

Hosanna! Her life is portrayed as a pilgrimage of faith and adventure in this book. In the first section, apart from Hosanna's parents, her brother, relatives and friends remember with gratitude her life, achievements, challenges and how she impacted the lives of many people. In the second section, leaders who knew Hosanna, reflect on the contemporary challenges with reference to the young girl's life, mission and accomplishments. It is amazing to read in the third section, the glorious tributes sent in remembrance of Hosanna from around the world, presented along with her writings and power point presentation. A section of pictures capture the marvelous moments of her life. We praise God and give him all the glory for the gift of Hosanna.



Rev. Dr. J.N. Manokaran is a speaker, teacher, trainer and writer, living in Chennai with his wife Rosy and son Thambos. He and his wife served in Tamil Nadu Government – Public Works Department as Civil Engineers and involved as mission leaders since 1985.



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Paper Back ₹300 | US \$ 25
Hard Back ₹400 | US \$ 30

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PASTORAL

12

BEYOND BOUNDARIES: A Tribute to Hosanna

J.N. Manokaran
P. Joseph Ramanathan

General Editor
Siga Arles

Pastoral
Concern
Series

12

BEYOND BOUNDARIES

A Tribute to Hosanna



Editors

J.N. Manokaran
P. Joseph Ramanathan



CENTRE FOR CONTEMPORARY CHRISTIANITY

BEYOND BOUNDARIES

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CENTRE FOR CONTEMPORARY CHRISTIANITY

BANGALORE

2011

Beyond Boundaries: A Tribute to Hosanna

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ISBN: 978-93-80548-58-6

First Edition: November 2011

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Published by

Professor Dr. Siga Arles

Centre For Contemporary Christianity

#47, 10 Cross, 3 Main,

Hoysala Nagar, Bangalore 560016

cfcc94@gmail.com+91-80-6530-8554

Price: Paper Back: Rs. 300/- | US \$ 25

Hard Back: Rs. 400/- | US \$ 30

This book is dedicated to
Rosia Selvi Manokaran
loving mother of Hosanna.
She carried Hosanna in the womb,
nurtured, cherished and cared for her.
In the sick bed of Hosanna she was
care giver, encourager and intercessor.
She did her best as a mother could
in spite of her fragile health.

We are grateful for the generous gift from
Kristkirken Sola, Norway
And special thanks to Pastor Bjorn Rebbestad

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Publisher's Note

The Centre for Contemporary Christianity began publishing relevant books to enable mission studies in India. Whereas global classics were reprinted at affordable Indian rates, soon the many excellent research theses on Indian mission settings which were written at post graduate centres of learning across the globe but shelved to be forgotten became a challenge to me. God enabled us to print a series of such to unearth the findings of the scholars for wider use and in the process of shaping relevant mission theology. Additionally, books with pastoral concern began to emerge from CFCC. Beside the *Missiological Classics Series*, *Context Series* (Studies in Gospel interface with Indian Contexts), *Pastoral Concern Series*, there developed the *Literature Series* and *General Series of books*. While books serve a noble purpose, we felt the need for a Journal which will become a regular feature of our publications to influence the thinking of Christian public on relevant themes in church, ministry and mission. Hence, we started our quarterly *Journal of Contemporary Christian*.

J.N. Manokaran had been a member of the Editorial Committee for this journal and often wrote in it. Public works department person turned into missionary service, he is a prolific writer who studied to qualify himself in better ways. His eagerness to work hard and to be on top of information is commendable. His email group benefits from his constant reading, collecting and sharing of data. CFCC was glad to publish his book on *Christ and Families: Strong Families for Global Transformation* in our Pastoral Concern Series. It was number 11 in the series. And we did not expect that the number 12 will follow as a tribute to his daughter Hosanna.

Hosanna is now a legend! A young life well brought up as a missionary kid with a deep commitment to the mission call and a creative dream imitating that of her parents...! But why should God choose to take her away so quick and so soon? When there was so much promise of a great life of service and passion, when there were dreams to innovate and to excel, when there was dedication of a lifetime for a global vision, when there could have been so much good... why would God cut it short? We can never find an adequate answer to our questions. To abandon our questions and to accept God's will is the only way forward in such setting - and it is commendable that Manokaran and Rosy had the grace of God on them to be able to do it and set an example of courage and faith. Pain of loss and hurt of emotions shall sting repeatedly, but grace will abound with testimony of God's goodness. Young Thambos also shares in the experience.

So very quickly people responded with tributes articles and memories... and keeping with the speed with which Manokaran works, here is the collection put together in a book form! CFCC is grateful to publish this volume to bless the lives of many and to challenge Christian families to share in the victory of our Lord in every circumstance of life. There is plenty to ponder from the expressions on the pages of this book. It is our prayer that the life, testimony and dreams of Hosanna will speak to inspire many into discipleship and missional involvements. She is dead, but she shall speak for ever through the pages of this book and be used of God for His own Glory! May Hosanna's tribute communicate the heart of God for the younger generation to rise up and build His reign of justice, peace and equity for all.

Siga Arles

Director,

Centre for Contemporary Christianity, Bangalore

Preface

HOSANNA went with the Lord on 2 September, 2011. We conducted a thanks giving service on 4 September, 2011. After that service many of our friends suggested that a tribute should be published to celebrate her birthday, 22 November, 2011. We decided to articulate all the articles on the theme "*Beyond Boundaries*" to pay her tribute as well as to envision and equip the church to look beyond its boundaries to accomplish the Great Commission. Consequently, it is God's amazing grace that many prominent leaders willingly contributed articles in record time and the whole manuscript was prepared within two months.

Beyond Boundaries

Beyond boundaries means crossing all kinds of boundaries and obstacles to have an inclusive nature of life like Jesus Christ. It also means living out-of-the-box that unveils all freedom and openness to enjoy our lives on earth. It also means sharing what we have with others. Sharing and inclusive nature of life is the hallmark of the Acts of Apostles. "*But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*" (Acts 1:8) The gift of the Holy Spirit empowers Christians to be witnesses beginning from their own context, progressing to the ends of the earth. In the era of globalization, Christian witness has scope to penetrate nooks and corners of the earth. The call for Christians is to lead a life of obedience, progressively witnessing and faithfully waiting for His Coming.

The life of Hosanna is a pilgrimage of faith. In the process, she was witness wherever the Lord led her. Hosanna was an inspiration for her own generation, model for her peers and challenge for the future generation. A life aligned to God's purpose would inevitably impact not only the ends of the earth but also eternity. Hosanna made wise choices responding to His call and completed her race.

In the first section, both the parents have paid glowing tribute to their departed daughter, who is enjoying in His presence. That brings out several dimensions of missionary life, struggles of a missionary kid, parenting, nurturing children in faith and obedience to the Heavenly call. Hosanna's younger brother expresses his gratitude to his sister who was more like a mother in caring, nurturing, encouraging and disciplining him. Peter Daniel, uncle of Hosanna writes about Hosanna's short life that is similar to John the Baptist and others. How she taught him Hindi when he went to live in Haryana searching for a job. Paul De Neui, a missiologist teaching in North Park Seminary, Chicago reflects on the life of Hosanna from the perspective of cross cultural missions. Berit Kloster a tentmaker missionary from Norway (Senior Associate, Lausanne Movement) rejoices with the vision of Hosanna to use her professional medical skills for the cause of missions. Lamech Inbaraj, a speaker, teacher and social worker, who is a family friend reminisces his first meeting of Hosanna, and her attitude of service and hospitality. Daniel Kamaraj, a missionary serving in Ambala (Haryana) sees God's faithfulness in shaping Hosanna and using her as a multi-linguist to share God's word.

Camelia Nongrum, a medical professional who completed her studies in Vitebsk Medical University, Belarus recollects how Hosanna was her mentor. Hosanna's input would help her

throughout her life and she expresses her gratefulness. The friends from House of Prayer For All Nations (HPFAN) fondly remember her leadership role in initiating, shaping, guiding and establishing the fellowship in the International Hostel, where several of them came to know the Lord Jesus Christ as their personal Saviour and grew spiritually. Tripti Shubhakar, a medical doctor who studied with Hosanna writes of her experience as a peer. Paul Landrey, Former Founder-President of Trainers of Pastors International Coalition (TOPIC) who knew the family for a decade compares the life of Hosanna who went to Russia, with William (Bill) Borden of Yale who went to interior China and sees God's hand in both lives. John Timothy, a faithful prayer partner describes the grand vision of Hosanna to transform India. Sanjay Diwe a Pastor writes about Strategic Vision for accomplishing great things.

In the second section, the leaders have done theological reflection and missiological analysis on the theme *Beyond Boundaries*. Dr. J.B. Jeyaraj, a well know Theological Scholar reflects on resurrection, a theme that excites all Christians. John Kenyon, The Director of the Institute For Global Church Studies wonders how Internet could connect people from different corners of the world to share, to pray and rejoice in the Lord. Paul R. Gupta, Director of Hindustan Bible Institute and Senior Pastor of New Calvary Church, portrays how the mission is global, and how Hosanna exemplifies a 21st century missionary. P. Joseph Ramanathan works with Caruna Bal Vikas, a thinker and family friend, integrates hospitality and evangelism and demonstrates a new strategy for mission. Saji Lukos, Founder and President of Mission India (Nagpur) writes about biblical characters who moved *Beyond Boundaries* by faith. Samuel Saravanan, Professor in Hindustan Bible Institute, vividly brings to focus the challenge of Urban Evangelism, its urgency and

possible strategies to win the urban people for the Kingdom of God. Siga Arles, Professor of Missiology and Director of Centre For Contemporary Christianity reflects on the challenges faced by Indian Christians in the context of the rampant casteism, communalism, linguism, regionalism, racism and factionalism. Rajasekaran, a missiologist from Trichy writes that God has delivered us from sin that stops us within boundaries to go beyond boundaries of religion, social barriers and legal barriers, to demonstrate the love of the Lord Jesus Christ.

Manokaran has analyzed the life of Hosanna from a missiological perspective: as Missionary Kid, Student Missionary, Medical Missionary, Missionary to Indian Diaspora.

In the third section, we have included brief Tributes from around the world, few articles of Hosanna, one powerpoint presentation prepared by her. We thought it would be appropriate to add few photos that would provide visual glimpses of her life and ministry.

We are grateful to all the writers who willingly, joyfully and quickly contributed to make this volume possible. Our special thanks to Sharon S. Andrew who patiently read the documents and corrected the manuscript. Dr. Siga Arles deserves our special thanks for coming forward to publish this volume, even though the time was very short. Hosanna's younger brother Thambos who designed the cover page and K.S. Amos who did the DTP were enthusiastic and worked hard, day and night to bring out this volume on time. Rev. C. Victor, Senior Pastor of Christian Assembly was our source of strength during Hosanna's sickness, home call, funeral and grieving moments; we are grateful to him. We thank the donors for their contribution to make this volume possible.

22 November 2011

**J. N. Manokaran &
P. Joseph Ramanathan**

SECTION I

LIFE HISTORY & ACCOMPLISHMENTS



Beyond Boundaries: Hosanna's Life Story A tribute to our daughter



J.N. Manokaran*

Born Premature

THE birth of a child is a miracle and a source of great joy. Rosia Selvi (Rosy) had a painful time to deliver the child in the Kancheepuram Government hospital. We had friends outside the ward praying, praising and pleading to God for a wonderful miracle. The child was ready to enter the world from the womb, even before the time was complete (just eight months). Rosy trusted she would deliver normally, and not through Caesarean section. She had challenged the attending doctors that she would have only a normal delivery and she was willing to wait with pain. On the evening at 6:00 p.m. on 22nd November 1983, a girl child was born. We rejoiced and celebrated this wonderful gift from God. Interestingly, there were prophets who had said that we would be blessed with a baby boy who would be like John the Baptist!

There were clear instructions from the doctors that the child

* **Rev. Dr. J.N. Manokaran** is a well known speaker, teacher, trainer and author who has travelled to 150 cities in India and 40 cities in over 20 nations around the world. Lives in Chennai with wife Rosia Selvi and son Thambos.

should be cared for wisely. She was breast fed and allowed to have only milk from a single cow.

Name

Our search began for naming this lovely child. We wanted a unique name, that would glorify God and a rare name among Christians. “*Hosanna*” was the name chosen. As parents, we did not discriminate between male or female children, but gave both equal opportunities, both inside and outside our home.

Thinking of Others

As a small kid, she was always helpful to all. Hosanna insisted on assisting mother while she washed clothes and utensils. When she began to walk, she would like to carry things to help others. Rosy had to wash the utensils outside and Hosanna would carry small vessels as fast as she could to the kitchen. While we visited any home, she would get toys to play. Before we left, she would pack up the toys as it was given, hand it over to the host. Stewardship at that age still astonishes and stuns us.

While I was getting ready to go out, she would bring things as needed; a comb or my office bag, or socks and shoes. She could expect the next need and fulfil it. One pastor who visited our home said: “Did you perform *tapasya* to give birth to a child like this?” This attitude of helpfulness was always there. In Moscow or St. Petersburg or Vitebsk; she would distribute the medicine she carried from India to other sick students and would not have any when she became sick. Sometimes we would scold her for being too generous and not taking care of herself.

Difficult School in a Village

As missionaries in a remote place in Himachal Pradesh, we put her in a village school. At this point, she could speak only a few words in Hindi. Unfortunately, the school teacher was not trained to handle children. She was beaten up for something for which we never learned the reason. She was four years old and from the next day, refused to go to school. We punished her, but she did not budge. “*Hit me as hard as you can, but I will never go to school again,*” she said. Then it made us realize that there had been a serious problem, causing her to hate school. Also, as parents we learnt that she could be motivated by love and never force.

St. Thomas School, Jagadhiri (Haryana)

We started motivating her about pleasant things that she could experience at school. We motivated her by taking her to schools; showing children playing; the school buses that take children to school; toys in a school and so on. Hosanna started admiring the school and wanted to go St. Thomas School. However, she could not travel from the village to the nearby town every day. One family from Kerala was willing to keep her at home during weekdays and send her to school. Mrs. Teresa became her guardian. The school was administered by a missionary from New Zealand Miss. D.W. Riddell and was astonished to hear that Hosanna would be coming to school from a friend's home and gladly accommodated her. She had to leave the comfort of family to live in a strange place when she was little over four years of age.

Intelligent Conversations

As a child, Hosanna would love to hear stories from parents. With her inquisitive mind, she would ask several questions. She

always loved to sit with children who were elder to her or even with older people; talking, discussing, debating, questioning and always learning. This trait of learning from all sources helped her to learn in a holistic manner. As a keen observer, she would grasp and analyze things she saw, heard and experienced. Reading books was her habit. Her general comprehension of issues was amazing and also she focussed on the areas that were interesting and exciting.

Joyful and Content

She was always joyful and content with what we had. There was never a demand for anything special in terms of food or clothes or any other thing. If we were late for lunch or dinner, she would patiently wait and only eat when we ate. In the initial years of ministry, we were in dearth of essentials on many occasions. However, she would never murmur or rebel. With creativity, we used to recycle many things in our home. Hosanna had innovative ways to recycle things which would normally be thrown away. *"Contentment is the strength hope gives us to pursue the unsatisfied life in a satisfying way."*¹

Joy of Praising

She wanted to sing and hear others sing. She had some favourite songs in Tamil, English and Hindi. She would sing quite often. In Chennai, she was part of the choir of the Assembly of God Church. Hosanna wanted to learn music, especially the keyboard. At that time, we could not afford it; she used to borrow and play. However, she stopped playing as she did not have an instrument.

¹ Gregory Spencer, *Awakening the Quieter Virtues* (Downers Grove: IVP Books, 2010), p.144.

Birth of Brother

Hosanna always wanted a sibling. Sometimes she would say: *"Mummy, go and buy a brother or sister for me from the market."* Her desire for a sibling became her prayer. We would laugh and say that it was not possible as Rosy had multiple health problems. It was a miracle that she could be treated by an old Ayurvedic doctor Dhamija who was a seeker of the Lord Jesus Christ and cured of her ailments. Rosy was able to conceive and after nine years, our son Thambos was born.

Hosanna was literally a second mother to Thambos. She would take care of him: playing, carrying, feeding, changing diapers, rocking the cradle and washing his clothes. She was proud to take him to school. Due to age difference, she did not have the privilege of taking him to school.

Chandigarh

For Hosanna, the best place in the world was Jagadhiri (Haryana). She had friends in school and in church. We had to shift to Chandigarh, when she was 13 years old. It was a difficult transition for her. As a teenager, she was not willing to lose her friends. In Chandigarh, she enjoyed her new school – the Air Force School. Within a short time, she started making new friends. She participated in the Sunday School and Vacation Bible School, enthusiastically.

Chandigarh to Chennai

Even before we could complete one year stay in Chandigarh, Rosy was hit with severe health problems. When there was continuous rain in Chandigarh, Rosy fell sick and had severe

breathing problems. We had to rush her to Post Graduate Institute of Medical Sciences (PGIMS). The doctors were shocked to see her condition. One doctor shouted, *"She is dying."* Another doctor said, *"One lung is not functioning and only 20% of the other is functioning."* For Hosanna, it was difficult. She mentioned that she prayed to the Lord to give Thambos his mother for some more time. Maybe, God answered her prayers. In those circumstances, Hosanna went through these difficulties cheerfully, fully supporting and taking care of her small brother.

Doctors advised that Rosy should move back to Chennai, if we wanted her alive. It was one of the most difficult decisions that we had to take. Rev. Ebenezer Sunder Raj reminded us that our commitment was not to a geographical area, but to the Lord Himself. The Sovereign Lord decides the place of our service. Then, we moved to Chennai. For Hosanna, a second uprooting within a short span of time was really difficult.

Shouldering Responsibility

Rosy's health was fragile and Hosanna stepped in to help her mother. She started cooking even at the age of twelve. If Rosy was unable to cook, Hosanna would step in and cook for the family. We did not have a washing machine; Hosanna would wash all the clothes when I toured for the sake of ministry. She was an excellent host for all guests.

Spiritual Growth

Being rooted in Chennai was one of the most difficult processes in her life. The culture, education system, food and climate were not comfortable for her. She had to adapt to the

new situation. For us, as parents, also the re-entry trauma into home culture was severe. Unfortunately, even the Christian schools in Chennai did not bother to give both the children admission. Only a non-Christian school gave both the children admission. Somehow, she became comfortable in the new school system.

These adverse situations drove her nearer to the Lord Jesus Christ. As parents, we taught both the children to read the Bible when they entered third grade. Also, we taught them to exercise faith to meet their needs. Before they ask parents, they should learn to ask the Lord. While she was doing her tenth grade, she asked for a special dress. I was literally angry and said that I could not afford such dresses. She was quiet, but did not reply. After few months, God enabled me to go to be trained in the Haggai Institute in Maui, Hawaii, USA. Hearing that, one friend on the mainland of the US, sent a parcel for the children. I just brought it home. When we opened it, Hosanna exclaimed: *"This is the kind of dress I asked for. You refused. I prayed and God has given one to me. That day, I decided never to ask you for a dress again."*

In the school, she was able to lead a small fellowship during lunch break. A few students came to know the Lord as their personal Saviour. She, always preferred to be in the background. She would organize the choir and choreography that was always creative and dynamic. Hosanna used to train leaders who would go for short term mission trips to North India by teaching them songs, basic conversational Hindi, memory verses and prayer.

Vision and Education

From childhood, she dreamed of becoming a Missionary Doctor. When Hosanna completed her school studies, she was

shattered to find very few medical colleges in India. She appeared for many entrance exams to various institutions in India. However, she did not get admission in any of the medical colleges. I suggested that she do Psychology in Madras Christian College or Women's Christian College. However, she refused. *"God has called me to become a medical missionary. If not in India, God will take me to a foreign land,"* she said. We said, *"We struggle even to pay your college fees in India. How can we pay your fees in a foreign nation?"* Hosanna replied, *"You don't worry dad/mom, I will go; God will provide my needs."* Her faith startled us.

Call to Russia

We explored several options. Through emails Hosanna sent her application to institutes around the world. She got application forms, CDs from various parts of the world: US, Canada, UK. One friend suggested that she should explore possibilities of going to Russia or the former Soviet Republics. God impressed in her heart that she was being called to be a Student Missionary to Russia. She mused, *"I wanted to be a medical missionary in the future, but God made me a missionary right now – a Student Missionary."* She went beyond national boundaries to be His witness.

Launch out in Faith

Then, we went to the Russian Culture Centre and applied to an institution in Moscow. The first instalment fee was Rs. 80000. We did not even have Rs. 40000. Then we all started to pray. It was a miracle that one friend, Dr. Ajai Lal wanted to give a onetime gift of Rs. 80000. He sent a cheque in the name of

Hosanna Manokaran. She opened her account with that amount and also signed the first cheque for Rs. 80000. I said, *"In our whole life I have not seen this amount or signed a cheque for this amount. It is about one year's salary for us as missionaries."* Dr. K. Rajendran, India Missions Association supported us and encouraged us to write to friends seeking a yearly support for her. Many friends started pitching in by giving a gift and committed to provide throughout her studies. Without a single scholarship or any savings, she sailed through her whole course by faith.

Commissioned as Student Missionary

I tried to explain the concept of Student Missionary to many pastors and leaders. However, they were not able to understand the concept or refused to see that as strategic mission. However, Rev. Dr. Bobby Gupta saw that as a valid strategy. As the Senior Pastor of New Calvary Church, he spoke to the leadership team and Hosanna was commissioned as a missionary.

Inspiration for Many

I always encouraged her to read and write. She wrote how God had called her to Russia and how she was going as a student missionary. The article was published on the Web and in some print publications. One girl made a copy of the article, placed in her Bible and prayed to go to Russia as a student missionary. It was interesting that she ended up in the same institution and attended the same fellowship. Many missionary kids started going to Russia, China and many other countries.

Visit to England

When the first year ended, she got an opportunity to go to England. She went to St. Petersburg UK Consulate to get a visa

for her journey. One of my English friends Robin Thomson had given her the invitation. The visa granting officer was not convinced. She asked: *"What makes the English man to invite you?"* Hosanna replied, *"My father is a missionary, the English man was a missionary to India."* The visa officer said: *"Are you a Missionary Kid? Collect your visa tomorrow."* It was a proud moment for her as a Missionary Kid.

Her visit to England was an adventure of faith. She did not know where to go from Heathrow airport. Only hope was a phone call. She made a call and God took her and used her for six weeks in England. *"If God is really there, we should pick up our map and follow him – into any desert or snowstorm or squall."*²

Ministry

In Vitebsk, Belarus, God gave her a breakthrough in the ministry. God enabled her to start an International Fellowship which was later called: *"House of Prayer For All Nations"* (HPFAN) Students from various countries began to attend the weekly fellowship. They used to worship in five languages: Russian, English, Ghanaian, Hindi and Tamil. Many students from various nations and various religious backgrounds had a personal encounter with the Lord Jesus Christ and became His disciples. They had several outreach programmes that they visited each student in the hostel, gave a gift and a tract. God enabled the small group to witness to the teachers, professors and the Dean.

² Gregory Spencer, *Awakening the Quieter Virtues* (Downers Grove: IVP Books, 2010), p.143.

Multi-linguist

God had enabled Hosanna to learn languages. She was very good in phonetics. She could read, write and speak in English, Tamil, Hindi, Sanskrit, and Russian. In 2006, a Russian Pastor visited India and spoke in ten cities. They could not find a translator for him to interpret his messages from Russian to Hindi. Hosanna travelled to these cities during her holidays and translated the messages.

Visit to Singapore

It was a privilege for Hosanna to take a few students from her institution to attend a global conference of South Asians in Singapore. It was a great time of fellowship for her. She was able to share her vision for the Indian Diaspora students and for India as invited by Rev. Pritam Singh Sandhu.

Sickness

She lost one year of her study in the year 2009 due to health problems. However, she recovered and went back to continue her studies even though some of her classmates had gone ahead. At that time, she had a dream of journeying in a train; the train stops at a station when all her class mates got down but she did not. She continued her journey, may be to her eternal destination.

Hosanna had to come back to Chennai after her exams in January 2011. She had a few weeks left to attend the graduation service. With one month medical leave, she came hoping to go back for graduation in the month of June 2011. She went for treatment in Stanley Medical College, Chennai; Christian

Medical College, Vellore and Madras Medical College, Chennai. All doctors agreed that she had multi-drug resistant tuberculosis. However, she was not able to tolerate the medicine and was vomiting every day; in spite of providing anti-emetic tablets three times a day. The X-ray showed that she was getting worse. Hosanna had been treated by so many experts. At last one of the reputed professors told bluntly: *"She has only fifty percent chances to live. And we lose two of three patients who come to us with this disease."* The doctor advised us to continue the medicine even if the body does not accept it. One doctor wanted to experiment a radical treatment: cutting open her stomach and placing the medicine direct in the intestine (which she rejected).

With no other option, we thought of trying traditional medicines like Ayurveda or Siddha. Her health has already gone bad due to continuous vomiting; now walking up to bathroom had also become difficult and she needed someone beside her constantly. This verse would be apt in Hosanna's experience: *"She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse."* (Mark 5: 26) *"She had not simply been suffering from her disease, but also from the cures."*³ After much search, we were able to find a possible treatment. So, we started her on an Ayurvedic treatment.

Mr. P.A. Jesudasan and his wife were excellent hosts. As requested by Rev. Patrick Joshua, they opened their home in

³ Timothy Keller, *King's Cross: the Story of the World in the Life of Jesus* (New York: Dutton, 2011), p.61.

Andipatti (near Kodaikanal) to be treated by an Ayurvedic physician. That region has good climate and is conducive for treatment. They spoke, served and prayed for her sincerely. It was a demonstration of the love of Christ that they extended hospitality not knowing who we were.

Last Minutes

In the last minutes Hosanna told her mother, *"Even if the Lord clears my lungs, it is enough. I would sit in the wheel chair and do ministry."* Though she was under great pain, she put up a brave front. She asked others to pray for her deliverance, either through a miracle or home call. On 2nd September, she said, *"I am going to die."* I rebuked her. She ate when I fed her and drank orange juice. Rosy gave her a bath. Around 12 midday she began to lapse into unconsciousness and started gasping for breath. Around 4 pm she breathed her last and entered Glory, to the Master and King whom she loved and served.

Not Perfect

As parents, we were not perfect. We committed mistakes in disciplining, teaching, counselling and guiding. However, God overruled all and blessed Hosanna. Likewise, Hosanna was not a perfect girl. She had her own shortcomings and foolishness. However, her goodness marginalized her shortcomings.

Vision for Future

Hosanna prayed for her future work. She did not want to end up as one more doctor in a Christian mission hospital or a private hospital. In her vision, she saw a group of World Class hospitals in each Capital city of the States in India. Each of these

hospitals would major in one area like cardiology, paediatrics and so on; Christian medical colleges in each State, training young doctors to become policy decision makers for the country, establish a Christian Medical University and also help health issues in other Asian nations. Also, she wanted students to go into various institutions and reach out to Diaspora Indian students around the world.

Challenge

*Hosanna went **Beyond her Comfort Zone** to take risks for the Lord;*

*She contributed **Beyond her Capacity** for our Lord;*

*Always, she attempted things **Beyond her power** by faith;*

*She thought **Beyond strict rigid parameters/boxes**;*

*She contributed to missions even **Beyond her talents**; and*

*God used her **Beyond her inadequacies**.*



Beyond Boundaries of Relationships: A tribute by mother



**Rosia Selvi
Manokaran***

Into the world

AFTER marriage we were serving the Tamil Nadu Government and living in a small place called Ekkadu of Thiruvalluvar district. That was the time I was conceived with a child. Since I had vomiting and weakness, I could not go to office and had to apply for medical leave. As none of our relatives were nearby, I used to go every morning to The Pentecostal Mission Faith Home and stay there until evening. There, sisters used to pray and feed me and also spiritually strengthen me.

Then we had to shift to Kancheepuram, a city of temples. We used to worship in one Pentecostal church. During worship service I would sense the child kicking in my womb. I would remember the Bible narrative when Mary, mother of Jesus and Elizabeth, mother of John the Baptist shared about the child that '*leaped for joy*' in the womb. (Luke 1:44)

After eight months, on one Sunday, after the service the

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labour pain started. However, this pain was erratic for about one week. Then I was admitted in a private Christian hospital, where they advised Caesarean section. Since, we were not in favour of it, we came home. The next day (22nd November 1983), Mano went to office and suddenly, I got pain. Our neighbour got me admitted in the Government Hospital. The doctors in the hospital administered medicine and I fell asleep. Doctor recommended Caesarean section. I called my friends in my prayer group: Dr. Kalai, Ruth and Maneka to come. They came and I told them that I do not need an operation. However, doctors were of the opinion that, in order to save the mother, operation was necessary. But, I refused. A group of believers prayed for me just outside the hospital. Then the Chief Doctor came and said: *"If normal delivery does not happen before 5:30 pm, we will do the Caesarean section."* God answered our prayers; I delivered a baby girl normally before the stipulated time.

First Christmas and Ministry

I used to carry one month old Hosanna and go for carol rounds. I was visiting several villages where new believers from other beliefs would have come to faith. It was a time of outreach also. In the evenings, we would go to visit people at homes to share the gospel. During Government holidays, we would organize outreach teams, hire vans and preach the gospel in several villages. In all these, Hosanna was a part as I used to carry her on my hip or shoulders.

We were regular in attending worship. During the worship extending two plus hours, she would lie down silently. When pastor preached, she would be facing and gazing at the pastor in

the white apparel. The pastor would quote Hosanna as an example for children to behave in the church. When she began to sit, she would jump and move forward when others were filled with the Holy Spirit. When Hosanna became one year old, she who was not even equal to the height of the drum would hold it and beat it singing in her own childish language. All believers and visiting preachers would wonder at this strange child.

When we visited one house warming ceremony (Hosanna was eighteen months old), a Pastor from the Church of South India (Tirunelveli diocese) held her, prayed and prophesized that she would go to foreign nations and do mighty ministry. Both of us did not believe and we just smiled and forgot about it.

Ministry in North India

God called us to serve as missionaries in North India. I did not know to speak Hindi. Hosanna just began to speak; she would go out and start picking up words from other children. Then, she would teach me those words. In fact, she helped me to learn Hindi quicker and better.

In the year 1987, we were expecting a second child. However, it was a miscarriage and the boy foetus died in the hospital. It was a great loss for me personally. Hosanna, who was expecting a sibling felt very upset and lonely. I could not conceive and had four more abortions. Because of this, I became weak and sick. Frequently, I would have to be admitted in the hospital and could not do all the work at home. Hosanna was a good care giver. She would ask, *"Mom. Do you have fever? Shall I give you Crocin?"* While she was in the third grade (8 years) she would sweep and mop the floor on Saturdays and

keep the home neat and tidy. If I was asleep, she would sit on the steps above the gate. She would be carefully watching; if any one came home (like postman or visitors) she would run and open the gate before they could press the bell and answer them so that mom was not disturbed. People were astonished at her care giving attitude. Many times, she would sit and sing with beautiful tunes. She may not know all the words, but would substitute her own childish words and sing.

Major Sickness

I was affected in 1996 while we were serving the Lord in Chandigarh. It was a severe asthmatic attack. The doctor, a believer who came to check me lost all hope and shouted, *"She is dying."* Hosanna picked up Thambos and went to another room and prayed: *"Lord spare mom until my brother becomes an adult."* This information she shared only in 2011 when she was sick. Shortly, after that sickness in Chandigarh, we shifted to Chennai.

Mano met with an accident

In 1998, Mano got an opportunity to study Masters in Theology (M.Th.) at Hindustan Bible Institute (HBI) in Chennai. While shifting the things into the campus quarters, Mano met with an accident. I was with him in the hospital with a crack below the right knee. Hosanna was just 14 years and Thambos was 5 years. Mano was not able to do anything as he was taking bed rest for 10 weeks, and I was down with allergy and asthma. Hosanna packed all things systematically and carefully, cooked food for all, attended school and managed to shift all things into HBI and also unpacked all and arranged them in proper order.

Cleanliness

Hosanna wanted to be clean, tidy and neat always. She would clean our home every week including the restrooms. Even five days before she died, she trimmed her nails by herself.

Steward

Hosanna was more like a guide to me. She would not allow me to spend unnecessarily. When we went shopping, she would not ask or demand anything. Always, she was a wise steward and saved her money. Even in her college she would minimize her expenses, and bring back some money.

Sharing, Caring and Teaching

I usually called her once a week. She would always be cheerful and encourage me. However, when she came home, she would talk of her struggles, challenges, and setbacks. She would be sharing as if she was my best friend. I would ask, *"Why you did not say anything when I called you?"* Hosanna would say, *"You would be discouraged and be worried. When I am here, you will not worry."*

In the past few years, the ministry of Mano and his travel increased. Hosanna would encourage me to face the new realities and asked to cope with the new changed circumstances. She would speak as a mature woman, though being a daughter, like a mother. At times, she would correct and rebuke me.

Over the years, Hosanna would teach me about my health. What are the reasons for my asthma, the side effects of various surgeries I went through (Caesarean section, appendix removal, gall bladder removal and uterus removal). She would make

pictures and show me the body structure and explain all in detail.

At times, Hosanna and Thambos would join together to tease me. She would call me ‘comedy piece’ for the odd way of doing things.

Good Cook

Hosanna liked to cook. She would download recipes from the Internet and make a variety of food for Thambos. Friends of Thambos also had the joy of tasting a variety of biryanis, chicken special and sweets. When I ask her to teach me; she would say, *“I learnt it all by myself. Go to the Internet and learn to make new dishes.”*

Beyond Ability

In the year 2009, she was at home for recovering from her previous illness. However, she took care of Thambos and allowed me to use the opportunity to visit US and Canada. She took me to the beauty parlour and corrected my hair, bought necessary things, gave orientation regarding dress, manners, etiquette and packed my bags. I was able to travel with Mano for ministry to these countries for six weeks only because Hosanna was taking care of Thambos.

Back to Belarus

When I returned from US, the whole house was transformed, including the kitchen. All the old containers were thrown out and she bought new set of containers and organized the kitchen wisely. In January 2010, she went to Vitebsk to continue her studies. Generally, I was the one who would send her off and

receive her at the airport. Mano would be rarely in town when she came home for holidays or went back for her studies. In July 2010, she came for her holidays and went back again in the first week of August. Just before her journey she had severe cold and wheezing. Hosanna went through a battery of tests and they were normal. However, she was little perturbed. I did not want her to go, but I relented for her to go. In October 2010, she wanted me to call her. I made calls almost daily, encouraging her, reading her Scriptures, praying over phone; all these helped her.

There she started deteriorating everyday slowly. I was praying with heaviness in my heart every day. Her speech went down and she could only whisper. Cooking became difficult, and one medical student Jefe Suresh from Sri Lanka used to cook for her. Loneliness was affecting her as all her close friends had left. She did not want to come until her exams were over. With struggling health, she managed to complete her exams successfully with over 90% marks.

Back in Bad Shape

Immediately after her exams, she came back to India. I was wondering whether we should take an ambulance to receive her. Both of us received her and Mano left from the airport to Mumbai for ministry. Hosanna and I came home. I had to take her to hospitals, test results were indicative of Tuberculosis. Hosanna was terribly shocked and I was upset. She knew that drugs would be hard to take and would be painful. I concealed all my worries and tried to encourage her. Hosanna told the doctor that certain drugs would induce damage to body parts and requested the doctor to change the medicines.

Unfortunately, that doctor was adamant and compelled her to take that medicine. Within a week she had giddiness, pain in the stomach and weakness. We rushed her to Christian Medical College and Hospital (CMC), Vellore in the first week of February 2011.

CMC, Vellore

In CMC, Vellore it was found that her liver was malfunctioning and she could have died due to drug induced jaundice. All medicines were stopped and she became normal slowly. However, the tests indicated that she had Multi Drug Resistant Tuberculosis (MDRTB). Hosanna said, *“MDRTB means there is no guarantee for my life. Even if medicine heals me, I will be like a walking corpse. Unless God heals me there is no hope.”*

She could sleep in the night curling herself (my son used to say that she was like a fried lobster/prawn) and only for few minutes. After she went to sleep I used to sit, cry and plead with the Lord for a miraculous touch and also read the Bible. That was the time God began to speak with me every day. I asked God to give me grace to go through this ordeal by being patient, strong to handle the situation and taking care of her. I also pleaded with the Lord not to punish her because of my sins. In CMC, she had to take a huge number of pills. She could not take food or medicine. Every day within 2 hours of taking medicine, she would vomit violently. Her weight was 56 kg but she could not walk by herself to the toilet. I was totally at loss; I told the Lord to give Mano wisdom to take decisions. Then we decided to take her home after three weeks of hospitalization.

Home Care

God gave me patience to handle her at home. Hosanna's sickness and the medicine made her irritable. The pain she went through was unbearable. Every day, she took medicine and she would suffer for nearly two hours having cramps, stomach pain, vomiting sensation, headache and then vomit. After that she would be thoroughly exhausted. When we told of this, none of the doctors understood, insisting that she should retain the medicine inside somehow. Hosanna drew a picture of her lungs and taught me how her lungs were affected. Then she explained the side effects the medicine would bring to her body. That time I thought, *“May be God is not allowing the medicine to get in to protect her parts and somehow he will do a miracle.”* This positive faith sustained me until the end.

Hospitalized Again

We took her to the General Hospital, Chennai. The Head of Department of Thoracic Medicine took special interest in her. However, the medicines would not help her. She fell down while walking at home. One day she said, *“I may faint at any time. You just sprinkle water, I will be alright.”* It happened many times, and she was able to regain consciousness. I would give her some juice or water and she would become normal. Along with medicines, she could not tolerate egg and milk the most important food for her. Doctors gave up hope, stating only one among three patients survive and Hosanna had less than a 50% chance.

Trying Other Medicines

Hosanna said, *“Do not admit me in the hospital. I will live longer without medicine and die earlier with medicines. Let me be*

at home and go to my Heavenly home.” So, we switched to Ayurvedic medicine. She improved well until mid-May with X-ray showing improvement. Suddenly, she got fever which was 102 degrees for a month. Medicines did not help; she could not eat and became very weak by June. Then her health went down as she was losing weight fast. Hosanna said the disease had become resistant to Ayurvedic drugs also.

It was suggested that she should take treatment under a physician in a place where there would be fresh air. Rev. Patrick Joshua recommended us to go to Andipatti in Theni district. Mr. P.A. Jesudasan, a retired State Bank of India Officer had a small retreat centre. We took her to the retreat centre; however, Brother Jesudasan and his wife asked us to stay in their home. It was comfortable place for her, as she wanted – spacious and airy. Jesudasan and his wife were loving and caring. They would pray for her in tears and give her whatever she would take. She was able to take milk, which gave us great hope that she would recover. God gave Vanni, Pappammal and Sheela to help Hosanna day and night. They were taking care of her in the last 25 days. Many servants of God visited and prayed for her. Even neighbours would come to pray and bring her something to eat. Thambos had to manage alone in Chennai while Mano went for ministry, stayed with Thambos for a day and came to be with Hosanna.

On 23rd August, Hosanna felt hard to breathe. The physician said that she had come to a critical stage and there was no hope. I misunderstood her, that she was not eating and that she was not able to eat due to her health. So, I went to her and said, “Hosanna, forgive me. Your health is very bad; we do not know what to do.” Hosanna was not perturbed, she simply said, “Mom,

you should take care of your health. Take tancodep (one tablet) daily and be calm.”

On 29 August, Hosanna said, “I have committed wholly to the Lord. Even if I do not walk it is okay. If God clears my lungs, I can sit in a wheel chair and do ministry.” On 30th August she said, “Mom, I cannot bring joy to anyone’s life. I will not be cured.” She wept bitterly. “Mom, God is merciful, ask him to take me mercifully. Mom it is in your hand, pray that Lord may take me home.” That day evening, she felt very uneasy and her limbs were shaking, she said, “Mom I am dying. My suffering is over.” I said, “You will be alright. God will heal you.” We rushed her to hospital to give oxygen support. I prayed without understanding, “Lord, give her abundant life.”

On 31st August, she took some porridge, milk and was cheerful and also spoke. I thought Hosanna was healed and was praising God. She asked for coffee early at 3 am on 1st September and drank cheerfully. The whole day Mano was by her bedside, singing her favourite songs, reading the Bible and praying. That night she woke us many times asking for water to drink. Around 4 am, we all woke up. Mano, Jesudasan and his wife all came and started praying. Mano read the Bible and she repeated some verses. Then she said, “I belong to Jesus. Nobody can touch me.” Around 6 am, she wanted to have bath given by me. I told her that she could have her bath later and asked her to sleep. I saw brightness in her face, she showed with her hand ‘tata’ the way she used to put an icon during chats on the Internet. I was puzzled. She had a very good sleep until 9.30 am.

She woke up and asked for food, Mano fed her and she drank a cup of coffee cheerfully. Then Mano carried her to have her bath, Hosanna said, *"I will die."* Mano shouted, *"You are not dying. You will be healed."* However, she was smiling like a child. I gave her a bath and then asked her to lie down and sleep. She asked for orange juice and drank.

Farewell to Eternal Home

Each year in the first week of September she used to travel to her medical college for her studies. I usually would go to the airport to see her off to Belarus. This year also, in the first week of September, we have sent her on a no-returning journey to Heaven to spend her eternity there. We believe we would go there to Our Father's eternal home. Bye Hosanna!



Beyond Boundaries: Sisterhood to Motherhood



Thambos Manokaran*

I was born when my sister was nine years old. I understand my mother had to undergo a caesarean section when I was born. It was a difficult time for my mother as she could not carry me for long and have me in her lap. The climate was very cold (winter) in the month of December in Jagadhiri (Haryana) when I was born. Jagadhiri is the birthplace of Birbal, Jester in the court of Emperor Akbar. My mother says that I would always cry because of the cold weather; either I should be placed near a heater or Hosanna would pick me up and I would lay in her lap for a long time, until I went to sleep.

