedience.

Therefore, we sow—not because we are guaranteed a comfortable life, but because God is worthy of our trust.

We give—not to purchase God’s favour, but because we have already received His grace.

The world may measure the seed; God sees the faith with which it is sown. The world may see a small offering; God sees a surrendered heart.

Therefore, the truly makarios person is not necessarily the one who has the most, possesses the most, or experiences the easiest life.

The truly blessed person is the one who belongs to God, trusts Him faithfully, and continues to sow in obedience—even when the harvest is not yet visible.

When circumstances appear unfavourable, let us remember: The blessing is not merely in what we eventually receive. The blessing is in belonging to God.

For the one who belongs to Christ can sow with faith, persevere with hope, and ultimately reap with joy.



# PAROUSIA


## Rev. Godfrey Soans

UBM Sushanthi Church, Byculla


### Parousia (Παρουσία)

Greek word παρουσία means "COMING" or "PRESENCE" and also ADVENT/ARRIVAL.

Early Christian writings testify that belief in Christ's bodily Parousia was universal and foundational. Most Christians look at the final harvest as the time of future return of Jesus Christ.

In the Bible, "HARVEST" is a picture of the end of the age when Jesus comes.

Christ's Coming (Παρουσία) most explicitly through agricultural metaphors of sowing, reaping and judgement—primarily found in the Gospels and Revelation.

Jesus said in Matthew 13:30 in the parable of weeds:

"Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn."

In verse 39 — The harvest is the end of the age and the harvesters are angels. In verse 40 — "As the weeds are pulled up and burned in the fire, so it will be at the end of the age." Angels separate the righteous from the unrighteous at His return.

Jesus describes the final judgement as a Harvest time, when the world is fully ripe.

Sometimes Jesus also talked about the present harvest in the parable of the sower. He meant people right here were ready to hear God's message.

It teaches us there is always a hostile power in the world, seeking and waiting to destroy the good seed. Lesson is that we must be forever on our guard. It teaches us how hard it is to distinguish between those who are good and not. Some people may appear to be good and may in fact be bad.

It teaches us not to be so quick with our judgements.

It teaches us that the only person with the right to judge is God alone.

Ultimately, this parable is two things:

a) It is a WARNING not to judge the people at all.

b) It is a WARNING that in the end there comes the judgement of God.

According to Matthew 24:3, as Jesus was sitting on the Mount of Olives, the disciples came to him privately—"tell us when will this happen and what will be the sign of your Coming and of the end of the age?"

Jesus explained and said in vs. 27—"For a lightning that comes from the east is visible even in the west, so will be the coming of the Son of man."

In verse 37, "As it was in the days of Noah, so it will be at the coming of the Son of man."

And in verse 39—"And they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of man."

Here Jesus speaks of His Second Coming directly. The New Testament does not even use the phrase "the Second Coming."

Word which it uses to describe the return of CHRIST in glory is interesting. It is "PAROUSIA," a Word which has come into English as a description of the Second Coming. It is quite common in the rest of the New Testament, but in the Synoptic gospels this is the only chapter in which it occurs (Matthew 24:3, 27, 37, 39). It describes a coming in authority and in power.

We see the DOCTRINE of Second Coming. It certainly conserves two great facts:

(i) It conserves the fact of the ultimate triumph of Christ. He who was crucified on a cross will one day be the Lord of all. The end is sure; that end is his universal kingship.

(ii) It conserves the fact that History is going somewhere. The Second Coming has in it this essential truth—that there is One DIVINE purpose event to which the whole creating moves and that is not dissolving but the universal and eternal Rule of God.

The hour of event Christ's coming is known to God and to God alone. Therefore, clear that speculation regarding the time of Second Coming is nothing less than blasphemy. It is no one's duty to speculate; it is our duty to prepare ourselves and to watch. The time will come with shattering suddenness on those who are immersed in material things like Noah's time.

John the Baptist uses Harvest imagery for the Coming judgment. "His winnowing fork is in His hand and he will clear his threshing floor, gathering the wheat into the barn and burning up the chaff with unquenchable fire." (Matthew 3:12)

The coming of Christ will be a time of separation and of judgment, when he will gather to Himself those who are His own.

