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Ephesians 2:14

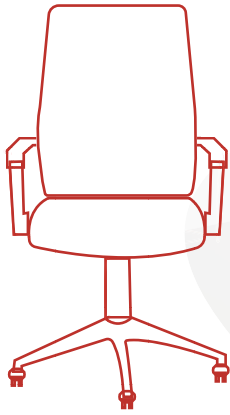
PERFECT PEACE



**"For He himself is our peace, who has made the two groups one
and has destroyed the barrier, the dividing wall of hostility."**

Ephesians 2:14

CMJI • VOLUME 39 NUMBER 1.1



CMAI INVITES APPLICATIONS FOR THE POST OF GENERAL SECRETARY (CEO)

CMAI is a national NGO and a fellowship of Christian Hospitals and Christian Healthcare Professionals in India. CMAI works to serve the church in India to equip, assist and encourage it in its ministry of health, healing and wholeness.

CMAI invites application from eligible, interested and committed Christian candidates with good standing for the post of General Secretary (CEO) of CMAI. This is a leadership position, working with Health Professionals, Mission Hospitals, Churches, Civil Societies, Government, representing Christian health work and provides exciting opportunities to lead transformational changes in health, training and policy making. The details and requirement regarding the position are as given below:

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- Preferably CMAI member for a minimum of 3 years

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PUBLISHER AND BUSINESS MANAGER: Dr Priya John

CONTENT & CREATIVE: Mr. Christopher N. Peter PRODUCTION: Ms Lata Anthony

SUBSCRIPTIONS: Ms Goukhanngai

EDITORIAL OFFICE:

Christian Medical Association of India, Plot No 2, A-3 Local Shopping Centre, Janakpuri, New Delhi 110 058.

Tel: 2559 9991/2/3, 2552 1502, 41003490, 41064328

E-mail: cmai@cmai.org | Website: www.cmai.org

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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
Christopher N Peter
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 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' Jeoffrey Wood and Iffrah 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.

LETTERS

- Readers of CMJI are encouraged to send comments and suggestions (300-400 words) on published articles for the 'Letters to the Editor' column. All letters should have the writer's full name and postal address.

GENERAL GUIDELINES

- Authors are requested to provide full details for correspondence: postal and e-mail address and daytime phone numbers.

- Authors are requested to send the article in Microsoft Word format. Authors are encouraged to use UK English spellings.
- Contributors are requested to send articles that are complete in every respect, including references, as this facilitates quicker processing.
- All submissions will be acknowledged immediately on receipt with a reference number. Please quote this number when making enquiries.

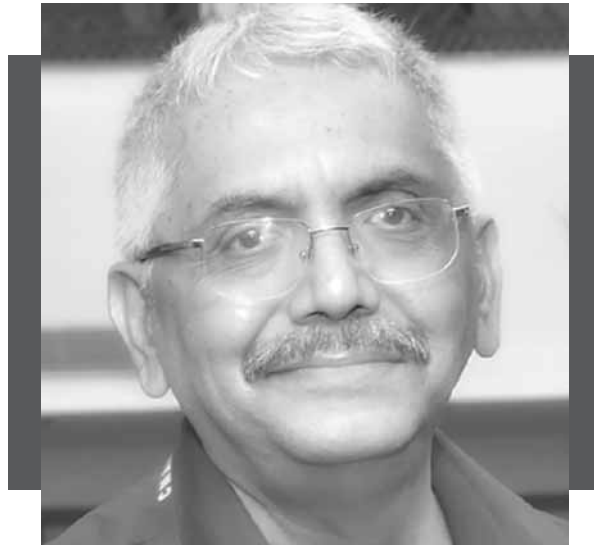
ADDRESS FOR COMMUNICATION

Christian Medical Association of India,
Plot #2, A-3 Local Shopping Centre,
Janakpuri, New Delhi -110058.

Telephone: 011-41003490 /
41064328

cmai@cmai.org

EDITORIAL



In a world yearning for tranquility amidst chaos, the pursuit of perfect peace often feels like a distant dream. Yet, the words of Ephesians 2:14 offer a profound and hopeful vision:

“For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility.” our journey towards being and wellbeing.

The metaphor of a “dividing wall of hostility” is strikingly relevant in today’s context. Our society is rife with divisions—racial, political, economic, and cultural. These barriers not only prevent us from achieving peace but also perpetuate cycles of mistrust and resentment. Ephesians 2:14 calls us to actively dismantle these walls, promoting unity and reconciliation through acts of love, empathy, and justice.

To embody this peace, we must cultivate a spirit of forgiveness and

compassion. We must be willing to engage in difficult conversations, listen with open hearts, and seek common ground. It is through these efforts that we can begin to heal the fractures within our society and create an environment where peace can flourish.

Furthermore, the message of Ephesians 2:14 underscores the importance of inclusivity. Perfect peace is not exclusive to a particular group; it is meant for all. By embracing diversity and promoting equality, we honor the spirit of this scripture and pave the way for a more just and harmonious world.

In practical terms, this means advocating for policies that promote social justice and equity, supporting initiatives that bridge cultural divides, and engaging in community-building activities that foster mutual respect and understanding. It also involves personal reflection and growth, as we strive to embody the principles of

peace in our daily lives.