As I began to speak, I started calling mother as 'mummy' and would call Hosanna as 'Ammy'. She has been a lot more than a sister; she was like a second mother to me ever since childhood. When I began going to school, she would take all my uniform apparel, press them, polish my shoes and dress me up for school.

There are many things that come to my mind. There were days when my Dad used to scold me when I did foolish things

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and Mom used to irritate me by punishing me; the only thing that pleased me was my sister's advice and kind words. She used to save some money and buy something or take me out somewhere. When we studied in the same school she used to take me out for dinner without Mom's notice (Mom doesn't like my sis roaming during school days) and get me pizza's and burgers with her little savings. I was special for her and she used to do all such things for me. Many times my parents would go on ministry tour to various places. That time, we both would stay at home. Hosanna would be like my mother during those days taking care of all my needs.

She went to study in Moscow and later to Vitebsk (Belarus); during that time, I missed her very much. When she came during holidays, she would teach me personal disciplines of life. Apart from that, she would teach me my school subjects also. It was easy to understand when she taught. I enjoyed the time when she came home for the holidays. She would make special dishes for me, special, unique recipes that I would like. I requested her to make special food for my friends, different types of biryani. She would joyfully do that, at times even for ten friends of mine. All my friends would ask: *"When is your sister coming for holidays?"*

However, sometimes I thought she was mean and even hated her for being over concerned and ruling over me; now I understand that it was for my good. When I reflect, I realize that her purpose or intention was to enable and empower me not only to serve God and do ministry but also to train me to walk in the right path. Today, I am involved in some ministries and serve people. The main reason for doing so is because of

the inspiration, model and encouragement given by my sister. God gave Hosanna as my sister with a special purpose.

I vividly remember the last conversation I had with Hosanna. She said, *"You are the best brother and you are a strong brother too"*. She smiled with tears.

Since she came home in January 2011, I knew that something was not right with my sister. I tried to console her by talking with her. I shared this with my friends and asked all of them to pray for her. I prayed hard that God may heal her. I was hurt seeing her sitting in the bed all the time. She was an active person, busy always. But the sickness made her restrained to her bed. I was advised not to go near her. She was very concerned about me that I may fall sick; so scolded me, if I came near. I tried to keep cheering her up saying *"stay strong, nothing will happen"*. If Mom was nagging her to take food or medicine, I scolded my mother and asked her to leave Hosanna alone. Even though she could not speak loudly, she would speak in whispers. Most of the time she would caution me: *"Be not foolish, be wise."*

While sick she would desire to eat certain dishes. I would rush and get it for her. I was hurt and sad to see Hosanna suffering like this. However, I managed to stand on my own, seeing my dad being strong in these tragic circumstances.

I had a prophetic message last year: I am like Jeremiah the prophet. Also, I was foolish and immature in my life.

I was a fool, not on the proper track, so I had to move on to God and serve him. I saw the sickness and suffering of my sister, worry of my mother, adverse situation my Dad was

managing, and seeing friends struggling in their lives; I decided in my mind to remain strong and move forward. Hosanna also encouraged me to be strong and move closer to the heart of God. She said that God had a great purpose in my life and I should not lose track of that, and God will work out His divine and holy purposes in our life.

I have a lot of emotions and thoughts crossing my mind. However, I have nothing more to say except that I miss her a lot. Nevertheless, I am glad that she is in a better place rejoicing with angels in His presence. God does things in His own way, but there is a purpose behind it. I believe God has called her home with a purpose.

I would like to say to Hosanna: *You did your part and now it's my part to play and I'll finish what you started, my dear Sister Hosanna.*

I would like to join Paul and say: "I can do all this through him who gives me strength." (Philippians 4:13).



Beyond Imagination



Peter Daniel Joseph*

“*Life is unpredictable*”. *“Life is short”*. *“Life is vanity”* – the statements hover all over the human kind. There is no one able to accept that their journey is going to an end one day. And that their achievement is going to be completed without the hope of whether another continues it or not. For instance, Tata, industrialist and business tycoon has a problem of handing over his multimillion business to other person. Further, it is not assured whether the person who is chosen will take it or not.

We must know that this is not the case in the spiritual world. God uses short lived people or short mission to fill the gap to achieve His vision and also to take His vision to next generation without any ambiguity. Let us see some of the examples of those who lived short lives and short mission from the Bible.

A. Short Life with a Great Vision

First of all, John the Baptist. He had lived a short life but he pointed out the Saviour to this world. He died, but his vision is

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fulfilled by Jesus Christ who is the Saviour of this world. Secondly, Abel who demonstrated how to offer sacrifice to God. Thirdly, Enoch who lived a short life, but prophesied the evil age to come in future. The same has been portrayed in the book of Jude. Finally, Stephen who has been died as a martyr enabling the disciples to scatter all over the world. No one knows why Stephen died because he was not an apostle nor a disciple. He was one of the seven deacons who was chosen to look after widows and children. God used Stephen as a tool to spread the gospel and also to convert Saul to Paul.

B. Short Mission to Fulfil His Task

The credit of doing a great task should go to Nehemiah who completed his project within 52 days. After that, he was not in the picture. But the 52 days' task has been talked about in and around the world. Moreover, the world looks at his mission in different perspectives and pulls out a lot of precepts. Besides Daniel, Joseph and Philip have done a great task in a short time which is still vivid in our memory.

C. Short Gap filled by His people to continue His Vision

God wants to bring this generation till Jesus Christ to fulfil His vision and mission. But there was a gap in between that which was filled by Esther and Ruth. God used Esther to protect His generation and His people. The same way, God raised Ruth to bring back His lineage in a beautiful way.

Many times, we ask the question as to why God allows certain things in our life. This question was in everyone's mind during Hosanna's funeral service. Man's perspectives are short and finite but God's view is different. God has done great things

in and through Hosanna's life. She took a brave step to go to Moscow; it is not customary in India to send a girl to a foreign soil, it is even forbidden in Hindu mythology. But she had gone. Due to her brave step, her great vision of a Global family in Belarus had sprouted in everyone's heart. Her vision led many people to take a bold step of getting out of their comfort zones.

God uses His people to fulfil short missions, spread a vision in a short time and also fill the gap when His vision is not continuing. Let us not limit God in one box and also figure out God as per our thinking. Further, God is beyond law and also beyond our judgement.

God is a great. His thoughts are not our thoughts; nor His way our ways. As the created one, we have to obey and do His will in our life.

As Hosanna's Uncle (Chittappa), I would like to share three remarkable things I observed in her life:

In 1989, after completion of my degree, I was sitting alone in my house and thinking about what to do next. One day I received an invitation from my brother to come to North India for a job. It was an amazing invitation. At that time Hosanna was studying in the school.

I packed my bag by putting all the necessary things and moved to the station to catch a train. It was my first adventure trip to go to an unknown place. My mind was filled with a lot of questions and my anxiety level was at an all time high.

Delhi station welcomed me with scorching heat. The 2 night and 1 day travel made me tired; without a bath, I smelt foul. I got down from the train and talked with strangers in Tamil!

Atlast, somehow, I reached the bus stand and caught another bus to Jagadhiri. I had a tough time adjusting to their language, mannerism and customs.

I stepped into my brother's house with a warm welcome by Hosanna. I still remember the way that she expressed her feelings toward me. Later on, I understood that I was the first close relative to enter their house in North India. The house was small – 15 X 10 with attached bathroom. My brother did all his office work on his typewriter and my sister-in-law cooked all the food in the same room. Everything happened in the small room. The house was small but their heart was big to invite me to Jagadhiri, Haryana.

I started searching for a job. But it was elusive to me due to my language barrier. I went everyday and returned with an empty hand. I discussed with Hosanna about the difficulties I faced daily. In that tender age, she understood my difficulties and started to teach me from scratch. I was told to keep things neat, how to eat, North Indian customs and how to speak. I merged with the family as one member. She started to search for me every day. I also started to be close with her.

As I knew her from childhood, I would like to portray about her with three 'C's that I learnt from her.

Classic Teacher

There is one event that I would never forget. She used a stick to teach me Hindi. She taught me how to use gender and tense. She corrected my pronunciation in a proper way instead of criticising it. This gave me a leverage to get a job in one of the industries.

Hosanna had a talent of teaching concepts and principles. Without knowing the concept she never studied. Further, she taught the concept in a simple manner that can be understood by a layperson. For instance, she taught me only the concept of how to use gender and tense in Hindi.

Hosanna did teach and demonstrate her teachings appropriately way. For example, she played the doctor game for many hours as though she was a doctor. Poor thing that she made me a patient all the time.

The classic teacher has a quality of teaching the concept before venturing into the subject. She had that quality and I am the witness for the same. It is good to call her *Classic Teacher*.

Cheerful Girl

Cheerfulness will come when there is an abundant life. But in her case, it was different. She lived in a small room without proper ventilation or any other facilities. She didn't complaint to me about the situation or about her parents. She accepted everything without any difficulties. She advised me to adjust to the situation.

She never murmured when her relatives and friends had forsaken her. She accepted it as a part of life.

I like to mention that she is a cheerful and charming girl inspite of her circumstance. This one quality had led her to face difficulties in a faraway place where ice is visible.

Clarity in Vision

Classic teachership and Cheerfulness had come in her life to take a bold step. A teacher likes to learn a lot and keep the knowledge up-to-date to be able to teach others. Teaching needs

the skill of presentation. Presentations without cheerfulness turns off the mind of listener.

Hosanna had two qualities; God's hand was also upon her to enable her move forward in her life. She had a dream in her tender age that had been demonstrated when she played the doctor game. With the help of God, she had taken a bold step of doing Medicine course abroad. Many people discouraged her, but she took a firm step in moving forward to achieve the dream.

Implementing the vision is a great task than dreaming about the vision and goal. Hosanna went to Russia just like how I entered North India. I had my brother, but she didn't know even a single person. She stayed in one place for three days before moving into the hostel. No one knew what struggles she went through. She underwent mental, emotional and physical disturbance to complete her dream and vision.

Pursing education was not only her motive. She had a vision just like her parents to reach out to fellow students. She did both studies as well as mission work. She started a prayer cell for the global family which has been functioning till this date. Hopefully, it will go on because the students are eager to know more about God.

Hosanna had a vision of reaching students during her studies; this vision has borne fruit. This God-given vision will be taken forward by her friends.

I believe that it will be carried out to fullest completion in the days to come. God who has started the good work, will take it till completion of it.

I like to conclude that we have to have three C's in our life so that we are able to achieve God's vision in our life for this world.



Joining God Beyond Boundaries



Paul H. De Neuvi*

I have not yet had the opportunity to meet Hosanna Manokaran face to face but I look forward, God willing, to someday having that privilege. I have had the pleasure of meeting all the other members of her immediate family. They have been a blessing to me and many others. I consider it a great honor to contribute an article to the glory of God and in blessed memory of a daughter in Christ, Hosanna Manokaran, one of those with whom God is well pleased.

Going beyond boundaries takes effort. Social structures built by human agendas have created places in our world where it is unwise and in some cases nearly impossible for people to go beyond existing boundaries. But God is not and will not be bound by human restriction. Over and over we are reminded in Scripture that what is impossible for humans is possible with God. Recently, I had the opportunity to visit a place where God is

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actively working beyond boundaries and human restriction. For security reasons, it is best for me not to mention the location in print but I can assure you that this place exists and the story I am relating I have heard firsthand. This location is part of a country abundant in natural beauty, yet, where people suffer under great physical and spiritual need, lacking human rights and religious freedoms. I went to visit friends who have felt called by God to live and work in this particularly hard-hit region in order to practice what Christians call the witness of presence. While they were the reason for my visit, this is not their story nor would they desire for it to be.

The first barrier to moving beyond a boundary may be physical. In the Scripture, God called and caused certain individuals such as Abram, Jacob, Naomi, Jonah, Daniel, Joseph and Mary and many others to physically go beyond their own cultural boundaries. Physically crossing beyond the political boundary and entering the region I intended to visit legally has improved but access to this particular region remains challenging. Roads exist but public transportation is minimal. Lao Tsu's famous quote applies here, *"The journey of a thousand miles begins with a single step."* God's promise is to go with us along the way.

Another very real boundary that exists is financial. This is a difficult boundary to move beyond. Economic standards for most of the country of my destination barely remain at survival standards. The local paper currency is counted by the thousands and comes in great dirty bundles. Foreign currencies keep the economy afloat. It is not uncommon to negotiate type of currency before negotiating price when bargaining at the local market. Paying with foreign money insures a better rate.

Perhaps the most significant boundary encountered, however, is the spiritual. The region to which I traveled is infused with many territorial boundaries of a spiritual nature. The wide mountain valley in which my friends live and work is known and feared as a particularly powerful spiritual stronghold. The name of the region has local connotations of this, whenever it is mentioned. Spiritual curses pronounced in this region are said to be more powerful than those pronounced in any other part of the country. Every tall mountain and rocky protuberance has a spiritual power associated with it. A major river which still serves as an important transportation highway is also associated with particular spiritual powers. Devotees and even increasing numbers of foreign tourists regularly travel to attend seasonal rituals, offerings and religious gatherings intended to appease the river spirits.

One major participant enforcing the spiritual boundary is the oppressive government regime that is in place. While proudly celebrating hard-earned political freedom from foreign repression, this administration has become the new oppressors of its own citizenry. The majority of the educated leadership and those with means to do so have long since abandoned the cause to places of greater freedom abroad. Initial attempts by the government to eliminate religion have been replaced with official recognition and funding for a historic religion practiced in the region for centuries. Those not of this now dominant religious political structure remain targets of harassment, particularly in the region where my friends now live and work.

During my visit I became aware of the existence of a small group of what the local government disparagingly labels, *"The*

Jesus Group." In many ways this group best represent those who are encountering almost all possible boundaries and barriers that can be put in place. They are also moving with God and being moved by God beyond them. I had the opportunity to interact with one particular member of this group. I will change her name here to Mrs. Sunny since her disposition continues to shed light into a very dark place. She told me that the government officials had given permission for their small group of believers to meet together in a home as long as each one registered his or her name with the local police. Nine brave men and women have signed up as members of this fledgling family of faith. They gather in a home for worship but are not given permission to put up a sign in public.

Government restrictions have been very harsh against the Jesus Group. Mrs. Sunny herself has been brought into the police station for questioning several times. The routine remains the same: she is questioned about how much outsiders are paying her to propagate this foreign heresy; she is questioned about her national loyalty, sense of patriotism and ethnic identity. She has been threatened with imprisonment and worse. At one time, a close blood relative was brought into the police station to command her to recant with the threat that if she failed to do so she would never be welcomed again into his home. Smiling but with tears in her eyes she told me how she had to tell her relative, with whom she had been raised, that she loved him very much but loved Jesus even more. In front of the police, she was publicly humiliated by this relative and denounced soundly.

Other members have been treated the same or worse. One sister in Christ was followed by police for over three years. At

point she joked that the one advantage of being under constant surveillance was that her motorcycle would never be stolen. Unfortunately, when her phone was tapped and her bank account seized by government officials, she felt driven to emigrate to another country where she now resides albeit in some level of fear.

New believers have been especially hard hit. Believing parents are literally thrown out of their homes and their communities and sometimes separated from children. Mrs. Sunny has personally witnessed this happening. When such threats have become known, new believers have recanted and signed a form to say they do not follow the foreigner's religion and are then required to give a religious offering to a carved deity in the local tradition in front of officials. When asked if these people were merely giving up outward expressions or inward belief Mrs. Sunny said, again with tears, that she felt it was their inward belief.

This particular country is a place where barriers are on every side: political, economic, social, and spiritual. This is a country where the boundary lines are built into the laws, and take the shape of prison cells, concrete and razor wire, social stigma, divided families, broken hearts and shattered hopes. Why in such a place would anyone desire to move there, live there or invest time, money and energy into building a working infrastructure there? Could anything good come out of this modern Nazareth?

Jesus once warned a powerful religious and political leader with these words, *"The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit"* (John 3:8). And so

it is with boundaries in this beautiful unnamed place that exists today. Like the wind, God's Spirit is moving to bring life and hope to even the darkest corners of the world. Some are aware of this and are willing to join where God has initiated a new movement.

What is God doing? In spite of the fact that new members are difficult to gain, there is a respect among Government officials towards Christians which is undeniable. At Christmas time, this small Jesus group of nine made their way to the Governor's office requesting permission to hold a public Christmas celebration with a meal for any who wished to join them. Amazingly, permission was granted on the condition that all the funding for the event would be generated by the members themselves. Outside donations could not be accepted. These nine people crossed beyond that boundary and out of their own limited resources ended up paying for, preparing and serving a Christmas meal for over two hundred people. I was told that the celebratory music was so loud it could be heard for miles around.

Another example of how God is moving beyond boundaries is the story of the village headman who went to the river festival to celebrate with all the others and came home possessed with the evil spirit of the river. He became unruly, incoherent and finally unable to maintain his government position. In desperation his family tried every possible remedy until someone finally suggested that they go find the Jesus group. It took four days of prayer to exorcize the demons in the man and even after that time he was still physically sick, but today, he is healthy again. He has lost his job but like a living Lazarus remains a walking testimony within the community to an encounter with this superior spiritual power.

I was told that in the surrounding area there were more than three hundred other members of the Jesus group who lived quietly and faithfully in nearby villages. When I asked how they became followers of Christ the answer was simply: everyone knows. "Knows what?" I asked. Mrs. Sunny explained, "Everyone knows that if you have eaten your last chicken and you have finished the last of your rice you should go find the Jesus group because Jesus will take care of you. Everyone knows." Apparently even those of the local religious persuasion have given this advice because they have seen it to be true.

The relative who soundly denounced Mrs. Sunny has come to her house several times since asking for help or for a small loan or for a duck to eat. She has never refused him. This is crossing the boundary beyond normal human concern and it is undeniably countercultural. Love like this is only initiated by God. It is in those moments when we join with God in crossing beyond the normal boundaries that the source of the witness of presence is evident. And everyone will know.

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Meeting in Vision and Spirit Beyond Boundaries



Berit Kloster*

WE have never met face to face, but we had a common vision that united us together. The vision was to use professional skills for the glory of God. In simple words, a person earns his/her income with professional skills, but uses the profession and opportunity created by the profession to be a disciple maker of the Lord Jesus Christ or a missionary. *Hosanna* aspired to be a Tentmaker missionary with her professional medical skills.

A young, intelligent girl decides to leave her country to go abroad to study. It is not an easy decision for a girl from a country like India. The majority of the girls in India may not be able to travel alone. Generally, they would be accompanied by a relative. However, this girl decided to heed God's call and travel to a strange country. Of course she had her own career in mind; that is our Godly calling.¹ Her career was to become a

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¹ Gen1:28

Medical Missionary. To become one, she had to go through rigorous training. But she saw further than her own training; she saw all the future leaders from many countries that she would meet and influence by being an example. She was confident that Jesus lived within her².

No other profession can go to every corner of the world like medical personnel; they connect to suffering persons in a professional way, meeting their physical needs. However, this creates a craving in the minds of people. So they ask questions like this: “Why did you come all this way to help us?” This question opens up opportunities for meaningful conversations. These conversations wake up the spiritual quest of needy people. A medical missionary is not just a physical healer but can also be spiritual change agent.

Mission history tells us that the first opening into Nepal was because a dedicated Christian surgeon was there in God’s time, when some of the king’s household was seriously ill. The medical doctor did his work, and God did a miraculous healing. In gratitude, the king invited the surgeon to bring forward his wishes, and the answer was the right to build a hospital and to place Christian personnel. From another highly restricted country that invites foreigners in, they decide to send an invitation to a highly skilled, dedicated Christian doctor. Hosanna had all potential to be a similar key into which-so-ever area, but she left the key behind. I pray that we, in the future will see some of the seeds she planted in her co-students.

Hosanna was a pioneer from the poor but one of the fastest

² John 14:20

growing countries in both economic expansions and Christian outreach. She planned to live off her own income as a cardiologist, to be transparent in the spending of money and time, like her model Paul³. She would use her professional skills to meet her personal needs, but also be a useful vessel for Her Master and Lord. Her short life is a shining testimony of a young person that is conscious of being a role-model.

With her short but significant life, she was a mirror reflecting her Christian home. Rev J. N Manokaran and his wife Rosy are dedicated Christians, with a church planting vision for their home area. In the Tentmaking world, few have, as her father, given strategies and examples on how to build small churches in poor areas, churches in the understanding of cell groups. In the Western culture, this reflects a new thinking- a church is not a building, but hearts committed to Christ.

Hosanna saw how carefully studies of changes in society, were observed, reflected in the home, as well as university levels, became tools that now are used by thousands in the fast growing South. This gave her the confidence that even department of Medical students in Belarus had the potential of being transformed into a fruitful church, which happened.

To me personally, it is not a coincidence that the Cape Town Commitment of Lausanne has a significant passage on the workplace and global mission. Hosanna lived it.

Truth and the Workplace

The Bible shows us God’s truth about human work as part of

³ 1 Cor 4:12

God's good purpose in creation. The Bible brings the whole of our working lives within the sphere of ministry, as we serve God in different callings. By contrast, the falsehood of a 'sacred-secular divide' has permeated the Church's thinking and action. This divide tells us that religious activity belongs to God, whereas other activity does not. Most Christians spend most of their time in work which they may think has little spiritual value (so-called secular work). But God is Lord of *all* of life. 'Whatever you do, work at it with all your heart, as working for the Lord, not for men,' said Paul, to slaves in the pagan workplace.

In spite of the enormous evangelistic and transformational opportunity of the workplace, where adult Christians have most relationships with non-Christians, few churches have the vision to equip their people to seize this. We have failed to regard work in itself as biblically and intrinsically significant, as we have failed to bring the whole of life under the Lordship of Christ⁴.

- A) We name this secular-sacred divide as a major obstacle to the mobilization of all God's people in the mission of God, and we call upon Christians worldwide to reject its unbiblical assumptions and resist its damaging effects. We challenge the tendency to see ministry and mission (local and cross-cultural) as being mainly the work of church-paid ministers and missionaries, who are a tiny percentage of the whole body of Christ.
- B) We encourage all believers to accept and affirm their own daily ministry and mission as being wherever God has called them to work. We challenge pastors and church

⁴ <http://www.lausanne.org/en/documents/ctcommitment.html#p2-1>

leaders to support people in such ministry – in the community and in the workplace – 'to equip the saints for works of service (ministry)' - in every part of their lives.

- C) We need intensive efforts to train all God's people in whole-life discipleship, which means to live, think, work, and speak from a biblical worldview and with missional effectiveness in every place or circumstance of daily life and work.

Christians in many skills, trades, businesses and professions, can often go to places where traditional church planters and evangelists may not. What these 'tentmakers' and business people do in the workplace must be valued as an aspect of the ministry of local churches.

- D) We urge church leaders to understand the strategic impact of ministry in the workplace and to mobilize, equip and send out their church members as missionaries into the workplace, both in their own local communities and in countries that are closed to traditional forms of gospel witness.
- E) We urge mission leaders to integrate 'tentmakers' fully into the global missional strategy.

Many people are shocked and wonder why God did not heal this young dynamic girl. As we complain to Jesus why he did not heal her, like Mary did⁵, we have to remember once more to accept that Jesus used that to demonstrate his love deeply⁶. Yes, he did demonstrate that He is the resurrection and life even as

⁵ John 11:32

⁶ John 11:5

they faced a smelling grave. The Lord knows the best for Hosanna and has taken her home.

Now He will use *the life-model of Hosanna* to demonstrate how the church can reach the unreached in a setting where their ears and minds are open to receive Him. Using professional skills for missions has global scope and reach. With professional skills, a Tentmaker missionary can reach any part of the world, cross cultural, national, linguistic and ethnic boundaries. Medical mission is one of the strategic tent making mission. Hosanna was a shining example for this cause.

Her vision was to start a group of Modern Mission Hospitals in major cities in India and also in South Asia. Her aspiration was to be a medical doctor-entrepreneur. She integrated tent making and market place vision in her vision and passion. The Church might have lost a potential giant of faith, but her vision has been sowed in thousands of young people around the world. Those seeds would sprout in various parts of the world creating a million tentmaking missionary movements.

Dear Jesus! Let your Kingdom come through the life model Hosanna gave us. Be with us as we mourn! Amen.



Beyond Boundaries: Tribute to Hosanna in Honour of her God



H. Lamech Inbaraj*

A struggle has just now visited my conscience as a need to place a prefix before Hosanna just rose, should that be Ms. or Late Ms. The battle finally settled down to just the name as the hope in Christ did not allow for the word late to win, ironically, late seldom win.

Beyond boundaries, is very appropriate for this young girl who now is having great fun and freedom in the presence of God Almighty. When she was alive, countless time she occupied the space of my mind for many reasons. In her concluding days on the chapter in the world, thoughts about her health, future, agony, possible dreams etc. loomed large. Now she makes me think again by allowing me to write on this brilliant theme about the beautiful, innocent child of God.

Multiple Dimensions of Beyond Boundaries Beyond the Boundary of the Normal

It was one of those Sunday afternoons, when the regular

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ministry life in Hindustan Bible Institute would be fast drawing to a close; for some reason I was in the Principal's office. At that time a little girl of 13 plus years walks by me with naive confidence seeking if there was a mail for her father. Not knowing as to who it was that I quizzed, pat came the reply: *this is Manokaran's Daughter Hosanna* (at that time Dr. J.N. Manokaran was doing his M. Th). Wow! What a surprise to know that! For she was beyond the boundary of the normal. Girls of her age may not even find themselves in the midst of the crowd that could be seen in that office at that time. In Hosanna's case she did not only dare to visit but was also courageous enough to make her presence felt. The purpose of this was not self-promotion or anxiety but the heart bold enough to get what is needed, not what is desired from a given context.

From that moment, I guess, I began to pay her an attention of love, respect and a view that a proud father may have on his precious child. *Those reading this are expected to capture the picture of Courage from Hosanna's life. What is courage, it is "... not the absence of fear, but the willingness to walk through your fear in pursuit of a goal that is important to you"*¹

Beyond the boundary of Age

She also always lived beyond her age. I don't know if that was the way her Creator made her to mature, lest the world should have her for long. Once a little boy went to a battle field, a place not even dreamable for a child of that age. But a call of duty in obedience led the boy to the field, and the most unex-

¹ Robin Sharma, *Discover your Destiny* (Delhi: Jaico Publishing House, 2011) pg.14

pected surprise awaited there. When the seasoned champions were hastily seeking a refuge underground at the very sound waves of the enemy, this little boy ventured to stay over ground to counter not the sound but the one from whom it came. The rest was biblical history as we all know from the story of David in I Kings 18. Hosanna is much akin to that kind of a person of courage beyond age. Right after her Higher Secondary, contrary to the common she followed her God-given dreams steadfastly, incidentally against all odds. Medical education to become a Medical Doctor from Russia would not be an easy task to conquer. **But the conquering spirit in Hosanna pushed her to dare this and finally win. It meant language hurdle, culture hurdle, time etc. But the braveness in her enables her to face these challenges unfazed. Would you learn to be daring for God from this life?**

Beyond the boundary of Humanness

The reason why Hosanna often was successful is because of her willingness to do what was possible entirely and leave the rest to God. She was willing to accept anything that would come around; as she felt that it came from God. Fear is humane but not divine, she had the clairvoyance hence practiced "fear not the unknown, for it is where your greatness resides"². Time to time I could see such expressions from this dear child. Her willingness propelled by divine compassion did not leave a stone unturned to display her humanness. The only desire she had in becoming doctor was to serve the Creator by manifesting His power as healer and counsellor. That is why she had two op-

² *Ibid.*, pp. 14.

tions before as she revealed in 2008 that she would choose to be a part of a counselling centre attached to a hospital in Oddanchatram, a town in south Tamil Nadu, where a Christian mission agency has founded this and has been maintaining for a long a time. The other option in her mind was to help a hospital in Haryana. This too was a medical mission endeavour.

Her heart did not have any other obsession unlike the youth of medical profession today, but to be a channel of blessing in a world of greed and astral bliss. In the midst of all this, she aspired to be like Florence Nightingale, Ida Scudder or Mother Teresa.

The hope for the publication of this anthology of eulogy is first to glorify the power and the personality of the Lord Jesus Christ that influenced the life of Hosanna, and, second to see that in generations to come, someone would emulate this life. This is possible as Hosanna was someone who let Jesus have sway over her life.

Beyond the Boundary of the Common Responsibility

In the occidental world, youth in the age group of 20 – 29 feel and enjoy the warmth of parents, grandparents, older siblings etc. This gives a good and cosy feeling. To leave this comfort behind and venture into the unknown world is often a frightening experience. But Hosanna had been a breed with a different DNA. It is a matter of fact that she inherited it from her parents. When both the parents been employed in the engineering field, a much yielding field in terms of money and fame, they chose, like Abraham, a distant territory where culture, language et al are foreign. They jumped into the

bathwater depending only on God. In the same way, being born as their first born it was only providentially natural for Hosanna to do something like that later in her life.

She took responsibility, in two areas of her life

- i. **Spiritual:** As a student, she had her mouth and hands always full. Despite such a demanding life, Hosanna seemed to have had time always for God and His kingdom. The living testimonies that we had heard on the 4th September 2011 in terms of her thanksgiving meetings are such great evidences of her missional life lived well towards God's Mandate.
- ii. **Secular or Social:** She often wondered as to how she could lessen her parents' financial burden. Honouring this desire, driven by a sense of cavernous responsibility, the Lord blessed her in multiple ways. For instance, New Calvary Church participated in realising her God-given vision to become a medical missionary. In the words of Dr. Biju Thomas, Pastor, NCC in HBI, they considered this an opportunity as she was someone who deserved it. She was commissioned by the NCC to be a student missionary as part of her global outreach.

Besides, whenever she was in India, she would find opportunities to work / minister to make good use of her time. Not all medical students who return for vacation will ever dare to do that, but Hosanna frequently converted her vacation in to Vocation. *The hope for those reading this material is to assume responsibility in life. You shall then leave a legacy worthy to be recorded for the praise of His glory.*

Beyond the Boundary of Hospitality

It perhaps was in the year 2003, the time when Hosanna was a Higher Secondary student in a city school. They were tenants in a house on Raju Street at Ayanavaram, the area where the family still lives. Her school was about 7 kilometres away. She returned home when I was visiting them to enquire into the well being of Sis. Rosy who was sick then. This girl who had come back from school tired, just then wished me and disappeared for a few minutes only to reappear with a cup of coffee in her hands with a smiling face. The scene is still vivid in my mind because it created such a deep impression in me. I am thankful to the Lord for her spirit. Normally, a girl of that age seldom will care for guests even if they are prompted, particularly when they are students of Higher Secondary. But in Hosanna's case it was divinely natural to be Biblical as per Hebrews 13:2. *May this be the challenge for the readers to see the purpose of God in our lives, which is to be His witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the earth? Hosanna as a person may not be living now on the earth, but as a witness for God's character, in every heart.*

Will you also aspire one to be?

From the heart of H. Lamech Inbaraj...

...honoured to write for this cherished child of God

Hosanna

Blossomed like a lily of the valley
Smelled so sweet in the valley so wily
Fairer than ten thousand is the one solely
Filled the Hosanna with fairy tale beauty

Odds and perils smoked before Hosanna
For she had one called Hosanna
Never for select moments but always
Declaring to the highest by life, Hosanna

Young as an angel, matured like a leader
Old and young all stood tall like a ladder
In the heart of this bountiful reservoir
A witness far above a seasoned mentor

To school like a little Jill
To college like a bright dame
In service like nightingale
Thus a whole life like Lovedale

This Hosanna the delight of the creator
Indelible marks far too soon to deliver
For mankind known and unknown to ponder
That a life like that is feasible in the creator.





Beyond Boundaries: A Tribute to Hosanna – Crossing Language Barriers



G. Daniel Kamaraj*

Introduction

I remember Hosanna from childhood when she was in Haryana; I knew how she was brilliant and bright. Thambos was a crawling baby. Dr. Mano and Sis. Rosy were Missionaries who struggled a lot in the mission field from every side. I met Dr. Mano's family in Yamunanagar for the first time in a rented house where power cuts and water scarcity was a major problem. In spite of this, Dr. J. N. Manokaran could raise up God fearing children.

I had an opportunity to visit Hosanna's school some years ago where she studied at Jagadhri, Yamunanagar, where she had a good environment to spend her schooling. I met the Principal of the school at a conference at Chandigarh, who mentioned that Hosanna was one of the bright students.

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Dr. Mano, later shifted to Chennai where she could continue her studies. Indeed, God had fulfilled her vision to be become a Medical Student and pursue her studies in Belarus.

After many years had passed, I met her again at the New Delhi International Airport along with her friends when she came for her summer practice. Dr. Mano asked me to pick her up and drop her at Dr. R. Masih Hospital, Yamunanagar and we travelled together in our car. That was a great moment when we could speak for a very long time. I was amazed at how she praised the Lord for His goodness in her life. She had a big heart of gratitude towards God.

She was not Proud

She was not proud of studying abroad; instead she was so proud to confess that God had fulfilled her dream to become a Medical student. She shared this very often.

Introduced to Russian Ministry

One of my friends Pastor Roman, Association of House of Life, Russia, used to come to India every alternate year. It was 2008, when he came; I had invited Hosanna to translate for him and she had an opportunity to be with all of us for a week. We took her to various parts of Haryana. When she came to Haryana, she also had brought gifts for my wife and children which she had purchased from Singapore.

Russian to Hindi

It was very encouraging for us to see that she could translate from Russian to Hindi in our Ministry in 2008 so fluently. Her vision for the Lord and Ministries reached beyond the

boundaries of India and she could reach the International Students in Belarus and even other parts of the world. She was such blessing to our ministries in those days. And we used to keep in touch through Facebook and email.

Whenever I go to Russia, the Pastor and his team enquire about Hosanna. They were shocked to hear about her and sent me words of condolence mentioning their ministry with her in India.

God Raises His People

God raises His people in His own time; Hosanna was one among the women in Missions who could boldly proclaim Jesus to hundreds of students and could establish regular worship gathering for International students in the premises of University. Though she was born in India, she was raised and prepared by the Lord for International students in her life time. I did not see her as student; rather I saw as a Missionary.

Wherever missionaries pioneered in history, they have poured out their life to see God's Kingdom established. In the mega list of missionaries' lives she is one among them. I found in her the dedication and zeal for international students.

As I had been to Russia four times for mission work, I knew the difficulties of food, culture, weather, life-style, language and the faith of people. It is so hard for one to stay in the country and I really appreciate her dedicated life spending 8 years for the cause of fulfilling her vision to achieve the Great Commission that the Lord had entrusted to her.

A Daughter of a Missionary

As the daughter of a Missionary, she took up all the

challenges and marched forward to see the work of the Lord being done; she learned this from the life of her missionary parents.

As an example to the children of other missionaries, she spent minimally. I used to tell my children about every aspect of her life as an example. She also used to share her faith and prayer life to our children while she stayed with us.

He (Philip) had four unmarried daughters who prophesied.
Acts 21:9

Top 5 Lessons to Learn

1. Hosanna had trusted the Lord for everything in her life. From childhood till the end on her bed she was praying and trusting for divine healing inspite of her indescribable agony. She never murmured against the will of God.
2. She had a strong and special time of devotion which I had observed during her stay with us. She also had a hunger and thirst for the word of God and proclaimed every day the promises that were the vital part of her life.
3. She had an extraordinary life of commitment and dedication in fulfilling her vision. Even though she was severely ill, she had prepared a power point for her future ministries; this act has impacted us strongly.
4. She was bold enough and had a strong determination to cross all the barriers in the University with other students, oppositions, criticisms, problems, severe cold weather, finance and personal and emotional needs.

5. She had chosen her profession as a platform for reaching the Gospel to the world.

There were several Missionaries who set an example and left a legacy for us in their lifetimes; people like Thomas, Bartholomeus Ziegenbalg, William Carey, Amy Wilson Carmichael and many more till now. All of them had a deeper commitment and conviction of their calling and had great determination to fulfil their vision. They also had passed on hundreds of examples to the next generations.

In that series, Hosanna, a chosen vessel of God served the Lord in her lifetime as a Missionary student and ran the race of faith with a heart of integrity. Though we have the hope that we will meet her again one day in Heaven, we miss her terribly. She, however was blessed that she could meet the Lord first and rest with Jesus .

A Rose in the Hands of The Gardener

In conclusion, I am reminded about a story which I had learned as an example about the will of God. There was a gardener who grew up flowers in his garden to earn for his family. The by-passers looked on every day and enjoyed seeing the colourful flowers blossoming. One day there was a Beautiful Rose which looked dazzling in the sunlight and was the biggest in size among all flowers in the garden. This attracted the gardener who decided to pluck and keep it in his house.

On-lookers started asking him, The rose was so beautiful while it was in the garden why did you remove it from here. He said *“This is my Garden, My flower and it is my will to pluck and keep it safe in my home so that no one can take it out of my Garden”*.

Maybe this is what happened to the Beautiful Rose, Hosanna whose life blossomed with the sweet smell which the Gardener, Jesus, liked to keep it with Him in His eternal home. Let the peace of the Lord abide in the family. Hosanna! You live among us forever in our midst.



‘Hosanna’, very true to her name



Jerry Vethakkan*

HOSANNA’S life story has turned out to be something that challenges us on different fronts. She dared to tread through a path that many of us have dared not. She dared to be different, even so different from most of us who want to be useful tools in the mighty hands of God some day but hesitate to take the first step forward.

We often see many of those who plan to do God’s work in their later part of life, but rarely we see people who put God first; for them, every other thing in life is secondary or unimportant. Hosanna was such a person who put everything else aside and gave her life for the Lord Jesus Christ, truly as a combatant who stood for the Lord. She finished her course, winning her race triumphantly.

Mission Accomplished

It is easier said than done. But those who dare to do are those who stand apart from the rest and when they do so, they stay different. Hosanna, that way, not only dared to be different, but

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showed steadfastness all through and accomplished her mission in her life. Her mission, it looks, was to play some part that would make her contribution significant.

Her mission was also so unique that she achieved her goals by being a student missionary in a medical university which was far away in a country like erstwhile Russia. When we know of the work that was done among the students by her, standing as a witness of the living God, proclaiming His name, we see it all with admiration.

Different from a Young Age

Hosanna clearly was a chosen child by God Himself to be His missionary; she clearly was different from the time she was too young, as we come to know through her parents. It is important to lead a witnessing personal life, before starting to preach and Hosanna was a wonderful person who witnessed at home first even as a child.

Her father Rev Dr J N Manokaran testifies saying that she was so caring even as a 12 year old child and took over the kitchen responsibilities and washed clothes of all at home, when her mother started having health problems and wanted support from her young daughter. Hosanna not only gave her best support to her parents from such a tender age; she also shouldered family responsibility much earlier in life.

Role of Parenting

Parenting plays a very important part in the development of a child. Proverbs 22:6 says, “Train up a child in the way he should go, and when he’s old he will not depart from it”. So, the

training Hosanna received from her parents without doubt made her what she was as a grown up person.

We see that children also learn from their parents what cannot be taught at school or from others. Children follow their parents when parents live a worthy life, a life worthy to imbibe. Hosanna must have taken her cue from none other than her parents who sacrificed their lives as young missionaries showing discipline and commitment in their personal lives.

Right Priorities

Hosanna, it appears, had her priorities right. She, watching her parents from her very young age undergo struggles in life with meager money to support the family as missionary parents in various places in North India, after choosing to be missionaries leaving a more secure and comfortable government job, and having partaken in the struggle along with her parents, instead of shying away from such struggles, she wanted to be a missionary herself.

Ecclesiastes 12:1 says “Remember now your Creator in the days of your youth”. Usually we find it hard to find youth who come to the Lord with their full heart; those of them who choose to come to the Lord surely find fullness in it in their heart. Hosanna was an example as she showed through her life that there was much joy in knowing and doing God’s work, submitting to His will.

I saw her the first time in a writer’s workshop which her father conducted for budding writers about a year back. I could see her active participation, commitment and deep rooted faith in the Lord Jesus Christ. It was nice to see her showing great

amount of vigor as she demonstrated youthful admiration for the living God.

Gender not a Barrier

Hosanna never seemed to find her gender a barrier in her mission as a student missionary. Her mission of going beyond the boundaries must have been a challenge for her, as she had to decide on a medical study in a land far away and in a place with extreme climatic conditions too, apart from other difficulties associated with it.

And for a girl to undertake a professional course after graduation in a foreign land would have been too difficult. But clearly, she proved that she was no ordinary person to shy away from problems and difficulties. She had faced the trials with inner strength drawn from aspiration to be a medical missionary whatever it took as the efforts and struggles.

God used Hosanna to touch the lives of many students in the medical university, and thereby God used her in creating people with interest in doing missionary work among students. She had also started student groups who were involved in prayer fellowship and singing and praising God.

Developing Youngsters

There has to be collective focus on children to nurture them as they grow, as every child will not have the privilege of having witnessing parents at home. A preacher mentioned in a Children's Sunday sermon that children are the pillars of the church today. It was such a meaningful and thought provoking statement.

It is quite evident that Hosanna took youngsters very seriously; that she had the inclination to groom other fellow students. She equipped others and developed future Christian leaders for God's work in the group she was part of, and what a far reaching effect such a vision would bring among future medical professionals through her efforts.

God Never Makes a Mistake

The parents of Hosanna stand today as a testimony of their belief in the most Mighty God. They are not shattered, though their loving daughter has left them from this world, they know their God and so they know that her daughter has gone to be with the Lord. They accept the fact that it was God's will to take her so early and so they do not mumble.