Beyond these things we cannot go, for God has kept the ultimate knowledge to Himself and His wisdom.

Paul connects Christ's resurrection as a first fruit directly to the sequence of His Parousia (1 Corinthians 15:23).

James urges believers to be patient in the light of the Parousia using a farmer analogy:

"Be patient, then, brothers and sisters, until the Lord's coming (παρουσία). See how the

farmer waits for the land to yield its valuable crop; you too be patient and stand firm, because the Lord's coming is near." (James 5:7, 8)

In 1 John 2:28 John says, "And now, dear children, continue in him so that, when he appears we may be confident and unashamed before him at His coming."

Paul says: "For what is our hope, our joy or the crown in which we will glory in the presence of our Lord Jesus Christ when he comes? Is it not you? Indeed you are our glory and joy." (1 Thessalonians 2:19).

May He strengthen your hearts, so that…You will be blameless and Holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones. (1 Thessa 3:13)

"For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God…" (1 Thessalonians 4:16).

1 Thessa. 5:23 says, "May God Himself, the God of Peace sanctify you through and through – May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ."

Revelation 14:14–16:

John envisions like a Son of man "sitting on the white cloud with a sharp sickle, commanded by an angel because the HARVEST of the Earth is ripe, mirroring the eschatological reaping of the Earth. It is called the Harvest of judgment."

Amid the terrible persecution of his day, the one thing which John longed for was the speedy return of Christ.

Revelation 22:20, 21: "He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come, Lord Jesus. The grace of the Lord Jesus be with God's people. Amen."



# MISSIONARY STORY

## Rev. John Elizer

### UBM Christa Kanthi Church, Kurla

### Christian Lenhard Greiner – A Pioneer Basel Missionary in India

Christian Lenhard Greiner was one of the pioneering missionaries of the Basel Evangelical Mission who came to India in 1834. Together with Johann Christoph Lehner and Samuel Hebich, he was among the first three missionaries sent by the Basel Mission to establish its work in India. Their arrival marked an important beginning in the history of Protestant mission work in the western parts of South India. The three missionaries left Basel on 31 March 1834 and eventually reached Mangalore on 30 October 1834, where the first Basel Mission station in India was established.

Greiner and his companions entered a region with a rich cultural and religious heritage and immediately recognised the importance of learning the languages of the people. The early Basel missionaries believed that the Gospel could not be effectively communicated without understanding the people, their language and their social circumstances. Greiner therefore devoted himself particularly to learning Tulu, the language spoken widely in the coastal region of South Canara. His work in Tulu became an important part of the early Basel Mission's effort to communicate Christian teaching in the language of the local people. Historical accounts associate Greiner particularly with Tulu-language work, while Hebich concentrated on Kannada and Lehner on Konkani.

Greiner's missionary ministry was not limited to preaching. The Basel Mission's original commission included the establishment of schools and institutions for training catechists. Education was therefore closely connected with evangelistic work. The missionaries believed that congregations needed trained local teachers and catechists who could communicate the Christian faith among their own people. This approach eventually contributed to the development of schools, training institutions and local Christian leadership in the region.

Another important characteristic of Greiner's missionary work was his concern for the economic well-being of the people associated with the Mission. The Basel Mission gradually became involved in agriculture and vocational activities because many

converts experienced economic difficulties after becoming Christians. Historical accounts record that Greiner supported the Mission's efforts to develop agriculture in South Canara and appealed to the Basel Mission authorities for assistance in this work. These efforts reflected the wider Basel Mission principle of combining Christian ministry with education, employment and practical service.

Greiner's contribution also became significant in the field of Christian literature. The Basel Mission established a printing press in Mangalore, and early publications were produced in local languages. Historical accounts specifically associate Christian Greiner with a Tulu translation of the Gospel according to St. Matthew, an important step in making the Christian message accessible to Tulu-speaking people.