As we reflect on the theme for the healing ministry this year, let us be inspired to become agents of peace.

Let us commit to tearing down the walls of hostility that separate us and work towards building a world where perfect peace is not just a lofty ideal but a lived reality. In doing so, we honor the profound message of this scripture and contribute to a legacy of reconciliation and unity for future generations.

A handwritten signature in black ink, reading "Cmoses". The signature is fluid and cursive, with a long horizontal stroke extending from the end.

Dr. Christopher D. Moses
Editor - CMJI



THE CHURCH'S HEALING MINISTRY

Dr Nitin Joseph

He sent them to preach the kingdom of God and to heal the sick (Luke 9:2)

In the contemporary context of Christian ministry, there exists a notable separation between the preaching and teaching of God's Word, primarily conducted within church congregations, and the healing aspect, predominantly managed by Christian health institutions. While this division serves practical purposes, it deviates from the holistic approach that Jesus exemplified during His earthly ministry. Jesus not only preached and taught but

also actively engaged in healing the sick and afflicted. When He sent out His disciples, both the twelve and later the seventy, He empowered them not only to proclaim the kingdom of God but also to heal diseases and cast out demons (Luke 9:1-2; Luke 10:9).

Luke 10:9 specifically underscores Jesus' directive to the seventy disciples to heal the sick as they proclaimed the nearness of the kingdom of God. This mandate indicates that healing was not merely a supplementary function but an integral part of demonstrating

the power and presence of God's kingdom on earth. Jesus Himself performed numerous healing miracles, often intertwining physical restoration with the forgiveness of sins, emphasizing the holistic nature of His ministry and the interconnectedness of spiritual and physical well-being.

The healing ministry, therefore, should not be confined to specialized Christian health professionals and institutions alone but must be embraced as a foundational aspect of the Church's mission. Collaboration between churches and healthcare

providers can yield profound synergies, amplifying the impact of both preaching and healing ministries. Such partnerships allow for a more comprehensive and compassionate approach to ministry, aligning closely with Jesus' multifaceted example of caring for both the spiritual and physical needs of people.

Abraham Malpan's life and influence within the Syrian Orthodox Church during the 19th century provide a compelling historical example of reform and renewal within Christian communities. Through his efforts to dispel superstitions and promote evangelical enlightenment, Malpan catalyzed a significant movement that eventually led to the formation of the Mar Thoma Church in 1889. His emphasis on scriptural truth and spiritual renewal paved the way for a church that embraced holistic

ministry, combining doctrinal purity with a commitment to addressing societal needs.

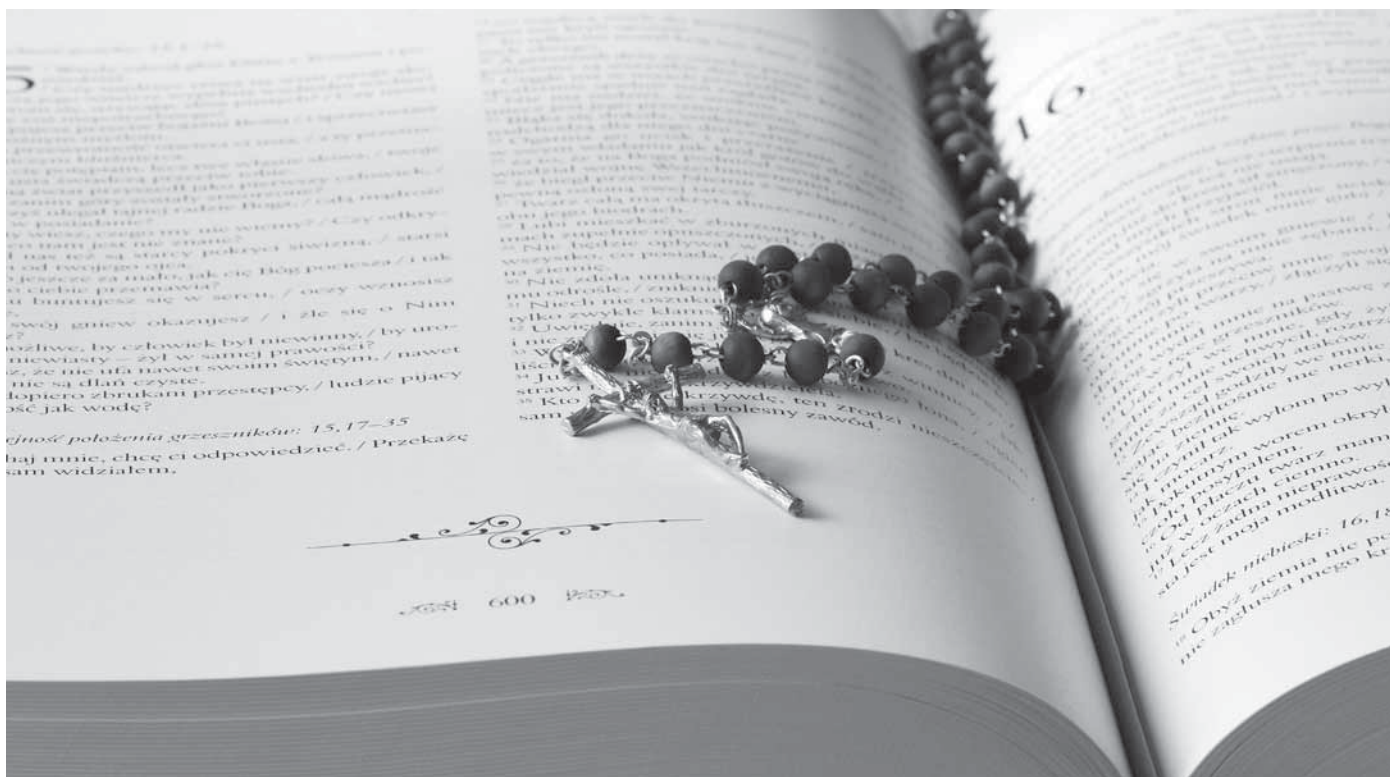
Today, as we reflect on Malpan's legacy and the formation of the Mar Thoma Church, we recognize the importance of unity and reform within the body of Christ. The fellowship enjoyed with the Mar Thoma Church stands as a testament to the transformative power of spiritual renewal and collaborative ministry efforts. By embracing a holistic approach that integrates preaching, teaching, and healing, Christians can emulate Jesus' comprehensive ministry model, striving to impact both hearts and bodies with the message and love of God.