Even for us who got to know Hosanna through acquaintance, having known her as a special person who cared for others and who did God's work with all involvement and joy, to grab the reality of seeing her leave this world so early in her life; the separation disturbs.

For her parents and her brother who had experienced her wholesome care and love, and to lose it so soon, it is too much of a loss in the worldly sense and unless God comforts they cannot be comforted. We see them taking it all as God's will and surely we see God comforting them.

God never makes a mistake, He takes care of His children, and He does not forsake His children. God has His plans and He executes His will in the lives of those who know Him well. Those who know Him well do not complain, they rejoice in all that He does, for they know well that He is in command in their lives.

Instruments of God's Will

May we, learning lessons from the life of Hosanna, dedicate ourselves to do God's will without limiting ourselves within boundaries of language, geographic barriers, etc. and have far sighted visions to fulfill God's plans for humanity and become people who dedicate our lives like Hosanna dared to tread a different path and successfully led a life which was undoubtedly complete in every sense.

May the good Lord raise such good young missionaries like Hosanna and may each one of us do our part in molding children by our worthy lives as children copycat their parents and also towards knowing God right from their very young age, so that we get to see many youngsters like Hosanna who become useful in God's hands, playing different roles in establishing His kingdom.

May there be also people who understand God's will and may there be many young missionaries who reach out to those who are not yet reached, not only in our country, but also as Hosanna dedicated herself, being in perfect will of God, so that we start doing His will and be able to reach His people beyond boundaries as well.



My Mentor: A Tribute to my Dear Hosanna



Camelia Nongrum*

Special Friend

HOSANNA was and will always be my special friend whom I'll always treasure the rest of my life. I never expected that she will go home so soon. My heart aches when I think or remember her; I try to recall the times I spent with her and they are fond memories. God brought her into our life for His perfect plans in our lives. I miss you my dear, there's so much I have to share and talk with you even now. Sometimes I really feel like I'm lost in the wilderness, at times I just wish I could speak to you one last time.

Life Purpose

Everything that happens in our life is never by accident or by chance; I have learned that everything happens for a purpose. And everything is planned and ordained by our Heavenly Father. God planned all my five years to spend with

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my dear friend during my studies in Belarus, and I thank God every time I think of Hosanna. She's made an impact in my life and left an everlasting mark; she showed me that being in Jesus Christ is not only important but a necessity of life. Without Him we are nothing, it's like a living-dead soul just walking around. She showed me how to fall in love with Jesus; and she also taught me to see visions beyond boundaries.

House of Prayer for All Nations

Hosanna came to Belarus in 2004; I never thought that we would become very good friends eventually. As soon as she came to our hostel she started preaching, encouraging and leading the praise and worship in the House of Prayer for All Nations Fellowship. When I heard her preach, I could see how wonderfully God was using her in his kingdom. We used to have praise and worship in our service, but Hosanna taught me the importance of being in his presence.

Development of Leaders

She encouraged me and the church members to lead praise and worship. She was a leader who wanted everyone in the fellowship should learn how to pray, lead service, lead praise and worship and preach the word of God. She always wanted us to be mighty warriors for God's Kingdom. She was gifted with many gifts and talents, and she used all of them wonderfully for God's Kingdom and for His Glory.

Growing and Nurturing Leaders

She took some of the members for Christian Medical Fellowship Conference which was held in Gomel, Belarus (2004);

among whom two were not Christian. And when we all went there, they really enjoyed and were blessed. She would always try and take people for different camps and find opportunities for fellow members to grow spiritually.

Life based on the Word

One thing that I always like about Hosanna is that she enjoys life to the fullest but she doesn't compromise with the Word of the Lord, and she never lets Jesus down. She does her best to explain the word of God to people who don't know Christ. She knows the word of the Lord so well that she always has an answer for anything; she would always say one thing that I will never forget – *Bible is life and if you have any doubt or question in your life, there is nothing that the Bible cannot answer. Bible has the answer to any problem, situation and difficulties.* She was so hardworking and sincere in whatever she did.

Not perfect, but lived her best

Hosanna wasn't perfect like anyone of us but she always tried her best to live for Christ, and the best about her is that she spent a lot of time with the Lord. The last time I spent some days with her was in Singapore, she took me to this convention (South Asian Global Conference, 2009). And there I met so many people who were living just for Jesus that really encouraged me, we were together, we had lots of fun together which I will always cherish throughout my life.

Vision

At a Convention in Singapore, she had an interview; I saw what a great vision she had. She was very young but her vision

was awesome; the hospital and dreams that she wanted to build at this young age is just beautiful. I hope that I would be able to accomplish even a small bit of what she wanted.

Blessing to Many

The last time we saw each other was in Delhi; we just spent few hours together but I will treasure those memories in my heart. She was a wonderful person; she encouraged and strengthened each and everyone around her in Christ. Many people are blessed because of her and many people came into Christ; she created the thirst in us to be in the Lord. All her friends, especially those in Belarus will miss her dearly. For many of them, Hosanna was there through their growing up in Christ. God used her in many people's lives; I know that all of them thank God every day for giving them an opportunity to have known Hosanna and being a part of her life.

Hospitality

I thank God for bringing such a wonderful friend in my life; she would scold me at times which I miss so much. She is such a wonderful cook, she can do anything, and she is so multitalented. I miss her Chicken Biryani, her fresh breads, and she just loved cooking for everyone. She just loved satisfying people.

Festivals

We used to have good times together after the Christmas and Easter times; the services used to be awesome and wonderful. During Christmas, we started carols and going to each and every room to share the gospel and the good news to all the

students who were from different nations. And on Christmas Eve, we would invite our non-Christian friends; we had this amazing special time and games we played on Christmas. We used to exchange gifts on Christmas day; a day before, we would ask everybody to pick up a piece of paper with someone's name on it; we had to buy gifts for them and it was to be kept a secret. Easter Day we used to have services and we would paint the Easter Egg; I still remember Hosanna explaining why people used Easter Eggs as one of their signs because it stands for new life, as we are new in Christ and dead to sin. After the service we would have what we called was Easter Feast and every one had to prepare any dish they liked and we would all eat and spend a lot of time together.

Ministry

Hosanna encouraged us all to start different ministries in our fellowship i.e. HPFAN (House of Prayers for all Nations). Among the ministry we started, the choir and the women's ministry was a blessing to many of us. In the women's ministry, we used to discuss all kinds of questions that we faced in our daily life as a woman. We also celebrated International Women's Day every year. Hosanna almost always had the answer for any question or doubt that we used to have; later on, as I grew in my spiritual life, I understood what she went through taking the responsibilities and encouraging people around. I just miss you so much, my dear.

Conclusion

Thank you Hosanna for giving me strength when I was down, for encouraging me to grow closer to Christ and most of

all for helping me learn the Word and for teaching me how to dig the treasures in the Bible. I will never forget the Bible Verse that you gave me after our all-night prayer, especially when I was down. The verse that God gave you to give me encourages me even to this moment, that I will see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and take heart and wait for the Lord.

Thank you Jesus for making Hosanna a part of my life.



Beyond Boundaries: Friend, Philosopher and Guide

**Members* of House of
Prayer For All Nations (HPFAN)**

Moscow (2002-2003)

Some of us know her from the time she first came to Moscow. She was quick in learning a language. She naturally learnt the Russian language fast and would teach us the alphabet and basic grammar. Her attitude to help others in need was the quality that attracted people. Russian teachers liked her most because of her punctuality and obedience.

In Belarus

There were few Christians living in the International Hostel, Vitebsk State Medical University. Before Hosanna came, they used to meet once in a while, but did not know what to do. It was as if God prepared a suitable place for her. The whole group started looking to Hosanna to give leadership. She was reluctant as she was not aggressive in her approach.

Beyond Human, Cultural and National Boundaries

Hosanna was always a global citizen. She did not think from

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an ethno-centric point of view, but with a broad worldview that embraced all cultures and nationalities. She respected each and every person, treated them with dignity. By doing so, she practically demonstrated biblical Kingdom values. Never had she discriminated any person. Most of us did not know she was 'Tamilian' and mistook her for North Indian.

House of Prayer For All Nations

Every Sunday, they started gathering together for worship. Average attendance on Sundays would be 25 students from various nations. Hosanna suggested that we should name the group and it was named as: HPFAN(House of Prayer For All Nations). She always loved to teach in punch statements. *"Man sees the past and cries; God sees the future and smiles. As the faith in God grows, a new hope is born and man starts to see the future in bits and pieces"*

Worship

Hosanna focused on corporate worship in HPFAN. She invited volunteers who had talents and skills to come forward to be part of the worship and choir team. They started singing on Sundays in five different languages: English, Hindi, Tamil, Russian and Ghanaian. Hosanna was well versed in the first four languages and would translate songs from one language to another. The joy of worship was evident in the cheerful countenance of each participating student.

Women's Fellowship

Hosanna introduced weekly women's meeting that met on other week days. (She also encouraged men to do so similarly).

We girls were able to sing, share, pray and learn the Word of God. Hosanna always shared the Word with conviction and authority. She taught by example to dive deep into the Scripture and bring out pearls. This fellowship was helpful to find out daily life's answers too.

Grace of Giving

Hosanna taught us to give for the Lord. Every Sunday, offering was collected and it was saved. That money was used for evangelism during festival season. She challenged others by giving her own money. Most of the time, she put her own pocket money to make the festival memorable. Her sacrificial giving encouraged others also to give generously.

Gospel Outreach

Before Christmas, she would encourage us to prepare for sharing the Lord with all the students and faculty. Hosanna would raise money and buy gifts for all the students living in the hostel. Then she would organize teams to visit each room with the gift and share the Christmas joy. She would organize teams to visit the teachers, give them gifts and wish them on Christmas. By this, all the students in the hostel came to know about the fellowship that was active in the hostel.

Mentor and Encourager

Hosanna spent time in small groups. She would invite one girl or two or three boys to spend time with her. At that time she would share many spiritual insights and encourage each one to walk in the truth and faith. She encouraged many of us; she would say: *"What I may think is impossible today, it will be possible tomorrow"*

Passion For Christ

Hosanna had a great passion for Christ. She always gave God priority. She felt and experienced the love of God deep inside her and always wanted others to taste this unfailing love. For her, spiritual and daily lives were never separate, but always together. Overall, she lived her life for God. She was chosen by Him and been used wonderfully in His Kingdom.

Hospitality

Hosanna was an excellent host and cook. She loved to cook for all in the fellowship and other friends. All the fellowship members have enjoyed her gracious hospitality that she generously gave. She always tried to discover new recipes by her own. If we remember her, we also remember her biryani, baked bread and cakes; cephalic phase of digestion starts by itself.

Leader

Hosanna had inherited this trait as an influential and assertive leader. Though she never wanted to take the leadership of the fellowship, the way she used to do things reflected her leadership. She was an excellent teacher too. She used to teach medicine by sketching. She always did things with full confidence. If we asked her as to where she got her confidence, energy and boldness from, she would smile and reply *“My Living God who lives in me”*

Singer and worship leader

Hosanna was gifted with a beautiful voice that she used for God’s glory. Many times she has performed solo and in a group.

When she sings, one could see her bright and shining face clearly. She learned how to play the keyboard. She loved Don Moen, Hillsong and hymns. She had a desire to attend Hillsong’s praise and worship service in Australia. However, she is part of the heavenly choir today.

Self-disciplined

Hosanna was a self disciplined person. She was always punctual to class and all appointments. She would not keep any person waiting. She was well known for her discipline in the Dean’s Office.

Organizer

Hosanna was excellent in organizing things. She only gave a proper shape to HPFAN. Though she did not take charge of the financial department of HPFAN, she guided them in managing it. She was well organized thoroughly for any kind of celebration or trip.

Lady of Personality

We would like to say she was *“Lady of Personality”*. In fact this title was given to her by all the graduating girls on Farewell Girl’s Party hosted by Hosanna.

Many will echo this statement...

“She was like an Angel in my life who helped me to cross the river. She finished her race in a short life span wonderfully. God led her each and every step of her life. When she was sick instead of being encouraged by her friends, she used to encourage them.”



Hosanna: A Friend Indeed



Tripti Shubhakar*

My experience with Hosanna is a live demonstration of the proverb: *A friend in need, is a friend indeed*. I have known her for six years as we studied in Vitebsk Medical University.

It was a chance meeting, or God ordained meeting. The first time I saw her was, when she knocked at my room door by mistake (she was looking for someone else living in the next room); the first word she uttered to me was “sorry”. I was seeing her for the first time, so I said “uhh hi, whom do you want?”. The very first short conversation with Hosanna showed me how polite and dignified a person she was.

Then the next meeting with her was when she came to me to call me into HPFAN (Hours of Prayer For All Nations) accompanied by Camelia and Beulah. In the beginning I didn’t much understand what HPFAN meant, or why they wanted to meet. However, I kept going to, and attending HPFAN. After some time I fell in love with HPFAN and its members. I came to

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know that one of the three main members of the initiative and fellowship was our dear Hosanna.

We became close friends, meeting frequently during my six years of study of Doctor of Medicine in the University. Hosanna was a beautiful girl, by mind and by looks. She has always been a good influence in everyone's life. She was a lady of Grace.

One thing I always admired was her proficiency in various languages. She was quick to learn a language or anything. Her communication skills were amazing. She approached life with a positive attitude. I always saw her cheerful and radiant. Another interesting trait was Hosanna's willingness to share. She had a great gift of giving and sharing knowledge. She was a frank person who'd call a spade - a spade!

I saw her punctual in all aspects; to class, to fellowship etc. As a born leader, she had the capacity to lead a crowd into doing well. She could harness their energy into noble and right purposes. In the fellowship, she was an excellent preacher. She shared many of her testimonies with us, and discussed her spiritual insights. She then would have a group discussion with her friends on the particular subject. These conversations would help us to grow spiritually and mature.

She had great taste in the dresses she wore. The dresses were simple, neat, modest and appropriate. All of her friends experienced her hospitality. She was well known for the foods she cooked (she was known for the best recipes of baking cakes).

Cleanliness was her life style. She would take utmost care of the surroundings she lived in. Hosanna had many friends as

she was patient and not short-tempered. She would take personal interest in each friend of hers. Somehow, she would contribute to her friend's growth. She would go out of the way to help anyone in need. She's always been an encouragement to many.

I believe Hosanna had a life of contentment, joy and peace. I feel honoured and privileged by knowing her. I thank GOD for letting me know a great friend like Hosanna. She will always be remembered, loved and cherished for the person she was.

In a sentence to sum it: *Hosanna was an Epitome of God's Love.*





A Tribute to Hosanna Manokaran



J. Paul Landrey

HOSANNA Manokaran was a remarkable young woman of faith. She reminds me of another young person, who died while pursuing his passion. In his case, the vision was that of taking the Gospel to traditional Muslims in the interior of China. His name was William (Bill) Borden of Yale¹.

Like Borden:

- Hosanna was raised in a devout Christian home.
- Her father and mother made a deep and abiding impression on her life.
- She yielded her life to Christ as a young girl – a decision she never regretted.
- She amazed her high school classmates with the depth of her understanding of the Bible – she actually believed in God and the Bible Story.

* Rev. Paul Landrey was born in India when his parents served through the Wesleyan Methodist Church in Gujarat. He served as missionary to Brazil and served as International Director of Trainers of Pastors International Coalition (TOPIC). Carol and Paul live in Nebraska, US

¹ Howard Taylor, *Borden of Yale*, Bethany House Publishers.

- Severe challenges drove her more and more to the Lord Jesus; with the result that she grew and matured in wisdom – beyond her years.
- Early on, she learned to trust the Lord for guidance and provision for her most basic needs – something that her father and mother had modeled since she was a child.
- To the surprise of her friends and even her godly parents, she watched as the Lord confirmed His direction in her life and she enrolled in medical school in Belarus (in the former USSR).
- While serving as a “student missionary,” her classmates looked to her for creative ideas and inspirational leadership.

And, like Borden of Yale,

- Young people were drawn to Hosanna because of her joyful spirit and firm convictions. God was real to her; He heard and answered her prayers. They wanted to learn from her, and learn they did.
- She equipped youth for short-term-ministry assignments in North India. And, some of these are serving in cross-cultural ministry today.
- She was cross-culturally gifted. She was quite the linguist, learning to speak Tamil, English, Hindi and Russian. So fluent was she in Russian, that when a minister from Russia spoke in several Indian cities, Hosanna was the interpreter.

Elsewhere in this compendium, you will encounter a copy of the Power Point presentation Hosanna prepared. Its purpose

was to share her vision – the dream of going “Beyond Boundaries.” The depth and wide expanse of that vision is most compelling. She not only wanted to graduate and become a medical doctor, she envisioned much more than that. In her young mind, she could see effective medical schools spread across India that would be equipping high caliber staff for quality research and service in scores of communities. Hers was a vision of servanthood spread generously across the boundaries of language, caste, status and culture. She could see literally thousands of people being cared for, medically, educationally, socially and most of all spiritually. It was a huge vision!

As you know, God called her to be forever with Him, just shy of her twenty-eighth birthday. Did she contract the tuberculosis whilst studying in the damp environs of Belarus? What if she had lowered her sights and remained in India to pursue a more lucrative career? Was her short life a waste?

No. Hosanna Manokaran’s brief life speaks for itself.

- Scores of young people repented of their sin and trusted Jesus Christ as Savior, as a direct result of her winsome witness.
- Many others, inspired by her self-sacrifice and dedication, have responded to God’s call for cross-cultural mission service. And, God willing, many more will do the same.

Borden had contracted spinal meningitis and died in Egypt. He was there learning Arabic and Muslim cultural nuances from Samuel Zwemer (the ‘apostle’ to the Muslims). What one classmate said of Borden, could also have been said of Hosanna:

“Bill is a missionary, first, last and all the time.”

Hosanna, at age 26 contracted highly resistant tuberculosis and died in September 2011 – just shy of her 28th birthday. Her passion was to serve her Lord and serve Him with all she had. And she did it with a touch of creativity and grace. She was only 27, yet her life was one of great impact.

His family and friends buried their beloved Bill Borden in a small graveyard near Cairo, Egypt in 1913. Among his personal affects, they found the Bible he always carried with him. In it were these three statements – written by him:

- No reserves
- No retreats
- No regrets

Hosanna Manokaran lived by a similar creed. Though she is no longer with us, the example of her life calls us to follow the Lord Jesus Christ with equal dedication and abandon.

P. T. Forsythe stated it well: *“What the world is looking for is an authoritative Gospel, spoken through a humble personality.”* Hosanna Manokaran was like that.



Vision of Hosanna



John Timothy*

THE term ‘Hosanna’ is associated with the triumphal entry of Christ into Jerusalem. This is the exclamation of praise and the people who have gathered there are expecting Jesus Christ to save them; His entry has stirred the entire the city. Many in the crowd expected Jesus to overthrow the political system of that day and to be their King, but Jesus came to establish His kingdom in the hearts of the individual, proving the fact that God’s ways are much higher than human comprehension and guesses – it begins with the individuals and then, it impacts the nations. The girl who bears this name also reminds us of this fact again and again – though right now, we may not understand or comprehend God’s plan, purposes and His ways – He is at work to bring out the His best.

Vision of the Mission

Born in a mission oriented Christian family, the life of this girl was not a walk through the path of petals; for roses are found

* **Mr G. John Timothy** is a software engineer based in Chennai. He lives with his wife Nissi and daughters: Abigail and Rebeccah. They attend the local assembly in Nungambakkam. He ministers among the students and has authored a book Quiet time with God.

amidst the thorns. She made the best out of everything she was provided with – be it joy or sorrow, abundance or lack, health or sickness and much more. Hosanna used up every little opportunity to mould herself into the image of Christ – so that she may fulfil every purpose of Him in her life. We could sense the distinct clear God-given vision in her life – to become a medical missionary. She never waited to grow up and become a missionary; she found an opportunity much earlier as a young student to become a student missionary to Belarus. No wonder her passion and desire to represent Christ to the young lives and win them for Christ had taken her miles away from her loving family to the city of Vitebsk, Belarus. The cold and frozen environment there didn't dampen the flames of the Holy Spirit inside her –she reached out, took the initiative, to start up 'House of Prayer for all Nation' among the students. Not only did she take the leadership, she built a group of leaders who could go back to different nations to reach their own communities for Christ making the flame of the gospel spread around the world. She discovered the uniqueness of every individual she came across her life – appreciated, trained and encouraged them to use not only their talents but also their life for Christ. She could witness the wonders of God's hand in her every effort – as He built up the Global family for His glory.

The Vision Expands

The honours and achievements she gained never dampened her burden to reach the lost world. At the end of her medical course, her God-given vision didn't shrink with the sense of achievement or get exhausted by the victory; it expanded, it increased, and it grew much larger. She decided to invest all of

herself and also her professional excellence to this mammoth vision with the God of all possibilities by her side. Hosanna dared to dream. The faith that she had imbibed right from her childhood – not only made her to step out beyond the boundaries to reach young lives as a student missionary but also took a great leap in her big dreams. She always had a fresh outlook on God and was strengthened to accept any challenge ahead, against all odds. Lack or limitations of resources were never a concern for her, for she knew the Jehovah Jireh and his provision not from sermon notes and messages but from her very own life. Her family stood with her and enabled her to depend on God for all needs right from her childhood. Not only did her vision engulf her life; it also challenged other youngsters to dream and do great things for God. Hosanna's ambition was to share God's love (Gospel) to the young people and to become a world class cardiologist; thereby reaching out to people with the transforming love of Christ.

The Vision

The vision of Hosanna was to build a group of world class institutions that would provide the best medical education and the best healthcare in the world. Also, these institutions would involve in research to provide health solutions for all and work with concern for the poor. This institution would model the servant attitude of the Lord Jesus Christ, providing loving, compassionate care.

Uniqueness of Vision

- 1) ***Explicitness of the Vision:*** Her vision targets were to enhance the rural and urban medical services in terms of providing quality service demanded by the needy

mass in the arena of healthcare. It specifically pertained to improve the healthcare system of the third world countries by employing competent and adequate number of medical staff, nurses and other professional personnel.

- 2) **Globality of the Vision:** The vision considered the entire world as the immediate society. The goal insisted on providing world-class medical geo-education and healthcare services to the most unreached in the global using the hands of the least privileged. The emphasis was on the importance of mutual help and exchange of medical service among various nations through a widespread networking; this makes the vision a real global one.
- 3) **Service and Science:** The so called “scientific world” lacks the power to sympathize with the needs of the commoner. Since there is fight between humanitarian (health) and fiscal (money), it is so rare to find the dominion of science being exploited for the benefit of humankind. A joyful compliance of science with service, which is driven by the supreme love of God, is a delight in itself.
- 4) **The Servant’s Servant:** The vision of Hosanna is based on the servant-hood leadership model as lived out by Jesus Christ, the Majesty who became a meek man to win us for heaven. It means going down to lift up the downtrodden to heights with love and compassionate care, exhibiting Christ-like attitude in meeting the needs of the needy.

My Personal Experience with Hosanna

Hosanna, of whom I am always proud of, worked against all the odds and ventured beyond boundaries for the sake of the Gospel. Though Internet was the only means of my contact with her, I could really sense her complete dependence on God and her tremendous faith in the power of the prayer.

The second thing that amazed me the most was her love for her family; she always cherished those beautiful memories of being with her family – the conversation with her always ended with her recollecting all the childlike moments of playing with her father. She is the Fathers’ daughter both to the heavenly and earthly one. Her parents and brother are most hospitable in nature. When my family and I visited them, we could feel the comfortable ambience in their home. The love and hospitality they shared with us is unforgettable. Her mother, a woman of faith served us with warm smiles. Even during the difficult times of Hosanna’s treatment, her love for us and her smile never faded because of disappointment or frustration. Thambos is also like his parents, patiently waiting on the guests who visited Hosanna. He took the pain of entertaining our daughter when we visited them.

The most surprising fact during my visit to Hosanna’s home was the pleasant firm smile amidst engulfing sickness, indicating the joy and peace of the Lord in her heart.

The third thing, which makes me awestruck, is her vision to build up a network of hospitals and healthcare centres that would free people not only of their physical sickness but also that of their spiritual one. She lived a life that spoke out God’s love, grace and power.

I thank and praise God for sharing His friend, Hosanna with me for a short while. Though I may not understand many things of His ways, I humbly bow down in adoration and give all the glory to Him who alone is worthy.



Hosanna's Vision of Mission Beyond Boundaries



A. Selvaraj*

HOSANNA is a liturgical word in Judaism and Christianity. In Judaism, it has always been used in its original Hebrew form, Hoshana, meaning please save or save now. In Jewish liturgy, the word is applied specifically to the Hoshana Service, a cycle of prayers from which a selection is sung each morning during Sukkot, the Feast of Booths or Tabernacles. The complete cycle is sung on the seventh day of the festival, which is called Hoshana Rabbah "Great Hosanna". For Christianity, Hosanna (Greek transcription: *hosanna*) is the cry of praise or adoration shouted in recognition of the Messiahship of Jesus on His entry into Jerusalem, *Hosanna! Blessed is the one who comes in the name of the Lord!* It is used in the same way in Christian praise.

Overall, it seems that "Hosanna" is a cry for salvation; while at the same time, it is a declaration of praise. Therefore, it may be derived that this plea for help is out of an agreeably positive connotation.

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In the 18th century, there was a missionary called Brainard who died early due to tuberculosis at the age of 29. He was a cross cultural missionary to the American Indians in New York, New Jersey, and Pennsylvania. To my mind, I find a lot of similarities between the short life of David Brainard 1718-1747 and the short life of Hosanna Manokaran 1983-2011. Brainard's life was characterised by miracles. His entry into the life of the Forks of the Delaware was through Godly intervention. In the same way Hosanna's departure for Russia was a result of God's leading and power. Hosanna ministered beyond the boundaries of India as a cross cultural missionary and brought many to the feet of Jesus. Her name was so appropriate for the ministry which she did. The earthly life of Jesus was also a very short one. God does not measure time by our standards. Hosanna achieved what she had been born to do. Hosanna's story will also become a missionary story and probably an inspiration to young girls who can understand that God is not limited by the circumstances of birth, gender, education or material success. God is the one who chooses and sends.

God used Hosanna in an exclusive way to magnify His purpose in Missions. Her father Manokaran narrated in his tribute, that she was very sensitive to the suffering of missionaries within boundaries and outside boundaries. Sometimes the tribulations caused by the authorities within the boundaries was very bothersome than those beyond the boundaries. For instance when I was teaching at Chennai HBI, I was surprised to see Rev. Manokaran as one among the students doing an M.Th course. He was smiling disconsolately at me while I was interrogating him on the causes related to his instant admission as an M.Th

student. Rev. Manokaran went through deep hurt due to the treatment meted out to him by various mission leaders. As a result, he suffered continuously along with his wife and kids. On that particular day he invited me to his home for dinner, and there I saw his kid Hosanna for the first time. She was in deep anguish for the revengeful action of leaders against her father. She was groaning while her mother narrated the suffering they went through in their various mission fields in the North as well as in the South. All of it related to the so called Christian authorities. The main authority doctrine is based on Romans: 13:1-2, *"Let every soul be in subjection to the higher authorities. For there is no authority except from God, and those which exist are ordained by God. Therefore, he who resists authority resists the ordinance of God."*

Christians today have been taught that this scripture means obeying all authority without question but this cannot be the meaning that Paul intended. We are to obey authority only so long as that authority is in accord with God's Ten Commandments. If that authority is telling you to lie, murder and steal or that authority is engaged in doing the same, we are not obliged to obey anything from that authority.

There is an admonition *"But do not be called 'Rabbi', for one is your teacher, Jesus Christ and all of you are brothers. Call no man on earth your father; for one is your Father, He who is in heaven. Neither be called masters for one is your Master, Jesus Christ"* (Matthew 23:8-10). *"Now the Lord is the Spirit and where the Spirit of the Lord is there is liberty."* (2 Corinthians 3:17). Matthew 5:6 says *"Blessed are those who hunger and thirst after righteousness, for they shall be satisfied"*. I can say Rev. Manokaran desired righteousness and wanted to glorify God in all situations. It was

spiritual warfare; the battle was not with people, but with principalities and powers in heavenly places. It was wrestling against demonic forces that use our thoughts and control our actions by way of deception and fear. We must come to grips with this if we want to win the battles of the spirit.

Hosanna was very mindful of the suffering of her missionary parents who had been suffocated by the so called mission leaders authoritarian behaviour. The continuous sickness of her mother added more responsibilities to her life. She was very assiduous in doing all domestic work along with her studies. A scene I well remember: Hosanna riding to school on her old bicycle, laden with books, a radiant look on her face and this was the radiance with which she faced all the situations of her life.

Life turned around when she secured medical admission in Russia. All went well when she was preparing herself to be a medical missionary. But the news of sickness caused by drug resistant TB brought dismay to all who loved her. XDR-TB is defined as TB that has developed resistance to at least rifampicin and isoniazid (resistance to these first line anti-TB drugs defined Multi-drug-resistant tuberculosis, or MDR-TB), as well as to any member of the quinolone family and at least one of the following second-line anti-TB injectable drugs: kanamycin, capreomycin, or amikacin. This definition of XDR-TB was agreed by the WHO Global Task Force on XDR-TB in October 2006. Russia had created a disastrous TB epidemic in its prisons and was spreading it through release of hundreds of thousands of prisoners each year. Furthermore, misplaced Russian nationalism (Medical jingoisms) prevented them from joining the global medical community in using internationally accepted, scientifically proven treatment for

TB. AIDS cases are increasing faster in Russia than anywhere else in the world. Besides Russia, health organizations have identified 21 other TB hot spots around the world including India, Latvia, and Estonia. Strains of multidrug tuberculosis (MDR-TB) resistance are emerging in hot spots around the world and may give rise to a global wave of virtually incurable TB, according to a study conducted by the US Centres for Disease Control and Prevention, the International Union Against Tuberculosis and Lung Disease, and the WHO. There have been no diagnostic tests for tuberculosis, no new drugs, no magic cures. Even in the high-tech medical centres of the United States and other industrialised countries, doctors use nineteenth century diagnostic methods and 30 to 50 years old treatments.

Dr. Reichman is the executive director of the New Jersey Medical School National Tuberculosis Center and Professor of Medicine and Preventive Medicine and Community Health at New Jersey Medical School in Newark, New Jersey. According to him, more than a third of the world population is infected with latent TB. A person carrying latent TB can become infectious at any time especially if their immune system becomes compromised by disease, malnutrition or stress.

The demise of Hosanna due to TB is one of the most painful life experiences that I have faced. If, however, we Christians accept that life is a school, and that every experience is an opportunity to move forward on our Christian evolutionary path, there will be some very useful lessons to be gained even in this most unpleasant experience.

Even in the death of David and Bathsheba's child, we find that David was comforted. This is certainly an indication that

God will comfort grieving parents today, and that believers can be drawn closer to Him through the grieving process

But the fact that David is comforted after the child's death is significant, and it teaches us that God can and will comfort us in the midst of grief. *"David arose from the ground, washed, anointed himself, and changed his clothes; and he came into the house of the Lord and worshipped. Then he came to his own house, and when he requested, they set food before him and he ate"* (v20). When David's servants asked him about his actions, which seemed inconsistent to them, he responded, *"While the child was still alive, I fasted and wept; for I said, 'Who knows, the Lord may be gracious to me that the child may live.' But now he has died; why should I fast? Can I bring him back again? I shall go to him, but he will not return to me"* (v22-23).

The immature call of Hosanna to heaven is a great loss to her parents and collectively to all of us who love the Lord's mission. However we accept that loss is a basic part of our life cycle. Whatever is born must die. Whatever grows must decay. These are universal laws. We tend to forget that these physical bodies are mortal. Everything we see around us will one-day decay and cease to be. That includes all plants, animals, people, buildings, cities, the planet earth, the sun and even the galaxy. Everything in the physical universe is temporary. When this fact is understood and accepted, we will begin to seek another inner source of security and happiness.

Hosanna's love and passion for His mission beyond boundaries will ever be admirable. She became a living sacrifice, surrendered to the transforming power of God as she offered her whole being to God (Rom 12:2).



Strategic Vision Beyond Boundaries



Sanjay Diwe*

It is believed that the wisest King Solomon made this statement: *"Where there is no vision, people perish."* (Proverbs 29:18) These are true words. Those who have such vision would go Beyond Boundaries. This was evident in the life of Hosanna Manokaran.

Unfortunately, many pastors, evangelists or missionaries do not have a Strategic Vision. When there is no strategic vision, there are no plans and no goals. In many old churches, there is only biological growth and many independent pastors are sitting with 20-30 believers in their congregation for so many years. Frankly speaking, I was one among them; not long ago, I did not have any Strategic Vision.

I come from a Christian family but did not know the Lord Jesus Christ personally. I lost both of my parents when I was just 10 years old. Jesus accepted me as his son when I was 17 years old, as I received him as my Personal Saviour. That trans-

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formed my life. I also committed my life to do His Ministry. After my college graduation I got my father's job in Maharashtra State Transport as a bus conductor. However, I left the job to become a church planter in 1995. So far, God enabled me to plant four churches in four cities. I have visited 24 states of India, many villages and districts to reach the gospel. I have been to Nepal and Bhutan for ministry purpose.

On first June 2006, I came to Amravati city of Vidarbha Region to plant a new church. It is hard ground for ministry. The population of the city is about 6,00,000 plus. The city has very few churches and there is no unity among pastors and various denominations. The Christian Population is not more than 3000 in the city.

In the year 2009, I was so much discouraged as my ministry was not growing; I thought to do part time job to support the family. The income from believers was minimal and Sunday attendance was between 25-30 believers. Then July 2009 we had Rev. J N Manokaran conduct a Leadership Seminar at Chikhaldara, Amravati Dist. for 30 leaders. It was a great blessing for me. In the seminar, I got a new vision, a strategic vision. Dr. Manokaran challenged me to think, reflect, pray and receive vision for ministry. I was transformed; my ministry was transformed. Today we have 110 believers. In 2010, we began to hire a hall for our worship service. We also provide tea and snacks to all participants. This may not be new or great in big cities; however, it is new in a small city like Amravati.

I want to encourage especially young new church pastors; if we have a Strategic vision, surely we will have Godly provision.

The Lord gave me a vision and burden for my city. Now I am praying strategically that there should be HOPE Cells in all 81 Wards of Amravati city, vibrant churches in all 14 Tehasils and 1500 villages in my District. As Acts 13:36 says "*David served His own generation according to God's purposes*"; I have taken up the challenge to serve my generation in my city in India.

Today, the Church I am pastoring in Amravati city is growing. Every Sunday, there are new seekers who receive Christ. Many receive healing and deliverance from demon possession. The church has become self-sufficient. Many pastors from my city and in nearby towns could not believe that a church with around 25-35 members could become 110 member strong in a brief time. They think I have huge funding, but the truth is God gave me a vision and provides all my needs to fulfil that vision. In the gospels, we see that the disciples were bothered and worried about the provision of food while Jesus was pursuing the Vision to fulfil God's will. In John 4:35, the Lord Jesus challenges disciples to have eyes with vision; to see the harvest that is ripe and ready. I am praying everyday asking the Lord to give me a ready harvest of businessmen, politicians, doctors, nurses, teachers, professors and officials as well as people from all ethnic and language groups.

Strategic vision gives us creative strategies for ministry. Last Good Friday, our church organized, 'Blood Donation Camp'. Our entire church went to the Government hospital and donated blood. The local newspaper and television channel covered this programme. When then interviewed me I said, "*The Lord Jesus shed his blood for the remission of the sins of the world and to save the world. Following His model, we donate blood to save lives of people.*"

Now everywhere people are talking about 2020. I encourage every pastor or missionary church and organisation to have a Strategic Vision for their own city or district. If we have a vision, we can easily transform our nation for God's glory. If God has concern for 1,20,000 innocent people of Nineveh (Jonah), I must have burden for my city which has 6,00,000 innocent people. You must have burden for your city. If David was responsible for his generation I am responsible for my own generation. Each one of us is responsible for this generation. Hosanna felt this compelling responsibility for her own generation. So, she witnessed and led people from darkness to light.

Dear readers, I urge you to: Think Globally and act Locally. My vision, focus, burden, prayer, labour, time, money, talents, strength is for the Strategic Vision of Transformation of my city. The Church should be like a City built on a hill that cannot be hidden.

I would challenge you to have Strategic Vision. That would transform you, your life, your ministry and your future. Just like how it did for Hosanna!



SECTION II

THEOLOGICAL REFLECTION AND MISSIOLOGICAL ANALYSIS



Beyond Boundaries: Reflections on Resurrection



Jesudason Baskar Jeyaraj*

THE shout 'Boundaries for 4' and 'Beyond boundaries for 6' is heard at Cricket matches. Points are added for reaching the boundary and crossing the boundary in this game. The board 'Trespassers will be prosecuted' can be noticed on the walls of companies and barbed wires of tea and coffee estates. Physical boundaries mark a visible line so that we can be aware of the limits.

In the Old Testament, the Hebrew word *gebulah* is used to refer mostly to boundaries and borders of a field or nation. The post-colonial interpretations are discussing the borders, altering the borders and third space. The article, '*Missiological Perspective of Mission Amidst Affluence and Affliction: Altering Borders for a Third Space*' demands socio-political action to remove the widening gap between the rich and poor and altering the borders of

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the rich and poor towards egalitarian society¹. Spiritual boundaries are real but not visible as physical boundaries. Yet, they are important in life and manifested through the fruit of the spirit as Paul mentioned (1 Cor.13, Gal. 5:22-26). Life in this world is constrained by various boundaries. We live within certain boundaries and we cross some boundaries for good (e.g. fighting against caste and gender discrimination) or bad (e.g. ethical code, medical advice and getting HIV/AIDS). Going beyond all the worldly boundaries and entering into eternity with God is a wonderful experience for the person. But it is a mystery to the members of the family and friends who lost their beloved ones at a very young age or old age.

Miss Hosanna Monokaran, daughter of my friend J.N. Manokaran at her blossoming period of her life crossed the boundary of death and entered the presence of God for ever. The request to write a brief tribute to her prompted me to think about death and resurrection of human beings and the impact of mass media in the minds of people creating a world view of life². What is our role in communicating the right message to our neighbours who are influenced by the media? Not all our neighbours study the philosophy of the Vedas or Quran? The modern generation is getting the message from the Western and

¹ J.B. Jeyaraj, 'Missiological Perspective of Mission Amidst Affluence and Affiliation: Altering the Borders for a Third Space' *Doon Theological Journal*, Vol. 5, 2, Sept. 2008, pp. 183-201.

² J.B. Jeyaraj, 'Worldview, Revelation and Mission' in *Mission: Yesterday, Today and Tomorrow* (Ed. Paul Mohan Raj), Bangalore: TBT, 2009, pp. 67-90.

Indian media produced with hi-tech and *masala*. Should we rethink about the content and delivery of our message and bring changes in missiological studies?

Biblical scholars have written so much on the doctrine of resurrection and Christian eschatology. Unless some of us visit heaven after our death and return alive to our people and explain about life after resurrection, they would have no first hand information. But we cross the boundary of death and do not return back to the boundary of earthly life. Our life goes beyond the boundary unknown. In the story of Lazarus on the lap of Abraham, narrated by Jesus, the rich man was crying in pain in hell, asking Abraham to send Lazarus as first hand witness to preach to his brothers; this is one of the evidences on life after death (Lk.16:19-31). The myths in Hinduism tell about people moving between heaven and hell and some of these eschatological stories are regarded as the play of God (*Thiruvillayadal*) countering Narathar, the instigator and heavenly being who transcends between heaven and earth. It looks similar to the story of Satan coming to God and instigating against Job. I will discuss briefly the eschatology brought out in a recent Tamil film at the end of this essay. We have to exercise our faith and believe the revealed word of God to have a proper understanding of Christian eschatology. It is not easy to discuss all the biblical texts and explain the entire eschatology in this brief essay except to limit myself with the issue of 'resurrected body' discussed by Paul in 1Cor. 15.

I assert and affirm my Christian belief that there is a resurrection of human beings for the following reasons:

1. The Bible speaks of resurrection after death in various places and Jesus confirmed it and proved it through his own death on the cross and resurrection on the third day. Jesus spoke about it; used the illustration of Jonah and lived among the disciples after the resurrection. The purpose of his death and resurrection was to forgive sins of human beings and give eternal life.
2. The controversy about resurrection is discussed by Paul and other apostles who affirm the resurrection because of their first-hand experience with the resurrected Jesus Christ. Since God is a God of justice, God has to punish the oppressors and exploiters. They cannot do injustice and get away with it. 'Why the wicked prosper and righteous suffer' cannot be left unanswered forever. God has to vindicate the righteous. For this purpose, resurrection is a must and should happen to render justice. This gives hope to the victims of injustice and to the suffering community that God will one day hold accountable their oppressors, whether the police and court have done justice or not today and here.
3. The message of resurrection and judgment at the second coming of Jesus gives, not merely the missiological motivation for winning souls but for social work and socio-political action for transforming this world. Any person could do social service and action without looking into eschatology. Existential reasons are enough for transforming the society. But liberation and social action cannot achieve complete perfection in transforming the world. However, they need to continue

till perfection is completed by the second coming of Jesus Christ and the judgment after resurrection is carried out.

4. The early church has already discussed this issue and affirmed the resurrection in the form of creedal statement, '*He suffered and was buried, And the third day he rose again according to the Scriptures...And he shall come again with glory to judge both the quick and the dead whose kingdom shall have no end...*'³ To be a member of the church means to believe what the Scripture says and confess our faith through the Apostolic or Nicene Creed as an expression of solidarity with the universal church.

