



# **TLM Daily Devotions**

**July 2016**





## How to use The Bridge?

Click on... open... roll down: of course! But that is not all. Using it every morning at all ends of the world we can add a significant input to our entire mission and worldwide family too! This is at least as important as the direct message coming through each devotion!

Let me share my private practice, as I have been using The Bridge since the first day of its inception. After having read the daily portion and reflecting on it, I briefly give thanks for the very person who had written it. No matter whether I know her/him or not, one thing is sure: we belong to the same Father and are siblings in Him! Then I say a blessing on her/him.

This idea I have 'stolen' from long ago, when my younger daughter attended a Catholic Primary School. Their class teacher regularly arranged a lovely activity on the birthday of each pupil. All the others, one by one, had to look into the eye of the birthday girl/boy, and say just one thing she/he had been thankful for in that child. How hard it was in the case of a troublemaker! Or a simple 'little grey one'! Or an 'enemy'! But they went on and on, in rotation, and at the end of the activity the birthday child heard 28 different comments on: why the others were happy with her/his life. Not hard to find out: all was about positive fuelling and building fellowship...

We can do the same reading The Bridge. Take a moment to say thanks for the author of the day – even if she/he is perhaps a 'troublemaker' or your adversary! – and then bless her/him from distance! You will experience: wrinkles get smooth, troubles fly away, antipathy disappears, and you get stronger and stronger within your own spirit. And: TLM will be stronger and stronger in loving each other!

Don't worry about the time spent on these 2-3 minutes! You work for eternity through it!

**Márta Riskó**



## In God's Presence

### *1 Samuel 4: 1-11*

The Israelites lost the first battle and recognised that God hadn't been with them. They sent for the ark, knowing that if God was with them they wouldn't lose again. But the ark is just a symbol of God's presence. God can't be summoned from place to place and delivered by Hophni and Phinehas (Eli's sons' presence gives us a warning that things are not going to go well).

They had fallen into to thinking like the pagan people around them. They had built up superstitions surrounding the ark so that they no longer saw any difference between the symbol of God's presence and God's actual presence. They are treating God's ark with contempt while making no real attempt to enter the true presence of God and invite Him into the camp and the upcoming battle.

By entering the battle in their own strength relying on superstition it's no real surprise that they are completely defeated.

I was recently having coffee with a couple of friends who have worked for many years in full time Christian work either for a mission organisation or in church leadership. We each revealed that at different times we had fallen into much the same trap as the Israelites – we saw the symbol of God's presence, in this case our full time role in "God's work", as being the same as God's actual presence in our lives. Weeks, if not months, can go by without any time being spent with God outside of church or work.

And, working in our own strength relying on our own skills and abilities it's no real surprise when things didn't turn out well for us at those times either.

It is a privilege to work for a Christian organisation. One which values prayer and where prayer and devotions form a regular part of our working day or week. But working full time for a Christian organisation, giving all of your time and energy to work done in God's name is not the same as being in God's presence or serving Him as He would want.

It took Israel more than 20 years to turn back to God after this loss but God never stopped loving them and he welcomed them back when they turned to seek him. Today is always a good day to seek God. He wants us to draw close to Him, to know Him and to spend time with Him. He has called us all to serve Him in our work for The Leprosy Mission but He has called us first and foremost to Himself.

I pray that you all will know God more closely each day and that we will all be truly in His presence both in our work for Him through The Leprosy Mission, and in every other part of our lives as well.

### **Stuart McAra**

Communications Manager, The Leprosy Mission Scotland. Lives near Edinburgh and has been with TLM since 2004.



## The Word

We're following the theme of "The The Word of God - the Bible".

May we allow the words of The Bible to touch your hearts and change our ways.

Psalm 119 has great insights and responses to what The Word, God's Word to us, has for us. Let's explore it together.

*Part 2: "BETH"- Psalm 119: 9-16 NIVUK How can a young person stay on the path of purity? By living according to your word".*

We live in a world where there is great confusion in life that is caused by unregenerate minds, minds that are incapable of distinguishing between what is right and what is wrong because they have drifted away from the Bible. The only infallible item that we have for living right, that is living God's way, is God's handbook The Bible. I seek you with all my heart; do not let me stray from your commands. The only way to satisfy and fill the empty void in our lives, to continue in the "narrow way" is to saturate yourself with God's Word.

*I have hidden your word in my heart that I might not sin against you.* Sin can be a cancer to our souls. It infects and erodes the very inner-man separating us from our Heavenly Father. The Word has plans and ways to keep us near to Him.

*Praise be to you, LORD; teach me your decrees.* God wants us to live according to His decrees, so He will come, spend time with us and teach us! Ask Him to help you! He wants to be conformed to His Word to us.

*With my lips I recount all of the laws that come from your mouth. I rejoice in following your statutes as one rejoices in great riches. I meditate on the your precepts and consider your ways. I delight in the your decrees; I will not neglect your word."* Taking in God's laws, statutes, precepts, decrees will produce words of life, joy in our relationship with Him, delight and an incredible desire for His Word!

Choose to dig into, remember and apply The Word!

**Dan Izzett** - Zimbabwe. Retired pastor. I was diagnosed with lepromatous leprosy in 1972. Served on TLMI board for eight years and on the Zimbabwe board for 15 years. I now serve on the ALM board and do advocacy for them.



## Living Water

There is so much about water in the Bible, whether it is about rivers, streams, the sea, or water to drink. There is nothing like walking beside water to uplift or to soothe, and for those who love to surf, to excite and thrill as a big wave approaches.

*Psalm 23* is probably the most well known portion of Scripture, and we read the Shepherd leads us through green pastures and beside still waters, and restores our souls. These words bring great comfort and peace when we are sad or troubled.

We know though that water is not always peaceful, but can be terrifying when it roars and floods, damaging everything before it. *Psalm 46 verses 1-3*, speaks of this, but then goes on to speak of the river whose streams make glad the city of God.

In Bhutan there were many rivers streams and waterfalls. Some of the glacial rivers could be very dangerous and dark and the noise of them could be heard from a distance, dragging rocks and sometimes trees with it. I remember walking along a path one day with fresh snow on the ground that was still pure and white, and came to a stream and walked beside it. Everything looked so beautiful and the stream was crystal clear. What a wonderful Creator we have! I walked a little way following the stream through a mossy wood and came to a place where another stream joined it just before a pretty waterfall. I sat for a while and looked along the stream. The Lord was speaking to my heart as I saw the two streams joining and flowing together, this is how His children should be, one in spirit, serving Him. I noticed two obstructions in the stream, first a large rock divided the water and then a large branch, but when the obstruction was passed the water flowed on as one.

This is like our lives with our relationship with God and with each other.

The obstruction may be relationship problems where we disagree. It may be our own problems, be it health or things we blame God for. We often place ourselves in the centre of our own universe, and cannot think of anything except what is going on with us. This will go on until we deliberately move ourselves from it. It may be due to troubled waters that seem to overwhelm us, pain and suffering that feel too much to bear. We have to keep Jesus as the centre, as the song goes, "Jesus, be the centre, be my source be my life, Jesus."

*John 7 verses 37-38*. Jesus gives us living water, so that we have no need to thirst.

*Revelation 22 verses 1-2*. The pure river of water of life, clear as crystal flowing from the throne of God.

Available to all of us!

### Mollie Clark

Worked with TLM for 8 years in Purulia, 18 years in Bhutan, in four different places and 8 years in the International Office. as Personnel Director.



## LATER YOU WILL UNDERSTAND

*“Jesus replied, “You do not realize now what I am doing, but later you will understand” John 13:7*

Before the last supper with his disciples Jesus did what none of the disciples wanted to do. He took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.

Peter was upset when he saw Jesus taking the part of a humble servant and he objected “you shall never wash my feet”. Peter couldn’t understand what was going on and had a problem accepting what Jesus was doing. When we read the Gospels we realize that Peter often had a problem understanding Jesus; on the mountain of Transfiguration, in the garden of Gethsemane and when Jesus was talking about his death.

Yes, it was hard for Peter to understand and we recognize ourselves in that situation. It’s often hard for us to understand what is going on and God’s way of acting. We often face difficult situations and we also have to confess that we don’t understand. Then we have to remember:

**1. God is in control!** God is never taken by surprise by the situation or loses the control. No, he has the whole world in his hand and he is still in control.

**2. God has the full knowledge!** “We know in part” but God has the full picture. He knows the visible situation but he also knows the invisible background. The man of God, Job, couldn’t understand the strange events in his life, but there were spiritual reasons for them. God knows everything and his understanding is outstanding. We don’t understand but he understands!

**3. God has a different perspective!** We often see a limited perspective and have a single piece of the puzzle. He has the full picture of all the pieces joined together. We have the limited perspective of a bird in a chicken farm but God has the unlimited perspective of an eagle flying on its wings up high for a wonderful view.

**4. God has a different clock!** There are two words in Greek for time; “chronos” which means time in general and “kairos” which means the right time, God’s time. The Bible often says: “When the time had fully come...”. We are in a hurry but God has a different timetable and we have to calm down and trust him to act in his proper time.

