



CHURCH OF SOUTH INDIA  
KARNATAKA CENTRAL DIOCESE  
**K.G.F. AREA COUNCIL**

REFLECTIONS FOR  
HOLY WEEK AND EASTER  
T<sup>3</sup>: TURN THE TIDE

## *Table of Content*

● Forward by The Bishop, Rt. Revd Prasanna Kumar Samuel	3
● Greetings from the Officers of the Diocese	4
● Preface by K.G.F Area Chairperson: Revd Robin Marshall I.	10
● Introduction to the Lenten Meditation in KGF Context: Rev Robin Marshall I.	12
● Lord Saves Us - Palm Sunday: Revd Robin Marshall I.	20
● Suffering Humanity-Maundy Thursday: Revd Usha Rani Marshall N.	24
● Introduction of the Seven Words on the Cross: Revd Hemalatha J.	26
● First Word: Revd Violet Dennis	27
● Second Word: Revd Rajesh Kumar J.	30
● Third Word: Revd Ebi Devaseervatham	31
● Fourth Word: Revd Beena Priyadarshini	33
● Fifth Word: Revd Robinson	35
● Sixth Word: Revd George Muller	37
● Seventh Word: Revd G. S. Shalini	41
● Conclusion to the Seven Words on the Cross Revd Silvan Chandrakumar	43
● Easter Sunday: Revd Robin Marshall I.	45
★ Easter Wishes : KGF Area Council	48



Church of South India  
Karnataka Central Diocese



RT. REV. DR. P. K. SAMUEL  
BISHOP

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Rev. Robin Marshall  
Area Chairman  
K. G. F. Area Council

9<sup>th</sup> April 2019

Dear Rev. Robin Marshall,

Greetings to you from the Karnataka Central Diocese!

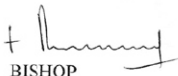
I am happy to write the Foreword to the booklet of Sermon Outlines for Passion Week prepared by the Clergy of KGF Area. The Passion narratives recorded in the Bible is very special to the people of KGF. The sufferings of our Lord at the hands of the powerful few is an event that the children of God in KGF can identify with. The closure of the mines has impacted the lives of the people even after a lapse of 18 years. Their suffering due to economic reasons continues unabated to date. But this suffering has not affected the faith that the people have in the Lord and they continue to hope, pray and work towards a better future. It is in this context that the clergy of the area have prepared these sermon outlines to encourage the congregations in KGF to continue to rely upon God to lead them into a life of fullness in Him.

I do hope that the Clergy who use this booklet and the people who listen to the meditations will greatly benefit from 'Turn the Tide' to blessing.

I wish you all a blessed Season of Lent.

With best wishes,

Yours sincerely,

  
BISHOP



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## *Greetings*

I am delighted to know that K.G.F Area Pastors under the leadership of the Area chairperson have brought out a Booklet titled "T3: Turn The Tide", which includes Palm Sunday, Maundy Thursday, Good Friday (The Seven Words on the Cross) and Easter Sunday Sermon. This booklet comprises of the Holy Week Meditations grounded on the K.G.F Milieu. I would like to congratulate the efforts of the Pastors for bringing this Booklet to uplift the spiritual journey to encounter the realities of life. And I would like to wish you all a Happy and Peaceful Easter.

Thanking you.

**Rev. Solomon Thomas,**  
Vice President, CSI-K.C.D



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## *Greetings*

I am delighted to know that K.G.F Area Council and Presbyters are writing Sermon Outline for the Holy Week. I congratulate the Area Chairman and all the Presbyters for jointly working to release this Booklet, "T3: Turn TheTide". The Holy Week is an exceptional phase in Jesus's life; as it summarizes and focuses on the all the Trials and Tribulations which Jesus went through out his Ministry. For Pastors and congregations to be part of this passion event where Jesus suffered and died, for a glorious resurrection is an ultimate calling of God's mission. I would like to appreciate the hard work and the Talents of the Presbyters.

I wish and pray for an Exceptional Easter to encounter the Risen Lord.  
Happy Easter.

Thanking you.

**Rev. Paul Dhanasegar**  
Secretary, CSI- KCD



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## *Greetings*

Greetings from Karnataka Central Diocese.

It is heartening to know the Presbyters of K.G.F Area Council has brought out a compilation of sermons in a booklet form under the title: T3: Turn The Tide.

As a Holy Week meditation it would bring about new insight to our Lenten meditation and Kindle our hearts. We are grateful to Area Chairperson and the Presbyters of K.G.F Area for making this endeavor as a blessing to both clergy and lay.

I take this opportunity to wish you all a Happy Easter.

Christ is risen.

**Mr. Franklyn James**  
Treasurer, CSI - KCD



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## *Greetings*

Lent is a journey towards the cross and towards a tomb and the unending joy for the people who found that tomb empty. Finally, on Easter, we light the candle in the midst of dawn, to celebrate the power of love, life and hope.

In my faint memory, K.G.F Area has always made efforts to promote reflections and interpretative actions during Lent. Knowing you, I am so happy that you are providing leadership to efforts of meditations and reflections and motivating colleagues to be involved in such an exercise. I am particularly curious about the theme and look forward to reading the reflections, because it sounds poetic, and thereby has all the potential to be prophetic. We are the people of the words and of the story, and it is important to take the essence of our lives and rewrite them. It is my prayer that this exercise of 'rewriting,' will make a difference in the lives of the people of God in K.G.F.

I sincerely hope that our theological and pastoral conversations will continue and help us to stay focused and shift gears in our theological thinking and pastoral praxis. God bless your leadership and all our friends in K.G.F Area.

Journeying together in Christ

**Revd Dr. Dexter S. Maben**  
Assistant Secretary



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## *Greetings*

Greetings to you!

I am glad to hear that you are planning to bring out a booklet which contains meditations for Palm Sunday, Maundy Thursday, Seven Words and Easter. Lent acclaims our time to spend closer to God by strengthening our spiritual life, seeking Gods guidance to mould us, by our true confession, petitions and humble access to reach God. Dwelling in the presence of God is partaking in the blessings to be an instrument in God's vineyard to serve and minister as Stewards. I hope that the readers of this booklet will be touched by the Holy Spirit, to be witnesses of our Lord and Saviour Jesus Christ who brought life from death.

May God Bless all your efforts.

**Revd E George Jayaprabhu,**  
Associate Treasurer CSI-KCD



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## *Greetings*

I am delighted to hear that the K.G.F Area Council has come forward to write a Lenten Meditation Booklet for the Holy Week titled “*T3: Turn The Tide*” from K.G.F context. I sincerely hope that these Sermon outlines for the Holy Week would help the congregation members in K.G.F to open their eyes and hearts to see brokenness of Jesus and recognize him in their midst.

May the meditations lead them to follow Jesus in their life journey bearing witness to him in his painful journey to Golgotha and to claim a share in the resurrection of Lord Jesus.

My sincere appreciation to those who are involved in bringing out this meaningful Holy Week Meditations.

**Revd Dr. Vinod Kumar**

Convener

Ministerial Committee



# K.G.F. AREA COUNCIL



St. Paul's Church  
1st Cross, Robertsonpet  
K.G.F.

## *Preface*

On behalf of Kolar Gold Field Area council, I greet you all in the Name of our Lord Jesus Christ. Presbyters serving in the K. G. F are focusing on the Reflections from Holy Week to Easter, to narrate the live experiences and realities of the Passion of Christ entitled“T 3: Turn The Tide” (Denoting a change from the previous stable course of incidents and events to remove the disorder and begin to win in the midst of losing situations).

This 2019 meditation reflects on the present context by comparing the life struggle situations of people in K.G.F. Old is Gold, indeed this land had represented the Golden Glorious Antiquity, so the history is emphasised. Present reality is a gift from God and the spirit of the K.G.F people in the midst of daily struggles, never give up but arise like a tide to turn the tide. I would like to express my appreciations and gratitude to Presbyters, serving in the K.G.F Area council for their contribution in bringing this booklet.