Resurrected Body: Metaphors

One important question raised by everyone who believes in resurrection is the shape of the body. Each person is concerned about his or her body after death. They may not be interested in the interior decoration of heaven or the burning fire of hell. What they all want to know is about the resurrected body. Paul notices this issue by saying, '*How are the dead raised? With what kind of body do they come?*' (1 Cor. 15:35). Will it be in the same physical shape as we had it on earthly life or will it be like a shapeless spirit moving around? Paul discusses it with metaphors and illustrations in his letters to Corinthians. (1. Cor. 15:36-58)⁴. A similar question was raised by the Sadducees to Jesus assuming a case of seven brothers marrying a woman who

³ *The Book of Common Worship* : AS Authorized by the CSI Synod 1962, Madras; OUP, 1996, p. 10.

⁴ G.E. Ladd, *I believe in the Resurrection of Jesus* , London: Hodder and Stoughton, 1975, pp. 114-117.

became a widow after the death of her husband under levirate marriage system practiced in ancient Israel (Lk. 20:27-40). Jesus did not give them an answer about the body of the woman after resurrection but he confirmed the position of the Pharisees that the resurrection will take place but the shape of the body and relationship with other human beings in heaven will be different in nature like angels after the resurrection.

Metaphor of Seed Old and New Body

Paul speaks of planting a bare seed on the ground. The seed has a different shape. When it germinates, it comes out of the earth not in the same form but in the form of a plant with leaves and branches. All the plants are not similar. Each plant has a different body, shape and fruits. The seed has life, showing its power of germination. It is a natural phenomenon. Similarly, our body buried under the ground has a physical shape but when the power of resurrection happens, the resurrected body will have a different shape as in the metaphors of seed and plant. Paul does not explain the shape or component of the resurrected body. He affirms two points through this metaphor drawn from agriculture. First, resurrection will take place as the seed germinates. Secondly, resurrection of human body is not by natural germination but by the power of God. It is an act of God. Death is not final as life perpetuates. Unlike the differences in the plant world, the spiritual body of all the resurrected persons will be the same in heaven. If so, why should we worry about the shape of the body?

Nature of the resurrected body

Paul goes on to speak of the nature of the resurrected body

beyond the border of earthly life. First, he says, the physical body of this world is *mortal*. It dies after a certain period of life on this world. The psalmist limits the span of life to seventy to eighty (Ps.90:10). It may go beyond that limit but one day, all have to die. However, the body after resurrection is *immortal*. No more death and decay of the body. Life is eternal and continues with the company of the righteous in the presence of God. Secondly, the heavenly body, in contrast to the earthly body, has *glory* like the sun, moon and the stars in the orbit. For humans living on this earth, these planets are not only a mystery but glorious to look and admire. Thirdly, the earthly bodies are *perishable* like seeds sown on the ground. The seeds die below the earth but rise up gloriously like plants. Usually we know seeds can germinate. Nevertheless, we are aware that some seeds can be weak and get lost under the ground. When our earthly bodies are buried, the power of God raises up our decayed bodies and dried up bones as spiritual bodies and God makes them *imperishable*. They gain honour and glory as imperishable and the life of the bodies continue after the resurrection. Unlike the concept of *atman* which is imperishable entering into another body of an animal or uniting with *Brahman* according to the karma of the person in the theory of transmigration, the Christian concept speaks of entering into the presence of God having a spiritual body but not transmigrating into the body of an animal or uniting with God and becoming one essence. God is a separate person and spiritual bodies are separate entities. They are not united since our creation theology does not speak of the world emanating from the body of God.

Analogy of Adam

The Creator God is different from the created humans. The creation event and resurrection event do not contradict or confuse. Paul is careful in his analogy of Adam (vv.45-49). He goes in accordance with the creation narrative that the first Adam is a created being from dust; he became a living being because God breathed his spirit into him. Humans have no power of resurrection to rise up after death. Jesus, as the last Adam is spiritual, powerful and a life giving spirit. His death and resurrection give life to continue. He overcame death by the power of resurrection and breathed the spirit of life that the dead can rise up like a seed and have eternal life.

Resurrection and Kingdom of God

Paul brings out the connection between resurrection and the Kingdom of God (vv.50-57). The Gospels narrate that Jesus brought the kingdom of God and inaugurated it on this earth, preached the values of the kingdom and practiced it through his actions. He corrected the wrong notions about the kingdom of God in the minds of people. Through his death and resurrection, Jesus made the kingdom of God to continue forever. His kingdom is not like the kingdom of any human being to rise and fade away. It is eternal because God is eternal. Humans are brought into the kingdom of God through the proclamation of the Gospel. These believers should exercise their faith in Christ and practice kingdom values. This demands us to take care of the environment, do justice and protect the rights of all human beings. Living and working for the kingdom of God on this earth is necessary to be in the kingdom of God in

heaven after resurrection. Those who are part of this kingdom on earth will also continue to be part of the kingdom after their death and resurrection if they continue doing the will of God till the end of their lives.

In discussing this point, Paul suddenly realizes that there will be some people living on this earth when Jesus returns. What about their death and resurrection? This is the question that he thinks about. For him, two events will take place one after another viz. all the dead will rise up and the living also will be transformed to be taken up along with the resurrected ones and have spiritual bodies (cf. 1Thess. 4:13-18). However, Paul does not say anything about the wicked in this event. His focus is only on those believers in Christ. If resurrection is for everyone, the wicked will also rise up and stand before the judgment of God. Will they inherit the kingdom of God after the resurrection? What sort of body will they have? Where will they go? How will they feel the pain of judgment in hell? – are the questions answered by the other writings in the New Testament.

Preachers, today, interpret the texts and give explanations about which we need to be careful (e.g. the interpretations coming from some sects like Mormons, Latter-day Saints, Jehovah Witness, Millennium groups, self-claimed Prophets who are not church related). The Book of Revelation is interpreted from various theological positions. Sometimes, their wrong writings in their magazines confuse people. Some of the mysteries of resurrection are not yet known to us. But we are certain that Jesus will return, resurrection will take place, the life continues beyond death either in the kingdom of God for the righteous or in hell for the wicked and evil people who

perverted justice and oppressed the poor and powerless undergoing judgment.

Hindu Eschatology – A Version of Tamil Film

In India, different stories of death and resurrection are told by religious communities. Many religious traditions speak of life after death. According to Hinduism, *atman* is imperishable and cannot be corrupted by sinful acts but the human body is perishable and can be corrupted by sins. *Atman*, it is believed, reaches Brahman if the person has led a good life on this earth. According to one's karma, the *atman* reaches Brahman or transmigrates into another body. A recent Tamil film titled '*Indiralogathil Naa. Alagappan*' (Mr. Alagappan in heaven) shows what happens after death.

Storyline

The version presents the view of the writer and producer of the film. One can notice an imaginative story about Alagppan marrying Ramba, a dancer in Inthiralogam and transcending between Boologam (earth), Indiralogam (heaven or *Sorgam*) and Emalogam (hell); this brings out life in these three worlds. Indiralogam is full of dance, music and romance of Indiran and entertainment depicting a joyful life in heaven. Emalogam shows the pain, cry and judgment of the wicked and evil doers. Boologam pictures the struggles and realities of life on this earth. Although this movie is presented as a comedy, it is produced with a wonderful literary style. The dialogue is delivered excellently by the characters; it is as if one is watching a *purana* in ancient drama. The hero, Vadivel, a comedian, plays the three roles of Indiran (god of heaven), his brother Eman (god of death

and hell) and an ordinary citizen living on this earth. After seeing life in heaven and hell, Alagappan goes to his people, proclaims ethical demands in various towns and villages like an evangelist or social reformer, that they can avoid hell after their death and tries to transform the society. But majority of the people do not believe him. Even though, this movie has some parallels to our Christian thinking, there are many differences, since salvation is based on the karma of human beings than on the death and resurrection of God. Let me point out only the features related to the issue of life after death.

1. At least one human being (Naa. Alagappan, a leader of a local drama group) visits heaven and hell and returns alive to the earth. In the Christian concept, a human being is born once and dies once. Human beings do not transcend between the three worlds.
2. Children who die are not punished but go directly to Indiralogam and live happily with the rest of the children in heaven. They are regarded as innocent and sinless. But in our Christian understanding, children depending on their age can commit mistakes. So the Word of God is to be taught to them and the parents should guide them.
3. There is no depiction of Satan tempting and leading people to commit sins in this movie. Modern crimes are described as man's own mistakes and sins and so humans are responsible for their deed.
4. The bodies after death reaching heaven or hell are in the human form and these persons speak the human lan-

guage. Whether they are spirits or atmans is not clear. They are not seen in spiritual bodies. As in the physical body, the women in heaven dance and entertain Indiran. The sages give advice. But life continues after death. However, some of them are turned into flowers in heaven. The wicked do not continue alive anymore after completing the punishment for a period in hell. The wicked are hanged on trees in hell to embrace their final termination of life. In their place, there stands a tree. But Paul does not speak of those coming to heaven as being turned into flowers. The Book of Revelation does not say that the life of the wicked will be terminated after going through punishment for a short or long period. For Paul, the resurrected righteous continue in spiritual bodies. Life in heaven and hell, as per Christian understanding, continue forever.

5. The wicked people who died are brought first to heaven and stand before Indiran. They love the atmosphere, good life and even speak to themselves that they do not deserve heavenly life but are happy to enjoy it. Mr. Alagappan watches this injustice of allowing the wicked to enjoy heaven. But, looking into the record of heaven, Indiran could not find out their names in his Book and sends them to his brother Eman to be in hell. Similarly, the righteous go first to Emalogam and see the punishment and suffering of the wicked. These righteous wonder why they should suffer again in hell. But Eman could not find their names in his record and so sends them to his brother Indiran to live in heaven. This procedure of

allowing the wicked to see first the life in heaven and then sent to punishment; and the righteous to see the punishment and pain of their oppressors in hell and then coming to heaven is a new dimension in Hindu eschatology. Now, both the righteous and wicked know the reward given to each of these groups. The righteous can console themselves that justice is rendered and their oppressors are punished. This kind of arrangement is not in Christian eschatology. We are already informed by the biblical texts that the wicked will go to hell and suffer there (cf. Lk. 16:19-31, Rev. 19:1-10, 20:11-15).

6. Two different gods for two different worlds-heaven and hell-can be seen in the movie. In the Hindu pantheon, different gods and goddess for particular jobs and region are acceptable. The Biblical eschatology does not speak of two different gods. There is only one God in heaven controlling the entire operation of resurrection and judgment. Satan as a defeated person has lost his power, faces judgment and is placed in hell (Rev. 20:7-10).

Conclusion

One can notice some common features in the eschatology of different religious traditions. Comparing and contrasting them gives the differences in their theologies or philosophies. The resurrection of Jesus Christ, as Paul and other apostles say, is the **crucial basis** of Christian eschatology. It is not emanation or transcending from earth to heaven as we notice in some religious traditions. The historical event of death and resurrection of Jesus with the purpose of showing the power of God over

death and Satan is the **foundation** of our eschatology and hope. God has raised Jesus and therefore, the same God can raise us and render justice to the righteous. Theological discussions on doctrines need to take the contemporary context into account and address the present worldviews of the mass. Mission and Evangelism in today's context need to rethink the process of contextualization and create new missiological approaches without changing the biblical truth and mandate. Unless the teachers of missiology return to their field experience of living with people, they cannot understand the contemporary worldviews of the people on life and death created by mass media and globalization and formulate new approaches and answers.



Beyond Boundaries: Victory in Jesus



John Kenyon*

I never met Hosanna Manokaran. I do not know if she ever heard my name.

I became acquainted with her father, J. N. Manokaran, when he joined The Institute for Global Church Studies forum on 7th July 2007. I am the founder and Director of this on-line forum. He and I have one of these new fangled, internet relationships—beyond a former boundary itself.

When recently he asked for prayers for Hosanna, I felt an unusually strong urge to pray for her, particularly because I know what it means to have a daughter near death.

So, it may seem appropriate to write about grief giving way to victory through Jesus Christ, which would fit the theme of going beyond boundaries, too, but I sense from Hosannas' vision for Asia and India that it calls for a different tact here. I can sum it up in a simple question. What does an ageing North American man living in Puerto Rico have to do with the death of a young woman in Chennai, India that he has never met?

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The invention of the internet came about through a desire for better communication among people throughout the world. Since the first two computers were able to talk to one another, the technology that enables world-wide communication has grown exponentially. In the soil of international Christianity it has already worked wonders.

As I write this, Massachusetts Institute of Technology (MIT) has made over 100 videos on designing technologies for the next billion users. It is more than likely that twenty years from now, these new technologies will be as archaic as the electric typewriter is today. But the relationships built among Christians from around the world will be stronger. We're speaking of billions of Christians having the ability to instantly communicate with one another.

Christianity faces such developing technologies as a part and parcel to a host of other issues in the new world order. The future of Asia, and the nation of India, so critical to the region, cannot be isolated from these many issues or from the future of the whole planet. Nor can Christianity in this region.

It is a grand topic in which the leadership of the Church must at least be generally acquainted with the major issues in every region of the world. The interest of the western churches in India can no longer be just the business of white European or North American missionaries saving brown people. And the interest of the Church in India can no longer be negotiating a unique cultural/national identity independent of "*western imperialism*" and the infection of American pop culture on its youth. We are indeed in the global era.

In large part, this certainly means that the various churches in India must begin serious work on the role of the Church throughout all of Asia, particularly as the Church faces the epidemic of persecution from hostile elements within Hinduism and Islam. It is clear, at least to me, that such hostilities do not occur along denominational lines; that is, Roman Catholics and independent charismatic churches are viewed as sharing Christianity in common, thus becoming equal opportunity targets of these hostilities in India, Pakistan, Indonesia and China.

In greater part, it is critical for the Church in Asia to discover her interconnectedness with the Church in Africa, too. South African apartheid once united Christians from various denominations around the world in common cause and fellowship with the oppressed in South Africa, wherein the Indian community suffered alongside the black South Africans. Today, such problems as Sudan, the famine in Somalia and the outrageous ethnic/religious hostilities in Nigeria lack the high profile attention from the news media and the international solidarity among Christians, because, I think, we still see our Christianity too locally, too nationally or too regionally. What do persecuted Christians in Africa and Asia have in common? We must abolish these boundaries that divide us before we can answer this question and then act in solidarity with Christ and one another.

At the greatest perspective, the Church in Asia and Africa, where Christianity is spreading the fastest in the world, does not worship God in Christ or work for the kingdom of God in isolation from the rest of the world any longer. The Vatican and

The World Council of Churches are the two major global Christian entities, but the various new technologies alone are enabling informal networking among the millions of Christians worldwide, such that managing believers in the gospel from the top down within the various denominations is also a thing of the past. Although Christians may still act locally, nationally and regionally, in the coming years we will see ground-up Christianity acting globally, too.

Perhaps, the Church could take a lesson from what is being called “the Arab spring.” Whether it is in fact spring time throughout northern Africa and the Middle East is not on point here. On point here is that: access to innovative technology is enabling regime changes throughout the Islamic nations, but leaving the future of Christians in these nations in jeopardy. Were a spontaneous outbreak of solidarity among world-wide Christians to advocate for equal treatment at law for Christians in these new Islamic nations, the political power-brokers would have to act. Likewise with the many other global issues faced by the Church – poverty, hunger, ignorance, diseases, immigration, war, political systems – how will world-wide Christianity respond to them?

So no, I never met Hosanna Manokaran. But I know where she got her core values and her global vision. She learned about Christ from her father and mother. She wanted to be a medical missionary. Instead, she became one of the innocents in whose blood Christianity is propelled forward in history toward the descent of the New Jerusalem, one of those who lived for Christ’s sake in the faith that whatever is done for Christ, in life and in death, will produce fruit far beyond our greatest imagination.

In first century Palestine, Peter the Jewish fisherman had to travel from Jerusalem to Caesarea to meet Cornelius, the Roman centurion of the Italian regiment. Today, John Kenyon, the ageing North American just needs to push a button to be touched by a young woman from Chennai, India. It was my great honor to be an unknown part of your life, Hosanna. One day we will meet in person.





**A Tribute to Hosanna –
A 21st Century Missionary
Beyond Boundaries...**



Paul R. Gupta*

HOSANNA spent part of her life on the campus of Hindustan Bible Institute (HBI) and New Calvary Church (NCC). It was here that NCC and HBI became acquainted with her and her passion for the Lord and His mission.

She certainly was an outside-the-box thinker. She went out of her way to build relationships with people, especially those who are the underdogs in the community. Truly, she was different because she toured the nation with her parents living in multiple cultures that prepared her to be who she was. She was a third culture kid, but, outside the box because she built relationships and understood how to bridge into the lives of others.

Hosanna's passion for the lost was not limited to our nation. The influences of NCC and of her father taught her the significance of having an Acts 1:8 vision. When our nation found limitations to enable her expression to be global, she found ways

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to transcend those challenges so that she could have a global impact and be beyond boundaries.

Hosanna's journey to Belaurus was a journey that caused a number of us to cross the barriers of being able to send cross-cultural missionaries supported by indigenous national churches and individuals. Not many conceived how they could become a missionary away from their India; Hosanna found it possible.

She certainly was a person of vision. She was motivated by the divine call upon her life. Becoming a doctor was only the means for her to become a missionary and to have an international and global impact beyond the borders of her country.

Her initial invitation to our church to join her was to help her reach out to the Russians by becoming a student in Russia, committing to learn the language and reach out to the people.

Shortly after she got there, she discovered greater opportunities. Opportunities to touch lives of people from multiple nations; she began worship in a common language that drew people not only from Russia but also from many countries represented in the University.

Like the early missionaries she was unconditional in her dedication to serve God whole-heartedly that she was willing to die for the cause. Like many missionaries who came to our country and developed infectious diseases, Hosanna subjected herself to the susceptibility and the vulnerability of being infected. Once she became infected she realized that her time was short and she wanted to do as much as she could as long as she could.

She was truly a 21st century missionary!

What are some lessons that we can learn from Hosanna and missions in the 21st century?

Beyond Boundaries...We must be Global

Hosanna was global and it is important for the church to understand that God has always called us to be global. The church's mission is never to limit herself to Jerusalem but should always seek how we can stretch ourselves beyond our Jerusalem to the uttermost parts of the world. It must, in keeping with Acts 1:8, enable its community to simultaneously be in its Jerusalem, Judea, Samaria until it has reached the uttermost parts of the world.

Sometimes we excuse ourselves to be global because we think our resources are not able to take us to the uttermost parts of the world. Or we excuse ourselves by saying that the Government makes it impossible for us to release resources outside the country. When a nation restricts us and hinders us from moving forward, we have to look at ways that allow us to find ourselves accomplishing the purposes of God. We need to identify new and contemporary ways and investigate the possibilities outside the traditional forms.

All over the world, many churches and mission societies have not attempted to explore new and innovative methods to take us to fulfill the fullest expectation of God's call on our lives. The Western church restricted itself to the modern missionary ideology of doing missions in the context of colonialism. The church that was birthed out of reformation and the modern missionary efforts in the colonial period, often defaults to its 300 years of missionary activity.

Even when God's paradigm changed, it continued to send cross cultural missionaries failing to recognize the foundation that was laid by 250 years of hard missionary efforts and lost the opportunity to truly empower the nationals in the period of nationalization.

Similarly, in the context of globalization it did not see the opportunity that globalization provided to interdependently carry out the mission of God or leverage the economical opportunities to mobilize their local churches to prepare Tent makers to effectively be cross-cultural missionaries. Many churches and mission societies still believe that they need to raise cross cultural missionaries, send them to plant churches without realizing the day of that paradigm is the thing of the past.

Beyond Boundaries...

From Independence to Interdependence

The 21st century is not a period in which we wanted to do missions in the way William Carey did three hundred years ago. The foundation is laid; the capacity for the message to be proclaimed is enhanced; and the opportunities to finish the task are at its peak. But, in order to effectively carry out the task, we need to recognize what God is doing, hear God's voice, trust God implicitly and allow God to work in and through us to fulfill His purposes.

New ways of carrying out His mission to enable the national movement globally to become international ministries must be explored. And the economic and political opportunities must be exploited to its fullest so that the purposes of God can be accomplished.

The 21st century is not a period of dependence or independence but it is a period of interdependence. We have to find ways of partnering so that the whole body of Christ locally and globally relate with each other in an effort to synergize their abilities, strengths and resources to capture the opportunities to fulfill the mission of God. In Colonialism, the church was birthed and like any child that is birthed, it is birthed in dependence. But like all children, we grow up and we reach a level of independence. Steven Covey in his book "*Seven Habits of Highly Effective People*" points out that the highest level of effectiveness is not found in independence but in interdependence.

Globalization is clear evidence that we all need each other and can do much better when we move to a level of interdependence and allow our capacities to supplement and complement our abilities. In nationalization, we resisted the context of interdependence but in globalization, we opened the doors to a new way of thinking of how the global economy could be transformed, so that walls come down and the world is networked in a way that we all have access to each other and that context transformed the way we did business.

Beyond Boundaries...

From Anywhere to Everywhere and from Everywhere to Anywhere

The Church must understand that 21st century missions is from anywhere to everywhere and everywhere to anywhere. The foundation is laid and there are no walls. We have the capacity to cross every challenge but we have to think differently and empower each other in the most synergistic context, so that

every nation can become global in its impact. We have to leap out of our box, get out of the well, look beyond the tops of the trees, visualize the opportunities and strategically engage ourselves in a way we have never done before to finish the mission.

In the 21st century, God is not only enabling and mobilizing His church to go around the world in partnership with one another, He is also bringing the world to the church. The church needs to identify ways and means to reach out to the multiple cultures of people being brought to their context. Churches need to become multi-cultural, they need to equip themselves to reach out to multi-cultural communities and develop methodologies to facilitate cross-cultural ministries inside their own countries.

Learning to reach out to the various cultures, invading our cities and our countries is not an option it is certainly what God wants the church to accomplish. The day we went to the world in order to accomplish our mission is rapidly changing to the world coming to us and the need for the church to begin to ask the question, *“how can we reach out to all these ethnic communities and how can we equip and prepare them to become God’s most powerful instruments locally and globally?”*

The large majority that are coming to our doorsteps are likely to return to their places of origin, effectively disciplined, deeply rooted into a relationship with Jesus Christ and His Word and passionately transformed with His love. There is that capacity for them to take the glorious message back to their own families and communities so they become an instrument of reconciliation to reconcile their villages, their families and their people groups to God.

The day of the homogenous church has to become the thing of the past. Churches that have been in existence for multiple generations must transcend the evil of isolating themselves and insulating themselves. They need to open their doors to the variety of people from all over the world and nations to worship with them, especially if they are believers, and turn them into God’s instruments to reach out to people from their own communities that are also migrating into the cities of our world.

The church is global! Believers are migrating from everywhere to anywhere. The church has to learn to welcome them and turn them into instruments for God; Oriya believers in a local church reach out to the Oriya people who come to the city of Chennai. Telugu believers must be welcomed into Tamil churches and empowered and enabled to reach out to their people. Homogeneity should only exist for evangelism. But as believers are disciplined, the church needs to open her doors to all ethnic communities so that they can be empowered to reach out to their people in their context of this multi-cultural migration that is taking place into the cities because of globalization.

As Hosanna went out and found a way to worship and bring many ethnic communities together to worship, we must learn from her example to humble oneself and to visualize the glorious diversity of God’s kingdom so that the light of Christ may glow through us and people seeing us will glorify the Father in heaven.

Beyond Boundaries...From Jerusalem to Uttermost Parts of the world

The 21st century will lay many foundations but the strongest strategy for the development of those foundations will be estab-

lished by the millions of local congregations that need to have the missional strategy of Acts 1:8 to make the Gospel understood and embraced locally and cross culturally among their geographical contexts. The parting words of Jesus to his disciples were that when the power of the Holy Spirit comes upon us we shall be witnesses in Jerusalem, Judea, Samaria and unto the utter most parts of the world.

Every local church needs to understand that they are God's primary instruments. Jesus' intent was to build a new community that will carry his message to a world that is desperately in need of redemption and restoration. He said *"I will build my church"* and it was to this called out community that He gave the great commission to go into the world and make disciples of all people.

Churches must recognize that they are God's primary instruments. God's mission is to make worshipping communities everywhere so disciples are enabled, lives are transformed, communities are changed and his prayer that God's kingdom is on earth as it is in heaven is being fulfilled.

The foundation is laid; churches are everywhere but yet there are people groups that need to be discipled to Christ. Only as every local church begins to question their responsibility and develop an Acts 1:8 strategy, will the church move toward fulfilling the great commission.

Beyond Boundaries...Indigenizing the Church

Missions in the 21st century will have its greatest impact when the church has learned to recognize its audience and contextualize and indigenize the message. Its forms of worship

must begin to take local and generational expressions and be transformed by Scripture. Its ability to communicate the message in contextual and indigenous forms so that the church and its message finds meaning and indigenous ways of expressing itself and transforming individuals and cultures so people are reconciled with God and one another.

We have to be very intentional in taking the message outside the church. Our communities and cultures have to become our focus. Our forms have to remain but transformed into conformity with the Word and not Western culture. The church around the world does not have to look the same. But it certainly has to reflect the righteousness of God in the beauty of various cultures that exists in and around us.

The ideology that westernization is the greatest thing that can happen to our world must and should be replaced with the ideology that God's desires to have an intimate relationship with His creation, redeemed and transformed into what He made it to be, each one maintaining their culture but God transforming it to be what He intended to be. We praise God for the impact of the western church on global missions but today westernization is more humanized than scriptural and it is very important in the process of seeking to reconcile the world to God and helping them to conform to the image of His Son that we do not lose perspective of God's desire.

Beyond Boundaries...Understanding God's Authority

The Church in the 21st century has to recognize that its mission is dependent on only one person, that is God himself. We are under His authority and just like a Christian marriage where

a couple is interdependent under the authority of God as his primary design, the church globally has to recognize that missions in its prime will take place when the global church inter-dependently partners with each other and God is the authority.

The early church moved to the next level and beyond its Jerusalem when they submitted to the authority of God. I personally believe Paul was restricted by the early church. His letter to Galatians is a very clear evidence of the challenges he faced following his conversion and call on the Damascus road. But it was the Antioch church that was multi-cultural in its leadership that responded to Paul and Barnabas but they did it because they submitted themselves to prayer, fasting and to listening to the voice of God. Under the authority of God, they released Paul and Barnabas.

Beyond Boundaries...From serving the Church to serving the Nation

As we look into the challenges of the 21st century in the crisis of our world where nations are sub dividing, Samuel Huntington's prediction of tribalization is becoming a reality every day. We see the ethnic and religious cleaning in nations that are dividing people and nations. We see the emergence of a new generation of people who are in opposition to the corruption in their countries and are cleansing their nations of evil. We will continue to see dynamics such as these that will subdivide nations and create the rise of many more in the 21st century.

The church has to ask itself the question as to how can we serve the emerging nations so that the Biblical values can become an integral part of the development of these new nations.

I certainly believe that the church should not become a state, but the church that does not influence the value system of a nation will inhibit the process of a nation being blessed by God. When people live out the righteousness of God, God's Word is clear that He will bless them.

I believe the 21st century can see many nations disciplined to Christ and established on Biblical principles if the church becomes a servant to the community. We must not fear the consequences of serving a Government, we should embrace and take every opportunity to influence, serve and enable the formation of nations that are built on the foundation of Scripture.

21st century will be filled with such opportunities, the question is: will the church see those opportunities and seize the moment to make the difference? This year South Sudan declared its independence. Where are we as a church in rising up to the occasion to serve such a nation? Libya, Syria, Egypt, Greece and many more that are erupting every day with the younger generation saying enough is enough. It is an opportunity for the church. History would say whether we seized the opportunity or let evil and wicked men and governments that were untouched by the grace of God seize the opportunity and exploit the nation.

God is calling His church to disciple the nations. He asked us to go into all the world and make disciples of all peoples. The 21st century will give us that opportunity. It is our responsibility to embrace it and step out of the comfortable, easy and traditional but listen to the voice of God and seize the opportunity to serve the nations of the world. It is important, as we understand the opportunities.

Like Hosanna, who stepped out of her box and embraced a paradigm that enabled her to carry out her call outside our country within the limits of our laws and the opportunities globally, to mobilize His church and enable an indigenous national church to become global in its impact, we need to seek the Lord and see how in this century we can seize the opportunity and touch the lives of individuals, communities and nations for Christ.

Conclusion

I still remember the Sunday when Hosanna stood up in our church and I saw a new enthusiasm in her. It appeared as if she was anointed that day by the Holy Spirit when she boldly spoke out and invited the young people to take the opportunity to become international missionaries by going out into our world as students in countries that are least reached with the gospel and influence not only the country but all the international students from all over the world so that we can have a global impact from India. She realized age was not a barrier; gender was never a barrier in the kingdom of God. Nations are not barrier, laws cannot inhibit us when we listen to the voice of God and become obedient to Him, He is able to take us and accomplish the things He has chosen through our lives.

It is an honor to write a tribute to Hosanna. I hope this book will speak to many young people, pastors, mission leaders and churches to consider missions in the 21st century and begin seeking the Lord for new ways and new opportunities to fulfill His mission. There is no reason India cannot have a global impact in the 21st century. May the spirit of Hosanna drive us that local churches will and can have a global impact in the 21st century.



Biblical Hospitality and Evangelism



P. Joseph Ramanathan*

EVANGELISM has been described through different images. D.T. Niles once portrayed evangelism as “one beggar telling another beggar where to get food.”¹ More recently, Walter Brueggemann saw evangelism as a drama with three scenes: first, the scene of conflict between the God of life and the powers of death, then the witness’ announcement of the victory of God, and finally the listener’s lived appropriation of the good news.²

In this article, I intend to view evangelism in relation to biblical hospitality. Hospitality is not equal to evangelism. It is not simply a means to evangelism as well. However, the Scripture portrays that hospitality is a primary context for evangelism with which authentic evangelism takes place.

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¹ D.T.Niles, *That They May Have Life*, (New York: Harper, 1951), 96.

² Walter Bruggemann, *Biblical Perspectives on Evangelism*. (Nashville, TN: Abingdon, 1993)

The ancient classical scripture in Tamil, *Thirukkural* says, “Keeping home and guarding riches is to help and entertain guests.”³ It emphasizes that the purpose of leading a domestic life and protecting wealth is to serve guests. Consequently, evangelism in the context of hospitality is crucial in the Indian society.

In this post-Christian era, the Church is no longer in a position of power and influence but is rapidly shifting to the margin. As Douglas Hall aptly describes, “It is a society that has some awareness of the enormous gap between Christian theories and Christian practice, and that mistrusts easy declaration of salvation.”⁴ As a result, most of the people are indifferent to Christianity.

Verbal proclamation of the gospel is an essential dimension of evangelism; evangelism is definitely a word event. It is, however, not solely verbal, as demonstrated in Jesus’ incarnation, the paradigmatic event of evangelism, in which the Word became flesh. As Niles said, “The Christian Gospel is the Word become flesh. This is more than the Word become speech.”⁵

As people hunger for evidence of the life of the gospel, the practice of biblical hospitality compellingly embodies the gospel and makes its witness credible and inviting.⁶ An evangelist is not simply a detached and mechanical communicator. In evangelism, our whole being is to be involved and shared. In the context of hospitality, the gospel becomes vital and visible.

³ Thirukkural 81.

⁴ Douglas John Hall, *Confessing the Faith: Christian Theology in a North American Context*. (Minneapolis, MN: Fortress, 1996), 368.

⁵ Niles, *That They...*, 96.

⁶ P. Joseph Ramanathan, *Equipping the Saints* (Chennai: TIM, 2011), 64.

A Context for Evangelism

When we practice hospitality, we intend to enter into fellowship with those whom we welcome. Thus, evangelism practiced in the context of hospitality is not simply sharing of our knowledge of the gospel, but of our lives redeemed, transformed, and sustained by the grace of God. When the gospel is shared, the lives of the witness and the one invited to Christian faith are also to be shared.

Yet, hospitality is more than simply a context for evangelism. Hospitality is integral to the gospel. In fact, the whole life of Jesus was that of hospitality: “Jesus gave his life so that persons could be welcomed into the Kingdom.”⁷ According to John Koenig, “When Paul urges the Romans to “welcome one another... (just) as Christ has welcomed you”⁸ he is revealing something close to the heart of his gospel.”⁹

The driving force for evangelism is described in 1 John 1:1-4, particularly in verse 3: “We declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.” Thus, our motivation for evangelism is based first upon our own

⁷ Pohl, Christine D. *Making Room: Recovering Hospitality as a Christian Tradition*. (Grand Rapids, MI: Eerdmans, 1999), 29

⁸ Romans 15:7.

⁹ John Koenig, *New Testament Hospitality: Partnership with Strangers as Promise and Mission*. (Philadelphia, PA: Fortress, 1985), 11. He states on the missionary dimension of the Church’s Eucharistic rituals: “Answering the command to join Christ’s mission becomes possible only when we can savor the eager and compassionate welcome that he extends to each of us personally. Mat.11:28f. Romans 15:7ff.

experience of God's invitation to eternal life in Christ, out of our gratitude for God welcoming us in Christ to fellowship. Second, our motivation is based upon our desire to invite others into the same welcome of God, into this fellowship, which is not only with God but also with one another.

The practice of evangelism in hospitality both reflects and participates in God's invitation of welcome to all. Then, one of the most important questions in evangelism is whether we have a willingness to share our lives with others and to share in the lives of others.

In Christian hospitality, the ultimate host is Christ. We, as Christians, do not invite unbelievers to the table of our own resources, but to the table of Christ. And to that table *"we come as equals."*¹⁰ As Niles says, *"A Christian is simply guest at... (the) Master's table, and as evangelist... calls others too"*¹¹

Koenig describes mission in Luke and Acts as *"spiritual-material welcoming."* He writes that Luke carefully seeks to prove *"the essential unity between ministries of the word and ministries of the table."*¹²

For a vivid example, in Luke 15, Jesus presents three parables that *"is a classic description of what evangelism is: parables of the lost sheep, the lost coin, and the lost son."*¹³ Jesus aptly tells

¹⁰ Pohl, Christine D. *Making Room...*, 158.

¹¹ Niles, *That They ...*, 96.

¹² John Koenig, *New Testament Hospitality...*, 100.

¹³ Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation. Vol.I. The Gospel According to Luke.* (Minneapolis, MN: Fortress, 1986), 239.

these parables of the lost precisely when he is accused of receiving and associating with tax collectors and sinners and having meals with them: *"This fellow welcomes sinners and eats with them"*¹⁴ Here is a significant connection between evangelism and hospitality of shared meals. Evangelism is to be practiced in the context of the welcome table, which is a sign of acceptance, inclusion, and equality.

Seeking to understand evangelism in relation to biblical hospitality, I intend to point out three elements crucial for evangelism to be authentically practiced; evangelism in hospitality as a boundary crossing event; the church as the witnessing and hospitable community; and evangelism in hospitality sustained by spirituality.

A Boundary Crossing Event

Viewing hospitality as a context for evangelism stresses the boundary-crossing nature of evangelism in welcoming strangers. For evangelism done in the context of hospitality, an intentional and genuine effort to cross significant caste, language, region and socio-economic boundaries should be an integral part. As Koenig states, *"The kingdom breaks in on meals and other occasions of welcoming; or it somehow advance through alliances with strangers"*¹⁵ Hospitality to the stranger, particularly to the marginalized of society, is then both intrinsic to the gospel and crucial to its proclamation.

For the early church, hospitality *"became one of the distinguishing marks of the authenticity of the Christian gospel,"* and *"a*

¹⁴ Luke 15:2.

¹⁵ John Koenig, *New Testament Hospitality...*, 125.

fundamental expression of the gospel.”¹⁶ The very credibility of our witness to the gospel is at risk when our ministry of evangelism fails to be boundary-crossing, when it is limited to those who are culturally similar to us. The true nature of the gospel is contradicted when our witness becomes selective and does not break the caste and other boundaries established by society.¹⁷

Evangelism in the context of hospitality recognizes the equal worth of every person and does not accommodate the gospel to discriminations based upon caste and linguistic differences. Thus, it could defy prevailing practices of society and be countercultural.

At the Synagogue in Nazareth, Jesus read from Isaiah 61: “*The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.*”¹⁸ New Testament scholars agree that, in the brief phrase “*to bring good news to the poor*” we find Jesus’ own statement of his primary mission. The question then is, “*Who are the poor?*”

The phrase “the poor” should not be deprived of metaphorical meaning, and thus it should not be limited either to the spiritually poor or to the economically poor. However, as Tannehill points out, it, first of all refers to those economically oppressed and poor.¹⁹ Joel B. Green extends the meaning of “the poor” to

embrace not simply economically oppressed but also “*the excluded and disadvantaged,*” all who are on the margins of society and devalued by society.²⁰

One of the contributions of liberation theology is the rediscovery of the “the poor” as a hermeneutical focus, which leads to a new understanding of the gospel and to a legitimate attention to the priority of “the poor” in mission and evangelism. The emphasis of liberation theology upon “the preferential option for the poor” does not imply that God is only interested in the salvation of the poor, but that “*the poor are the first, though not the only ones, on which God’s attention focuses, and that, therefore, the church has no choice, but to demonstrate solidarity with the poor.*”²¹ It cannot be denied that Jesus particularly demonstrated his solidarity with the poor and made them the principal recipients of the Good News.

The rediscovery of the poor in theology has had significant implications for evangelism. Considering solidarity with the poor “*a central and crucial priority in Christian mission*”, David J Bosch argues that “*once we recognize the identification of Jesus with the poor, we cannot any longer consider our own relation to the poor as a social ethics question, it is a gospel question*”²²

However, most of churches have been losing the credibility of the gospel it preaches because it has not been on the side of

¹⁶ Pohl, Christine D. *Making Room...*, 33, 5.

¹⁷ P. Joseph Ramanathan *Equipping...*, 28.

¹⁸ Luke 4:18-19.

¹⁹ Robert C. Tannehill, *The Narrative Unity...*, 64.

²⁰ Joel B. Green, *The Theology of the Gospel of Luke*. (Cambridge, UK: Cambridge University Press, 1995), 84.

²¹ David J Bosch. *Transforming Mission: Paradigm Shifts in Theology of Mission*. (Maryknoll, NY: Orbis Books, 1991), 436.

²² David J Bosch. *Transforming Mission*: 437.

the poor and marginalized and has been rather silent in the face of injustices. It has become too rich to hear the cry of the needy and powerless. In the contemporary churches, there is a strong connection between its experience of becoming culturally captive and becoming gradually stagnant.

If the gospel is to be announced credibly, believers should follow the evangelistic practice of Jesus, paying careful attention to the kind of people with whom he associated through his ministry. Then, as Orlando E. Costas stresses, evangelism is “to be undertaken from below... from the depth of human suffering, where we find both sinners and victims of sin”²³

In the book of Acts, the Holy Spirit keeps urging the church to move beyond its boundaries. In fact, in Acts almost every evangelistic endeavor involves the crossing of boundaries. One of the most significant events in Acts is the conversion of Cornelius. It was the first full-blown encounter between a Christian Jew and a Gentile, with significant implications for the future mission and evangelism of the early church. Here, the issue is not the legitimacy of a Gentile mission, but how that mission should be carried out in the face of Gentile uncleanness, which prevents Jews’ free association with Gentiles.²⁴

Throughout the whole incident, hospitality becomes and remains both pervasive and a theoretic issue. Thus, in the following episode, when Peter goes up to Jerusalem, the Jewish Christians criticize him for going to uncircumcised people and eating

with them.²⁵ Here, “the inclusions of Gentiles and table fellowship with Gentiles are inseparably related.”²⁶ It is clear that the Cornelius story is about the social barrier to the Gentile mission. For the Jerusalem church to overcome such a barrier, Peter first has to experience a conversion, learning first hand that “God shows no partiality”²⁷ Peter’s conversion then leads to the conversion of the church from ethnocentrism to multiculturalism. According to Beverly Roberts Gaventa, “Indeed, in Luke’s account, Peter and company undergo a change that is more wrenching by far than the change experienced by Cornelius”²⁸

Unfortunately, the church still faces the same kind of challenge, to overcome its ethnocentrism and homogeneity, and to reach people of different castes, cultures, and economic classes. No Christian can possibly deny that God’s love is for all, and that God shows no partiality. Yet many Christians still need to have a conversion experience, as Peter did, so that they can fellowship willingly and joyfully with persons of different cultures, and practice mutual hospitality.

For the witness of the gospel, we need intentionally to cross many boundaries established by society and to create relationships with those who are different from us. Any church that is neither multicultural nor seeks to become so, should carefully

²³ Orlando E. Costas. *Liberating News: A Theology of Contextual Evangelization*. (Grand Rapids, MI: Eerdmans, 1989), 31.

²⁴ Robert C. Tannehill, *The Narrative Unity... , 135.*

²⁵ Acts 11:2-3.

²⁶ Beverly Roberts Gaventa. *From Darkness to Light: Aspects of Conversion in the New Testament*. (Philadelphia, PA:Fortress, 1986), 121

²⁷ Acts 10:34.

²⁸ Beverly Roberts Gaventa. *From Darkness... , 109.*

examine itself and ask why it has become stuck in a mono-cultural mode.

There is always a danger for the church to pursue “culturally extensive forms of Christian witness and church formation” that could result in “the pollution of Christian witness with racism, classism, and ethnocentrism”²⁹ However, evangelism in the context of hospitality invites believers to go beyond their comfort zone to meet with people who are different from them, challenging the prevailing pattern of caste based homogeneous human relationships in society.