So when we don’t understand the situation, like Peter, let us trust God. Later we will understand and we will praise him for his wisdom and faithfulness. We will understand, at least in heaven. So when you don’t understand:

- **Trust God** and be safe with him. Our lives are not governed by fate or coincidences, but by the living God. Rom 4: 17-21
- **Surrender** yourself to him and his wisdom James 1:5
- **Seek God** and his guidance in prayer. Ps 32:8
- **Obey God** and his word

Later we will understand! *“For we know in part and we prophesy in part, but when completeness comes, what is in part disappears. For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.” 1 Cor 13: 9-13*



## Compassion

*'I knew that you are a merciful and compassionate God, slow to get angry and filled with unfailing love.'*  
*Jonah 4:2 (New Living Translation. Read at least Jonah chapter 1)*

I know lots of people who are slow to get angry. I know and have known many colleagues who demonstrate that precious compassion, ready to rescue people, to support them to live a life in all its fullness. I don't know many colleagues who suffer from the same problem I suffer from: being quick to get angry.

This is about God, the Lord, and His compassion and His unfailing love.

Funny, strange, that Jonah decides to run away from his compassionate God. He runs to a place in the opposite direction, far away from God or from where God wants him to be. You wonder what he expects to find there, far away from God.

While running away from the Lord, he finds a bunch of compassionate sailors. The sailors fear for their lives and shout desperately to their gods for help and yet they do not want to throw Jonah into the sea. Instead, they row even harder and cry out to Jonah's God, but when the storm gets worse they understand the message and they throw Jonah into the raging sea.

Jonah is picked up in a very unusual way, by a great fish. A fish arranged by the Lord and Jonah acknowledges that his salvation comes from the Lord alone. (If you want to know more about that fish: one day we will know!)

Next, after he has delivered Gods message to Nineveh, he learns about compassionate leaders of the town, the city-state. The king and his nobles do not run away from the town to live in luxury in an exotic place where they might have stashed a huge amount of money (I write this at the day in which my newspaper writes about the 'Panama-papers', about leaders who put their money in tax-paradises). They do not run away, but they humble themselves and they lead the people of their town to God.

I have been blessed with parents reading the gospel about Jesus' compassion with us. Later I observed compassion in the people I met with while working with TLM. I have seen that compassion among colleagues in TLM, people affected by leprosy and employees of governments and ngo's.

As a child I learned Psalm 130 by heart. The pilgrim sings: "From the depths of despair, O Lord, I call for help. Hear my cry, O Lord. Pay attention to my prayer. Lord, if you kept a record of our (my) sins, who, O Lord, could ever survive? But you offer forgiveness ..." So, I understand what it means myself to be dealt with in a compassionate way.

Gods compassion with us, whether it comes through His direct intervention, His teachings or through how He puts that in the heart of people whom we meet with, should lead me to adore Him and worship Him.

That compassion often rescues me, corrects me from being harsh with others when confronted with unrighteousness in different forms. It helps me to live with hope in times when our newspapers report about all the wickedness in this world and Gods compassion calls me to love. I am grateful to have and have had so many examples of people around me who demonstrate compassion.

**Piet Both**, retired TLM staff. Becoming more engaged as volunteer with Leprazending Netherland.





## What is compassion to us and what does the Bible say it is? – Part 1.

Read Luke 10:25-37.

This passage is often referenced as a classic biblical display of compassion. The Good Samaritan saw a need, was moved by it and did something tangible to help.

The Hebrew and Greek words for compassion are translated as 'to have mercy, to feel sympathy and to have pity'. The word itself means to love together with one who suffers. Mother Teresa said "Love has no meaning if it isn't shared. Love has to be put into action". Compassion is more than simply the ability to understand the emotional state of another, which would be empathy. It adds to that the desire to alleviate or reduce the suffering of another, and then acts on that. Compassion is what motivates us to go out of our way to help with another's physical, spiritual or emotional hurts or pains.

It's clearly important, but more than that, God IS compassion, it's at the core of his very character. Take a look at Exodus 34: 5-6 when God revealed himself to Moses on Mount Sinai *"he passed in front of Moses, proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness"*. This is God meeting, in person, with Moses and this is God's own description of himself. God's compassion is vital for the maintenance of the covenant, the promise that he made with his people. We sometimes think that the God of the Old Testament was a God of judgement and the God of the New Testament was a God of compassion. How wrong that it is. Ex 34:6 clearly shows that. Furthermore his compassion for us God sent Jesus his Son, to save us and restore us into right relationship with himself.

Bono, that lyrical theologian (!), once said in an address to a prayer breakfast of the US Congress "one thing we can all agree is that God is with the vulnerable and the poor. God is in the slums, in the cardboard boxes where the poor play house. God is in the silence of a mother who has infected her child with an HIV virus that will end both their lives. God is in the cries heard under the rubble of war. God is in the debris of wasted opportunity and lives and God is with us if we are with them." He goes onto say "It's not a coincidence that in the scriptures, poverty is mentioned more than 2,100 times. It's not an accident. That's a lot of air time. You know, the only time Jesus Christ is judgemental is on the subject of the poor. *Matthew 25:40 'as you have done for one of the least of these brethren of mine, you did for me'.*" I'm with Bono, God is with the poor, and he calls us to show compassion.

The Old and New Testament alike echo this call: Isaiah 1:17 *"see that justice is done, defend widows and orphans and help those in need"* and Micah 6:8 *"and what does the Lord require of you? To act justly, love mercy and to walk humbly with your God."* Galatians 6:2 *"you obey the law of Christ when you offer each other a helping hand"*, Philippians 2:1-2 *"be concerned for others, show love for each other"*.

Back to our friend the Good Samaritan *"then Jesus asked, "Which one of these three people was a real neighbour to the man who was beaten up by robbers?" The teacher answered, "The one who showed compassion," Jesus said, "Go and do the same"*.

The call seems clear. How can we show compassion today? How can we reflect God's compassion?





## What is compassion to us and what does the Bible say it is? Part 2.

*Read Luke 10:25-37.*

Ultimate compassion - what's different about the Christian approach?

Yesterday, we looked at some of the bible definitions of compassion, discovered how important compassion is and how clearly we are called to show compassion. Today we'll look at what's different about Christian compassion.

Jesus himself modelled compassion for us: Jesus had compassion for helpless crowds; compassion for the sickly masses; compassion for hungry people; compassion for the blind man; compassion with those affected by leprosy; compassion for those weeping for Lazarus; the list goes on. Can you think of other examples?

However, in reflecting on the life of Jesus, I've come to realise that the greatest act of compassion that there has ever been is the sending of God's son Jesus Christ, to die for us, to triumph over death and provide the restoration of broken mankind into right relationship with our Father God. This willing sacrifice, on our behalf, is the gospel good news. And that's because it wasn't just about the good deeds that Jesus did; it was about the salvation that he offered. That's the difference between the compassion we, in Christ, can offer to others and that that anyone else can.

Perhaps like me you know plenty of people, not particularly Christians, who show plenty of compassion, more than going out of their way to do so. So how is the compassion we are called to show as Christians different from that of anyone else? Well, I believe we all have a built-in desire to help alleviate suffering, that's because we're all made in the image of God. However, we who live in God's light have a different perspective; our compassion is different, inspired by God's love, it's about so much more than helping in times of physical and emotional suffering. We recognise that we're all broken humans with a need to be restored into right relationship with God. That needs to be the most important need that we're seeking to help with. Compassion is sharing the gospel in word and deed.

That feels like the bar on what compassion is has been raised. It's why it's so important that The Leprosy Mission's approach to defeating leprosy and transforming lives points people to Jesus.

The Bible Society's CEO James Catford said *"it is not enough for people to have the ability to live; they also need a reason for life"*. We show compassion because it is right and responds to an instinct God has put in each of us, but we also do it so we can point to Jesus and the good news he is for everyone. That's the ultimate compassion; caring not just about the person's practical needs today but also about how they will spend their eternity.

The compassion we are called to show is relational, as Jesus was with those around him. Relations involve real people and as we all know working with real people is messy and complicated. The quick fix solution is rarely effective. Instead we need to engage and encourage, building people up and restoring dignity. I like how the Good Samaritan (Luke 10:35) did not just take care of the immediate problem. He comes back to see if there was anything else that needed doing. That hints at a heart that was prepared to be relational.

So, with a realisation that ultimate compassion cares about someone's relationship with God and seeks to be relational what does that mean for us? Well, I for one found it hard; being compassionate like this is hard work. It involves giving of myself, my time, my energy, my resources, it takes me way out of my comfort zones.

Tomorrow we'll look at what else can stop us showing compassion and how we might overcome these barriers. Meanwhile, perhaps reflect on times when you've felt moved to show compassion in a way that was outside your natural comfort zone.



## What are the barriers to showing compassion and how can we overcome these? – Part 3.

We reflected yesterday that showing compassion can be hard work. Let's have a look at some other barriers that can get in the way of us showing compassion.

I want to look at the other characters in the Good Samaritan story ([Luke 10:25-37](#)). Especially, the priest and the Levite who went on by. I assume, like me, you have judged these guys pretty poorly. How could they not stop?! But let's ask ourselves why didn't they stop. Well, we don't really know but there could have been a number of reasons: they were scared – who else was lying in wait, perhaps it was a trick to get them to stop. If they did stop and help would others think they had somehow been involved? My wife, Fiona, and I worked for a time in Sierra Leone with an international NGO, and we were told not to stop our car to help if we saw someone who'd been in an accident, the theory being that we could become mistaken for having caused the accident and been threatened ourselves. I can think of at least one occasion when we carefully ignored this rule to ensure someone got to hospital urgently.