From the bottom of my heart I thank our Beloved Bishop The Rt. Revd Dr. Prasanna Kumar Samuel for writing the foreword and encouraging us by gracing through the prayers, suggestion and guidance. Express my gratitude to Officers of our Diocese, Revd Solomon Thomas-The Vice-president, Revd Paul Dhanasegar - The Secretary, Mr. Franklyn James-The Treasurer, Revd Dr.Dexter Maben- The Assistant Secretary, and Revd GerogeJayaprabhu-The Associate Treasurer for their motivation and constant support by writing the greetings for this booklet. I would like to acknowledge themotivation and encouragement of Revd Dr. Vincent Vinod Kumar-The convenor of Ministerial committee for his greetings. I express profound appreciation and acknowledge St. Mark's

Cathedral, Bengaluru for their financial support in printing this booklet. I recognize Revd Hemalatha John for her hard work and sincerity in editing this booklet. I am grateful to Revd G.S. Shalini for her innovative creativity in designing the cover page.

Hope the booklet in 2019, Reflections for Holy Week and Easter will guide your faith journey to walk closer with Jesus Christ to the cross and leading to the empty tomb. May the Risen Lord continue to rule in our Hearts and Minds and enable us to rise like a tide to turn the tide in our journey of faith, fellowship and freedom.

***BLESSED EASTER***

Bests Wishes

**Rev. Robin Marshall. I**

Chairperson- K.G.F Area Council

## **Introduction to the Lenten Meditation in K.G.F Context**

### **GOLDEN GLORIOUS ANTIQUITY OF** **KOLAR GOLD FIELDS**

We Presbyters serving in the Kolar Gold Field churches believed in inscribing the experiences of Jesus Christ especially the Holy Week event in the form of contextual reflections. The Journey that Jesus took from Jerusalem to Golgotha to the empty tomb is reflected in the certainties of people's lives. A flash back of the rich History of K. G. F explains the hardship of people that they went through in their lives; will be appropriate to mediate along with the Journey of our Lord Jesus Christ in the Passion Week.

**Historical and Political context:** The K.G.F in the Indian history since ancient time till now has a very rich heritage. The western Ganga dynasty was an important ruling dynasty of ancient Karnataka in India lasted from about 350 to 1000 CE. They are known as Western Gangas to distinguish them from the Eastern Gangas. The western Ganga sovereignty lasted from about 350 to 550 CE, initially ruling from kolar and later, moving their capital to Talakadu.

The Gold mines was highlighted during the reign of Cholas in the 9<sup>th</sup> century, Gold was first mined in the area around 2<sup>nd</sup> and 3<sup>rd</sup> century AD by digging small pits. During the period of the Cholas in the 9<sup>th</sup> and 10<sup>th</sup> century AD the scale of operation grew, but large-scale mining came only in the 1850's under the British with more manpower and sophisticated machinery. In 1881 the concessionaries had secured the valuable aid of Mr. John Taylor & Sons, a firm of mining Engineers in London. A general rush was then made for gold. Up to 1891, about ninety-seven square miles in all had been leased out for gold mining. A branch railway on the standard gauge, 10miles in length, was opened in 1893, running from the Bowring pet (Bangarpet; Bangalore- Jolarpet Route) junction to the Bangalore line through most of the principle mining properties, and has proved an immense success. After India got Independence in 1947, the mining was nationalised, and many leaders visited this place. The First Prime

Minister of India Pandit Jawaharlal Nehru and Mrs Indria Gandhi the then Prime Minister of India along with many such great leaders have visited K.G.F.

**Economical Context:** K.G.F has always attracted many kings, emperors, traders and Business merchants, because of the availability of Gold. Many wars were fought, and many dynasties have disappeared. Still there are tonnes of Gold available in this place. In the History of Karnataka, it records that at Hampi, gold coins, ornaments and jewels were sold in the streets just like we sell fruits and vegetables. The gold which was extracted from K.G.F was sent to the Vijaynagar kingdom. During the British regime tonnes of gold were extracted and taken to England. The most precious gold ornaments are kept in the London museum.

In 1950 when prime minister Jawaharlal Nehru approached World Bank for a loan. The World Bank had rejected financial request. Then Prime Minister Nehru had kept Kolar Gold Mines as surety to borrow loan for India. The K.G.F was the second city in Asia to receive Electricity facilities apart Tokyo. The shivanasamudram hydro-electricity project was started for the mines at K. G. F. The Edger Shaft records K.G.F as the second deepest mines in the world; from the very rich beginning the heritage was known to the entire world.

**Religious Pluralism:** Communitarian life includes celebrating religious pluralism and K.G.F is an apt place to identify practising religions people such as Hindus Buddhist, Jains, Muslims and Christians co-existing in this place. We have Jain temple, Buddhist temple, Hindu temples, Churches and Mosques constructed for more than 100 years.

**Regional Migration:** People migrated for employment and livelihood from Madras, North Arcot, Dharmapuri, Salem from Tamil Nadu region; Kadapa, Nellore, Chittor and Prakasham District from Andhra Pradesh region; and Mysore from Karnataka region. Apart from these regions, The European community and Anglo-Indian community are continuing to reside in K.G.F since British times.

**Social Context:** The employees were ranged and arranged based on their skills and residences were allotted accordingly: carpenters lane, Drivers lane, riveter's lane, sanitary workers lane, Band lane, cricket model house, cracker model house, Gold smith, Black smith fitters Block, Electric colony. Houses were allotted based on Mining Area and Non Mining Area. For British, Europeans and Anglo-Indian communities Bungalows were allotted. Managers and all top post were given to Europeans and Indian remained as mining workers during the British rule. After Independence, British officers were unwilling to work under Indian leadership. In 1969, the Government of India terminated the licence of John Tailor and company, many Europeans migrated to England, Australia and South Africa.

**Societal Structure:** The citizens of K.G.F, particularly the mining populations were treated based on the work skills rather their religious/social background. But their ignorance and illiteracy were exploited fully by the European management. During European times Hindus and the down trodden community mingled freely at work places. The visible caste and class structure in the society during the European times was work oriented.

**Social Reforms:** Religious and secular leaders in K.G.F equally served the community in fostering education, culture, patriotism on mother tongue and social consciousness. Leaders of Vaishnavism, Saivism, Catholic missionary, Protestant missionary and the Buddhists worked to enlighten the common people. While some religious leaders believed that, religious morals are essential for social up-gradation; along with social concern religious ideologies were also propagated.

In the early 1900, Pandit K. Ayothidhasar a great social reformer from the madras presidency frequently visited and stayed on K.G.F to wipe out superstitious beliefs and worked to discipline the society. Sri. M.P Sangarasamy of Buddhist Society introduced the greatest social reformer of the millennium, Periyar E.V.Ramaswamy visit to K.G.F many youths were attracted by his speech. It was Periyarin his

speeches that practically stirred minds of workers in the Goldmines to form strong Trade Union and ventured later to establish the first Trade Union. On 12.07.1954 Baba Saheb Dr.B.R. Ambedkar visited K.G.F. A large crowd gathered at the Jerky ground of Oorgaum to welcome the great leader. He went to Buddhist Association near champion reef cemetery where he offered prayer at the Buddhist temple; he also signed visitors' book there. He was disappointed to see educated and working scheduled caste population in K.G.F falling at his feet and worshipping him.

**Mission concern and contribution:** The working class of K.G.F during earlier times was not aware of the reasons for their backwardness. The importance of education was not known to them. The Christian missionary apart from propagating their religion was also rendering humanly services to all the needy everywhere on the globe. They educated the masses the importance of education in K.G.F credits for providing the first systematic education in K.G.F goes to the Christian missionary.

**Protestant Concern and Contribution:** The Protestants were the first in K.G.F to start the mission for religious propagation. They functioned from a worker colony which came to be called the Mission Block at Marikuppam. Since majority of the Britons were protestant, mining companies requested Rev. W.H.J. Picken to start Wesleyan Tamil church at this place in 1888. This was the first protestant missionary church started by the Wesleyan Methodist Church. In the beginning it was named as Methodist Church, Marikuppam and later changed to My Redeemer's church. Rev. Picken also started The Methodist's Tamil Primary School in 1902 attached to the mission.

**Methodist Concern and Contribution:** Later one more Methodist's School was started at S.T. Block of Oorgaum. Rev. Mayor a Missionary built the Missourian Evangelical Lutheran Church near Mysore Mine High Ground. A Primary and Middle School attached, along with this Church was also started. Gradually many such Schools were started throughout K.G.F. Several protestant Reverends

learned Tamil and taught students in Tamil medium. They also conducted the worship services in Tamil. Two of them who dedicated themselves to the education of workers children were Rev. H.E. Miller and Rev. Samuel G. Lang. All the schools managed by the Protestant Missionary were highly successful and many students were benefitted.

