



QUARTERLY JOURNAL OF CMAI

CMJI

CHRISTIAN MEDICAL JOURNAL OF INDIA

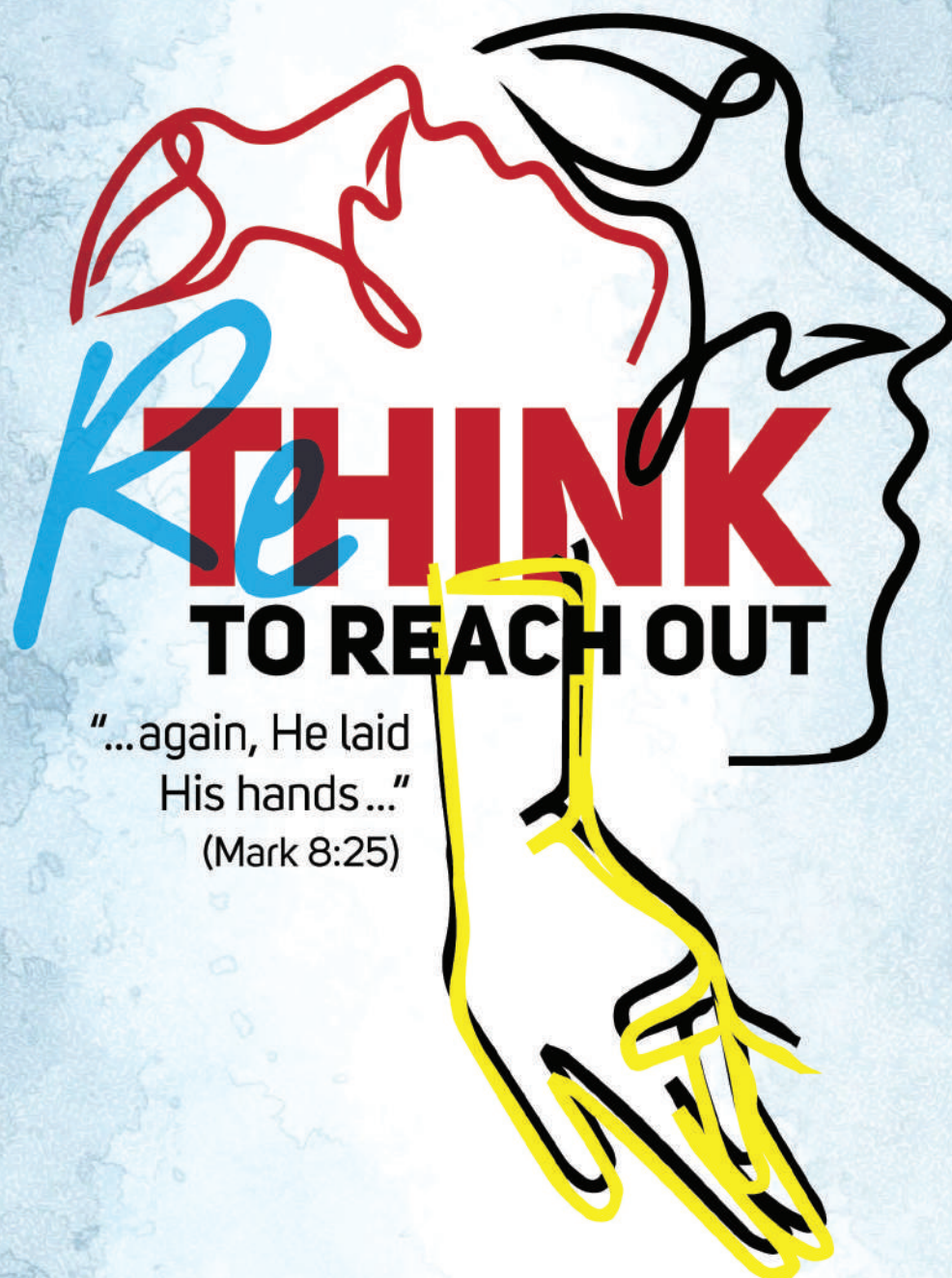
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WITH STAKEHOLDERS

**20
26** CMAI Healing
Ministry Week

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HEALING MINISTRY WEEK 8th-14th February 2026
HEALING MINISTRY SUNDAY 8th February 2026
CMAI Day of Prayer 11th February 2026



"...again, He laid
His hands..."
(Mark 8:25)



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April - June 2025 Edition

CMJI

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READERS OF CMJI



LETTERS TO THE EDITOR

CMJI'S Editorial Team is inviting our Readers to share comments and feedback for the 'Letters to the Editor' column.

We really look forward to hearing from you all the encouragement and suggestions.

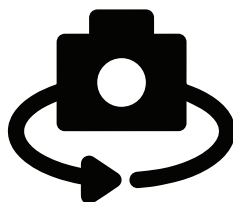
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WRITE FOR US

We accept primarily original articles authored by those who are closely involved with the theme of every edition. So, we also encourage you to come forward and contribute with an article for CMJI.



TAKE A SELFIE

Take a selfie with a copy of CMJI and send it to us. We will try to release them in the upcoming editions.

So get creative! and follow hashtag **#GROWwithCMAI**

We will also feature them on CMAI's social media pages.

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We thank you for being our encouragement as a reader.

We invite you further to help us support our network in providing ethical health care services to the poor and marginalised communities.

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LETTERS TO THE EDITOR

Dear Members and Readers,

I invite you on behalf of CMAI to share feedback and views and make the CMJI interactive, relevant and vibrant. As you read this edition and each issue of CMJI, we would like to know what comes to your mind?

Please share your thoughts to help guide the Editorial team. E-mail your responses to: communication@cmai.org

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Regards
Lead - Communication Department

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SPECIAL ARTICLES: CMAI welcomes original articles on any topic relevant to CMAI membership - no plagiarism please.

- Articles must be not more than 1500 words.
- All articles must preferably be submitted in soft copy format. The soft copy can be sent by e-mail; alternatively it can be sent in a printed copy or CD by post. Authors may please mention the source of all references: for e.g. in case of journals: Binswanger, Hans and Shaidur Khandker (1995), 'The Impact of Formal Finance on the Rural Economy in India', Journal of Development Studies, 32(2), December. pp 234-62 and in case of Books; Rutherford, Stuart (1997): 'Informal Financial Services in Dhaka's Slums' Geoffrey Wood and Ifftah Sharif (eds), Who Needs Credit? Poverty

and Finance in Bangladesh, Dhaka University Press, Dhaka.