In conclusion, the Church's adherence to Jesus' mandate involves not only proclaiming the Word but also actively engaging in healing ministry. By breaking down the barriers between

preaching and healing, and by fostering partnerships between churches and healthcare institutions, Christians can more effectively demonstrate God's kingdom and extend His love to a hurting world, following the example set by Jesus Himself during His earthly ministry.

Prayer: From Thee all skill and science flow, all pity, care and love; all calm and courage, faith and hope, O pour them from above.

Amen.



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One cannot do it alone. But together, we can. If you are a medical or nursing graduate, if you are a professional in the health sector or a theology graduate, you need fertile ground to sprout and bloom.

CMAI is a large Christian membership organisation in the Indian health sector. We offer training programmes, platforms for sharing knowledge, opportunities for leadership building, and avenues to excel in your career.

If you haven't become a member, become one today.

CMAI member institutions work in the remotest parts. You will see a different geography of India where people suffer due to lack of proper medical care, children die of malnutrition and young mothers who need education in rearing children.

Dare to reach out to the place where people with commitment such as yours are needed to make a change.

YES,
It possible! You are needed indeed.

Write to us:
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**BE THE
CHANGE
YOU WANT TO SEE IN THIS
WORLD.**

-MAHATMA GANDHI



RESPECTING RICHNESS IN OUR DIFFERENCES

Rev David Ebenezer

Dear brothers and sisters in Christ, Our world is full of differences, each of us reflecting the complexity of human existence. From political ideologies to cultural traditions, there is differences which shapes our lives. Even within the confines of our own homes, differences in perspectives and preferences. Yet, it's important to recognize that the existence of difference.

Within each individual, there is an uniqueness—physically, mentally, and socially. However, it's undeniable that these differences led us into divisions. Despite our shared humanity,

misunderstandings and conflicts arise, giving more importance to our own perspectives and experiences. The richness of our differences witnesses the vastness of divine creator.

Yet, amidst these challenges, there is an opportunity to growth and understanding by acknowledging and respecting each other's differences.

In Ephesians 2, Paul is attempting to teach us that the blood of Christ bought us together by acknowledging and respecting the difference of two groups not their division – Jews and Gentiles.

I want to take this passage, Ephesians 2:14-18, theme for this passage, 'Prefect Peace'. The Christian Medical Association observes and celebrates the healing ministry based on this theme 'Prefect Peace'. It was not decided only by Christian Association of India, we collaborate with National Church Council of India (NCCI), Catholic Healthcare Association of India (CHAI) and Catholic Bishop Conference of India (CBCI). All our conferences, seminars, workshop and meetings will be based on this theme, Prefect Peace.

In Eph 2: 14 – 18, We can grasp the three lessons of what the gospel of peace is and does.

1) Prefect Peace Brings:

Here in Eph 2: 14 – 15, Paul tells us that Jesus himself is our Peace. This is not just a statement but a revelation that Jesus is the ultimate embodiment of that peace. He came to establish peace, his teachings elucidated peace, his sacrifice purchased peace, and his resurrection enabled us to experience peace. The prophecies foretold that he would be the "Prince of Peace" (Isaiah 9:6), and the angels proclaimed at his birth, "Glory to God in the highest heaven, and peace on earth!" (Luke 2:14). Jesus consistently offered absolution to sinners, saying, "Go in peace!" Just before his crucifixion, he left his disciples with the gift of peace, saying,

"Peace I leave with you. My peace I give to you. I do not give to you as the world gives. Your heart must not be troubled or fearful" (John 14:27). And upon his resurrection, his first words to his disciples were "Shalom," meaning "Peace to you" (Luke 24:36). Throughout his earthly life, Jesus' mission is to bring the peace of God and to restore harmonious relationships with God.

2) Prefect Peace Breaks:

Paul acknowledges the presence of both Jews and Gentiles within the Ephesian church, despite their historical divisions based on social, ethnic, and religious differences. However, the church seems to forgotten the peace which was offered through the sacrifice of Christ on the cross, even after his resurrection.

