

MAR - APR 2021
RS 20/-



Generation ap

www.campuslinklive.org

Dear woman of God!

Pause! O, woman of God!
To look back the trails you've trodden;
Unstoppable, Irrevocable and Irreplaceable,
'Magnificent Masterpiece' of God, aren't you?

Wasn't it purely His unceasing grace;
An euphoric 'freedom-story' to trace?
Overcoming boundaries, you've elicited cheers,
Like a star shining bright in the sky, forlorn.

Breaking families remain glued,
As hope and faith you constantly pursued;
Seeing you praise in spite of pain,
Heaven smiles, making rough roads plain!

It's time you remove your veil,
How long, will you in ignobility, prevail?
Erect a citadel-durable, indestructible,
From the stones others throw at you!

Don't regret to be born a daughter-
You make 'despair' turn to 'laughter';
Only by your prayers unceasing,
A city's saved from disaster!

Rise up and shine, O powerful woman!
God will be your 'legitimate reward';
He'll journey your trail, all along,
Sweetly strumming for every song,
Since to a 'Majestic King' you belong,
Darling, don't forget
You are 'Super-Strong'!



Angelin Devaraj is doing her Masters in Chemistry in Amaravati, Maharashtra. Writing poems and songs are her favourite hobbies.

Generational Medley!

Generation gap is a great concern everywhere, - in the family, Church, Missions and the Society. How do we bridge the gap?

The elders' wisdom should not lead them to pride. Similarly, the youngsters' dynamism should no way lead to self-sufficiency. The blend of both will result in growth. The legacy that the elders leave shall make an impact on the youngsters.

The term 'adult' is not to give a license to decide for the non-adults in election, studies and any other life matters. How much do we know that the children are invariably affected by these decisions? While we worry about the children taking wrong decisions for their lives, will adults set right models in decision making?

The Scripture clearly talks about the trap of disunity by the enemy in Malachi 4: 5, 6, and how the Lord deals with that just before His Return: "See, I will send the prophet Elijah. . . before that great and dreadful day of the Lord comes. He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction." These verses beautifully deal with the blend of the generation.

For Christian children the Bible commands, 'obey your parents in the Lord,' (Eph. 6:1) and Christian parents, 'do not exasperate your children,' Eph. 6:4). Thus, Scripture gives the simple solution to bridge this gap.

We do have articles on the fact of resurrection and celebration of women to mark the International Women's' Day apart from the main theme. Please read all the articles and revert with your comments.

Dear readers, help us get more Ten-Year Subscribers and more student subscribers. Please encourage students to go in for Three-Year Subscriptions.

Make every opportunity to introduce CL to EU & EGF members. If you need extra copies for promotion, please feel free to write to campus.link@uesi.in

May the message of Easter, which encompasses every generation, help us reassure the hope of sharing in His Resurrection and bring many to this hope!



T. Athma Soruban

Hon. Editor

athma.soruban@uesi.in

CAMPUSLINK VOL.23 NO.2

Hon. Editor

T. Athma Soruban

Editing by

T. Athma Soruban

Sunny Pradeep

Preeti Khristmukti

Cover design & Lay-out

Prince Edwin. P

E-mail: campus.link@uesi.in

Website:

www.CampusLinklive.org

SUBSCRIPTION

For Students

One Year Rs. 100/-

Three Years Rs 200/-

Others

One Year Rs 200/-

Ten Years - Rs 1500/-

Overseas:

1 Year - \$ 20

10 Years - \$ 200

For permission to reprint
articles, write to the Hon. Editor.