- Articles submitted to CMAI should not have been simultaneously submitted to any other newspaper, journal or website for publication.
- Every effort is taken to process received articles at the earliest and these may be included in an issue where they are relevant.
- Articles accepted for publication can take up to six to eight months from the date of acceptance to appear in the CMJI. However, every effort is made to ensure early publication.
- The decision of the Editor is final and binding.

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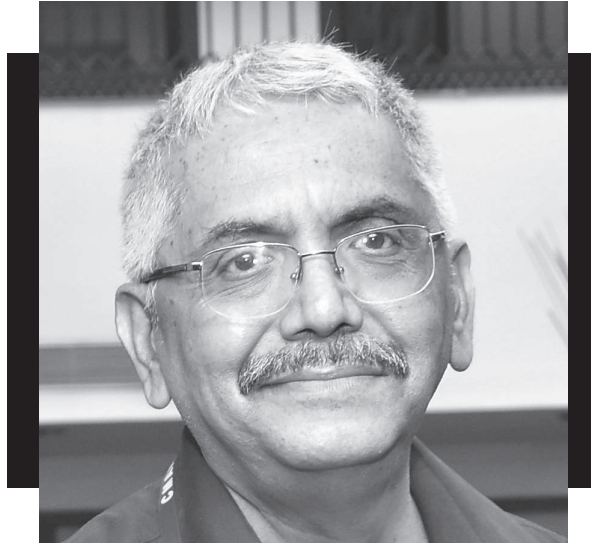
postal and e-mail address and daytime phone numbers.

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- Contributors are requested to send articles that are complete in every respect, including references, as this facilitates quicker processing.
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EDITORIAL



Dear Readers,

At its heart, stakeholder engagement is about listening—not just to the loudest voices, but to those historically unheard. It is about shifting from transactional exchanges to co-creative relationships built on trust, respect, and shared purpose. Whether in boardrooms, community forums, research partnerships, or policymaking processes, engagement is not an afterthought—it is a starting point.

In an age defined by complexity, uncertainty, and rapid transformation, the call to engage meaningfully with stakeholders has never been more urgent—or more profound. No longer confined to consultation checklists or annual reports, stakeholder engagement is emerging as a dynamic practice that shapes organizations. In this edition, we have interacted with dynamic leaders of mission and mission-hearted organisations sharing their experiences with

their stakeholders from the Government, Donors, Staff to the Leadership, etc. Most importantly, the primary stakeholder being God.

This came as both a reminder and the most valuable lesson for the editorial team at CMJI. We have learnt a plenty from the contribution of our authors, hoping that you too enjoy reading this edition. Kindly write to me at communication@cmai.org, as we would share these experiences with our members and readers as well.

Lastly, keep the 48th Biennial Conference in your prayers as we meet in Kochi, Kerala from 6th-8th November 2025.

A handwritten signature in black ink, reading "Cmoses". The signature is stylized with a long horizontal stroke at the end.

Dr Christopher D Moses
Editor



THE VOICE OF GOD

REV SHARATH DAVID

We live in a world where any amount of intervention we make to impact the world a better place to live becomes insufficient. There are always new challenges, and difficult situations arise to look for intervention to tackle the new problem.

The Vision of Jesus for his disciples was “The harvest is plentiful, but the laborers are few”, *Mathew 9:37* ask the Lord of the harvest to send more laborers in to the vineyard. How did

Jesus manage this anomaly the gap between the enormous workload and the need. He worked nonstop and he became tired and fatigued yet he never gave up his goals and tasks. His aim was to reach the needy and lost ones and bring them back into the fold of God preaching healing and teaching people the values of and principles of the Kingdom of God helping people to repent and become part of His Kingdom. He

kept His vision in front of Him always about the needy and the lost and led them to salvation.

Our endeavor for engaging with God for a world grouping in darkness is to help them discover and rediscover life and its purpose as God has planned and intended for the humanity. God has chosen and called us to be engaging as his representative and ambassadors of Christ, and we are His disciples.

DEVOTION



What is at stake is Healing health and Wholeness for His creation.

The challenge and the vision for us is how to make this sin-sick world a better place to live. The secret is holding hands with God start coordinating and share in the vision that he provides us with. God's vision and intention for humanity is "that they may have life and life in its fullness. Jn10:10.

The stake holders are God and his followers as Jesus says, "I am the good shepherd the Good shepherd lays down his life for his sheep" Jn10:11

How can we become agents of health healing and wholeness and work with God and his plans. Remain tools in the hands of God and be his hands and feet.

Jesus says my sheep listen to his voice

They recognize his voice and follow

Listening to the voice of God is an art and gift from God that differentiates us as people engaged with God for bringing about a change in the life of people the impact will be obvious in the effect our action brings. The voice of God communicates the best intention for the stake holders to work together and fulfill the purpose and vision of God.

The distinct feature of the voice of God. The ownership as he calls by name and the sheep follow him symbolizes the ownership and relationship that has been developed. It's obvious that the shepherd knows more than the sheep, which is the reality that cannot be denied.

How do we discern and distinguish the voice of God in a world there are so many noises. The word 'know' that

DEVOTION



Jesus mentions it is important for us to know the Voice of God and others. What is the voice of God? How do we comprehend it is the secret of Gods followers. Every stake holder who is a child of God reverberates and echoes the voice of God through their contribution of work to enhance the quality of life for others.

I call them by name, and they follow me is a personal detail with which God relates with each one of the in a unique way with every individual who is a stake holder.

As we echo the voice of God and intention of the great shepherd. The spirit of God begins the work as people start to enjoy the fruits of our labor thus fulfill the Gods will for his creation.

The passage also underlines that a two-way communication between God and his people is possible and that makes us effective stake holders in the fold of God. That helps us to realize where we are at this point as stake holders and where God wants us to go. What we contribute as a

group make look insignificant but for God, he appreciates every little addons here and there in the world.