Back to the priest and the Levite: perhaps they were too busy and something really important they were hurrying too. Perhaps they raced to make judgements about the background of the man, all from a quick glance. Perhaps they didn't even really realise he was hurt, looking away too quickly to know; perhaps they didn't know first aid or think they would be any help, maybe they did not have a donkey on which they could transport him. Were they simply too lazy? Not liking the prospect of the inconvenience and cost that would come.

Perhaps the last time they tried to stop and help someone they had been shouted at and told to go away. Perhaps their compassion store was empty that day, they had spent all of the day helping those in need in the nearby town and were too drained to help anyone else. You can probably add other potential reasons to the list. How many of these would we identify with? Are they the same reasons for when we think about the problems people face in a far off country?

So how can we overcome these barriers to compassion? Well, there are no easy answers and I think it depends on us as individuals to reflect on what gets in the way for us and to bring it to God. Being intentional and exploring practical ways to begin showing compassion will help us individually. But there is another thing; I think God gives us a big clue. Back in Exodus 34 (vv29 &35) Moses' face literally glowed from the time he spent up the Mountain with God or before him in the tent of the tabernacle. He reflected God to the people of Israel. Moses interceded with God on behalf of a sinful people, he brought God's law, principles that would transform the lives of those who heard it. He looked to their physical needs as well as their spiritual needs. The more time Moses spent with God, the more he reflected him. The more time we spend with God, the more we reflect him. I don't think our faces are literally going to glow, unless Charlie gets caught in the sun again (for those of you who were here a couple of weeks back), but the more we spend in prayer, in bible reading, with God, the more we reflect his character, the more we will feel and reflect his compassion. Let's ask God to deepen our compassion and to increase our courage to act. It's amazing how even just small acts of compassion will grow our compassion store.

Let's pray for God's help in overcoming the barriers to showing compassion we face; let's ask for his help to deepen and refill our compassion store; let's ask for his help to persevere in showing his Compassion, and to do so out of relationship, pointing to the gospel good news of Jesus in both word and practical deed.

Do you remember the Graham Kendrick classic 'Shine Jesus Shine'? I like the lyrics, they connect with the idea of Moses and us reflecting God's light: *"Lord, the light of your love is shining, in the midst of the darkness, shining, as we gaze on your kingly brightness, so our faces display your likeness, ever changing from glory to glory, mirrored here may our lives tell your story"*. That's my prayer today – that our lives would tell the story of God's compassion for the people of this world.



## Transformation

That morning, when I went out from my house, I was amazed. The scenery in front of me was splendid. The church was still there as well as the playground or the cars parked under the big tree.

The change that has taken place during the night was that it has been snowing. My daily environment was suddenly magnified by this wonderful blanket that covered it. This transformation was not due to human intervention. It has come from above.

Similarly, God has sent his son Jesus into the earth to transform our lives. *"He who overcomes shall be clothed in white garments also; I will not erase his name from the book of life, and I will confess his name before My Father and before His angels" (Revelation 3: 5)*

This fantastic promise help us to place our trust in Him.

*"The nature teaches us, the school informs us, the life distorts us, but only Jesus Christ transforms us."*  
Author unknown

### Eric Chollet

I'm retired since three years. I used to work with TLM Switzerland for 32 years. During that time, I have had the privilege to stand in different committees (e.g. executive committee - directorate) with TLMI, which has been very rewarding. All along these years of service, I have met a lot of wonderful and dedicated people. May God continue to bless the mission for His glory.



## Real or pretend?

*You have searched me, LORD, and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. Psalm 139:1-2*

When granddaughter Georgia was seven, she came up to mummy one day and asked, very earnestly, "Mum, how do I know I'm real?" Mum, not sure how to answer such serious philosophy, and playing for time, asked what she meant. "How do I know I'm not pretend?" Georgia persisted.

Now, Georgia's a great reader, way beyond her age. She's read so many children's stories, graduating from *Postman Pat*, through *Bob the Builder* to *The BFG - The Big Friendly Giant* - and on to many children's classics and more challenging stories. But Georgia knew that the people in these stories aren't real. Fairy tales, interesting but all pretend. She wanted the reality.

I reckon we're all a mixture of real and pretend. We wear masks, play roles - and not just on staff training days - often to hide our feelings, to pretend we're different, to live up to what we perceive as other people's expectations of us. And much of the time we don't even realise we're doing it. "Know thyself," said the ancient Greeks, although that's probably the most difficult person to get to know, yet it opens the door from pretend people to being real. It's worth the effort.

*Lord of all wisdom, help me drop the masks I wear, the roles I play, and fashion me in your image.*

*(Extract from Dabbling with Ducks, first published 2007, with the kind permission of Jo-Anne Thomson and Judith Merrell from TLM Trading)*

### **Eddie Askew**

Eddie Askew (1927-2007) devoted half a century to leprosy and its consequences. In 1950 he and his wife Barbara set sail for India. Eddie's first placement was in Purulia, West Bengal. In 1965 Eddie took up the post of executive secretary at TLM's office in London. His first overseas visit in this new role was to Ethiopia, where he learned of plans to set up a leprosy training centre that would benefit patients and medics throughout Africa. He offered to become a founding member and signed TLM up to support what was to become ALERT (All Africa Leprosy and Rehabilitation Training Centre). The following year, the organisation now known as the International Federation of Anti-Leprosy Associations (ILEP) was set up. In 1974 Eddie became general director of TLM. He was keen to develop TLM's work elsewhere, and took a team into the closed land of Bhutan in response to a request from its government. - Inspired by his travels and his Christian faith, Eddie found an outlet for his creativity in painting and poetry. He retired in 1987. From 1998 until his death he was TLM- vice-president, and in 2000 he was awarded an OBE. (Fiona Spence)



## “Lord, you know all things!”

When I was a Child seeking a Path, “God knows all” meant FEAR. “To us you may lie, but God knows all! From Him you cannot hide anything!” - what a great task Christian parents have, introducing their children to God, the final one to be respected and carve His commandments into the heart!

When I was a Teenager seeking Truth, it meant JUSTICE. Facing much injustice, where human truth would never be revealed, “God knows all” meant a stable hope for justice: “Yes!! Maybe not here, but at least at the last judgement His truth will become visible for everyone! God knows all!” This knowledge meant comfort, compensation, and helped me to accept many injustices. - What a treasure it was to find peace in the God of Justice, as ultima ratio!

When I was a Grown up seeking Perfection, it meant PROTECTION. I am breakable, limited, but confronted with uncertainties, slippery situations, where the good was not really good and the bad was not clearly bad – it meant safety to think on: “God knows all, and He is able to make the crooked straight and the deep high! In simple questions of daily life, what direction to follow.” How good it was, not to depend on my own limited knowledge, but make discoveries simply trying to rely on Him, the ultima ratio!

When I was a Superwoman seeking Healing, it meant the MERCY of mercies (1 John 3,20). With too many heavy things in my baggage, so many wrongs I cannot make right, mistakes I cannot correct – I placed myself higher (yes, higher!) than God: condemning myself: “I cannot (yes, I!) pardon this for myself!” How gentle He was, knowing even this! He knows the years of unpardonable wrongs, the mistakes not able to be corrected, the cries, the tears, the fears, the scandalous thoughts, the furies, the depths, yes all of these! He shouted to me in dark nights: “Look, my mercy is greater than your heart, stop condemning yourself! I am not condemning you, go with peace!”

When I am Broken seeking Heaven, it means THE SECRET. I see this scene, Jesus and Peter, how that rough, smelly fisherman confidently, closely ... whispers into Jesus' ear... what I am whispering, too:

*“You know... Lord... that I. a.m. I.o.v.i.n.g. y.o.u! (John 21,17)* What they know is just a fragment, some years, some events, a part of the way, some sins, or some heights, a single piece of the puzzle, 10 degrees, 30 degrees, what I condemn in myself, dark spots, depths, 60 degrees... But Lord, you see perfectly, globally, you see the 360 degrees, you see depths and heights, lengths and widths, you know past and future, you are Creator and Controller - you are the Only One who knows ALL, indeed! Lord, you alone, you see the whole picture, that despite smelly fragments, dirty details, despite the fact that all that men see with their eyes may be a mess: *I. a.m. I.o.v.i.n.g. y.o.u!* This is our secret, Lord! No one understands it, they judge, they measure, they compare, they condemn, I condemn - but you, Lord, you, who are the Lord of Hearts, you are even greater than their hearts, even than my own heart!, the only one who truly, indeed and perfectly know ALL, you know and you understand our secret: that *I. a.m. I.o.v.i.n.g. y.o.u!*”

*P.S. Keep our secret safe, please, Lord, until that day when I come to your throne! Thank you!*



## Worship

*“O come , let us worship and bow down; let us kneel before the Lord , our Maker”. Psalm 95:6*

*“God is a spirit, and they that worship Him, must worship in spirit and in truth”. John 4:24*

The word **Worship** in the Bible describes our response to God. The Greek word “proskuneo” is translated as falling down or bowing down before a superior being, in respect and homage. The Hebrew word “shachah” also describes the physical act of bowing down or prostrating oneself.

We worship God because of who He is, and what He has done for us and for all people. John MacArthur describes worship as “All that we are reacting rightly to all that He is”. When we worship God, we are reaffirming that our attitude towards God is one of awe, respect and deep love. It creates in us a desire to live in a manner that pleases and honours Him.