**British- Indian Concern and Contribution:** Apart from the Protestant and Catholic Missionary's other schools were also started by the British and other Indian eminent leaders. The K.G.F school near five Lights square was started for the exclusive benefit of European Children in 1880 by the British. This school refused to admit other students. And the school was renamed as Parkison's Memorial School. Later the Lindsay's Memorial School at Marikuppam was started for the Indian students. There are many reputed Institution during that time, Chellappa's Primary, Hr. Primary and Middle schools was started on 15<sup>th</sup> February 1905. The Government Primary and Middle School at Robertsonpet, behind Maternity Hospital was started in 1910. For the Depressed Class (Schedule Caste) Mission School was started in 1950, Mr.S.M. Pritchard was superintendent of police and the president of this trust and Rev. J. Frank Pession as its Vice president, This trust was known as D.C.M school and it was started in 1914. Sri.DevarajaMudaliar donated a piece of land to construct this school. This school was started for the underprivileged children. Sri Namperumal School was started in 1919 at Andersonpet by Sri.M.C. Maduraipillai.

**Buddhist Concern and Contribution:**The Buddhist Primary and Middle School was started in 1917 at Hancock's line in Marikuppam. Sanitary Board High School or The K.G.F High School was started in 1937. This school was started for the mining workers children because for High School they have to go to Bangarpet, Kolar or Bangalore. The school foundation was laid by the then Dewan of Mysore, Raja Mantra Praveen N. MadhavaRao on 05/04/1937. Willam Richard's School was started for the benefits of Anglo-Indian Students. Dr.Ambedkar Primary and Middle School was started by

Sri. C.M. Arumugam, M.L.A in the year 1958 for the benefits of local students.

**Catholic Concern and Contribution:** The Catholic Missionary has contributed immensely to the people of K.G.F. It starts with the Holy Services by the Sisters of St. Joseph. St. Joseph's Convent of K.G.F is one of the reputed educational institutions in Kolar district. This school was started in the year 1904 by the sisters of St. Joseph of Tarbes. It was during early 1890s that, RevdFr. Fraysse, the founder of the Champion Reef Parish later called as Victories Church. Many Catholic fathers and Sisters had dedicated themselves in Church and education ministries. They are RevdFr.J. Fraysse, Revd Fr. Pesseinand Revd Fr. G. Lazzaro was pioneer in establishing Catholic Churches and catholic Schools. Rev. Fr. Fraysse invited the Sisters of St. Joseph at Bangalore and Conoor for starting a school to the worker's children. Mother Marie Flavie, their regional head at Bangalore entrusted the Job to start a school with Mother Marie Beatrix, Sr. Marie Angeline, Sr. Marie Dorothee and Sr. Teresa all Europeans and Sr. Anselmina the only Indian. This team were blessed to commence their mission on 09/01/1904. Many catholic schools were started; they are St. Marys School started in the year 1944 for boys in Andersonpet. Rev. L.PSchembrey became its first Principal. In the year 1933 St. Teresa's School was started for girls in Robertsonpet.

**Present Context:** After the closure of Mines in 2001, these people faced lot of challenges and difficulties in their lives. The basic needs such as water, air and shelter were not given to many people. Only 2000 BGML quarters were allotted to the people who were in the service at the time of closure of mines. The British and Europeans had left India, there was no alternative work given for the BGML workers. Many workers were the sole bread winner in the family.

**Migration and Re-migration:** Many families had migrated to the nearby cities such as Bangalore, Chennai and Vellore for their living. But some of them returned to K.G.F because of the cost of living. Apart from Bharath Earth Movers limited (BEML). There is no other source for this people. No proper professional colleges, no factories and

Industries. So, people have to travel 200 km from K.G.F to Bangalore every day for their living. Approximately 25,000 to 30,000 daily travellers are travelling from K.G.F to Bangalore. Parents are living in K.G.F and some children return home in the weekends due to their job situation.

**Health Hazards and Medical Facility Limitations:** Many people are influenced to Silicosis disease, lung infection, asthma and other breathing problems, due to the deposit of cyanide sand. There are no proper Hospital facilities, even many die due to cardiac arrest and there is no Intensive Care unit (ICU). For any emergency people have to rush to DevarajUrs Hospital at Kolar or PES Hospital at Kuppam which 30 kilometres from is K.G.F. There is scarcity of drinking water in K.G.F and there is contamination of water due to residues of mines. Water in K.G.F cannot be used for drinking or any other purpose. The water connection is stopped after the closure of mines. For drinking and washing clothes they have to hire water from tankers. People are facing frequent power cuts, many such day to day problems are faced by these people. 18years have passed away after the closure of mines, the central Government and the State Government have promised to re-open the Gold Mines but still it is under discussion.

### **Apexes of K.G.F:**

The K.G.F have witnessed from bright and glorious future to dust and gloomy situation. In spite of their struggle and difficulties they have overcome these tough situations. There are 19 C.S.I churches, Roman Catholic Churches, Lutheran's, Baptist's, Nazarene's, Seventh Day Adventist, Lay Men Fellowship, Anglicans, Free masons, The Apostolic, Assemblies of God, Pentecostal, Independent Churches, later days Saints etc. The survey says there are more than 400 churches and 1200 pastors in K.G.F. Some of the CSI churches have celebrated more than 100 years of faith and order in K.G.F Area:My Redeemer, St. Thomas, St. Michael and All Angel's and St. Paul's Church have completed their centenary year and other 15 C.S.I Churches have celebrated Silver and Golden jubilee.

There are many contributions in the life and ministry of Karnataka central Diocese from K.G.F Area. The prominent being, our presiding **Bishop Rt. Revd Dr. P.K. Samuel** is the Son of the Soil. There are more that 50 percent of Presbyters serving in our Diocese. K.G.F have taken its own course and time to shape and mould eminent leaders such as Bishop-KCD, Diocesan Officers, Area Chairpersons, Pastors, Executives, Standing Committee Convenors, Wardens, Social Workers, Missionaries, Bible Women, Musicians, Fellowship of Ministerial Assistants, Lay Leaders, Administrators, Scientists, Educationalists, Doctors, Engineers, Politicians, Historians, Sportspersons and Reformers. With the richness, there has been brokenness, time and space has been frozen but the Spirit of the K.G.F People never ceased; but rises as the tide to turn the tide itself, reliving the history, recreating the past and revising to sustain and revive the future. These backgrounds, present realities and future hope, let us meditate the Holy week devotions.

### **Rev. I. Robin Marshall**

Sources:

1. Kolar Gold Field Unfolding the Untold by Dr. S. Srikumar
2. A brief history of Gold Mining in India An Article by F.NCholmeley, K.G.F Mining and Metallurgical Society Bulletin No.95 of 1962
3. Articles on Social Medias

## **Palm Sunday: Hosanna: Lord save us**

**Readings; Zech 9:1-12, 1Tim 4:6-16, Luke 19:29-40.**

**Introduction:** Palm Sunday symbolizes the climax of our Lord's ministry. Entry of Jesus to Jerusalem conveyed signs and symbols to the people, Chief/High priest, Pharisees and Roman authorities according to their limitations. Jesus conveyed the motif of his last visit to Jerusalem. But People at Jerusalem did not understand the purpose and his mission. The Triumphal entry of Jesus into Jerusalem has three much significance: They are as follows

1. The procession of anti-military
2. The proclamation of suffering messiah
3. The pathos of peace maker.

**Firstly, Procession:** To lead a procession one must have a vibrant mind and effective message to convey the public. Ancient times, Roman Emperor Julius creaser took lions and soldiers during possession to exhibit pride and valour to the world. Similarly, Greek King Pompeii took for procession troop of Elephant to display might and strength. Pharaohs in Egypt took horses and chariots to convey war and fear on people. People have witnessed Emperor's and kings who had ruled the Israelites from centuries. The Israelites were ruled by their own king's such as King Saul, King David, King Solomon and other Jewish kings.

Human kingship was an asked acceptance which the people of Israel willingly recognised in past and later forced in Jesus Christ time. Much awaited Messianic King they expected to come and rule in peace and justice. The prophecy of Prophet Zechariah 9:9-10, describes the King enters triumphantly and victoriously yet humbly riding on a donkey; and the kind of rule the King will establish is command peace to the nations. Prophet Zachariah saw King Zerubbable as God's instrument to restore the fortune of the house of David. King Zerubbable had learned humility from exilic experience

so would bear fruit and bring in time messianic peace. Birth and mission of Jesus Christ was to establish peace especially in city of Jerusalem, to unite the diaspora or scatted people of God and to participate in the reign of God. In Jesus the people of Jerusalem witnessed a sight of messiah who will liberate them from Roman Imperialism.

