

Maitri

2019

In pursuit of maturity in Christ



*I have set my Rainbow in the Clouds,
and it will be the sign of the covenant between
Me and the Earth. (Genesis 9:13)*

Maitri
2019 Bible Studies

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Vellore

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Dear Friends in Christ,

It is with immense joy we publish the seventeenth volume of Maitri for the year 2019.

“Maitri” in Sanskrit means “Friendship”.

Picture in the cover page is snapped at Chittoor Campus portrays the verse “I have set my Rainbow in the clouds...” (Genesis 9:13).

Rainbow, *God’s unconditional promise, is the chosen theme for this year.*

Christian living is shaped by Scriptural instruction. Where there is no solid biblical instruction or insights on regular basis, the ‘Christian System’ can neither commence nor continue. John 6:45 reads, “It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me.” Here, Jesus declares that favor with God must involve Instruction, Reception, Comprehension and Commitment.

It is our prayers that the series of studies in this volume should talk to us personally, and may it have legs and wings in all our pursuits.

We are fortunate to have good writers who made this volume a blessing to the community.

Words of appreciation and recognition to one and all in the editorial hub, and the translation team for making this production more preferential.

With best wishes and prayers,



Rev Ananthi A. Mary

Head of Chaplaincy.

January 1, 2019

Aunt Ida's Prayer

Father, whose life is within me and whose love is ever about me, grant that Thy life may be maintained in my life today and everyday; that with gladness of heart, without haste or confusion of thought, I may go about my daily tasks, conscious of ability, to meet every rightful demand, seeing the larger meaning of little things, and finding beauty and love everywhere and in the sense of Thy presence may I walk through the hours breathing the atmosphere of love rather than anxious striving.

VISION STATEMENT

The Christian Medical College, Vellore seeks to be a witness to the healing ministry of Christ, through excellence in education, service and research.

THE OBJECTIVE

The objective of the Christian Medical College, Vellore is the establishment, maintenance and development of a Christian Medical College and Hospitals in India, where men and women shall receive an education of the highest grade in the art and science of medicine, nursing, or one or other of the related professions, to equip them in the spirit of Christ, for service in the relief of suffering and in the promotion of health.

MISSION STATEMENT

The primary concern of the Christian Medical College, Vellore is to develop through education and training, compassionate, professionally excellent, ethically sound individuals who will go out as servant-leaders of health teams and healing communities. Their service may be in promotive, preventive, curative, rehabilitative or palliative aspects of health care, in education or in research.

In the area of research, CMC strives to understand God's purposes and designs, fostering a spirit of enquiry, commitment to truth and high ethical standards. Research may be aimed at gaining knowledge of the fundamental bases of health and disease, at improving interventions or in optimising the use of resources.

In the delivery of health care, CMC provides a culture of caring while pursuing its commitment to professional excellence. CMC is committed to innovation and the adoption of new, appropriate, cost-effective, caring technology.

CMC reaffirms its commitment to the promotion of health and wholeness in individuals and communities and its special concern for the disabled, disadvantaged, marginalized and vulnerable.

CMC looks for support and participation in its programmes in education, service, outreach and research, from friends and like minded agencies in India and abroad, in a true spirit of partnership.

In its role as a living witness in the healing ministry of Christ, CMC seeks to work in partnership both with the church in India and the universal church, and their institutions.

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RAINBOW -- "GOD'S PROMISE"

GENESIS 9: 8 - 17

Key verse: *Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth" (Genesis 9: 16)*

Perhaps the most iconic symbol of 'Promise' in secular and theological history is the rainbow. From the time this colourful arc in the sky appeared to Noah and his family, the rainbow has remained the metaphor of hope for human kind. After forty days of dull grey skies pouring out gallons of water from the heavenly firmament, in an act of destruction of the existing world, the rainbow came in as a strong statement from God – of hope, of salvation, of recovery, of resurrection. The array of colours in the bow additionally conveyed a tenor of celebration. That rainbow appears even today, occasionally, reminding us of that promise God made to our forefathers several millennia ago.

A pan-world watery annihilation of humankind may never happen again. God has promised us that. Then what does the rainbow mean to us today? The formation of the bow is always due to the penetration of the rays of the sun hitting a sheet of moisture from the rain. It symbolizes an interphase – rain to sunlight, cold to warmth, old to the new and present to the future – all matters of transition.

Our beloved institution, CMC Vellore is undergoing an important transition. Two new campuses, Kannigapuram and Chittoor, that represent new avenues of growth and Christian ministry, are in the process of completion. We believe that 2019 may see the commencement of these projects for enhanced welfare of the people. A new direction is being charted for the institution. In that context, the rainbow that appeared over the chapel in Chittoor, captured on a photograph, was not just panoramic, but of

great significance. The promise that God is leading us, is with us and will be behind us as we march ahead into 2019, lies enshrined in the Rainbow. We thank God for that reminder.

Each time we look at this picture let us prayerfully remember this promise and await the days ahead. Let us remain with our heads bowed in prayer seeking God blessings promised in the rainbow.

For Reflection and discussion:

1. God's promise to Noah is unconditional - not dependent on mankind's obedience. Discuss.
2. How does God show his faithfulness in our day-to-day life, through the year?

Pray for:

Directorate

Promotion and PTP Office

Hospitality and International Relations

Public Relations Office and Main Enquiry

CMC Vellore Association

Quality Management Cell

Development Office

Missions Department

Chittoor campus, Kannigapuram campus

CSI Trichy – Tanjore Diocese

Hospitals: CSI Hospital, Trichy and others



TEN COMMANDMENTS

EXODUS 20: 1-17

Key verse: "... Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments I have written for their instruction" (Exodus. 24:12)

In Biblical Hebrew, the Ten Commandments can be called as 'the ten words,' 'the ten sayings,' or 'the ten matters.' The Law of Moses is composed of more than 600 laws, the Ten Commandments being just a fraction of the complete law.

The Ten Laws given to Moses and Israel on Mount Sinai served several purposes:

- The Law revealed the nature of God to the people of Israel. God is Holy and His law is Holy. It reveals the Creator's infinite wisdom and what He valued as just, righteous and godly. When Israel saw the standards of the Law, they understood that deviation from this law was sin in the eyes of God. When God's Law is broken, the Law reminds mankind how they fail to abide by God's Holiness.
- The Law provided a framework for the creation of a just society. Israel used these Ten Laws to find guidance for all civil interactions.

The Ten Commandments are the basis for all matters of fundamental importance in Judaism and Christianity. They teach about the greatest obligation (to worship only God), the greatest injury to a person (murder), the greatest injury to family bonds (adultery), the greatest injury to commerce and law (bearing false witness), the greatest inter-generational obligation (honouring parents), the greatest obligation to community (truthfulness), and the greatest injury to

moveable property (theft).

The Ten Commandments describe man's relation to God and his relation to others. Jesus summarized these two aspects into two greater commandments—to love God with all your heart and mind, and to love your neighbour as yourself. Ultimately the Law points humanity to the need for a redeemer, when they do not live according to God's Law; that Redeemer proved to be Jesus Christ.

For reflection and discussion

1. In what ways are the Holy and Righteous Statutes of God important for our lives?
2. What does it mean, when Jesus said 'I have come to fulfil the Law' (Matthew 5: 17)?

Pray for:

Anaesthesia

Operation Theatre, SICU & HDU

Christian Assemblies in India,

Hospitals: Tiruvalla Medical Mission,

Sankeshwar Mission Hospital,

Women's Hospital, Ambajipeta,

Narsapur Christian Hospital and others.



NATIONAL INTEGRATION**DEUTERONOMY 4: 1 - 8**

Key verse: “Observe the decrees and laws of the LORD carefully, for this will show your wisdom and understanding to the nations” (Deuteronomy 4: 6)

“Where there is righteousness in the heart, there is beauty in the character. When there is beauty in the character, there is harmony in the home. When there is harmony in the home, there is order in the nation. When there is order in the nation, there is peace in the world.” This statement was made by A. P. J. Abdul Kalam, former President of India, in his speech in the European parliament in 2007. National Integration refers to a phenomenon which speaks about people settled in a certain geographical location, living in harmony, peace and prosperity, with a sense of responsibility.

In Deuteronomy 4, Moses exhorted the people of Israel to remember the way God had led them and the miraculous signs He had shown in the past for them, as a Nation (Deuteronomy 4: 32 - 34). He reminds them that “wisdom and understanding” of the people of Israel would be seen by the Nations around; and the Nations would speak of Israel as, “Surely this great nation is wise and understanding people” (Deuteronomy 4: 6) when the people of Israel have their God closer to them and follow his righteous laws.

We thank God for our land, India, for its vastness diversity, rich culture and heritage. We have this beauty of ‘Unity in Diversity.’ People of other Nations will praise our Nation, when we grow with righteousness in hearts, beauty of character, harmony in homes, order and peace. We need to continue to fear God, pray for our Nation, and unite our hearts to do good, rather than bringing division in the name of religion and region.

The Bible reminds us about what the Lord

requires from us. Micah 6:8 says, “... what does the Lord require of you, but to do justly, to love mercy and to walk humbly with your God.” Therefore, when we talk about national integration, we need to remember these values.

For Reflection and Discussion:

1. What attitude changes can we, as individuals and as the CMC community, bring about oneness in our campuses, where people of different states and cultures live together and serve?
2. What are the concerns and issues of our Nation, for which we can pray for and act on?

Pray for:

Accounts

Internal Audit

Andhra Evangelical Lutheran Church

Hospital: Baer Christian Hospital, Chirala,

Ruth Sigmon Memorial Lutheran Health Centre, Guntur and others

Arcot Lutheran Church

Hospital: Danish Mission Hospital, Tirukoiloor and others

All India Association for Christian Higher Education

Australian Board of Vellore CMC



VALUES OF THE KINGDOM OF GOD**MATTHEW 13: 44 – 49**

Key Verse: “For the Kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit” (Romans 14: 17)

The Kingdom of God is a central teaching in the gospels. Jesus proclaims that the Kingdom of God has already come. Many people, even in the time of Jesus, misunderstood the nature of this Kingdom. They thought that Jesus was on the verge of establishing a political kingdom through which He was going to rebel against the Roman power and liberate the Jewish nation. But, to their surprise, He did not do that; rather, Jesus was envisaging the ‘reign of God’ by exhorting His followers to practice the values of the Kingdom of God.

The Kingdom of God is already present in the world and is expected to be realised and experienced in all its perfection. This would be possible when we surrender to the reign of God – where God will be all in all. The Kingdom of God would usher in healing by restoring the sight and hearing, bringing joy by liberating the chained and establishing justice by proclaiming the Lord’s favour to the oppressed, poor and marginalized.

Matthew 13: 49 talks about a clear demarcation between good and evil. The Kingdom of God always seeks the abundance of life and joy for God’s children – ‘the Kingdom of God is righteousness, peace and joy in the Holy Spirit.’

The law of God’s Kingdom actively works against the law of this world. The world uses authority from above. Jesus said, “The rulers of the Gentiles lord it over them, and their high officials exercise authority over them” (Matthew 20: 25). In contrast, Jesus said, “Whoever wants to become great among you must be your servant” (Matthew 20: 26). Therefore, the

people belongs to the Kingdom of God are expected to exercise the Kingdom values in their day-to-day life.

For Reflection and Discussion:

1. Make a list of the values of the Kingdom of God.
2. Discuss about the ways in which the Kingdom values can be exercised by us.

Pray for:

Ida Scudder School

Balavihar School

Campus Kids’ Corner

College Hill Nursery School

CSI Karnataka Diocese

Hospital: CSI Hospital, Bangalore,

CSI Bethel Mission Hospital, Gadag

CSI Holdsworth Memorial Hospital. Mysore and others

CSI Krishna – Godavari Diocese

Hospital: CSI Vathsalya Hospital, Vijayawada and others

Friends of Vellore, Sweden



COMMISSIONED TO HEAL

MATTHEW 10: 5 - 10

Key verse: "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give" (Matthew 10:8)

Jesus did three things when he was in this world. He **taught** in the synagogues, he **preached** the good news and **healed** every sickness in people (Matthew 4:23). It is said that 70% of Jesus' miracles had to do with physical healing. Bringing physical healing has always been part of the larger ministry of the Church. Teaching, healing and preaching are essential components of Jesus' ministry. In fact this is what has become the mandate of many Christian missionaries including our founder, Ida Scudder.

In this passage Jesus is laying down the essential principles of the healing ministry. He is not only empowering his disciples to heal the sick but is also admonishing them to do it freely. The needed spirit of service is evident when He advises them not to take or expect anything in return for the healing rendered. He also suggests to them to cut down their own expenses by staying in welcoming homes as they journey along.

In today's healthcare scenario which is increasingly tilting towards making it a business more than service, these words have great significance. We must consider ourselves as privileged co-workers with God in bringing healing to those who are in need. Therefore, as we go about our daily tasks in the hospital, and in our missionary outreach, we need to remind ourselves that we are commissioned to bring healing in servitude and humility. And in so doing we also fulfil the great commission (Matthew 28: 18 – 20).

As we look into the future that has an expanded service platform in Kannigapuram, may it be that we reinforce our commitment and commission to be healers to millions of patients broken in body, mind and spirit.

For Reflection and Discussion:

1. Do you feel that you fulfil the role of a Healer as you work in CMC? Or is your work just part of a 'job'?
2. What can we do to foster a spirit of holistic healing as we get more and more specialized?

Pray for:

Chaplaincy

CNI Synod –

The Synodical Board of Health Services

Hospital: St.Stephen's Hospital, New Delhi,

Lady Willingdon Hospital, Manali.

Kristiya Seva Sansthan Sarenga, West Bengal and others

Christian Service Society of Bengal, Orissa and Bihar

Christian Mission Service, Germany

Christian Medical Association of India (CMAI).