The Church as the Witnessing Community

For evangelism to be carried out in the context of hospitality, a Christian community that is evangelistic demonstrates a life of hospitality within itself. Evangelism should not simply be understood as a program of the church. But it is as integral to the church’s identity and calling. Faithful and effective witnessing to the gospel is based upon the congregation’s sense of identity. Only when a Christian community understands evangelism in relation to its basic identity, can the biblical sense of evangelism be recovered. In other words, what is required is a radical transformation in ecclesiology.

David J Bosch in his *Transforming Mission* states, “There is church because there is mission, not vice versa.”³⁰ The church is a missionary community by its very nature and vocation. Hence mission and evangelism are intrinsic to the very life and calling

of the church. The church is called to participate in mission and evangelism not for institutional survival, but for the kind of community it has been created to be. What has to be recovered is “the biblical sense of mission as belonging to the whole disciple community.”³¹ Evangelistic work should not be considered an individualistic labour only by some who are gifted. It is a ministry committed to the people of God; the church as the body has been called to be and to live as an evangelistic community.³²

When the church understands itself as a witnessing community, evangelism cannot be disconnected from the corporate life of the church. This is so, because the concrete life of a believing community is an essential expression of the credibility of the gospel to which it bears witness. The life of the church should not invalidate its witness. Evangelism is practicable and feasible only when there is a community whose life reflects authentic differences from the rest of the world. There can be no evangelistic call addressed to a person inviting him or her to enter a new kind of fellowship and learning if there is not such a body of persons.

In fact, the very being of the church is to be a witness. The church as a witnessing community is to live its life as a community of hospitality for which “hospitality is an organizing practice.”³³ The authenticity of evangelism is heavily dependent upon the way the believing community lives and practices hospitality.

²⁹ Darrell L. Guder. *The Incarnation and the Church's Witness*. (Harrisburg, PA: Trinity Press, 1999), 48.

³⁰ David J Bosch. *Transforming Mission*:..., 390.

³¹ Douglas John Hall, *Confessing the Faith*..., 367.

³² P. Joseph Ramanathan *Equipping* ... , 1.

³³ Pohl, Christine D. *Making Room*..., 9.

The community of hospitality should be inclusive. The question is whether our community of faith has a place for strangers within itself, and whether it is willing to be a home for all. Churches would well provide various social programs and yet not be willing to extend community to people of differences – what Charles Van Engen calls: a separation between “Church” and “Mission.”³⁴

There are, however, some churches that seek to build relationships across caste, cultural, and socio-economic differences, with their biblical visions of a community. In *We are the Church Together*, Foster and Berelsford examine the life and ministry of the three multicultural congregations’ two distinctive characteristics. They are:

First, there is a new emerging ecclesiology different from the one prevailing among homogeneous congregations. The three congregations have endeavored to embrace cultural diversity as integral to their identity as a community of faith, and to draw upon it as a resource for their life and mission. In other words, the “differences have come to be viewed not so much as problems to be overcome but as gifts to be accepted, explored, and affirmed”³⁵

³⁴ Charles Van Engen, *God’s Missionary People* (Grand Rapids, MI: Baker Book House, 1991) Engagement with poor people is usually understood as a form of benevolence that is as an act of charity rather than an opportunity to build a relationship. Thus, even congregations that provide services and financial support for poor people tend to resist actually including such persons in their fellowship.

³⁵ Charles R Foster and Theodore Brelsford, *We are the Church Together; Cultural Diversity in Congregational Life*. (Valley Forge, PA: Trinity press, 1996), 109.

Second, they bear a sign of the cross. In their living against the dominant practice of cultural homogeneity, both in congregational life and in society, they cannot avoid facing difficulties. They constantly live in uncertainty. The sense of loss is inevitable, since not everyone understands their vision. Hence, some longtime members have left in search of a more comfortable congregational setting.

What they possess is a “particular sort of faith... a faith without the certainty of uniformity and sameness. It is a faith that does not rely on what is, but lives instead with multiple possibilities and imagines what might be. This is not an easy faith.”³⁶ These three congregations demonstrate life of vibrancy in the midst of fragility.

We often refer to a particular vision from Revelation 7: 9-10: “There was a great multitude that on one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. The cried out in a loud voice, saying, “Salvation belongs to our God who is seated on the throne, and to the Lamb!”” The vision is a reminder to the congregation that the church is to bear the multicultural nature of the Kingdom of God. The call to evangelism is both to an individual Christian and to the whole community of faith. We should respond to this call both as an individual and as a community. For the church to be a faithful witnessing community, it has to be a community of hospitality itself. As J. Andrew Kirk puts it, *evangelism “must proceed from a community that believes in evangelism, and it must*

³⁶ Charles R Foster and Theodore Brelsford, *We are the Church Together...*, 159.

result in people becoming part of a community that knows how to welcome “strangers” and make them part of its family.”³⁷

Sustained by Spirituality

Third, the practice of evangelism carried out in the context of hospitality is in itself a spiritual experience and also needs to be sustained by spiritual disciplines.³⁸ Evangelism is not about methods or techniques. It is not a task of memorizing and reciting salvation prescriptions. The Christian witness is to be born out of the depth of our being; it is to be an encounter at the deepest level. It thus involves our spirituality more than any other ministry of the church. The answer to the crisis in evangelism does not lie in innovative programs, or in just trying harder. The nature of crisis is much deeper – it is spiritual! In Acts, the Holy Spirit initiates and guides every evangelistic activity. In fact, the main evangelist is the Holy Spirit. The Spirit is the great mover and driving power of the evangelistic witness of the church. We participate in evangelism as co-agents with the Spirit.

What has been given due attention is the fact that spirituality is missional by its very nature: “*Spirit and speaking therefore belong together*”. The Holy Spirit is not simply concerned about our inner spiritual life, but encourages and enables us to speak in witnessing.

³⁷ J. Andrew Kirk. *What is Mission? Theological Explorations*. (Minneapolis, MN: Fortress, 2000), 73.

³⁸ Stanley P Saunders and Charles L. Campbell. *The Word on the Street: Performing the Scriptures in the Urban Context* (Grand Rapids, MI: Eerdmans, 2000). 166. Saunders writes that ‘the practice of hospitality... blur the boundaries between two discipline we usually separate spirituality and Mission.

As Darrell L Guder states, “Witness is an essential form of spirituality in and through witness to the gospel, the Holy Spirit is experienced as the enabler and encourager”³⁹

It is unfortunate that the practice of evangelism has not been considered as one of the essential spiritual disciplines in the Christian church. Always, evangelism deepens our spirituality and is sustained by it. Particularly, when the ministry of evangelism is done in the context of hospitality, it touches us at our deepest being: it compels us to examine our own spirituality, our own relationship with God. Our spiritual growth is, thus, directly linked to our participation in the ministry of evangelism in hospitality. Without faithful involvement in evangelism, “*we deny ourselves a unique and compelling form of spiritual growth, a unique and compelling sort of communication with God.*”⁴⁰ In other words, evangelism is an intrinsic part of our spiritual journey.

If evangelism is an essential form of spirituality, it needs to be nurtured and cultivated. The understanding of Wesley on God’s prevenient grace that encourages us to anticipate the active presence and operation of God in every person. God not only seeks all, but also takes the initial step in human experience of giving divine grace. If God is already present and active in the life of a person whom we invite to the Christian faith, we definitely need spiritual sensitivity to discern such divine presence and activity and to respond accordingly.

³⁹ Darrell L. Guder. *The Incarnation...*, 65.

⁴⁰ Thomas R Hawkins. *Sharing the Search: A Theology of Christian Hospitality*. (Nashville, TN, Upper Room, 1988), 84.

Then, as witnesses, we are to have a deepened sensitivity to the Spirit's presence and work in our own spiritual journey, so we can help others relate to the Spirit's presence and work in their lives. We first need the practice of speaking with God before we speak of God. For us to help others begin their relationship with God, we ourselves have to be in communion with God. Our journey inward through disciplines of prayer, Word, and silence nurtures our ability to invite others to the same journey. We need to cultivate and nurture a spirituality that joyfully witnesses.

Welcoming strangers and sustaining our commitment to having fellowship with them at the deepest level is a long, hard work. Doing evangelism in the context of hospitality is quite demanding and exacting. Such witness requires sustaining strength and perseverance, which could flow only from our daily communion with Christ.

As Christine D. Pohl writes, *"The demands of hospitality can only be met by persons sustained to spiritual nourishment, human resources will quickly drain. What we need is a spirituality that could sustain our willingness, and commitment to carry out the ministry of evangelism in the context of hospitality. The church should help its members to cultivate spiritual resources that would enable them to endure and to find sustenance in their work of witnessing."* We can draw on powerful resources when *"we learn to read Scriptures missionally,"* reading *"from the basic assumption that they are intended to equip the community for mission"*⁴¹

⁴¹ Darrell L. Guder. *The Incarnation...*, 29.

The church should be a place where such a missional reading of the Bible takes place, helping the members discover and live the call to be a witness. Our commitment to integrate evangelism is to be nourished and deepened by our constant encounter with God. Every day we have to renew our commitment to follow Christ and to be his witnesses in the world. Our spirituality should be missional; at the same time, the ministry of evangelism in hospitality should be nurtured and sustained by our spirituality.

Without genuinely caring about strangers and seeking to serve them as whole persons, without practicing biblical hospitality we will not be able to communicate God's redeeming love in Christ with credibility. We need to share our lives with them and to share in their lives. It is extremely challenging, but there are no other ways. We come to realize the essential need of hospitality in the ministry of evangelism.

Practicing hospitality is quite arduous. It involves our whole being, not just a part, and demands all we have, not just a portion. It does require the kind of courage that lives close to our limits, continuously pressing against the possible, yet always aware of the incompleteness and the inadequacy of our own responses, and thus deepening *"our dependence on, and our awareness of God's interventions and provision"*⁴² Since evangelism in hospitality is so demanding, we can carry it out only with the guidance of, and in the power of the Holy Spirit. We also need a witnessing and hospitable community in which every Christian can be equipped, nurtured, and supported for intentional witnessing.

⁴² Pohl, Christine D. *Making Room...*, 13-132.

Being a witness is the core of our identity and calling as Christians and as the community of faith; it is not optional. We have to understand it *“as defining the entire Christian life, both individually and corporately”*⁴³ In D.T. Niles’ words, evangelism is *“being a Christian”* and *“a way of the church’s life”*⁴⁴

Our motivation of evangelism should be based upon our own experience of God’s love for us, and on our realization of the truth that every person is an object of God’s love. Without an undeniable personal encounter with Christ and an experience of His grace, one cannot become a witness. Furthermore, without love and willingness to practice hospitality our witnessing becomes empty words. It is because evangelism is *“a labour of love”*⁴⁵ and participation in the cross of Jesus. Biblical hospitality, thus, should be an authentic context for evangelism. In such a context, Paul wrote to the Thessalonians, *“So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves because you have become very dear to us”*⁴⁶ One who daily entertains guests never suffers from wants. But lack of hospitality is poverty in prosperity.

I would like to submit this tribute article in remembrance of sister Hosanna who has used her hospitality to disciple her classmates as followers of Lord Jesus Christ. May the Lord help everyone to be like Him to include everyone in His fold.



⁴³ Darrell L. Guder. *The Incarnation...*, 55.

⁴⁴ D.T.Niles, *That They...*, 33, 82.

⁴⁵ Orlando E. Costas. *Liberating News...*, 18.

⁴⁶ 1 Thessalonians 2:8.



Beyond Boundaries



Saji Lukos*

Few are they who by faith touch Him; multitudes are they who throng about Him. St. Augustine

HUMANLY speaking, Hosanna’s untimely death shocked the Mission India family. We knew that she had been sick for some time and prayed for her healing. We also asked God to grant wisdom to the family for her medical treatment. God has enabled us to have a small part in supporting her education. We knew well that she was a shining star with courage and resolute in her devotion to God’s will for her life. Even during her last visit to the Mission India office in Nagpur, accompanied by her father, I noticed her passion for God and compassion for all people. Her ideas were carefully articulated, and she expressed a deep abiding faith in the Lord. She dreamed big dreams for

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India and beyond. She indeed dreamed beyond boundaries. In this article, I will pithily write the biblical, the historical, and the strategic perspective on the topic, "Beyond Boundaries."

Biblical

Throughout the entire Bible, we read compelling great stories of men and women who had great faith in God who dreamed beyond boundaries. Their intention was to glorify God by serving others and to display God's power through their deeds. It takes faith in the knowledge of who God is in order to access His power for the purpose of accomplishing great things for His glory. Franklin Graham states, "Faith is the power that God gives us to break out of our human limitations and become the people He created us to be. Use this power to slay the enemies of faith and experience the joy of living in sync with Him."¹

By faith, Abel offered the best for God. The Bible says, "By faith Abel brought God a better (more excellent in KJV and more acceptable in NIV), offering than Cain did. When God spoke well of his offerings, by faith he was commended as righteous, By faith Abel still speaks, even though he is dead."² What a challenge! Abel's example of faith in action demonstrates that we should give our best to the work of God. This applies to our talents and resources. Giving our best to God is all that matters in eternity. By giving our best to God, we will experience living every single day with the "eternal perspective"³.

¹ Franklin Graham, *Living Beyond the Limits: A Life in Sync With God* (Nashville: Thomas Nelson, 1998), 204.

² Hebrews 11:4 NIV

³ 2 Corinthians 4:18.

The life of Abraham is an inspiration to me. An idol worshipper became a man of faith by his encounter with God. He was willing to believe in God. Because Abraham believed God he forsook his comforts and his possessions and started his journey toward the direction that God had for him. By faith he obeyed God and moved toward God's new destination for him. Because he left Haran at the age of seventy, his journey was very difficult. Like us, he had flaws in his life and failed God many times. Yet, by faith, he became the father of many nations. Putting his only one son, the future heir, Isaac on the altar was a test of Abraham's faith. But Abraham never wavered and his faith in the Almighty God who created everything out of nothing was never shaken. He knew that God could raise another son from Isaac's ashes.

The writer of Hebrews quotes, "By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, even though God had said to him, "It is through Isaac that your offspring will be reckoned." Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive Isaac back from death."⁴ Indeed Abraham believed and lived his faith-beyond boundaries.

In the same manner, Jacob, Joseph, Moses, Rahab, David, Nehemiah, Ruth, Esther, Daniel and others acted beyond their boundaries because of their faith in God. Esther was an orphan, raised by her cousin Mordecai. By God's sovereign plan, she was so strikingly beautiful and attractive to the king Xerxes, that

⁴ Hebrews 11: 17-19.

she became the queen. Haman made a plan to annihilate the Jews from the land. He was a racist. He forgot the love of God for all people. God created human beings, both male and female, all equally in his own image and likeness. Each person has intrinsic value, and that deserves respect and dignity. Mordecai challenged Esther to act with urgency to get an edict from the king so that her own people would not be destroyed.⁵ Though it was beyond her boundaries at that particular point in time, Esther acted quickly by trusting in God for the deliverance of her people. Her timely action saved her people from annihilation.

The story of the prostitute Rahab is fascinating. She had knowledge of and feared God, though her life was not concurrent with His ways. However, she took an extraordinary risk to hide the Israelite spies who were to spy out the land. That is why her name is listed in Hebrews among the men and women of faith.⁶

Are we willing to take risks to do extraordinary things for our Great God? Hosanna's knowledge of her God was deep and authentic. Her knowledge of God allowed her to portray faith in all her deeds. Even though she could not see the means of serving and honoring God, she reached out to students from various ethnic backgrounds. Whether it was going to Russia, England or Singapore, or dreaming big dreams for serving the needy and poor of India and beyond through medical training and other programs, she lived a life of faith that went beyond boundaries.

⁵ Esther 4:13-14.

⁶ Hebrews 11:31.

Daniel is another hero of my faith who acted beyond boundaries. His life certainly motivates me every day. This brilliant young man became a foreigner in Babylon, but it was not by his own choice. Daniel refused to eat the king's meals and asked for a test to be given. At the end of the test Daniel and his three friends were wiser and stronger than those who ate the king's diet. Daniel did not compromise his faith and stood up for what he believed was God's will. This offended many of his jealous colleagues. How true this is today! His colleagues became his enemies, attempted to destroy him and his friends. But Daniel never wavered in his faith and believed beyond boundaries. He had such a great faith in God that he challenged the king and his commanders when they repeatedly threatened his life.⁷ He knew that God would be with him and was able to rescue him even in his resolve not to defile himself by eating royal food or encountering the experience of the lion's den.

Jesus is the master example for doing things beyond boundaries. Indeed He is God and therefore He is able to do things beyond boundaries. His incarnation and resurrection is the apex of his action beyond boundaries. He "...being found in appearance as a man, he humbled himself and became obedient to death even on a cross."⁸ New Testament scholar Homer A. Kent Jr. says "The picture of Christ's humiliation and subsequent exaltation was intended by Paul to encourage in his readers an attitude of Christ-like humility."⁹ In Christ's preaching of the

⁷ Daniel 1:12-13; 3: 16-18.

⁸ Philippians 2:8.

⁹ Frank E. Gaebelin, ed., *The Expositor's Bible Commentary: Ephesians through Philemon* (Grand Rapids, MI: Zondervan, 1978), 126.

kingdom of God and showing it through deeds (miracles), He was building a community that exhibits love and humility. It was also powerful and dynamic and was able to transform societies and to act beyond boundaries. Christ's preaching was able to reveal His unmatched values among the pantheon of false gods and teachers. Christ humbled himself and thus God exalted Him above everything and everyone else (Philippians 2: 5-11).¹⁰

Jesus showed his followers deeds beyond boundaries and He expected them to do the same. He went beyond the borders of Galilee and Jerusalem to reach a woman in Samaria. Through her, he brought the Samaritans to the kingdom of God. Jesus walked on the water and he knew that Peter would follow Him though with only a little faith (Matthew 14:22-33). Jesus' followers were expected to act beyond boundaries.

When large crowds followed Him, He made a radical statement of commitment. "Large crowds were traveling with Jesus, and turning to them he said: "If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple. And whoever does not carry his or her cross and follow me cannot be my disciple." (Luke 14:25-28). In this generation, if we want to do great things and live and act beyond boundaries, then we must love Jesus more than anything in this world. Is that our passion?

The Apostle Paul radically surrendered his life to serve Christ beyond boundaries. He risked his life to reach out to people of

¹⁰ Philippians 5:2-11.

all backgrounds. His faith affirmation was that "I can do everything through him who gives me strength."¹¹

Historical and Cultural

When I survey the history of the church and missions, there are countless numbers of ordinary people who became extraordinary in the hand of God, for His glory. These people have achieved impossible things with persistence and purpose in God. Consider Thomas Edison. He personified persistence. He attempted ten thousand separate experiments before making a successful incandescent light. When someone asked him about his experience of ten thousand failures, he replied incredulously. "I didn't fail ten thousand times. I simply found ten thousand ways that wouldn't work."¹²

Helen Keller was not born blind and deaf. However, in 1882, a stomach and a brain illness left her physically blind and deaf when she was around 19 months old. What could she accomplish during those days without much medical advancement? But with her parents' encouragement and good instructors, Helen decided to work beyond boundaries. She became a world-renowned speaker and author, and stood for social transformation by advocating for people with disabilities. Helen wrote a total of 12 published books, several articles and composed many songs.

Joni Eareckson Tada was an exuberant and energetic teenager, fully enjoying her life. But all that changed in July 1967. She broke her neck in a diving accident and became a quad-

¹¹ Philippians 4:13.

¹² Dick Eastman, *Beyond Imagination: A Simple Plan to Save the World* (Grand Rapids, Mich.: Fleming H Revell Co, 1997), 63.

riplegic. Though she was discouraged, depressed and angry at God, she regained her strength in God. She decided to go beyond boundaries despite her severe disability. She is a bold example of courage, commitment and serenity. She has written over forty books. She learned to paint with a brush between her teeth. Joni founded *Joni and Friends* in 1979 to serve the disabled community around the world. If Joni could accomplish great things with her physical weakness, how much more can we accomplish with our physical strength to transform the nations?

Recently my wife Moni, my daughter Maryann and I saw the movie, *Soul Surfer*. We were moved by the courage and resilience of a teenage girl, Bethany Hamilton, who went back to the ocean after losing an arm in a shark attack. Her friends thought it would be impossible for her to surf again. The bad things that happened in her life became an inspiration for millions today through her tenacity and strength in God.¹³

There are many champions of the faith in our Indian context. Some of their stories, doing things beyond boundaries, continue to inspire my life. Pandit Ramabai's parents died when she was a teenager. Ramabai and her brother became orphans, and then her brother also died. In addition to all that she had experienced, her husband died within two years of their marriage. Yet she thrived by her grit and the grand plan of God. She became a poet, scholar and champion for the oppressed women of India.

Bakht Singh shared his new found faith with his parents. They were shocked by the news, and asked him to practice his

faith furtively. But he was unwilling. He decided to honor God more than his parents. He became a powerful itinerant preacher and began a great movement. He single-mindedly focused his life to win and disciple people. When he died in 2000, over 250,000 people thronged to attend his funeral.

Though he was well educated and brilliant, Dr. Ambedkar, the architect of the Indian Constitution, faced intense discrimination from upper caste society. He was not able to rent a house among the upper castes. He could not serve at par with upper castes, and finally he understood that conversion was the only way for emancipating his people from caste oppression. He began a social movement with his bold statement "I was born a Hindu, I had no choice. I will not die a Hindu because I do have a choice." Are we willing, like Ambedkar, to stand against injustice and inequality in our generation?

My mother, Ann, is an unsung hero. With an abusive family background, and having eight small children with little means, my mother cried out to God for big things. She prayed and believed for great things. By her gentle and godly example, she empowered the children to go beyond boundaries. She showed compassion and care for the poor though she was often accused and beaten quite often by my father for acting against his will. She served beyond her boundaries. She knew that her mustard seed kind of faith in action one day would grow like a big tree able to give shade for people, birds and animals. Today God has transformed her children to touch thousands of people throughout India and beyond.

We need young leaders and others to go beyond boundaries using their call, talents, and faith in God irrespective of their

¹³ <http://www.youtube.com/watch?v=OVjDNMyLTH0>

limitations. With God everything is possible to those who have faith to believe and act. We have a huge task in India. The harvest is plentiful. God is looking for men and women who would commit their lives to pursue a holistic societal transformation. It is the church's mandate to engage in discipling the nations (ethnos) by fulfilling the evangelistic mandate (Matthew 28:18-20) and the cultural creation mandate in Genesis 1 and 2. Churches must be involved in not only spiritual transformation, but also in social, economic and political transformation. This can be done only with people who can act beyond their boundaries. Are you that person? Hosanna prepared herself, and served beyond her boundaries as a pioneer student missionary, medical missionary, and pioneer missionary to Indian Diaspora students, and as a champion for women.

Application and Challenge

India is on the verge of a social revolution. About 80% of the Indian population is discriminated against on the basis of caste. The lower castes include the Backward class; 50% (Shudras and all other untouchables who converted to other religions from the Hindu religion), 15% Dalits (untouchables/ Harijans) who are called 'broken people' and 8% Scheduled Tribes who are *adivasis* and never joined with the caste system; they stayed back in the jungles. There is a huge rebellion against the Hindu caste order and spiritual life.¹⁴

¹⁴ Interview done by Christianity Today with Dr. Kancha Ilaiah when he was visiting UK in November 2005 (<http://www.christiantoday.com/article/interview.with.dr.kancha.ilaiah.leading.dalit.rights.campaigner.in.india/4495.htm>)

We need men and women, especially young people to proclaim the truth with love and godliness. Proclamation of truth is a "basic means of setting people free from oppression and exploitation."¹⁵ We need young people like Hosanna Manokaran, who joyfully stood for her Jesus – proclaiming Him boldly to everyone because God had called her and equipped her with spiritual gifts that she used for the glory of God. Examine your life today, find passion and purpose in Jesus, realign your priorities and strive for success. Go beyond your boundaries. Redeem the opportunity. God is counting on you!

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¹⁵ Vishal Mangalwadi, *Truth and Transformation: A Manifesto For Ailing Nations* (Seattle, WA.: YWAM Publishing, 2009), 159.



Urban Evangelism in India: A Missiological Exploration



P. N. Samuel Saravanan

IN memory of Hosanna Manokaran, who passed away on September 2, 2011 and was laid to rest on the day I wrote this. She is gone but will never be forgotten. Let this article go beyond boundaries as she did in order to win many for Christ.

Global Perspective

Today more than half the world's population lives in cities. In 1900, only 8 percent did. The spectacular growth of large cities on our planet creates an awesome challenge to the Christian Church on all six continents. There are presently 400 cities of over a million people, and within 20 years there will be 570. It is projected that by the end of the next century, two-thirds of the world will live in one of 1,660 mega cities of over a million residents each. That is phenomenal growth from only one mega city in the 19th century.

Clearly a Sovereign God is urbanizing the world.¹

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¹ David B. Barrett, *World Class Cities and World Evangelization* (Birmingham, AL: New Hope, 1986), 6.

Much of this exploding urban growth has occurred in giant cities located in the Two-thirds world. Of the seven cities in 1950 with over 5 million residents, only two were in Asia, Africa, or Latin America. By 1985, 22 of the 34 giant cities were in the developing world. By 2020, it is estimated that the Two-thirds world will be home to 80 of our globe's 93 giant cities.² Towns are becoming cities, cities are becoming metropolises, and metropolises are becoming megapolises. Everywhere we look, there are people, people, and people – lost people who need to know Jesus Christ as Savior and Lord. What will be the Church's response?

India, being a part of Asia is experiencing a tremendous urban growth. From about 5 percent urban population at the beginning of the century, India has become almost 30 percent urban in the 90s. According to the 2011 Indian census, there are 5,100 towns and over 380 urban agglomerations in India and about 35-40% of Indian population is in these towns and cities³. According to the report on 'India's Urban Awakening' by McKinsey Global Institute, currently there are 45 cities with million plus population and by 2020, 66 cities will have population over one million.⁴ Of the 1.21 billion Indians, 380 million live in urban areas while 830 million stay in rural areas.⁵ In the

² Robert W. Fox, "The World is Urban Explosion," *National Geographic* (August 1984): 179-185.

³ n .a. Rural Population in India : Indian Villages cited" *Indianet Zone* Cited on 8 March 2011 Online: <http://www.indianetzone.com> .

⁴ McKinsey, "Cities are India 's Future." *Times of India* . May 5, 2011.

⁵ Census of India (2011). Provisional Population : Totals of Rural-Urban Distribution in the Country, released by Union Home Secretary R K Singh.

decade of 1991–2001, migration to major cities caused rapid increase in urban population.⁶ Indian cities are vast mosaics of diverse cultures, languages, and migrants groups. For example, Chennai has 200 migrant groups. Often, each group is separated from the others by invisible boundaries. The above reminds us seriously to work out an urban strategy for reaching the urban dwellers in India.

Missiological Perspective

Although cities have been in existence from ancient time, urban missions by and large have been neglected. Traditional missionary societies in India like, Friends Missionary Prayer Band, National Missionary Society and Indian Missionary Society focused more on rural people. Most Christian growth is seen among the tribal and rural people in India as well as in the non-western world. It was considered to be a wise focus, because the world was predominantly rural at that time. Nineteenth and twentieth centuries were predominantly rural centuries. So missionaries took pride in stating that they ventured to go to the uttermost parts of the world.

On the other hand, we need to realize that our country is changing and the rural population is decreasing and the urban population is increasing. For the first time in the history of the world, more people are living in cities in our country than ever before. The un-reached and the people of the uttermost part have been drawn to our cities. As a matter of fact, more un-

⁶ Swati Shinde, "Migration Rate to City Will Dip." *Times of India*. September 13, 2008; "Developing Towns to Stop Migration to urban Areas: Economist." Chennai, India : Hindu. Dec 03, 2005.

reached, un-touched, and un-evangelized people are increasingly found in the Indian cities. But, by and large, we are still strongly rural bound in our ministry and missionary approach.

The Mission scene in India has drastically changed today. We have more cross cultural missionaries in India than ever before. These are not necessarily foreign missionaries but indigenous ones. There are more than 1200 Indigenous missionary societies and 55,000 indigenous missionaries working cross-culturally. The sad news is that, more than ninety percent of the missionaries are working among the tribal people or the rural outcasts. Even urban churches are lacking behind in urban ministry. Great urban churches in metropolitan cities were stagnant for a while because they hardly undertook any serious outreach. Even when they wanted to undertake evangelistic outreach, they by-passed the city and went to the rural areas to do ministry.

In recent years, urban churches have been experiencing tremendous growth and are continuously increasing in number. For example, Chennai city has more than 4000 churches and these churches are experiencing rapid growth in membership. More and more churches have mushroomed over a decade in major metropolitan areas of India. Where have these people come from? Mostly, these people are rural and tribal migrants who have been Christians prior to moving into the city. As they move into the city, they are added into the existing churches. Churches and Mission organizations lack sensitivity towards the changing urban context. They are not changing their focus in mission, though the context is drastically changing. So we need to consider the following question seriously: What does the Bible say about urban evangelism? Why are the indigenous mission-

ary societies not focusing on the urban population of India today? What are the challenges and barriers for urban evangelism in India? What are some of the methods and strategies for urban evangelism in India?

Biblical Perspective

The Bible has several references to 'city'. The civilization of Israel, Babylon, Assyria and Persia revolved around cities. In the salvation history, some cities played important roles. God chose the city of Jerusalem to manifest His glory. In the history of the church, right from the beginning, churches were established in cities, and they have been a great influence in spreading the gospel.⁷ Biblical insight into the nature of urban life is important for the right kind of understanding of the city. The Bible is both realistic in its recognition of the city's capability for evil and positive in its assessment of the city's potential for good and its value in the context for the work of God.⁸

Old Testament Urban Evangelism

The Old Testament points out that Cain was the first builder of the city. In most of the Old Testament books, city demonstrates human self-assertion, pride, and quest for independence from God.⁹ The negative picture of the city created by its association with Cain, Babel, Sodom (Genesis 4, 11, 19), and the great harlot (Revelation 17) confirms this evil capability. The city's

⁷ ALCOE-IV, *Taking the World Gospel to Asia Today* (New Delhi: Asia Lausanne Committee, 1997), 92.

⁸ Francis M. Dubose, *The Practice of Urban Ministry: Urban Evangelism* (Michigan: Baker Book House, 1995), 18.

⁹ Staurt Murrey, "God's Call for a Renewed and Enthusiastic Commitment," *Echo of Madras*, April, 1996, 5.

potential for good is confirmed in the Bible through such positive pictures as the cities of refuge (Joshua 20), the city as a desirable place (Psalm 104), the city as the place of worship (Psalm. 48) and the city as the place of God's presence (Ezra 48:35; Isaiah 60:14).¹⁰

God wished to use the cities to fulfill His divine purposes. God also used cities to carry out His plans. God chose a city, Jerusalem, for His earthly dwelling place, His sign to the nations.¹¹ In the Old Testament times, cities were centers of communication and commerce, culture life and government. Cities were the seat of authority, where majority of the decisions were taken; they were regarded as the workhouse of official responsibilities. So, cities offered opportunity for transformation of nations. God's concern for the cities was evident in the call of Jonah. The story of Jonah provides a clear picture on how God cared for the cities. Jonah was sent as a missionary to Nineveh, a prominent Gentile city.¹² The Bible designates Nineveh "that great city" (Jonah. 1:2; 3:2). Its greatness consisted not only in size, but also in its position in ancient civilization.¹³ Nineveh had more than hundred and twenty thousand people who could not tell their right hand from their left (Jonah 4:11). Nineveh did not deserve mercy, if we understood the wickedness found in that city. But,

¹⁰ Dubose, *The Practice of Urban Ministry: Urban Evangelism*, 23.

¹¹ J.N. Manokaran, *Christ & Cities- Transformation of Urban Centres* (Chennai: Mission Educational Books), 7.

¹² Manokaran, *Christ & Cities- Transformation of Urban Centres*, 7.

¹³ Roger E. Hedlund, *The Mission of the Church in the World: A Biblical Theology* (Michigan: Baker Book House, 1991), 122.

God was gracious to send His missionary to give an opportunity for the city to repent.¹⁴ In spite of Jonah's reluctance, God still ruled with authority and made the city to repent from their sin.

New Testament Urban Evangelism

The New Testament also highlights the importance of cities. It was in the city that it all happened: Bethlehem, Nazareth, Capernaum, Jerusalem, Antioch, Thessalonica, Athens, Corinth, Ephesus, and Rome.¹⁵ Christ's concentration was also directed towards urban areas, with teeming human population.¹⁶ He went around preaching in the towns and cities. The crowds of people came to listen to Him from every town and city. Jesus chose His disciples and sent them to every town and city. Jesus demonstrated both love and judgment towards the city. He was concerned about the city of Jerusalem and He wept for the city.

The records of Apostolic Christianity witnessed to the significance of the city as the place of God's activity. The strategy of the early church seems to have contained a strong emphasis on urban outreach. The great commission of Acts 1:8 is quoted by almost everyone as a basis for their particular ministry and indeed part of the greatness of this commission is its breadth.¹⁷ It is very interesting to note that it begins with the city of Jerusalem. This makes sense, because that is where the disciples were.

¹⁴ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres* 16.

¹⁵ Dubose, *The Practice of Urban Ministry: Urban Evangelism*, 33.

¹⁶ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 9.

¹⁷ Roger S. Greenway & Timothy M. Monsma, *Cities: Missions' New Frontier* (Michigan: Baker Book House, 1992), 13.

There is a symbolic value to Jerusalem; however, that goes beyond that of a mere starting place. Jerusalem was the Holy City, the site of the temple, the place where Jesus met so many crises and was crucified. In the Book of Revelation, Jerusalem becomes associated with Babylon as in opposition to God (Revelation 11:1-13), and then is transformed into the New Jerusalem, the City of God. So it is a symbol for all cities and a very appropriate place for the witness of the church to begin.

The mission movement of the NT was primarily an urban movement. After Pentecost, the gospel spread from city to city and from cities to the surrounding countryside.¹⁸ The first multicultural church was also found in a city, Antioch. The Antioch church was primarily responsible for the expansion of Christianity among the Gentiles. St. Paul also considered cities as strategic for the expansion of the Kingdom of God.¹⁹ In the time of Paul, the cities were also filled with religious pluralism but Paul did not demythologize the powers. Nor did he rail against the local religious concepts and practices. He accepted the Colossian worldview as a frame of reference, and then endeavored to put Christ in place of the powers.²⁰

With the beginning of persecution, in Acts 8, we find the early church being scattered to many places throughout Judea, Samaria, and eventually the rest of the world. It is interesting that the Book of Acts records the spread of the church into first, the towns of Judea and Samaria, then to Damascus, Joppa,

¹⁸ *Ibid.*

¹⁹ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 10.

²⁰ Roger Hedlund, *The Mission of the Church in the World: A Biblical Theology*, 230.

Caesarea, and Antioch, and finally to the rest of the world. As the gospel is spread, its movement is traced by the cities to which it went. Most of the cities mentioned were important cities in the Roman Empire.

The urban strategy of the early church reached its height under the Apostle Paul. More than any other person in the New Testament, Paul seems to have pursued an intended urban strategy. Paul was a remarkable missionary. He almost touched all the known prominent provincial cities of the Roman Empire with the gospel. His Roman citizenship and proficiency with Greek knowledge gave him an added advantage to travel to several cities. He was not only an "Apostle to Gentiles" but also an "Apostle to Cities."²¹ The urban strategy followed by St. Paul and the New Testament Church is still relevant and effective.²² As we track his missionary journeys through the Book of Acts, we see him moving from one major metropolitan area to another.²³ When coming into a new region, he usually began in the largest city in the region and then let the gospel spread throughout the region from the city. This strategy can be seen from the time Paul spent in Corinth, a major commercial center, and in Ephesus, the capital of the province of Asia. His base of operations was Antioch in Syria, one of the major cities of the Roman Empire. Most of Paul's letters were written to churches in major cities.²⁴ So at least part of Paul's effectiveness as a missionary can be attributed to his urban strategy.

²¹ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 29.

²² J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 60.

²³ Roland Allen, *Missionary Methods: St. Paul's or Ours* (Grand Rapids, Michigan: Eerdmans Publishing Co, 1989), 10-12.

This urban strategy continued for some time during the growth of the early church. History reveals the major role played by such cities as Rome, Alexandria, and Constantinople in the development of the church.²⁵ The gospel spread widely and rapidly because it was being preached at the crossroads of the world. Today, historic Christianity seems on the defensive. Meanwhile, the Jehovah's Witnesses, the "Moonies" and dozens of other cult groups are on the offensive with a strong urban strategy. If the church of Jesus Christ is going to ever again recover the effectiveness of its early years it must take its stand in the cities, the crossroads of the world.

Challenges and Barriers of Urban Evangelism in India

There was a time when most people of the world's class societies were found only in Europe and North America. The process of urbanization took more than a century in Europe and North America, but in Asia, it is taking only decades. It is estimated that in the first decade of the twenty-first century, Asia will have more city dwellers than any other continent of the world.²⁶ Moody said, "If we reach cities, we reach the nation. But if we fail to reach the cities, they will become a cesspool that will infect the entire country."²⁷ It very clear, unless we win the cities; we are not going to win our nation with the gospel of

²⁴ Roger Hedlund, *The Mission of the Church in the World: A Biblical Theology*, 230.

²⁵ Colin P. Warner, *Models of Urban Church Planting – A Tale of Twelve Cities* (Chennai: Mission Educational Books, 2004), 11-15.

²⁶ Atul Y. Aghamkar, "Towards a Theology of Urban Mission," in *India in Missiology for the 21st Century: South Asian Perspective*, edited by Roger E. Hedlund and Paul Joshua Bhakiaraj (New Delhi: ISPCK, 2004), 494-495.

Jesus Christ. John Dawson says, "Our new vision of Christian missions must focus on Cities. If we want to bring nations to Christ, we must win their cities."²⁸

In the early eighties and nineties, rapid urbanization began to grip India. Millions of rural people started migrating to the industrial cities. India's towns and cities have expanded rapidly as increasing numbers migrate to towns and cities in search of economic opportunity. Slums now account for ¼ of all urban housing.

Today, India has more towns and cities than any other nation in the world and that makes it a great challenge to reach them with the gospel of Jesus Christ. David Claerbaut writes, "*Cities determine the destiny of nations.*"²⁹ So the future and hope of our nation lies in its cities. The whole rural India could be won for Christ, but if the cities are untouched, our nation is still unreached. In order to fulfill the Great Commission task, it is essential to reach the towns and cities of our nation. Reaching the cities in India is not an easy task as there are a few challenges and barriers we face while reaching the city dwellers in our nation. We need to understand those challenges and barriers before reaching them with the Gospel of Jesus Christ. Cities in India present a great challenge for the Churches. Understanding the magnitude of its population, migrants, the middleclass people, marginalized, language groups, ethnic groups would

²⁷ Luis Bush, Op.cit.

²⁸ John Dawson, *Taking Our Cities for God* (Florida: Creation House, 1995), 35.

²⁹ David Claerbaut, *Urban Ministry* (Grand Rapids: Zondervan Publishing House, 1983), 15.

really help the church to prayerfully seek ways to reach them with the Gospel.

Challenges of Urban Evangelism in India

Growing Towns and Cities

35-40 percent of the Indian population now lives in towns and cities, and the majority of them is poor and is outside the Christian faith. Most of the Indian towns and cities are growing rapidly and are densely populated. These urban masses have not heard the gospel of Jesus Christ in their lives. According to 1991 census, there were 300 cities with over one hundred thousand population in India. Of the 300 cities, 141 cities had less than one percent Christians, 48 cities had one to two percent Christians, 60 cities had two to five percent Christians and only 18 cities had more than 10 percent Christians. The 2001 census report reveals that there are more than 600 towns and cities with over one hundred thousand population in India with less Christian population. The city of Chennai is an exception with more number of Christians than any other city in India.³⁰ These 640 towns and cities do not have a powerful witnessing community living among them. Great urban churches and mission organizations in the towns and cities do not have any strategy for reaching the urban dwellers. It is estimated that 90% of Indian mission efforts are focused on the tribal population which is roughly 8% of the total Indian population! To see the total transformation of this nation, the focus on urban evangelism is very crucial.

³⁰ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 81.

Growing Slums

Urbanization in India has brought forth several complex issues into focus. One of the major issues is the emergence of slums or shanty towns. Rural to urban migration has become an important issue. More than 600 Indian towns and cities incorporate slum areas.³¹ According to 2001 census, there are 640 cities and towns in 26 States and Union Territories that have slum population. Andhra Pradesh has the largest number of towns (77) reporting slums followed by Uttar Pradesh (69), Tamil Nadu (63) and Maharashtra (61). There were 42.6 million people living in slums in 2001. This constitutes of 15 per cent of the total urban population of the country and 22.6 per cent of the urban population of the states/union territories. 11.2 million of the total slum population of the country are in Maharashtra followed by Andhra Pradesh 5.2, Uttar Pradesh 4.4 and West Bengal 4.1 million.

Apart from that, 17.7 million slum populations have been reported in the 27 cities with million plus population. Greater Mumbai Municipal Corporation with 6.5 million slum dwellers has the highest slum population among all the cities followed by Delhi Municipal Corporation (1.9 million), Kolkata (1.5 million) and Chennai (0.8 million).

6 million children in the age group 0-6 have been enumerated in slums. Maharashtra alone accounts for 1.6 million children in slums. 7.4 million (17.4 per cent) of the total slum population belongs to the Scheduled Castes and one million (2.4 per

³¹ *India's Largest Cities/Urban Areas* (source: India's national census of 2001), Cited on-09/10/11) www.CityMayorsStatistics.org.

cent) to the Scheduled Tribes. Gender ratio (females per thousand males) of the total slum population is 876 which is lower than 905 for the corresponding non-slum urban population.