DEPOSITING SUBSCRIPTIONS & CONTRIBUTIONS

A/c Name: UESI Publication
Trust

A/c No: 0907101061471

Bank: Canara Bank, Kellys
corner, Chennai - 600007

IFS code: CNRB0000907

Inform details of deposit to
campus.link@uesi.in

INSIDE

DEAR WOMAN OF GOD!.....2

- ANGELIN DEVARAJ

GENERATION GAP.....5

- JOSEPH JACOB

BRIDGING THE GAP10

- LEENA

“ELDERS’ WISDOM AND BLESSING IS
A HERITAGE 14

- RAHUL KUCHEKAR

BUILDING A WALL OR A BRIDGE?
.....17

- STUTI FARMER

UNDERSTANDING GENERATION GAP ..
..... 20

- SHASHANK S. RAWAT

RUTH – A STORY OF LOYAL LOVE
..... 23

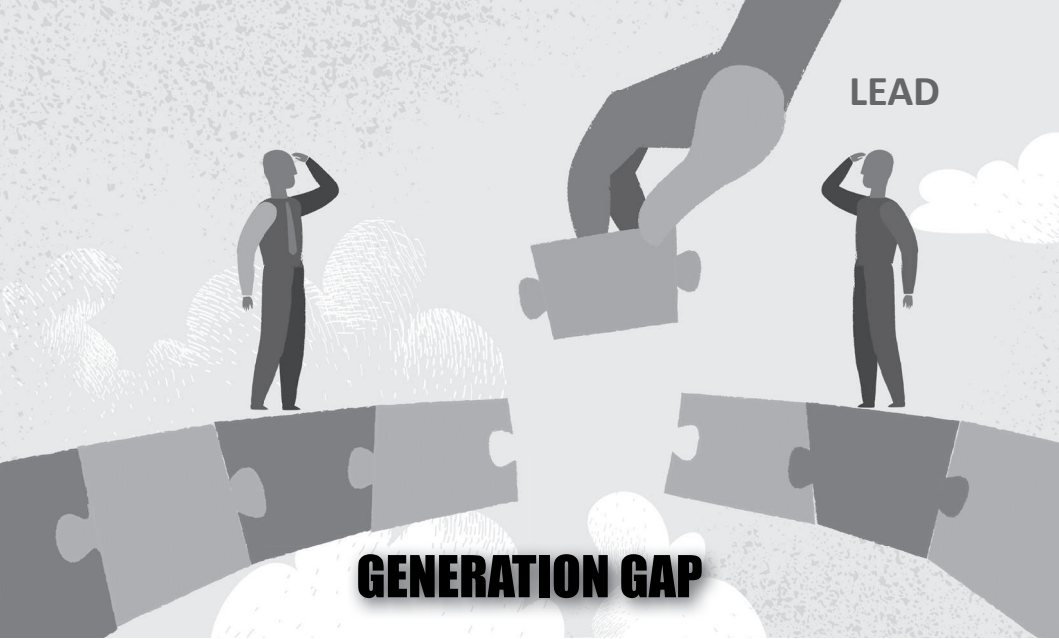
- PREETI KHRISTMUKTI

GENERATION X Y Z 26

- SUKUMAR

‘NO LOCKDOWN FOR THE GOSPEL’....
..... 32

- PETER DANIEL JOSEPH



Does such a gap exist really or is it only imaginary? If it is real, can it be filled, removed, or bridged? Who should bell the cat? These and many other questions need to be considered while dealing with this topic. Since the scope of this article doesn't permit a full treatment of the subject, a few relevant areas are dealt with here.

Origin and definition

First recorded around the 1300s; Middle English *generacioun*, from Middle French, from Latin *generātiōn-* (stem of *generātiō*) denoting line of descent; body of individuals born and alive at about the same time. 'Generate' comes from the Latin *generāre*, which means "to beget".

One generation may be defined as a group of individuals, most of who are the same approximate age, having similar ideas, issues, and attitudes. The average span of

years between the birth of parents and the birth of their offspring, considered in accordance with human population studies, refer to a generational range as about 20–35 years.

Some history

Serious analysis of generations began in the nineteenth century, emerging from an increasing awareness of the possibility of permanent social change and the idea of youthful rebellion against the established social order. Way back in 1923, social scientist Karl Mannheim in his essay, *The Problem of Generations* elaborately dealt with the theory of generations. However, subsequently many other sociologists have undertaken further research into this topic and have propounded various theories.

The theory of generation gap was introduced in the 1960s. Around this time it was observed that the

younger generation questioned and went against almost everything that their parents believed. This included their religious beliefs, political views, moral values, advice on relationships and even the type of entertainment they preferred.

An example from Biblical history

Ezra 3:12–13. But many of the priests and Levites and heads of fathers' houses, old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid, though many shouted aloud for joy, so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard far away.

We see mixed responses to the same event. The older generation expressed their pain and grief by weeping, while the younger generation shouted with great joy. Both the expressions blended into one indistinguishable sound that could be heard far away.

Very often that's what we find in every generation. The merging of the differing voices together makes up the joint expression of both the generations. Though they co-exist they are distinctly different.

"Praise is not the only note that sounds on this remarkable occasion. It is not altogether clear why the veterans wept. Nostalgia may have overwhelmed them, marking the beginning of the defeatism that Haggai condemned (Hag 2:3). The united community was already

showing tensions. The mixture of rejoicing and sadness characterizes this event, which, while a triumph, fell far short of the great hopes the people might have had (Hag 2:2–9). Thus, there was joy at seeing the foundations of the temple laid but sorrow that it would not match the former temple's glory." (D.A. Carson; NIV Biblical Theology Study Bible; 2018)

"A final specific point of continuity between the first and second temples is provided by a reference to the older members of the congregation whose long lives further helped to bridge the interrupted worship on this site." (H.G.M. Williamson; Word Biblical Commentary; 1985)

Classification of generations

Many generations have come and gone since the creation of the world. The Biblical authors gave a lot of importance to include the mention of each generation represented by the name of the patriarch. Though the age gap between each of those were very wide, they co-existed with minimal differences and overlapped in their social dispositions.

But modern times have seen a sea change in the various categories of generations that have populated the earth since the beginning of the twentieth century. Due to limitations of space, a detailed treatment of each of those cannot be undertaken here.

We in India, lean more towards the broad Western model despite

major differences, among the older generations. But generally, we consider our independence from the British Rule in August 1947 as the most important generational shift. This has led to the use of the phrases, Pre-independence and Post-independence generations. There were marked features that would characterize both generations in the socio-political, cultural and religious areas of their life in India.

Like in India, many other countries have distinctive generational markers other than the broad Western classification model.

Both the World Wars of the twentieth century, for example, can be seen as major milestones in the classification process. Those born between 1901 & 1927, 1928 & 1945, 1946 & 1964, have been classified with different names for each generation. Then came the Generation X who were born between 1965 & 1980 and the Millennials or Generation Y who were born between 1981 & 1996 came after them. Generation Z are the ones who were born between 1997 & 2010. Since those after 2010 are the first generation entirely to be born in the 21st Century, are called the Generation Alpha. Each sets its own trends and has its own cultural impact.

A cursory look at the years mentioned above will set various pictures in motion in our minds about the small and big differences that people had in each of those generations. Generation gap is

the term given to the difference between two generations. The society changes at a constant pace and hence the lifestyle, ideologies, opinions, beliefs and the overall behaviour of people also undergoes change with time. This change gives way to newer ideas and breaks the unreasonable stereotypes and this in turn brings about a positive impact on the society. However, most often it becomes a cause of conflict between two generations also.

One generation's innovation becomes the next generation's tradition.

Major differences

One of the very common examples of generation gap is between parents and their children. They share psychological and emotional gaps which give rise to a lot of highs and lows between them. There is also a lack of understanding between them; sometimes children prefer to talk in language that is not so common for their parents, and it becomes difficult for them to understand.

The use of language by one generation that is different from the other is one of the most conspicuous areas where the gap is most evident, creating difficulties in day-to-day communication at home, school, workplace, and marketplace. The new generation expresses itself quite differently from the older one with their ever-changing slang consisting of various sets of colloquial words

and phrases that establish or reinforce their social identity. Every generation develops a new slang, but with the development of technology, understanding gaps have widened between the older and younger generations. The term 'communication skills,' for example, might mean formal writing and speaking abilities to an older worker. But it might mean e-mail and instant-messenger savvy to a twenty-year-old. Text messaging on mobile phones has developed a form of slang that keeps those not as tech-savvy, out of the loop. Children increasingly rely on personal technological devices like cell phones to define themselves and create social circles apart from their families, changing the way they communicate with their parents. Cell phones, instant messaging, e-mail and the like have encouraged younger users to create their own inventive, unusual and very private written language.