REV SHARATH DAVID



BUILDING LOCAL FOR LOCAL

DR. KULDEEP SINGH

Introduction

Efforts aimed at urban poverty reduction and service delivery improvement depend critically on slum dwellers' collective agency. In 2025, Delhi stands at the forefront of a digital revolution, with Artificial Intelligence technology influencing how citizens communicate, access services, and participate in civic life. Yet, Delhi's slums remain spaces

of stark inequity—overcrowding, limited access to clean water, inadequate sanitation, poor healthcare, and minimal educational opportunities continue to define the lived experiences of millions. This situation demonstrates that technology alone cannot overcome structural deprivation. Development outcomes in slum areas rely heavily on inclusive stakeholder engagement, particularly involving

Community-Based Organizations (CBOs) that are deeply embedded in the community. The principle of “local for local” emphasizes empowering these grassroots actors to bridge the gap between policymakers, NGOs, and slum residents whom I prefer to refer as “city makers”.

Inclusive stakeholder engagement aligns closely with the United Nations Sustainable Development Goals



(SDGs), particularly Goal 1 (No Poverty), Goal 4 (Quality Education), Goal 10 (Reduced Inequalities), and Goal 11 (Sustainable Cities and Communities). My twenty year involvement with the EHA- Sahyog in East Delhi has shown how these engagements, when effectively implemented, can transform urban development outcomes.

Understanding Stakeholder Engagement in Slum Development

Stakeholder engagement is the process of actively involving all relevant parties—residents, CBOs, NGOs, government bodies, and private entities—in the planning, implementation, and monitoring of development initiatives. CBOs are critical because they possess first-hand knowledge of local challenges and hold the trust of community members. They act as intermediaries,

translating community needs to NGOs and policymakers while ensuring interventions are contextually relevant.

Inclusive engagement requires amplifying voices from marginalized groups, including women, youth, and lower-caste communities. When done effectively, it fosters equity, accountability, and sustainable outcomes, ensuring that interventions are grounded in lived realities.

Key Stakeholders and Their Roles

In the context of Delhi's slums, the primary stakeholders include:

- **Residents:** The ultimate beneficiaries and participants in development initiatives.
- **Community - Based Organizations (CBOs):** Local groups that represent

the interests of slum dwellers and facilitate communication between the community and external entities.

- **Non - Governmental Organizations (NGOs) :** External organizations that provide resources, expertise, and support for development projects.
- **Government Agencies:** Bodies responsible for policy-making, regulation, and provision of public services.
- **Private Sector:** Businesses that can contribute through Corporate Social Responsibility (CSR) initiatives and partnerships.

These stakeholders are identified based on their influence, legitimacy, and proximity to slum residents. Over time, the landscape of stakeholders has evolved, with digital platforms

Establishing CBOs to enable residents to voice concerns and advocate for rights, leveraging social protection policies - right to information act 2005 and right education 2010

now allowing engagement with new actors, such as tech intermediaries.

and capacity-building approaches to stakeholder engagement.

fostering equitable access to resources and services.

Challenges in Stakeholder Engagement

Despite its importance, stakeholder engagement in Delhi's slums faces multiple challenges:

- **Power Imbalances:** Government agencies and large NGOs often dominate discussions, overshadowing local voices.
- **Limited Capacity:** Many CBOs lack technical, financial, or managerial capacity to engage effectively.
- **Cultural Barriers:** Gender, caste, and social hierarchies restrict active participation from vulnerable groups.
- **Fragmentation:** Coordination between stakeholders is often weak, leading to overlapping or neglected interventions.

These challenges highlight the necessity of structured, inclusive,

Stakeholder Engagement and SDGs

Inclusive stakeholder engagement directly influences the achievement of SDGs in urban areas:

- **Enhanced Relevance:** Interventions reflect community needs, increasing adoption and effectiveness.
- **Ownership:** Communities that participate actively show greater commitment to initiatives.
- **Transparency & Accountability:** Open communication fosters trust and enables shared monitoring.
- **Sustainability:** Communities engaged from the outset are more likely to maintain and expand initiatives.

In Delhi's slums, inclusive engagement ensures that marginalized voices are heard,

Key takeaway from EHA Sahyog

The Sahyog -EHA, where I was privileged to lead and work along communities (2000–2018) in East Delhi demonstrates how stakeholder engagement works in practice:

- **Community Mobilization:** Establishing CBOs to enable residents to voice concerns and advocate for rights, leveraging social protection policies - right to information act 2005 and right education 2010
- **Capacity Building:** Training CBO members on healthcare, education, and legal entitlements.
- **Service Delivery:** Coordinating with government agencies to improve access to water, sanitation, and education.
- **Local level Monitoring & Evaluation:** Including residents in assessment to ensure

FEATURE

programs remain responsive to changing needs.

The project's success underscores the effectiveness of "local for local" approaches, showing that empowered communities can drive sustainable change.

Strategies for Effective Stakeholder Engagement

To strengthen stakeholder engagement in Delhi's slums, the following strategies are critical:

1. **Empower CBOs:** Provide resources and training to enhance representation and advocacy capacity.
2. **Ensure Inclusivity:** Deliberately involve marginalized groups in decision-making.
3. **Facilitate Dialogue:** Establish platforms for open communication among all

stakeholders.

4. **Promote Transparency:** Develop accountability mechanisms and clear processes.
5. **Foster Long-Term Partnerships:** Move beyond project-based engagement to sustainable collaboration.

By embedding these strategies, stakeholder engagement becomes a catalyst for systemic change, not just a procedural requirement.

Conclusion

As Delhi continues to urbanize in 2025, the challenges facing its slum communities remain formidable. However, lessons from initiatives like EHA-Sahyog demonstrate that inclusive, locally rooted stakeholder engagement can transform urban development outcomes. The principle

of "local for local" emphasizes the agency of communities, particularly marginalized groups, in shaping their own development. Achieving SDGs in Delhi's slums requires acknowledging these actors, strengthening their capacity, and fostering genuine collaboration among all stakeholders. Only then can urban development be equitable, resilient, and sustainable.