CHRIST-LIKE LEADERSHIP**MATTHEW 20: 20 - 28**

Key Verse: “So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you” (John 13: 14-15)

Jesus reveals a counter attitude towards the leadership model of the present world that focuses on getting positions and trying to dominate others. To a certain extent, today’s leadership is confused with the modern trend of celebrity status with its pomp and glory, clashing with the ideal model Jesus set. It is Christ’s model that should have priority when we are involving in the building of the Kingdom of God.

Robert K. Greenleaf, who coined the term ‘Servant Leadership’ proposed this concept found in the biblical account of the life of Jesus Christ. By following this model, we can identify ourselves with a Christ-centred, servant leadership model that works well in any leadership situation. In fact, servant leaders can achieve more than the power aspiring leaders. The servant leaders consider the dignity of the other person and they find ways to help others. On the contrary, the power aspiring leaders consider their own dignity and do not have the mind and heart to help others. This causes them to undermine and ‘rule over’ the people, particularly those who are in the fringes of the society (Matthew 20: 25, 26).

In the Christ-like leadership model, everything revolves around love. God sent His only begotten Son to this world “not to be served unto, but to

serve” (Matthew 20: 28). Without the attitude of a servant, it is impossible to become a servant leader. Therefore, let us seek to imbibe the heart of Jesus Christ, the ultimate Servant Leader to serve the sick and the suffering community.

For Reflection and Discussion:

1. What challenges do we face in exhibiting Christ-like leadership?
2. Discuss — Christ-like servant leadership versus Power seeking leadership.

Pray for:

College of Nursing

College of Nursing Library

Community Health Nursing

Student Nurses’ Hostel

Asha Kiran Hospital, Lamtaput

CSI Dornakal Diocese

Hospital : St.Mary’s CSI Hospital, Khammam and St. Mary’s Rehab Centre, Khammam.



WALKING WITH THE OTHER IN TIMES OF DISTRESS 1 SAMUEL 30: 1 - 6

Key verse: "...But David found strength in the LORD his God" (1 Samuel 30: 6)

David sought refuge in the enemy camp in the Philistine territory. David had to run away from his own king, the king of Israel, Saul, for whom he worked, who was trying to kill him.

King Achish of Gath was one of the five co-rulers of Philistia. Gath was one of the five principal cities in Philistia. Achish let David live in Ziklag with his 600 men, and their families. The men who joined David were described as "all those who were in distress or in debt or discontented" (1 Samuel 22: 2).

Now, David lived in Philistine territory a year and four months. Saul finally stopped pursuing David and David lived until Saul's death.

1 Samuel 30 describes a situation when David and his men had gone for battle, and when they returned to Ziklag, they found Ziklag destroyed and their women and children carried away as captives by the Amalekites. The exhausted warriors of David were in great distress, even to the extent of rebelling against him. 1 Samuel 30 describes the situation as, "So David and his men wept aloud until they had no strength left to weep." "David was greatly distressed, because the men were talking of stoning him; each one was bitter in spirit because of his sons and daughters. But David found strength in the LORD his God" (1 Samuel 30: 6).

The above situation describes one of the lowest moments in the life of David. It is possible for each one of us to go through situations like this

– being rejected by our own people, losing all things, hopelessness, losing of our loved ones, coming to the end of all our resources and being 'greatly distressed.' Our situations can take us to the downward path of depression. Is it possible to find God's strength like David?

God will surely raise a supportive group for you — friends, a colleague, spouse, children, a medical doctor to help in prescribing the right medication and others. We will find God's strength, and God will lead us walk with others in their moment of utter distress.

For Reflection and Discussion:

1. What are some of the positive qualities of David? What are the occasions when David depended on God?
2. Share an incident in which God used someone to be with you when you were in distress.

Pray for:

**Accident
and Emergency Medicine**

Catholic Health Association of India

Hospital : St. John's Medical College and Hospital, Bangalore and others.



SERVING IN GLADNESS

PHILIPPIANS 4: 4 - 9

Key verse: "Serve the Lord with gladness; come before him with joyful singing" (Psalm 100: 2)

Paul uses the word 'always' usually when he talks about rejoicing, giving thanks and praying (1Thessalonians 5:16, Ephesians 5: 20). Philippians 4: 4 is no exception but paradoxically Paul wrote today's portion from a prison cell. So what is his secret? Who and what prevented the anxiety (of his mind) and worry (of his heart) from overcoming his celebration and joy in God?

What do we do with all the bad and difficult things we have to deal with in our day-to-day lives? What do we do with our anxieties and worries? What do we do with the sadness and disability of our patients? Can we boldly present them to God? When we give the things that we cannot handle to God in prayer, He gives us assurance in our hearts that He is in control and gives us strength to cope with the situations. Let us not allow our minds to be filled with negative thoughts. Praise God because He is in control of our situations.

Fill your mind with things that are noble, right, pure, lovely, admirable, excellent and praise worthy. This is not escapism. This involves the protection of our minds and hearts in Christ to allow the peace of God to flow in us. This is the way in which God enables us to rejoice even in our difficult times.

An old man was asked what had robbed him of joy the most in his lifetime. He replied, "Things that never happened!"

Someone has cited these three keys to happiness:
1) Fret not-He loves you (John 13: 1,2) Faint

not-He holds you (Psalm 139: 10); 3) Fear not-he keeps you (Psalm 121:5). Habakkuk 3:17-19 reminds us that in the midst of unpleasant and difficult situations, we can allow ourselves to rejoice in the Lord: "Though the fig tree may not blossom, nor fruit be on the vines; though the labour of the olive may fail, and fields yield no food, though the flock may be cut off from the fold, and there be no herd in the stalls, yet I will rejoice in the Lord. The Lord God is my strength. He will make my feet like deer's feet, and He will make me walk on my high hills."

For Reflection and Discussion:

1. How can we come to experience peace and joy in our daily life?
2. How does God work with our anxious experiences and bring peace and joy when we leave them to His care?

Pray for:

Cardiology

Cardiovascular and Thoracic Surgery

CSI Kanyakumari Diocese

Hospital: CSI Hospital, Neyyoor and others

CSI Karimnagar Diocese

Friends of Vellore, Germany.



ASHES TO ASHES

GENESIS 2: 7, 3: 19

Key Verse: *By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return* “Genesis 3: 19

‘Ashes to ashes’ derives from the English Burial Service. The text of that service is adapted from the Biblical text, with Genesis 3:19 quoted as a key verse. The truth is that God created mankind from dust. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2: 7) When our bodies die, our spirits return to God.

In Genesis 3:19, God reveals that Adam was made from dust and to dust he will return. Adam saw the death of animals and even of his own son, Abel. Thus the phrase, “Ashes to ashes, dust to dust” reminds us of our mortality on earth.

The traditional purpose of Lent is *penitential preparation*, which means ‘feeling regret for one’s sins; being repentant.’ During the weeks between Ash Wednesday and Holy Week, observers of Lent give up something they were enjoying as form of penance.

Thus, ashes remind us that:

- We prepare our heart and mind to celebrate the death and resurrection of our Savior. In the weeks leading up to Easter, we may take extra time to remember what Jesus did for us; set aside time to become closer in our relationship with Him by doing it as an obligation.
- We become aware of sin and repent. Sin is not to be taken lightly or brushed off. Finding time for self-reflection and listening as the Holy Spirit convicts us of sin in our life is essential.

Ephesians 1:7 says, “In him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God’s grace.”

- We practise biblical fasting and prayer. The Bible presents fasting as a good and profitable practice. There is a biblical connection between fasting and prayer—the purpose of fasting is to take our eyes off the things of this world and focus completely on God. Fasting helps us gain a new perspective.

For Reflection and Discussion:

1. What are the thoughts that come to your mind, when you come across the phrase ‘Ashes to Ashes’?
2. Do you think that certain practices like fasting and prayer are helpful in your spiritual journey? How?

Pray for:

Clinical Biochemistry
Biochemistry



TRUE FASTING

ISAIAH 58: 1 - 8

Key Verse: *"For you will not delight in sacrifice... the sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise" (Psalm 51: 16, 17)*

Do we sometimes feel that God is not seeing or hearing our prayers? It might seem that we are doing all the right things — seeking Him, fasting and praying, reading the Scriptures and being faithful in attending worship services. However, God does not seem to be taking notice. How do we respond at such a time? This passage tells us one of the reasons why prayer is not answered. The problem was not with God, or with the things that the Israelites did in trying to reach out to Him. The problem was with what was left undone.

We see in Isaiah 58: 3, the Israelites questioning absence of an answer from God. God responds to their complaint in this chapter.

God is alive and real and sees and takes notice of our prayers. But His answer is often not what we expect or want. He spoke through the prophet Isaiah to His people to tell them that the problem was their sin. They were doing all the religious rituals, trying to please God and get His favour. However they had not dealt with sin and injustice in their lives. The Lord goes on to list the things that had to be done: loose the bonds of wickedness, undo the heavy burdens, let the oppressed go free, break every yoke, share the bread with the hungry, shelter the poor, clothe the naked (verses 6, 7).

The message of God was clear; religious activities, without a change in the heart and in actions, was unacceptable to Him. Unless the Lord is allowed to work in our hearts, as individuals and as an institution, to bring about

changes in our personal and corporate lives, our prayers may only remain as empty words with no answers. We read in the next chapter in Isaiah 59:1, "Behold, the Lord's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear. But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear."

For Reflection and Discussion:

1. Do we try to get God's favour by our external religious actions without a change in our hearts and lives?
2. As an institution, is there anything we need to apply to our situation from this chapter?

Pray for:

Biostatistics

Bioengineering

Anatomy

Physiology

CSI Coimbatore Diocese,

Hospital : CSI Hospital, Erode.

Canadian Baptist Overseas Mission Board

Vellore - Ludhiana Committee of Canada.



SHARING THE PAIN

JOHN 8: 3 - 11

Key verse: “neither do I condemn you,” Jesus declared. “Go now and leave your life of sin” (John 8: 11)

Pain is all around us — physical, emotional, social, spiritual, and economic pain. Sometimes pain is simple and easily recognized, but often it is more complicated, having many parts and layers. It may be secret; it may be hidden.

Sharing the pain is at the heart of our Christian faith. We are called to suffer as Christ suffered: “if indeed we suffer with *Him* [Christ] so that we may also be glorified with *Him*” (Romans 8:17). Jesus Himself reminds us that, “whatever you did it for one of the least of these members of my family, you did it to me” (Matthew 25: 40). This is the starting point. We are called to share the pain of those in need. This is the command of Jesus.

Pain has a purpose. The idea is beautifully illustrated in the book *The Gift of Pain* by Dr. Paul Brand and Philip Yancey. Dr. Brand uses the leprosy patients that he worked with as examples. He talks about how not feeling pain leads to many difficulties. Pain serves a purpose — letting the body or even the community know that something is wrong.

In 2 Corinthians 1: 7, Paul says, “... for we know that as you share in our sufferings, so also you share in our consolation.” We were created to be people in the community. Sharing the pain is part of being in a community. Sharing pain requires an atmosphere and an environment. The environment was modelled over and over again by Jesus. It was an environment where there was no condemnation. We see this in John 8, as Jesus encounters a woman about to be stoned. She has been found guilty of adultery and the crowd is about to punish her. Jesus said “neither do I condemn you. Go your way, and from now on do not sin again” (John 8: 11).

Too often, we, as Christians, reject and turn away the very people that Jesus has called us to serve, love and heal. We find ‘good’ and righteous-sounding reasons for that rejection. What is common in all of us is that we encounter pain regularly in our lives. It is a journey, with a potential to transform us. When we begin to feel the healing of our pain, we can become missionaries to bring the ‘balm of Gilead’ to those with wounds that are festering.

For Reflection and Discussion:

1. How are we prejudiced and how do we condemn others?
2. How can we use our pain as an opportunity for bringing healing to others?

Pray for:

General Superintendent’s Office
Personnel Office

Hospital Management Studies and Staff Training and Development

Hospital Annexe

Transport Department

South East Asia Union of
Mission of Seventh Day Adventists

Hospital : Penang Adventist Hospital,

Scheer Memorial Adventist Hospital, Banepa,
Nepal

Baptist Missionary Society



INTEGRITY

PSALM 15: 1 - 5

Key Verses: “LORD, who may dwell in your sanctuary? ...He who walks blamelessly, and does what is right, and speaks truth in his heart” (Psalm 15: 1 - 2)

Integrity means “soundness, wholeness, adherence to ethical and moral principles.” But more than that it means living an *integrated* life – everything in your life hangs together. Your outer life is in line with your inner life; your public persona in line with your character, your attitudes and behaviour; your life at work and at church in line with your life at home and when you are alone.

Apostle James exhorts the early church with some of the essential teachings of Christian life. He speaks about being truthful in James 5: 12, “But above all, my brothers, do not swear... let your “yes” be yes and your “no” be no.” He recollects the message of Jesus shared in the Sermon on the Mount (Matthew 5: 33 - 37). What is emphasized here is integrity of character -- being truthful and sincere.

‘Rock’ is a traditional candy much loved by children and sold in seaside resorts in the UK. It comes as a long hard stick, about two cm in diameter, composed mostly of sugar, flavourings and food colouring. Usually a picture or word is incorporated in the stick of rock, in such a way that it appears at both ends, and runs all through the sweet. Wherever you break it or cut it, the same word or picture appears. We should be like seaside rock – however and wherever we are examined, cut or broken, Jesus should be visible in us.

David wrote, “Surely you desire truth in the inmost part” (Psalm 51: 6). We all fall far short

of the inner integrity and holiness that God looks for in us. There is nothing we can do, except turn to him and say on our knees, “Search me, O God, and know my heart, test me and know my anxious thoughts. See if there is any offensive way in me and lead me in the way everlasting” (Ps.139: 23, 24).

For Reflection and Discussion

1. Give examples of times when it was very painful to keep your promise, or where you became aware of a misalignment between different parts of your life.
2. How can we help each other live more integrated lives?