The significance of Christian Lenhard Greiner therefore lies not simply in the fact that he was one of the first Basel missionaries in India. His ministry represents the early Basel Mission's distinctive approach: learning the language of the people, communicating the Gospel, establishing education, training local workers and responding to practical social and economic needs. His work formed part of the foundation upon which the Basel Mission in South India developed during the nineteenth century.

Today, the history of Greiner and his fellow pioneers remains important for understanding the roots of the Basel Mission tradition in India. The churches, educational institutions and Christian communities that developed from this missionary movement continue to remember the pioneering generation that began its work in Mangalore in 1834. Greiner's life and ministry reminds the Church that mission is not merely about proclaiming a message, but also about entering into the life, language and needs of the people whom it seeks to serve.



# CONGREGATION'S DESK


## Mrs. Eunice Soans

UBM Christ Jyoti Church, Thane


### "Sowing in Faith, Reaping in Joy"

We think of farming, when we talk of sowing and reaping. It's of course about seed and harvest. It involves back breaking labour for reaping and sowing. Sowing in faith also involves pain as Psalm 126:5 tells us. Faith in what? It must be indisputably accepted, Faith here refers to 1 Corinthians 2:5 "that your faith should not be in the wisdom of men, but in the power of God". Why is faith important to sowing? 1 Corinthians 2:9 quotes Isaiah, "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." What we are expecting as harvest is unearthly. So it is inevitable that "we walk by faith and not by sight". 2 Corinthians 5:7

We must be aware that seed can take the form of our thoughts, our actions, our time, our words and of course God's Word as Jesus illustrated in Matthew 13. So from scripture and from nature we know what we sow, we reap. The theme however, is about how we sow and how we reap. Let's make this relevant to our daily Christian Living. I am reminded of the call of Jesus to Discipleship. It is not just walking with or following Jesus. Carrying the Cross, not His, but our own, is the condition to discipleship. So is "The Cross" wooden? No! What matters is, am I carrying it by faith in Jesus Word in Luke 9:23? As a disciple of Jesus, if Jesus demonstrated sowing His body (flesh) unto death on the cross, then it's got to be our body too. Jesus sowed Himself in sorrow as He expressed at Gethsemane. And we who are given the right to call God "Father", are His Harvest of joy as indicated in Hebrews 2:10. As Jesus had faith in His Father, we too must demonstrate our faith by willing to suffer in our body.

As children of God in the world, we are faced with a decision to choose between pain and pleasure, almost everyday. But faith in God's promises empowers us to endure pain. Let's illustrate it. If we decide to invest our early morning hours in physical grooming, eating, gyming, work and so forth, we may be left with good health and wealth. But if we are willing to sacrifice our physical priorities to keep God's Kingdom first (Mathew 6:33), Jesus said in John 6:63, "It is the Spirit who gives life, the flesh profits nothing…", we reap eternal harvest of joy. In simple terms, "sowing into the flesh" is the opposite of

walking by faith, being "Self Centred", instead of being "Christ Centered". Galatians 6:8 says, "He who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life." Any sowing by faith, is sowing into the Spirit. Galatians 5:16. The harvest is the outcome of natural law and God's promise is joy. But the seed is in our hand and the decision is mine to sow in visible pleasure or by faith in the invisible working of God for our good. "If you live according to (desires of) the flesh, you will die: but if by the Spirit you put to death the deeds of the body, you will live" Romans 8:13. That tells me, I cannot put to death the deeds of the flesh in my own strength or wisdom Romans 8:7. When by faith, I sow God's Word and nourish my Spirit everyday, it's the Spirit that empowers me to do what Jesus wants me to do. Letter of Romans is addressed to the Church. Paul indicates the voluntary nature of sowing in 1 Corinthians 9:27, "I discipline my body and bring it into subjection...." He ensured he both practised it and preached it. That is the confidence of faith that prompted James to say, "When troubles of any kind come your way, consider it an opportunity of great joy." In 1 Kings 17:13, the widow of Zarephath is a classic example of sowing into the Spirit. By faith in God's Word in verse 14, the widow sowed her last morsel of meal. Look up in verse 16, her harvest of joy! So, dear aspiring disciple of the Lord Jesus Christ, let's not avoid or work to avoid pain and make life more comfortable. "Whatever is not of faith in God's Word is counted as sin!" Romans 14:23. The Cross is representative of suffering or pain for the cause of Christ. Pain is a God given instinct. Faith is also God given. Romans 12:3, Hebrews 12:2 But to let faith grow, it must be accompanied by works, inspired by faith in God's commands and promises. In shedding tears, the body is releasing some burden it cannot endure. Men, Women, Boys and Girls - Let the tears fall! Our Teardrops are seeds for a harvest of the Joy of the Lord, following Jesus, carrying our cross. Let's make sure we shed it, because we want to do only God's will and not our own - at any cost. 1 Peter 2:20. When we refuse to yield to the inputs of our 5 senses and choose to walk by Hebrew 11:6 faith, we sow into the Spirit. Galatians 5:17 is a good standard to go by, in making choices.