Perhaps, the most cited difference between older and younger generations is technological proficiency. Studies have shown that their reliance on technology has made millennials less comfortable with face-to-face interaction and deciphering verbal cues. The computer culture has led to decreased reading of books.

The next major area where a generation gap can be seen is in their attire. What was considered taboo by the older generation, has become fashionably trendy among the younger generation. Young

women wearing tracks and tees even at formal occasions are not uncommon these days. Young men have no issues wearing Bermuda shorts and T-shirts wherever they deem it appropriate.

Bridging the gap

The 'give and take' principle needs to be employed at all levels on either side. Only when there is an unselfish attitude of learning from one another, regardless of the age factor, can bridging of the generation gap be facilitated. It takes plenty of humility and gracious generosity on either side to work towards reducing the gap between the generations.

Fresh ideas and perspectives are required to combat the stereotypical ways and means by which issues are handled while solving problems. But this should be done by trying to incorporate as much of the tried and proven best practices. Through the amalgamation of the old and the new, a fresh perspective will emerge that will be beneficial to both groups.

Conclusion

It is only natural that people belonging to one generation are very different from the other. Every generation faces the challenge of accepting the new generation with their unconventional ideas, values and choices. Difficulties arise when people from different generations try to impose their ideas and beliefs on one another while condemning those of the other. Differences have to be ironed out and difficulties

sorted out in a spirit of camaraderie while appreciating the positive influences of each other. Accepting one another as fellow human beings created in the image of God and recognizing the fact that each generation has to fulfil their God-given roles and purposes to the praise of His glory hopefully will diminish the gap between them.



Joseph Jacob is a retired missionary after serving for forty years in several organizations like UESI, World Vision, INTERSERVE-India, and Wycliffe India. He lives with his wife, Laila at Aluva in Kerala. They have six children and five grandchildren. Currently he serves as the President of UESI-Kerala.



Campus Link Subscription

Subscribe / Renew your Subscription



Students

For 1 Year 100

For 3 Years 200

Others

For 1 Year 200

For 10 Years 1500

Overseas

For 1 Year \$20

For 10 Years \$200

BANK DETAILS

Kindly deposit your amount to
UESI Publication Trust
Karur Vysya Bank
A/C No: 1229135000004997
Branch: Purasawalkam
IFS Code: KVBL0001229

After depositing, Please send
your address and transaction
details to campus.link@uesi.in

For permission to reprint articles, write to the

Hon. Editor: campus.link@uesi.in

For further details regarding Campus Link,

Please contact **Mr. B. Prabhu Varakumar: 9494146657**



BRIDGING THE GAP

Back in the late 80s, as a child of about 11, I was complaining to my parents one day about the distance I had to walk to catch a bus for school. In response, my dad told me how he used to walk every day to school, which was more than 5 km away! His point of course was that I had it much easier.

All of us will have our own stories of feeling the generation gap as we grew up. We had our outlook on the world and in many ways, it was different from how those older than us saw things. Now, when we try to grapple with the oft-discussed generation gap between us and our students – Gen X, Y, Z, Alpha - it is important to remember how it felt when we were younger.

Let us begin with a quick diagnosis of our ecosystem. India has a college population of 37.4 million as per the database of All India Survey of Higher Education. That is, 37.4 million Gen Z's, who spend most

of their waking hours on mobiles, laptops, and tablets, comfortable in a world of their own yet anchored in virtual connections with a wide global community.

No information is too hard to access anymore, so what happens in London is talked about in Latur and an American celebrity's tweet about protests in Delhi becomes a strong message affecting diplomatic relationships between countries. The impact of online presence has become even stronger in the post-COVID, college-from-home situation with the exponential increase in screen-time.

We as graduates, live in this same globally-connected world, invariably spending a lot of time on various digital devices. Yet, we also often carry the baggage of our exposure to an older environment that was devoid of such technology. We might be the pioneers in using mobile and

other internet-based technologies, but it is Gen Z that was born into this world and are mobile-techno-natives. Though we share the same space, the unique characteristics of the current ecosystem stretches the gap between our generations much wider than the gap we may have experienced with our parents' generation.

In our ministry, we can see this played out on multiple levels. One of the most common signs could be when we hear an uncle/achayan or akka/didi saying, "This was not how things were done in the EU during our days..." While it is important to appreciate the old ways and learn from them, it is critical to intentionally move forward and look at how we can work together to build bridges so that our universities can be reached. As I was writing this article, I saw the WhatsApp status of a UESI-staff with clips from a recent get-together of some students at his home. They were playing a game that involved various pictures but illustrated God's Sovereign plans and intent to build us through the phases of life, failures, and unexpected bends. Looking at that combination of games, Biblical principles, and social media message I thought, "that's the way to go in connecting with this generation."

In his 1967 Urbana address, Evan Adams referred to three kinds of gaps that youth feel while interacting with adults. That 54-year-old sermon still strikes a chord as we look at today's mobile-techno-native generation.

1. The credibility gap: *"Can we believe what the adults are saying? Do they know what they're talking about?"* This is not only about the credibility of the gospel. When life throws the hard balls at us how do we respond, does it make sense to respond the way the older generation guides.

2. The communication gap: *"Are you listening?"* So often we talk instead of communicating and hear without listening. The youth feel we lack an understanding of their perspective and "just don't get it".

3. The confidence gap: *"Can we trust them? They live by double standards."* In a world where hypocrisy and double standards are not only seen but exposed on global platforms and Christian leaders publicly give up their faith, the youth are looking for role models who are authentic and can be trusted for their integrity on all levels, including moral and financial choices.

I decided to list out some practical ways to cover these basic areas of the generational gap.