DR. KULDEEP SINGH,
India Acumen Fellow and certified grant writer, has two decades of experience in rural and urban program development and now specializes in resource mobilization and strategic partnerships. He is the recipient of the prestigious AIWEFA Naina Sibal Award 2022 for Inclusive Program Leadership

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FULFILLING MISSIONS, BUILDING TRUST

JOHN DANIEL

Missionary Upholders Trust (MUT) is a Christian organization in India that helps missionaries who serve in different parts of the country. It acts as an umbrella body, which means it supports many different mission organizations and brings them together under one network.

MUT's main goal is to take care of missionaries—physically,

emotionally, and spiritually. Many missionaries live and work in difficult places with very little support. MUT exists to care for their needs in a way that is loving, respectful, and affordable. The organization believes that missionaries should not be forgotten or left alone, especially when they face health problems, emotional struggles, or retirement. MUT works to fill these gaps and

support them during and after their service.

What makes MUT unique is its approach. It does not focus on one denomination or group. Instead, it goes beyond human-made boundaries such as church differences, regions, or backgrounds. The organization works in the spirit of Christian love and unity, aiming to



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Healing Ministry of CMAI

**20 CMAI Healing
26 Ministry Week**

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HEALING MINISTRY WEEK 8th-14th February 2026
HEALING MINISTRY SUNDAY 8th February 2026
CMAI Day of Prayer 11th February 2026

**THINK
TO REACH OUT**

"...again, He laid
His hands..."
(Mark 8:25)

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Healing Ministry Theme 2026

Greetings from the Christian Medical Association of India (CMAI).

CMAI actively serves 275+ Mission Hospitals across India and every year we celebrate Healing Ministry Sunday on the second Sunday of February.

The theme for Healing Ministry 2026 is “**ReThink to Reach Out**” based on **Mark 8:22–25**, with particular focus on verse 25: “**Again He laid His hands.**” This theme emerges from combined efforts of our Healing Ministry partners; NCCI, CHAI, and CBCI.

We greatly value your fellowship and prayers as we observe this occasion on **8th February 2026** and continue to serve together in Christ’s healing ministry.

Theme for Healing Ministry 2026:
ReThink to Reach Out
Mark 8:25

Coming Soon!



1) Bible Study 2) Order of Worship 3) Translated materials in 9 Regional Languages 4) Letters & Promotional Materials

FEATURE

serve all missionaries who are part of its member organizations.

Who Are MUT's Stakeholders?

MUT serves many people, but its most important stakeholders are the missionaries themselves. These missionaries come from **179 different mission organizations** across India. Together, these organizations represent a group of more than **16,000 missionaries**. MUT helps take care of their needs by offering services related to health, emotional well-being, and spiritual care.

For example, MUT supports missionaries who are sick or old, provides rest and recovery facilities, and gives counselling when someone is going through a difficult time. These services help missionaries feel supported and valued, even when they are far from their home or mission base.

Apart from the missionaries, **volunteers** are another key group in MUT's work. The organization is mainly run by volunteers who give their time and energy to serve. These volunteers come from different professions and backgrounds, but they share one common goal—to serve God by caring for His servants.

MUT also has **regional representatives** who help connect the main office with local mission workers and hospitals. They act as a bridge between the missionaries and the services MUT offers. In addition, donors are important stakeholders. They support the mission financially, helping MUT provide care at a low cost. Without donors, many of these services would not be possible.

How MUT Serves

MUT provides different kinds of help to missionaries. These include:

- **Medical care and health support:** Helping missionaries with hospital treatment, health check-ups, and affordable care.
- **Rest and recovery:** Offering places where tired or sick missionaries can rest and regain strength.
- **Counselling and emotional support:** Giving help to those going through stress, burnout, or emotional pain.
- **Retirement support:** Assisting elderly missionaries who no longer serve actively but need care.

All these services are offered in a simple, loving, and cost-effective way. MUT understands that missionaries often do not earn much, so the support is designed to be affordable.

Why MUT Matters

Missionaries play an important role in India. They go to remote places, serve in tough situations, and help people in need. But while they give so much to others, they often have very little support for themselves. That's where MUT comes in. It gives missionaries the care they need so they can continue their work or retire with dignity.

MUT believes that **caring for those who serve God** is also a form of service. Through the help of volunteers, donors, and mission organizations, MUT stands as a strong support system for thousands of missionaries across the country. In everything it does, MUT remains committed to one central goal: **to**

love and care for missionaries in the name of Christ.

How MUT Serves Missionaries in India

Missionary Upholders Trust (MUT) was created with a clear purpose—to care for Christian missionaries serving across India, regardless of their denomination. From the beginning, missionaries have been MUT's main focus and primary stakeholders.

However, MUT soon realized that helping individual missionaries directly would be difficult, as there are thousands of them across the country. So, to make their work more effective, MUT decided to serve missionaries through their mission organizations. This approach made communication easier and allowed MUT to provide better care.

Whether the need is medical (physical), spiritual, emotional, or mental, MUT works closely with the mission organizations. These organizations know that MUT has a trained and caring team ready to support missionaries in these areas. So when a need arises, the mission organization contacts MUT, and the team steps in to help.

MUT does not usually work directly with individual missionaries. Instead, it expects them to reach out through their mission organization. This helps MUT provide organized, effective, and respectful care to those who need it most.

In the early days, MUT mainly focused on emotional support, especially for families when a missionary passed away. Over time, they saw that



medical care was a much bigger area of need. Many missionaries were struggling with health problems and had little support.

As a result, **medical support became MUT's key focus**, or "flagship" service. Today, MUT gives special importance to this area, walking alongside mission organizations to ensure their missionaries receive the healthcare and attention they deserve.

Through all its services, MUT continues to stand by its calling: **to support those who have given their lives to serve others in Christ's name.**

MUT works with different partners to serve missionaries better. In the medical area, MUT partners with mission hospitals across India.

These hospitals provide medical care to missionaries at a low and affordable cost. Currently, MUT has agreements with over **70 mission hospitals**. This network helps missionaries get the best possible medical help when they need it.

Besides healthcare, MUT also partners with other organizations for training and support. For example, when MUT organizes **training programs**, it works with partners who specialize in different areas. For counseling training, MUT works with the organization Person to Person. For management training, MUT partners with **CIM** (Christian Institute of Management).