By faith let's sow the incorruptible seed (1 Peter 1:23) of God's Word that stands even if heaven and earth pass away. Let's be willing to work not for our body, but the Body of Christ. Such a life can be inspired only by 1 Corinthians 13 "Selfless" love, reckoning "Myself" dead to sin, alive to Christ. Romans 6:11. Then as Isaiah Prophesied, "He (Jesus) shall see the labor of His soul, and be satisfied" Isaiah 53:11. And so shall we

REPORTS & PHOTOS

# OUTREACH SUMMER CAMP

Appapada, Malad · 19 – 20 April

The UBM Outreach Department organised a summer camp for the children of Appapada, Malad, on 19th and 20th April. The camp provided opportunities for the children to learn, play, and participate in various activities in a joyful and encouraging environment.

On 19th April, the children participated in the summer camp, engaging in various activities designed to nurture their talents, build confidence, and encourage creativity and fellowship.

On 20th April, an educational trip was organised for the children, providing them with an enjoyable and enriching learning experience outside the classroom.

The programme aimed not only to support the children's overall development but also to share God's love, care, and hope with them through meaningful activities and fellowship.


















# OUTREACH SUMMER CAMP - PHOTOS














REPORTS & PHOTOS

# UNITED DAY OF PRAYER

UBM Christa Kanthi Church, Kurla · 1 May 2026

The UBM Prayer Department organised the United Day of Prayer on May 1, 2026, at UBM Christa Kanthi Church, Kurla, under the inspiring theme, “Inspired to Grow in Prayer.”

The gathering brought together believers in a spirit of unity and devotion, creating a meaningful opportunity to seek God’s presence and intercede for various needs. The prayer meeting reminded us of the importance of prayer in strengthening our faith, deepening our relationship with God, and building unity within the Church.

During the prayer gathering, prayers were offered for our church family, seeking God’s guidance, protection, and spiritual growth. The congregation also interceded for our nation and its leaders, praying for peace, wisdom, justice, and God’s direction. The prayer concluded with a wider vision of intercession for the whole world, remembering communities and people everywhere who are in need of God’s grace, peace, and hope.

The United Day of Prayer was a blessed and enriching time of fellowship and intercession. It encouraged everyone to remain committed to prayer and to grow continually as a praying community, trusting in God’s power and faithfulness.








REPORTS & PHOTOS

# MEN'S FEST 2026

UBM Christa Kanthi Church, Kurla · 5 July 2026

## United in Christ, Growing Together

*"How good and pleasant it is when God's people live together in unity!" — Psalm 133:1*

More than 50 members gathered at UBM Christa Kanthi Church, Kurla, on Sunday, 5 July 2026, for a joyful Men's Day celebration. The day was an opportunity not only for recreation but also to strengthen relationships and encourage one another as brothers in Christ.

The programme began at 11:00 a.m. with Arm Wrestling, Push-Ups, Dart Games, Men's Solo Singing and Instrumental performances. Filled with enthusiasm and friendly competition, the activities continued until around 5:00 p.m.

The Youth Team helped coordinate the games, while the women members prepared and served delicious food. The combined efforts of the church leadership by Men's Fest Committee and members in planning, judging and coordinating the activities helped make the day a success.