♦ **Be intentional and connect:** All of us, can relate to the challenge in connecting between generations, cultures, and communities. We would rather be part of our group and in our comfort zone. I remember attending an evangelistic Christmas program as a young graduate where a friend urged me to talk with the students who had come instead of

hanging out with my other grad-friends. From that day on, be it a camp or a program, my principle has been to seek out new faces and initiate conversations, not because that is my instinct, but because I need to be intentional. It helps to remember that while we may worry about being seen as unrelatable, students also worry about whether we will judge them for their approach or outlook. It would not have been an easy road for Paul either, to stop going to the comfort of the Jewish synagogue and visit the lecture hall of Tyrannus at Ephesus (Acts 19:8,9). But, go, he did – for two years. Neither was it natural for Peter, the simpleton fisherman from Galilee to stand up and face a crowd of Jews from across the Roman world on the day of Pentecost. But stand, he did. We are intentional because we have a mission to follow, and a vision to fulfill – to reach the campuses and build disciples for Christ.

- ♦ **Stay relevant:** “Mom, you may not understand even if I tell you. Only our generation can understand,” my teen daughter quipped. It reminded me of the need to stay relevant to catch the attention of this generation. We need to work hard and invest time in learning the current trends. It may mean catching up on some basic technologies, learning their lingo, being aware of what is trending, knowing what matters to them. Whether we are having

a late-night talk with a student at our home or preparing for a session, let’s be relevant to their culture, to their world.

A student I knew used her creativity even from his school days to try different things even creating a mobile game and setting up a small online business on Christian themes. Students like her, who make this smart and creative generation, will be ready to take the lead or work along with us when we grasp their mission to reach the world through platforms that are most familiar to them such as Instagram or Facebook. Like Paul in his Mars Hill message, we need to learn to be relevant to the audience to catch their attention and influence the student community.

- ♦ **Invest in relationships:** The most difficult gap to cross is the “confidence gap”. The best tool for this is to let them see us inside out, which can be done only by investing time and resources in this relationship. One of the things that impacted Timothy was the consistent godly lifestyle he saw in his mother Eunice and his grandmother Lois (1 Tim 1:5).

Deep down, students are sensitive and yearning for acceptance. And that is precisely why we should let them see us for who we are – with our struggles, trials, and temptations. Many times, graduates are looked up to as perfect in their spirituality, with impeccable behavior and no real

issues to face. We need to instead let them see our vulnerabilities so that they can openly share about their vulnerabilities. I have seen people open up in the comfort of a home or a camp, where there is no constraint of time and no fear of judgment. The long hours and the open homes are worth the lives. Even in today's world of social media and social distancing, the fact is that the virtual world only leaves you dry and that human connections are what make the difference. May we be able to say like Paul: "Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well." (1 Thess 2:8)

- ♦ **Be grounded in the Scriptures:** After all, is said and done, what matters for every generation is the truth, hence "the credibility gap". The only way to bridge this gap is to go back to the Bible.

God's Word is our credibility. Isn't it refreshing to see students and graduates searching Scriptures together to find answers to life's baffling questions? "Centrality of the Word of God" has always been the defining core value of UESI. Almost all students who attend a discipleship camp talk of the PBS methodology as a major takeaway.

But over the decades we see a steady decline in the attachment to the Scriptures. It could be due to a variety of reasons, one of

them being a change of focus. We should be careful not to dilute the Biblical principles for the sake of creativity or for the sake of fitting into generational or cultural contexts. Attaching the students back to the Bible, helping them develop a yearning for the Word, and unravel the Scriptures for themselves is the most important method of all to bridge the gap and reach this generation.

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." (2 Tim 3:16-17)

"Transformed Students Impacting the Campuses and the Nation as Disciples of the Lord Jesus Christ". To achieve this vision, it is paramount that we are generations that walk together, grounded in the truth of Scripture, building one another, and reaching out to the university campuses. "Let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith." (Hebrews 12:1b, 2a). And the "gap" will not be a hindrance anymore.



"Leena, works in TCS as Project Manager. She lives with her husband Chanty and daughters Tabitha and Talitha.

They love ministering among the university students, and are part of Mumbai EGF".

“Elders’ wisdom and blessing is a heritage; we cannot afford to miss”

“Wisdom is found with the elderly, and understanding comes with long life.” –Job 12:12(HCSB)

(Scripture References)

Leviticus 19:32, 2 Chronicles 1: 11 - 12, 1 Kings 12: 4 - 18

Often, I hear people say “youngsters are the pillars of the church” but Bible does not say so. Yes, youngsters have a very important role in the church but both elders and youngsters together make the real pillars of the church. Elders shall be given the position of leadership and guidance with due regard to the energy and dynamism of the youngsters. Sometimes youngsters may take decisions in excitement and without wisdom because of their lack of experience and because of that they have to bear consequences for themselves and for others. Bible shows elders may have more wisdom and understanding from their experiences of ups and downs, challenges and problems, which they have faced in their long lives.

As someone said, “Wisdom doesn’t come by eating almonds. It comes when you stumble”. Today, we do not consider the advice of our elders as we think they are old-fashioned people and have out-dated ideas and because of this kind of attitude we deprive ourselves of their wisdom and we don’t have their blessings in our lives. The Bible tells us to respect people of old age. *“You shall rise before the grey headed and honour the presence of an old man, and fear your God: I am the Lord.”*

• Elders’ Advise to Rehoboam

In the Bible, there was a man called Rehoboam, Rehoboam (רְחֹבָם) is a Hebrew name, which means, “he enlarges the people”, but he did not live out his name but he quarrel with and lost his people. Rehoboam

became king of Israel after the death of his father Solomon. When Rehoboam's Father Solomon was a king over Israel, he asked for wisdom from God "God said to Solomon, "Since this is your heart's desire and you have not asked for wealth, possessions or honour, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king, therefore wisdom and knowledge will be given you."

Rehoboam's father Solomon wrote the book of Wisdom (Proverbs) in which he often said, "Listen, my son, to your father's instruction and do not forsake your mother's teaching." But his son never listened to his father's advice. Rehoboam's father Solomon asked wisdom from God to rule his people. In his wisdom Solomon appointed elders in his court and used to take their counsel in taking decisions. When Rehoboam became the king of Israel, he rejected the advice of those elders, but in his youthful pride took a harsh decision that caused division of Israel into two parts - northern kingdom and southern kingdom, and 10 tribes out of 12 left him. God made one kingdom but because of one young man's foolishness, it was divided and weakened for ages to come.