Pray for:

Diagnostic Radiology and Imaging

CNI Uttar Pradesh Regional Board of Health Services

Hospital: Christian Hospital, Kasganj,

Memorial Hospital, Farrukhabad and others



OUR TIME ON EARTH AND ITS ETERNAL PURPOSES

JOHN 14: 1 - 6

Key verse: "And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14: 3)

The concepts of eternity and heaven are very integral to the Christian faith. For a Christian, the purpose of life on earth is to live as one of preparation for the life with God in eternity. In fact, very little in Christianity makes sense if we think that life on earth is all that there is, and nothing beyond.

The world teaches us that life is a journey to be enjoyed because it is short. This is true, for life on earth is indeed very short. However, for a Christian -- the destination -- eternity with God, is more important than the journey on earth. The journey assumes importance because we need to get to our destination.

For many millions who inhabit our world, this journey on earth is painful and filled with suffering. For many in CMC, life is extremely busy. Everything eventually becomes a struggle to meet the demands of the day. We live in the present and try to make the best of what the world has to offer. We come to give more importance to the 'little joys' that the world offers. In the process, the concepts of eternity and heaven, and living today in the light of eternity become vague rather than the unchanging promise of an eternal God.

The promise of Jesus (which we read in today's Bible passage) is that the struggles of life on earth are worthwhile if we can "fight the good fight" and "take hold of eternal life" to which we were called (I Timothy 6: 12). We may not

have a well-defined idea of eternity or what heaven would be like. However, Jesus Himself has told us that He is going to prepare a place for us. As we trust and grow in Him and believe in His promise, we will come to a greater understanding of these concepts.

For Reflection and Discussion:

1. What does it mean by "living today in the light of eternity"?
2. In the midst of today's busy lifestyle, how should our life experiences and thoughts be shaped by the eternal perspectives?

Pray for:

Medical Superintendent's Office

Private Consultation Office

Alpha Clinic

Main Hospital Extension Clinics (MAHE)

CSI Jaffna Diocese

Hospital: Green Memorial Hospital, Manipay

CSI Tirunelveli Diocese

Hospital: CSI Jeyaraj Annapackiam Hospital, CSI Bellpins Indrani Chelladurai Mission Hospital, Palayamkottai and others.



AVOIDING TEMPTATIONS**PHILIPPIANS 3: 12 – 17**

Key Verse: “Therefore submit to God. Resist the devil and he will flee from you” James 4: 7

Temptation -- no one can escape from its trap. Temptation was present from the time of the first human being in the Eden Garden. For a Christian, temptation is a kind of trial or test of his/ her faith in God. James said, “*My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produce patience*” (James 1: 2 - 3). We learn it from the life of Job. He always stood firm in his faith even at a time when his wife tempted him to curse God. “*In all this Job did not sin nor charge God with wrong*” (Job 1: 22).

How do we avoid temptations? It is essential for everybody to overcome these evil forces. To counter temptations as a Christian, we need to rely on God’s power. Prayer and meditating on the Word of God help us to stand firm in the midst of temptations. Apostle Paul encouraged Ephesians to be strong in the Lord and in the power of His might, and to put on the whole armour of God, that they may be able to stand against the viles of the devil (Ephesians 6: 10 - 11).

Every day we may face various temptations. Let us be careful about love of money, lust of the flesh and desire for power (I John 2: 15 - 17). Let us remember Jesus when He was in

the wilderness for forty days and forty nights. He overcame the trap of a tempter, Satan, to become a role-model for us (Matthew 4:1-11).

For Reflection and Discussion

1. What sort of life of godliness will help us to overcome temptations?
2. What are the compromises we make to avoid commitment to a life of integrity and godliness?

Pray for:

Dodd Memorial Library

Gault Library

Archives

CSI Madras Diocese

Hospitals:

CSI Kalyani Multi Speciality Hospital, Chennai

CSI Rainy Hospital

CSI Hospital, Ikkadu and Kancheepuram



'VIA DOLOROSA' - THE PATH OF SUFFERING**MARK 15: 16 - 26**

Key verse: "And He [Jesus] died for all, that those who live should no longer live for themselves but for Him who died for them and was raised again" (2 Corinthians 5: 15)

The *Via Dolorosa* (Latin: 'Way of Grief,' 'Way of Sorrow,' 'Way of Suffering' or simply 'Painful Way') is a street within the Old City of Jerusalem, believed to be the path that Jesus walked, on the way to his crucifixion.

It speaks about the suffering that the Lord Jesus underwent along his ascent to the cross. This is a God-ordained path. His vicarious death on the cross is the central event in history and happens to be the only point in time where the Justice and Mercy of God met. The path was something that the Lord himself was apprehensive of, although he desired nothing other than doing the Father's will. This was evident when he prayed, saying, "Father if it be possible, let this cup pass from Me; nevertheless, not as I will, but as you will" (Luke 22:42).

Abraham Lincoln was said to have asked his charioteer to stop right beside a miry puddle. He walked into the slush and picked up a piglet that was struggling to get out and set it free on dry land. He was asked by the charioteer, why he had to get himself mucky in an effort to save a stray animal. "Are you a lover of animals?" he was asked. Lincoln replied that it was not his love for animals that drove him to stoop down. He said that he had indulged in this effort to rescue the piglet because he wanted to be rid of the uneasiness that the sight of that suffering animal caused him. "It was for a selfish reason I did it," he exclaimed.

Jesus' suffering and death were not for any selfish reason. John 3:16 says that He loved the world and so gave himself for us. The suffering he endured was for you and me.

The path of the suffering of Christ brings us into the knowledge and experience of His salvation. Let us prepare ourselves to take up the Cross and follow Him.

For Reflection and Discussion:

1. Why did Christ have to undertake the path of suffering?
2. What does "suffer for Christ" mean?

Pray for:

Chaldean Syrian Church of the East

Hospital : Mar Timotheus Charitable Hospital, Trichur

Council of Christian Hospitals

Serango Christian Hospital

Christian Medical Centre Pithapuram

CBM Bethel Hospital, Vuyyuru

Star of Hope Hospital, Aikividu.

**Palm Sunday Musicals**

CHRIST'S VICTORY

MATTHEW: 28:1 - 10

Key Verse: "...but God raised Him from the dead. We are witnesses of this" (Acts: 3:15b)

The coming of Jesus Christ into this world divided the history into two, B.C. and A.D. The purpose of Jesus' coming was to give a new beginning to humankind. Jesus revealed the heart of God to everyone in a personal way. He was compassionate to those in suffering, a friend of sinners and the marginalised and the one who transformed the lives of so many through the redeeming love of God. He walked on earth as the Son of God. Though there was no blemish in him, He was counted among the criminals. He was tortured, crucified, and was buried. People who crucified Him never thought that He would rise again.

Was it the triumph of evil? No. That was not the end. It was the beginning of a life with God in the power of resurrection. There is an Easter morning following Calvary's cross and tomb. The angel who spoke to the women said: "Do not be afraid; for I know that you are looking for Jesus, who was crucified, He is not here, he has risen, just as he said. Come and see the place where he lay" (Matthew 28: 5, 6).

The women filled with joy hurried to declare this great news to the disciples of Jesus. Soon the risen Christ himself appeared to the disciples. Having met the risen Lord in person, the disciples were commissioned to proclaim the message of hope and salvation to the whole world. They proclaimed boldly: "God raised Him from the dead. We are witnesses of this."

Easter morning signifies that victory over sin, and all powers of darkness and evil. This is made possible by the resurrection of Jesus Christ. The power of God over every domination and tyranny is thus accomplished. The vacant tomb of the Risen Lord is an evidence for it. Because Jesus is risen, we can also experience resurrection as we believe in Him. The risen Christ is willing to meet us where we are.

For Reflection and Discussion:

1. What are the powers of evil?
2. How can we experience the victory of Christ in our lives?

Pray for:

CHIPS

**Community Health
and Development**

New Life Centre

United Methodist Church of America

Voluntary Health Association of India

Vellore Foundation Inc., USA.



EASTER

WORK MOTIVATED BY WORSHIP

JOHN 5: 1-10, 17

Key verse: *Jesus said to them, "My Father is always at his work to this very day, and I too am working" (John 5: 17)*

It is quoted as a saying of Martin Luther that, "The maid who sweeps her kitchen is doing the will of God just as much as the monk who prays - not because she may sing a Christian hymn as she sweeps but because God loves clean floors. The Christian shoemaker does his Christian duty not by putting little crosses on the shoes but by making good shoes, because God is interested in good craftsmanship."

A large proportion of our life is spent in our work place. It is important to reflect upon what it is that motivates us to work and how God is involved in our 'work' life. In this changing world, where life revolves around oneself, motives at work are also directed at the gratification of self. This self gratification may be limited to just satisfying our daily material and emotional needs or maybe the driving force to fulfil our greed for more and more of everything. Work can be an obsession. Work can be a passion. Work can be done to impress the boss. Work can be sacrificial.

But work that is not motivated by worship of our Creator can hardly be work at all in the eyes of God and of no value to the kingdom of God. We are all created and our lives are under the control of God who is worthy of all worship.

In John 5, Jesus heals a man who was invalid for 38 years on a Sabbath day. In healing him, Jesus said, 'Get up! Pick your mat and walk.' The Jews complained and said to the man who had been healed, "It is the Sabbath; the Law forbids you to carry your mat." In fact, it was not the Law of Moses but the Jewish traditional interpretation of it that prohibited carrying loads of any kind on the Sabbath. Here we see the Jews failed to understand the work of God in Christ. Jesus was connected to the Father in

fulfilling His work. Jesus said, "My Father is always at his work to this very day, and I too am working" (John 5: 17).

We are called to fulfil the work God has purposed in Christ. We can also make a deep impact in the lives of many, if our work is motivated by worship. The reality is that all of us are simply instruments privileged to be used by the Creator God in shaping His Kingdom.

For reflection and discussion:

1. What do you think are the factors that blind us to the concept of work motivated by worship?
2. In what ways can the perspectives of God be integrated in to our daily routine of work in CMC?

Pray for:



Nursing Superintendent's Office
CSSD

Staff Nurses Hostel

Christian Nurses League of CMAI

CMC Ludhiana, Punjab

CNI Nagpur Diocese

Hospital : Mure Memorial Hospital, Nagpur.

THE CHARACTER AND ROLES OF A GODLY MAN GENESIS 18: 18-19

Key verse: “For I have chosen him (Abraham), so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just....” Genesis 18: 19a.

“Today there are so many problems in the world because of the **fatherlessness** of many human beings,” says one Christian Psychiatrist. The Word of God teaches very clearly about the roles and responsibilities of a Godly man.

He is a Teacher: Building up a Christian home is not an easy task. God liked Abraham because he would teach his wife, his family, his entire household the Word of God (Genesis 18: 18 - 19). Who is responsible for the spiritual growth of our children? The father has equal responsibility to teach Bible stories, take them to Church and teach values of life. If a man doesn't have the knowledge and capability to teach the Word of God, he is not ready to lead a family (Deuteronomy 4: 6 – 9).

The man has to love his wife: The apostle's command to a husband is to love his wife as Christ loved the Church (Ephesians 5: 25) — unconditionally, sacrificially and by giving himself. Husband nurtures his wife to ‘be holy and without blemish’ (Ephesians 5: 27).

Man is the leader of his house: “For the husband is the head of the wife, as Christ is the head of the Church” Ephesians 5:23. Jesus, as a head, nurtures his body, the Church. Husbands are called to nurture their family. Husbands need to follow Jesus' example, as stated in Matthew 20: 26 - 28, in fulfilling their role—i.e., by serving those whom He led.

I Peter 3: 7 exhorts husbands to treat their wives with respect as the weaker partner. He needs to protect his wife against overwork (at home and outside the home), against verbal or physical

abuse from family, in-laws, children, neighbours, against spiritual attacks by keeping himself armed spiritually and by praying for his wife (Ephesians 6:10-18). He should not use his greater strength as a weapon against her.

He needs to work and provide to see that his wife and children are fed, clothed and sheltered (2 Thessalonians. 3: 7-10; I Timothy 5:8). He has to manage his children and household well (1 Timothy 3:12).

For Reflection and Discussion:

1. What are the godly characters which need to be developed in a married man?
2. What preparation is needed for a young man who prepares to get married in life?

Pray for:

Department of Medicine

Geriatric Medicine

Clinical Immunology and Rheumatology

Medical ICU and HDU

Clinical Epidemiology Unit

Acute Medicine

CSI North Kerala Diocese

Hospital : CSI Mission Hospital, Codacal and others.



THE CHARACTER AND ROLES OF A GODLY WOMAN

PROVERBS 31: 10-31

Key Verse: “A wife of a noble character who can find? She is worth far more than rubies” Proverbs 31: 10

Having a family, meeting the needs of family members, nurturing the relationships consist of hard work and responsibilities. The shift from ‘joint family’ to ‘nuclear family,’ and change in the role of a man being the ‘bread winner’ and woman being ‘home maker’ brought many challenges to marriages/ families. In this context, the role of women needs to be highlighted. In Proverbs 31, the Bible portrays the role of a woman positively.

She is an efficient home maker and manager (Prov. 31:10-31). The wife of noble character in the Proverbs depicts the image of a busy honey-bee. She works with ‘eager hands’; like a ‘merchant ship’ bringing food from a far and provides for her family and servant girls. She plans things in advance, and speaks with wisdom.

She excels in her role of a bread winner. She sets about her work vigorously. She sees that her trading is profitable. She makes garments and selling them. With her earnings she purchases a field, plants a vineyard.

She is a role model to her children. Her children arise and call her blessed. They are happy and feel secure because their emotional and physical needs are met. They are trained to live a meaningful life.

She is a good neighbor and an active church member: She is generous to the poor and needy (Proverbs 31:20). She is hospitable and cares

for the saints (I Timothy 5:10), teaches and trains young women (Titus 2:4).

Women can grow to utilize all her potentials in an environment where she is respected and accepted for her qualities. Proverb 31 speaks of women, whose husband ‘puts his full confidence in her’ (v.11) and praises her (vs. 27, 28).