In the words of theologian Ched Myers two centuries before the birth of Jesus Christ similar procession was witnessed by the Israelites; when Simon Maccabaeus the great guerrilla general who liberated Palestine from Hellenistic rule had entered Jerusalem “with praise and palm branches... and with hymns and songs (1Maccabees 13:51). But this procession was a military procession. Whereas, Prophet Zechariah had mentioned an anti-military imagery procession. Similarly Luke says that Jesus' procession involved peace and nonviolence. Many occasions Jesus Christ had explained to his disciples. The disciples and his multitude were ignorant and never understood the purpose of his mission and ministry.

**Secondly, The Proclamation:** As we read Ched Myers' Maccabean Revolt procession is followed by proclamation including slogans raised and songs sung. People will burst out their cry and anxieties. In the Synoptic gospels and fourth Gospel of John we hear the echo songs and slogans. The gospel writers have recorded as follows, “Hosanna is the one who comes in the name of the Lord, blessed is the coming Kingdom of our Ancestor David”. Hosanna is the highest (Mark 11:10). “Hosanna to the son of David, Blessed is the one who comes in the name of the Lord, Hosanna is the highest heaven” (Matt 21:9). “Hosanna blessed is the one who comes in the name of the Lord, the king of Israel”. (John 12:12). In the Luke's gospel, “Blessed is the king, who comes in the name of the Lord. Peace in heaven and glory in the highest”. (Luke 19:38). When the multitude saw Jesus riding on donkey, they started to spread the cloaks on the road, holding palm branches and praising God joyfully with a loud voice for all the deeds and power that they have seen.

The hymns of praise recorded in the Lukan gospel is mixture of Psalms 118:26, the first part of the hymn sung by the disciples belongs to the liturgy of the feast of Tabernacles. This festival commemorates universal Kingship of Lord and dedication of the temple. Second part of the hymn echoes words of the angelic host at the birth of Messiah (Luke 2:14). Signs and symbols were recorded in gospel of Luke, during birth of a messiah and at the end of his mission are highly appreciated. The quest for peace at Jerusalem and to other parts of the earth is emphasised. Only in Luke's gospel, we can find the concept of peace at the time of birth of Lord Jesus Christ and during his last days of ministries.

The king will bring peace and security by overthrowing Roman imperialism. Jesus Christ had already rejected Hellenistic Power politics (Mark 10:42ff) but now gives a grand entry of the prophetic vision unarmed on a donkey.

**Thirdly, The Pathos:** The Greek word pathos means “suffering, experience or emotion”. Pathos refers to the sad/disturbed emotions produced because of tragedy or a depiction of tragedy. Jesus seeing the Jerusalem especially the temple converted to marketplace, poor being exploited was deeply disturbed by looking at the situation in Jerusalem. According to Matthean gospel when Jesus entered Jerusalem it was in turmoil (Matt 21:10). Here Jesus Christ is portrayed as a suffering Messiah, who will bring peace to the nations through his crucifixion and death. Only Lukan gospel has recorded two incidents during triumphal entry of Jesus into the city of Jerusalem. The crying out of stones and master weeping over his beautiful doomed city (Luke 19:39-44).

Jerusalem was known as “City of Peace”. But now Roman Imperial rule had devastated peace and security of the city. It has become palace for Herod and his sons. Jesus wept because his own people had rejected him and his teachings. People did not recognise him as a suffering messiah and a prince of peace. But rather Jewish people desired a political Messiah who will conquer the kingdom and rule as

a Judge. This disappointment had led to rejection, hostility, humiliation and death, possibility of misunderstanding of Jesus' Messianic ship. But his struggle, suffering and death drew near; he could expressly demonstrate that He indeed was the Suffering Messiah and a prince of peace.

In today's context city of Jerusalem can be compared to the K.G.F, where many kings and kingdoms had exploited and plundered their human and natural resources. Kingdoms in those days made sure to keep an eye on this place. Right from Ganges to British they have ruled and ruined the city and its peace. It has a glorious history and a sustaining present and an unpredicted future.

Prayer: Dear God our eternal hope, you have transcended to us Jesus Christ to restore life, you have proclaimed and personified Jesus to be the Prince of Peace in the midst of violence and chaos. You in Jesus Christ are the way, truth and life to overcome the times of suffering and hopeless situations. AMEN

**Revd Robin Marshall I.**

## **Maundy Thursday**

### **Eucharist: Communion of suffering humanity**

**Exodus 12:1-7, Psalm -116, 1Corinthians 11:23-34, Mark 14:17-25**

A Zen master at the end of the training, to test his disciples, he asked them “How will you know that day is over and night has begun?” The first disciple said, “When i see a tree and recognise it as a banyan tree, night is over and day has come”. The master said you have not learnt. The second disciple said, “When i see an animal and recognise it as a cow, night is gone and day has arrived.” The master said “you have not understood”. The third disciple said, “When i see a man and recognise him as my Brother, night is over and day has dawned”. The master said, “There you have understood my teaching.”

This is the transformation that Eucharist should bring in our lives. Willing to accept the entire humanity and recognizes solidarity as Brothers and Sisters; very especially to receive in my life and space all the suffering people as my Brother and my Sister. It is for this purpose Jesus Christ died on the cross. The Eucharist should enable us to see Christ in us and in others.

The Arch Bishop Oscar Romero of El Slavador said, "My hunger is my physical problem, but the hunger of my neighbour is my spiritual problem, it needs more attention than my own hunger. The hunger of others is a challenge for us”.

Let us meditate from the light of the scripture lessons as how we need to accept this challenge by taking part in the suffering of humanity and lead them towards Redemption.

#### **1. Eucharist as Liberation:**

Paschal festival is a Jewish celebration of liberation from slavery. The Jews were reminded of their slavery and the way they were liberated purely by the Love of God and the sign of Liberation was blood: The blood was a sign of new life and protection. Exodus 12:13 we read “when i see the blood i will pass over you, so that no plague will destroy you when i strike the land of Egypt.” So every

year during the paschal meal the Israelites not only remembered the new life and protection given to them but also celebrate the Liberation. So, Eucharist is a sign of being liberated from slavery and also a sign of celebrating the Love of God our Liberator. Thus Eucharist is a reformed concept of liberation hosted by Jesus Christ.

## **2. Eucharist as Transformation:**

Jesus shares his body as food and his blood as New Covenant. The symbols that he used are Bread and Wine through this he is conveying a meaning of how we need to take part in the suffering of humanity by transforming ourselves. Wheat grain is single when the bread loaf is made the wheat grain loses its individual shape, it forms and dissolve in the flour to become one Loaf. So also the grapes lose its individual existence in becoming Wine. The Wheat and grape are crushed to become whole. Similarly, we as individuals cannot become a community until we are ready to crush our individual identity. To become a community in Jesus Christ, we need to lose our Identity, Individuality, Shape and Form. For the wholeness of a community we need to transform our entire being as Jesus Christ. Otherwise the very meaning of taking part in the Eucharist becomes a ritual and not a celebration.

Eucharist is not a Requirement or a Rite rather, my Relationship with my Brothers and Sisters. Relationship means not to limit my Identity but to extend my hand at the time of need or crisis and to Liberate people of God from such situation. For which we need to commit ourselves for the sake of others.

**Prayer:** Lord our Liberator, we seek in you the union of fellowship in Jesus Christ. Help us to identify Jesus in the lost and the least, help us to seek Jesus in the broken and downtrodden, help us to search the face of Jesus in the midst of suffering. Transform us to liberate. AMEN

**Rev'd Usha Rani Marshall N.**

## **Introduction to the Seven Words on the Cross**

A gentle answer turns away wrath, gentle words bring life and health, kind words are like honey sweet to the soul and healthy to the body, a person's words can be life-giving water, words of true wisdom are as refreshing as a bubbling brook, words satisfy the soul as food satisfies the stomach, right words on a person's lips bring satisfaction, wise speech is rarer and more valuable than gold and rubies: these are the words from the Proverbs saying good and importance of the words and speech. There is also danger when these words are not used well; telling lies about others are as harmful as hitting them with an ox, wounding them with a sword, or shooting them with a sharp arrow.