Paul uses phrase 'destroyed the barrier, the dividing wall of

hostility'. In the Jewish temple the dividing wall of hostility was an actual man-made wall that divided the Jewish worshipers from the Gentile worshipers. They were separated.

This wall was about 4 feet tall, with several openings. Archeologists have recovered a sign that once hung on that wall. Those signs were written in Hebrew, Greek and Latin. The signs said: "No foreigner may enter within the barricade which surrounds the sanctuary and enclosure. Anyone who is caught doing so will have himself to blame for his ensuing death."

There was a front room for privileged people and a back room for second-rate people. No Gentile worshiper was allowed into the special place of the worshipping Jews. The Jews were privileged and the Gentiles were not. But Jesus destroyed all of





this when he died on the cross to unite people together through the gospel of peace. It reminds us here, Gal 3: 28, There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

3) Prefect Peace Bridges

Ephesians 2:14 beautifully reveals not only Jesus himself is our peace, but He also became the ultimate peacemaker. He bridged the gap between two estranged groups, making them one. In this act, Jesus exemplified what it means not only to possess peace but to actively engage in the work of reconciliation to acknowledge one and another.

In Matthew 5:9, Jesus goes further to declare us as peacemakers. This title isn't just a passive state of being it is a call to action. God has given us His peace, and in turn, He encourages us to share that peace with those around us. Our role as peacemakers mirrors the very essence of Jesus, mission on

earth. This peace-making is not merely the absence of conflict but a deep sense of harmony, unity, and wholeness that transcends earthly differences.

Jesus invites us to welcome the differences of this world and open ourselves to receive the transformative power of the peace of God to live an acceptance life. This divine peace becomes an anchor in our life, assuring us that, despite the differences, we are secure in the hands of the One who has created unity in our diversity.

As followers of Christ, we are called to follow His example. When faced with difference, whether within our families, communities, or the world at large, we are commissioned to bring the peace of Christ. We stand as peacemakers, breaking down walls of hostility, and uniting hearts in the harmony that only the Prince of Peace can provide.

Let us, therefore, embrace the differences of this fallen world, not with despair, but with the assurance that Christ's peace resides within us. As peacemakers, let us actively seek prefect peace opportunities to bring to acknowledge the differences, and bring the transformative peace of Christ to all those we encounter.

May the peace of Christ, which surpasses all understanding, guard our hearts and minds as we navigate the difference of this world. Amen



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PURSUPE PERFECT PEACE, HEALING AND WHOLENESS

Rev Sanjay Samuel

You will keep in perfect peace those whose minds are steadfast, because they trust in you. Isaiah 26:3

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation. Ephesians 2:14

PEACE is Calmness, Rest, Reconciliation, Harmony, Wholeness, Absence of conflict.

We are born and live in a world full of trouble, worry, and pain. As Jesus said, "In this world, you will have troubles." Many people lack peace due to physical suffering,

poverty, work pressure, relational conflicts, fear, and insecurity. The pursuit of riches and worldliness can also lead to a loss of peace, as material wealth often fails to provide true contentment or security.

In the year 2020, India recorded 153,052 suicides, highlighting the profound impact of these stressors on people's lives. This statistic underscores the immense struggles faced by many individuals, driven to despair by the pressures and challenges of modern life. The major reason for this restlessness

is the separation from God, which leaves a void that worldly pursuits cannot fill.

However, there is hope. Take heart, for God Himself has provided the solution by giving His Son, the Prince of Peace. Jesus offers perfect peace through His works on the cross, a peace that transcends all understanding and is not dependent on our circumstances.

Through Jesus, we can find solace and tranquility, even amidst the world's challenges. His presence brings comfort and assurance, reminding us that we

are not alone and that true peace is found in a relationship with Him.

The Promise of Peace

Peace through Christ – Jesus is the source of Perfect Peace. Human efforts may create only temporary solution but the profound and transcendent peace can only come being in a relationship with Christ.

Peace through Christ is unique and unparalleled. Jesus is the source of perfect peace, offering a tranquility that goes beyond mere human understanding. While human efforts may provide temporary relief or solutions, they often fall short of addressing the deeper unrest within our souls. The profound and transcendent peace that Christ offers is enduring and rooted in a relationship with Him. This peace is not just the absence of conflict but a sense

of wholeness and well-being that comes from knowing and being known by Jesus.

In our everyday lives, we often seek peace through various means such as career achievements, material possessions, or personal relationships. These pursuits might provide momentary satisfaction but rarely address the underlying need for spiritual fulfillment. The peace that comes from Christ, however, is different. It is a gift that surpasses circumstances, offering stability and assurance even in the midst of trials and tribulations. This peace is grounded in the truth of God's love and His promises, which remain steadfast regardless of life's challenges.

Being in a relationship with Christ transforms our perspective on peace. Instead of relying on external conditions to feel secure

and content, we learn to trust in Jesus' presence and provision. This relationship invites us to rest in His promises and to experience a deep-seated peace that flows from His grace. Through prayer, worship, and the study of His word, we cultivate a closeness with Christ that nurtures our souls and brings lasting peace. In a world full of uncertainty and strife, the peace of Christ stands as a beacon of hope and stability, reminding us that true peace is found in Him alone.

Breaking Down The Wall – There was spiritual division and hostility between Jews and gentiles. There was a dividing wall in Jerusalem temple that separated the court of gentiles from the inner area where the Jews could worship.