For Reflection and Discussion:

1. What are the challenges the modern woman confronts with as she tries to fulfill the roles in family and work place?
2. How can her godly husband and other family members help her?

Pray for:

Clinical Haematology

Medical Oncology

Centre for Stem Cell Research

CSI Madhya – Kerala Diocese

Hospital: CSI Hospital, Pallom & Mallappally

CSI Madurai – Ramnad Diocese,

Hospital: CSI Christian Mission Hospital, Madurai.



“WHEN JESUS SAW HER...”**LUKE 13: 10 - 17**

Key Verse: *When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment'. (Luke 13:12)*

In Luke 13: 11 we find a woman who had been crippled by an evil spirit for 18 years. She was bent over and was quite unable to stand up straight. In this passage three individuals (woman, Jesus and the leader of the synagogue) and two groups of people (Opponents of Jesus and the entire crowd) are referred. When Jesus saw her, he called her over and healed her. This is an act of divine love.

‘Seeing’ is not just an activity of physical eye, it is an activity of the heart. The word ‘**see**’ has a special significance in the usage of St. Luke. One visually challenged man in Jericho pleaded with Jesus saying “let me **see** again” (Luke 18:41). In a parable, the invited dinner guest gave excuse to the host saying “I have bought a piece of land, and I must go and **see** it” (Luke 14: 18).

Seeing leads us towards action. Therefore what we see matters a lot. Two people seeing the same scene can actually ‘see’ different things. Jesus **saw** the city of Jerusalem and wept over the city (Luke 19:41)

In the parable of the prodigal son, while the son was still far off, his father **saw** him and was filled with compassion; he ran and put his arms around him and kissed him (Luke 15:20). In the parable of the Good Samaritan, when the Samaritan **saw** the wounded man, he was moved with pity, did whatever was needed for him. Jesus **saw** the faith of the friends who brought

the paralyzed man and forgave and healed him (Luke 5:20). Jesus **saw** rich people putting their gifts into the treasury and the poor widow putting in two small copper coins, made a great statement for the whole world to grasp (Luke 21:1,2). Peter looked intently at the crippled beggar at the gate of the Temple (Acts 3:4).

In our daily life, we come across so many people. Whom do we see? How do we see? Will God’s love flow through our eyes? This will bring forth healing in the context.

For Reflection and Discussion:

1. How was Jesus able to see and act compassionately?
2. Identify the factors which hinder us seeing situations and people compassionately.

Pray for:

Dental and Oral Surgery

Kotagiri Medical Fellowship

Hospital, Kotagiri

CSI Medak Diocese



REDEEMING THE TIME**EPHESIANS 5: 15 – 22**

Key verse: “Walk in wisdom toward those who are outside, redeeming the time” Colossians 4:5

Time is one resource given in the same measure to every person who lives, irrespective of their family background, education, job description or anything else that the world may use to define a person.

Time itself has no limits, but human life does. Each of us live our lives knowing that there is a beginning, and so there will be an end. It is this ultimate reality of the ‘end of our time’ that should give meaning and perspective to the present. The Psalmist prayed, “Teach us to number our days that we may gain a heart of wisdom” (Psalm 90:12). In other words, wisdom comes from knowing that time is not ours forever. Although this should give us a sense of urgency in terms of prioritizing the different issues of our lives, the curious flip side is that this can also bring with it a strange sense of freedom that comes from knowing that we are called to play specific roles (for a limited time) and then we move on and make place for others. Each of us gets our chance to paint on the grand canvas of life, and we do our bit and move on.

Our reading today (Ephesians 5:16) warns us that the danger of not paying heed to the value of time is that there will be other forces that will come in and take that time from us. Each of us is surrounded by tasks that demand our attention. Several of these may also be legitimate obligations. We may feel that we are still in control, but it will (more likely than not) be other things that will be controlling us. It is helpful to remember that the enemy of the ‘good’ is not the ‘bad’, but often the ‘urgent’. In our desire to address the urgent, let us remember that the first casualty is the ‘good.’

Today’s reading gives us another (often undervalued) perspective to conserving time. It is the concept of gratitude, or ‘giving thanks’ (Ephesians 5:20). When we consciously develop the habit of being thankful for what we have, we not only remind ourselves of all that we have received, but we are also less likely to do anything which will undermine the value of the thing we have just given thanks for! And that is a sure safeguard against spending our time in less worthwhile pursuits.

For reflection and discussion:

1. In our busy work schedule, how do we see to it that the ‘good’ is not neglected, in our desire to address the ‘urgent’?
2. How does giving thanks safeguard us from spending our time worthlessly?

Pray for:

Laundry

Hospital Maintenance

College Maintenance

Security Services

Baptist Church of Mizoram

Hospital : Christian Hospital, Serkawn



BE TRANSFORMED**Romans 12: 1-2**

Key verse: *“Do not conform to the pattern of this world, but be transformed” (Romans 12:2a)*

Human beings by nature imitate. Actions are based either on the world or on the will of God. The key verse has these two words, “conform” and “transform.”

“Not to be conformed, according to the will of the world.” “Conform” means changing as the changes of the world like a chameleon which changes its colour according to its surroundings. Do not allow the world to change you according to its fashion. When you conform according to something, you lose your identity.

The Greek word for “transform” is *metamorphoo* “to change into another form.” In the New Testament, this word is used to describe what happened to Jesus on the Mount of Transfiguration (Matthew 17: 1-2). Christians are to undergo a complete change, which under the power of God will find expression in “character and conduct.” Jesus was transformed that the whole body changed in to a new form. The change from within transformed the outside form of Jesus. Transformation is what we need in our service to God.

The gift of discernment is the basis for renewal. It is the work of the Holy Spirit. Both the Spirit and the Word of God renew the minds of the people. Transformation is non-conformity. Throughout the Bible it is seen thus. Leviticus 18:3, “Do not follow their practices....Do not do as they do...” Do not let the world around you squeeze you. The purpose of conformation is to

survive in a world of competition. This is influencing the Christian service, world and faith also. So in order to survive we may do unnecessary tests, unwanted operations, and unethical practices and so on. Transformation is an act of stability. But conformation is not. The purpose in life is to become an agent of transformation.

For Reflection and Discussion:

1. What are some of the ways, we get to ‘conform’ to the patterns of the world, even unconsciously?
2. What helps us to be transformed in the way God expects us?

Pray for:

Endocrinology

Khasi Jaintia Presbyterian Assembly

Hospital : Gordon Roberts Hospital, Shillong, Norman Tunnel Hospital, Jowai.



THIRD GENERATION OF THE SCUDDER: E. CARMAN SCUDDER, JR.

JAMES 2: 5-10

Key verse: *"I know that the LORD secures justice for the poor and upholds the cause of the needy"*
(Psalm 140: 12)

The eldest son of Dr. Ezekiel Scudder, E. Carman Scudder, Jr., was born in Arni in 1856. He received his theological training in America and returned to India in 1882. He concentrated on teaching Christians to stand on their feet. He opened an industrial school, which made the Christians self-supporting, and produced self-reliant and self-respecting Christians. He offered courses in printing, tailoring, carpentry, weaving, blacksmith work, gardening and agriculture. Carman trained Christian teachers to teach in schools at the Girl's school at Chetpet, which was founded by his mother.

Carman's wife and child had died when the baby was born, soon after their arrival in India. The second wife, Mrs. Carman learned Tamil, like her husband; also studied its literature and poetry; and also took up the study of Telugu. She was paralyzed after spinal meningitis in 1900. Carman cared for her until her death in 1918. Carman was remembered for the selfless devotion to his wife.

What do we learn from the life of Carman Scudder Jr.? Carman's effort to see the social development of the people of his days stands unambiguously clear.

Holman's Bible Dictionary puts it this way: When God created humans, He made them to have "dominion" over all of the earth (Genesis 1:26). Dominion was God's call for human beings to be good and gracious managers of God's creation. Unfortunately, the sin of humanity interrupted God's plans for His world. Humankind became selfish, seeing the world as a means to its own self-centered ends. The things of the world were now seen as possessions with

humans as owners, not as God's stewards. God's intention for His world did not change. He still desired that people see God as the Lord of everything and themselves as the managers of God's creation.

Over 300 references in the Bible speaks of God's concern for the poor, hungry, oppressed, needy, widows, fatherless, displaced people, etc. For example Deuteronomy 10:17-18 says, "For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing."

For Reflection and Discussion:

1. Many of us are part of a Church or small groups. In what ways, can we continue to show concern for the poor and their development?

Pray for:

Obstetrics and Gynaecology

Gynaecologic Oncology

Reproductive Medicine Unit

Neonatology Unit

Mennonite Medical Board of the Mennonite Church in India

Hospital : Dhamtari Christian Hospital, Chattisgargh.



DIGNITY OF PERSONHOOD**LUKE 10: 25-37**

Key Verse: *“The rich and the poor meet together; the LORD is the maker of them all” (Proverbs 22: 2)*

As a staff of CMC, we often see people at their best and also at their miserable situations of life. How do we “see” people who are stripped of their health, financial resources and even dignity when we encounter suffering patients? The concept of “personhood” has been the subject of much debate and scrutiny in the field of religion, philosophy and law. In the medical world, the term personhood is often referred to in the context of terminations of pregnancy in severely compromised fetus; termination of patients on life support or in debates on the Quality vs. the Sanctity of life.

The law defines a person as “an object of legal rights” and this is dependent on whether one is a citizen of the country or the state, on one’s gender and age, and in the olden days, on whether one was a free man or a slave.

Personhood is generally understood as dependent on one’s capacity to interact meaningfully. Does this mean an embryo, or a person who is diagnosed to be “brain dead,” or one who is severely mentally challenged or in a persistent vegetative state, does not have the status of a person?

The Bible tells us that all persons have moral value and personhood. Genesis 1:26-31 describes the creation of man as a deliberate act of God. Man became alive when God breathed His breath into Him. Psalms 139:13-16 tells us that God loves each one of us as a person, not merely as a group of created beings. I Corinthians 3:16 says that the spirit of God dwells in each one of us, without qualifying the statement of who is more likely to have the spirit of God in him/ her. This moral worthiness is not dependent on our social standing or wealth as seen in Proverbs 22:2 and Deuteronomy 10:17-19.

Knowing that God intends each of us to be worthy of dignity and personhood, how are we to behave with one another? In John 4:1-42 Jesus teaches us to look beyond social segregation of people. The story of the Good Samaritan in Luke 10 teaches us to care for the needs and the dignity of an unwell person along with the more obvious needs such as medical and financial. St. Paul in his letter to the Romans instructs us to be kind and affectionate to one another.

Let us recognize God’s spirit in each person we encounter - patient or colleagues, and acknowledge the divine personhood in everyone, irrespective of their physical, intellectual or social status.

For Reflection and Discussion:

1. How do we recognise the value of each person we encounter?
2. What are the ways in which we uphold the dignity of the most vulnerable people?

Pray for:

Engineering
(Civil & Planning) Department
Mechanical Engineering
Electrical Department
Air Conditioning Engineering
Environmental Engineering
Electronic Engineering
Telephone Exchange

CSI Rayalaseema Diocese

Hospital: CSI Arogyavaram Medical Centre, Madanapally,

MLL Hospital, Madanapally and others.



PARENTING YOUR CHILD**DEUTERONOMY 6:1-9**

Key Verse: “...bring them up in the training and admonition of the Lord” Ephesians 6:4

Children are gifts from God. Parenting is a long term responsibility which begins at the time of conception. Babies are usually called “bundle of joy” and “angels” from heaven. But many a parent knows that it is just one side of the coin. The stress, the struggle, the confusions and the disappointments are all part and parcel of parenting.

Throughout the Bible, we see the picture of a Father God. He loves His children (John 3:16), He forgives their trespasses (Luke 15), He disciplines them in love, and meets all their needs (Philippians 4:19). He is much more than our earthly parents (Isaiah 49: 15, 16).

We all want our children to come up in life. So responsible parents do their best, and give their best. Yet grievance prevails in many parental hearts. Reasons may be known, sometimes unknown. Studies suggest some guidelines for better parenting.

1. Nurture your children spiritually. Teach (Deuteronomy 6:6-7), train (Proverbs 22:6), and build (Ephesians 6:4) your child in God’s ways.
2. It is desirable to have co-parenting and co-home making in your family. Husband and wife need to stay together, support each other, share the responsibilities and bring up their children.
3. Provide warm, loving atmosphere than material possessions. Demonstrate genuine interest in their daily mundane experiences. Be attentive when they talk to you.
4. Love and accept them unconditionally. Children are to be accepted and loved on the

basis of who they are. Not on the basis of what they have or do not have. Motivate them to do their best.

5. Set loving imitations. We should strive to produce responsible adults. While disciplining children, be clear in communication and what you intend to do. Be consistent in your implementation of discipline. Let your disciplinary action correspond to the mistake.

For Reflection and Discussion

1. What are the practical difficulties you have come across while bringing up your children?
2. How does being faithful to our Father God in our life helps in providing a role model to our children?

Pray for:

**Gastrointestinal Sciences
Clinical Gastroenterology
and Hepatology**

**Welcome Trust Research Laboratory
Medical Genetics**

CSI South Kerala Diocese

Hospital : CSI Medical College and Hospital,
Karakonam and others

Church Mission Society.



INSTRUMENTS IN HEALING MINISTRY**JAMES 5:13-16**

Key verse: *"Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well" (James 5:14)*

Healing instruments of God are the people of the Church who believe in Christ and in the power of His resurrection.

Prayer as an important tool in the Healing ministry: Prayer is the key that opens and releases jammed, lost and broken lives. It is not to be used as a mantra but as a simple, gentle, lovely conversation with God, expressing our needs to God our maker and redeemer. Prayer is a tool that makes us feel that God has listened and responded to our requests and needs. We cast all our care upon Him, for He cares for us (1 Peter 5:7). In healing ministry, prayer of a righteous person can make a lot of difference to an individual. It is like bringing God's presence to an individual who has doubts, questions and worries. The patients are touched and healed by God's healing through prayer.