People of Israel came to Rehoboam with a request: "lighten the harsh labour and the heavy yoke from us, and we will commit to serve you."

"King Rehoboam asked advice of the elders who had been in his father Solomon's service while he was alive, and asked, "How do you advise me to answer these people?" They replied, "If today you become the servant of this people and serve them, and give them a favourable answer, they will be your servants forever" . Rehoboam rejected the elders wise advice and instead turned to the advice of the young men who had grown up with him . They advised in foolish pride of power, to tell the people "My little finger is thicker than my father's waist. My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions." . The people of Israel answered him "What share do we have in David, what part in Jesse's son? To your tents, Israel! Look after your own house, David!" This ruined the kingdom of Rehoboam immediately after he inherited it from his father Solomon. They not only rejected the kingship of Rehoboam but they rejected his grandfather king David's house by saying, "**Look after your own house, David**". Rehoboam created enmity within the house of Israel and himself had to escape to Jerusalem because of threat to his life.

• Elder's blessings to Jacob

In the Bible, many elders gave blessings to their children and those blessings were upon them always. One example is Isaac. Isaac was very old and unable to see

clearly, hear and recognize his own son. Yet when he pronounced the blessings, Jacob was blessed for generations to come and that blessing is still active and continues to be fulfilled in Jesus Christ for us. Isaac blessed Jacob with *"May God give you heaven's dew and earth's richness an abundance of grain and new wine. May nations serve you and people bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed."*

• **We must seek Advice and Blessings from Elders.**

Today, we young generation lives in technologically advanced world with all its advantages but we are lost and heading towards ruin because we failed to take the heritage of wisdom and blessings of our elders. We youngsters are like Rehoboam and live in the pride of youthfulness and we do not seek the advice and blessing of elderly people.

God gave us Bible and Bible is full of advice and experiences of ups and downs and challenges and problems of our forefathers like

Abraham, Moses, David, Solomon, Rehoboam, Job and etc . . . these elders are dead yet they speak to us through the bible.

Today, we do not give respect to our elderly people and when they are old and physically weak, people throw them out of their life and home but they don't know that their presence is the greatest blessing for them and for their generations. As Bible gives a record of Isaac's blessing that elders' blessing stays generation to generation. Always seek the blessing of elders for yourself and your coming generations.

May the advice and blessing of elders be with you!

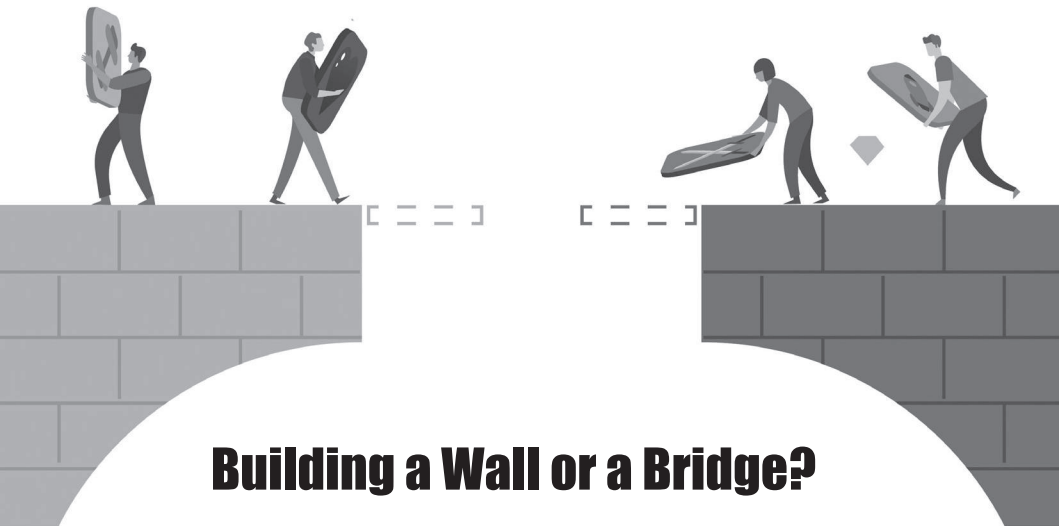


Rev. Rahul Kuchekar,
New Delhi, India, A former Computer Networking Engineer and Microsoft Certified System Engineer is a Theological Teacher and a Pastor in The House of Blessing Church in Delhi and He equips Bible College Students and Churches in Delhi & Dehradun for Evangelism. He is also committed to sharing the Gospel among Ishmaelite's group. You can reach Rev. Kuchekar at rev.rahulkuchekar@gmail.com

READERS' RESPONSE

Dear CL readers, we would like to get your feedback about CL. Kindly send your constructive feedback to campus.link@uesi.in

Hon. Editor



Building a Wall or a Bridge?

The interlude, which is inserted between musical compositions, dramas, and events becomes exceedingly prominent when it comes to existing between the various periods of our lives. This interlude creates a gap between the beautiful song being sung and lived by different generations. Almost every author, from Shakespeare to Tolstoy, from Austen to Dickens, writes about young lives because they can't avoid the truth that being young is agonizing. There is a pain concealed beneath that youthful charm, that healthy body, and well-informed mind. You're never more alert and enthusiastic than when you're in your teens and twenties. To all the older adults, you too were a youth once. In Ezra 3:11-13 when the foundation for the new temple was laid the young were filled with joy but the older generation was

weeping. They wept for the past, for the older broken temple.

Many times, the older generation envies the fresher generation by holding on to the past. They visualize the new generation as the ones that are spoilt, the ones who have not seen poverty, the ones who have polluted not just the ecosystem but also their hearts and minds. They blame them for the gap between generations. This blame is only partially true.