Breaking down the wall of division between Jews and Gentiles was a significant aspect of the mission



of Jesus Christ. Historically, there was a deep-seated spiritual and social division between these two groups. The Jews, as God's chosen people, had distinct religious practices and cultural norms that set them apart from the Gentiles. This separation was not just a matter of religious observance but also of profound hostility and prejudice that shaped interactions between the two groups. The animosity was so entrenched that it required a radical intervention to bridge the gap and bring unity.

One of the most symbolic representations of this division was the literal wall in the Jerusalem Temple that separated the Court of the Gentiles from the inner areas where Jews were permitted to worship. This physical barrier underscored the exclusion of Gentiles from the sacred spaces and the privileges

enjoyed by the Jewish people. The wall served as a constant reminder of the division and hierarchy that characterized the religious landscape of the time. It reinforced the idea that Gentiles were outsiders, kept at a distance from the fullness of God's presence and blessings available within the inner courts.

Jesus Christ's mission included breaking down this dividing wall, both literally and metaphorically. Through His death and resurrection, He abolished the barriers that kept Jews and Gentiles apart. Ephesians 2:14-16 speaks to this transformative work, stating that Christ "is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility." By reconciling both groups to God through the cross, Jesus created a new, unified humanity. In Him, the distinctions

that once caused separation were rendered obsolete, and a new way of relating to God and to one another was established. This act of reconciliation is a cornerstone of the Christian faith, illustrating the power of Christ's love to overcome division and create true spiritual unity.

Removing Enmity – Jesus' sacrifice on the cross removed the enmity and brought diverse of people under the banner of God's perfect peace.

Jesus' sacrifice on the cross was a profound act that removed the enmity between diverse groups of people, uniting them under the banner of God's perfect peace. This enmity was not only between Jews and Gentiles but also symbolized the broader divisions within humanity—racial, cultural, and social conflicts that have plagued societies throughout history. By willingly giving His





life, Jesus addressed the root cause of these hostilities: sin and separation from God. His death and resurrection created a pathway for reconciliation, both with God and with each other, laying the foundation for a new, united community of believers.

The removal of enmity through Christ's sacrifice is vividly described in Ephesians 2:14-16, where it states that Jesus "has made the two groups one and has destroyed the barrier, the dividing wall of hostility." This act of reconciliation was not merely a spiritual concept but had tangible implications for how people interacted with one another. In Christ, the previous distinctions and prejudices that led to division were rendered meaningless. Believers from different backgrounds were now able to come together as one family, united by their faith in

Jesus and the peace He offers. This unity is a testament to the transformative power of the cross, breaking down barriers and fostering genuine harmony.

Under the banner of God's perfect peace, the church emerged as a diverse and inclusive community. The early Christian church included Jews and Gentiles, slaves and free people, men and women, all worshipping together and sharing in the same spiritual blessings. This radical inclusivity was a powerful witness to the world of the reconciling work of Jesus. It demonstrated that true peace and unity are possible through Him, transcending human divisions and prejudices. The peace that Christ brings is not just the absence of conflict but the presence of a deep, abiding harmony rooted in His love and sacrifice, inviting all people to experience and share in this

perfect peace

In the Book of Judges – Seven Cycles of Despair – SIN, SUFFERING, SUPPLICATION AND SALVATION.

In Ch.6 we see that the Israelites had sinned and God punished them by handing them over to Midianites. The Israelites had lost their peace and were frightened by Midianites. Now they remembered their good food, house, and freedom they enjoyed. In this condition they were for seven years. Then they cried before God and God sent them a deliverer – Gideon.

When the Angel of the Lord came to him, he was hiding his wheat grains from Midianites. He had lost his peace and hope.

But the Angel of the Lord said – O Mighty Warrior, The Lord is with you! Go in the strength you have and save the Israelites from the

Midianites.

Judg.6:23-24, the Lord said to him, "Peace! Do not be afraid. You are not going to die." So Gideon built an altar to the Lord there and called it Jehovah Shalom meaning The Lord Is Peace.

when The Angel of the Lord appeared to Gideon, Gideon's situation was very bad.

- He was FRIGHTENED by the enemy.
- He was having IDENTITY CRISIS and SELF-PITY.
- He was feeling FORSAKEN.
- He was having resource CRISIS of food, money, people etc.

God had chosen Gideon for the deliverance of His people the Israelites, and so He empowered him.

1. God gave him His PRESENCE

Vs.12, When the angel of the Lord

appeared to Gideon, he said, "The Lord is with you, mighty warrior."

- Immanuel – God with us.

2. God gave him a PURPOSE

Vs.14, The Lord turned to him and said, "Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?"

3. God gave him His PEACE

Vs.23, But the Lord said to him, "Peace! Do not be afraid. You are not going to die."

4. God gave him POWER

Vs.34, Then the Spirit of the Lord came on Gideon, and he blew a trumpet, summoning the Abiezrites to follow him.

5. God gave him PEOPLE

Vs.34-35, Gideon blew the trumpet summoning the Abiezrites to follow him. 35 He sent messengers throughout Manasseh, calling them to arms,

and also into Asher, Zebulun and Naphtali, so that they too went up to meet them.