These partnerships allow MUT to offer useful programs and training to missionaries and mission organizations. By working together with these trusted partners, MUT

can provide better support and equip missionaries with skills they need in their work and personal lives.

Through these collaborations, MUT continues to strengthen its mission of caring for missionaries in a practical and meaningful way.

Communication and Involvement with Stakeholders

Missionary Upholders Trust (MUT) maintains regular communication with its stakeholders as part of its commitment to care for missionaries in their physical, emotional, and spiritual needs. Every two weeks, MUT sends out a prayer circular to all its stakeholders. This circular shares updates on the latest news, stories, and developments in the caring ministry. It helps keep everyone informed and connected to the work MUT is doing.

FEATURE



MUT Stakeholder Consultations and Needs Assessments

MUT began holding regular consultations to bring all its stakeholders together for meaningful dialogue. These consultations last for three days, during which MUT presents detailed updates on its various projects and interventions. Stakeholders learn about what MUT is doing, the financial status, partnership roles, and how the organization is caring for missionaries.

During these consultations, everyone discusses how to improve the care provided. Before each consultation, MUT conducts a special study to identify one key need among missionaries. This is done through surveys and research among the missionary community.

For example, the next consultation is planned for 2026. In preparation, MUT found through discussions that **stress** is a major challenge for missionaries today. So, MUT is conducting a stress study among its 16,000 missionaries. The study will

identify those who need immediate help, those who might need support soon, and those who are currently managing well.

The results will help MUT design new programs and interventions to address stress. Some missionaries may need training, counseling, or connections with organizations specializing in mental health support. MUT follows this process every four years—conducting a study, identifying a key need, and then creating interventions to better care

for missionaries. This ensures that MUT's care remains relevant and effective.

In addition to these updates, stakeholders play an important role in the governance of MUT. Representatives from mission organizations are actively involved in decision-making. Specifically, **three representatives from each member mission organization** serve on the MUT board. This ensures that the views and needs of the missions are heard and considered regularly.

By involving stakeholders in both communication and leadership, MUT builds a strong community focused on supporting missionaries. This partnership helps MUT improve its services and respond well to the changing needs of missionaries in the field.

A Major Change in MUT's Care System

In 2012, MUT held a consultation with leaders from many mission organizations. Before this, each area of care—such as health, emotional support, crisis help, and retirement care—was handled separately. Mission organizations could choose which projects to join, but many found this system complicated and difficult to manage because of the many different communication lines and responsibilities.

During the consultation, the leaders suggested a big change. They wanted a simpler, more unified system where all care services would come under one umbrella. MUT agreed and created a single-entry system, meaning any mission organization that joins MUT now

becomes part of all the care projects, instead of picking and choosing separately.

To make this work smoothly, each mission organization appoints one leader or representative to coordinate all MUT-related activities. This way, communication and care management became easier for everyone.

This change was called the “**Bless to Bless**” scheme. It marked a major shift in how MUT cared for missionaries—ensuring better coordination without losing the quality of care. MUT continues to follow this system to serve mission organizations and missionaries more effectively.

We greatly admire the India Missions Association (IMA). It serves as a unifying network for mission organizations across India, effectively bringing together diverse missions on a single platform. Their commitment to fostering open dialogue, resource sharing, and collective accountability is truly commendable.

What inspires us most is their stakeholder engagement model, which emphasizes excellence in missions, governance, financial accountability, and overall organizational management. The high standards of excellence maintained by IMA are something we deeply respect.

In fact, there was a pivotal moment when IMA entrusted MUT with member care, recognizing that MUT could better manage this responsibility. Since then, MUT has become the go-to organization for member care on behalf of all

mission organizations under IMA's umbrella. IMA directs all member care inquiries to MUT, and this collaboration highlights the trust and synergy between the two.

Overall, we admire IMA's operational approach and their engagement model, which continues to serve as a significant source of inspiration for us.

We want to share something important with the readers: caring for missionaries is easier than many think. If a church is supporting a few missionaries, they should start thinking beyond just giving money. Money is not everything.

A simple phone call to ask how the missionary is doing, how their children are, or if they have any prayer requests can make a huge difference. Missionaries often face stress, challenges in their work, or family issues. When people from the church reach out and show they care, it can be very encouraging.

Even retired missionaries living in different areas would appreciate a call just to ask how they are and to hear their stories. This kind of connection can transform how we see missions—not just as the missionary's responsibility but as a shared responsibility of the whole church.

If churches and readers take this to heart, it would be a great blessing.

JOHN DANIEL
General Coordinator, Missionary
Upholders Trusts (MUT)

Join Hands with us in the Healing Ministry

CHRISTIAN MEDICAL ASSOCIATION OF INDIA

CMAI is a national network of health professionals and institutions promoting a just and healthy society for all irrespective of religion, caste, economic status, gender or language

- CMAI has over 10,000 Christian health care professionals and over 270 institutions representing various denominations.
- CMAI builds individuals to be technically sound, spiritually alive, and socially relevant, in fellowship and with a Christian perspective on health and development.
- CMAI is the health arm of the National Council of Churches in India(NCCI).

WHAT DO WE DO ?

- Build capacity to respond to the current and future health care needs
- Advocate for innovations, create evidence and promote policy change
- Work closely with the churches, civil society and the government
- Build alliances for health action on a national scale
- CMAI influences other networks and alliances on thinking change in health systems practices in India. We partner with national and international agencies to promote this objective.

OUR PUBLICATIONS

- Christian Medical Journal of India (Perspective)
- Life for All (Newsletter)
- Footsteps (Development) English & Hindi (A Tearfund publication distributed by CMAI)

COME JOIN US

The core of CMAI is its members- individuals and institutions. Individual membership consists of five professional groups - Doctors, Nurses, Allied Health Professionals, Chaplains and Administrators. Each section comes together for conferences, workshops, a time of fellowship to learn from, to share with and to encourage each other spiritually and professionally.

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**Christian
Medical
Association of
India**

Building a just and healthy society



GOD IN THE KINGDOM BUSINESS

ROBIN PAUL

Hello Readers of CMJI, my name is Robin Paul and I have been involved in different ministries over the years, starting from sports, to being a chaplain at the Olympics, to running a business called Breakthrough for 20 years and out of that God has given me a vision to share Kingdom and that's what I do now. I do workshops for businesspeople on the Kingdom and Kingdom Power Tools.