When we worship God, whether in church on the Sabbath, or during our daily time of devotions, that is an opportunity for us to reexamine our priorities and to align them with His will in our lives. It also helps us to be open to receive His leading and guidance as we place before him our problems and situations. If we let our devotions become a time only for speaking to God and not listening, then we lose the meaning and purpose of worship.

St. Paul in Romans 12: 1-2, describes worship thus. “Therefore I urge you, brothers, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind”. This reminds us that worship is meant to be a transforming experience, and involves change as we seek to grow into a closer resemblance to God. Worship makes us seek to develop to our full potential, empowered by God’s grace and favour.

Worship is a source of strength and of encouragement, but unless it leads us on into service in His name, it becomes sterile. When we leave the church after worship, we are sent out with the words, “ Go forth to love and serve the Lord”. To which we respond, “In the name of Christ”.

May God bless us all as we share in worship of the one true God, even though we are separated by time and space. May the work that we do together in His name, reflect our oneness in His spirit.

**Joyce Ponnaiya.** I am a pathologist and worked for many years , till my retirement at the Christian Medical College and Hospital in Vellore, India. Apart from my academic appointment, I have served as the Principal (Dean) of the college and later as the Director (CEO) of the organisation. From 2006 to 2011 after retiring from CMC, I worked as Consultant Pathologist at the Schieffelin Institute of Health Research and Leprosy Centre (SIHR &LC), at Karigiri in India. Thereafter, I continue to work at Karigiri in an honorary part-time position as pathologist. I have served on the Board of Governors of both the TLM India Trust and TLM International.



## Gold or straw

Some weeks ago, when I checked in a hotel in Hounslow after the Leprosy Mission board meetings, I found a paper bag on the desk in my room.

“You’ve earned it!” proclaimed the note that was pinned to it. A loyalty reward! My hands shook as I opened the bag. What would I find? A bottle of champagne? Tickets to a West End show? Free chauffeur service to the airport?

Out spilled a small bottle of still mineral water and a tiny packet of potato crisps.

Now, I rather like sparkling mineral water, finding it particularly thirst quenching – not that there is any danger of thirst during an English spring - but still water? That’s what taps are for, right?

As I nibbled on the crisps, I imagined the thoughts of the person tasked with assembling my loyalty awards hamper: “So, Mr. Cheaposaurus, you booked the double discounted room and expected what, exactly?” Surely they chuckled when pinning the “You’ve earned it” note to the bag. The flavour of the crisps? Irony, laced with bathos and a hint of sarcasm.

I fled Fawlty Towers to the local pizzeria. En route, a cash machine swallowed my bank card. Hounslow! Braving the drizzle, my mind turned to Paul’s words to the Church in Corinth:

*“If anyone builds on this foundation using gold ... or straw, their work will be shown for what it is, because the Day will bring it to light ... fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward.” (1 Cor 3,12)*

The rewards of this world are often fleeting, frequently disappointing. We’ll regularly be rewarded with the cheapest items grudgingly scrounged from the darkest, dustiest recesses of the hotel’s cafeteria. Not so with our heavenly Father and so Paul accordingly pleads with us to adopt an eternal perspective on our work, that is, all of our waking hours. Will we be thrilled or bitterly disappointed on that Day? Many is the day I’ve looked back and known “that was a day of straw.”

Let our prayer be *“Father, I long to build for eternity - help me build today with precious stones.”*

**Peter Laubscher** Country Leader, Southern Africa. Peter and Elizabeth Laubscher have worked with the Leprosy Mission since 1981. They are blessed with three children. Peter cruises the waters of False Bay when he’s not trying to polish scratches out of telescope mirrors.





## Wearing Goggles

<sup>11</sup>The angel of the LORD came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites. <sup>12</sup>When the angel of the LORD appeared to Gideon, he said, “The LORD is with you, mighty warrior.” (Judges 6: 11-12)

Gideon was absolutely not a mighty warrior when the angel of the Lord addressed him as such. He was hiding his food from the Midianites and Amalekites who would consistently come and steal all the crops and livestock belonging to the Israelites. No wonder Gideon was incredulous asking God if he was with them why they were suffering oppression. Gideon goes on to say: “but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.” (verse 15).

I wonder if, when we look at ourselves and think we see ourselves clearly, perhaps our vision is distorted – we aren’t seeing ourselves as we truly are. Maybe it’s like looking in a mirror and wearing a pair of goggles. Some parts of our goggles are blacked out and so there are parts of ourselves we can’t see at all – we feel deficient and unable. In other areas the lens is distorted and so we see ourselves bent and uneven – not strong and able. And in some areas the lens is scratched and damaged and so we see ourselves, but overlaid with scars and blemishes that aren’t really there. We’re so used to thinking we see ourselves as we really are, that it’s quite a strange thought to wonder if our vision is unreliable.

When God looks at us he isn’t wearing any goggles. He sees fully and completely, and he sees us “holy in his sight, without blemish and free from accusation” – Colossians 1:22, because of Jesus.

Our Heavenly Father knows us better than we know ourselves – he sees us clearly, fully and completely. He knew Gideon better than he knew himself and as we read on in Judges we find that Gideon *was* a mighty warrior - in the power of the Lord (Judges 7).

Sometimes when God asks us to do something that we feel completely incapable of, perhaps it is because we do not realise that under the gaze of our heavenly Father we are without blemish and holy. Sometimes when God names us – warrior, leader, healer, provider – and we do not recognise that name, perhaps it is because we see ourselves with human eyes covered by goggles, rather than with the eyes of the one who knows us fully.

*For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. (1 Corinthians 13:12)*



## Elijah and the prophets of Baal

**36** At the time of the offering of the oblation, the prophet Elijah came near and said, "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding. **37** Answer me, O Lord, answer me, so that this people may know that you, O Lord, are God, and that you have turned their hearts back." **38** Then the fire of the Lord fell and consumed the burnt offering, the wood, the stones, and the dust, and even licked up the water that was in the trench. **39** When all the people saw it, they fell on their faces and said, "The Lord indeed is God; the Lord indeed is God." **40** Elijah said to them, "Seize the prophets of Baal; do not let one of them escape." Then they seized them; and Elijah brought them down to the Wadi Kishon, and killed them there.

*I Kings 18 : 20-40*

We should read about Elijah and the prophets of Baal uncritically. The story tells us about the prophet's triumphal conflict with a false and misguided group of prophets on Mount Carmel. The Jewish Bible insists that there is only one God in quite trenchant terms. To go « a whoring » after other gods is very wrong. This contest with Baal's prophets took place at a time when people were rough - violent even. The story implies that the misguided prophets of Baal were sure that they were right so they easily accepted the challenge to prepare a sacrifice and to invite Baal to light it. Elijah is so sure of the God of Israel that he arranges for water to be poured over his sacrifice. He is as sure as it is possible to be! Nevertheless his prayer does not quite reflect the arrogance of absolute certainty : « O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding. The perceptive reader admires Elijah. Because faith implies trust, it involves some uncertainty and its consequent commitment. As we know and Elijah expected all was well and his God, who is our God brought down fire that consumed the sacrifice and the water.

The story is constructed to contain a climax. The prophets of Baal have not succeeded in either their prayer of their self inflicted pain as they cut themselves. Elijah, probably not a great humourist, mocks his opponents - perhaps the god (who is not God) is asleep or on a journey. In our language the prophets of Baal look quite silly, but the story does not say that because it seems to be interested in misplaced conviction and honest misunderstanding of how things are. In our terms it is worrying that Elijah's reaction to his triumph is to arrange for his opponents to be killed. There is a kind of cruelty that we do not accept in our democratic society. Human suffering is masked as society changes and medical advance conquers diseases that were incurable in the past.

### James Barnett

is an Anglican priest. He was involved in syllabus development and theological education in secondary schools and in preparing men and women for Christian ministry. He was Archbishop of Canterbury's Representative at the European Institutions and currently represents the Intereuropean Commission on Church and School at the Council of Europe. With his wife Elisabeth, he is secretary of the Mission Lèpre France.



## Elijah 2.

*Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" **10** He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."*

*Then there came a voice to him that said, "What are you doing here, Elijah?" **14** He answered, "I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." **15** Then the Lord said to him, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. **16** Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.*

*I Kings 19 : 1-18*

In our second meditation, the story has turned on itself. The winner of the conflict on Carmel is in mortal danger. Jezebel, whose role is that of the wicked queen, sends a message to Elijah « So may the gods do to me, and more also, if I do not make your life like the life of one of (the slaughtered prophets by this time tomorrow. » The triumph turns to ashes and Elijah abandoned and afraid, flees a day's journey into the wilderness for his own life. Exhausted and filled with despair he sat down under a juniper tree cried « it is enough now O Lord ; take away my life. » Elijah discovers compassion. An angel comes to say "Get up and eat. » There is water and a cake baked on hot stones as the angel adds « otherwise the journey will be too much for you." In the moment of victory the story recognizes that the prophet's, who is frail, must travel for forty days and forty nights. There is no protection as he pursues the next phase of his life and his work. Faith contains no absolute certainty as divine providence is more evident in retrospect than in prospect. So it is. Elijah endures earthquake and fire - the worst that the world can do for him, and God is in neither. In the contrast of the silence (or still small voice, God is exigent and there is no negotiation. « What doest thou here, Elijah ? » asks God for whom he has been so jealous. Then Elijah is simply told that he will anoint Hazael to be king over Aram and Elisha to succeed him as prophet.