Older people should understand that not every young person is rebellious or pleasure-seeking. Don't blame the whole generation. Their temptations and hardships are vastly different from what you experienced in your youth. You say youth are not used to physical labor, minimalism, simplicity, etc. That is because they have grown

up in a world so very different than yours. Don't you think you have adopted many things from them such as modern technology which has proved to be beneficial? Hence, "Understand their circumstances before you judge them." There will be young people in your church, fellowships, Bible studies who will come very late and straightaway join the coffee time at the end, who will be dressed in overly stylish outfits with hairstyles making no sense, who will behave in a way that makes your blood boil. Consider the following choices - You can ignore them, you can resent them or you can choose to love them. What would you choose today? God loves you so much so that He sacrificed His son for you! Hence, Understand the circumstances of your children, students, mentees and choose to love them endlessly, without judging them and gently correcting their mistakes.

Secondly, stop blaming them. Continuing from Adam and Eve, every generation is rebellious. Stop blaming this generation. SIN is the reason for rebellion against God, not THEM. Don't let Satan break the unity among generations. Today onwards, choose to love them and help them grow in the Lord by chastening them but without blaming them or gossiping about them.

Thirdly, do you pray more for them or complain more about them? Pray on your knees for the spiritual and emotional battles which the young students in your homes and fellowships are going through. Pray that they may value modesty and choose purity. Pray that the friendship between the two generations may grow.

The bridge of every song makes it so very beautiful. Similarly, bridging this generation gap can make our relationship more beautiful. Mentors, teachers, professors, elders, parents, spiritual leaders; teach them from God's word, guide them and influence them but prayerfully make them take their decisions. Listen to them rather than always speaking to them. Guide them in their careers. Send them birthday wishes and make yourselves available for them. Make your Bible studies more interesting for them. Cherish them as your own family. Open your homes for them if they're new in your city. Provide not just a physical but also a spiritual shelter for them. Above all, forgive them. If they have done anything wrong or spoken anything wrong, Forgive them. NEVER hold a grudge against them.

Dear people of the younger generation - Understand the fact

that even your parents and elders can be wrong, and you too need to forgive them. Importantly, you need to honour them. The Bible doesn't specify any conditions for honouring, such as honour your parents if they are right, if they are educated etc. You must honour them despite anything because God commands you to. Parents, elders, teachers, and mentors aren't perfect, they need your prayers too. And if they correct you it's because they love you.

I know many young people who have won their own parents for Christ. How beautiful is that? If you're busy with college, school, or work, never forget to take some time out for your parents. Help them with their household chores and take care of their health. This doesn't take much effort but it never fails to bring smiles on their faces. Never take their hard work and sacrifices for granted. Lastly, remember that you too will be a parent, mentee, teacher, elder someday, so let us give the older generation the love which Christ gives us.

All these things are possible when we build our foundation on Christ Jesus because He remains the same yesterday, today, and forever. Don't forget that our God is the God of

Abraham, Isaac, and Jacob. He is the God of all ages. Psalm 71:18 (Even when I am old and grey, do not forsake me, my God, till I declare your power to the next generation, your mighty acts to all who are to come.) This verse reminds us that all generations need each other to complete the work of God.

Also, remember that there is one Holy generation that God is preparing by extracting people from different ages of human history. 1 Peter 2:9 But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light." ... You are royal priests, a holy nation, God's very own possession. I pray and hope that you will take one or more decisions today to bridge such a gap if it exists around you. Let us bridge this gap together with the way God wants us to. Let us complete the song of our lives with revival being the chorus. Depending on the choices you make today and the love you give, you can either build or bridge.



Stuti Farmer is studying BSc 3rd year in Dehradun, Uttarakhand and is part of ICEU Dehradun

Understanding Generation Gap

One of the first things we used to do after entering our college was to see the notice-board. We would make mental notes of rescheduled classes or write down the longer notices like exam dates. It was a part of our daily routine. A few years later, when I was passing through the same corridors (as a UESI staff), I noticed a student, she came up to the same notice-board, took out her cell-phone snapped a photo, and moved on! I realized this was a new generation. Well, I am not that old, we had cell phones during our days as well, it's just that we were too used to taking written notes.

Generation Gaps are all around us, it is defined by Merriam Webster's dictionary as "the differences in opinions, values, etc., between younger people and older people." If I may elaborate on the "etc", it includes things like attitudes, lifestyle, communication, and way of doing things. These gaps can be seen in every facet of human existence where people of different age-groups come together.

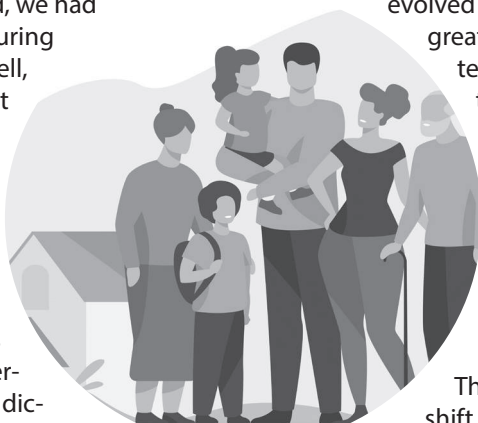
On the sports field, we can see this generational shift in the way our cricket teams played over the years. We always had talent but the gen-

eration of the Gavaskars and Kapil Devs seemed to lack the fight on foreign soil, they were known to be docile and gentlemanly. Then came the era of the Ganguly's and Tendulkars who fought on equal terms with any team. We could see a new level of confidence and aggression. This went to newer heights with the Dhonis and Kohlis where the passion we see is very different to that of the former generations. The way each generation played is also

different, the game has also evolved with time. The greats of the yesteryears will find themselves at a loss in the present day's fast-paced athletic game.

What causes it?

This generational shift isn't a fluke, it coincided with the liberalization of the Indian economy and the growth that followed. Gone are the days of the risk-averse Indian who only invested in Fixed Deposits, these are the days of young guns who have started investing in mutual-funds right from their college days. The previous generation grew up in an India that was still struggling to sustain itself. Thus, an entire generation was shaped to seek the security of



government jobs. That generation worked hard and their toil paid off, today our country is full of potential. We see it in the rise of entrepreneurship, today's generation embrace risk as an opportunity to live and work on their terms. Humans tend to be products of their environment, by this I mean the sum of all the influences in and around a person. This leads to the generational shifts we see around with the passage of time and change of conditions.