During your work in Breakthrough, please share about the stakeholders and type of stakeholders?

Breakthrough is the training company, and we are engaged in building teams. Companies are made of teams, you have the market team, the development team, technical team etc. and so Breakthrough has been involved or evolved to training

the stakeholders in the company which is teams. So, in terms of how the stakeholders come in, we have a very clear mandate because at one point and those of us in business, there will always be a question, have you shared the gospel? Have you shared the gospel? And then we struggle with that till a man of God came and told us, before the great commission is the great

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commandment and that is love your Lord, your God with all your heart and love your neighbour as yourself and that helped us to create a culture of love to our stakeholder clients when they come. Soon as they enter our gate, we love them with sweets, we welcome them, as they do the program, we look at connecting them with the heart language rather than just the objectives that the company gave us. We talk with them, we reach out with them, create a family atmosphere and even facilitators will serve them so that the stakeholders when they go back, they go back, they came back as just a participant but then they go back feeling that a part of the family.

So, apart from the activities of breakthrough, so how do we begin prayer walk now?

So, in about 2019, God asked me to hand over the business of breakthrough, the operations part to a younger man, Kaustub, who had come to breakthrough as a young volunteer and came to know Jesus and then came back and felt he should work with us and as he worked, there was always a question of what happens if the blue bus hits Robin, you know, breakthrough and then one day God revealed that I should hand over the business to Kaustub and then I said to God, what do you want me to do? So, he said, teach people kingdom and that really made me think because, you know, when I came to Jesus, nobody told me about kingdom. When I went to seminary, there was no course on kingdom and then I realized that God was talking about not theology of the kingdom but the life side.

So, when I was chaplain at the

Olympics or when I was a chaplain doing business, in one sense there was no church in that sense of the word. And so, I began to realize that there's something different and as I looked, I realized that Jesus spoke over 50 to 60 times about kingdom. He's 19 parables about kingdom and Paul puts it beautifully. He says the kingdom is not talking but power. In other words, Jesus came to display the kingdom, what the kingdom is and his actions and we are called to do that. And so, as I began to share this, I began to look for tools which will demonstrate the kingdom and I came across, discovered that one, I shared the tool of love and the second was the prayer walk. So, how we did it was in breakthrough is that we began to look at a different type of prayer walk, not just calling somebody to pray for us but we began with praise, praising God for what he has done for breakthrough. From there, we went into looking at a vision mission. Then, we went into thanking God for the water because we needed water at that time. And then, we went to what we call the high ropes. There, we talked about safety. You know, you're doing activities about 30 feet above the ground. From there, we went into what we call the strategic partners and goals in what we call the low ropes and we spent the time there. From there, we went to what we call the zip line where we pray again for safety of our facilitators and our clients. Then, we come into what we call a shed where we do facilitation and the facilitation shed, we pray and thank God for our partners. We thank God for the proposals that have been sent out, the proposals that are in the pipeline. Then, we come to where I have my kingdom business school. We

pray for the points there. Then, we go back to our starting point or our veranda where we started, where we thank God and we claim God's promises. So, that was a routine that we used to do every day with one or break two staff. So, when I began to teach the workshops and with businesspeople, I began to see that this is one powerful tool where they can put together the praise of what God has done in their life, which is very important. It's like in the Old Testament altars. Whenever people got answered prayers, Abraham or Isaac or anybody built an altar of praise. So, we have that as the starting point. Then, we talk about vision. Here, you know, I think we'll go through it and you'll see that it's a totally different way of really tapping into the kingdom and God's power because we are now being very specific from A to almost Z. We are covering the different aspects of the business. And so, the reason we call it a prayer walk is because people need to get off their seats and walk around because then their focus is much better.

Presently, you're very pragmatically addressing, helping the businesses and projects more achievable, isn't it?

Yeah, because, you know, I think most businesspeople are what I call an often mindset. They think they must do it, they must strive, they must get loans, they must, they have and most of them sometimes are firefighting, you know, and they don't realize that God is their resource. God is the one who empowers their business. God is their partner. And, you know, this understanding for businesspeople, you know, for many of them, it's a dualism. That



is, they go to church on Sunday and ask God's blessing and then Monday, Tuesday, they just do their work without realizing that God is with them. You know, and once in Calcutta, we did a program and one businessman said, I didn't know God was interested in my business. So that dualism, unfortunately, is them. And secondly, you know, they don't realize that God speaks to them about their business in the quiet time and waiting on God. So, it's something so crucial that we discovered that God is our partner. And he is, in one sense, your stakeholder, the main stakeholder who guides and leads your business.

Let us talk about God as a stakeholder. Please speak from your heart now on this subject and especially as a chaplain. It will be so wonderful.

Okay. You know, when I teach this all over almost the world, but I was in Nairobi and I looked out of the window and I saw Kingdom Business, a

Kingdom Bank. And that sent me on a path of discovering what is the Kingdom Bank for a businessman. And realize something that we have not understood that Jesus is the way into the Kingdom. Yeah, if you look at Colossians chapter 3, Paul says Jesus took us from the Kingdom of darkness into the Kingdom of light. So, once we are in the Kingdom, Jesus made another powerful, Paul makes another powerful statement in Galatians 3, 13. He says Jesus became a curse, not only to save our sins, but also to graft us or connect us to Abraham's covenant. And I think that is the second part that we don't operate in, that the covenant of Abraham is still with us. And what is the covenant of Abraham? If you go back to the God the Father told Abraham, I'll make you a blessing. So, God the Father, in one sense, is our resource, our creator, our redeemer, in terms of providing the resources for our business. And I look at it, so Jesus is the legal way to enter the and then

we are part of Abraham's covenant, God as the resource, and God has a storehouse. See, that is a very important thing to understand. Paul picks it up in 1 Corinthians 2, 9. He says, eyes have not seen, no ears have not heard what God has got in storehouse. So, in the sense that when we think of a kingdom bank, God has got a storehouse, and He gives to those He loves. So, how do we give? When we hear Him and He gives us a promise for our business, and we take that promise and apply it to our business, and it accelerates our business. Because when God gives a word, there is provision in that word, provision for our business, provision for our life. And so, it is through the Holy Spirit that our business is implemented, because we have then the mind of Christ, we hear the Word of God, and we know that in His promises is this provision. So, that is our resource. Yeah, so that is the kingdom, and that is the kingdom business. So, in one sense, the triune God is involved in my

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business. Jesus is the legal heir, God as the resource, and the Holy Spirit as the implementer, and all we have to do is really understand that, then we work from rest. You see, when you look at the word rest, Paul says that is the Sabbath rest, and he's talking about the rest at creation. You know, the amazing God who created the world in six days, and on the sixth day creates Adam, and Adam is not there to work.