Elijah is being prepared for death, but not in vain. God promises seven thousand in Israel who have not bowed the knee to Baal. Like Mother Julian of Norwich in the fourteenth century Elijah discovers that all manner of things will be well. His life will have had meaning. A great Victorian (nineteenth century) headmaster and educationalist would say « work till the end of life and life till the end of work. » In triumph and vicissitude what more can ask of God than that?

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## The revelation of God, and a praise offering

*Psalm 19 The heavens declare the glory of God, the skies proclaim his handiwork.*

Throughout the world no nation or culture is hidden from the majesty of the order of creation. As the sun rises and sets in its glory so the majesty of God is manifest. The sun brings life to our planet, and the moon shines in its splendour, reflecting the sun. The clear sky then reveals the stars in their beauty; how significant that the wise men [from other cultures] were led by a star to find the Saviour of the world. When clouds cover the sky the sun still shines above them, but is hidden from our view. Sometimes the clouds feel oppressive when they persist day after day, as they did this winter in the UK, and we wonder if we will ever see the sun again. We appreciate it all the more when the perfect day dawns, the sun shines and warms us, and the blue skies cheer us, the earth blossoms and trees are adorned again in fresh green. The second part of the psalm then speaks of the law of the Lord. I have often wondered why there is a sudden switch to this aspect of God. I wonder if it is because the revelation of the law shows the God's character, not just his awesomeness in creation?

On meditating on the law of the Lord, I have found the law was to be life-giving, to draw us nearer to God, but it became a set of rules and petty regulations, and according to the letter to the Romans brought death because of human sin. [Romans 7<sup>5,6</sup>, 8<sup>3</sup>] But thanks be to God, the Son of Man restored us through His death to procure life for those who trust in His sacrifice for them.

The law of the Lord is perfect, trustworthy, right, radiant, pure, sure, more precious than gold and sweeter than honey. It gives joy, light, wisdom and revives the soul.

*The law of the Lord is perfect, reviving the soul*, just like the perfect day revives our spirits.

*The statutes* [a written law passed by a regulatory body] *of the Lord are trustworthy*; gives us boundaries within which to safely operate, just as the sun rises in the east and sets in the west.

*The precepts* [a general rule intended to regulate behaviour or thought; a principle or criterion by which something is judged.] *of the Lord are right giving joy to the heart*. Like stars in their beauty and order.

*The commands of the Lord are radiant*. Like a full moon on a cloudless night, or as in v 5 *like the bridegroom coming forth from his pavilion*.

*The fear of the Lord is pure*. How can fear be pure? It's not a cringing fear, but a fear which is produced out of love, because God is love, not oppressive like the clouds, but open and beautiful.

*The ordinances* [an authoritative order] *of the Lord are sure and altogether righteous*. We can trust them for they are for our good.

*By them is your servant warned, in keeping them there is great reward. Amen!*

### Joyce Missing

Living in retirement in the south of England. Formerly a staff member. I worked in Bhutan from 1973 – 1991 [nurse/administrator]; then at the International Office 1991-2006



## Jesus saw her ....

*<sup>10</sup> On a Sabbath Jesus was teaching in one of the synagogues, <sup>11</sup> and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. <sup>12</sup> When Jesus saw her, he called her forward and said to her, 'Woman, you are set free from your infirmity.' <sup>13</sup> Then he put his hands on her, and immediately she straightened up and praised God. Luke 13:10-13 (NIV)*

What an amazing sight that must have been for those at the synagogue that day. A woman they knew – most likely from their own community – she wouldn't have been able to travel far bent over unable to straighten up – now standing straight and praising God.

When reading this story it's easy to focus on what comes next; the indignant response from the synagogue ruler objecting to Jesus healing on the Sabbath and Jesus' response to him. But let's put that aside and think about the woman at the centre of the story. Here she is crippled by a spirit that had bent and twisted her for eighteen years. Imagine what it would be like to be always looking down at your feet, not able to look up into the eyes of a loved one, not able to lift your face to the sun or look up at the stars . . . for eighteen years.

Was it a chance encounter with Jesus at the synagogue or was she a regular worshipper in spite of her disability? What had caused her to become like this? As with so many of the biblical stories we're left with a lot of unanswered questions which present us with an invitation to reflect further and find an application in our own lives.

So let us ask: What things in our lives cause us to be bent over and unable to straighten – perhaps not physically but what about emotionally and spiritually?

Is there anything in your life that is weighing you down?

Is there anything in your life that you are so focused on that you cannot see the bigger picture?

We don't know what sort of spirit afflicted this woman and really that's not important. The important thing is that Jesus saw her and healed her. Did you notice that she did not ask to be healed? Even though she didn't specifically ask, she was in the place of worship and it was there as she worshipped that Jesus saw her, called her over and set her free from her infirmity.

Jesus also sees you and me. He knows us better than we know ourselves and his desire is that we be set free from those things which weigh us down and prevent us from living in the freedom and fullness of life he created us for. Let us keep close to Him in worship, prayer and praise, opening ourselves to his loving gaze that we also may be healed and praise God.

### **Kathleen Gavin (nee Finlay)**

New Zealand Physiotherapist with TLM in India, Nepal & Bangladesh 1981-1996. Now an ordained Anglican Priest and Spiritual Director living in Raglan, NZ and member of the Leprosy Mission NZ Board.



## We are His precious children!

*For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. Romans 8:38 (NIV)*

*So then, just as you received Christ Jesus as Lord, continue to live your lives in Him, rooted and built up in Him, strengthened in the faith as you were taught, and overflowing with thankfulness. Colossians 2:6-7 (NIV)*

*The following is an excerpt from a devotional book called "Jesus Calling" by Sarah Young that reminded me again of how precious we are to God. Sarah Young writes her devotional as though God is speaking directly to us.*

*"I am with you, watching over you constantly. I am Immanuel (God with you); My Presence enfolds you in radiant Love. Nothing, including the brightest blessings and the darkest trials, can separate you from Me. Some of My children find Me more readily during dark times, when difficulties force them to depend on Me. Others feel closer to Me when their lives are filled with good things. They respond with thanksgiving and praise, thus opening wide the door to My Presence.*

*I know precisely what you need to draw nearer to Me. Go through each day looking for what I have prepared for you. Accept every event as My hand-tailored provision for your needs. When you view your life this way, the most reasonable response is to be thankful. Do not reject any of My gifts; find Me in every situation."*

*I find this encouraging, because it reminds us that we are not alone. God is with us each and every day, whether we feel close to Him or not. His presence is a constant in our lives, no matter what life brings our way. And whether things in life seem good or bad, challenging or rewarding, God's hand is in them.*

*We may not see the reason for these 'gifts' at the time. We may not even see them as 'gifts', but God knows about each and every one, and he is using them to guide and shape our growth into a unique child of His. We just need to trust His judgment as to what we need, and rely on His wisdom to turn whatever we face daily into something good, eventually.*

*We are His precious children and He wants us to be fully trusting in Him - thankfully accepting whatever comes our way, as ordained by Him.*

**Natalie Smith (Australian)**, Country Leader, The Leprosy Mission Papua New Guinea  
Former work with TLM – Nigeria (1998-2005), Timor Leste (2010-2013), Myanmar (2014-2015)





## Who is the greatest?

### *Matthew 24:1-2*

It's all too easy to become overawed by grandeur – whether it's famous people; successful organisations, or even big buildings. Herod's was certainly very grand, but it has a very interesting history.

The original Canaanite people who lived on Mount Zion were called Jebusites and they called the city they built there Jerusalem. It was a natural fortress and when Joshua led the Israelites to take possession of the whole land of Canaan they could not conquer it, so they just took up residence alongside the Jebusites. That situation remained for a long time till King David.

Almost immediately after David became king, he attacked the Jebusites, conquered Jerusalem, and took up residence there. It was a great place for a capital city, and David quickly made it the capital of all Israel. He wanted to build a temple there, but God clearly told him through his prophet Nathan that he shouldn't do the building work as he had too much blood on his hands. Leave that to the next generation – to King Solomon.

And so it was that Solomon built the first temple – and very grand it was indeed. At the entrance were two massive bronze pillars each 27 feet high. Add on the bronze capital and the total height was over 30 feet. These pillars even had names – Jakin and Boaz.

The building work started in 966BC, but as we know, many generations later the Babylonians attacked and conquered Jerusalem destroying both the city and the temple. They smashed up these two bronze pillars and carted them off to Babylon. That was in 588BC – Solomon's temple lasted for 378 years.

52 years later when Cyrus became the king of Babylon, some of the Jewish people in exile were allowed to return and rebuild the temple. The work was done under the leadership of a priest called Zerubbabel and we're told it took 20 years to complete. As may be expected the returning exiles had neither the wealth nor the manpower to do anything as impressive as Solomon. And in fact those who could still remembered the splendour of Solomon's temple wept when they saw the meagre size of the new foundations (see Ezra 3:10-13.). Even so, Zerubbabel's temple stood on that site for a long time. In fact it served the Jewish nation through the following centuries right up to the time of Herod the Great.