More importantly, the celebration reminded us that Christian community is built on love, encouragement, respect and mutual support. As men, we are called not only to participate and celebrate together, but also to strengthen one another in faith and serve God and His people faithfully.

The day concluded with joyful memories, renewed friendships and a deeper sense of unity.

Men's Day 2026 was a celebration of fellowship, faith and the joy of being united in Christ.















REPORTS & PHOTOS

# FASTING PRAYER FOR OUR NATION

UBM Christa Preethi Church · 25 July

Time: 10:00 AM – 3:00 PM | Organized by: UBM Christa Preethi Church Youth | Led by: Rev. David Kamble

Theme: "Together in Faith, Standing in Hope" | Scripture: 2 Chronicles 7:14

## Introduction

On 25 July, the UBM Christa Preethi Church Youth organized a special Fasting Prayer for Our Nation from 10:00 AM to 3:00 PM at UBM Christa Preethi Church. The programme was organized in response to various concerns and challenges facing our nation, particularly the ongoing student protests and the need for justice, peace, reform and positive change.

The theme, "Together in Faith, Standing in Hope," reflected the Church's calling to stand united in prayer during times of uncertainty and social concern. The gathering was rooted in 2 Chronicles 7:14, which calls God's people to humble themselves, pray, seek His face and turn from their wrong ways.

## Purpose and Areas of Prayer

The primary purpose of the fasting prayer was to seek God's guidance, mercy and intervention for our nation. Participants were reminded that Christian prayer must remain connected with the realities and struggles of society.

Special prayer was offered for students and the ongoing protests, asking God to grant students wisdom, courage and protection, while also guiding leaders toward peaceful and just solutions. The gathering recognized young people as an important part of the nation's future.

Prayer was also offered for education reform, seeking a fair, inclusive and quality education system that provides opportunities for every child, regardless of social or economic background. Students, teachers, educational institutions, families and policymakers were remembered in prayer.

The participants prayed for protection against crime, violence, abuse and injustice, especially for vulnerable people. The Church was reminded of its responsibility to become a voice for peace, dignity and righteousness.

Another important focus was prayer against corruption. Prayer was offered for leaders and those in positions of responsibility, asking God to grant them wisdom, honesty, accountability and a genuine commitment to serve the people.

The gathering also remembered persecuted believers, praying for their strength, protection, courage and perseverance. Participants prayed for freedom of worship and for Christians to respond to opposition with faith, wisdom and love.

Prayer was further offered for healthcare for all, particularly for the poor and vulnerable. Patients, doctors, nurses, healthcare workers, hospitals and policymakers were remembered, with a prayer for accessible, affordable and compassionate healthcare.

## Spiritual Significance

The Fasting Prayer was more than a church programme; it was a spiritual response to the concerns of society. Through fasting and prayer, participants were reminded of their dependence on God and their responsibility as Christian citizens.

The gathering emphasized that faith should lead believers toward compassion, justice, service and responsible citizenship. The words, “A Day of Prayer. Faith. Change.”, captured the heart of the programme and encouraged participants to believe that prayer can transform hearts, strengthen communities and inspire positive action.

**Conclusion**

The Fasting Prayer for Our Nation was a meaningful initiative of the UBM Christa Preethi Church Youth. Under the theme “Together in Faith, Standing in Hope,” the gathering united the Church in prayer for students, education, safety, good governance, persecuted believers and healthcare.

The programme concluded with a strong reminder that the Church is called not only to speak about hope but also to pray with hope and live as an instrument of God’s peace, justice and transformation. As 2 Chronicles 7:14 reminds us, genuine change begins when God’s people humble themselves, seek Him and turn toward righteousness.

The gathering on 25 July stands as a testimony that when God’s people come together in faith, stand in hope and pray sincerely, the Church can be a powerful witness of God’s love and concern for the nation.










REPORTS & PHOTOS

# UBM MONSOON MISSION

UBM Outreach Department

The UBM Outreach Department took the initiative to support families affected by the monsoon by distributing tarpaulins to those in need. This relief effort reflects UBM's commitment to serving the community with compassion, care, and the love of Christ.
















# THANK YOU

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