Adam is there to be a person who would be a steward of the kingdom, of the garden, and what is the next day of that was Sabbath rest. Would any of us employ someone and then say, here, everything is here, now take the day off tomorrow, but that's God. See, and we need, and I think many of us don't have this powerful understanding of the faithful God.

You know, Jesus put it, as you're faithful in little, he will give us the more, and I think that is a message we need to communicate to our stakeholders, people who are in organizations, who are looking at ways to be a lighthouse in the marketplace, is the light comes from the Father, Son, and the Holy Spirit.

Thank you, sir. Now please share if any big decision was taken, basis a stakeholder response.

See, one of the crucial times was, you know, as we were trying to build breakthrough, we needed 70 lakhs to build breakthrough, and we didn't have the money. But who has the money? God has. And so, when I'm having a quiet time, I was reading the book of Philemon, and in verse 19, Paul talks to Philemon to take back Onesimus, the slave, and he says, I'll pay you back. In verse 20,

he says, I should benefit from you. Now, see here, here's the key that our readers should understand. The logos word becomes the rhema word. And so, the word benefit jumps out. So, that's the promise. And so, when I looked up Parklay's commentary on the word benefit, it said, I should profit from what you're profiting. See, sometimes we don't understand, but we, the crucial thing about God's word is we claim it. And so, as we claimed it, we saw in the last, next four months, four companies putting their profits into a foundation, and that foundation gave us the money. So, that is what I'm talking about. So, in the promise, if you ask me, in that word promise of benefit was 70 lakhs. And so, we need to claim God's promises. Second Peter 1.3 says, His divine power has given us all things for our daily needs. But how do we tap into that? Is by His promises. In verse 4, he says, through our promises. So, we are really working towards His provision. We are working towards His provision. So, as someone said, if God's in your business, then He will be a provider, and we must work out the business.

Sir, please narrate a story as a testimonial that still brings a smile to your face.

When we start talking about this prayer walk, a young businessman came to me with a debt of 26 lakhs, and he couldn't pay his vendors, he had police coming at his doors. So, he came to me at that point, and we crafted this prayer walk for him, and we began to pray it. And, you know, it almost helped him revert over to divorce in his business, and before he knew it, within one year, he was moved out of 26 lakhs into

doing business over 2 crores. And so, I can give you testimony of the testimonies of people who have taken the prayer walk and applied it. So, the best is the farmers in a field in Gulagat, in Assam. So, someone came for training here and then went back and taught them the prayer walk, and they began to pray in their field. Now, in their field, they've never had a bumper crop, always a rhino or some natural calamity would hit them. But in that one year, last year, they got a bumper crop, and then they thought of doing a second crop. So, you know, I can give you instances of people who have, you know, become a blessing to their stakeholders, become a source of testimony of God's enabling power in their business.

Lastly, please talk to us about you being a chaplain at the Olympics. It will make the article interesting.

So, it's, you know the Olympics, it's like a little town or a city and in that they have a religious center with different rooms for different faith and religions. So, for the Protestant, there was a room where the athletes could come and pray. It is here I had the privilege of becoming a chaplain at the Sydney Olympics. World Athletic Championships and even at the Olympics at Seoul. So, I was able to meet different people from different countries. So, my best experience would be, I was at a World Championships meeting Dan O'Brien, the world decathlon champion who visited me for prayer.

ROBIN PAUL

Founder - Breakthrough & Prayer Walk



MENTAL HEALTH, CHRISTIAN INSIGHT

DR BENJAMIN, ISAAC M.S. F.A.C.S.M.S.(THOR)

Today mental health is an established discipline in the total framework which we call as the Medical Sciences. Mental illness is not a phenomenon of our century alone. Mental illness is as old as history itself. A glimpse into the Bible and as one scans through the pages from the Old Testament to the New Testament, periods ranging over several thousands of years we are immediately aware that mental illness was a problem which the community then faced, as much as the modern community is faced with it today. Modern technology, which has helped to develop various sub-specialities like bio-chemistry, electro-medical equip-ment, etc., has helped the medical Scientist today

to have a better understanding of the problems associated with mental illness and other allied problems. Diagnosis is not any more empirical, and therefore therapy today is more specific.

However, the most revolutionary understanding of mental health is not largely a scientific unravelling of the pathophysiology and therapeutic aspect; as much as the focus placed on the understanding of the role of the community and other disciplines in the total care and development of the human personality. Therefore, one needs to emphasize in this era a greater focus on the role of the community in terms of rehabilitation, for which a greater understanding is

required. In order that the community may appreciate its role we need to engage ourself through a strategy of sensitising the community. As we get into the community we find that the community is composed of men and women with diverse faiths and it is at this level one needs to bring the focus of our sensitisation process. This can be done by individuals who are endowed with such expertise, or by organizations which are geared for a task of this nature. In Bangalore we have such an organization in the Medico-pastoral Association which for the past several years has been hosting a variety of programmes aimed at making the community become more aware of its responsibilities. Various methods

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are employed including the, hosting of training programmes among the lay in suicide prevention, alcoholic anonymous groups and so on.

As a member of the medico-pastoral Association, which is largely in inter-faith and inter-discipline group, I would like to just emphasize today on the Christian insight into the understanding of the problem of mental health.

Health is defined in various manners. The most ambiguous definition would be the absence of illness. This only denotes what health is not, and does not endeavour to explain what health is. Another convenient way by which health can be defined is by the internationally accepted method of measuring health. For example statistical survey of infant mortality in a community or the average life span of individuals in the community can be measured and give at the same time some image of what health is. However, as one critically examines this, one immediately notes that up to a point it is acceptable, but it is not infallible.