These were the words of human, whereas the Word of God has life in itself. The very moment God spoke and said; entire creation was well formed and formulated accordingly. As the word of the God is flawless there is beauty and life enriching. In Jesus this very word of God became incarnate as flesh and the divine became human. Jesus during his ministry his words very effective, healing, has power to bring back life from the dead, commands the wind to obey, casts away sickness/demons, establish relationship between the reign of God and inhabitants of earth.

A word of Jesus on the Cross had a unique significant then and has an exclusive importance today. Words of the Cross remain irreplaceable as they affirm Faith in God and confidence in oneself in the most, worst, crucial moments of life and death. The echo of Jesus's words on the cross from the pulpit today resembles the same context backed up by denial and betrayal, mockery and insult, pain and pathos, rejection and isolation, prejudice and judgment, marginalizing and execution, trials and temptation. These situations continue to challenge us as we move ahead and endure our journey of faith comfort us to pave and face new situation.

K.G. F Area Council focusing on the seven words of Jesus on the Cross; brings to life the struggling realities of faithful people. May the life be revived from the struggles and pain, may we renew our life from death to move on to the resurrection to encounter the risen Lord in our living realities. AMEN

**Revd Hemalatha J.**

**First word:** *“Then said Jesus, Father, forgive them; for they know not what they do”*

**Luke 23:34; Psalm 103**

Why, Jesus who took on the divine prerogative of forgiving ask the Father to forgive his persecutors? Forgiveness is Jesus' ultimate and most radical word. In Luke's narrative, when he arrives at the place of his execution, Jesus spoke the very first word Forgiveness. Jesus seizes the initiative and frames his execution in a specific way by making this prayer at the outset. Jesus discloses his attitude towards his persecutors; he doesn't hold a grudge against them. He seeks forgiveness of his tormentors. He forgives the authorities who are not present at Calvary but who engineered the killing. He forgives because that's his very nature to do so and it was Jesus' signature act, that for which he was best and most faithfully known.

But Jesus himself did not forgive, refers the matter of forgiveness to his Father. He says, “Father, forgive them.” He addresses his petition to the creator of heaven and earth, to the Lord of all that is, seen and unseen. He draws the attention of the Father to this particular moment, to these particular offenders, to this particular moment of suffering and death. Jesus has prayed to God as “Father” repeatedly in Luke (Lk. 10:21; 11:2; 22:42; 23:46), and Jesus has taught his followers to forgive (Lk. 5:20-24; 6:27-29; 7:47-49; 17:3-4). Indeed Jesus' prayer here echoes the petition for forgiveness in the model prayer (Lk. 11:4). It is as though this act of forgiving at Calvary has cosmic proportions as forgiveness always does. The extremity of his situation is matched by the extremity and urgency of the prayer. Because he asks the Father to commit an outrageous act of self-giving. For who among us want to forgive the killers of our beloved son or daughter? But Jesus knows the heart of the Father, who is a forgiver.

Knowing his Father, Jesus was nurtured a heart to forgive from the ancient Psalm 103. It recites God's overpowering relentless resolve to heal the world. The psalm says “do not forget all his benefits, who forgives all your iniquities, who heals all your diseases, who redeems

your life from the pit, who crowns you with steadfast love and mercy, who satisfies you with good things as long as you live”. This is an amazing inventory of what the father God does: forgive, heal, redeem, crown, and satisfy as these are all synonyms and they are all actions. They want to correct the deficiencies of the world. Because, the Father' will is the well being of the world. These are God's characteristic actions and the first one is to forgive. Than the psalmist can say in confidence, “that God will not always accuse, God will not stay angry forever. God does not deal with us according to our sin. God does not repay us according to our iniquities. As far as the east is from the west, so far he removes the transgression from us, as the father has compassion for his children, so the Lord has compassion for those who fear him. He knows how we are made; he remembers that we are just dust.”

God does not hold grudges. God does not keep score. God's proper business is compassion. And that compassion is in response to who we are. Feeble, frail, weak, inadequate, God does for us what we cannot do for ourselves. Jesus stands in sharp contrast to those who mock him and wanted to kill him. They are busy, task oriented, prone to violence, cynical, greedy for gain. Jesus has no task to perform as he is an agent of non-violence, he is not greedy for anything, and he has no cynicism.

The focus on the contrast between Jesus and those around him is the contrast on which we may mediate. That there are two ways of being in the world: way of suffering love and the way of anxious violence. And the choice is before us. We may notice that the father doesn't answer the prayer soon. The answer that leads to forgiveness is not given until Easter. God's forgiveness at Easter makes it the decisive moment in the history of the world. In Easter God has no vengeance, no grudge, no retaliation. Only a reach into the world of hate and death. To make all things new and we live in the wake of that sweeping action. When you hear the liturgy on the Easter Sunday morning, “Christ is risen and He is risen indeed.” That is the answer to this prayer for forgiveness. That the world is forgiven. That men and women of hate and violence are forgiven. That the greedy, cruel

executioners are forgiven. That the pattern of death is broken. Hence this is not an isolated individual prayer. But there is a Sunday answer to the Friday prayer.

What are the take away from this first word on the cross?

The Friday event is changed by this remarkable prayer of generosity. The enactment of our lives is changed by the self-giving of Jesus and by the reach of the Father. The fabricating of the world is made new by the forgiveness of the Father. That we need not carry old grudges or old guilt or old anger because the Father has no interest in them. The world is driving itself to death. But the reach of Jesus has broken that cycle of destruction. Bishop Desmond Tutu and his daughter Mpho Tutu say in their book, the book of forgiving,

“When I develop a mindset of forgiveness rather than a mindset of grievance, I don't just forgive a particular act; I become a more forgiving person. With a grievance mindset I look at the world and see all that is wrong, when I have forgiveness mindset I start to see the world not through grievance but through gratitude. In other words, I look at the world and start to see what is right. There is a special kind of magic that happens when I become a more forgiving person - it is quite remarkable. What was once a grave affront melts into a nothing more than a thoughtless or careless act. What was once a reason for rupture and alienation becomes an opportunity for repair and greater intimacy. A life that seemed littered with obstacles and antagonism is suddenly filled with opportunity and love.”

**Prayer:** Faithful God, we thank you in Jesus that you have nurtured a heart to forgive. Help us to bring our prayers, petitions and our act of forgiving other to bring to our Parent God so that we will be released from the burden. Show us your compassion and help us to nourish gratitude not grudge in our faith formation. AMEN

**Rev'd Violet Dennis**

**Second Word:** *"Truly I tell you, today you will be with me in paradise."*

**Luke : 23: 43**

In the pericope, Luke: 23: 39- 43 we see there is a dialogue between Jesus and the two criminals. Jesus and the two criminals suffer crucifixion under the Roman authorities planned by the Jews such as High Priest and Pharisees. In an utmost distressed situation this conversation takes place.

One of the criminals says to Jesus, "Are you not the Messiah? Save yourself and us. This statement has come out of pain and suffering on the crucifixion and as a mocking statement for Jesus. This statement was condemned by the criminal who was also hanging on one of the sides of Jesus. As we analyse and actualize the depth of the conversation we realize the purpose.

**Analysis:**As we analyse the criminals, one rebukes Jesus and the other accepts his condition. The one stating that they were condemned for what they deserve unlike Jesus who did no wrong leads to a dialogue of self-analysis. Here hanging beside Jesus this man realizes and analysis Jesus deeds were innocent but his deed's deserved punishment. Acknowledging and testifying Jesus's innocence; he is able to analyse his own act.

**Actualization:**As the man analysed himself he was immediately able to plead Jesus to remember him in the coming reign of God. On the other hand, Jesus by saying today you will be in paradise; being with Jesus makes the very place/moment/situation/event to be as Paradise. At the point of actualising Jesus's presence that very moment on the cross it becomes a paradise.

The self-analyzation and Jesus-actualization led the criminal to be liberated and received the divine invited to be in the Paradise with the Lord Jesus. As we conclude the second word of Jesus on the cross is a call for us to analyses our deeds, actualize Jesus' acknowledgement, and testify God's salvic act. Making the place we live in as paradise with Jesus's presence and in Jesus's context.

Prayer: Dear Lord who dwells among us, we thank you for taking our place on the cross; your innocence is the providence for us to receive salvation and liberation. May the Cross remind us of God's salvic act through Jesus Christ. AMEN

**Revd Rajesh Kumar. J**

**Third Word** : *“Behold, Woman here is your son, and to disciple-here is your mother”*.

**John 19: 26-27**

Jesus completely rewrites the covenant of human love to God's covenantal love by sacrificing his own life. Jesus's relationship with his close-knit family is extended to faith establishing family at the feet of the cross of Jesus.