How it affects UESI?

Though UESI is a movement of the students, for the students and by the students, the students don't remain students forever. Today's students will become the staff and graduates of tomorrow. This has been our rich tradition and pattern. Different generations come together with their experiences and challenges, as we share lives we see God at work in and through us. This is how the tiny spark spread across the nation as a spreading flame and helped us become a nation-wide movement. The coming together of generations is essential to the story and ministry of UESI. But it isn't without its problems.

The same generation gaps that we see in society exist among our ranks as well. The students today are unlike how we were during our college days (I am talking about a difference of ten years), the same students will be light-years away from the generation of our UESI Diamonds. These differences exist in the values, opinions, ideas for ministry, and way of

doing things. I am sure we all have experienced it first-hand.

How is your Quiet Time? Did you do your Quiet Time? Why didn't you do it? These are common questions we have grown up hearing, these questions in different ways have shaped many lives but are they relevant in today's generation? Our students today are highly independent and protective of their private space. A question like that from a relative stranger is seen as an intrusion. Gone are the days of immediate opening up to the "annas and akkas" during two by two, today we need to build that level of trust before talking about personal matters.

Attention spans have come down drastically, many of our seniors talk about the lessons they learned from the marathon devotionals from our pioneers. My generation starts getting fidgety when we cross the forty minutes mark. This doesn't mean that one generation is better than the other, what I am trying to highlight are the differences. We think differently and even learn differently. A lecture today is nothing but boring but add in a few activities, make them smile, feel at home and the attention is all yours.

Let me now bring out the effects of the generation gap in our understanding of "relationships", this is one area where the generation gaps seem to be at its widest. Getting into a "relationship" was once considered to be taboo in our society but today it's common-place. Not being in a relationship, on the other hand, causes worry and anxiety.

ety in many youngsters. It may seem ridiculous but these are our realities. "Same-sex relationships" have also become common, many of our students have friends who are gay, some of our students may be struggling with questions in their minds. What may have seemed far-fetched in another generation is an everyday affair in another. Our students exist on campuses where their friends talk about all of this openly. How can we help them? Are we even able to relate to them? Herein lies the challenges with the Generation Gap.

We may feel that we have answers and in our rush, we mutter ten different Bible verses along with supporting arguments and in the process forget to relate with our students, understand their story, and listen. If we have ears then let us listen to our students – I believe that will be a great first step towards disarming the harms of this generation gap. The student of today is not limited by options, he/she is surrounded by them, therefore the moment they experience something unpleasant in our fellowships they are gone. I agree that students also need to do their part in bridging the gap but can we expect the first-years and the "not--so-interested students" to understand and appreciate the multi-generational ministry format.

The generation gap is self-evident, often we are too aware of it, so much so that we avoid student contact altogether. This can only lead to

a decay in our fervor and ministry. Things get more complicated in our ministry as our generation gaps co-exist with gaps at the cultural level as well. We are a diverse and vibrant movement, these are bound to exist. The challenge for us is to learn together despite the gaps. Our students love and cherish their independence, we have to understand this. We need to recognize that every generation is different, each generation has its strength and weaknesses, we need to appreciate and grow to love both our junior and seniors despite the differences.

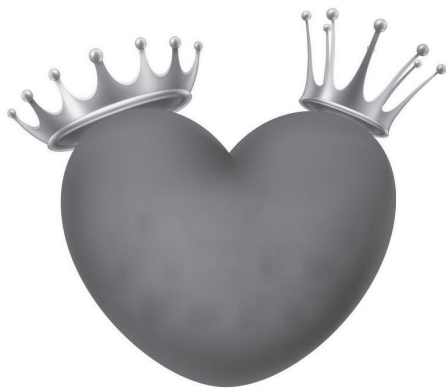
What's the way forward?

Listen! Those of us who are younger need to listen to our seniors, listening doesn't mean agreeing or obeying, rather it means understanding their perspective. At the same time, those of us who are older also need to do the same, listen not just to respond rather to understand. May we prioritize the art of understanding before the need to be understood. Let us spend more time with people of different age-groups, it's easier said than done but if generation gaps have to be minimized then these bridges have to be built. May the Lord who started this movement, with individuals from different generations coming together, keep us united and equip us to serve every generation of students till he returns.



Shashank S. Rawat and his wife Asa are UESI Staff workers for West Bengal.

Ruth – A Story of Loyal Love



I worshipped the god of Moab, but with a lot of questions –

‘Did Chemosh create this beautiful world? Then why do we need to make him?’

Does he hear when I pray to him? Then why doesn’t he answer me?

Does he even know that I worship him? Do my sacrifices make any difference?’

Sadly, there were no answers.

An Israelite family came to live in my town. ‘There is a famine in Bethlehem’ they said. ‘Doesn’t Bethlehem mean ‘House of Bread’? I wondered. ‘We will work here and earn our bread’ was their humble request. Our Moabite elders allowed them to stay. Elimelech and Naomi – How sweet they were! ‘Sweet’ was the meaning of her name, and his name meant ‘God is my King’. This sounded true, as I saw the sweetness in their family was surely

different from our Moabite families. ‘Does worshipping a different god make them different from us?’ My curiosity about their ancestry and their god mounted. I used to peep through their windows to get a clue of some idol or altar, but never saw any.

It was a sad day when Elimelech died. By and by, their son Mahlon and I got married. I now discovered that they had no idol for their god. “We worship the God who made heaven and earth” Naomi used to say. “So we don’t make him.” It made sense.

I loved their times of family prayers, and enjoyed learning about their festivals. Naomi would tell us amazing stories about the faith of their ancestor Abraham, how God promised to bless him and his descendants, how miraculously He delivered them from Egypt where they were slaves! “Promises fulfilled

to his descendents? That is such great faithfulness!" I was totally amazed. "He is a covenant-keeping God" Naomi explained. Covenant was a new word Naomi taught me – a beautiful word. So was 'khesed', which means loving kindness and faithfulness, which described the character of the God of Israel whom I had begun to love and follow.