Vs.7:2, The Lord said to Gideon, "You have too many men.

Gideon fought the battle with the Midianites and destroyed their enemies and thus the Israelites got their deliverance.

KINTSUGI

Kintsugi is the Japanese art of repairing broken pottery by mending the areas of breakage with lacquer mixed with powdered gold, silver, or platinum. This method not only restores the functionality of the damaged item but also transforms it into a unique piece of art, celebrating its history and imperfections. The philosophy behind kintsugi is rooted in the Japanese aesthetic of wabi-sabi, which finds beauty in the imperfect, impermanent,





and incomplete. Kintsugi carries a profound philosophical message, suggesting that breakage and repair are part of the history of an object, rather than something to disguise.

Our broken life or heart is mended by God Himself and made brand new and more valuable and purposeful. God Himself mends our broken lives and hearts, transforming them into something new and profoundly valuable. Just as the art of kintsugi turns shattered pottery into beautiful, unique pieces, God's healing makes our lives more purposeful. Our scars and experiences are not hidden but highlighted, reflecting His grace and strength. Through His love and restoration, we find deeper meaning and resilience, emerging stronger and more precious than before. Embracing His work in us, we understand that our brokenness is part of our

journey toward a more enriched and purposeful existence.

HOW TO CULTIVATE THE PERFECT PEACE -

1. KEEP JESUS IN YOUR LIFE BOAT

Mk.4:39, Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm.

2. PRESENT YOUR REQUEST TO GOD

Ph.4:6-7, Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. 7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

3. SET YOUR MINDS ON

THE SPIRIT

Rom.8:6, "For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace."

Peace is part of the fruit of the Holy Spirit.

Galatians 5:22, But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

4. BE A PEACEMAKER WITH ALL

Mt.5:9, Blessed are the peacemakers, for they will be called children of God.

Heb.12:14, Pursue peace with all men, and the sanctification without which no one will see the Lord.

God is ready to give His perfect peace to those who earnestly pursue it. This peace is a divine

gift, available to anyone who seeks it through a relationship with Jesus Christ. It surpasses all understanding and provides comfort and assurance even in the midst of life's trials and uncertainties. Those who turn to God with open hearts and minds will find themselves enveloped in His peace, a peace that transforms their inner turmoil into tranquility. This pursuit of divine peace is not a passive endeavor but an active seeking, involving prayer, study of the scriptures, and a commitment to living according to God's will.

Our churches and hospitals serve as houses of peace, healing, and wholeness. They are sanctuaries where people can come to experience the restorative power of God's love. Churches provide spiritual nourishment and community support, helping individuals find solace and strength in their faith. Hospitals,

guided by Christian principles, offer not only physical healing but also spiritual and emotional care, reflecting the holistic approach of Jesus' ministry. In these places, the peace of God is palpable, offering a refuge from the chaos of the outside world and fostering a sense of well-being and connectedness.

As believers, we are entrusted with the ministry of peace and reconciliation. This calling involves actively working to mend broken relationships, heal divisions, and spread the Gospel of Peace in Christ. It is a mission that requires us to embody the peace we have received, walking in it daily and sharing it with others. By living out the principles of peace and reconciliation, we become ambassadors of Christ's love, demonstrating through our actions the transformative power of His peace. Let us embrace

this ministry with dedication and enthusiasm, spreading the message of peace and the hope found in Christ to a world in desperate need of both.



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Applications are invited for the following posts:

PRINCIPAL – Christian Dental College, Ludhiana **Eligibility:**

- A BDS degree of an Indian University or an equivalent qualification.
- Post-Graduate qualification / Diplomat of National Board in the subject.
- Experience as Professor for not less than 5 years in a Dental Institution.
- Should possess the recognized Postgraduate Dental qualification from an institution with minimum of 10 years teaching experience as Professor/ Associate Professor in a Dental College.
- Leadership qualities, ability to work in a team and good track record in responsibilities and publications.

Note:

- Preference will be given to candidates from Churches/Institution who are members of the CMC Ludhiana Society.
- The Principal of the Dental College in addition to his academic responsibilities related to the College and Hospital, University and Statutory authorities, will be required to interact with the sponsoring agencies of the Mission Hospitals to which CMC Ludhiana is attached and should have knowledge of the working pattern of the Mission hospitals.
- This appointment will be a term appointment as per Bye- Laws and as approved by the Governing Body of the Institution.

PRINCIPAL – College of Nursing, CMC Ludhiana **Eligibility:**

- 15 years' experience with M.Sc (N) out of which 12 years should be teaching experience with a minimum of 5 years' experience in collegiate programme as per the Indian Nursing Council norms.
- Leadership qualities, ability to work in a team and good track record in research and publications.

Note:

- Preference will be given to candidates from Churches/Institution who are members of the CMC Ludhiana Society.

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- This appointment will be a term appointment as per Bye- Laws and as approved by the Governing Body of the Institution.

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Eligibility:

- MBA/ MHA/ Equivalent Post Graduate degree with engineering background
- Minimum 10 years of experience in General Administration of hospital.
- The Candidate must possess leadership qualities, ability to work in a team and good track record.