In the third word, we witness a covenant of human bonding, Jesus gives his mother to the disciple; and the disciple is passed on the responsibility of taking care of Jesus's Mother in her old age. Jesus is beginning new relationships and responsibility, which was not inexistence, became a reality at the cross. The disciple and the woman are not individual people but are a symbolic representation. They represent the way that family ties are transcended in the church by the ties of the Spirit. Role and responsibility of the church towards the elderly is a call from the cross. This is reason Jesus calls his mother "woman" in the Gospel of John. He is setting aside the blood relationship in order to create a much wider family.

An incident in Mark's Gospel constructs the same point: "A crowd was sitting about [Jesus]; and they said to him, 'Your mother and your brothers are outside, asking for you.' And he replied, 'Who are my mother and my brothers?' And looking around on those who sat about him, he said, 'Here are my mother and my brothers!'" (Mark 3:32-34). So again, we see that Jesus is calling people into a new relationship with him and with one another. It is not that he has no room for his own family. We see that Jesus extended his faith and bonding by saying words of covenant on the cross.

In participating in the mission and vision of Jesus, we build relationships based on Jesus who is the foundation and head. Family relations in ministry and life should not lead to nepotism but rather extend family of God in Jesus Christ. And this is our reminder, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

May God's blessed Holy presence establish new bonding, where God is our parent!

May we belong to Christ Jesus fully as committed members of the extended family,

May the Holy Spirit unite us without borders of blood, race, class, gender.

May our physical and spiritual differences may be truly transcended in his Name, for the Glory of glory. AMEN

**Rev'd Ebi Devaseervatham**

**Fourth word:** “*My God My God why have you forsaken me*”

**Matthew 27:46**

At the sixth hour, darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, '*Eloi, Eloi, lamasabachthani?*' -- Which means, 'My God, my God, why have you forsaken me?' When some of those standing near heard this, they said, 'Listen, he's calling Elijah.'" (Mark 15:33-35; also Matthew 27:45-47). The 4<sup>th</sup> word on the cross is a transitional word. Also known as, “crucifixion within crucifixion and tragedy within the tragedy”.

The first three words were for those gathered around the cross, and now at the fourth word the focus shifts to the struggle going on in his soul as he hangs suspended between the heaven and the earth. For a twinkling of an eye it gives a feeling, which even God sounded like an atheist.

A crucified person in the Roman rule would be accused of both by the secular government and religious authorities. Therefore Crucifixion in Jesus' time was not against the law, it was carried out by the law. It was an exceptionally gruesome method of torturing a person to death, carried out by the government, not in secret dangerous hideout but in public. Everyone will be able to see the crucified men along the road side in the Roman Empire. The torture of being beaten, humiliated, spit at, the smell of blood, stripped naked, the sounds of agony and groans of pain. But despite all this happening, the worst part perhaps is that nobody would care at such site. It would be a usual phenomenon.

Being forsaken by the people is the primordial forsakenness that Jesus experience. The community to whom he served, healed and liberated is ironically the same that is ignoring him, jarring at him and accusing him.

Disappointments and abandoned experiences, most often we happen in our day to day struggles. We rise up to God and question him as to why he has abounded us? Why such sufferings on me?

At such time of suffering, we require of God's constant attentiveness to us, but in reality we know that to live in God's world of justice, truth and life as true disciples we need to experience being abandoned, alone and rejected.

Jesus is not the first one to know about being forsaken. He quotes from psalm. Old Israel also knew well before Jesus, about being abandoned in the God whom they trusted. And Jesus is not the last one to know about this abandonment. Some of us also know it acutely in our day to day experience.

Jesus is inspiring us to not to remain silent in this situation. He never remained silent or in despair or resigned from the mission. He cried out in loud voice to the God, as to why he was absent. He insisted that God must come to deliver. We are thought by our faith tradition not to question God and accept all calamities and adversities that come on us. But Jesus is inspiring us to voice out and not to remain silent. By such we express a most elementary form of faith.

At Jesus loud cry for justice, Mark quotes 15: 38 "The curtain in the temple, was torn into two, from top to bottom". In the cozy relation between the Roman government and religious authorities, that executed such criminal charges against the innocent. The event that "the curtain was torn in the temple "metaphorically reveals that the system of "hand in gloves" collapsed. The curtain in the temple was the secret mystery in the temple that provided cover for the imperial economy of exploitation. The cry of Jesus exposed the system as fraud. And God never forsakes the innocent, God answers to the cry of the innocent.

In the context of every day struggle in life of people in KGF. Being forsaken of land, water and employment is imminent. Yet God listens to the cry of the oppressed and neglected and each day transforms our life for better through empowering us to face the struggles and being present among us.

**Prayer:** God our comfort, in our everyday struggle we have the loud cry of Jesus reminding us to call out to your name in all circumstances. Thank you Lord our God, in Jesus we have never been abandoned even in the valley of shadow of death situation you are beside us. Transform us and empower us to be an instrument for your justice and peace. AMEN

**Revd BeenaPriyadarshini**

## **Fifth Word: “*I Thirst*”**

### **St. John 19:2**

The fifth word which Lord Jesus Christ asserted on the cross is “I thirst”, it is the shortest of the seven sayings on the cross. Among the synoptic Gospels, the John gospel writer says, Jesus who was crucified on the cross, has said “I Thirst” St John 19:28-29.

After knowing that all was now finished and to fulfil the scripture, Jesus used this term “thirst” to denote that, he is not only the son of God but also the son of man (St John 5:25,27). Jesus expresses his divine nature in a human form, by overcoming all human struggles on the cross.

Now with the six hours approaching it has becoming very hard for Lord Jesus to even get a breath; he is exhausted completely with this condition Jesus said “I Thirst”. A Psalm of lamentation written by King David is fulfilled literally in Jesus, “They put gall in my food and gave me vinegar for my thirst” Ps 69:21

What does the word “I thirst” tell us?

To the Samaritan woman Jesus says;

“I am the living water” St John 4:11,

“I am the bread of life” St John 6:35,

“If any one thirst let him come to me and drink” St John 7:38,

“I am the true wine” St John 15:1

Here, Jesus uses said all these words to tell us that he is the source of everlasting life. But when he said “I thirst”, he was served by the Roman soldier with a sponge full of sour wine on a hyssop branch which was held close to his mouth; as soon as he received the sour wine he bowed his head and gave up his spirit. Now this reminds us that Firstly, Jesus died in flesh for us and for our sins, Secondly, to fulfil the scriptures come true, and thirdly to strengthen himself and ease his throat so that he might cry out his final word from the cross with a loud voice he summing himself it all to completion.

So, we often think Jesus as a person who performs miracles, but we don't think Jesus' physical and emotional concerns which he has reflected in his life and ministry. But these words from the cross give us a window into that where he completely participates in the cup of suffering for the scripture to come true. Hence St. John includes this in his gospel because he was at the cross, heard these words and wanted all to see Jesus fulfilling the task of the father through this word.

Prayer: Dear loving God, we remember you showing the ultimate expression of your loving kindness in our Lord Jesus Christ. The cup of salvation that we received in the Jesus is only through the cup of suffering that he went through for us. The wound, agony and pain, thirst and hunger experiences of Jesus Christ is the source of everlasting life. AMEN

**Revd Robinson**

## **Sixth Word: *It is finished!***

### **John 19:30**

*Theme: Is it finished?*

Sixth word from the cross is "It is finished," it expressed the cry not of relief but of triumph and a clarion call to the prophetic communities to carry his mission as mentioned in Matthew 28: 19. When Jesus said, "It is finished," surely he was articulating relief that his suffering was over. "It is finished" meant, in part, "This is finally over!" But the Greek verb translated as "It is finished" (*teteleslai*) means more than just this. Eugene h. Peterson captures the full sense of the verb in *The Message*: "It's done... complete." Jesus Christ had accomplished his mission given by father. He had announced and inaugurated the kingdom of God is at hand.

Hope theologians like Jürgen Moltmann argues that, prophetic communities bring the eschatological hope to the present context craving hope to the oppressive communities and minorities by and large. Jesus had revealed the love and grace of God. And he had embodied that love and grace by dying for the sin of the world, thus opening up the way for all to live under the reign of God in all contexts.