Faith as an important factor in the Healing Ministry:

"Now faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1). Faith is the ability to work with God and extol Him in all contexts. Faith understands God and the demonstration of His love and action. Faith depends on God to restore people to their fullness and help them to understand the situation and experience healing. Faith is a bridge that connects the past and the present making it known to His peoples that God loves and is constantly working for them.

Support of one another multiplies our outcome in the Healing ministry:

Team work, support and cooperation help us to multiply the work of God. It is important to acknowledge God for the healing he provides for His people. All healing comes from God. When healing takes place amongst His people, we acknowledge that God has worked there and He is the source. There is a tendency to ignore or not attribute the healing to God when it takes place in a hospital through medical intervention like taking medicines/ surgery/ or medical procedures. Healing takes place through counselling, listening, responding and empathizing with the individual at a time when they need help and support.

For Reflection and Discussion:

1. How do prayer and faith enhance our healing ministry?
2. In what practical ways, can we come together to praise God for the healing God has brought to us and our patients?

Pray for:

Dietary

Dermatology

Assemblies of God in North India

Hospital : Mission of Mercy

Hospital and Research Centre, Kolkota.



WALKING HUMBLY WITH GOD**MICAH 6:6 - 8**

Key verse: "He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God." Micah 6:8

Many of us live our lives as if we need to 'bribe God or 'arm-twist Him' in order to get what we need. Some of us picture God as one who sits on a throne waiting for gifts, for His sustenance. We feel that donations of money or wealth keep God content.

Walking humbly with God' – humility needs to be visible in our daily walk, both with God and man. The parable of the Pharisee and the tax collector (Luke 18:9 - 14) speaks about the Pharisee in his long loud prayer thanking God that he was not like the tax collector standing close by. In contrast, the tax collector acknowledged his shortcoming and repented.

Although many of us would prefer not to identify ourselves with the Pharisee, we need to ask ourselves whether we are willing to come down to the level of the tax collector. We need to come to the realization that we are unworthy to come before God.

Walking humbly is not just limited to our relationship with God, but includes our relationship with our family, friends, colleagues, subordinates and others. When we get caught up in arguments we may be required to take the back seat or be embarrassed or step down during a non life threatening argument. By a humble retreat, we help preserve the other person's dignity in public and have followed what the Lord teaches, "turn the other cheek when you have been slapped." It is painful and may be shameful but rest is assured that God sees you and knows

what you have done.

For Reflection and Discussion:

1. Recollect an occasion where you have had to forego your pride for the sake of someone else. Did this experience teach you about the price you need to pay to "practise humility?"
2. How will you incorporate "humility" into your personal walk with God and man?

Pray for:

General Pathology

Forensic Medicine

Cytogenetics

Council of Baptist Churches in North East India

Hospital : Satribari Christian Hospital, Guwahati

Jorhat Christian Medical Centre

Tura Christian Hospital

Evangelical Mission Hospital, Tilda

Christian Hospital, Berhampur and others.

Eastern Regional Board of Health Services

Hospital : Evangelical Hospital, Khariar,

Christian Hospital, Mungeli and others.

Friends of Vellore, U.K.



ECONOMY IN THE KINGDOM OF GOD**GENESIS 47: 13-26**

Key verse: “You crown the year with your bounty, and your carts overflow with abundance” (Psalm 65:11)

When God placed Adam and Eve in the Garden of Eden, he put abundance at their disposal by ensuring that the produce of the earth and the natural resources of the universe were unlimited. Strangely today, our planet is in peril with rapidly diminishing resources. Economically, the world has extremes of living conditions – abundance in some parts and abject poverty in other areas. Such divergent circumstances are a paradox in God's kingdom.

We must look at ‘Economy in God's kingdom’ from the context of this paradox. Is it necessary to have ‘economy’ in the abundance in God's kingdom? Yes it is, because God himself stressed the need for good stewardship when He placed Adam in Eden ‘to work and take care of it’ (Genesis 2:15).

Economy defined as the careful management of available resources involves three responsibilities from our side:

1) Stewardship: It is about looking after something worth caring for. Stewardship of our assets - natural or earned, is crucial in ensuring its constant availability. When it comes to money, it involves earning in a rightful, ethical manner and spending with austerity and discretion.

2) Harvesting: It is about reaping the benefits of what we sow. Judicious spending within our means on essential needs more than

lavish wants is what God expects. Harnessing natural resources such as sunshine and rainwater contributes to economizing God's resources.

3) Investing: The parable of the talents highlights the merits of investing wisely. In God's kingdom investing our time, talent and treasures in an ethical and acceptable manner is crucial.

God expects us to be good stewards of everything He has given us. Let us stop being extravagant about His resources; instead practise economy in order to say “Thy Kingdom come on earth, as it is in heaven.”

For Reflection and Discussion:

1. How do we practise economy of our resources in CMC? Are we harnessing natural resources enough?
2. Is giving part of God's economy? If so how can we integrate that in to our daily lives?

Pray for:

Neurological Sciences

Jeypore Evangelical Lutheran Church

Hospital: Christian Hospital, Nabarangpur and Bissamcuttack.



HOPE IN DISTRESS

MATTHEW 11: 25 - 30

Key verse: "Come to me, all you who are weary and burdened, and I will give you rest." (Matthew 11:28)

John Bunyan in his book, *The Pilgrim's Progress*, allegedly writes about a man named Christian who undertakes pilgrimage from his city called the city of Destruction to the Celestial City, the kingdom of God. He carries with him a heavy load on his shoulders, a sack filled with his sins and woes. After many obstacles and setbacks, he comes to the Cross, where his heavy load is unburdened. The Christian life indeed is a journey, a pilgrimage that we all must take to the Cross amid distress and turmoil in the world.

Distress is caused because of the unpleasant stressors and these vary in various stages of life. A baby feels stress hearing arguments and seeing parents' disagreement. In adolescence, stress can be caused by seemingly trivial reasons like selection of clothes to wear, peer pressure, infatuation and facing challenges in schools and colleges. Some turn to substance abuse and alcoholism to escape from this stress but it only adds to the distress.

Jesus comforted the Jews of His day who were burdened down by the heavy yoke of the Mosaic Law and Pharisaic legalism. To these people who were tied with burdens that were heavy to bear, and indeed to all of us today, Jesus offers hope and comfort.

1. **"Come to me, all who labour and heavy laden, and I will give you rest."** This is an open invitation to all who are exhausted and heavily burdened. When we come to Jesus he gives us rest and peace.

2. **"Take my yoke upon you."** As against the heavy yoke of distress, Jesus' yoke is light and easy because of the grace that He pours on us

and the mercy that He shows towards us. His blessings fill our lives every day.

3. **"Learn from Me."** The Christian life is that of a pilgrim and of discipleship. It is a process of renewing our faith and learning from His word daily.

Jesus gives his children a two-fold peace. We have peace with God (Romans 5:1) and we are assured of the peace of God that surpasses all understanding (Philippians. 4:7). Finally we are comforted in our afflictions, so that we can comfort others who are in turmoil and suffering (2 Corinthians. 1:4) and so we become agents of hope to others.

For Reflection and Discussion:

1. In our journey of life when have you experienced distress? How did you overcome it?
2. How did it increase our faith and dependence on God? How do we help the people in their distress?

Pray for:

Clinical Microbiology

Clinical Virology

CSI Vellore Diocese

Hospital : Scudder Memorial Hospital, Ranipet and CSI Hospital, Vandavasi.

Council for World Mission.



LIVING AS A COMMUNITY

1 CORINTHIANS 12: 12 - 27

Key verse: "Now you are the body of Christ, and each one of you is a part of it" (1 Corinthians 12: 27)

When a worker honey-bee discovers a source of nectar, she goes back to the hive and communicates with her sisters, not just the direction but also the distance to the flower from the hive. This she does, with a 'waggle-dance,' one of the most sophisticated forms of non-human communication, the discovery of which landed the Austrian scientist, Karl von Frisch, a Nobel Prize in 1973. There are bees which interpret this dance, bees that take care of the young ones, bees that regulate the temperature and a queen bee who takes care of reproduction - the typical bee hive is a cohesive community with each individual assigned a certain responsibility.

The apostle Paul in this passage is talking about another such community - the emerging church, and he was addressing a major problem - misunderstandings and divisions between the members. The church or 'Ekklesia' is a 'called-out community', a body of believers, and followers of Christ. If one were to use this definition, our institution is perhaps one of the biggest communities of the followers of Christ - different people of different backgrounds, each with a different responsibility, but working together towards the single purpose of being a witness to the healing ministry of Christ.

Just as the human body has different parts, each member of this 'body' of Christ is unique and precious. Though some are held in high honour

and some are lower in the hierarchy, no one is less important than the other for each is valued in the eyes of our Father. Do we respect each other, treating each of our staff with the dignity of being a brother or sister in one family? Students respect their professors for their learning and wisdom and likewise, seniors respect their students for the privilege and opportunity to teach. Are we ready to say a friendly 'Good morning' to the ones who clean, just as we do to those above us?

For Reflection and Discussion:

1. Do we see our co-workers according to their designations or as brothers and sisters of one family? If not, why?
2. Have you visited the home of someone in your unit who is of a different job description or designation?

Pray for:

ENT

Audio Vestibular Unit

American Leprosy Mission

Hospital : SLR&TC, Karigiri and others.



MEDIOCRITY**MALACHI 1: 6 - 8**

Key Verse: “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters” (Colossians 3: 23)

The word mediocrity means ‘of only ordinary or average quality.’ It means halfway between the valley and the peak or half-way between where we used to be and where we ought to be. It is the precursor of ineffectiveness. It causes a halt in our growth.

At times we would have felt the subtle pull of mediocrity or being average. It shifts our focus from our pursuit of excellence for God’s glory. Mediocrity is in sharp contrast to excellence. Excellence is outdoing our own limitations or transcending/transforming a sub-optimal situation in seeking to do God’s work.

The prophet Malachi is addressing a situation of complacency among the Jews. After the exile, the Jews have returned to their land. The Temple was rebuilt and the worship of God was re-established. Outwardly, everything seems to be fine, but inwardly an attitude of complacency was eating away at their commitment. The Israelites were bringing animals that were blind, lame or sick to be offered at the altar for sacrifice. They were asked to look through the flocks and find the one animal without defect or blemish, to sacrifice. This wasn’t easy to do because it would be the most expensive animal. But this was what God demanded. Malachi challenges them and us to give God our best.

CMC’s vision statement says, “The Christian Medical College seeks to be a witness to the healing ministry of Christ through excellence in education, service and research.” We are called to strive for excellence or give our best. In our hospital, as we consider of quality management

and a continuous cycle of improvement, we need to recognise that we can always do better as a hallmark of excellence. Excellence is giving God our best. It is completing our work at a higher standard. It is not a one-time affair but rather a continuous process that comes from refining ourselves each day in accordance with the Word of God. God deserves priority over all our possessions. Let us give Him our best.

For Reflection and Discussion:

1. What can be done to repel an attitude of mediocrity?
2. What can we do to excel in our areas of service?

Pray for:

Nephrology and AK Lab

Emmanuel Hospital Association

Hospitals: The Duncan Hospital,

Raxaul

Makunda Christian Hospital

Herbetpur Christian Hospital

Prem Jyoti Community Hospital

Chinchpada Christian Hospital

Evangelical Lutheran Church in Madhya Pradesh

Hospitals: Padhar Hospital, Betul and others.



TOLERANCE**ROMANS 14: 1- 4**

Key verse: “Receive one who is weak in the faith, but not to disputes over doubtful things” (Romans 13: 1)

Tolerance is defined as the willingness to accept behavior and beliefs that are different from your own, even though you do not agree or approve of them. Other synonymous words include forbearance, sufferance, liberalism and broad-mindedness.

In medical practice, tolerance reflects the body’s ability to endure subjection to a drug, environmental condition or practice without adverse reaction. Thus, a camel develops tolerance to dehydration, and a drug abuser needs increasing doses to experience gratification.

Tolerance in spiritual life may be either a virtue or a shortcoming. On the one hand, being non-judgmental makes community life pleasant and promotes harmony. Willingness to accept others enables us to live in peace; others are different from us in thought, behaviour, practices and attitudes. This is particularly difficult when we are in a majority, and it is easy to ridicule those who are in a minority or powerless.

Tolerance is a shortcoming when it becomes a means of encouraging or overlooking things that are detrimental to the common good. We tend to be more tolerant of our own failings or those of our friends and families, often finding excuses or minimising our or their role in a conflict.

In Jesus’ life we see that he displayed tolerance when there was injustice done against Him. This is particularly evident in the last days of his earthly life, when he endured humiliation and suffering for the greater good. However, he was always quick to speak up against injustice or oppression of the weak and powerless. He defended the woman caught in adultery,

accepted the dishonest tax collector who repented, and forgave the dying thief at Calvary.

In our institution, we need to learn when tolerance is a virtue – whether it is dealing kindly with a defaulting patient, an errant student or worker. Tolerance does not necessarily mean the absence of correction, or discipline, but rather an attitude of showing acceptance despite the others mistakes. However, like Jesus, we need to have zero-tolerance towards our own wrong attitudes and actions. Jesus dealt with corruption in the temple, or with arrogance and undue ambition among his disciples. God enables us to have the insight and right attitudes in our dealings with ourselves and others.

For Reflection and Discussion:

1. How can we practice tolerance in a multi-cultural and multi-religious society, without compromising our core values?
2. How can we balance the need for discipline with showing tolerance among our staff and students?

Pray for:

**Physical Medicine
and Rehabilitation**

Rehabilitation Institute

Tamil Evangelical Lutheran Church

Hospitals: St. Joseph Eye Hospital,
Trichy and others.

Gossner Evangelical Lutheran Church

Indian Evangelical Lutheran Church.