Literacy rate in slum areas stands at 73.1 with 80.7 per cent male and 64.4 per cent female literacy against overall non-slum urban literacy rates of 81.0 for total, 87.2 for males and 74.2 for females in the states reporting slums. 32.9 per cent slum population has been returned as workers. Male work participation rate is 51.3 and female work participation rate is 11.9 per cent in 2001. 91.1 per cent workers in the slum population are 'Other workers' and 5 per cent have been returned as 'Household Industry workers'.³²

The growth of the population affects the rich and poor people in the city, especially the majority of poor people, who are not educated and without jobs. Therefore, it is a challenging work for the urban churches to tackle the urban poor communities in the slum.

Growing Migrants

Raymond Bakke writes, "*A city is the center of attraction for the people. Since it offers various opportunities, many people migrate towards the city.*"³³ In the same way, towns and cities in India are experiencing high migration rate in the recent years. Over 98 million people migrated from one place to another in 1990s, the highest for any decade since independence according to the 2001

³² Census of India 2001, *Metadata and Brief Highlights on Slum Population* http://censusindia.gov.in/Data_Products/Data_Highlights/Data_Highlights_link/metadata_highlights.pdf.

³³ Raymond Bakke, *The Urban Christian* (London: MARC, 1987), 32.

census details. However in 1970s, migration was slowing down. The number of migrants during 1991-2001 increased by about 22% over the previous decade an increase since 1951.³⁴

Apart from women migrating due to marriage, employment is the biggest reason for migration. The number of job seekers among all migrants has increased by 45% over the previous decade. Nearly 14 million people migrated from their place of birth in search of jobs. The overwhelming majority of these 12 million was men.³⁵

Migrants have created pressure on others who are in same job market. While freedom to migrate within the country is an enshrined right, the uneven development, levels of desperation and other factors have created friction points. Most people migrate because of a combination of push and pull factors. Lack of rural employment, fragmentation of land holdings and declining public investment in agriculture create a crisis for rural Indians. Urban areas and some rural areas with industrial development or high agricultural production offer better prospects for jobs or self-employment.

Contrary to common perception the search for jobs is more often within the same state than in some other state. About 9 million persons were intra-state migrants often within the district while 5 million went to other states. The intra-state figures include people moving from villages to nearby towns and cities in search of better jobs. Over 5.7 million persons who moved in search of jobs migrated from rural to urban areas. Another 4.5

³⁴ Atul Y. Aghamkar, *Towards a Theology of Urban Mission in India*, 495.

³⁵ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 168-169.

million migrated within the rural areas looking for work. The data shows that among people migrating in search of jobs, literates constitute the vast bulk; over 10.6 million while illiterate migrants are about 3.3 million. The literate are an important segment of the population who should be reached with the Gospel. These literates are by and large, very open to change. Not only do the most urban migrants come under the influence of the modern ideologies of secularism, modernism and rationalism, these ideologies also directly or indirectly influence their attitude and behavior. This is an important point to note since this paves the way for better presentation of the gospel to urban migrants.

Growing Number of Urban Youth

India is home to the biggest youth population on earth. Young people comprise 40 percent of the country's population. The urban youth is a strategic people group in many ways to evangelize. They are the future leaders and have tremendous potential to shape the course of the nation. Nevertheless, the task of communicating the gospel to them is challenging. They are vulnerable, potential, volatile, and reactive, all at the same time. They think and act differently than the rest. They have their own culture. Unless we know their worldview, problems, and specific needs, we may not be able to relate with them in an effective way.

Growing Number of Street Children

India is home to the world's largest population of street children, estimated at 18 million.³⁶ India is the seventh largest

³⁶ CNN World, *Report on Young Doctors' Minister to India's Street Children* (New Delhi: na, 1988).

and second most populous country in the world. With acceleration in economic growth, India has become one of the fastest growing developing countries. This has created a rift between the poor and the rich; 22 percent of the population lives below the poverty line. Owing to unemployment, increasing rural-urban migration, attraction of city life and a lack of political will, India now has one of the largest numbers of child laborers in the world.

Drug abuse, alcoholism and smoking are rampant among the homeless adolescents. Street children are subject to malnutrition, hunger, health problems, substance abuse, theft, commercial sexual exploitation, harassment by the city police and railway authorities, as well as physical and sexual abuse, although the Government of India has taken some corrective measures and declared child labor illegal. Delhi's street children have set up an alternative forum for themselves. They meet, discuss problems, and even publish their own newspaper. There are 400,000 street children in Delhi. The capital's streets and roads are their workplace. For 100,000 of these children, the streets double as home. They have nowhere else to go. Street children work as rag-pickers, in tea-stalls and dhabhas (roadside eateries), as shoeshine boys or vendors.³⁷ But street life can be unpleasant and risky. They face physical abuse, the callousness of policemen, are vulnerable to drugs and to health insecurities. Street children are one of the receptive groups in the cities. They need the Gospel of Jesus Christ. Mega churches should take the initiative to reach these street children for Christ.

³⁷ *Ibid.*

Growing Number of Hawkers

Hawkers and street vendors are part and parcel of urban life in India. Mostly illegal, their presence is a significant factor in the growing congestion along our cities roads - even if they do make shopping more convenient for some of us. Tackling the problem is complicated - the issue is highly politicized. Search would have to be made to determine which hawkers live on the streets with their stalls, which ones are the truly poor, and which ones come from various squatter areas.³⁸ They need to be reached through appropriate strategies in order to communicate the gospel to them.

Growing Number of Prostitutes

Prostitution is a thriving business in cities and towns across India, although, it is currently a contentious issue. Human Rights Watch puts the figure of sex workers in India at around 20 million, with Mumbai alone being home to 200,000 sex workers, the largest sex industry centre in Asia.³⁹ 30% are believed to be children. Recent reports estimate that the number of children involved in prostitution is increasing at 8 to 10% per annum.

About 15% of the prostitutes in Mumbai, Delhi, Chennai, Kolkata, Hyderabad and Bangalore are children. It is estimated that 30% of the prostitutes in these six cities are less than 20 years of age. Nearly half of them became commercial sex workers

³⁸ Grigg, *Cry of the Urban Poor: Reaching the Slums of today's Mega-Cities*, 47.

³⁹ Prostitution: A Burning Issue in India Today, Merinews.com (7th April 2007) <http://o3.indiatimes.com/palashbiswas/archive/2009/12/14/4992693.asp>.

when they were minors. Conservative estimates state that around 300,000 children in India are suffering commercial sexual abuse, which includes working in pornography.

The number of prostitutes has doubled in the last decade.⁴⁰ They must be reached with care and concern because most of them take the job because of poverty. A minister needs to show concern for them and help them find a better job in which they will be safer.

Barriers of Urban Evangelism in India

Categorizing Urban Dwellers: The Rich, the Middle Class and the Poor

The rich or elite form about 15 percent of the city's population in the major metropolitan cities in India. They are known as the decision makers and they control all authority in the government, economic life and social life.⁴¹ The rich or elite live in big bungalows in the center of the city. They have gate keepers to guard their bungalows. These people are just as lonely and emotionally in need as anyone else. They too have problems in their homes and need help. But they would hardly open their doors to a stranger with a Bible. Urban churches and missionaries find it very difficult to enter into their territories since they do not have an appropriate strategy for reaching them with the Gospel of Jesus Christ.

The middle class constitutes 25 percent of the city population. They are articulate, influential, vocal, and educated. They regulate the economy, and rule the country by proxy. They can

⁴⁰ Grigg, *Cry of the Urban Poor: Reaching the Slums of Today's Mega-Cities*, 48.

⁴¹ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 82.

take up any cause and lead a dynamic movement. When they lead a movement, it becomes successful. It is very difficult to approach the educated middle class with the gospel of Jesus Christ. Urban Churches and missionaries need to have the right strategy to reach the middle class.

The poor and destitute form 30 percent each of the city population. People who live above the poverty line are known as 'poor' and people who live below poverty line are known as 'destitute'. Living below the poverty line means, people do not have even one square meal a day. Those who are above the poverty line are those who have skills and abilities to earn but earn little or work in unorganized sectors. So they do not get enough income to lead a reasonable decent life.⁴² The class distinction itself is a difficult path for reaching people because if one class is reached, the other class will not accept the gospel. Presently, Churches and Mission organizations are showing more interest in reaching the Tribal people in our country. They do not have any urban ministry model or slum ministry model. We need to encourage and train urban Churches and Mission organizations to reach the urban poor communities in the slums. Slum dwellers tend to be more religious than the materialistic-minded city dwellers and are more receptive to the Gospel of Jesus Christ. Churches and Mission organizations in India should train their evangelists and missionaries to reach the urban poor communities in the slums.

Nations inside the City

The urban ministry is cross-cultural. The frontier of mission has shifted. It is no longer geographically distant; it is culturally

⁴² J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 83.

distant. A hundred years ago, missionaries were sent to the nations to look for the cities. Today, missionaries are sent to cities to find nations.⁴³ The city needs missiological definition. The city is a place where the nations are gathering. All Indian towns and cities have many different racial and ethnic groups who speaks many different languages and practice different cultures. In short, effective urban church leaders must be far more educated and be aware of the views and sensitivities of different ethnic groups, classes, races, and religions. Therefore, the pastors who are appointed in the city must be missiologically trained to reach the entire urban population.⁴⁴

Grouping inside the City

Different groups of people reside inside the city. The scenario is totally different in the rural areas with one particular group. Urban Churches need to work out a strategy for each group of people in order to reach them with the Gospel of Jesus Christ. In the metropolitan cities, one group responds to the Gospel while another group resists it. This is a great mystery; it is very difficult to understand. The reasons for such responsiveness and resistance are beyond our comprehension. There are five categories of groups in the urban areas.

Caste or Community Group: Caste is an important social hierarchical classification in India. With modernization of cities such classification is not possible, yet, caste classifications could

⁴³ Conn, and others, *The Urban Face of Mission: Mastering the Gospel in a Diverse and Changing World*, 38.

⁴⁴ Conn, and others, *The Urban Face of Mission: Mastering the Gospel in a Diverse and Changing World*, 39.

be identified. Modern apartments have only vegetarians living there, obviously this means it is occupied by Brahmins, Sindhis, Marwaris and Jains. Social separation like this happens, but it is not a dominating feature in any city.

Professional Group: People of the same profession and connected professions tend to develop closer ties. This is due to economical compulsions.

Economic Group: The same income families or individuals belonging to one economic group and their equations are of minimum consideration. The neighbourhoods that develop in the mega cities are mostly according to economic groupings. People with the same or similar income tend to live in the same locality.

Linguistic Group: Groups of people who speak the same language, which is different from the local language, tend to come together in cultural functions. Language is a uniting factor for the cross-cultural migrants who have been uprooted from their home soil. They start schools, colleges, run hospitals, guest rooms and some sort of forum to address issues faced by the linguistic community.

Generation Group: Different age groups have different lifestyles. The children, teen, young adults, young couples, couples with siblings, middle aged, senior citizens, etc have their own interest and groupings.⁴⁵

Missionaries who want to reach a particular group in the city need missiologicial training. They should be qualified in the area and profession of that particular group. Most of the

⁴⁵ J.N. Manokaran, *Christ & Cities - Transformation of Urban Centres*, 84-86.

missionaries in the metropolitan cities fail in this area due to the lack of missiological training.

Methods and Strategies for Urban Evangelism in India

There is a great barrier to urban mission that is not in the cities themselves nor in urban residents, but in the church. The sensibilities of most evangelical churches and leaders are often non-urban. Many ministry methods and strategies have been forged outside of urban areas and then simply imported, with little thought to the unnecessary barriers this erects between urban dwellers and the gospel. Each section of the city, each ethnic people group, *“each high rise, each squatter settlement has its own character and should be studied individually. Language, culture, family composition, employment – all these have a way of impinging on the strategy that is applied and the character of the church that emerges.”*⁴⁶ Obviously, great wisdom is needed to arrive at effective urban strategies. Only the Lord God can ultimately equip us for this challenging task. Numerous urban strategies are being proposed, tested, and refined today. Obviously, each suggested strategy needs to be evaluated according to biblical principles and priorities. The ultimate question must be this: Will this master plan, when implemented well, result in lost urbanites coming to Christ, new believers discipled, and new churches established?

Adopting City

The towns and cities in India that are un-reached have to be adopted by the urban churches. By adopting the towns and

⁴⁶ Frank W. Allen, “Toward a Biblical Urban Mission,” *Urban Mission* 3 (January 1986): 11.

cities, urban churches can pray and plan to reach them with the Gospel of Jesus Christ. Adoption includes prayer, research, spiritual mapping and spiritual warfare and sending out missionaries including tent-makers and short-term missionaries.

Educating Churches

The churches in India need a new vision for urban mission. "The urban challenge requires urban education and leadership development programs for lay leaders."⁴⁷ The church and the pastor have to develop an urban theology. *"If an experienced pastor is to swim in the urban ocean, he will have to be re-socialized."*⁴⁸ This means learning new social skills of survival in the city. There ought to be a paradigm shift in the churches and mission leadership. This is essential for reaching the cities in India. *"Developing a theology of the city is one of the ways to survive in urban ministry."*⁴⁹ Our new vision of a Christian's mission must focus on cities. If we want to bring nations to Christ, especially India to Christ, we must win cities in India.

Multi-Lingual Churches

Indian cities are becoming multi-lingual. Migrants from other countries, states and cities have become common features in the Indian cities. Colin Gye writes, *"No church today can afford to ignore the multi-cultural elements of the city. This will have to*

⁴⁷ Raymond J. Bakke, "The Battle for Cities," *India Church Growth Quarterly* (October -December, 1986): 6.

⁴⁸ David Claerbaut, *Urban Ministry* (Grand Rapids: Zondervan Publishing House, 1983), 166.

⁴⁹ Ray Bakke, *The Urban Christian* (Illinois: IVP, 1987), 62.

*lead a deliberate attempt to reach out a cross cultural barriers ministering to others unlike us. After all, if we call to make disciples of nations, why not start on our doorsteps."*⁵⁰ Cities like Delhi have huge number of refugees from Afghanistan, Tibet, Bangladesh and Myanmar. Cities like Chennai have more number of Sri Lankan as well as Burmese refugees. Receptive people in the metropolitan cities are socially uprooted people like the refugees of war, who settle in refugee camps or from new settlement in metropolitan cities because of flood, great fire or famine. Presently, refugees from Afghanistan, Tibet, Bangladesh Sri Lanka, and Myanmar are more receptive to the Gospel. In recent years, hundreds of them have accepted the Lord as their personal Saviour. Apart from that, cities have a large number of migrants from different states of India. Refugees and migrants are open-minded people with the spirit of adventure. They tend to be receptive to new ideas. Since refugees and migrants have a separate cultural identity, they deserve an exclusive Church. Michael Eastman writes, *"There is evidence that pluralist area need pluralist form of the Church."*⁵¹ We must recognize the truth of McGavran's observation: people worship best and more readily receive the gospel in the language of their heart.⁵²

⁵⁰ Stuart Murry, Op. Cit, 67.

⁵¹ Michael Eastman, *Ten-Inner City Churches* (London: MARC, 1988), 18

⁵² His classic statement was: "Men like to become Christians without crossing racial, linguistic, or class barriers." See Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1970), 198. Note that this observation should never be used as an excuse for excluding any group from a local body or outreach effort. The Gospel, as well as our efforts, must be non-discriminatory. The author sees intentional targeting of one particular ethnic group only as part of our *initial* evangelistic church planting strategy.

Adopting Responsive Urban People Groups

Over thirty-five years ago, Donald McGavran articulated this as one of his “eight keys” for impacting cities.⁵³ Failure to recognize the resistant and unresponsive groups will often lead us into further discouragement and fruitlessness. How does one identify those who are likely to accept the Gospel? We must find those going through personal and social change. People in transition—the recently immigrated or moved, the uprooted, displaced, divorced, separated; those who have recently married, had a baby, lost a loved one, or lost a job—these will often be open to the message of hope in Christ. Apart from that, people who have migrated to the metropolitan cities in search of employment, education, and economic advancement: Slum dwellers, cycle rickshaw and hand cart pullers and un-organized workers. A field survey of un-reached responsive urban people groups should be undertaken before beginning the ministry. Such a survey should include the culture, customs, and language of the urban people groups.

Children Church

There are 480 million Children below 15 years of age in India. They constitute almost 40% of the country’s population. There

Once people have been won to faith in Christ through targeting and gathering them into ethnic congregations, they always must be challenged biblically to reach out to other needy groups and individuals. McGavran’s perspective is that distinctions among people are not always social defects, but social dynamics to be used to fulfill the Great Commission.

⁵³ Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1970), 278.

are no signs of hope for the children’s ministry. J.N. Manokaran says, “Urban children are more informed with greater aspiration. They are not satisfied with traditional stories and flannel graphs. In fact, they are competent enough to teach adults Power Point, Flash Point, and Internet options of communication. They are no more dumb dolls to sit for three hours neither to listen to adult messages in the church nor to sit one hour to listen to the traditional story in the Sunday School.”⁵⁴ They prefer participatory learning and learning through games. So they need a separate church to fulfill their aspiration. Urban mega churches have to understand children needs and try to erect an exclusive worship service for them in order to fulfill their desire. Children’s church should introduce quality books, manuals, handouts in order to meet their spiritual thirst.

Youth Church

Young people have their own problems and needs. Gospel must address their needs. Mission to youth may mean providing counselling and help in times of trouble, organizing career guidance programmes, tuition, skill training, and so on. Many young people live amidst constant hurts, frustration and stress. What they are primarily looking for is a community where they can feel genuine love, a sense of belonging and care. In other words, a normal church worship and other programmes in the church must become a place to hang-out for youth. Many times, traditional churches or mainline churches do not attract young people. The usual worship service and preaching do not cater to their needs. That is one of the reasons why we need to start a

⁵⁴ J.N. Manokaran, *Christ and Cities: Transformation of Urban Centres*, 156.

separate worship service for the young people in the cities in order to cater to their needs.

Sometimes, Christians shut the doors of fellowship to certain kinds of youth like gays, lesbians, tattooed, and differently looking personalities. This attitude should change. Jesus Christ set a perfect example in this regard. He loved the sinners and accepted them in his midst though he confronted their sins (Jn.4:1-27). This should be our attitude towards today's youth. Small groups are the best suited set up for young people to come together.⁵⁵ They provide more opportunities for sharing and caring better than big congregations. Apart from that, the urban mega Churches should enable and motivate their believing youth to develop friendships with non-Christians. 'Young people reaching out to young people' would be the ideal case as peer influence is strong among adolescents.⁵⁶

Cell Churches

People who reside in the metropolitan cities aspire for quality friendship and fellowship. Ray Bakke writes, "*Urban people hunger for quality fellowship.*"⁵⁷ Cell churches and house churches are an ideal place for offering such high quality fellowship. Assembly of God Churches and other Pentecostal and Charismatic Churches in Chennai have adopted the strategy of Cell groups or small groups and are successful in seeing fast

⁵⁵ Kevin Graham Ford, *Jesus for a New Generation* (Illinois: IVP, 1995), 209.

⁵⁶ [n.a.], *Witnesses for Me: A Manual for Evangelical Unions* (Chennai: UESI Publications, 2007), 18-24.

⁵⁷ Ray Bakke, *The Urban Christians*, 43.

church growth. New Life Assembly of God in Chennai has more than 700 Cell churches or Cell groups in every nook and corner of the city. Usually, cell groups are made of small numbers of Christians, often between 6 and 12, and led by a cell leader. Members may be in the same cell group because of common locality, schools or interests. Cell meetings are usually conducted in the members' homes. Cell meetings may consist of a fellowship meal, communion, prayer, worship, sharing or Bible study and discussion. Many people in the metropolitan cities feel comfortable in attending the cell churches where aspirations are met. Churches in the mega cities should concentrate on establishing the cell groups in their locality to satisfy people's spiritual desire.

Slum Churches

Half of the India's urban population lives below the poverty line and are poor. They live in the slums, squatter settlements and refugee colonies due to non-availability of affordable habitat settlements. Slum dwellers are receptive to the Gospel than the urban elites and middleclass. For example, there are 2000 slums in Chennai city. The Church Growth Committee estimates that there are 4000 churches in Chennai city; out of those 1500 churches are located in the slum areas. This example proves that slum dwellers are more receptive to the Gospel in the mega cities. City churches should concentrate their efforts in reaching the slum dwellers by planting as many churches as possible. The basic need of the slum is the Gospel, sanitation, cleanliness, education for children, measures to tackle poverty and providing employment opportunities.

Conclusion

Evangelizing large cities will always be a challenge for the city Church. These strategic principles and methods will enable us to steer a clear course through the rocks and reefs of man's urban agendas in order to find God's agenda for our particular city. While certainly not exhaustive, these guidelines, if properly applied in each of our urban settings, will enable us to arrive at a biblically balanced and effective strategy for reaching our city for Christ. Minimum components of this comprehensive plan would certainly include evangelism (reaching urban masses with the gospel), discipleship (helping converts grow in Christ), incorporation (integrating disciples into new churches), social action (attention to human needs), and multiplication (enabling individuals, ministries, and churches to reproduce themselves). Underpinning all of this is the crucial and significant role of the local church in an effective urban strategy.

Before launching or expanding any urban ministry, it is vitally important to take the time to draw up a long range and somewhat detailed strategy (battle) plan. Urban pastors, missionaries, and Christian leaders must "do their homework," seeking the mind of God, exegeting both scripture and their city. Since we cannot go in every direction at once, we must establish priority areas in the city to target. Normally these would be the most un-churched areas/peoples, the most responsive, and those most strategically influential. Once these priorities have been settled, we can concentrate our manpower and resources where they will count the most.

Of course, our originally conceived strategy will be somewhat theoretical. Once the ministry is launched, we will obvi-

ously need to make a number of adjustments to our initial plans. Yet, if biblical principles are truly undergirding our strategy, we can move forward with humble confidence that it will succeed. We can be assured Christ *is* building His Church today!



Beyond Boundaries: A Missional Ethical Challenge to Indian Christians!



Siga Arles

Boundaries...! We Indians are good at making boundaries. We build walls, erect fences, draw lines and make distinctions. None in the world of nations could surpass us in this our ability to divide and categorise. We are a nation of nations. With our multiple factions of racism, linguism, regionalism, casteism, tribalism and with our consciousness of our colour and complexion, we are ever so conscious of our own particular identity over against that of the neighbour. We are experts in setting dividing boundaries.

Boundary as Identity

Often it is the urge for one's particular identity that is at the root of this tendency to set boundaries that divide. How important is this particularity of one's identity? While yet sharing a common humanity, we tend to heighten the differences. The politicians among us use the identity differences to divide us in order for their own gains. The ideologists paint the differences as the glory of the history of the group to which we belong and make us feel a sense of superiority – unnecessarily making us look down at the others. The poets give rhythm, music and verses to sing the exuberance of our superior identity. Far fetched caricaturing of one's communal glory reinforces the separatist identity of a people over against that of the others. It alienates. Subconsciously it

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tends to detach a group from the neighbours and to set them as though 'against' the neighbours or as if in competition with them.

The feeling of the self and the other; a sense of alienation and a distinguishing of one's turf are but a natural phenomenon for humanity all over... but it appears as an overt reality with us Indians. For instance, think of the national scenario of the train journey. There is the 'insider' identity that a person seated in a train compartment feels over against the 'outsider' identity that the person on the platform feels. As soon as the train pulls into the platform, there is a subtle war that emerges between the insiders and the outsiders. This is a very temporary identity which will last only for the few minutes when the train is in the station. But the identity at that context is very real, acute and rigid.

When two teams are competing against each other in a game, there is a strong feeling of identity that the spectators develop with one or the other team. They support one team and cheer for their success while they sabotage and boo the other team and criticize their every move. They get into a frenzy and mad violence in the stadium. Even the English foot ball fans go crazy with such emotions. Though temporary, these loyalties are felt with intense tenacity.

But some are permanent and long range. The strong feelings that govern the Hindu Muslim tensions in India and Pakistan are an example of this. The Gujarati Patels remain an egalitarian group with their own cohesiveness whether in Gujarat or in the United Kingdom or in South Africa or in the United States of America. Their daughters will have to be married to a Patel. Similarly the Syrian Keralites and the Tamil Nadars would retain their communal purity by marrying only within their own group!

Perpetuation of such communal, caste and linguistic identity is held a virtue and guarded tenaciously. Ajay Naik grew up in Lusaka, Zambia. His folk were part of the business community from Gujarat. His parents found a Gujarati bride from Mumbai for him. He came to study Philosophy at the University of Aberdeen in Scotland. When he met me and we developed friendship, he asked me: While you are an Indian, why are you a Christian? To him, despite his philosophical and ideological bent of mind and academics, communal identities were non-negotiable rigid realities. Conformity was virtue.

Thus, boundaries are inherited and retained with zeal and a sense of duty.

Every South Indian looks a Madrasi in the North. The term Madrasi becomes a generic identity to all migrants whether Keralite, Kannadiga, Telugu or Tamilian. Mangi or Mallu appears a Madrasi. The deep rooted feeling of North and South is quite rampant. When I served as a theological educator in North India in a Christian theological faculty of repute, the North Indian colleagues caricatured me as another South Indian who has come to take up the leadership from off their North Indian hands! It was a deep rooted angst in them, born out of an anger that the South Indians tend to dominate over them.

While in West Bengal, I noticed that there were plenty Biharis who were migrant workers in tough and lowly situations. It was a hurtful sight to see skinny men who pulled the cycle rickshaw and ran afoot with the passengers seated comfortably on the seat. All day they worked hard – in hot sunshine, sultry humidity and heavy rains – and at night they lent the rickshaw on the side walls and pulled a plastic sheet or jute bag roof over their head on the footpath and slept through the cold night. Casually they bathed in the open at the roadside tap in view of the passing public. Life went on in utmost simplicity for huge numbers of these folk whose families were miles away in their own State. Migrant workers as menial workers seemed a normal thing...!

To the proud Bengalis, any tribal person from the North Eastern Hill States appeared 'primitive, uncivilized and less cultured'. Manipuris serve at the restaurants in various capacities along with the Myanmarese and Nepalese. The Naga and the Mizo develop their own particular identity and involvement in the cities of mainland India. Any where in India one could find the Nepali men as security guards – gurkhas. They are men with their families far away, cooking their meals, roughing it up in life and earning to send home a salary – 'human rights' and 'citizenship rights' are thoroughly unknown commodities to them. Few who managed to bring their families along are surviving in a land where every dog and donkey too survives at some level or the other – there is nothing glorious about the humanity that these men and their families are supposed to possess! Inhuman settings caricature their living situations.

Marriage – the major exhibitor of caste communal divide!

When it comes to marriage, most people stick to their own communal identity and wish to choose a bride or groom from their own group. A cousin of mine was with the Airlines and he fell in love with a girl from Coorg. She was looking like a movie star. He surely was a handsome guy. They liked each other. But her parents would not accept since he was a Tamil and from a different caste and cultural background. He grew up in Delhi and she in Bangalore and shared the common youth culture. To them it was no big deal – but to her parents it was unthinkable, unacceptable and traumatic. Somehow the couple managed to marry and in time they won her parents' consent and love.

For every intercultural marriage that works out, there are many others which fail. Being Christians does not make the problem any easier. Within the Christian community there exists sufficient caste based discord, denominational issue and linguistic animosity when it comes to marriage alliance.

Admissions and Promotions rooted in communal reality!

I had witnessed the presence of communal considerations in committees. Admission to theological college should be given to one's own denominational or regional or language candidates! Appointment is sought for staff from the Principal's own language group. Promotions for others should be blocked in order to allow for one's own community staff to be pushed up the ladder. In fact I was made sick by such tendencies in places where I served and had often revolted against such tendencies. A graduating student in my evangelical seminary was gifted to work with youth. When I told him to apply to a youth agency which worked widely, he said he was not from their caste. In Christian institutions and churches, there still remain the taunts of communalism and casteism.

Religion turned a divisive force against secularism

Forces such as Islamic fundamentalism and Hindutva ideology make religion a divisive force for the co-existence of humanity. Religious divide has proven more explosive than any other as we are beginning to recognize in contemporary India. Fanning the flames of violence with hate campaigns, religious sages and saints have risen to the fore to sway the masses one against the other.

A major struggle in our nation of India is to bring about national integration and communal harmony. Any number of seminars and conferences had not altered the scene of communal violence. The ideal of secularism is theoretical and remains within a small group of the well educated. The vast majority are swayed by religious sentiments. Hence, religion as the opium dominates over secularism. Well written constitution does not protect the rights and fraternity of minorities. What shall be the way forward?

Here I wish to propose one solution that is workable. Cross cultural and cross linguistic or inter-regional marriage is a way forward to solve the problem of national integration and communal harmony. Perhaps we need to promote such. Thus the next generation will tone down the differences and a common identity shall emerge quite naturally. When a man marries a woman from another group, both groups soften towards each other. The more we promote this pattern, the more we shall increase the acceptance factor between groups. Indian Christians should be open to the total body of Christ. Hence, we should tone down our particularities in order for the universality of the body to flourish. The more we promote it, the more we shall build common humanity.

Could Indian Christianity emerge beyond the divides that are rampant in the Indian culture? Could we rise above these small factors to the fullness of the gospel and the reality of the body of Christ? It is an urgent need and a missional ethical challenge to us who are committed to make the gospel a reality for our generation.

Hosanna! The Gen Y and the Future of Mission

From the above reflection of the Indian situation, I look at the life of Hosanna. From the warm South Indian State of Tamil Nadu, her parents took her to grow in a cold context of the Northern Himalayan region. Cross regional growth as a child with different language exposures was her lot quite early in life. Geographically based regionalism lost its meaning for her!

So also the tenacity of linguistic identity and caste reality perhaps did not and could not sting her. She was brought up in an atmosphere at home where the better shaping of the faith base and faith community was being explored.

Inter denominational exposure with the kind of missionary kid identity and exposure to the wider church traditions enriched her. Parental example of faith walk, adventurous discipleship, innovative thinking and cutting edge communication had impacted her even in her formative years. Parochialism of denominational Christianity did not mean much to her generation.

Education at various settings already enriches a person - and Hosanna experienced it within the Indian soil. But then when she moved for medical education to the cold East European environs in the post-glossnost, post-Gorbachev era after the disequilibrium of the super powers, when the centre of gravity of Christian culture and influence moved South and the mission field increased in the Northern hemisphere, she – a missionary kid- felt the tug of her soul to missionally reach out to a global set of fellow students drawn from the various nations to be together as dislocated, migrant and open minds and hearts! She was a missionary already! She responded so well with innovative keenness. Backed by the inspiration of her parents, she excelled to explore global mission while yet a student. From student to a missionary; from south to north; from volatile situation to a drastically volatile setting... the explorations were plenty.

There appears to develop a paradigm – for youth to explore into global mission in a non-traditional way. Hosanna was ‘out of the box person’ to explore. Perhaps ‘beyond boundaries’ to take the gospel of our Lord Jesus Christ into the wider world to make sense of it...! She has started... and someone else may have to continue...!! If let to live longer, she had the prospect to have explored and matured the model and pattern and paradigm shift... but it appears that it was not within the perfect will of God.

Missiology needs to keep growing. Missiologists should keep working hard. Next generation must take up the task. A model is started. May it continue beyond boundaries and let the borders expand. May God find successors to Hosanna to be trail blazers. May many Indian young women and young men of commitment emerge to enhance global growth of relevant and contextual mission and missiology until the least and the last of the lost humans shall find the God of love and come ‘beyond boundaries’ to the one who died outside the gate to save and transform them.



Church-based Theological Education



Thinakaran Richard*

A Tribute

THIS article is a tribute to Miss. Hosanna Manokaran (27 years), who lived her abundant life in a shorter time. Reflection on her life and ministry as a medical student in Russia and Belarus and her vision of “Beyond Boundaries,” provokes this writer to think about the Christian children who move world over. Last 2 to 3 decades the number of Indian students and IT/Software professionals going to other countries is rapidly increasing.¹ Indian Christian Kids (ICKs) are successful in their pursuance of higher education, challenging and competitive jobs and better living.

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1 http://articles.timesofindia.indiatimes.com/2008-06-09/chennai/27769505_1_student-visas-chennai-consulate-group-of-international-students as viewed on September 26, 2011. It reads, The survey also found that the number had doubled over the last decade.” The US Consular at Chennai reports, “ Indian students are our largest group of international students. In the fiscal year 2007, we have issued 50,000 student visas. The seven months of the current fiscal year (2008) has seen a 38% increase.”

A Different-View of Ministry

The influx of educated young people into Christian full-time ministry has considerably decreased. Some incline to secularism and philanthropy due to their peers' pressures and/or nominalism at homes. However, this younger generation not only believes the gospel, but also wants to do missions "differently". To them, cross-cultural evangelism is right at the next doorstep in the global-village. They are at ease with the intellectual, information, technological society where a traditional gospel worker finds no access. It is odd for them to work in mission offices, where computers are used as typewriters. Their good earning is leveraged to support themselves and others.

Ministers of the Gospel

The Indian Christian children (ICKs) are no lesser than ministers of the gospel in foreign lands. They have four opportunities for ministries as they live out their gospel faith in plural, secular cultural contexts. First, they must impact their Indian peers through their lifestyle, biblical core values and principles. Second and third, they have ministry among the NRIs and PIO, and especially among Christians, who have long forgotten their intergenerational faith and Indian culture, but live worst of both worlds. And lastly, they have to communicate the gospel to the West and North worlds – once known as Christendom, now fast deserting the churches at an alarming rate.²

² David J Bosch, *Transforming Mission: Paradigm Shifts in Theology of Missions*, (New York: Orbis Books, 2005), p.3. Quoting David Barrett, it is "calculated that, in Europe and North America, an average of 53,000 persons are permanently leaving the Christian church from one Sunday to the next."

Span of ICK's Ministries

They participate in inter faith dialogues, sometimes formally, but often informally in cafeteria, class rooms, dorms, football grounds and theatres. They communicate the gospel faith relevant to the context, which means they "do theology" in their every encounter with other cultural dynamics by interpreting the Scriptures. They are apologetic to their faith and practices. Many lead study groups and some even function as pastors! But the question is: are they exposed to "serious ordered life-long learning"³ and ministerial preparation before they are gone on their "mission?" Who should then own this responsibility? Where should they be trained?

Thesis of the Article

The thesis of this article is this: Theological education, as orientation of soul (*Habitus*) and ministerial preparation (of saints for the ministries and maturity of the body), are needed for all men and women regardless of their station in life, and it should be Church-based. The local church, as it is intended to be in "the way of Christ and His Apostles," should resume its centrality in it.

Lack of Serious Ordered Learning

Edward Farley's series of questions best articulate the crucial issue of today's "Educated Clergy and Uneducated Laity." He calls the church's attention to its failure in educating and equipping the believers through serious order learning.

³ Due to common misunderstanding, "Theology" and "Theological Education" is nostalgic to common believers in the churches.

Why is it that the vast majority of Christian believers remain largely unexposed to Christian learning – to historical-critical studies of the Bible, to the content and structure of the great doctrines, to two thousand years of classic works on the Christian life, to basic disciplines of theology, biblical languages, Christian ethics? Why do bankers, lawyers, farmers, physicians, homemakers, scientists, salespeople, managers of all sorts; people who carry out all kinds of complicated tasks in their work and home, remain at a literalist, elementary school level in their religious understanding? How is it that high school age church members move easily and quickly into the complex world of computers, foreign languages, DNA, and Calculus, and cannot even make a beginning in historical-critical interpretation of a single text of Scripture? How is it possible one can attend or even teach in a Sunday School for decades and at the end of that time lack the interpretative skills of someone who has taken three or four weeks in an introductory course in Bible at a university or seminary?⁴

Widening the Gap between Clergy and Laity

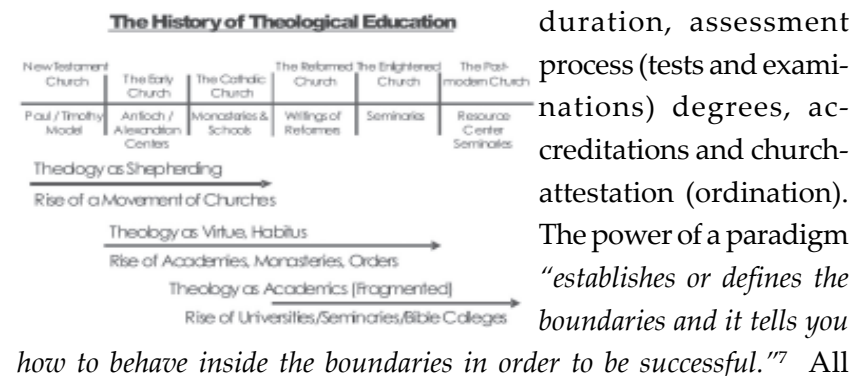
This sets up hierarchal gap between “educated clergy and uneducated laity.” The common notion is that the theological education is the business of Seminaries, needed only for ordained ministries. Pastors dare not teach the courses they studied, as it is perceived irrelevant, obscure, complex, and unproductive to laity. The ministry of the Word (interpretation) and administration of Sacraments are used as a weapon to control,

⁴ Edward Farley, “Can Church Education Be Theological Education,” in *Theology Today*, Vol.42, no.2 (July, 1985), (New Jersey: 1985), pp. 164-65

rather than as the grace to service. Preaching is the only mode of teaching, which is not true. Schooling system not only refutes that church education can be theological education, but reiterates that it cannot happen outside the Seminaries.

Theological Education – A Macro Paradigm

These are paradigmatic issues. What is a paradigm? Thomas S Kuhn defines it as, “an entire constellation of beliefs, values, techniques, and so on, shared by members of a given community.”⁵ Hans Kung’s classification, *Macro Paradigm*, *Meso Paradigm*, and *Micro Paradigm*,⁶ places Theological Education – Western Enlightenment University model, as a Macro paradigm. It manifests the “entire constellation” in its formal institutions, set of fixed curricula, specialized faculty, students (as candidates for ordained ministry), classrooms, mode of instruction (lecturing)



⁵ Thomas S Kuhn, *The Structure of Scientific Revolutions* (Chicago: Chicago Press, 1970), p.175

⁶ Hans Kung, *Theology for the Third Millennium: An Ecumenical View*, (New York: Doubleday, 1988) p.134

⁷ Joel A Barker, *Paradigm: The Business of Discovering the Future*, (New York: HarperCollins, 1992), p.32

reformations in Theological Education have ended up in rearranging the chairs, as it was not understood right. Looking beyond the boundaries (paradigm) is the need of the hour. However, history teaches that theology was neither viewed, studied nor taught, as it is done today.

A Mega-shift in Theological Education

The seminal and scholarly work of Edward Farley, *Theologia: Fragmentation and Unity of Theological Education*⁸ illustrates the departure of theology as knowledge to theology as disciplines. Sacred Scriptures and creeds were studied in the early churches and in the monasteries till medieval age, “as the sepiential, *habitus* of heart, a cognitive disposition and orientation of the souls.” The rise of secular universities and Aristotelian sciences in the Enlightenment era, moved theology into schooling paradigm as the Queen of sciences – Arts, Medicine, Law and Philosophy. Since 1811, Schleiermacher’s fourfold theological encyclopedia⁹ – Bible, Dogmatics, Church History and Practical Theology (theory and practical continuum) rules theological education in any corner of the world.

Theology alias “Systematic Theology,” multiple specialized disciplines, highly fragmented, the know-how’s required for the task of clergy ministry, is alienated from common believers in the churches. Reflecting on Edward Farley’s survey, Jeff Reed¹⁰

⁸ Edward Farley, *Theologia: Fragmentation and Unity of Theological Education* (Eugene OR: Wipf and Stock Publishers, 2001)

⁹ Schleiermacher, *Brief Outline of Theological Studies*,

¹⁰ Jeff Reed, senior pastor of ORC and CEO of BILD International, Ames, Iowa, calls for the radical paradigm shift through his series of

helps visualize the mega shift in Theological Education from its original place (local churches), meaning (shepherding) purpose (to establish and expand) and scope (for all people of God).

Prevailing Three Models

Three models of Theological Education is evident today – Institutionally-Driven (Formal), Organizationally-Driven (Formal/Informal), Individualistically-Driven (Informal). However, the radical call is to retrieve the age old model – Ecclesiastically-Driven. Churches should be the driving force of theological education and ministerial preparation.

1. Institutionally-Driven (Formal) – Bible Colleges and Theological Seminaries:

Since Schleiermacher’s Fourfold Curricula, which is highly fragmented and multiple disciplines, formal Seminaries, Bible Colleges and Christian Universities drive the theological education for the last two centuries. Institutions design and control their programs, curriculum, evaluation process, degree and accreditation. Churches and missions highly depend on institutions for their leadership development. It is a multi-million dollar business.

Discontent with their own system, many institutions started extension courses and D.Min programs. TEE (in India, TAFTEE) is another evidence of the cry to train leaders in ministry. How-

Paradigm Papers on Church-Based Theological Education, Theology, Missions, Hermeneutics, Christian Education for Children and Adults, Church-Based Ministry Training, Leadership. The conversation continues now as “Encyclicals.” BILD’s philosophy, curriculum and networking are church-based in their core, in “the way of Christ and His Apostles.”

ever, the power of the institutional paradigm has paralyzed these half-hearted efforts. Extension programs have extended the schooling paradigm inside the church buildings, which is church-housed. The churches have no vital role to play in it, except some pastors teach lessons for honorarium.