So it is the Lord who declared the successful fulfilment of his mission with the triumphant proclamation, "It is accomplished/it is finished." He had achieved the conquest over evil. The war on hegemonic power structures and systemic evils might continue for an indefinite period, but its decisive battle had been fought and won by the Lord and saviour Jesus Christ of Nazareth. Every time we say the Lord's Prayer, we ask for "deliverance from evil" that is, we pray for the salvation of our souls asking God to fight the battle as humans have, limited power. How strange it is therefore, that although and in the Person of Our Lord Jesus Christ suffered as he did in order to make that salvation possible, yet so many finds it objectionable when it is actually offered to them. We all want to have final salvation, to be saved from sins in this world, to enjoy the union with God and eternal life as promised by

Jesus Christ. He accomplished that could not, taking our sin upon himself and giving us his life in return. Jesus finished that for which he had been sent, and we are the beneficiaries of his unique effort. Because of what he finished, you and I are never "finished." We have hope for this life and for the next generations to come. We know that nothing can separate us from God's love. One day what God has begun in us will also be finished, by his grace. Until that day, we live in the confidence of Jesus' cry of victory: "It is finished."

In the present context, in the midst of inter-contextualities and post-colonial world, question arises is it finished? The eternal battle between good and evil is still persistent and it is an on-going process. For instance K.G.F is facing an abrupt situation, where the colonial powers' systemic oppression is directly effecting young generations. Times of India published an article on Feb 13, 2017 stating that the Gold fields can never be opened. This is ravaging news for the people of KGF. Life without a job shoots up several political, economic, social and systemic oppressions. it poses immediate threat to survival. It also poses questions whether mission is to be started to revive the lives of KGF people, or mission completed or how the mission should start in the midst of adversaries and no hope situations. The lives of the people in KGF are subjected to multifaceted and intersectional oppression due to economic decline and migration to other places for the survival of families. Opportunism, regional identity crisis, mindset, skills, psychological trauma, social status, family relationships are affected as all are interlinked with the economics. There is no sign of hope to KGF people as signs of reviving gold fields are faded due to several reasons.

In this context, does the mission of Jesus have accomplished or it is an on-going process? There are several phases of migration and one of it is forced migration. KGF people are migrating to other places for their survival and for their immediate family members, what kind of mission is to be started to bring hope to KGF people? In this context one could tell that the mission of God is not yet finished. There is more beyond to bring life and hope to the oppressed people.

Distraught miners whose families have lived there for more than four generations insist little hope as there is still life in the mines. There may be some unexplored gold-bearing veins inside the world's deepest mines, they say. And until those are discovered, the authorities should at least rework the cyanide dumps made up of the milled remnants of gold-bearing ore. Do something to keep hope alive. For if the mines died, they would have nowhere to go. The colour of the town changed overnight. The white man abruptly left and the Indian inheritors slipped effortlessly into the social structure. Business went on as usual went and mines were depleted, but they still yielded gold. Retrenchment and closure were just threatening words that were bandied about. Even as early as the 1960s, however, plans were afoot to find alternate employment for the miners.

Bharat Earth Movers Limited established a plant that was supposed to ultimately absorb a portion of the large work force that was becoming increasingly redundant. But this never really worked out. By the 1980's, the mines celebrated their centenary and closure looked imminent. And still they dragged on. But towards the close of the twentieth century, KGF had become a ghost township. The beautiful old bungalows with their once glorious gardens lay in a shambles. The tiny Bethemangalam reservoir, which used to provide the town with plenty of water, became inadequate and water shortage was chronic. The hospitals, schools, swimming pools, clubs and thriving infrastructure put together by the British to suit their taste and had convenience all. Disintegrated and yet people lived and worked inside that shell. The forefathers of the miners and their families might have drifted in from elsewhere. But now KGF is their ancestral home. And mining their ancestral skill. How can they accept the death of the mines? It is finished? Or is it finished?

Jesus in his earthly ministry never rejected any people who ever come to him. He always gave hope and it is the time for us to give hope to the oppressed. Jesus set an example in fulfilling his mission and now time has come to start his mission by the prophetic communities. It is the time to take the torch in the relay race to carry his mission towards

victory. Jesus' disciples how ever did not set an example in carrying Jesus' mission. John 21:1 says. "Simon Peter said, to the "I am going fishing". They said to him "We will go with you." They went out and got into the boat, but that night they caught nothing." This is an area where communities of hope should ponder upon. Peter the greatest disciple of Jesus, went back to his profession after Jesus' death and set an example for others to follow him. But Jesus' mission is also to encourage hope communities to bring back to carry out their vocation towards the borders and margins to bring hope. As prophetic communities, let us start an invocation by telling the message of cross, it is not yet finished, there is hope and there is life. It is the time for us to tell the people of KGF, that God would never give up on his mission as he intended to bless all in his vineyard.

Dear Lord our God, you have given us the strength to do the right and to resist the wrong. Thank you for calling us to be part of your mission and we are grateful to faithful one who is now at rest for using their life to accomplish your mission. Grant us the wisdom to run the race faithfully to finish the good work which you began in us. AMEN

**Revd George Muller**

**Seventh Word:** *“Father into your Hands,  
I commit my spirit”*

**Luke 23:46.**

The last pre-resurrection Jesus' word in Luke is the concluding words of committing his victorious life in fullness to God. The expression “calling out with a loud voice” recorded by Matthew and Mark eventually depicts the cry of despair. But Luke reflects Jesus' cry of triumph. The triumphant entry of Jesus to the Jerusalem temple was a hostile experience, who looked Jesus as defiant and it was 'life-experience' for those longing for liberation; from clutches of demonic hegemony of power which imbibes Jesus' holistic cry of triumph.

Synoptic Gospels record a quotation from psalms, but the words from psalms 31:5 in Luke makes quite a different impression than the cry of forsakenness (Matthew 27:46 and Mark 15:34). The third prayer addressed to God as Father (Luke 10:21; 22:42; 23:34) on the cross reflects Jesus' absolute trust in God. The context indicates Jesus is expressing faith in God as the one who will rescue him from death. Last word of Jesus was a culmination of triumphal revolutionary act of committing his own life. For which we affirm it as the prayer of trust in God and committing his spirit into God's care. In this utterance of Jesus one must view cross and life together. In fact the commitment of Jesus paid way to the cross. Outcome was, he was tested and trailed, indignant, troubled, greatly distressed, sorrowful, depressed, deeply moved, and grieved; he sighed; he wept and sobbed; he groaned; he was in agony and affirmatively above all Jesus was innocent.

Following the death, Luke records words of the centurion. Jesus' death had an immediate effect on others. The focuses again involved with the major groups in the passion narrative, groups that have rejected or failed Jesus, but who now provide isolated or tentative examples of appropriate response to him. The Roman soldiers mocked Jesus in verses 36-37, but later centurion affirms him. They are different from those remarked by Mark (15:39) and Matthew (27:54): “Truly this was a son of God.” Centurion in Luke

gospel says, “Truly this person was innocent- vv .47” (*dikaïos* can be translated innocent).” Centurion words are climax to these assertions that Jesus was innocent. Luke has proclaimed Jesus' innocent six times; by Pilate, Herod, the criminals, and by the centurion. Jesus' act of being innocent could be interpreted as violent and revolutionary. The people participated in the call for Jesus' death in verses 13-25, but now the crowds (equivalent to “the people” in vv.27 and 35), beat their breasts. This is a sign of mourning, but sorrow of Jesus' death entails remorse of their own part in this event.

Thus Luke's account of the crucifixion and death of Jesus brings to a climax and portrays Jesus as one who taught and lived a committed. Jesus' ethical life was completely dissimilar to the militant ideology of the revolutionary groups of the first century C.E. He died between two sinners just as he had associated with sinners or religious and social outcasts, during his entire ministry. He died forgiving those who fastened him to the cross as well as the repentant criminal hanging beside him who admitted to eternal life with him. Jesus was committed to God's unconditional love. He was committed to the vulnerable and the defenceless. Thereby the cross becomes the symbol which stands in solidarity with the crucified people of the world we live in. For Luke Jesus' life does not end on a note of grim despair but triumphal joy.