Note:

- Preference will be given to candidates from Churches/Institution who are members of the CMC Ludhiana Society.
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Eligibility:

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- Minimum 5 years of experience as HR preferably from Hospital.
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Note:

- Preference will be given to candidates from Churches/Institution who are members of the CMC Ludhiana Society.
- This appointment will be a term appointment as per Bye- Laws and as approved by the Governing Body of the Institution.

Kindly apply to: The Director, Christian Medical College & Hospital, Ludhiana, Punjab -141008



ATTAINING PERFECT PEACE: A CHRISTIAN PERSPECTIVE

Rev Dr M A Nelson

In a world often tumultuous and chaotic, the concept of perfect peace holds a profound significance, especially within the Christian faith. Rooted in the teachings of Jesus Christ and the wisdom of Scripture, the pursuit of perfect peace encompasses not merely the absence of conflict, but a state of tranquility, harmony, and wholeness amidst life's challenges. In this article, we delve into the Christian perspective on perfect peace, exploring its meaning, sources, and practical implications.

Understanding Perfect Peace

Perfect peace, as understood in Christianity, transcends mere tranquility or the absence of external strife. It reflects a deep-seated inner calm and assurance that surpasses understanding, rooted in a profound relationship with God. The Bible, the central text of Christianity, speaks extensively about peace, portraying it as both a gift from God and a state to be actively pursued.

Biblical Foundations

The concept of perfect peace finds its roots in Scripture, where it is intricately woven into the

narrative of God's redemptive plan for humanity. Isaiah 26:3 declares, "You will keep in perfect peace those whose minds are steadfast because they trust in you." Here, trust in God is presented as the cornerstone of perfect peace, highlighting the inseparable connection between faith and tranquility.

Jesus Christ, often referred to as the Prince of Peace, emphasized the importance of inner peace amidst external turmoil. In John 14:27, He says, "Peace I leave with you; my peace I give you. I do not give to you as the world

gives. Do not let your hearts be troubled and do not be afraid." Through His sacrificial death and resurrection, Jesus offers believers reconciliation with God and the promise of eternal peace.

Sources of Perfect Peace

1. Faith in God: Central to the Christian understanding of peace is trust in God's sovereignty, goodness, and faithfulness. Recognizing God's control over all circumstances and submitting to His will fosters a sense of peace that transcends earthly uncertainties.

2. Relationship with Christ: Perfect peace is intricately linked to intimacy with Jesus Christ. By surrendering to Him as Lord and Savior, individuals experience reconciliation with God and the indwelling presence of the Holy Spirit, who provides comfort, guidance, and peace.

3. Prayer and Meditation: Engaging in prayer and meditation on God's Word cultivates a deeper awareness of His presence and fosters inner peace. Through communion with God, believers find strength, wisdom, and solace amidst life's challenges.

4. Living in Alignment with God's Will: Striving to live in accordance with God's principles and purposes promotes inner harmony and peace. This entails obedience to His commands, forgiveness, love for others, and the pursuit of righteousness.

Practical Implications

Attaining perfect peace is an ongoing journey marked by spiritual growth, resilience, and reliance on God. While external circumstances may fluctuate, the peace that God offers remains constant and unwavering. Embracing the following practices

can help nurture a spirit of peace:

1. Cultivate a Prayerful Lifestyle: Dedicate time daily to prayer, seeking God's presence, guidance, and peace. Pour out your concerns before Him, trusting in His provision and wisdom.

2. Immerse Yourself in Scripture: Regularly engage with the Bible, allowing its timeless truths to shape your perspective and nurture a deeper understanding of God's character and promises.

3. Practice Gratitude: Cultivate an attitude of gratitude, focusing on God's blessings and faithfulness rather than dwelling on uncertainties or challenges.

4. Embrace Surrender: Surrender your anxieties, fears, and desires to God, trusting in His perfect plan and provision. Letting go of control and yielding to His





will fosters peace that transcends circumstances.

5. Cultivate a Community of Support: Surround yourself with fellow believers who encourage, uplift, and pray for one another. Sharing burdens and joys within a supportive community reinforces a sense of peace and unity.

Conclusion

Perfect peace, as understood in the Christian faith, is not merely a fleeting emotion or the absence of conflict, but a profound state of tranquility, harmony, and wholeness rooted in a deep relationship with God. Grounded in Scripture and nurtured through faith, prayer, and obedience, it transcends earthly circumstances, offering believers an abiding sense of peace that surpasses understanding.

As followers of Christ, let us continually pursue perfect peace, trusting in God's unfailing love, grace, and sovereignty amidst life's trials and uncertainties.

"Perfect Peace"
Ephesians 2:14



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CMAI is a membership organization bringing Christian healthcare professionals and institutions involved in health, healing and wholeness on a common platform. Our services, which include training, education, and access to ethical, affordable and quality healthcare, are available to all. CMAI's membership is divided into five sections for focussed and strategic growth; Administrators | Allied Health Professionals | Chaplains | Doctors | Nurses League.



MENTAL HEALTH - A CHRISTIAN INSIGHT

Dr Benjamin Isaac

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 equipment, 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 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 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 health 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 point of view 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 illness 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 a gift of God, then he immediately exercise for this gift some stewardship 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.

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 was 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.