2. Organizationally-Driven (Formal/Informal): Missionary Training Centers

Disappointed with Seminaries on their rigidity and liberal theology, Para-Church Organizations and Christian NGOs have started their own training centers, to train leaders “to do ministry.” Subjects on ministerial skills, church planting principles, communication and community projects, are added, but the same schooling paradigm is reinstated. This is because the directors are either trained in formal schools or influenced by it. The paradigm paralysis is that no one sees or thinks beyond his/her paradigm.¹¹

Better skilled and “successful” staff is the best trained. Scriptural wisdom and theological knowledge are kept behind as unwarranted for “a worker.” Sadly, many training centers consider on the basis of financial consideration. So, the curriculum is rearranged to meet the requirements of the donors. Philosophies and patterns of American business school, corporate organizations and success-oriented and market-driven materials flood into training schools.

3. Individualistically-Driven (Informal) – Discipleship Movement, Campus Ministries, Camps and Retreats

Western individualistic philosophy runs informal programs

¹¹ Joel Arthur Barker (1992), pp. 155-56.

to train and equip “disciples” outside the churches and formal schools. Personal salvation, Bible study (personal devotion approach), prayer for personal holiness, witnessing, and fellowship in small groups are their curricula which is taught in camps, retreats, and weekly Bible study groups. Teaching materials are loaded with highly personalized applications. Inductive Bible Study, multiple and spiritual meaning to the text (“What does the verse mean to me?”). They pay only lip service to the churches as the concept of church-based is narrow-mindedness, limitation to individual’s freedom and impractical to them.

Ecclesiastically-Driven (Non-Formal) – Church-Based Theological Education

Before defining the Church-Based Theological Education and Ministerial Preparation, which is Ecclesiastically-Driven in a non-formal system, a critique on the so-called teaching programs in the churches today is needed.

The Folly of Bible Quiz

This trend is out broken as churches, individuals, groups, and Christian magazines carry this so-called “ministry” as imparting Bible knowledge to the Christian community. It is dysfunctional that very few people pay their critical judgment on the validity of Bible Quiz. People actively search for isolated verses to “fill-in-the-blanks” and “complete” for inducements (a gift, names printed in magazines, time-pass, a “good thing”), do hardly relate the verses within the text, contexts of the book, and in the mega-narrative of the Scripture. Here occurs no actual learning of the Scriptures, no drawing biblical principles for the transformation of lifework and no reflective thinking

through issues in dialoguing with the community of believers. Look at these questions: “There were _____ Rivers in the Garden of Eden.” So what? “King Solomon had _____ wives and _____ concubines.” No one is expected to ask what the author’s intent was, because it is not the inherent purpose of the Bible Quiz. It opiates people to “feel-good” as if they “read the Bible,” and “know-answers.”

Sunday Schools, VBS and Bible Study Groups

The first issue is that, in general, Christian Education for Adults is missing in Indian churches. Sunday Schools, Vocational Bible Schools, Bible Camps are meant only for children and teen-agers (who would shy to attend when they are 18+). Very few young adults attend Bible Study groups on week days. Moreover, Bible studies, as noted earlier, are mostly individualistic, based on market-driven, fragmented materials.

There are floods of materials for Sunday schools and Vocational Bible Schools (VBS), which are mostly written by Para-church organizations. Fragmented subjects distort the unity of the Scripture; stories mar the sound teachings; shallow knowledge fails to produce wisdom; individualism supersedes the community concept. Materials prepared by denominational boards are used to indoctrinate the children in their denominational doctrines based on the Western Systematic Theology stuff, rather than training them to do Biblical Theology in the culture. Moreover, these materials are produced by some seminary-trained leaders.

Innovation Needed, not Renovation

What is the answer? Which way should the Indian churches

go forward in theological education and ministerial training to the common believers, to the ICKs, to many “Hosannas”? Analyzing the crucial question, “How can indigenous Christian leadership be developed in the Third World, and how is theological education related to this process?”¹² Jonathan Chao rightly calls for innovation in theological education toward a paradigmatic change: “It is not possible to ‘improve theological education,’ as suggested by the (Lausanne) Covenant, in isolation from its ministerial context. Rather, a complete, integrated approach to the development of indigenous leadership with the overall context of the church and her ministry must be undertaken...any attempt to improve the present form of theological education is not enough. What we need is not renovation, but innovation.¹³ Returning to our roots is the answer. Before working on cultural and traditional lenses, looking through the Scriptural lens is foundational.¹⁴

“Way of Christ and His Apostles”¹⁵

As the plan of Christ was unfolded, the early church and the Apostles addressed the question of theological education and

¹² Jonathan Chao, “Education and Leadership,” Chapter 11 in *The Face of Evangelicalism: An International Symposium on the Lausanne Covenant*, Ed. by C. Rene Padilla, (InterVarsity Press: Downers Grove, Illinois: 1976) p.194

¹³ Jonathan Chao, (1976) pp. 199-202

¹⁴ Gene Getz, *Sharpening the Focus of the Church*, (Wheaton IL: Victor Books, 1984), Chapter 2, “Looking Through Three Lenses” pp.32-46

¹⁵ Rolland Allen used the concept, “the way of Christ and His Apostles,” to contrast the traditional, colonial mindset of missions and churches. His books – *Missionary Methods: St Paul’s or ours? The Spontaneous Expansion of the Church: And the Cause Which Hinder It*, and *The Ministry of the Spirit*, are prophetic works.

ministerial preparation in the churches and movements of churches. Some important Scriptural normative precedence is annotated.

- Christ's teaching of the Kingdom of God and training His 70s, 12s and 3s, was serious ordered learning in the context of ministry. It was non-formal with a specific assessment process. Jesus Christ used dialogue and problem posing method in His teaching and training.
- Teaching the *kerygma* (Acts 2:14-40; 3:12-26) and the *didache* (Acts 2:42; 5:42; 6:2) were the primary task of the Apostles. It happened in the context of church planting and church establishing in household contexts.
- The Jerusalem church believers were trained as ministers of the gospel and church planters, even during persecution (Acts 7, 8: 4, 5ff; 11:19-21).
- Besides the Apostles and elders, many leaders were developed in the Jerusalem church (7 helpers, Stephen, Phillip, Barnabas, Agabus, Judas and Silas).
- Barnabas and Paul conducted church-based teaching for a whole year in Antioch (Acts 11:25). The local church was established (Acts 11:26, 29-30) as leaders were developed (Acts 13:1), who hold the fort when the missionaries were set apart, and also quickly took the responsibility as "senders" (Acts 13:2-3; 14:26-28, 15:40).
- Paul took Silas, Timothy and many other ministers of the gospel¹⁶ along with him and trained them in the con-

¹⁶ There were about 100 names, acquainted with Paul, of whom 1/3 were coworkers, 1/3 were benefactors and 1/3 were ladies as co workers or benefactors

text of local churches and church planting movements. The best example of Church-Based Leadership Training is Paul-Timothy model.

- Paul appointed elders in every city, and continued to train them (Acts 14:21-23). All Pauline letters are educational materials to establish the churches.
- Paul sent his team members like Timothy and Titus to train local church elders and households to establish the churches (Pastoral letters).
- A prototype of Paul's training the church elders is the church at Ephesus (Acts 19:9-10; 20:17-34; letter to Ephesians and letters to Timothy). They were taught in the whole counsel of God (Acts 20:28). Intensive teaching in the church for 2-3 years resulted in great revival in the local church and missionary activities in the entire Asia (Acts 19:9-20).
- Paul wanted his ministry of church planting, teachings and church-based leadership development to be perpetual (2 Timothy 2:2; 1 Timothy 3:14-5; Titus 1:5; 2:15).
- In their letters, Paul and Peter used a distinctive method of teaching the *kerygma* (person and work of Christ, truths of salvation, etc) followed by the *didache* (practical teachings about their daily living). They studies, understood and interpreted the Scriptures as a mega-narrative of salvation history – Type C Theology.¹⁷

¹⁷ Justo L. Gonzalez, *Christian Thought Revisited: Three Types of Theology*, (New York: Orbis Books, 1999).

- All the NT writers - Paul, John, Peter, Mathew, Mark, Luke, James and others wrote their letters to the common believers in the local churches and church leaders in ministry. The church at Rome, which consisted of many slaves or freedmen, could read the profound theological dissertation and understood the great doctrines!

Designing a New Paradigm

It is a call to the churches to create a model in “the way of Christ and His Apostles.” The biblical philosophy should be founded on which all the rest is built upon. Bringing back the centrality of the local church, as it is intended to be in Christ’s plan for this age, theological education and ministerial preparation should be the ministry of the local church.

Found on the Biblical Principles

From the study of the Scriptures, there emerge “*Five Tenets of the Church-Based Theological Education Paradigm*.”¹⁸

First, the theological education and ministerial training should happen in the life and ministry of the local churches and church planting movements. True to the meaning, the local church is the “seminary” (a seed-bed in nursery).

Second, study of theology is the process of entrusting sound teaching to faithful men in the church by modeling and mentoring of “life on life.” It is not merely an academic activity.

¹⁸ http://bild.org/download/brochures/bildGlobalC_BTE.pdf as viewed on September 29, 2011, “Global Church-Based Theological Education,” Broachers p.7 I am indebted to Jeff Reed for his works that, along with Rolland Allen, they have helped me shift my paradigm.

Third, theological education and ministerial training is not an appendix to the church to be easily outsourced. It must take place as establishing ministry of new churches. Lack of leadership development will leave the churches not established, and later, nominalism and syncretism will set in.

Fourthly, theological education is not merely for professional clergies and missionaries, but is needed for all men and women, no matter what their stations in life are.

Lastly, it should begin with the First Principle of Christ. As the Western Systematic Theology and four-fold system were foreign, the apostles first taught the First Principles of Christ – the *kerygma* and the *didache* in the contexts of local church, culture and family.

Rewrite Pastors’ Job-Description

Local church pastor-teachers need to rewrite their job description. Their primary job is to teach and train the saints in the church for the ministry of the gospel, and maturity of the body of Christ (Ephesians 4:11-13). They should prioritize the ministry of equipping than yielding to attractive activities.

Design an Integrated Church-Based Curriculum

Uttermost care should be taken to design the church-based program and select integrated curriculum. The fourfold fragmented system on Systematic Theology and the individualistic discipleship mindset should be avoided, and an integrated curriculum based on Biblical Theology in culture should be designed to meet three goals – be goal (Character development), do goal (ministry skills) and know goal (Biblical wisdom and

knowledge on false teachings). BILD set of curriculum and tools meet this need.

Create Portfolio Assessment Process

There should serious order learning, outside the class room. Evaluation process should be designed to suit the new paradigm. Old and waning paradigm of tests, examinations should be replaced with Portfolio assessment of attestation and artifacts.¹⁹ Portfolio Assessment Process, that the BILD has developed, is state-of-the-art.

Teach by Problem-Posing Method and Socratic Discussion

“Problem-posing” education, rather than “banking” concept of education, as Paulo Freire²⁰ suggests, should be implemented. People, literate, semi literates and non-literates can learn naturally through dialoguing and experiences. Small groups in churches is the best context for interaction. “Socratic” Discussion²¹ helps bring out the flame of wisdom in community learning. Church will function as the critically trained hermeneutic community.

Network with Churches, Organizations and Institutions

The churches should help the theological seminaries to restructure themselves as resource centers, rather than prima-

¹⁹ Lewis Jackson, Rosemary S Caffarella, Ed. *Experiential Learning: A New Approach*, (San Francisco: Jossey-Bass, 1994), in chapters 5 and 6.

²⁰ Paulo Freire, *Pedagogy of the Oppressed*, (New York: The Seabury Press, 1968), Chapter 2, pp.57-74

²¹ Mortimer J Alder, *The Paideia Program: An Educational Syllabus*, (New York: MacMillan, 1984), Chapter 1, pp.15-31.

rily driving the enterprise. Networking with other churches and para-church organizations will enhance the local church to multiply its resources. Church should challenge theologians, Biblical scholars, ministry-skilled leaders to form an itinerant-apostolic type of leadership team (Pauline Team) to train the people of God *in* the church and ministry.

In summary, the church should retrieve its inalienable role in theological education and ministerial trainings, which is the need for all men and women, no matter what are their stations of life. Many “Hosannas” will be theologically educated, sharpened in ministry skills, built in character to live out and hand over the apostolic faith to generations. The local church must own its ministry of equipping the saints for the ministries of the gospel.





Beyond Boundaries: it means....

C. Rajasekaran*

Introduction

GOD created us as spiritual beings like him. A spiritual being has no beginning and end. God is Beyond Boundaries in everything; he is infinite; he is omnipresent, omnipotent and omniscient. For the attributes of God, have no boundaries. A boundary-less God works in the same manner and expects us to imitate him. We can think, decide, and work independently without limitations. God has created human beings not as a robot or any other creation, which is limited in thinking and deciding. He treats us as a super-creation; one who has no boundaries for anything because we are called to cross the limit, since, humans have been created with full freedom to have will and to work.

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Called to Cross

The definition of sin is crossing the boundary, but the same for the sake of proclaiming the gospel is real freedom in Jesus Christ. Jesus loves us not with religious, social, economic, cultural, and legal boundaries. He insists that we cross boundaries to love people irrespective of caste, colour, country, church, creed, characters, and class. In the same manner, we are expected to forgive everyone in infinite number i.e. seventy times of seven. For Christians have no limit to love and forgive people. No one knows the depth and width of God's love. It is immeasurable. God is our model, that he works with everyone, loves all, lives in all, and accepts all because he has no boundary to do these.

Most of the time we are unable to love God and others beyond the boundary lines of personal likes and dislikes, family and society that we have set around us. We have so many blocks that hinder our reaching out to others. God so loved the world while still it was full of sin, and hatred, and not ready to accept Him; but His love endures forever, his love is unconditional. Love is perfect, and therefore demands the absolute. God says: love your God with all your soul, mind, strength, and love your neighbour as you love yourself. Man has failed in this area; therefore, God sent his Son to us and showed us how to love beyond the boundary, which means giving life for the worthless sinners, who he considered worthy because of his unlimited love. With that, we are called to cross our boundaries.

Gift of God

Crossing the boundaries is a gift of God to the called-out people to cross boundaries with the freedom of salvation to love and

forgive others. According to Paul, love is the greatest of all other spiritual gifts. Love is the basis of all spiritual gifts of the Holy Spirit. Without love, no spiritual gift can be perfect in its function. Every spiritual gift is only partial. That will pass away but love; the supreme gift of the Spirit will never fail.

The ability of thinking, looking and doing beyond the boundaries was with man when God created him, but sin became the boundary line to stop them. However, the blood of Jesus washed the sins thus enabling man to think and do beyond the boundaries; this is a gift of God.

Crossing the boundaries is not possible by human power but possible by the Spirit of God. We see Moses, Isaiah, Jeremiah, Peter and Thomas who never considered themselves able to go beyond the boundaries of their spiritual, social, economical, cultural, political and physical conditions. Nevertheless, God used them beyond their abilities, expectations, and worthiness. A cobbler, William Carey never thought that he would come to India and that he would be honoured by the Indian government who released a postage stamp with his image, even after 200 years. With the gift of God William Carey expected great things from God and attempted great things for God.

Mark of Maturity

Beyond the boundaries in loving, forgiving and accepting people, and thinking of God's attributes beyond the boundary line of one's denomination, trying to understand God in every situation, offering perfect obedience, believing in God beyond one's socio, economic, political, cultural, environmental and spiritual settings are all considered to be a mark of maturity. It

needs lot of homework and hard work. It takes time without limit. Maturity does not mean age but the experiences that are gained by following Christ in all seasons and exposing the fruit of the spirit: love, peace, joy, patience, goodness, faithfulness, kindness, meekness, self-control, in every season unto everyone.

Mark of maturity is an ability to listen to the unspoken word of people as Jesus and Paul understood the people around them, and were able to see the inward intention of man inspite of what s/he projected outwardly. The unfortunate thing is that the sins of this modern world have blinded us spiritually and blocked our spiritual ears.

Carrying of Cross

Carrying of the cross is our divine calling and a condition to follow Christ. It is an eternal plan. It does not mean the wooden or the metal cross that we traditionally understand. Rather, carrying the pain, penalty, problems, poverty, punishment, sin, shame, failures and short comings of others is bearing the cross, which Jesus took on himself; therefore we are free from all those that we have to carry. As followers of Christ, we need to acknowledge that the sins of our people are our sins; we are responsible and part of them. Daniel and Nehemiah acknowledged the sins of the people as theirs and therefore they confessed, "We sinned" in the presence of God. People living within the boundary cannot carry the cross as Jesus did; therefore he said 'go into the entire world'; it means going outside your cultural, family, religious, social, political, economical and environmental boundaries.

Paul enjoyed carrying the cross in his ministry. His cross was his physical problem, which was like a thorn that buffeted him. Another was by his own people and the Gentiles who tortured him by many ways. He suffered greatly; he was beaten, stoned, robbed; he was weary, in pain, hungry, thirsty, naked; inspite of these, nothing could stop him from carrying the cross for which he was called for. His courage still encourages us. His commitment to carry the cross was because of the vision he had.

Act to Achieve

People who cross the boundary feel a sense of achievement. Everything we do is to achieve the goal that God has set for us. Achievement is only possible when we act dynamically, tirelessly, and timelessly. Jesus was never lazy nor lethargic; he was found active in the proclamation of the gospel. Paul, too, was a very active person; active in planning and persuading. He went to Jews and non-Jews alike, from kings to kids, and preached the gospel in a way that they understood and accepted. Therefore, many churches were found and leaders were trained and appointed as pastors and elders, within a short span of time.

Mandate of Mission

Jesus said: *Go into the world, preach the gospel, and teach all that I commanded you.* We acknowledge this as the Great Commission that is given to everyone who believes in him to make everyone a disciple. The mandate is not restricted within Judaism. Jesus not only commissioned them to go; he also gave them all authority and power over darkness, sin, Satan, sickness and the world. His mandate was to heal all disease, cast out evil and the devil. He gave them power over all the authorities of the world and to change society.

Power and positions of this world are not the mandate in the mission of God. The mandate of the mission of God is his call and our commitment, which cannot be measured by the human brain, but, it is beyond the boundary of our imaginations and immigration. God's call comes to man by many means; it is very unique to everyone who are called. The call of God to Hosanna also was different, but unique. However, God's mission is mandated by God's mandate, it is not of this world but of the heavenly realm. Heavenly realm has no boundary. Its values are boundary-less and has unnumbered volumes. Jesus mandated his disciples, that by faith everything was possible. He therefore, wanted them to go beyond, do beyond and be glorified beyond the glory of this world.

Conclusion

God so loved the world and Jesus too; therefore, he came to this world in the form of a human being and took the very nature of a slave and sin in order to serve and save the world. He crossed the boundaries of the place – heaven; the position – the very nature of divine and equal with God; and the purity that no one can attain. His life was entrusted to peoples beyond the boundaries of the Jewish race. Jesus came to this world beyond the boundaries, not because of compulsion but because of his love and eternal plan. Every Christian is expected to go beyond the boundaries of family, church, community and country to live out the gospel as Jesus lived out. Jesus promised to do beyond the boundary to those who believe him. He said they would do greater things than he did; he also said that all things were possible to those believe him; I am with you until the end of the world; and I will provide more than what you think and ask.

Hosanna Manokaran lived beyond boundaries, across India, lived among the young people of other nations, testified Christ beyond her boundaries of her strengths and weaknesses. We must appreciate her courage to cross the boundary line of her nationality, leaving her parents, brother, relatives and friends for the sake of the people, beyond the boundary, through her medical mission. It is not a matter whether she fulfilled it or not but what God had allowed in her life was fulfilled. Now she is beyond the boundary of this world. With all hope, we are waiting to reach that boundary because Christ made it possible for many of his faithful servants to cross beyond the boundary; one among them is Hosanna Manokaran who reached before us and lives at present beyond the boundary. It is my privilege to write this article as a tribute to Hosanna, the daughter of Rev. Dr. Manokaran, whom I know personally as an inspiring friend and writer.





Medical Missions: Beyond Boundaries

Pethuru Devadason

‘Nothing on earth is more international than disease’ is a famous saying by Paul Russell. Health and disease have no political or geographical boundaries. While the process ‘quarantine’ is the check point to curb the spread of disease from one place to other, it is the Christian mission which promoted health and healthcare services throughout the globe. Christians with their commitment to love and serve the weaker as Christ did, were at the forefront of advancing standards of clinical medicine and patient care throughout the ages¹. Nowadays, national boundaries keep changing and global communications have shrunk the world so that mission can no longer be defined geographically.

However, in the twenty first century these medical missions

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¹ Rosie Beal-Preston, The Christian contribution to medicine, *Triple Helix*, Spring 2000: 9-14.

are facing crisis than never before². Many of the mission hospitals are struggling to find the finances to keep running; most face a struggle in recruiting, training and retaining staff, and many are struggling between the needs of the local community and the priorities of the local church, denomination or mission agency. These hospitals basically need to change their fundamental model of working. This article analyses the various aspects of medical missions in India in the context of changing trends of health around the world.

Phases in Medical Missions

In history, Christian medical mission has gone through various phases as in the history of medicine. In the context of modern medicine, Valerie Inchley in a national conference of CME, UK observed that medical missions in the world have gone through four phases like TLC era, Curative era, Community era and the Training era³.

TLC era: In the early days of modern medicine, the medical mission was fulfilled more through TLC (Tender Loving Care) rather than any technical expertise because the medical practice throughout the world was traditional, religious, and superstitious. As time went on, they established small clinics, usually in their homes, and responded to requests to visit and treat both rich and poor alike.

Curative era: The logical outcome of those early clinics was

² The Future of the Christian Hospital - A Report on the Healthcare Mission Forum, *Health Serve*: Issue 9, March 2003.

³ Valerie Inchley, Medical Mission: What's the future? *Triple Helix*, Winter 2003: 12-14.

the building of hospitals, which soon began to spring up all over the Third World. Pioneer work in ophthalmology, midwifery, dentistry, leprosy and TB patients also began. The main focus by these hospitals was the curative services for focused diseases.

Community era: Following the historical Alma-Ata conference of the World Health Organisation in 1978, the focus shifted towards 'primary healthcare' which is the essential healthcare made universally accessible to individuals and acceptable to them, through their full participation at the cost the community can afford. This essentially has become the challenge of the medical mission services today as comprehensive areas needs to be addressed.

Training era: In most mission contexts, skills had always been imparted to co-workers informally. But as the need for trained staff became an urgent priority, the governments began to open more medical institutions. It is the age of the medical teacher, as those with increasing levels of specialization were recruited to fulfill university requirements. Doctors began spending longer in professional training before volunteering, and fewer years actually serving overseas.

Changing Trend in Health

Epidemiological and demographic transitions have resulted in an increase of chronic, degenerative and neoplastic diseases, and so, the emergence and re-emergence of infectious diseases. As life expectancy is increasing over the years, there is an increasing elderly population with special needs. Improved communication technology has made people better informed and more demanding. Evolution of evidence based medicine is ever changing the approach in clinical care and services.

In India, many old diseases still remain to be controlled. Pneumonia, Malaria, Kala-azar, Meningitis, Dengue, Cholera and Hepatitis are highly preventable. Tuberculosis returns with a vengeance in the form of MDR-TB. The objectives and targets of Maternal and Child Health services are still beyond reach. These give hope to the continuance of the present paradigm of the mission hospitals. Chronic non-communicable diseases like Diabetes, Hypertension, Ischemic Heart Disease, Stroke, Accidents and Cancer are on the increasing trend. HIV/AIDS is becoming possibly the biggest single major medical problem ever faced. These compel us to consider a new paradigm in healthcare services of mission hospitals.

Current Trend in Medical Missions in the World

There is a decking trend of becoming medical missionaries throughout the world. Some observations confirm that only 20% of the Christian doctors who felt the call of God for medical mission continue to be in their career, a medical missionary. One survey found that of the 100 feeling the definite call of God to missions, only 12 completed training for this calling, only two actually went and one stayed. Because of their expense, the lack of key medical staff, the difficulties in running a mission hospital, and sometimes a lack of vision from mission leadership, there is an increasing trend of closing the mission hospitals despite an enormous felt need of it.

Current Key Issues in Indian Medical Mission

Self sustaining is the major issue of the present medical missions in India. While many external are playing here, few

internal factors also need to be cared for⁴. There is a continuous tension and misunderstanding between churches and church run hospitals with regard to governance and ownership. Many of the church run hospitals are not relevant to the current trends. Christians have been pioneers among hospital building and staffing, promoting increased standards of care, and in immunology, public health and preventative medicine. Even if not able to be trend setters, the medical mission should be able to tend the trend without compromising the essence of Christian mission.

There is an unnecessary dilemma of sacred versus spiritual while networking with government or non-governmental organizations. Wide acceptance by the Governments and the continuing emphasis on the primary concept of healthcare has put an additional responsibility on the over burdened mission hospitals. The urban and rural split of 75/25 is still the challenge in medical missions. Continuing the vision of the mission organization and communicating it to the younger generation is challenging over generations.

Current Trends in Healthcare Services in India and the Challenges

There is an increasing need for ambulatory care / day care services in response to the fast food culture and cost effective approach. The shift of traditional curative services towards preventive, promotive, curative and rehabilitative services requires a 'team approach'.

⁴ Steve Fouch, Feedback from the Healthcare Mission Forum meeting, *Health Serve*: Issue 9, March 2003.

Hospital management: In the context of materialism and consumerism, there is a paradigm shift from patient care to customer care and cost containment. Hospital planning, quality management, ISO certification, accreditation of services now lead into the more complicated health system and its services. So, there is a continuous need for operational research by the mission agencies to review its services and to make it relevant.

Medical Education: On World Health Day 2006, the shortage of health work force around the world was focused. Subsequently, the Medical Council of India developed a plan to start new medical colleges to increase the health manpower. Many of the highly qualified Christians have moved towards these teaching institutions leaving the gap in the mission hospitals more wide. A very few mission agencies have come forward to utilize this opportunity, while many private and political persons have grabbed it.

Health Insurance: Introduction of insurance in the health field has brought many pros, cons and dilemmas. But in India, it is steadily getting its hold. In Africa, private health insurance services have proved successful. Under the guidelines of IRDA, mission agencies in India have the opportunity to set trends in health insurance by their integrity and initiative.

Mainstreaming of Indian Medicine: Since 2005, under the NRHM, the government brought steps to regulate Indian Medicine like Ayurveda and Siddha along with Unani and Homeopathy by creating a new department called AYUSH in the ministry of Health and Family Welfare. The challenge before the medical mission in India is now, to clearly define what really is Christian medicine (Allopathic medicine or Holistic care based

on biblical principles) and to honestly approach the Indian systems of medicine which is still relevant to rural India.

Other Challenges

Emmanuel Hospital Association, India in its proposal of a new model for the governance, funding, role and vision of hospitals run by churches and missions observes that the paradigm shift is the need of the hour.⁵ The important areas among them are: 1) From tight church control and governance of hospitals to governance by professional, Christian bodies, 2) From delivering a service to making an impact on the community and society, 3) From working in isolation to building networks and partnerships with other hospitals and like-minded bodies and 4) From a 'do-it-yourself' to a 'making it happen' approach. The mission agencies in India need to move their governance of hospitals towards professional leadership to encourage visionaries and innovators.

There is a never fulfilled need for curative services throughout the nation. It is primarily the responsibility of the Government. As someone rightly said: '*we (medical missionaries) don't set policy; we set an example of compassionate medical care*'. Christian hospitals need to be prepared to act as catalysts for change and innovation rather than seeking to do everything themselves.

Wanted - Medical missionaries

Oswald Chambers said: '*A missionary is one sent by Jesus Christ as He was sent by God. The great dominant note is not the needs of*

⁵ The Future of the Christian Hospital - A Report on the Healthcare Mission Forum, *Health Serve*: Issue 9, March 2003.

men, but the command of Jesus'. Medical missionaries are those who share their faith while they serve the people through their profession. Their professional and personal lives are beyond reproach, and they are openly known as Christians. These medical missionaries may be community or hospital based; doctors, nurses or paramedics; generalists or specialists; physicians or surgeons. They may be clinicians, teachers, technologists, researchers, managers. But one thing is common, they are witnessing the love of Christ in the health field and willing to move out from their comfort zone for the sake of the gospel. Indian Christians should come forward to atleast move throughout the nation if not beyond borders.

Mission is no longer 'the west' reaching out to 'the rest'. The post- Christian west looks to the east for more holistic systems of alternative medicine, especially yoga which seems to offer more personalized and spiritual approach to healing. Now the challenge before us, the Indian Christians is to restore the principles of 'holistic healing' based on biblical values. There is a need for young doctors like Hosanna to pioneer 'out-of-the-box' solutions for India and beyond.



Ministry among Nepalis: Issues and Challenges



Stephen Rai*

Introduction

WHEN I studied in Hindustan Bible Institute, J.N. Manokaran was my classmate. Hosanna was in school then. It was amazing to see her grow, spiritually mature and get a great vision for God to move beyond boundaries. As Hosanna went to work among the Indian migrants in a different part of the world, God sent me to work among the Nepalis living in India.

As most Bible school students, I started praying for my future ministry when I was completing my studies ten years ago. As God led me, I joined Delhi Bible Institute as a staff and later went on to start two initiatives; publishing a bilingual magazine *Muhaan* in Nepali and English and church planting work among Nepali migrants. Here, I have completed 10 years of ministry in Delhi since I landed in June 30, 2001. Looking back I cannot help, but thank God for the wondrous ways he has led me in the ministry. The whole process has been like moving beyond

* **Rev. Stephen Rai** has been involved in church planting in Delhi since ten years. He is married to Janet and they have a son. He is also the editor of *muhaan*, a bi-lingual journal published from Delhi.

boundaries. For the current purpose, I will limit this article to Nepali work within India. Following are some key issues.

Issues

1. Migration

In addition to over ten million Nepali population, India is also home to over six million Nepalis from Nepal. According to *Kantipur News* of June 19, 2011, more than 1300 Nepalis now leave Nepal daily to various overseas destinations out of which many land up in India, where they do not require a visa to work.

Most of these migrant workers work in adverse conditions. Since they live away from their families, many have emotional, social and even financial needs. Most of them are engaged in manual labour in industry, construction work, agriculture, or the service sector. There is a need to do research regarding the flow of migrants so that effective methods can be devised to meet some of their needs.

2. Human Trafficking

Cross-border trafficking and kidnapping of children from rural villages to sell in major cities are common occurrences. Innocent women and girls are taken out of the country and forced into prostitution. The girls are either bought from their parents or brothers, deceived, threatened or pushed into leaving their homes. When they arrive in distant places they are forced into involuntary servitude, usually as domestic workers or prostitutes. Most of the women who are trafficked are from poor families in rural areas. This happens to over 5,000 girls a year, some of them only 10 years old. Many of these women and girls who are trafficked contract HIV/AIDS. Many of them would have

never ever heard of HIV/AIDS earlier and would be ignorant of the ways in which it can be contracted.

Gospel Work among Nepalis

Till the early 90's Nepali churches were primarily focused among Nepalis but AD2000 and Beyond Movement had a great effect in pushing evangelism beyond its backyard. As the movement grew, it had many ripple effects one of which was the development of church planting work in urban centers. In less than 10 years the emphasis shifted from church planting to transformational mission. Social issues began to be looked at as valid concerns for mission. Later on, this movement took a great leap forward, when it was shared at the international level at Himalayan Global Summit, Pattaya in 2009, which was followed by another such event in Hong Kong.

The movement which was led by mission stalwarts Rev. Adon Rongong, Elder Daya R Pradhan, and Rev. Solon Karthak, among others impacted Himalayan churches. More churches became mission focused. Today, we have Nepali pastors who are pastoring bi-lingual churches in the cities.

The cause for mission also had a unifying effect on churches in Eastern Himalayan Churches. After many years, the subject of mission brought leaders from different churches to the same platform for the sake of gospel. Resource sharing among churches and networking were initiated. Meaningful partnerships for advancement of the gospel were forged. Gospel seeds were planted in remote villages of Assam and urban centers.

Challenges

1. Church planting in cities

Migration is a reality today. People are leaving their rural lifestyle and moving to the city in search of better opportunities. A decade long civil war in Nepal had displaced thousands of people, and, today, many have come to India for jobs. Besides, people from Darjeeling hills, where economy was left in shambles due to 34 years of misrule by the Left front government, are moving into the city seeking work. In other words, cities today have become a mission field.

Though mission focus has resulted in more churches planted in the cities, it is not proportionate to the population that is moving into the city. Churches back home in Nepal and Darjeeling should look beyond their four walls and put aside budget and manpower to reach the city. Some of the churches in Nepal have sent their missionaries to mission fields outside their own church, which in fact received the gospel from Darjeeling. There are hardly any official representatives from churches in the Eastern Himalayan region.

2. Leadership Development

Many present day senior leaders in Eastern Himalayan region would argue that the missionaries did not give higher education to Christians; as a result when they left the mission to be handled by natives, they were ill prepared to provide leadership. Even after almost 60 years, the situation has remained the same. The gap in credible leadership has been growing.

More and more young people are desirous of theological studies and we have more graduates than a decade ago for which we

should be thankful to God. As most of them had gone on study as unofficial candidates, when such candidates return they do not find a place to serve in the church. They become frustrated and many end up doing different things than what they originally aimed at.

Many democratic mainline churches regularly send their candidates to be trained and they have strong cadres of younger leadership to take on future leadership roles; similarly other churches should also take the issue of leadership seriously. Once they complete their studies, there should be some mechanism to support them, so that they remain in the church. We should take efforts to recruit and train people; it is not going to happen on its own .

3. Discipleship

With the growth in numbers, there is also concern for the faith of believers to grow deeper. In the complex situation that we find ourselves, many Christians tend to miss out on the basic Christian foundation like prayer, Bible study and fellowship. People are so busy and engrossed in their professions that they miss out on these aspects. Hence, it hits hard on the main issue of Christian discipleship.

We should take the issue of discipling seriously. We often hear that after one comes to know Christ and takes baptism, leaders often forget about them. But discipleship is not a onetime transaction; rather it is a life-long process.

4. Resource sharing and networking

It has remained one of my dreams to build a common resource center for urban ministry. I have shared this with a couple

of my friends but so far we have not been able to do much about it. Believers are always in need of various resources like Bibles, song books, tracts, CDs and gospel materials. Most of the churches in urban centers are small and self-supported. It is difficult for them to bring out something on their own.

We have been involved in publication and resource development for the last ten years; so we understand these issues well. Those who are literate can understand English and Hindi, but we have people who are only comfortable with Nepali. People often ask for Bibles and song books, but they don't know where to get them. Now lots of materials are available in Nepali, but most of it is confined to Nepal. Though transportation cost in bringing it may be expensive, we should find some ways to make it available to people in urban centers as well.

The Way Forward

Christian ministry in its true sense has always been moving out of one's comfort zone. As this book is a tribute to Dr. Hosanna Manokaran whose life is an inspiration to all of us in different professions and in the ministry, we should be able to look beyond our own boundary and do something extraordinary for God. She has left a rich legacy behind her.

God gave me the opportunity to know the family of Dr J.N. Manokaran. They are a model missionary family who are humble and caring. We both studied theology together in Chennai and have hence taken our friendship to the deeper level and continue to interact regularly.

The traditional paradigm of doing ministry will not be effective for present time. We should have an integral approach to it.

Our ministry approach should be more transformational in nature. I had been associated till recently with Salt Initiatives where we were involved in providing holistic ministry training to pastors, leaders and Bible college students. In my association of about six years, I got a new perspective in ministry. It is not enough to be involved in proclamation alone but we have to live the gospel and demonstrate God's love to the people in need. Nepali churches can play a big role in reaching out to the migrants, sex traffickers and the like. Nepali churches should come forward to embrace people who have both spiritual and physical hunger and giving care to those who have other needs, thus demonstrating God's love in the truest sense.



Beyond Boundaries: A Missiological Analysis



J.N. Manokaran*

Introduction

HOSANNA Manokaran was a multi-faceted personality although she might not have realized the impact she created by following the Lord Jesus Christ and being obedient. She did not hold a position of power or authority in missions nor had lot of resources that she could control but was able to influence others in a Godly way. By doing that, she was a blessing to many people. In this article, we are exploring missiological implications of her life and mission.

Missionary Kid

Being a Missionary Kid is a challenge. They are shaped by a set of aspects that would be missing in the life of other kids. Certainly, there are advantages as well as some disadvantages. As a Missionary Kid, Hosanna had the advantage of being bi-cultural. She could integrate the best of Tamil Nadu culture and Haryana culture. Another privilege was to learn new lan-

* **Rev. Dr. J.N. Manokaran** is a well known speaker, teacher, trainer and author who has travelled to 150 cities in India and 40 cities in over 20 nations around the world. Lives in Chennai with wife Rosia Selvi and son Thambos.

guages including Hindi (Haryana State and trade language), English and Sanskrit (in school) and Punjabi (in neighbourhood) apart from Tamil (Home). This experience of being at home in two cultures, helped her to adapt to the third culture in Russia.

Parenting is a difficult aspect for missionaries. The lifestyle of missionaries is different and they have to work at odd hours. Most of the time, children will not have the parents on important occasions including family celebrations and religious celebrations like Christmas. A Missionary Kid has similar expectations as any other child. However, parents have the responsibility to communicate well to children that they understand the calling of parents and learn to be content with lesser expectations. There is a spiritual legacy that missionary parents could easily pass on. Faith life of missionary parents, the wonderful leading of God, and marvellous provision from God is imbibed in the conscience of the Missionary Kid.

Schooling is another challenge for a Missionary Kid. In many organizations it was required for missionaries to send their child to a Boarding School that was too distant. The children would have only opportunity to be with parents during summer, and summer is the peak ministry time for missionaries. However, as parents, we had resolved to send her to a local or nearby school instead of a Boarding School. Both children remained with us and studied in the best possible school in the neighbourhood.

Women

Though women deities are worshipped and powerful women political leaders have emerged, still women are discriminated with tactical social sanction. In the Indian culture, a girl has to

be married in her early twenties (in cities) and much earlier in villages. Generally, girl children were discriminated by families and even in society. Investing in a girl in terms of education is generally considered a waste as she would be earning for her own nuclear family or for husband's family. Allowing a girl to choose her own career or profession is not a norm in many families. The parents impose their own ideas or opinions or aspirations on their children. However, Hosanna had the freedom to choose her profession and even the place of her education as long as it was affordable for us.

In this culture, girls/women travelling alone is not a norm. As far as possible, such things are avoided. Only among educated elite in the cities and among urban Christians this is allowed to a certain extent. Even then, relatives who are not Christians or from rural areas would oppose such a move. Sending a girl alone for professional education to Russia was not an easy decision. Even among Christians sending girls to US, Canada, UK or other First world nations were accepted and not to other nations where the law and order and political climate were not transparent.

Allowing women to become empowered decision makers and opportunities to use their talents/gifts and express their individuality is still a distant dream in India. Christian community has made very negligible progress in this area.

Student Missions

In India, there are 350 universities and about 17,700 colleges;¹ 3.1 million graduates are produced in India every year. There

¹ Shalini S. Dagar "The Education Jigjag" *Business Today* 11 March 2007, p. 110-114.

are few ministries that are dedicated to reach out to students in India. However, all of them put together do not even reach one third of all the campuses in India. Many of these campuses are without any witness. It would be wise to have a strategy to encourage believing students to choose campuses that do not have any Christian presence and study there. As they study they could reach out to fellow students and make disciples. That kind of Visionary strategic planning is missing at the national level.

Apart from this challenge, there is a challenge of reaching Indian students who go to various educational institutions around the world. It is estimated that there are 100,000 students in the US alone pursuing their education. There are students from India in UK, Australia, Philippines, Russia and former USSR nations, Singapore, Malaysia, New Zealand, China, Germany and many other nations around the world. The responsibility of reaching these students is also the responsibility of the Indian Church. Hosanna was not the first student to study in a foreign nation; however, she proved that as a calling; strategic mission to reach the Indian young people. The New Calvary Church by commissioning a Student Missionary set a new trend in missions. It is high time to recognize this. Local churches and ministries working among youth should do some critical analysis to innovatively reach the youth of India.

Living in a Dangerous Zone

Belarus is a country which has not come out of its communist legacy. The freedom of worship could be curtailed. As a Student Missionary, Hosanna faced the danger of being sent

back home for evangelizing and making disciples for Lord Jesus Christ. I had a fear deep down in my heart and was worried; what could be done if she was not allowed to continue her studies because of her missionary activities. However, she was passionate in bringing people to Christ. All the students living in the International Hostel (12 floors with around 600 inmates) knew that there was an active Christian fellowship.

Mentoring for Leadership Development

One of the underlying strategies Hosanna adopted was to develop leaders among the student community. As a mentor, she took promising potential students under her wings and mentored them. It was always one-to-one mentoring. She would invest few hours every week for few weeks to develop those leaders. Worship leaders, bible teachers and personal evangelism were the three areas in which she mentored leaders. A multi-cultural choir was developed in the House of Prayer For All Nations (HPFAN). They translated songs in five or six languages. Hosanna was not the only one who led the preaching; she trained students to dig deep into the Scriptures and search for valuable treasures. The HPFAN fraternity was trained for Personal Evangelism and the whole team reached out to every student in the International Hostel with the gospel during Christmas. Within a short time she was able to multiply herself as many dynamic leaders emerged around her. Hosanna created opportunities for others to excel and find fruitful ministry.

Hosanna also took students in the fellowship for International conferences to give them exposure and opportunities to learn. There are leaders who keep the information about International

Conferences as secret and take only their kith and kin for such conferences. Hosanna had a Kingdom perspective that she took new disciples for exposure so that they could grow and mature in the Lord.

Writing as Mission and Literature Ministry

Reading was a habit of Hosanna's from childhood. As parents, we tried to expose her to good literature. She also observed our ministry of literature, and a library of books at home. In her hostel room, she started a lending library with good spiritual books she carried from home. Some friends from other countries also sent books and CDs for the library. Young believers who had many questions with regards to faith were able to refer to the library books and become enlightened.