**Prayer:** Dear God, as an act of your commitment of love for us, you sacrificed your only begotten Son our Lord Jesus Christ. Teach us to pray with trust and answer our prayer to fulfil your will. Establish our faith is the worst times to make our life a revolutionary act of faith for your glory. AMEN

**Revd G. S. Shalini**

## **Conclusion for the Seven words on the Cross**

Due to the fact of His love for us, Christ Jesus died on the Cross to redeem us. As recorded in the Gospels of Matthew, Mark, Luke, and John, Christ was once mocked, scorned, and tortured in the praetorium. He carried with him his cross to move up in Jerusalem to Calvary, was nailed to the Cross, and hung between two criminals. He suffered an indescribable end.

The words that Jesus spoke on the cross reveal us a great spiritual truth, that is, there can be no glory without suffering. In John 12:20-36, Jesus speaks about a seed is weak and useless, but when it is planted, it dies and becomes fruitful. Ever since the Gold Mines in KGF were shut in 2001 after making losses, about 80,000 people were left without a source of livelihood. There used to be a time when the locals and visitors, gripped with gold fever, would grab the hardened, stone-like mud from these heaps, use a method called leaching to separate the gold from the quartz and pocket some of the precious metal for themselves. But now, all has ended. Ask anyone about what is life like to live in KGF? They would respond without haste saying, KGF is waste heaps with cyanide mud. This is a dicey situation and it remains to be seen what happens next.

30,000 people commute by train to Bangalore-three hours and about 100 km away-to make a living, returning only by night. KGF is no longer a source of income for all; people live for free in the shanties. For many lives, life itself has become miserable. People have got used to the mud and to their hopeless situation, Current situations require a lot of constructive measures to rehabilitate and transform the lives of affected people and the worsened situations in KGF. God's children (church) are like seeds. They are small and insignificant, but they have life in them.

The words of Jesus on the cross talks about Jesus' love for all. Jesus won our pardon by sacrificing His love on the cross. So it is redemptive love, sacrificial love. Are we willing to sacrifice our time, energy, comforts and our substance for people in need?, do we have a compassionate heart and show agape love to people living in hopeless

situations? Are we ready to bear the brunt and take the cup of suffering for the sake of needy? Irrespective of our caste, class, gender, and the words of Jesus on the cross gives us a new hope and assurance of God's work on our behalf. His word calls the church to stand in solidarity with the people's situations who are fighting for justice and liberation.

Let us allow God to plant us to revive, rehabilitate, and rejuvenate the conditions of people and their town. Let us be reminded, there is gold that still exists in the enormous heaps. Mud of heaps can be transformed to extract gold. One must, however, through the words of Christ see a gleam of hope in the lives of people that still exist in the enormous heaps of struggles, pains and hopeless situations.

**Prayer:** Dear God eternal, you are the same yesterday, today and tomorrow and you're redemptive and sacrificial love is the source of strength for our life and faith. You make the mountains into plain lands to create life sustaining elements, grants you grace and mercy to move impossible and implausible situation to be part of your salvation to become a reality in our lives. AMEN

**Revd Silvan Chandrakumar**

## **Easter Sunday**

*Resurrection: Celebrating Boundless Transformation*

**Readings: II Samuel 22:1-20, I Cor 15:20-28, Mark 16:1-11**

Introduction: Easter Sunday, the Feast of the Resurrection of Our Lord is really a feast of transformation of lives. All across the world today, Christians in western and Eastern traditions are remembering our Lord's crucifixion and resurrection, and when they do it they are thinking about Jerusalem. Whoever speaks of the resurrection, and when they do it they are thinking about Jerusalem. The resurrection of Jesus Christ is the hope of the whole world, especially here in Jerusalem. The journey of disciples from Jerusalem (tomb of Jesus) to Galilee was a journey of Transforming experience from death to life. We cling to the news of the resurrection as our hope, our strength and our courage to face challenges and obstacles in our daily lives. We shall meditate in detail.

### **Transforming terror into triumphant experience:**

The women disciples of Lord Jesus Christ namely, Mary Magdalene, Mary the mother of James and Salome went to the tomb of Jesus Christ with the spices for anointing the body. They spoke to one another with fear and anxiety that “who will roll away the stone for us from the entrance to the tomb”. These women were filled with fear and perplexed that the boulder were a stumbling block to them. Earlier to this incident during the time of burial Joseph of Arimathea along with these three women had brought a linen cloth, wrapped the body and laid in the tomb. And then he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where the body was laid (Mark 15:46&47).

In the words of theologian Ched Myers “these women had accompanied along with Joseph of Arimathea and risked themselves by demonstrating a courageous act by demanding the body of Jesus Christ from Pilate because Jesus was a political dissent. And going to the tomb on the Sabbath day early in the morning required more courage and dedication. The worries of these women were the stone is

too large, and the stone is sealed by a military order and they had no authority. Who will roll away the stone for them? Who will roll away the obstacles, who will roll away the injustice, who will roll away the corruption and who will roll away the terror and violence, who will roll away our anxieties and fear. Ending our dreams for a new world at the cemetery (tomb) is the beginning of a journey of Mark's discipleship. These women who came with lot of worries in their mind were over whelming by seeing the tomb at the close sight.

### **Transforming from Hopelessness to Hopefulness:**

When they looked up, they saw that the stone, which was very large and already been rolled back. The women had discussed various things on the way to the tomb. Their worriers, fear of future, the death of Jesus Christ had shattered their dreams. Their situation was pathetic they arrived to the tomb without any hope. When they arrived at the tomb, they looked up and were shocked to see “the stone which was large had already been rolled back” (Mark 16:4). Who had rolled away the stone? Mark explains that by Grace it has already rolled away for us. We need only eyes to see. The mourning of women had ended and they have to move forward in the journey. This is the message which gives hope and confidence to move ahead. The moved stone meant resurrection, new life, the fulfilment of all their dreams and expectations. It is true that the fulfilment did not come in the manner they expected. God moved the stone for them? God did what they could not do. The moved stone means a new life, new hope, new beginning, new endeavours and new possibilities.

### **Transforming from unbelief to belief:**

The women went inside the tomb and they saw a young man, dressed in a white robe, sitting on the right side and they were alarmed. But he said to them, “Do not be alarmed, you are looking for Jesus of Nazareth, who was crucified. He has been raised, he is not here. Look, there is the place they laid him (Mark 16:5&6). The three women who came to the tomb with unbelief and doubt. Mark records many such incidents in his gospel Mark 9:24, says “I believe and help us in our

unbelief”. The incident of stone had rolled back, the meeting of a Youngman inside the tomb and his explanation regarding the resurrection and witness had opened the eyes of these women. He had instructed them to go to Galilee, where they can find the risen Jesus Christ there. The third call is specific directed to those whose discipleship became mired in the dead-end of denial. “Tell the disciples and peter” (Mark 16:7).

In the words of Dietrich Bonhoeffer that the church must “recover a true understanding of the mutual relationship between grace and discipleship. After the death of Jesus Christ the disciples thought that their journey had ended but the resurrection of Jesus Christ had given them a new hope and belief. God has raised Jesus. He is risen, he is not inside the tomb and Mark refuses to” show “him to us. If we wish to “see” Jesus, we too must journey to Galilee. Jesus has gone ahead of the Church only by responding to the invitation to Discipleship can join him where he is already there.

**Prayer:** Dear God, you have given to us the ultimate hope and eternal peace in Jesus Christ, who suffered struggled, slept to pain and broken the sting of death to resurrect life. Making impossible situation possible, creating new natural order by transforming death to life, terror into triumphant, hopelessness to hopefulness, unbelief to belief. AMEN

**Revd Robin Marshall I.**

## ***EASTER WISHES***

Lent begins with the autumn to shed down the leaves  
Those that fallen wait in the ground to be buried  
When in the darkness of the surface covered in deep  
Broken and shattered out comes life from death and darkness.

Jesus came down leaving the riches of heaven  
Temptation and trials made him strong on earth  
Nothing could hold him as he is the liberator  
A saviour and A Messiah and A friend beside.

The earth was covered by precious metal of Gold beneath  
Many lives and homes were sacrificed to purify the Gold  
Shallow land and hallow space creates an echo  
Arise KGF from the fallen state, to turn the tide.

Wishing our writers, readers and contributors a blessing!  
Hoping our best has reached as it is the word of God!  
Creating a new venture to envision the future!  
A blessed time as we have met in faith through T3!

Blessed Lenten time nurture faith  
Participating in Lenten service provides Hope  
A cry of victory is heard in Palm Sunday  
Bread and wine repairs denial to trust on Thursday to Easter Sunday

*Happy and blessed Easter 2019  
To you and your family  
Prayers and Best Wishes  
Kolar Gold Field Area Council*