THE GIFT OF PAIN

2 CORINTHIANS 1:3 - 7

Key verse: “Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort” (2 Corinthians 1:3)

Pain is defined by the *International Association for the Study of Pain* as “an unpleasant sensory and emotional experience associated with actual or potential tissue damage. How can we then recognize this as a gift? In Dr. Paul Brand’s book on this subject, he encourages us to listen to our pain as signals from our body when we are disregarding it. Pain often results from choices we make in our lifestyle such as working too long/too hard, eating too fast/ too much or eating unhealthy, interpersonal issues resulting in stress etc.

As physicians, we are trained to understand that we need to fix all pain; however, it is important to listen carefully as pain teaches what abuses to avoid and the change in behaviours the body needs. Dr. Paul Brand reports in the statement of Franz Ingelfinger that 85% of patients who visit a doctor have “self-limiting illness.” The doctor’s role is to discern the 15% who really need help as opposed to the 85% whose ailments the body can handle on its own.

Having spent his life treating people with Hansen’s disease, who tend to destroy their hands and feet due to lack of sensation, Dr Paul Brand says, “I treasure the pain signals.” He also describes the power of the human mind in dealing with pain by producing neurotransmitters far stronger than the marketed drug (morphine) in modifying the signals transmitted in the neurons and changing the perception of pain in our brain.

In the words of Dr. Cicely Saunders (the founder of St Christopher’s hospice, which led to the world-wide hospice movement of providing homes for those with terminal illness), “Suffering is only intolerable when nobody cares. One continually sees that faith in God and his care is

made infinitely easier by faith in someone who has shown kindness and sympathy.”

Our God comes alongside us when we go through hard times, and before we know it, he brings us alongside someone else who is going through hard times so that we can be there for that person just as God was there for us (2 Corinthians 1: 3, 4, The Message Study Bible). Can we say like Paul in Philippians 3:10, ‘I want to give up all my religiosity in exchange for my desire to know Christ personally - not only by knowing the power of His resurrection but also by participating in His suffering even to becoming like Him in His death?’

For Reflection and Discussion:

1. Do we care for ourselves and how do we experience God’s presence in our pain?
2. As a community of people do we share in each other’s suffering, if not why?

Pray for:

**Principal’s Office
Medical Students
Allied Health Students
Men’s Hostel, Women’s Hostel
DJ Hostel, Fitch Hostel
CMC Alumni Association
Registrar’s Office
Medical Education Department
Continuing Medical Education
Bioethics
Distance Education**

Inter Ashram Fellowship

Hospitals: Christian Fellowship Hospital, Oddanchatram and Ambilikai

Christian Fellowship Hospital, Rajnandgaon and Khariar Road.

Bishop Walsh Memorial Hospital, Tadakam.



BE THE FIRST AND THE LAST**MATTHEW 20: 8 - 16**

Key verse: “Are you envious because I am generous?” Matthew 20: 15b

When the Lord Almighty gave instructions through Moses to the Israelites in the wilderness, He said to them, in Leviticus 19: 9 -10, “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the LORD your God”. This clearly explains how generous our Lord is.

Today’s Bible passage talks about a landowner who decides to give equal wages, irrespective of the number of hours the workers had worked. While paying the promised wages to those who worked the entire day, he was also generous to those who had joined later. Those who worked the entire day grumbled against the landowner and he rebuked them asking if they were envious of his generosity.

The landowner refers to the Lord God Almighty and we are the workers in His vineyard. Are we grumbling against the Lord, when we look at the blessings that others enjoy? The landowner clearly states, ‘friend, I am not being unfair to you.’ Yes, our God is a fair God who is righteousness, justice, grace, love and generosity.

Are we fair, just and impartial in our dealings with others? In Isaiah 5:7, God agonises that, “the vineyard of the LORD Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.” If God appoints someone in a higher

position he expects them to administer righteousness and justice rather than offerings. When someone fails to do this, He defends the cause of the poor and widows and vindicates them.

If we obey the Lord and do His will why do we have to plead with others to execute justice for us, when our God can do mightier things for us? Let us not grumble like the older son in the parable of the prodigal son or like those who worked from morning and were paid, but fix our eyes on Jesus Christ who is the author and finisher of our faith.

For Reflection and Discussion:

1. How do we react when others get blessings?
2. When we are in positions of authority, how do we deal with those who are working under us?

Pray for:

Ophthalmology

Low Cost Effective Care Unit

Family Medicine

Shalom Family Medicine Centre

Van Allen Hospital, Kodaikanal

International Service Fellowship (Interserve)

Christoffel Blinden Mission



EXCELLENCE IN SERVICE

DANIEL: 6: 1 - 5

Key verse: “Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm” (Daniel 6:3)

“If a man is called to be a street sweeper, he should sweep streets even as a Michelangelo painted, or Beethoven composed music or Shakespeare wrote poetry. He should sweep streets so well that all the hosts of heaven and earth will pause to say, ‘Here lived a great street sweeper who did his job well’” - Martin Luther King Jr.

The concept of ‘excellence in service’ is emphasised in the vision statement of CMC. Excellence is pulling in an extra effort to be the best you can possibly be. It is going beyond self-improvement and personal development. Excellence is pursuing and doing the best we can, with the gifts and abilities God has given to us.

God is calling his people to excel in both what they are in inward character and what they do in their behaviour, work and good deeds. The Bible passage is talking about Daniel who was taken to a foreign land as slave. He was able to serve God in excellence. Daniel 6: 3 says, “Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.”

Excellence cannot occur without humility. A humble man will expose them and seek to excel in his weakness through the perfection of Christ. James 4:6 says, “God is opposed to the proud, but gives grace to the humble.” Only through the grace of God and recognition of the fact that we can do nothing apart from God, can we succeed in the pursuit of excellence.

Excellence is always growing and always

learning. No one is born excellent. Instead, excellence is developed over time by experience and the testing of faith. James 1:2-4 tells us that trials produce perseverance and perseverance produces faith – thus making you mature and complete. If you do the little things diligently every day to improve, excellence becomes attainable.

God has given different responsibilities to us according to his design and plan. Ultimately we are working for our master. Therefore, we have to give our best to our Master, who has called us to work.

For Reflection and Discussion:

1. Reflect and share about a person who has served with excellence in CMC?
2. What are the ways in which we can each keep the striving towards excellence alive in CMC?

Pray for:

Orthopaedics

Hand and

Leprosy Reconstructive Surgery

Malankara Jacobite Syrian Orthodox Church

Hospital : MBM Mission Hospital,
Kothamangalam

St. Mary’s Hospital, Manarcadu

Christian Charitable Mission Hospital,
Manganam and others.



PRAYER

JAMES 5: 13 - 18

Key verse: “The effective and fervent prayer of a righteous man avails much” James 5:16

Prayer is an act of asking for a favour and particularly with earnestness. It is to make a request in a humble manner and to address God with adoration, confession, supplication and thanksgiving. Prayer can be individual or in group but should be incorporated with faith.

F. B. Meyer, the author of the great little book, *The Secret of Guidance*, said, “The great tragedy of life is not unanswered prayer, but unoffered prayer. Every day like breathing, eating, walking and talking, praying is something we need to do. Prayer is the greatest resource where untold treasure remains. We talk about it many times but we practise it less than anything else.

The letter of James gives emphasis on what and how much prayer can do. Prayer is not just a wishful thinking. When we pray, we communicate with the Creator of heaven and earth, who loves us and invites us into His presence to receive grace.

Sometimes we pray earnestly, but our prayers are unanswered. There are two answers to this problem. Firstly, sometimes God delays the answers we seek, to keep us in humble dependence on Him. Sometimes God waits to answer to keep us seeking Him or for other reasons that we may not understand. Secondly in some instances God answers “NO”, for His own reasons that we cannot understand. This is where we have to trust Him and His omniscient ways. We pray for many things that seem to us to be for God’s glory and according to His will but He overrules our prayers with His sovereign

purpose.

When we see the delay, we lose heart and give up praying. We need to remember that prayer links us with the omnipotent God. James writes, ‘Pray earnestly.’ Paul says in, I Thessalonians 5:17, ‘pray without ceasing.’ The reason we often do not pray earnestly is that we do not properly see how weak and inadequate we are and how powerful the enemy of our soul really is. We should pray more earnestly for every aspect of our lives.

For Reflection and Discussion:

1. How long should we continue praying if God does not seem to be answering? Is there a point at which we should give up?
2. Does dependence on God in prayer mean that we should neglect effective methods?

Pray for:

Hospital Choir

College Choir

Reynolds Memorial Hospital, Washim

Samavesam of Telugu Baptist Churches

Reformed Church in America

Evangelical Lutheran Church in America



BE A WITNESS TO JESUS

II CORINTHIANS 2:14 - 17

Key Verse: *"For we are a fragrance of Christ to among for those who are being saved and among those who are perishing" (II Corinthians 2:15)*

Fragrance of Christ (aroma of Christ) means witness of Christ. Being fragrance of Christ in a pluralistic community is expected of every Christians. However, witnessing to Jesus is a great challenge. But building a healthy community is possible only by being an aroma of Christ. It is living like Christ, rather than heralding a religion.

Our very being in its relation to God, is a perfume of Christ. The knowledge of God is the sweet aroma. It is God who is 'leading' us and helping us to 'manifest' His aroma in this process of witnessing.

In His ministry, Jesus offered healing through listening, accepting, caring, loving others and sacrificing himself for others. We witness our experiences with Jesus; our experiences of what we have heard, what we have seen, what we have looked at and touched with our hands (I John 1:1). So we need to personalise Christ in us and manifest Him through our words and actions. As Jesus did, in spite of all the pressures, persecution, and oppression, Paul had experienced the ministry in terms of triumph and not in terms of failure. He was witnessing Christ in his life. Christ was being made known everywhere Paul went because he lived in Christ

and not in the flesh. Therefore, he boldly says that Christ is not only preached but also manifested in his ministry.

Let us be Christ-like and let our aroma spread in to our community through our daily lives. It may help people to overcome struggles and to experience healing and success in their life.

For Reflection and Discussion.

1. What are the challenges of being a witness to Jesus?
2. As a community, how can we be a fragrance of Christ?

Pray for:

Pharmacy Service

Pharmacology

Clinical Pharmacology

Poona Christian Medical Association

Hospital : N.M.Wadia Hospital, Pune

Jalna Mission Hospital, Jalna and others.



PRODUCTIVE SPIRITUALITY

JAMES 2: 14 - 20

Key verse: *"In the same way, faith by itself, if it is not accompanied by action, is dead" James 2:17*

James, the brother of Jesus wrote this passage in a letter to the early Christians. He deals with one of the central controversies in religious thinking. Which is more important 'faith or deeds'? James makes a case that faith without deeds is dead. In Paul's letter to the Romans, it is faith that justifies us in our fallen condition; the grace of God is manifest through faith. Putting both these writings together we could say –it is not about faith or works but 'faith that works' that God enjoins us toward. 'Faith can move mountains, but don't be surprised if God hands you a shovel' (anon). If we profess to have faith, but bear no fruit of good deeds, we may need to re-examine the basis of our faith.

Healthcare workers have a wonderful opportunity to see their faith working as deeds very manifestly in day-to-day work as we get involved in the care of the sick and suffering. God showed through Jesus a life of deeds grounded in faith. Faith, in a loving and graceful God and following the example of His Son Jesus, helps our own faith to step forward in deeds. It motivates us to move from sympathy, expressing pity alone to empathy, that ignites us to action and help our neighbours in need.

The story of our beloved founder and numerous committed staff of CMC's health movement and the mission network typify a working faith responding to Jesus call to 'go heal the sick.' As a faith based healing community, CMC strives to show its faith through its work.

For Reflection and Discussion:

1. How do we reconcile our faith with our work in our personal lives?
2. What are the challenges we face individually and as an institution to keep let our work flow from our faith?

Pray for:

Malankara Orthodox Syrian
Church Catholicate of the East

Hospital : M.O.S.C Medical Mission Hospital,
Kolencherry and others.

Community Dedication Service



SPHERE OF INFLUENCE

LUKE 11: 1 - 8

Key verse: "If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them" (James 4:17)

There are always two circles around an individual – the circle of influence and the circle of concern. There are people with a small circle of influence and a large circle of concern and vice versa but the ideal thing would be to have both these circles as large as they could be.

The Bible passage talks about a persisting friend who received a favour from his friend because of his 'shameless audacity.' Although the context is about persisting in prayer, we could consider this passage in terms of the influence that the friend who was at the giving end. He had the bread that needed to be given but there was an initial reluctance. We all can move into this mode of reluctance to take the initiative in helping people out. Our busy lives and our desire to preserve the little time we have for ourselves or our families can come in the way of helping others.

Jesus was constantly looking around to meet the needs of those in need. Lonely voices of beggars and blind men were picked up as a result and his concern for them met their need. When all the disciples were skeptical, Jesus sensed the hunger of a large crowd.

In the annals of CMC, we read about a young girl called Rachel Fillebrown who being a young, not so influential person, eventually had a big heart or in other words a big circle of concern

and so she capitalised on this concern. She wanted to donate to CMC, Vellore although she was not well off. She then decided to give away all that came in as gifts for her wedding that was to come up. She ended up receiving a handsome sum of money which she completely gave away to build our first Staff Nurses hostel.

For Reflection and Discussion:

1. What is the circle in your life that needs to be enlarged?
2. How can we positively use our circle of influence as an institution?

Pray for:

Transfusion Medicine and Immunohaematology

The Salvation Army India South Western Territory

The Salvation Army India Western Territory

Hospital : Evangeline Booth Hospital, Ahmednagar

The Salvation Army India South Eastern Territory

Hospital : Catherine Booth Hospital, Nagercoil.



A FAITHFUL STEWARD**MATTHEW 25: 14 - 30**

Key Verse: *“His master said to him, good and trustworthy servant; you have been trustworthy in a few things, I will put you in charge of many things; enter in to the joy of your master” (Matthew 25: 21)*

A successful steward efficiently manages the affairs and resources for his employer. In this passage, a contrast is made between a faithful steward and an indifferent one. The faithful steward has served as a channel to benefit all the members of the household. The unfaithful steward has neglected his duty, thinking that his employer will not hold him to account. We are all stewards of the many gifts God has given us.