Herod was a show off, and he decided to build a showcase temple to stun the world. So his temple was bigger and better than anything before on that site. It was about 150 feet tall and a similar width at the front entrance porch. The building work started in 20BC, and they were still building all those magnificent courts when Jesus visited 50 years later. But it wouldn't last long. The increasing frequency of Jewish revolts against the Romans pushed Rome to the edge, and in 70AD Jerusalem was again totally overthrown by military might, and again the temple was razed to the ground – this time never to be rebuilt. -  
Three temples on the same site:

- Solomon's grand design temple lasted 378 years.
- Herod's showcase temple lasted only 90 years.
- But Zerubbabel's humble temple which people wept over because it was so small served the nation for 516 years – more than the other two put together.

Never assume that it's the big or grand things that serve God's Kingdom best. Very often it's small and even insignificant things that last.





## Jesus, the greatest example

*When the time came for Him to be taken up, Jesus resolved to go to Jerusalem. Luke 9:51*

In deciding to make his way to Jerusalem, Jesus chose at the same time the renunciation of all forms of violence. He will also make very high demands on those who follow him.

**Jesus example of courage.** From the time of the Lord going to Jerusalem, there are fewer miracles, and Jesus' discourse becomes firmer. He knows that the days are numbered as He advances towards the place of decisive battle against death and darkness.

Let's take this time with Jesus to entrust to Him, our emotional loneliness, our organizational difficulties, our family failures, our couple conflicts and professionals doubts. Instead of giving up the fight, we can walk to Jerusalem in the footsteps of Jesus.

**Jesus, an example of non-violence.** Jesus never used "politically correct discourse", he was brave and determined. This did not prevent him from being "meek and humble of heart." - Look, how in anti-Semitic situation, a Samaritan village closed their door to Jesus team because they were "Jewish pilgrims". James and John called "sons of thunder", ask Jesus if they should use the method of the prophet Elijah (2 Kings 1:10) *"Lord, do you want us to call fire down from heaven to destroy them" ? (Luke 9:54).*

Can we recognize that sometimes the temptation of revenge against those who harm us, is great for us. But Jesus refused the brutality, and in that way, he revealed the true God, and how God who created us free leaves us free choice. Would He destroy the sinners? It sounds crazy, but God loves them and wants to save them.

*"Father, forgive them, they know not what they do"* (Luke 23:33). Typically, Jesus shows us non-violent excellence, stopping the cycle of evil. He takes upon Himself this evil, but He is never the instigator of evil. What do we do in the face of evil? Whether in ourselves or from others, we need to ask God for his infinite patience.

**Jesus, an example of requirements.** Curiously, one could interpret Jesus non-violence as a kind of apathetic tolerance. A bit like today, where we practice any kind of complacency by erasing the boundaries between good and evil in the name of a form of universal tolerance. Jesus was the opposite of that by placing on those who wanted to follow Him almost inhuman demands. Jesus promises discomfort and insecurity to his disciples. Let us remember that in our physical and moral fatigue.

One of the hardest sayings in the whole Gospel, is probably: *"Let the dead bury their dead"*. This is another way for Jesus to say that those who have no concern for the things of God, do not "live" in the strongest sense of the word. He invites those who want to follow him, to do so knowing that they will not always have the time to say goodbye to their families. For many Eastern Christians and many leprosy sufferers, this is the harsh reality in this dark time in which we live. We ask for the Lord's protection for them.



## God knows the inner most cry of our hearts

One morning many years ago, I had a dream, or was it a vision?

I saw God's hand reaching out to mine as if to take me with Him. It was a fleeting picture but very real and not something I imagined. This scripture immediately came to mind:

*'In my Father's house are many rooms. If it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.'* John 14:2-3

I am not a person who usually sees these kinds of pictures. In fact, this is one of the very few I have ever seen, but that is not important. What is important to me is that it shows that God sees right into our hearts and without us even realising it, He is taking care of us and meeting our every need: what He knows we need that is, not our every whim or fantasy, but our every need.

Many, many times I had questioned the existence of God, in my heart. I had wondered if He really does exist. I had wondered about all those so-called promises and how we can possibly know that He keeps them all and then without me even realising it, He reached into the deepest recesses of my heart and showed me that He is indeed coming back to get me because right now He is preparing a place for me, so why would He not come back for me?

Now it seems so obvious, so simple and straightforward, I wonder why I doubted.

A long time after this, I was reading the Bible and as I always do, hoping for revelation of the true meaning of what I was reading. (I can't remember if I actually prayed for revelation of the scripture that time) It was so amazing, I was reading this:

*'God is not a man, that He should lie, nor a son of man, that He should change his mind. Does He speak and then not act? Does He promise and then not fulfil? I have received a command to bless; he has blessed, and I cannot change it.'* Numbers 23:19-20

Do you know that God does not lie? Do you know that you know that you know, that God does not lie? He **cannot** lie, because unlike us, He is perfect!

Even now, because I am not perfect, I sometimes doubt, but not for long because I keep a reminder of His promise to me, right next to the computer screen I am typing this on. If I have even a smidgeon of doubt, I look to my right and once again, I am at peace.

He would have told me if it were not so.

**Marie N Arnachellum** - Prayer and Resources Co-ordinator for TLMEW. I have been with TLMEW since November 2003!



## How God sees us?

### *Luke 7 : 36 - 50*

All religions and philosophical ideas are based on systems developed by men who imagine what may satisfy the gods or just allow the human being to achieve happiness. Christian faith is based on revelation from God himself. He is revealed in the creation that surrounds us (Romans 1 v. 19 - 20). God also has put Eternity into man's mind (Eccl. 3: 11) and His law is expressed in the conscience of those who do not have access to his law given by Moses the chosen people (Rom 2 v. 14 - 15). After that, when Jesus Christ came into the world He reveals his love. In this too the Christian faith is the opposite of all the systems invented by men. He is love and He desires our love in return. All imagined deities inspire fear, but where are the gods who love to the point of lowering as Jesus did?

The Pharisee in Luke 7 belongs to a class respectful of God's law. Like most of the Pharisees, he likes it to be known as a good man. And it is important for him to be seen in the company of people who matter. It may seem surprising that a woman with such a bad reputation could break into his house and approach the VIP. Maybe that Simon did nothing to prevent the intruder from coming to the feet of Jesus. But even if the Pharisee does not express his thoughts, Jesus hears and sees them.

The Pharisee misses what is essential. Jesus does not beat 4 paths to unveil the thoughts of the one who invited him. He underlines Simon's serious shortcomings in the rules of hospitality, noting the courage and acts of love shown by the despised woman.

Despite her disastrous reputation of a "sinful woman", she enters the house where Jesus entered. The biblical narrative does not tell us why she was considered as such. That's not what's important. She learned that Jesus was invited to eat at Simon's House and she decided to go there with a clear intention. She takes a precious vase, filled with a perfume of great price. She enters the house, approaching from behind Jesus. At that time, in the Middle East people did not eat sitting around a table like we do in the West, but rather elongated, feet outwards, the dishes being deposited in the center of the circle of guests. The woman said no words, no excuses, only gestures. Jesus did not need words that express repentance.

While Jesus reads in Simon's thoughts as in an open book, there was an awkward silence hanging over all. Jesus breaks the silence with a parable which talks of the two debtors. Although the two debts are very different, both debtors are insolvent. In the context of the Jewish people, the Idea of debt remission is not incongruous. The jubilee law imposes remission of any debt during the year of jubilee. Did Simon realise what this means? He measures the difference of the two debts.

The observation of the law as the Pharisees understand it, cannot be recognized right in God's eyes. The law tells us what is right and what is wrong. But we are unable to observe it perfectly. Only love enables us to please God. When the love of God meets the sinner, forgiveness is possible. It is because in Jesus, God made all the necessary path to death on the cross. His death followed by resurrection, opened the door to reconciliation. After telling the woman, *"Your sins are forgiven," he added, "Your faith has saved you; go in peace"*



## Can We Trust God

### *1 Kings 17: 17 – 24*

We are introduced to the prophet Elijah at the court of King Ahab. Elijah had a difficult message to deliver when he told Ahab that “As long as the Lord, the God of Israel lives whom I serve there will be neither dew nor rain in the next few years except at my word.” Drought and famine would come.

Once this message had been delivered the Lord told Elijah to turn eastward and hide in the Kerith Ravine. There, ravens would feed him. From there he was told to go to Zarephath of Sidon where he would meet a widow who would feed him. He met the poor widow who was gathering sticks before going home to make a final meal for her and her son then they would prepare to die. Elijah told her to prepare a cake of bread for him and something for herself and her son. He promised the widow “the oil and flour would never run out until the day the Lord gives rain on the land”.

This situation continued just as the Lord had said. Surely this was a sign that God wanted this widow and her son to live. One day however the son became ill and died. This widow had been obedient and had acted on God’s word and had found God faithful to his word but now her son had died. How confusing it must have been for her. God saves her son from starvation only to allow him to be taken by illness. God blesses us but he can also perplex us.

The widow’s reaction in verse 18 is understandable. She asks Elijah “have you come to me to bring my sin to remembrance and cause the death of my son”. I think we can all identify with this woman. When things go wrong, in our despair, we try to dredge up all sorts of guilt that God might be punishing us for. But remember John 9 and the man born blind. The disciples asked Jesus who had sinned to cause this blindness. Was it the man himself or his parents? Jesus said neither.

When things go wrong I also try to work out what God might be doing as if I can work out what God is doing, everything will be fine. But if we could work out all the answers there would be no need for faith and God wants us to be people of faith.

Elijah doesn’t attempt to justify God before the woman, he doesn’t try to tell her what God might be doing. Instead he picks up the woman’s anguish and pain and turns it into a prayer. “Why have you brought tragedy upon this widow? Let this boy’s life return to him”. Is this our pattern of prayer? Do we place ourselves in the position of others and plead their anguish before God for them?