Hosanna also wrote her thoughts in articles. Some of her articles were circulated through email, and some were printed. Her article on "Student Missionary" motivated many young students to go to Russia and China. These articles inspired many young people to think about missions more vividly. One missionary couple dedicated their own son to become a Student Missionary. A young girl dedicated her life to become a Medical Missionary; she joined Medical College in 2010. Two backslidden pastor's kids (as their parents divorced) were mentored through emails and brought back to faith.

In her last days, she tried to capture her thoughts in a poem titled "*Mystical Pain*" which is reproduced here:

*Life is a mystical pain
Sometime can feel it and sometime cant*

*No matter whatever the pain suffering
I go through this life
I am not able to let go the hope
I have in Christ Jesus*

*I am standing at the mountain plain
It is so beautiful around
When I see around it is so pleasant
I can feel the fresh pleasant breeze
But I am wondering how to go on further in this life journey.
When I look down I see a deep pit
When I look around I see beautiful nature
I am just waiting that Jesus may hold my hand and guide through
this path of life*

*Jesus, if you are annoyed of my way of life
Or anything I did, forgive me
Do not hide your face; I am not able to bear this pain and
suffering
Heal me or call me to live with you forever.*

*Jesus you are the lover of my soul
Your love has sustained me till now
My pain is unbearable, help me
Father have mercy on me*

*I praise you Father for all that I go through
All my life is yours my each part of life belongs to you
You made and make me live*

*You give me suffering and pain, and then you give me strength
for me to bear it.*

Jesus you are my best friend, a faithful one

Where have you left me and gone?

Come and hold me, I am in pain, Jesus

I am still standing alone on the mountain plain

When will you come Jesus?

I am wondering you will come to take me with you

Or show path to my future

I am smiling and laughing

Trying to keep all happy; You know Jesus

The pain I am going through

How long can I hide my pain and

How long will I be able to see?

*The tears and sadness in my eyes of my beloved parents and
brother*

Jesus please come to my rescue

Please do something

I don't know what to do Jesus, please help.

Medical Missions

Medical Missions was a key, fruitful and penetrating strategy adopted by missionaries in the last 200 years in the major nations of the planet earth. In India, there were about 500 plus mission hospitals in late 1940s and early 1950s. Now, it would be less than 200 and many are at the verge of closing. Private medical care in India has thrived in the last two or more decades. The Indian Church failed to progress further in this area;

instead losing the advantage the church had in the health sector in India. Private hospitals like Apollo could become 54 hospitals since 1983² while our prestigious Christian hospital³ remains a single entity even after 100 years. Such a prestigious hospital could have become the first Medical University in India.

Major strategy in this area seems to be somehow protecting the sick mission hospitals from closure. And major investments and resources are spent on this without much result. There is a need for new – mega – nation embracing mission. Hosanna had a vision of starting a group of hospitals with major hospitals in all major cities in this nation.

Palliative Care hospitals are also another area in which she wanted to pioneer. Many sick people, infirm, old are left to fend for themselves as their family lack needed resources. Christian community as a caring community could excel in this area.

The World Health Organization norm of one doctor for 1000 people is still a distant dream in India. To achieve this in 2028, India has to start 187 medical colleges in India.⁴

Diaspora Missions

There is a debate in the missiological circles regarding the responsibility of reaching the Diaspora people. Should the Church in the nation follow the Diaspora people and reach

² http://www.apollohospitals.com/about_company.php accessed on 23 September 2011.

³ Christian Medical College & Hospital, Vellore

⁴ Kounteya Sinha Kounteya Sinha, "India hopes to achieve WHO's doctor-people ratio by 2028" <http://timesofindia.indiatimes.com/india/India-hopes-to-achieve-WHOs-doctor-people-ratio-by-2028/articleshow/10133240.cms> accessed on 27 September 2011

them? Or the host country Church should reach them? When we ask this question in the Indian context: Should the Indian Church follow the Indian Diaspora and reach out to them or the host country churches? Sometimes, debates need not be conclusive; in a way disruptive. With huge population from India living around the world the Indian Church has not strategically reached out.

In this context, Hosanna's deliberate decision to be a missionary among the Diaspora Indian community is a pioneering adventure. This has to become the model in reaching out to Indian Diaspora; not only among the students but also among other communities.

It is an irony that Western missionaries came to India, opened schools and opened the minds of people for wider knowledge. Today, Indian gurus open meditation centres in the Western world to 'empty the mind' of people. Indian Christians have greater responsibility towards Diaspora Indians.

Global Missions

Mission ceases to be unidirectional. It is not South to North or North to South; it is everywhere to everywhere. In the Globalized world, with technological leap; communication and travel has become faster and cheaper. This has given a new opportunity to the church to be engaged in the missions to complete the Great Commission Task. In this era, local churches have the scope of global missions even at their door step and through Internet. With mass migration and urbanization the neighbourhoods are becoming multi-cultural, multi-linguistic and multi-religious. In her own hostel (her neighbourhood)

she saw the potential of reaching many nations. It was no wonder that she was able to minister to students of different nations like Sri Lanka, Ghana, Syria and Lebanon. Hosanna used the communication tools and travel to be His witness.

Local churches today have to be open for Global missions. Even a small church in any corner of the world could send student missionaries to Universities and Institutions around the world. Servant Maids from Philippines are missionaries to many closed countries in the world. Filipino churches commission them as missionaries. Local churches could give vision to young people for global vision and global scope of missions.

Digital Missions

Digital media has become a New Frontier in missions. The tool could be used to reach the Post Modern generation. Internet has become a pervasive influence all over the world. Now the data is processed and is available at our fingertips because of technology.

So, now anyone can claim to be an 'expert'.⁵ *"More technology leads in more distractions from faith practices and more 'expert' voices leads to more institutional scepticism."*⁶

Great Commission has been entrusted to the Global church. The Holy Spirit has been given for the Church to be a bold witness in the world. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the

⁵ Gabe Lyons, *The Next Christians: How a New Generation is Restoring the Faith*, (New York: Doubleday, 2010), p.20.

⁶ Ibid.

earth.”⁷ If our Lord would have made the statement today, he would have added “cyber world or digital world” along with the ends of the earth.

Hosanna had the desire to develop websites for the HPFAN that would be a platform to reach students community around the world.

Multi-tasking and Mission

As the younger generation is engaged in the digital media, they become adept to multi-tasking. They can drive a car, hear FM radio, speak over cell phone...etc. Students do home work, watch television, text messages, update Facebook...all simultaneously. In this challenging context, missionaries have to multi-task. Hosanna was a full time student, full time missionary and a full time pastor of a student fellowship. There is need to encourage, equip, and envision young people in the church to be multi-taskers. Such people could accomplish great things for God.

Challenge

Hosanna lived an ordinary life, but God used her in an extraordinary way. It was simple faith and obedience to God’s call. She would continue to challenge young people in the days to come.



SECTION III

TRIBUTE

⁷ Acts 1:8.



Tributes from Around the world

As a Pastor, whenever I visited her, she was cheerful and smiling. It is not possible for a young woman who was going through immense suffering to smile. She was a woman of simple faith, amazing witness for the Lord and an inspiration for many.

Rev. C. Victor, Senior Pastor, Christian Assembly, Chennai



She was the daughter of Mrs. and Rev. J.N. Manokaran, who are founder members of RSP (Rashtriya Susamachar Parishad). The family has contributed in the birth and development of ministry. I have seen Hosanna from childhood. She was a fine child of God.

Rajesh Agarwal, Bareilly Uttar Pradesh



We had the privilege of meeting this little angel in our house 25 years ago when the Manokarans stayed in our house before they were called to serve God in Ponta Saheb in Himachal Pradesh for cross cultural evangelical work.

Job Anbalagan, New Delhi



It was a very moving and meaningful funeral service on 3 September. I liked what Pas. Victor said about Hosanna finishing her race in the Lord unlike some situations where the death of a young person brings heaviness in our souls.

Meghala Ratnaiya, Chennai

Dear Dr. Manokaran, I'm deeply shocked and saddened to hear about the loss of your beautiful and talented daughter, Hosanna. I'm glad to have had the honor of meeting her in Jagadhri/Yamunanagar many years ago, when I had come for Viswaha Vani meetings. She was only a little girl then. Words can't begin to express my sorrow. Hosanna has indeed accomplished the aspiration of her awfully short life, because she has done more than what any other person would have done in such a short life. In other words, she accomplished more in her short life than more do in a long lifetime. She was really one of a kind...probably the daughter everyone wanted, the friend everyone needed, and definitely the kind of missionary that our Heavenly Father wanted. For sure, her legacy will live on forever. Short life, but well lived!

Kenneth Thomas, Houston, USA



Dear Brother Manokaran, we are so sorry to hear this news and pray for all of you during this terrible loss. We remember Hosanna from her visits to the UK and her zeal to serve God in other countries, using her professional skills. We thank God for her life; we know that she has impacted many. We don't understand God's ways at this time, but we know we can trust him and we are praying with you.

*Robin, Charmaine and all the team at SAC
(South Asia Concern), UK*



We were shattered to hear that Hosanna went to be with the Lord! Her lovely smiling face comes before us. I used to really admire what a brave young girl Hosanna was whenever I saw

her. I used to tell my daughter to learn from her. We are really proud to have known her. We as a family used to always admire her cheerful countenance and boldness. We want to praise God for her life and the blessing she was to many people both here and in Belarus.

Prakash Rao, Gurgaon



Though I never met Hosanna, I had occasional contact with her via email and it was always lovely to see her passion for the Lord and for His kingdom; now she is in the Lord's presence...You folks will surely miss her on this earth. I pray that the Lord Himself will comfort you as you grieve.

Prabhu Guptara, Zurich, Switzerland



Hosanna was a wonderful girl, full of love and zeal for her Saviour, a wonderful example to her peers.

Joel David, Edmonton, Alberta



I saw her only once two years ago. A few words with her, and I was amazed at the passion she had for souls.

Angel Stephen, Nagpur



When I met Hosanna in 2001, I thought (and still do) that I have never met such a mature, yet highly intelligent young teenager in any other country, including my own. God gave you a very, very special and unique daughter. May I mention that you omitted the fact that angels came to encourage her a week before her death. Perhaps you do not understand that happening in the light of her death. What the angels said, is now happen-

ing, but of course that is very difficult for you as parents to swallow. However, few people in this life are blessed with the privilege of seeing angels and hearing them speak to us. Her life was exemplary, and I believe that this write-up will speak to quite a few young people somewhere on this globe, who will follow in her vision and footsteps. Her life was not in vain – it glorified God, it brought praise and a “*hosanna*” to His Name.

Brenda Bosch, South Africa



When Hosanna was in Singapore to attend a global conference, we spent some time with her. Though the meeting was short, we remembered her as a cheerful, energetic and positive young lady, full of zeal and zest for the Lord Jesus. She shared warmly and enthusiastically about how the Lord God was using her as an instrument to reach out to the students at the university she was studying.

Wayne & Sandra Kwan, Singapore



I was one of those greatly impacted by Hosanna’s zeal especially sitting in the audience as she spoke her testimony and verbalized her passion at the New Calvary Church. Her seeds will bear fruit in wherever she had planted.

Shanti, Chennai



I am a cousin to Hosanna akka. She so loved me, that whenever she came from Russia, she brought gifts for me and my sister. When I was in Bahrain I was scared of Swineflu; I expressed my feeling to her when chatting; she counselled and

encouraged me to be bold. She taught me to be courageous and loving. I miss her so much.

Praisyl Tryphena, VII Std, Ida Scudder School, Vellore



She was my greatest inspiration that God gave me.....I drew much of my faith and courage from her.

Sheryl Mercy Joel, Chennai



What a privilege it has been to have met you, dear Hosanna! You are now rejoicing in the immediate presence of the Lord. I joined the meal-table with other overseas students. You were the natural leader of the group, willing to share fun and enjoyment together, but also totally committed to the Lord. You were eager to introduce others in the group to me and to share your infectious love for the Lord Jesus. We learned a lot from each other during the week of camp and it has been so good to keep up with you and the others over the years since. Nevertheless, you kept the faith and have been a wonderful witness to the Lord through all the years. The Lord has chosen to call you before the rest of us to hear His “Well Done, good and faithful servant!” We salute you and your memory. Thank you for making many lives so much fuller and happier, our dear Hosanna!

And thank you, dear parents, for letting us share in knowing your lovely daughter. It has been wonderful to read your memories. May those memories bring you peace and joy in Him, Who has kept and now holds your dear one in His safe keeping.

Dr. Anthony Smith, Eastbourne, East Sussex, UK
Trustee, formerly responsible for palliative care at PRIME

You do not know me and I do not know you personally. But I came to know about you and your wonderful daughter's legacy following through many articles of yours and photos of her in Facebook. I was deeply moved by the courage and spiritual strength with which you and your family faced the toughest times of life. I could not sleep for many days thinking of Hosanna, who I have never met or known her in my life but had great respect for the life she led for God. Reading her blog moved me to tears. She never gave up her Faith in God to the end. Reading her life story revived and reinforced my Faith in God at a time when I was facing many challenges. I stopped questioning God after reading Hosanna's story. In essence, she was a great inspiration to me in her death. I started praying for you, your family and your ministry ever since I came to know you and your family anonymously through Hosanna's death. May God bless you, your family and your ministry abundantly and give you all the strength, peace and happiness that Hosanna is enjoying in the presence of God.

Jemima Chrisanthi, Toronto, Canada



What a beautiful example and testimony that Hosanna has lived and left for us all. I thank God for her beautiful life. A short life but well lived for the Lord. Thank you for bringing her up in the fear of God and giving her as a gift for the Kingdom.

Leela Manasseh, Bangalore



I was much moved by Hosanna's testimony. Her vision must live on.

Peter S. C. Pothan, Bangalore

Twinkle Twinkle Little Star
Why did you leave me afar
Up above the Heaven so high
You are in God's nigh
Yes Hosanna 'Why sweet Doll'
As long as you were with me
I found all these character in you.

H – Holy

O – One Focus

S – Sagacity

A – Achiever

N – Neat and Noble

N – Nightingale

A – Artful

Helen Devakirubai Joseph, Chennai



I will always remember her enthusiasm and love for the Lord in Jagadhri. Even then she used to say: *I will be a missionary doctor*. It is amazing how much she was used for in her short life. God has His purposes which we will find very difficult to understand. We had the privilege to meet her at a student camp later. It was wonderful to see her and I had a good conversation with her and encouraged her.

Philip and Anna Alexander, Lady Willingdon Hospital, Manali



I don't know what to write to you on seeing your testimony, both from you and your wife with regard to your daughter's loss. Tears clouded my eyes and I only prayed in my heart to give you and your family the strength to go through this phase

of life. I have forwarded your testimonies to many of my friends.

Christopher Rajan, World Vision, Chennai



First thing I saw was your email about Hosanna. Not able to bear it. We are extremely grieved and I am full of tears. We express our deepest condolences and pray that the Lord will comfort and give you all the courage and peace to overcome this hard time. In His grace...

Jessy Benjamin, Switzerland



WHY GOD? WHY? At the cutting short of a promising life of Hosanna Manokaran – there was so much she could do for missions, the church and evangelism. Hosanna Manokaran's heart beat for missions – there is this unexplainable vacuum of a loss – no words to express – a numbness of feeling – WHY O GOD? WHY? We cried so much yesterday, today and whenever we remember you.

Pastor Pritam Singh Sandhu, Singapore



Hosanna was a good and fine believer and lover of the Lord Jesus Christ and an inspiring soul winner. My understanding is that if she were alive she would have brought thousands of professionals and well educated people to the fold of Christ. She had committed her life to become a medical missionary with a larger vision to bring many hospitals with higher speciality in each state as CMC in Vellore with committed doctors and nurses. This is the need of the hour in India today to transform India as a great nation.

M. Patrick Joshua, National Prayer Network, Chennai

No one can replace Hosanna but you have many daughters like me.

Namrata, Chennai



You were an ANGEL. Now you are with angels.

Dinesh Kumar



Hosanna's life story "Beyond Boundaries" is inspirational and challenges one's commitment to the work and the leading of our Lord.

Josephine Anita



You are proud parents to have such a daughter.

Pastor Anurag Nirmal, Chandrapur, Maharashtra



It was very touching to read about Hosanna's valiant struggle till the very end. I pray that your faith will lead you on for the rest of your days, with the hope and assurance that you will meet Hosanna again in His eternal kingdom.

Olivia Kanna, Vancouver, Canada



Your daughter Hosanna's brief life story is very touching and an inspiration to us all. I have shared this with few of my friends and prayer partners.

P.K. Das, Cuttack, Orissa



I can't imagine losing a child like this. God give you and Rosie, grace for the quiet moments.

Frank Fox, UBS, Pune

I understood that she carried an unstoppable passion for the Lord and I believe that her heart was continuously echoing the words “I am not ashamed of the Gospel”.

Justine, Upper Room Youth Mission, Chennai



In the past, there were times when I prayed for her, whenever I received your briefings. My faith is much strengthened by her testimony you have shared.

C. D. Jebasingh, Mumbai



It is a challenging testimony, specially for the youth. So, I have already circulated to the participants of our Youth Bible Study.

A.S. Chellappa, Trichy



I praise God for Hosanna and her little life, which was more fulfilling than anyone would dare to dream. I feel that such a little time and those amazing things she could accomplish was the sole purpose for God in her life and hence when she accomplished the assigned task, God called her home.

Dr. James George, Trivandrum



With all humility and heartfelt gratitude, I praise God for the beautiful and well-lived life of Hosanna! I do appreciate Sis. Rosy and you for the way you have brought up Hosanna. She was a miracle child, responsible teenager, committed youth and successful missionary – lived a total life.

John Kirubakaran, Friends Missionary Prayer Band

Hosanna’s story brought tears to my eyes. Let the Lord raise many more Hosannas. We will continue to pray for your family. Every line was precious to know how God could lead your family through hard rock for His kingdom sake.

Devasahayam, Hyderabad



It was difficult to hold back my tears as I read Hosanna’s life story. What a powerful testimony of a committed life, a student missionary.

Sanjay Gaikwad, Pune



I am shocked and very much saddened by the news of Hosanna’s departure. I rejoice that though it was a short life, she had lived up to both of your influence and input.

David Lee, Singapore



You made me cry today! As I went through the life story of Hosanna, her life began to speak to me and bless me which I cannot put here in words! Tears roll from my eyes down my cheeks! What a life! What a ministry! She truly has blessed many while living; she keeps impacting and touching lives even after she is gone from here! She has blessed me today although I am crying right now!

Vachan S. Bhandari, Dehra Dun



Hosanna’s life was intentionally and purposefully lived every moment of her life. We talk about shrewdness with other things but this was shrewdness with her life making every moment matter for the Lord and for eternity. ‘Hosanna’ is only for the King of Kings.

Evangeline Reuben, Chicago

Beyond Boundaries ... Hosanna



Sharon S. Andrew*

It was on the twelfth of August that I read Mano's note on Facebook about Hosanna's health; I had never met Mano, my super senior at school. But God lays burdens on our hearts to pray for one another; and so, we prayed for Hosanna fervently.

I have never met Hosanna, but editing this book, I got to know her. Her simple, trusting, child like faith. Her maturity beyond her years. Her helpful, kind heart. Her acceptance of challenge, someone who saw potential in people and trained them, someone who believed the best in others.

Hosanna had a heart for her fellow students, a heart of compassion; of encouragement and patience. A loving heart that wanted to see them all, on the other side. She awakened sleeping minds and made them sing. She inspired many lives and moulded many minds. She not only shaped lives; but also destinies.

I really wish I had met her; but I know her so much already! Her life being penned out so vividly in these pages, by family – touching and heart-rending, by friends, by acquaintances, by pastors and so many others whose lives crossed hers.

We prayed for Hosanna that she will pull through and be an amazing witness to the power of His hand. That she is – an amazing witness, in life, in death.

* **Sharon S. Andrew** is the Happiness Evangelist at Happiest Minds Technologies, Bangalore. Teacher, Trainer, Mentor, Sharon teaches Sunday School at the Indiranagar Methodist Church, Bangalore. She lives in Bangalore with husband, Andrew and son, Timothy.

We prayed that God will touch her and heal her. That He did – so that there is no more pain, no more struggle.

We prayed her through....to her eternal home.

I am confident this book is going to touch many lives; this is my tribute to Hosanna, that simple girl who believed so much in our great big, wonderful God.

Hosanna impacted so many lives, including mine....beyond the boundary, literally; and I thank God for the opportunity of knowing her.

She truly is a blessing....Beyond Boundaries...

What a story and a legacy for a girl who lived less, but lived full! Praise God for Hosanna and the family who has taken this grief with great courage and faith!

PC Matthew, Urban India Ministries, Bangalore



Thanks for sharing this. My daughter wants to get her degree in nursing and use it in missions. I'm sure this will be inspiring to her; I will share it with her.

Jeff Ward



Hosanna and her parents came to our house for Ayurvedic treatment on 8th August 2011. My wife and I had the privilege of helping Hosanna and her parents. Not only we but a team of believers from nearby houses and villages were involved in helping this needy family in a very difficult situation. Hosanna, a dedicated medical student is very intelligent and sharp. She was more confident in the Lord and endured the great suffering both

in body and in mind. Hosanna is a character to be admired as a dedicated believer, soul-winner and social worker, as a doctor. A great loss to the family and friends but she has achieved a lot as a soul-winner in the short span of her life. Glory to God through Hosanna!

P.A. Jesudasan, Andipatti, Tamil Nadu



Hosanna really was an extra ordinarily beautiful soul. In her short stay on this earth she achieved much more than most of us do in a lifetime which is of greater eternal value and significance.

Elizabeth Thazhmon (Roshni), Florida



I was very sad to read the story of Hosanna. But rejoiced as the story progressed. Some are victorious doing mighty works, others are conquerors through trials and suffering. Hosanna is a conqueror.

*Bishop Joab Lohara, Free Methodist
Church of India, Hyderabad*



My Dear Mano and Rosy,

I am as shocked and appalled as you would be. I only wish to say I share in your pain, grief, sorrow and loss.

Please accept this from the Lord and stand strong. May the Holy Spirit strengthen you.

May Thambos be helped by God to bear the loss.

You are in my prayers very much.

*Professor Siga Arles,
CFCC, Bangalore*



Hosanna's Writings

1. Hope In Christ Is Oasis in Desert¹

God is so amazing and wonderful that it is very difficult to express in words. His ways of leading and guiding are most times not understandable.

1. Accepting

No matter what situation we are in, if we enquire of God, that very moment we can have a clear guidance.

When I was diagnosed for my illness, I had tears rolling down my cheeks. I could feel that only Jesus can comfort me that moment. As the tears rolled, in my heart I said "Jesus if you have allowed it in my life then let it be; just give me strength to go on". I could feel the comfort that was as if my father has grabbed me and said in my ears: *You will be fine.*

Lesson learnt

Accept the situation and do not murmur. Do not start to curse yourself, people or place.

2. Obedience

It is not just obeying what God tells us through His words. In our day-to-day life there are situations where we are supposed to just listen to His voice and just walk forward. Sometime we

¹ Written in Feb 2009, when Hosanna was diagnosed having tuberculosis for the first time.

may accept the situation but then lose the track we were on.

I accepted and faced it. Everything was fine but my heart was not happy about the semester break that would lead me to graduate a year later. I started to run up and down pleading to all the higher authorities with my illness to find a way out for me to graduate as usual. Nothing worked and I sat disappointed. In utter disappointment I started to cry: *Jesus what is happening?* At last I remembered Jesus (thanks to my soul which reminded me). The words came in my mind that God doesn't do anything to harm you but to prosper you.

Jeremiah 29:11

For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future.

Obedience to God is not just once but it is a series of obedience.

Lesson Learnt

Obedience is not one time.

3. Faith

Faith is required for all that we do. As Christians, we all walk in faith but at different levels. In difficult situations how we walk in faith helps us to know which level we are in. We have to grow in faith and not stay stagnant.

As my medication started, I started to have physical pain and felt very weak. Being a medical student I had more problems as I knew what the medicines were and its complications. I used to feel I was troubling my parents, friends and all. When I used to have pain, I used to just say: *Jesus, give me strength and I just depend on you.* Every time I said this, I believed that Jesus was hearing me.

It is the truth; not an imagination or psychological feeling. I used to feel a new strength, joy and freshness.

Lesson Learnt

Faith, small or big can do wonders.

4. Prayer

I have always seen prayer as a wonderful, powerful tool of every Christian (certainly in my life). My father has made me feel and experience prayer. One of my aunts has helped me to learn and grow in prayer.

Prayer has been a powerful focus always in this journey. My personal prayer, family prayer and many people around the world prayed for me. It is not just about me and my faith but the strength to stand together in one accord in faith. I wouldn't have done it alone.

Lesson Learnt

Pray for others more than for self.

5. Fruit

This is interesting. When we walk in faith, accepting the situation and not knowing what will be the fruit; it is very difficult.

I believe if we walk with our ears tuned to God, the fruit will be something beyond our imagination.

Lesson Learnt

Wait for the right time to receive the fruit.

Challenge

Christian Life without the adventure of faith is dull and meaningless. Taste and see that the Lord is good.

2. Mission to Russia¹

Introduction

Russia. Hearing this name people have some strange opinion about this place. Even before going to Moscow I also had strange thoughts. This was because people around me said a lot of things about Russia. However I had a liking to learn another new language, which created a desire in me to go to Russia. I was leaning on God to do His will in my life.

Beauty of the Place

Moscow and St. Petersburg are the two cities I have visited in the past one year. They are really beautiful places. In peak winter the whole place is covered by cool, white clean snow. During summer one can enjoy “white nights”(May 20th to June 10th). There are many orthodox churches and ancient buildings. The River Neva flows through St. Petersburg and adds extra beauty to it.

People and Religion

Russians are really tall, even ladies are tall, beautiful in their own way. The majority of the population is orthodox Christians, Muslims.

The most important thing I noted in Russia was that Russians really do not know the love of God.

¹ Written in 2003, after she completed her Russian language study in Moscow.

When we ask Russians about their religion or faith, they will normally, without any happiness or expression answer that they are Christians. One cannot find the glamour or joy of a Christian on their face. They really do not know clearly who “Jesus” is.

They have the Bible in their own language, but they do not read it as we Christians read it.

Style of Orthodox Worship

Russians do not worship as we worship as a congregation. The building structure is really excellent. Churches are beautiful. There are many paintings inside the church.

People go inside the church with candles. Before the pictures of Mary and the saints they bow three to five times and then burn the candles. One Priest will be standing inside the altar, dressed in long black cassock and a big cross hanging on his neck. He prays for the people who want him to pray.

Indian Students

There are many Indian students who study in Russia. The comment of many Russians is that when the Indian students come to Russia they are very good in all their ways. But, after a few months they start to drink, smoke and do other bad things.

The questions put forward to me was “Is there no freedom given to the Indian kids in India that after coming to Russia they spoil their own life?”

Russians have a very high attitude and opinion about the Indians. But when they see Indian students indulging in all kinds of bad habits, they are puzzled.

There are a few Indian Christian students but they are also not committed. They like to be with their friends, enjoy and

study. They hardly remember their heavenly Father, read the Bible or go to Bible study or fellowship.

Needs for the Christian Indian Students

There are very few churches to worship. There is no Christian get together in the institutes. There are not many groups such as Youth for Christ, Scripture Union, Campus Crusade or Evangelical Union working among the students in Russia. They do not reach all campuses, institutes or colleges. The Churches are so far from the Institutes that naturally no one would like to go out in the cold climate. There is a need for get together for at least once a month so that young people do not forget the Living God.

What I did?

I have successfully completed my language course. I can understand and speak the Russian language. It will take one more year to speak exactly like a Russian. The Russian language is the world's second toughest language. Wherever I got an opportunity to tell about Jesus, I have done it. I tried my best to start a prayer cell but it was not possible as the students were not interested. I hope to do it in the coming year.

Prayer Support

Russia needs prayer.

There are many points that I would like you to pray for:

- More student missionaries should go to Russia.
- Indian students should not get into bad habits like drinking and smoking.
- Crime called "Skin hating" should vanish.
- At least one Prayer cell should be started in each institute.

- Love of God should be soon seen in the eyes of Russians.
- God should bless those who are supporting my educational needs and the prayer warriors.
- God may provide special grace to my parents.
- God may provide my financial needs.
- I should get my Visa for my next academic year.
- I should be a blessing to everyone.

Placing a Challenge before you

If people of other faiths could build a Krishna temple and a mosque in Moscow, then why cannot we Christians who worship the Living God do something? Can't we take a step to reach out to the people in Russia?

Is it that Missionaries should only go to China, New Zealand, or America? Is it that only people from other countries should be missionaries? Why not Indian young leaders?

If Christian families encourage their children to become future missionaries, then definitely, we can win Russia for Christ.

Are you ready to do something for your Heavenly loving Father?

If missionary students will rise up then, definitely, support for them will also rise. Hey young people where have your guts gone? Can't you do something for the Lord who loves you?

Think about it. Do not think as to how you can be a missionary student; but first create a desire to be a missionary.

Think and think what you can do for Russia? You can do a lot if you want to.

3. From White Russia With Love¹

God's Will for Our Lives Is Always Better than Even The Best!

You may find it odd that I ended up in a former Soviet republic, from South India. But the story of how I got here is a testament to God's bountiful grace and His communication of purpose for me.

When I completed my school finals in 2002, I wanted to attend a medical college in India so that I could fulfill my childhood dream of becoming a "medical missionary." I applied for admission to several medical colleges in India but the intense competition for seats rendered all my attempts unsuccessful.

My parents, who were missionaries themselves, imbibed in me the vision of serving our Lord. They were naturally disappointed as I did not know what to do. They suggested that I pursue psychology instead of medicine, but I was determined to stick to medicine. As I prayed, I got the distinct sense that the Lord wanted me to go to medical school as well. So, I proceeded to research what other doors God could open for me to go into medicine. It turned out that there were hundreds of options around the world.

My dad's friend suggested Russia. As a mission leader, my father always encouraged young people to pursue God's agenda

¹ Written in 2005; Belarus is "White Russia" and is an Independent country belonging to former USSR. Russian is the official language of this country.

and be willing to go to new places and bring others to the Lord Jesus Christ. The will to go was certainly there, both in my parents and me. But the resources were not. Both my parents had left their jobs in the government to serve the Lord and had adopted a simple lifestyle since 1985. As a result, there was little money to draw from.

My dad had the answer: "*You can go,*" he said. "*But, your only resource will be faith in our living Saviour. And he will provide.*" But the question of where the money would come from remained. We prayed to the Lord for direction.

Shortly thereafter, one of my father's friends said, "*Brother you have followed our Lord for the past 15 years. He will not forsake you. There are hundreds of people who have been blessed by your ministry. They would be willing to help if you approach them.*" It was very difficult for my Dad ask for money. Nevertheless, he managed to muster up the courage to send e-mails to about 200 friends seeking prayers and help.

Amazing are God's ways. One friend sent a check (one time gift) that covered one-third of the cost for my Russian language study in Moscow. A few more friends chipped in as well. New Calvary Church in Chennai commissioned me as "Student Missionary," promising me 10% of my yearly need.



Thus, in October 2002, I boarded an aircraft for the first time in my life for Moscow. My purpose was to become a "medical missionary" but God's higher purpose was to make me a "student missionary" first.

PowerPoint Presentation¹ Prepared by Hosanna

Student Missionary

A person who serves God and at the same time pursues his/her education.

Hosanna Manokaran



- Sharing the gospel with young people by being a student missionary and pursuing my medical studies.

Country-Belarus
City-Vitebsk



The International Medical Hostel:
we live here and also doing the ministry here.



¹ This was prepared and presented in many churches and conferences to envision young people to become student missionaries and medical missionaries.

House of Prayer for All Nations

Isaiah 56:8

"I will still gather others to them besides those already gathered"



The Choir

- We have two guitarists
- 7 members in the choir till now
- Translating few songs from English to whatever known language like English to Ghanaian, Hindi or Tamil or Russian.
- I am training one girl to lead the Worship at present.



Sunday Service

- We worship in English, Hindi, Tamil, Ghanaian and Russian.
- Training the choir to sing in all the languages
- Praying for good instruments.



Sermon time

- We prepare a timetable for a month and each Sunday give chance to preach to those who can preach.
- There are 5 of us who can give sermon.



Men's and Women's Fellowship

- We have women's Fellowship every Saturday
- I am encouraging the young men to have a fellowship and look forward to start it soon.



Singing songs in Ghanaian Language:

We sang nearly 12 songs as a choir or solo in English, Hindi, Tamil, Ghanaian and Russian language.



God gave Russian Christian Friends



- After a lots of efforts , God helped us to find a Russian Baptist Church.
- They invited us and asked to perform some songs in our language
- We are thankful to God for giving us new friends

As God promised we are a Global Family



Beyond Boundaries

Vision:

To share God's Love(gospel) with young people. To become a world class cardiologist and reach people with the transforming love of Christ.

Beyond Boundaries

Many have graduated and we are in contact with each other. It is wonderful to see them being blessing in different parts of the world.

Beyond Boundaries

I wanted to become a Missionary Doctor in the future, but God made me a Student Missionary now.

- ① God enabled me to study as well as help
- ② several students to find Christ, grow in faith, make new commitment to Lord Jesus Christ.
- ③ My testimony has inspired students to go as student missionary.

Beyond Boundaries



I am about to complete my studies, so what am I going to do?

Beyond Boundaries

Looking towards future



Should I end up as a doctor in one of
the mission hospitals or private
hospitals?
That's the only way I can serve the
Lord?

Beyond Boundaries

Young generation has extreme DNA. God
made this young generation PASSIONATE. If
you and I could turn the PASSION of this youth
to God. Imagine what could happen? They will
change nations.

Beyond Boundaries

Believe in the future
and what it can hold
the dreams and visions of youth are the
essence of change, the hope for the world. But
when we stop dreaming and hoping and
working, then progress will be stilled and the
monotony of sameness will overwhelm us.

Future Dream of Me As Missionary Doctor



Beyond Boundaries

Beyond Boundaries

The **vision** is to build a group of world class institutions that would provide best medical education and best health care in the world. Also, the institutions would be involved in research to provide health solutions for all. With a concern for poor, the institution would model servant attitude of Lord Jesus Christ, provide loving, compassionate care.

Beyond Boundaries

Aims of this Vision:

- a)University of world reputation
- b)Hospital with 2000 beds in central hospital.
- c)Satellite Hospitals with 1000 beds and medical colleges in 30 cities of various States of India.
- d)Expansion into other third world countries.
- e)Students from all Asian, African nations

Beyond Boundaries

The **vision** is to build a group of world class institutions that would provide best medical education and best health care in the world. Also, the institutions would be involved in research to provide health solutions for all. With a concern for poor, the institution would model servant attitude of Lord Jesus Christ, provide loving, compassionate care.

Beyond Boundaries

The **purpose** is to provide

- 1.World class health care.
- 2.The institute would be involved in providing total health care in 100 villages within a radius of 50 KM for each institute in 30 cities.
- 3.It will adopt sick hospitals run by Churches/denominations.

Beyond Boundaries

God uses each person uniquely. Let us be
part of this Kingdom.
Let us make a difference



Epilogue: What is Next?

WHEN Hosanna finished some task or assignment, she would exclaim: What is next? This is a phrase she used quite often in the hostel as well as at home. The question indicated her joyful expression regarding the successful and satisfactory accomplishment of the present project. That also indicated her focus on the future. She *cherished* the past, *relished* the present and *expected* the future with optimism. And she was restless, that she had to be doing something.

So, as a family we also use the same question: What is next? God has guided us to do a few things for His glory and honour.

First, we have launched a scholarship fund. This fund would provide loans for poor students for their higher education. A part of the fund is being managed by: Peace Foundation, Mayiladurthurai.

Second, CARE Counselling Institute, Hyderabad is starting an annual *Hosanna Missions Award*, for one excellent student involved in missions.

Third, is the publication of this book. And if God wills, we will publish a short biography in several languages for free distribution.

Four, we would be facilitating the spread of her vision transforming the medical service in India and beyond and help in its implementation. Please contact: jnmanokaran@yahoo.com



Hosanna Timeline

22 November 1983	Born in Kancheepuram, Tamil Nadu
1986	Missionary Kid in North India
1987-95	St. Thomas School, Jagadhiri
1995-96	Air Force School, Chandigarh
1996-97	Danish School, Chennai
1997-2000	Anita Methodist School, Chennai, Passed X grade
2000-2002	SBOA School, Chennai, graduated from school
2002-2003	Russian language study, Pushkin Russian language Institute, Moscow
2003-2004	Mechnikov state Medical university, St. Petersburg
2004	Visit to UK
2008	Dubai
2009	Visit to Singapore
2004-2011	Vitebsk State Medical University, Belarus
2 September 2011	Called to Eternal Home
3 September 2011	Body laid to rest
4 September 2011	Thanksgiving prayer and praise
22 November 2011	Book release on Hosanna's Birthday - <i>Beyond Boundaries: A Tribute to Hosanna</i>



22 Nov. 1983

2 Sept. 2011



1 year old Hosanna



2 years old Hosanna



4 years old Hosanna



**With Family on beach
Kanniyakumari, TN.**



With mom & dad (1990)



With brother Thambos (1993)



With brother Thambos



With brother Thambos



With brother Thambos



With family (2000)



With dad(2002)



With dad (2000)



With family(2002)



With Mom (2008)



With family (2009)



Family (2008)



With Devendra Rai and family



Easter Prayer 2008



Women's Meeting



HPFAN



Preaching on Easter



HPFAN Christmas



HPFAN 2005



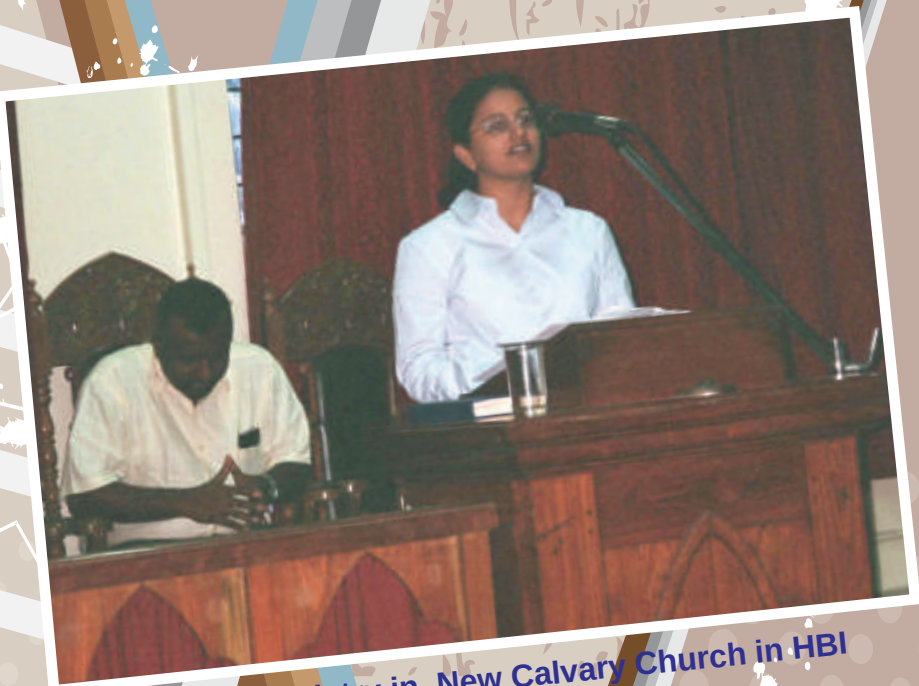
HPFAN Painting Eggs on Easter



HPFAN visiting Russians



South Asia Global Conference 2009, Singapore



Sharing Ministry in New Calvary Church in HBI



South Asia Global Conference Outreach, Singapore



Belarus Classmates



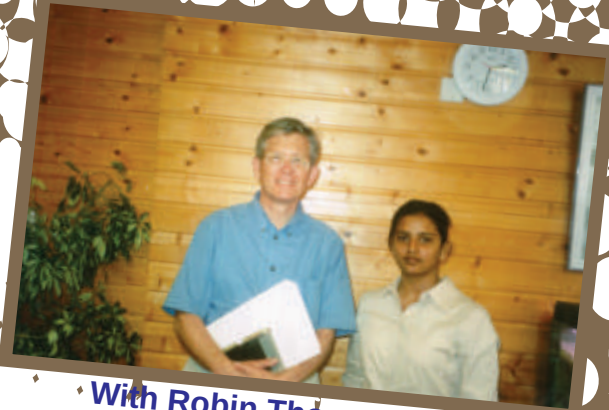
With friends



Classmates



With teacher in St.Petersburg



With Robin Thomson, UK



With Dr. Selwyn (2001)



in UK



Pastor Victor in
Thanksgiving Service



With Levenia In England



With English Family in UK



With Tripti & Jeffi in Belarus 2010



With Cami



With Waris



Birthday in Moscow (2002)



In Moscow Hostel



Dr Hosanna in Russia



Mechnikov University ,Russia

In St.Petersburg



Hosanna's stuffed



Moscow 1st winter



In Vitebsk



In Chennai 2010



In Vitebsk restaurent



Hosanna in Vitebsk 2010



In Minsk

In Chennai



**Sentosa Island
(Singapore)**



Vitebsk 2010 Summer





In Minsk



Hosanna's Hostel Room



Last B'day 2010

SAFE
IN THE
ARMS
OF JESUS

In Loving Memory of



Dr. HOSANNA MANOKARAN, M.D.
Born : 22 November 1983
Home Call : 2 September 2011

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