Psalms 24: 1 states that “The earth is the Lord’s and all its fullness...” If we acknowledge this fact, we recognise that all our material possessions are given by God, and rather than being owners, we are in fact managers. We are thus channels to utilise these blessings to help those in need.

While it is easy to consider material goods as a gift from God. We should keep in mind that each day and each moment is also a gift. We are thus stewards of time. While we would prefer to use our time only for ourselves and our families, we could, instead to ensure that our time is invested in activities that can benefit the kingdom of God.

As an institution we are blessed to be in a place where knowledge abounds. In our quest for knowledge, as stewards we need to ensure that our knowledge and wisdom gained from our experiences are passed on to future generations

as well as to the people around us. Our God-given knowledge should help us to proclaim His truth to the people who come to us.

We are expected to be “good stewards of the manifold grace of God” (1 Peter 4:10). The message of Christ and message of new life is something that cannot be kept hidden. As faithful stewards, we have to manifest this message in our every activity, and spread the love of Christ all around us.

For Reflection and Discussion

1. What are the gifts that we can identify as truly not our own?
2. What are the practical ways in which we can be stewards of these gifts?

Pray for:

Staff and Students’ Health Service

Outpatient Service

Medical Records Department

National Council of Churches in India

North Bank Baptist Christian Association

Hospital: Baptist Christian Hospital, Tezpur



THIRD GENERATION OF SCUDDERS: DR. LEW I TIMOTHY 4: 11 - 16

Key verse: “Set an example for all the believers in speech, in life, in love, in faith, and in purity... devote yourself to the public reading of Scripture, to preaching and to teaching” (1 Timothy 4: 12, 13)

Dr. Lew was the son of William Scudder. He was born at Vellore in 1861. He was the last to have both Medical and Theological training. In 1888, Dr. Lew was appointed as the Chief Surgeon at the hospital at Ranipet and served until his son, Dr. Galen, came to relieve him in 1920.

Dr. Lew's first step was to rebuild Ranipet hospital and get it out of government control. The building, which the government donated, was in a dilapidated condition. A new hospital building became Dr. Lew's greatest aim. He decided that the Scudders could give it as a memorial to their grandparents. The Scudder Memorial Association was founded to raise the money. In December 19, 1919, the centenary year of the arrival of Dr. John Scudder Sr., cornerstone of the Scudder Memorial Hospital, was laid in the presence of Mrs. John Scudder II, the only living member of second generation Scudders in India.

After the arrival of Dr. Galen in 1920, Dr. Lew devoted himself to preaching, teaching and administering the spiritual needs. He developed Harvest Festival to impress upon the Christian virtue of community sharing. This was held at Ponnai. The villagers brought cows, calves, goats, fowl, grains and vegetables to be auctioned. Christian meetings, discussions, sports, fireworks, singing contests were some features of the festival.

Mrs. Lew was an extremely active person. Arthritis put an end to her physical activity. She developed a lace school in Ranipet that opened up way for Indian women to earn money. She ruled her world with her counsel from the wheel chair.

In 1915, Dr. Lew took charge of the Theological Seminary and added a post-graduate class in

1920. He was one of the founders of the Union Tuberculosis Sanitarium at Arogyavaram. He helped Dr. Ida in founding the Medical School for Women in Vellore. He helped to found the Union Training School for teachers at Vellore. He brought together various denomination of the Indian Church to form a Church Union.

At the end of their lives, Dr and Mrs. Lew lived in Ranipet. When Dr. Lew died in April 1935, all Ranipet mourned the loss of the skillful physician, the understanding and inspiring minister, the wise teacher and friend.

Dr. Lew's life had become an example for all of us. We, in this generations, needs to set an example through our lives and by teaching and equipping others. Apostle Paul expected Timothy to ‘set an example for all the believers in speech, in life, in love, in faith, and in purity... devote to the public reading of Scripture, to preaching and to teaching.’

For Reflection and Discussion:

1. What should be done to set an example before others through our lives and words?
2. How can we ‘teach and equip’ others in day to day life?

Pray for:

Radiotherapy

Nuclear Medicine

Palliative Care

Marthoma Syrian Church of Malabar

Hospital : Fellowship Mission Hospital, Kumbanad

Marthoma Mission Hospital, Chungathara and Kattanam.



IN HIS IMAGE**GENESIS 1: 26 - 31**

Key verse: “So God created mankind in his own image, in the image of God he created them; male and female he created them” (Genesis 1: 27)

The proud mother of a newborn child tenderly holds out the baby to the gaze of relatives crowding around the bed. There are comments comparing the child with the parents. The shape of the nostrils or the form of the lips may be enough for someone to say, “Isn’t he an exact image of the father?”

Dr. Paul Brand, the hand surgeon who worked with leprosy patients while in CMC, co-authored the book, *In His Image*. In it, he explained the story of God creating man in his own likeness (image). Among all God’s creatures, only humanity receives the image of God and that quality separates man from other creatures. God is essentially Spirit and man was created to have a relationship with God through the spirit which was breathed into him by God.

Sadly, this relationship was broken by man’s sin which damaged the image of God in him. However, God’s intention of a permanent relationship with man became a reality when He sent his son Jesus in the form of man to provide mankind a way to be restored into God’s image.

Jesus Christ is said to be the perfect image of God, in human form (Colossians 1:15) and in this way he made the Invisible God visible. CMC’s vision statement says that CMC is to be a witness to Christ in the work of healing. In other words,

we, as staff and students, should so resemble Christ that the world may see (witness) the Invisible God at work in CMC.

For Reflection and Discussion:

1. In what ways do the knowledge of ourselves as being created in the image of God give us dignity?
2. Do we see our patients as also being created in the image of God? How does it affect our approach to them?

Pray for:

Division of Surgery**Head and Neck Surgery****Vascular Surgery****Hepato Pancreato Biliary (HPB)****Endocrine Surgery**

Mizoram Presbyterian Church Synod

Hospital : Synod Hospital, Durtlang, Mizoram

Marathi Mission

Hospital : Fairbank James Friendship Memorial Hospital, Vadala Mission and others.



ETHICAL ENGAGEMENT WITH TECHNOLOGY GENESIS 11: 1 - 9

Key verse: “But, Let the one who boasts boast in the Lord.” (2 Corinthians 10:17)

The passage tells the dramatic story of how God deliberately confounds the descendants of Noah to deter them from an ambitious endeavour. The power that the people had, and that God Himself acknowledges, was a common language, a shared knowledge that had united them.

Today, we live in an Information Age, an age where information is power, accessed through the digital language. Bill Gates, Mark Zuckerberg and Steve Jobs are household names because they use this language more effectively than the rest of us.

Paul Brand has narrated how, in the 40s, when there was a night call, a peon would be sent, across the River Palar with a hurricane lamp to Viruthempet, where he stayed at the residence of the Carmans. Once there, the peon would have to throw stones at the windows until Brand or Carman woke up. Today, all it takes is a call or even a ping.

Even in her later years, Aunt Ida was being called into theatres because many patients requested that she should hold their hands, as they slipped into unconsciousness before surgery. Today, we Whatsapp our encouragement and text our condolences.

CMC's history abounds with many who served without support systems, that we simply cannot function without today. Reeve Betts, the famous thoracic surgeon, was ready to give his own blood, week after week, for patients he was operating on, till his sacrifice overcame the apprehensions of their relatives, and also made the setting up of a blood bank a priority.

These stories are not recounted to glorify a life in which modern means of communication and

technology are eschewed. In fact, Scudder, Brand and Betts made full use of the technological aids of their time, using them to drive innovation fearlessly and passionately.

However, they never lost sight of the fact that their technology had to be ‘cost-effective and caring,’ that research should reflect a ‘commitment to truth and high ethical standards’ and that service should speak the language of love, and be offered in the spirit of Christ.

For Reflection and Discussion:

1. How do we engage with information and technology in our work places?
2. What is the relevance of information and technology in the healing ministry of Christ?

Pray for:

Purchase

Stores

CRS

Southern Asia Division of Seventh day Adventists

Hospitals: Aizawl Adventist Hospital

Pune Adventist Hospital

Ruby Nelson Memorial Hospital, Punjab

SDA Medical Centre, Bengaluru and others

General Conference of Seventh Day Adventist, USA



PROTECTING YOURSELF FROM STRESS

2 CORINTHIANS 11: 24 - 31

Key Verse: “And, besides other things, I am under daily pressure because of my anxiety for all the churches” (2 Corinthians 11:28)

Paul brags about his qualifications to the Church in Corinth. Here Paul talks about the stresses he faces in his life: “*Three times I was shipwrecked.....I have been in danger from robbers....*” (Vs. 26-27). “*And that’s not the half of it, when you throw in the daily pressures and anxieties of all the churches*” (2 Corinthians 11: 28 - 29, The Message Bible).

We may not be involved in a shipwreck, or caring for “several” churches. However, there are many other things that put us under pressure. For those studying, it is the pressure to do well, put on us by society, or parents, or sometimes ourselves as we do not want to fail.

Those of us who no longer need to study have other pressures that can stress us. Paul talks of “drudgery and hard labour, many a long and lonely night without sleep” (2 Corinthians 11: 27).

A young parent loses sleep because the baby keeps her parent awake at night, because of the need to care for patients, or because of paper work that must be done.

The next chapter shows us one of the ways that Paul coped with these stresses: “and then he (God) told me, My grace is enough; it’s all you need. My strength comes into its own in your

weakness” (2 Corinthians 12: 10).

God’s grace is enough for all our needs. When we are weak, stressed or worrying that is when we should rely on God and his strength because then we stop relying on ourselves. We still need to read for our studies, sleep when we can, and do the paperwork. But our trust should be in God, not on our intellect or on science.

For Reflection and Discussion:

1. What are the stresses in your life? a. At work.
b. At home
2. What do you do to manage those stresses?
How can we support others and reduce the stresses they face?

Pray for:

Plastic Surgery

International Mission Board,
Southern Baptist Convention

Hospital : Bangalore Baptist Hospital.



RESTORING GOD'S IMAGE**PHILIPPIANS 2: 5-11**

Key verse: *"But I will restore you to health and heal your wounds," declares the LORD" (Jeremiah 30: 17)*

In his book, *In His Image*, Dr. Paul Brand speaks about what it means to restore God's image in us and in others. He speaks about Jesus, the Son of God on earth, expressed the exact likeness of God, not in terms of beauty, power and wealth. Rather, the poor could see in Jesus, God's image.

"Jesus identified with the hungry, the sick, the estranged, the naked, and the imprisoned so totally that, He said, 'whatever we do for one of the least of those people, we do for Him' (Matthew 25: 40). We meet the Son of God not in the corridors of power and wealth, but in the byways of human suffering and need. Christ chose to identify most intimately with those who appeared ugly and useless in the world's eyes."

Dr. Brand refers Jeremiah 9: 23 – 24, as he speaks about reflecting God's image in us not in the ways the world expects us to build our images. He writes, "No longer must we struggle to build up our own images, to prove ourselves. Rather we focus our lives on showing forth His image. And what counts for great success in popular culture—strength, intelligence, wealth, beauty, power—means little to that image."

Dr. Brand speaks about Dr. Mary Verghese, and about Granny Brand [Paul Brand's mother]. He tells us how these women, in their weaknesses, expressed God's image to the people around them. About Dr. Mary, he writes, "By standards of physical perfection, she did not rate high. Yet she had a profound impact on the patients at Vellore... Mary had a power to renew their faith and hope. Thus, when I think of Mary Verghese, I see not her face, but reflection in the smiling faces of so many others; not her image, but the image of God poured through her broken human body."

Dr. Brand speaks about himself too. He says, "I, Paul Brand, approaching my seventieth year with more wrinkles and less hair than I would prefer, can let go the anxiety about my health and appearance and abilities that are slipping away. The painful and competitive dependence on my own self-image yields to a freeing, joyful dependence on God's image."

As we involve in the healing ministry, we have a great responsibility to reflect and restore God's image in each one of us. We also need to see and restore God's image in "persons who will never measure up—a leprosy victim in India, for example, unspeakably poor and physically deformed." "For such person, Jesus becomes the only hope for restoration." Paul Brand says, "A restoration of His image on earth is underway, through us."

For Reflection and Discussion:

1. What does it mean to restore God's image in us?
2. How do we restore the dignity and the image of God in those who are sick, lonely and suffering?

Pray for:

Paediatrics

Developmental Paediatrics

Paediatric Surgery

United Mission to Nepal

Hospital : United Mission Hospital, Tansen and Okhaldhunga Community Hospital.



FIRST, DO NO HARM**1 CORINTHIANS 4: 1 – 4**

Key Verse: “Moreover it is required in stewards, that a man be found faithful” (1 Corinthians 4: 2)

We are all busy and often, for the right reasons. We try our best to do our work sincerely, spent time with our families, look after our aging parents, take on extra responsibilities to serve the communities that we live in, take part in church activities, and help friends and neighbours as often as we can.

And as we go about our daily round, with our heads held high and our consciences clear, we do so with total disregard for one crucial duty of ours - our stewardship of Nature.

It is true that as an organisation, we are consciously reducing our carbon footprint by reducing the use of and conserving energy. We are also acutely conscious of our ‘water footprint.’ And this is true, today, of many large organisations that work in the social sector, as well. However, the ‘plastic footprint’ is not taken seriously enough.

In July last year, the result of the first global analysis of all plastics ever made was published. Of the 8.3 billion metric tons that has been produced from the time when mass production began in the 50s, 6.3 billion metric tons has become plastic waste. Only nine percent was recycled.

With the current rate of consumption, studies estimate that by 2050, there will be more plastic than fish in the oceans and 12 billion metric tons of plastic in landfills.

‘For unto whomsoever much is given, of him shall be much required’ (Luke 12: 48). This verse

in the Bible reminds us that we, who have been given much, are required to do more than others. Every time we thoughtlessly use plastic which takes more than 400 years to degrade, for the sake of minimal convenience, we choose a lifestyle that chokes the creation we are commissioned to protect, and directly harms the well-being of the marginalised who are hit first and the worst.