We may think we need to give answers or hazard an explanation to the person in distress, we don’t. We do however have a powerful God to approach. Prayer is God’s appointed means of grace for difficulties.

Elijah stretched himself on the boy and prayed and God answered his prayer and the boy lived.

This passage testifies that in the face of God’s perplexing and seemingly contradictory ways He will always show himself faithful to his people.

**Alison McDonald**, previously a Physiotherapist with TLM in Bangladesh, retired Chair of the Board of TLMS and currently a volunteer speaker with TLMS.



## “the bee-loud glade”

### John 14:27

Near where I live is a hillside covered with a sea of rhododendrons; -early in June wave upon wave of vivid colour extended up from a pathway called Rhododendron Walk. I strolled amidst the scent and purple shades, in wonder and gratitude for such beauty, and for the eyes to see it.

It is also a very quiet spot, and as I paused to gaze I became aware of the steady hum of thousands of nectar-seeking insects. I was reminded of a line from the Irish poet W. B. Yeats. His poem, ‘The Lake Isle of Innisfree’ includes the phrase, “*the bee-loud glade*”, -an evocative image in a poem which expresses a longing for peace and tranquillity.

Years ago in London I often enjoyed rhododendrons, -in Kew Gardens, Richmond Park or Savile Gardens. There were buzzing insects there too, but their peaceful sound was drowned by constant traffic noise, the planes in the Heathrow flight path, the trains, or the 24/7 hum of city life. It was never really quiet enough to hear them.

Perhaps your own situation is crowded with busy-ness and noise, and there is little chance to pause, and to find a moment quiet enough to hear the sounds of silence. Yeats’ poem continues: “*And I shall have some peace there, for peace comes dropping slow...*” I wonder if ‘peace comes dropping slow’ for most of us, in lives where the ‘volume’ of so many things is turned up -literally and metaphorically- drowning the quietness needed for inner awareness and deeper reflection.

It was for good reasons that God ordained a day of rest in every seven; and that the history of his walk with humanity is marked with times for peace, for recreation, for silence and for *rest*, not just for body, but for mind and soul and heart. And it was also for good reason that Jesus “*often withdrew to lonely places to pray*” (Luke 5:16). I need that, and I’m sure you do too, -away from ‘noise’, and from all that shouts and bleeps and buzzes its demanding way into our consciousness, and won’t let us find peace and simply, deeply... *rest*, -with God, *in God*. As St. Augustine had it, “*...our hearts find no peace until they rest in you.*”

In UK we’re coming into holiday time and I hope there are times when you also will be able to find some space for restorative tranquillity! Yeats’ poem ends with the line: “*I hear it in the deep heart’s core*”. There is a peace, and a communion with God, that we can only access when our ‘deep heart’s core’ is given opportunity. But amidst the noise and demands of life such opportunity may have to be *made*... scheduled in, fought for, and protected!

Jesus said to us, “*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.*” (John 14:27) With my good wishes and prayers,

**David Beazley** began involvement with The Leprosy Mission in 1992 when he came as Minister to a Church near the International Office in Brentford. He acted as an informal ‘chaplain’ to the Office, and served on the International General Council for some years. At the same time he became a member of TLM England and Wales Board, serving as Chairman for six years and on various committees. He now pastors a Church in South-West England part time, freeing time for TLM as a volunteer speaker and continuing on the E&W Board. He chairs the Spiritual Ministry MAWG, and is also able to serve TLMI by leading retreat days and other such things as opportunity allows.



## Living our values every day – humility

*“He must increase, but I must decrease.” John 3:30*

In a “Peanuts” cartoon, Linus tells Charlie Brown, “When I get big, I’m going to be a humble little country doctor. I’ll live in the city, see. And every morning I’ll get up, climb into my sports car, and zoom into the country! Then I’ll start healing people... I’ll heal people for miles around!” In the last frame, he exclaims, “I’ll be a world famous humble little country doctor!”

Charles Schultz, the cartoonist, was poking fun at how difficult it is for us to be humble.

In John 3, John the Baptist gives his disciples and us a basic lesson in humility. He gives us a one-liner to live by (John 3:30): **“He must increase, but I must decrease.”** To the extent that John’s motto is true of us, we are growing in humility.

### 1. Humility stems from understanding who God is.

God is absolutely sovereign and Jesus is the Lord and Christ. The clearer our vision of His majesty, greatness, power and glory, the more we will be humbled in His presence.

### 2. Humility stems from understanding who I am in God’s presence.

“You yourselves are my witnesses that I said, ‘I am not the Christ,’ but, ‘I have been sent ahead of Him.’” (John 3:28)

I’m not the Christ; I’m just His lowly servant, sent to point people to Him.

### 3. Humility stems from understanding that everything I am and have has been entrusted to me by God to be used for His purpose and glory.

“A man can receive nothing unless it has been given him from heaven.” (John 3:27) John recognized that his unique role in history was not something that he had achieved by his own brilliance or hard work. Rather, God had graciously given it to him so that he could point people to Jesus. It had nothing to do with anything good in John. It had everything to do with God’s sovereign, gracious purpose for John.

### 4. Humility is maintained by having a proper definition of success in ministry.

John’s disciples were concerned because the numbers in his following were going down, while the numbers following Jesus were going up. Their cause for concern was John’s cause for great joy. John wasn’t trying to build a following for John, but rather a following for Jesus.

We aren’t in competition with other believers, churches or other ministries (or other Members of the Global Fellowship!). If they’re preaching the gospel and teaching God’s Word, then we’re on the same team. We can rejoice that God’s work is prospering, even if our work is not as large as other work. Our responsibility is to be faithful with what the Lord has given us to do.

### 5. Humility recognizes that I am expendable and my role in God’s programme is temporary.

“He must increase, but I must decrease.” Like the morning star, John was fading from view as the sun rose in the sky.

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Humility, the place of entire dependence on God, is our first duty and the highest virtue and the root of every virtue. Pride (the loss of this humility) is the root of every sin and evil.

Are you working at growing in humility and “pouring contempt on all your pride”? (Isaac Watts) If I’m growing in humility, Christ is increasing and I’m decreasing. If I’m growing in pride, self is increasing and Christ is decreasing.





## Jesus Christ, our supreme Evangelist

*John's Gospel Chapter 4* is well-known to all budding evangelists!

In this chapter, our Lord Jesus Christ is our supreme Evangelist in action! Brilliantly, He engages and enlivens, a lost and hurting person at the well of Sychar. To help us to remain outward focused today, let us reflect on a few of His winsome principles:

(v4) "But He needed to go through Samaria"

The evangelist has a God-given BURDEN to reach a certain person or people group. Are you burdened for someone 'around the corner, or around the world'?

(v14) "But whoever drinks of the water that I shall give him will never thirst.

But the water that I shall give him will become in him a fountain of water springing into eternal life. "The evangelist must always remember, that he has the greatest BLESSING to impart to his hearers! Are you still experiencing this blessing yourself today? If so, please pass it on.....

(v24) "God is spirit, and those who worship Him must worship Him in spirit and Truth."

The evangelist is only satisfied, when his 'new convert' is worshipping his new-found Lord in spirit and in Truth – this is the BOTTOM-LINE in all evangelism! Worshipping God in spirit and Truth alone gives one the where with all to evangelise others productively anywhere in the world.

(v34) "Jesus said to them, My food is to do the will of Him Who sent Me, and to finish His work.

"The evangelist remains BUSY 24/7 in winning souls to Christ throughout his lifetime! He is always using new and innovative ways to reach the lost in his area: Take the opportunities given, and make opportunities too, if necessary!

(v44) "For Jesus Himself testified that a prophet has no honour in his own country."

The evangelist must beware not to become BELEAGUERED in his own backyard! Remain accountable to your sending church – this is healthy; but don't get side-tracked from your primary calling!

(v54) "This again is the second sign Jesus did when He had come out of Judea into Galilee."

The evangelist's ministry should include BOTH: Salvations and practical breakthroughs! Such results follow those who reach out to others in humble dependence upon God.

*Thank You Lord, for the evangelist You used, to win me to Yourself!*

*Please Lord, help me to win someone to You today –*

*In Jesus' Name, Amen.*





## One of them

*"I praise you because I am fearfully and wonderfully made. Your works are wonderful"* *Psalm 139:14*

When I was working as a volunteer for TLM Bangladesh I went to visit the "Hagar Project" ( a refuge for destitute women) at the site of the former Rangpur leprosy Hospital. There I met a young lady called Lovely who kept looking at my feet and pointing to hers (which were sadly deformed by leprosy), and making comments to me in Bengali which I could not quite understand. When I asked someone for a translation they told me she wanted to say I was like her as I had deformed feet! (some of my toe ends were missing from operations for painful arthritis)

This reminded me too of another encounter during that visit, when I was completing a project at the DBLM Hospital at Nilphamari, and met with the office cleaner (who had suffered leprosy in the past). Shubobala likewise was animated, showing me her deformed hand when pointing to my same toes, saying I 'was one of them'.

I counted it a privilege to be considered 'one of them' for we are all fearfully and wonderfully made by God whatever our physical imperfections .

Still more wonderful was God coming to earth to be one of us in order to remove our inward imperfections - sin - to make us whole.