~

Read at the W.H.O. Seminar in Bangalore in 1973



THE PEACE OF CHRIST; SOLIDARITY, DIVERSITY AND UNITY

Christopher Nathaniel Peter

Each year, the Christian Medical Association of India (CMAI) celebrates Healing Ministry Sunday, followed by a week-long observance across India involving churches and mission hospitals. This annual event underscores the profound impact of the healing ministry, which integrates physical, mental, spiritual, and social health.

Through this ministry, people come to know God, experience restored relationships, and witness a powerful journey of healing. For many years, CMAI has celebrated this occasion to

recognize the dedicated efforts of mission workers and the Church in India.

Understanding Healing Ministry

As healthcare workers, we recognize that health is holistic, encompassing the physical, mental, spiritual, and social aspects of life. Healing Ministry is a testament to this comprehensive approach to health, revealing God's presence and facilitating the restoration of relationships.

This powerful ministry has been celebrated by CMAI for years to honor the dedicated efforts of

mission workers and the Church in India.

Theme for the Year: Perfect Peace

This year's theme for Healing Ministry Sunday is "Perfect Peace" (Ephesians 2:14). In this scripture, Jesus Christ Himself is identified as peace. To grasp the essence of Ephesians 2:14, there are two key takeaways: first, we must strive to live in peace with everyone and pursue holiness, for without holiness, no one can see God.

Addressing Current Conflicts

The message of peace and

holiness is particularly relevant given the current global conflicts, such as the clashes in Manipur and the ongoing war between Russia and Ukraine. These events prompt us to reflect on our response to conflict and our role as peacemakers. It is crucial to address the root issue of conflict itself, rather than taking sides. We must not ignore the devastation, loss of trust, and infringement on basic human rights occurring worldwide.

Expressing Solidarity

As followers of Christ, we are called to stand with the victims of conflict and declare our solidarity. This call stems from our shared humanity and the love of God. Every person is made by God and is precious in His sight. Supporting victims of conflict and war is an expression of our faith.

We can support the victims by opening our homes for prayer

and scripture reading, traveling to meet and comfort them, and offering warm meals. Professional advocates should fight for justice, but our primary task is to experience solidarity through knowing God and reflecting His love in our lives.

Jesus Christ's death, resurrection, ministry to the lost, and self-sacrifice for peace are the ultimate examples of solidarity. By inviting Jesus into our lives, we can find creative ways to express love to the victims. Embracing the experience of solidarity that comes from knowing God allows us to offer it as a gift to others. Jesus emptied Himself to restore peace, and we are called to follow His example.

Embracing Diversity

Diversity is beautiful. Belonging to different cultural backgrounds and races is glorious. As Christians, we come from various

denominations, languages, and colors, yet we are united in the body of Christ. This unity in diversity is a testament to our faith and makes it easier for others to believe in Jesus. We should cherish and celebrate our diversity and unity in Christ.

When we question whether we truly value our diversity, we must remember that unity is doctrinal and essential. Ephesians 4:4-6 teaches us about the "one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all." Our unity is a witness to the gospel and is integral to biblical Christianity.

Throughout the New Testament, there are numerous appeals for unity within the community. Scriptures like Romans 15:33, 1 Corinthians 1:2, 2 Corinthians 13:14, and Ephesians 6:24 emphasize the importance of unity.



Experiencing Unity

Unity of the Church does not threaten Biblical doctrine. In Ephesians 4:4-6, we learn that there is “one body and one Spirit, one Lord, one faith, one baptism, one God, Father of all, who is over all and through all and in all.” Our unity bears witness through the gospel as it is a part of the gospel. We must pray and claim this unity together as a community.

Unity is essential for the integrity of biblical Christianity. The scriptures elaborate on the importance of unity within and beyond the community. We are reminded of this through New Testament appeals that encourage us to come together and be united as one community. Embracing our unity and diversity is crucial for the integrity of our faith.

Warnings Against Division

We must guard against the slow brewing of division within the community, which can lead to factions and the eventual separation of communities. Our Lord detests betrayal and the destruction of relationships. Jesus’ ministry aims to bring harmony, and we should strive to avoid actions that betray trust and create conflict. We must constantly examine ourselves to ensure we are fostering unity rather than division.

Conclusion

We must reflect on whether we genuinely desire unity. Despite prevailing controversies, it’s crucial that we express our differences lovingly and

respectfully. If we are angry and divisive, we cannot be part of Jesus’ unity. Instead, we should join Him in heartfelt prayer for unity and embrace the healing ministry with solidarity and unity. Let us celebrate our diversity, our church, and our shared faith in Jesus Christ.

CMAI’s Healing Ministry Sunday is a reminder of the power of unity and solidarity in the face of conflict. By embodying the principles of peace and holiness, we can make a profound impact on the world around us. Let us come together to honor this ministry, support those in need, and celebrate the beauty of our diverse and unified faith community.

Healing Ministry Sunday, followed by a week of celebration, is a testament to the power of holistic healing—physical, mental, spiritual, and social. Through this ministry, people come to know God, experience restored relationships, and witness a journey of healing. This annual observance by CMAI honors the dedicated efforts of mission workers and the Church in India, celebrating the profound impact of healing ministry.

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

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- 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).

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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.

General Secretary

CMAI, Plot No.2,A-3 Local Shopping Centre

Janakpuri, New Delhi - 110058 India

Tel: + 91(0) 11 25599991/2/3

Email: cmai@cmai.org

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