With our clearly stated commitment “to the promotion of health and wholeness in individuals and communities” and “special concern for the disabled, disadvantaged, marginalised and vulnerable” in our mission statement, we can no longer turn away from this conversation.

For Reflection and Discussion:

- 1) As a national leader of healthcare, how can CMC model good stewardship while going about its healing ministry?
- 2) As a person of privilege, how do I choose commitment over convenience in conserving the environment?

Pray for:

Urology

The Leprosy Mission

Hospital: TLM Hospitals, Chandkhuri, Faizabad, Naini, Purulia, Kothara and others.



OVERCOMING PROFESSIONAL HIERARCHY 1 CORINTHIANS. 12: 27 - 30

Key Verse: “And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues” (1 Corinthians 12: 28)

We live in a world where everyone needs healing. We are all called to be healers, along with God. It is important to see the larger picture of where we are and what we do. In the Indian context, we have a specific role to play and to achieve healing for our society.

Apostle Paul in his letter describes the nature of the church and its various gifts to the saints in Corinth. This letter is addressed to all who call on the name of the Lord Jesus Christ as their Lord. In the earlier section he describes that every Christian is a member of Christ’s body whether prominent or hidden. Every member of the body is related to each other; in need of each other; and worthy of respect from each other. In good times and in times of suffering, they are together. When contributions of different parts of the body are appreciated, there is a beautiful harmony.

Gifts of healing’ refer to people with the power to heal diseases. Paul clearly notes that some people in the church have this gift and they are called to use their gifts of healing. In the church today, ‘healing ministry’ is one aspect of her total ministry. Therefore, we, who are called to be part of this ministry, should take this calling seriously and be part of Church’s mission.

As partners, we have some challenges today. Often there is lack of understanding, acceptance and mutuality with members involved in the other forms of ministry. These arise because of the lack of a larger vision. In addition, we in the healing ministry feel that our ministry is too critical for the body of Christ, unlike other forms of ministry. This thinking cannot be reasonable and justifiable.

Among those who are in the healing ministry, there is a sense of superiority among some co-workers (e.g. medical staff, nursing staff, allied health staff, etc.). This is definitely a reflection of what is happening in the outside world (where Christ is not understood and upheld as the Head). Often the value, worth and importance of a team member is assessed based on the education, training and the monetary value of a member (as assessed by the world). When Christ is the head of the Church, our value, worth and importance come from the faithfulness and commitment we show in our given role and responsibility as partners. That value system should be a model for the world to emulate.

For Reflection and Discussion:

1. As members of Christ’s body, how do we understand and respect those who are not directly involved in the healing ministry?
2. What are some practical aspects we can implement in our work places to communicate that different members in the healing ministry are equally valued and respected?

Pray for:

Service Association of
the Christian Church

United Church Board of World Ministries



Multilingual Carol Service

BE STILL AND KNOW THAT I AM GOD

PSALM 46: 1 - 11

Key verse: “Be still, and know that I am God” (Psalm 46: 10)

Psalm 46, written by the sons of Korah, the chief musicians in the Jerusalem temple, says that God is the refuge and the strength of the people. The Psalm concludes with the lines, ‘Be still and know that I am God.’ What does it mean?

Firstly, allow God to work: The Gospel according to Mark, chapter 4: 35 - 41 portray an extremely busy day for Jesus, a day when He was healing people, casting out demons and speaking, after which, He may have been exhausted and overwhelmed. He requested a boat for a bit of respite and quiet. On the journey, a huge storm rolled in. The disciples were afraid of their lives. They looked to Jesus for help and found him fast asleep from exhaustion. They were terrified because of the storm and woke him up. Jesus got up and rebuked the wind and said to the sea, “Peace, Be Still!” The storm and the huge waves stopped immediately.

Secondly, allow God to speak: How often do we ask God for everything, but we don’t stop to listen or to be still? Moreover, our attitude is changed. What I speak, others should hear. So people use high syllable loud speakers and horns. The act of being still and getting quiet becomes more of a challenge in our hectic world. The world asks us to be busy. God asks us to be still so that we can receive love, peace and guidance.

Thirdly, allow God to be the Centre: We must learn to quiet our fearful and anxious thoughts, just as Jesus calmed the sea. Jesus immediately asked the question to his disciples, “Why are you so afraid? Have you so little faith?” In these days, quieting the mind requires lot of effort.

When we have fearful and anxious thoughts that are raging within us like a violent storm, do as Jesus did. We need to silence those thoughts by allowing God to be the centre of our boat, so that we know who is God in our lives.

Life in CMC is becoming more mechanical, because of our busy schedules. But God is knocking at the doors of our lives. If we allow Him to come in, we can have fellowship with Him. Moreover, he who abides in Him will bear more fruit.

For Reflection and Discussion:

1. How do we abide by the call to “Be still and know that I am God” in our personal life and work?
2. How do we allow God to be centre of our lives?

Pray for:



RUHSA

United Society for the Propagation of the Gospel
Board of International Ministries of the American
Baptist Foreign Mission Society

Christian Institute of Health Sciences and
Research, Dimapur.

College Carol Service

DR. IDA AND THE BEGINNINGS OF THE HOSPITAL AND MEDICAL COLLEGE

EZRA 3: 10 – 13

Key verse: “With praise and thanksgiving they sang to the Lord: “He is good; His love to Israel endures forever” (Ezra 3: 11)

Beyond Schell: Dr. Ida landed in India on January 1, 1900. In 1902, the Mary Taber Schell Hospital with 40 beds was opened. Patients were increasing in number every week. A larger hospital with 150 beds in another place with more buildings was necessary.

Dream of Medical Training: Dr. Ida’s vision was not limited to a larger hospital. From 1913 till 1918, Dr. Ida had been dreaming, planning and talking of a medical school for women. She presented her scheme to the larger group, comprising those from other mission groups. The General Surgeon of Madras Government gave permission to start the medical school.

Land for Hospital and College: The Madras Government procured land for the hospital, close to the Vellore Bazaar. The dispensary and maternity wards were to be there. For the rest – dormitories, laboratories, etc – a two hundred acre land was secured, four miles from the town.

Building a Larger Hospital: The Government asked for plans so that building might start at once. Dr. Ida was asked to plan for a three lakh hospital. In November 1916, the Madras Government sent a lakh of rupee for the first hospital building. Dr. Ida had to raise the rest of the money.

Beginnings of the Medical School: When the first hospital buildings were ready, the Medical School was opened in July 1918. Ida had a class of seventeen girls from a hundred and fifty applicants. The students were trained with the degree of L.M.P (Licensed Medical Practitioner). Fourteen students completed the course. All of these students passed in their exams at Madras – 100% success. The girls set a high standard. The first graduation exercise of Vellore Medical College was held on March 24, 1922.

Building Funds and Growth: In 1920, the building fund of Three Million dollars (Three Rupees to one dollar) was needed. The Building Fund Committee was constituted before Laura Spelman Rockfeller Memorial Fund and received one million dollars, with the agreement that Dr. Ida’s campaign would raise two millions. Contribution from various people and

bodies made it possible that funds were coming in. In 1921, through the effort of the Madras Governor, Lord Willingdon, government help of five lakh rupees was received towards the hospital and medical school.

Hospital Buildings: By 1928, all the buildings in the Thotapalayam compound had been completed – an administrative block, surgical, medical, maternity, ophthalmological and children’s wards, operating rooms, x-ray room, laboratories and living quarters.

College Buildings: The very modern hospital made it necessary to raise the Medical School to College rank and give M.B., B.S. degrees. The 200 acres which the government had obtained for Dr. Ida – ‘Hillsite’ furnished an ideal location for the College. Ground was broken in 1928, and plans were laid for a large airy hostel for girls, dining hall, lecture halls, a library, laboratories and an open air auditorium. At the front were to be the administration offices and at the back, a lovely chapel. Two houses for the staff members were also built. The College buildings were opened officially in 1932 by Lord Stanley – then Governor of Madras.

CMC will remember the visionary, Dr. Ida, her energy, her courage, and her faith; her powers of persuasion to inspire others; her care and compassion; and her perseverance and hard work. As we celebrate Founder’s Day, let us praise God, as in the days of past when the foundation of the Temple at Jerusalem was re-laid (Ezra 3: 10 – 13), for the foundations laid at CMC by God’s people.

For Reflection and Discussion:

1. What are some of the qualities of Dr. Ida, which can be considered as core values for our institution?

Pray for:

Hospital Carol Service



WOMEN: GOD'S CHOICEST LEADERS**JUDGES 4:1 - 10**

Key verse: *"Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you" Deuteronomy 31: 6*

When it comes to leadership, God is not partial. He chooses anyone who loves Him and who can work for Him. He is not constrained by gender, because for Him, both women and men are equal. He can choose, use and make them channels in this world. The position of women as leaders in today's context is very crucial. Women can, and should take leadership positions. It can happen only when they leave their cocoons or areas of comfort and move forward. They have to assume responsibility and take up challenges in our country and in the world. Today's women are leaders, healers, and ministers. We reflect on three women God used:

Women as lead Strategists: In Judges 4: 1-10, we read about God choosing Deborah, to lead Israel as their Judge, Prophet and as a strategist to fight a victorious war. Women are not the last choice that God makes when no man is available. She was the right choice because she allowed God to choose her and she was an assertive woman leader. But when Deborah commanded Barak to collect 10,000 men, he declined saying "If you go with me, I will go." Relationship with God is key to being a successful leader.

Women as Healers: The little woman, whose name is not mentioned in the Bible, was instrumental in bringing healing to her master, Naaman (2 Kings 5). She did not keep quiet. She took a bold step to say where healing was available to him. The story tells about the faith she carried with her and preserved. God used this little woman as a source of healing. Women play an important role in bringing healing, health

and wholeness.

Women as Ministers: Women play a major role in caring and comforting, and work quietly to make things happen. In this passage, Mary, the mother of Jesus, quietly finds out that the wine is getting over and she calls the attention of her Son to fulfil the need during a critical time. As a servant or as a minister, she instructs her assistants to do whatever Jesus asks them to do. The end result was a complete fulfilment of service and ministry to the people.

Today, in the healing ministry, women contribute immensely, ministering to people in need. It is their touch that brings healing and their sensitivity that brings wholeness to the sick and tired.

For Reflection and Discussion:

1. Discuss the unique role women play in our homes and in our workplaces.
2. Are there any specific difficulties women, who come to our hospital as patients or patient relatives, face?

Pray for:

Pulmonary Medicine

Methodist Church in India

Methodist Hospital, Nadiad

Nur Manzil Psychiatric Centre, Lucknow

ETCM Hospital, Kolar and others.

Methodist Church Overseas Division (UK).



GOD WITH US

MATTHEW 1:18-25

Key verse:...they will call him Immanuel-which means, "God with us" Matthew 1:23

Years before, one of the Roman emperors gave an expensive present to his friend. But when the ruler offered the gift, the friend said, "This is too much for me to receive". Then the emperor replied. "But it is not too much for me to give."

When we celebrate Christmas, the birth of Jesus Christ, we are reminded of God's greatest gift to human kind. 2 Corinthians 9:15 describes it as "God's indescribable gift". Jesus Christ, God's only son by becoming a human to be one among us and selflessly giving himself at the cross of Calvary to forgive the sins of the entire world; and mankind each one of us God's own sons and daughters to have a new life in Him; it is indeed an 'indescribable gift'.

It is said, "The kindest thing that God ever did was to become a man". As we read in verse 23 of today's passage, Jesus is 'Immanuel' -God with us. Christmas tells us the story of God's love for us; the gift of His Son Jesus Christ who longs to live with us by redeeming us from our sins.

For reflection and discussion:

1. How do we experience the presence of God in our day-to-day life?
2. How far are we able to journey with people in pain?

Pray for:

Psychiatry

Vellore Good Samaritan Canteen

MIQ

LIQ

Kolhapur Church Council

Miraj Medical Centre, Maharashtra

College Stores and College Canteen.



THANKING GOD FOR ALL THINGS

PSALMS 13:1 - 6

Key verse: *"I will sing to the LORD, because He has dealt bountifully with me" (Psalm 13: 6)*

'Thanking God for all things' teaches us to identify and understand the remarkable blessings of God in any given situation – be it good or bad, big or small, success or failure. It is an essence of maturity in oneself – acknowledging and praising God for every little thing without any complaint and demand.

We bring our complaints to God when we are in trouble. The Psalmist, expostulating with God, asks, "How long will you forget me and hide your face from me?" Humankind has a tendency to think – "Shall it be thus forever?" But it is noteworthy that afflictions try our patience. When trouble lasts long, it is a common temptation to think that it will last forever. But more than our complaints we should rather draw up to God on our knees. Contrary to his complaints in verses 1 – 4, David sums up his praises to God in verse 5 and 6: *"But I have trusted in your steadfast love; my heart shall rejoice in your salvation. I will sing to the LORD, because he has dealt bountifully with me."*

What a surprising change in a few lines! In the beginning of the psalm we have him drooping, trembling, and ready to sink into melancholy and despair; but, towards the end, we see him rejoicing in God. He is elevated and enlarged in his praises. Here we see the power of faith, the power of prayer, and how good it is to draw near to God and thank Him for every small thing.

If we bring our cares and grieves to the throne of grace, God is ever ready to accept our petition and needs.

In the same manner, no matter whatever shortcomings and challenges we may be facing right now, we can do away with it by opening the gateway for God to intervene and embrace his unfailing love. It is our responsibility to submit unto God and trust in Him and *"Thank God for Every Small Things."*

For Reflection and Discussion:

1. Share the blessings you received from God all through this year. How grateful are you to God?
2. How can we be content at all times?

Pray for:



ELS Book Shop

Central Bank of India - Hospital Campus

State Bank of India - College Campus

Post Office (College & Hospital)

Karpagam Co-operative Store.

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