For example, the longevity of individuals in the community may indicate efficient health services and so on, but also we realise that when a person lives longer he is also more prone to degenerative diseases like rheumatoid arthritis and others. Thus it is immediately apparent that it is not so much the length of life that is relevant, but rather life itself, namely, is it liveable in its fullness in all dimensions,

Health is sometimes defined as the absence of impairment of function. If the individual person is

able to carry out the functions such as eating, walking, sleeping and working without undue physical pain or mental stress, he is according to this viewpoint healthy even if he should possess structural defects. This kind of conception can also be carried over into the psychic realm, where the relative absence of stress, anxiety and guilt would be similar to the relative absence of pain and stricture of movement. The model lying behind this conception of health tends to be mechanical, in as much as one envisages that there is a semblance of health when the parts work both separately and together.

From the Christian view point, the Bible emphasizes more on the cosmic health, though it is not adverse to the health of the person, and therefore has, inferentially, no objection to calling 'health' something which is primarily related to the individual welfare, as long as in the larger context, it can be recalled that any health of the person is corollary to the cosmic health created by God, and so long as salvation also is not thought of as a kind of summation of all the individual healths.

A further definition of health as enunciated would consider health as the capacity of the whole human organism to adapt itself to a constantly changing external and internal environment. This is the homeostatic theory of health. It emphasises the capacity of the organism, seen somatically or psychically or both, to return after stress situations to integrated stability.

This no doubt is an attempt at bringing soma and psyche back together.

From the Christian view point, the New Testament can have no quarrel with this aim, since the Christian view point never saw the two as separate. The Christian believes that the individual's body (soma) is the temple of the holy spirit (Psyche), Psyche and soma are not entities, but valid and essential perspectives upon the total functioning human organism.

Christian thought is no anathema to these definitions but it raises health to a more cosmic plane, and gives thereby a meaning which seems to be purposeful and directional in content. From the Christian viewpoint health is considered as a 'Value'. It is a value as important as other values by which man lives and functions, for a full life. However, health does not compete with man's other values like love, justice, wisdom, peace, truth and etc. Neither does health as a value claim to substitute for them, nor does it guarantee them. But the practice of other values by man to live a full life in all dimensions is to a large extent impossible without some degree of health. In as much as this is acceptable, health is not only a value, but it enables man to live and practice other values for a full life. Thus as an enabling value, health would naturally form the base of a pyramid. Without it the walls of the pyramid, namely the other values, cannot be erected. And the base is just that, it is not a substitute for the sides or the apex of the pyramid. Nor does the establishment of a base of the pyramid assure that the walls will be correctly built. When health is defined as an enabling value, we can immediately perceive that the release, restoration and enhancement that come with

effective treatment are not what life is for. They simply enable him to get on with those values, by which Christ assures his followers that he can suggest a way by which man can be assured of life and 'life in abundance'.

By the same token, when there is healing or enhancement of health, it provides a positive freedom, in which new values may be pursued more diligently or joyfully. It is not sufficient to define the new joy and peace in terms of subjective feelings which carry no action consequences. On the other hand, if the person released from illnesses finds no enhancement of positive feeling in the process, then it is dubious whether the new condition has embraced the psychic area at all.

The Christian insight in terms of defining health in the manner indicated above, gives also a dimension which in a way seems to be particular as far as Christian doctrine is concerned. If a man has enough health, or enough is restored to him, then according to our definition then this health becomes the base of a pyramid. The manner by which other values are built as the side and apex of the pyramid will largely depend upon man and his attitude to the base of the pyramid. If he considers health, an enabling value, a base over which he can fruitfully structure his life as a gift of God, then he immediately exercises for this gift some stewardship through diet, exercise, prevention and untangling of mental conflicts. Therefore as a gift, man's immediate response is one of gratitude, as the gift is given by God, not because it is man's birthright, but because God loved us and therefore, this free gift comes finally from the grave, This is

the basic Christian concept of health and its meaning for us.

Having defined health, it may be proper for me to dwell a little in trying to give some aspects of Christian insight to our understanding of the components like mental or the psyche. In understanding the mind or the psyche, we need to understand two concepts namely 'unity' and 'union', in the healing dynamics of psychotherapy. 'Unity' refers to an undifferentiated state in which a person feels to be fused into one with another person. In this state the two persons form a happy whole as for example, when mother and child have 'one body feeling' or when man and wife are one flesh. In contrast 'union' means that differentiated independent person (self A) is considered with another differentiated (self B). Therefore, 'Union' is based upon differentiation and cannot take place without it.

This concept of 'Unity' and 'Union' is present in psychotherapy, an art by which mental illness is restored to normalcy. Psychotherapy takes place in a human relation between a patient and a therapist. Thus we see that in the process of psychotherapy the patient at first seeks the 'unity' experience. In the process of continuing psychotherapy, he gradually finds that he is altered. In the final phase of psychotherapy, the patient discovers that his 'self'-a point where differentiation occurs. In short, the patient is healed when he wakes up from illusions (paranoic-hallucinatonic) experiences unity and enters into a real experience of 'Union' born out of his discovery of his 'self' and essential in differentiation.

This concept of 'Unity' and 'Union' can be extended into the realm of

Christian concept salvation. It can be said that in becoming aware of our sin we are experiencing 'Unity' to God and are absolutely depending upon Him. Sin here is taken in a larger context to mean man's bondage to attitudes which are opposed to what is his concept of his God. This experience of mystic 'Unity' with God; or 'one-body-feeling' with God is common to all religions although it can be said that fanatic religions express it more intensely.

However, as Christians we believe that it is in the 'faith of the Resurrection' of Jesus Christ that we experience real 'Union' with God. This is shown very clearly in the disciples of Christ's and their faith. They had absolutely depended upon Jesus before His death-in what one would consider a 'Unity' experience. After the resurrection, it was obvious that there was Christ's presence in the form of a previous identity-yet it was different from the Christ they knew. Thus there were immediately created an identity of self based on differentiation. It is this realisation of differentiation that gives union with God. Thus the resurrection experience of Christ is the central dogma in Christian thinking and seems to give a Christian insight to the whole problems of health and mind.

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F.A.C.S. M.S. (Thor)

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