To quote that well known hymn

*'O Lord my God, when I in awesome wonder  
consider all the works Thy hand hath made.....  
Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art!'*

*And when I think that God His Son not sparing  
Sent Him to die, I scarce can take it in,  
that on the Cross my burden gladly bearing,  
He bled and died to take away my sin....  
Then sings my soul, my Saviour God, to Thee,  
How great Thou art, how great Thou art!'*

*Dear God, Thank you for creating us and coming to earth to make us whole through trusting in Your Son. Use us, whatever our imperfections and disabilities, to bring hope and light to those in spiritual darkness. Amen.*

### Pat Adlam

is a long term supporter of TLM, who has visited the field work on different occasions in Maharashtra, Nepal, West Bengal and Bangladesh, as well as spending 3months as a volunteer at DBLM hospital in Nilphamari



## Reflections on Colossians

I have recently spent time reading through Colossians in the King James Bible. Various verses show the following headings

The Pre-eminence of Christ - Reconciled in Christ - Sacrificial service for Christ - Not philosophy but Christ - Not legalism but Christ - Not carnality but Christ

There's a theme here isn't there. In whatever we do, but particularly in our role with TLM what is it that drives us. Is it personal ambition? is it a desire to earn his favour? Is it status?

What I believe Colossians is telling us is that what drives us should be our knowledge that Christ loves us and that we in return love him enough to serve him. As we come to know him better we long to be on that journey of sanctification, that journey to becoming more and more like him. More and more to become like our Lord Jesus Christ "Our SERVANT KING"

How do we come to know Jesus as our saviour, as our God Immanuel who longs for us to spend time with Him? How do we enter into a relationship with this amazing God who is The Christ, who whilst being completely Holy and set apart longs to be our friend. We do it through the spiritual disciplines.

It is my experience as I am sure that it is with others here that when you put aside quality time to rest in him, read his word, spend time talking to Him in prayer, serving others, that your Spirit is lifted higher than was previously possible before you came to know Christ.

These spiritual disciplines are so important for us as servants of the leprosy mission. In our roles as servants of this God's mission we owe it to people affected by leprosy, to our donors, to each other to stay close to God, to call on the power of the Holy Spirit to remain obedient to his word, to spend time with him in prayer. Only then will we know what he requires of us in our roles here at the mission. Only then will we understand what his vision is for the mission, and most importantly only then will God be glorified as he works through us.

So to finish who is this God? Who is The Christ? Paul gave us these wonderful verses in Colossians chapter 1 verses 15-18

*He is the image of the invisible God, the first born over all creation. For by him all things were created that are in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence.*

How amazing that the Lord Jesus Christ invites us to be in a relationship with HIM

**Peter Waddup** – Chairman of the Leprosy Mission England and Wales



## Excellence and Failures are Partners

*Matthew 14:25-30*

*25 And in the fourth watch [between 3:00–6:00 a.m.] of the night, Jesus came to them, walking on the sea.*

*26 And when the disciples saw Him walking on the sea, they were terrified and said, It is a ghost! And they screamed out with fright.*

*27 But instantly He spoke to them, saying, take courage! I AM! Stop being afraid! [Exodus 3:14.]*

*28 And Peter answered Him, Lord, if it is you, command me to come to you on the water.*

*29 He said, Come! So Peter got out of the boat and walked on the water, and he came toward Jesus.*

*30 But when he perceived and felt the strong wind, he was frightened, and as he began to sink, he cried out, Lord, save me [from death]!*

*31 Instantly Jesus reached out His hand and caught and held him, saying to him, O you of little faith, why did you doubt?*

Peter was a courageous and bold person and he would like to take risk. When he saw Jesus walking on water, he wanted to do same and walked with him on water. This he could do as long as he kept his eyes on him. When he took his eyes off and he realised he was in a raging and windy sea, he began to sink. But he did something good. He cried to Jesus to help him when he knew things were wrong. Jesus saved him and asked them to grow in faith.

As demanding as Jesus was, he was allowing his team to fail, learn and grow in confidence and faith. Peter walked on water until he took his eyes off Jesus and was doubting his himself –not confident because he was not sure what he was doing and of Jesus, he began to swim and struggle but it was a lesson learnt and building of confidence and faith in Jesus.

Jesus instructed his disciples to feed five thousand people with seven loaves and two fish (Matthew 14:13-21). It only took a moment for the disciples to realize that this was an order their stand or situation could not fill....in spite of this failure and many others, Jesus never lost or will never lose confidence in his men.

One of the most important leadership lesson Jesus exemplified was the creation of a team environment where failure was a way to learn and become stronger.

Excellence and failures are partners, not enemies. In fact, the only way to excel is through repeated failures or learning from our mistakes.

**Wilson Lado Santo**

Operation Manager TLM in South Sudan



## Psalm 31 For the director of music. A psalm of David.

- <sup>1</sup> In you, LORD, I have taken refuge; let me never be put to shame; deliver me in your righteousness.
- <sup>2</sup> Turn your ear to me, come quickly to my rescue, be my rock of refuge, a strong fortress to save me.
- <sup>3</sup> Since you are my rock and my fortress, for the sake of your name lead and guide me.
- <sup>4</sup> Keep me free from the trap that is set for me, for you are my refuge.
- <sup>5</sup> Into your hands I commit my spirit; deliver me, LORD, my faithful God.
- <sup>6</sup> I hate those who cling to worthless idols; as for me, I trust in the LORD.
- <sup>7</sup> I will be glad and rejoice in your love, for you saw my affliction and knew the anguish of my soul.
- <sup>8</sup> You have not given me into the hands of the enemy but have set my feet in a spacious place.
- <sup>9</sup> Be merciful to me, LORD, for I am in distress; my eyes grow weak with sorrow, my soul and body with grief.
- <sup>10</sup> My life is consumed by anguish and my years by groaning, my strength fails because of my affliction, and my bones grow weak.
- <sup>11</sup> Because of all my enemies, I am the utter contempt of my neighbours and an object of dread to my closest friends – those who see me on the street flee from me.
- <sup>12</sup> I am forgotten as though I were dead; I have become like broken pottery.
- <sup>13</sup> For I hear many whispering, ‘Terror on every side!’ They conspire against me and plot to take my life.
- <sup>14</sup> But I trust in you, LORD; I say, ‘You are my God.’
- <sup>15</sup> My times are in your hands; deliver me from the hands of my enemies, from those who pursue me.
- <sup>16</sup> Let your face shine on your servant; save me in your unfailing love.
- <sup>17</sup> Let me not be put to shame, LORD, for I have cried out to you: but let the wicked be put to shame and be silent in the realm of the dead.
- <sup>18</sup> Let their lying lips be silenced, for with pride and contempt they speak arrogantly against the righteous.
- <sup>19</sup> How abundant are the good things that you have stored up for those who fear you, that you bestow in the sight of all, on those who take refuge in you.
- <sup>20</sup> In the shelter of your presence you hide them from all human intrigues; you keep them safe in your dwelling from accusing tongues.
- <sup>21</sup> Praise be to the LORD, for he showed me the wonders of his love when I was in a city under siege.
- <sup>22</sup> In my alarm I said, ‘I am cut off from your sight!’  
Yet you heard my cry for mercy when I called to you for help.
- <sup>23</sup> Love the LORD, all his faithful people!  
The LORD preserves those who are true to him, but the proud he pays back in full.
- <sup>24</sup> Be strong and take heart, all you who hope in the LORD.



## Authors in Alphabetical Order

## Textuarium

Alison McDonald	24 July	Numbers 23,19-20	22 July
Allan Ekstedt	4 July	Judges 6,11-12	14 July
Dan Izzett	2 July	1 Sam 4,1-11	1 July
David Beazley	25 July	1 Kings 17,17-24	24 July
David, King of Israel	31 July	1 Kings 18,20-40	15 July
Eddie Askew	10 July	1 Kings 19,1-18	16 July
Eric Chollet	9 July	Psalms 19	17 July
James Barnett	15,16 July	Psalms 31	31 July
Jannine Ebenso	26 July	Psalms 95,6	12 July
Joyce Missing	17 July	Psalms 119,9-16	2 July
Joyce Ponnaiya Dr	12 July	Psalms 139, 1-2	10 July
Kathleen Gavin	18 July	Psalms 139,14	28 July
Marie Arnachellum	22 July	Jonah 4,2	5 July
Marta Risko	11 July	Matthew 14,25-30	30 July
Mollie Clark	3 July	Matthew 24,1-2	20 July
Natalie Smith	19 July	Luke 7,36-50	23 July
Otto Kingsley	27 July	Luke 9,51	21 July
Pascal Machefer	21 July	Luke 10,25-37	6,7,8 July
Pat Adlam	28 July	Luke 13,10-13	18 July
Pete Garratt	6,7,8 July	Luke 14,2-3	22 July
Peter Laubscher	13 July	John 3,30	26 July
Peter Waddup	29 July	John 4	27 July
Pierre Geiser	23 July	John 4,24	12 July
Piet Both Dr	5 July	John 7,37-38	3 July
Stuart McAra	1 July	John 13,7	4 July
Trevor Durston	20 July	John 14,27	25 July
Wilson Lado Santo	30 July	John 21,17	11 July
Zoe Bunter	14 July	Rom 8,38	19 July
		1 Cor 3,12	13 July
		Col 1,15-18	29 July
		Col 2,6-7	19 July
		Rev 3,5	9 July
		Rev 22,1-2	3 July

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