But another very sad day arrived. Tragedy struck our family. My husband Mahlon and his brother both died. What terrible anguish it was! Naomi wept inconsolably. She changed her name to Mara, which means 'bitter'. "God is so angry with me! Why did we ever leave the place He gave us?" She wasted no time to pack her belongings and said goodbye to us – "Go, find a home and family for yourselves. There is no hope in staying with me now." My co-sister Orpah went. But I could not even imagine life without her. "I will hold on to you, and to your God – all my life." This was my 'covenant' with her, and with her God.

We walked the long miles of pain and loss; but together, we leaned on the Unseen Arms of the God of Israel. His covenant with Abraham gave Naomi the courage to face the future, and I prayed He would extend the shadow of His Wings to me also, a foreigner who was coming to Him for refuge. He did.

I saw His answer in the fields of Boaz where I went to glean some grains for us. I not only got a lot more grains than I had expected, but Boaz also offered me cooked food, cold water drawn from his well, and assurance

of safety in his fields. I was treated with so much more kindness than I deserved as a gleaner that I felt loved and accepted like never before. "May the LORD, the God of Israel, under whose wings you have come to take refuge, reward you fully for what you have done" Boaz blessed me. I knew for sure that God has heard my prayer, and extended the blessing of Abraham even to me, a Moabite. What an exhilarating joy to belong to the living God!

Naomi's faith revived too. She selflessly looked out for a permanent home for me. It was Boaz again! I followed her instructions to ask Boaz to take me as his wife. "I will" he said, "if the nearer relative whose right to redeem you comes before mine, denies it." He righteously held on to his limits – social as well as marital. He refrained from touching me before marriage even when we alone at night; and then wasted no time in redeeming me. Righteousness and kindness met perfectly in Boaz, so much like God Himself!

"As a rich Israelite, did you not feel ashamed to marry a poor gleaner in your field, a Moabite widow?" I later asked him. He said, "You left your relatives and land and lived here among complete strangers... you are a virtuous woman, full of loyal love for your family. I understand what it costs a foreigner woman to put her trust in the God of Israel. My mother Rahab did the same. Your faith is precious in the sight of God, and so in mine."

Lo! How blessed I was under the shadow of the Almighty, as He turned a gleaner into a mistress, a Moabite into an Israelite, a childless widow into a mother in Israel! In His 'Khesed' which extends to thousands of generations of His faithful servant Abraham, He blessed Boaz and me with a son, Obed! And I know that He will continue to be faithful to His covenant, lavishing His unfailing love even to our generations to follow!

- Ruth

Note: Ruth was the grandmother of Jesse and the great grandmother of King David. In Matthew 1:5, she is also named in the genealogy of Jesus, the son of God.

Her story exemplifies '*khesed*' (translated as 'faithfulness' / 'loyal love'): a word God used to reveal His own character to Moses in Exodus 34:7. It teaches us to show '*khesed*' to our families, and to all in the family of Faith. It challenges us to love each other even through hard times, and do whatever we can, even humbling tasks, to take care of each other. It also encourages us to look forward to the eternal rewards that God will give to everyone who trusts in Him, regardless of race, gender, caste, ancestry and backgrounds.



Preeti Khristmukti is UESI Staff based in Nadiad along with her husband Arpit, State Secretary UESI Gujarat, and two children Jason and Susan

THEMES FOR CAMPUS LINK

May – June - 2021

'LEARNING GOD'S WILL'

LAST DATE: 5TH MAY 2021

July – August - 2021

'GLOBAL TRENDS IMPACTING CAMPUSES'

LAST DATE: 20TH JUNE 2021

Sept – Oct - 2021

'MY ROLE IN NATION BUILDING'

LAST DATE: 20TH AUGUST 2021

Nov – Dec - 2021

'INTEGRATION OF FAITH & ACADEMICS'

LAST DATE: 20TH OCTOBER 2021

You can upload your articles, Testimonies, Short stories, Bible Studies, anecdotes, jokes, poems and cartoons based on the themes at <http://campuslinklive.org/submit-for-cl/> or send email to campus.link@uesi.in

Articles other than these themes are also welcome!

Generation X...Y...Z...

“When I was your age...” – few phrases are as foreboding for a young person like this one. The phrase usually heralds a lecture on how the previous generation had a far greater sense of responsibility and maturity than the poor youngster who has been lacking. Parents, pastors, elders, and sometimes in our EU/EGF context, Graduates, have mastered the art of belittling a young person with the “when I was your age” speech. The young person’s response, either aloud or beneath their breath, usually is “whatever!” Both generations often find themselves talking to a wall when trying to communicate. Such futile conversations between the older and current generations have been much stereotyped in popular culture. The generation gap is not new and has been there forever. On careful study, one realizes that at any given time, there are at least three generations involved in the context of every family, church, or fellowship. The below table summarizes the origins, influences, and worldviews of various generations in the Indian context.

Insert the Table here*

*Source: <https://humancapital-online.com/learningdevelopment/details/586/-generational-cohorts-in-the-indian-context>

<https://www.livemint.com/news/india/a-short-history-of-millennial-india-11577815434893.html>

<https://www.indeed.com/career-advice/interviewing/10-millennial-generation-characteristics>

Even a cursory glance at the above data tells us that each generation has its strengths and weaknesses stemming from the unique advantage or disadvantage which that generation had. God has used members from every generation to carry out his purposes. It is interesting to note that as early as the book of Exodus in the Bible, God chose to be associated with three generations of his people – he calls himself “the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:6). The generation gap arises from shifting contexts and cultures but God is unchangingly faithful to His nature, to His Word, and His people. Before we turn to Scripture to get an understanding of the generation gap, here is a quick quiz to test your knowledge of the language millennial use.

1. What does “That song is the G.O.A.T.!” mean?

(i) It gets my goat i.e. it annoys me to no end

(ii) That song is the greatest of all time

(iii) That song is the worst!

2. What does, “Come on, spill the tea” mean? (Meghan Markle and Harry recently did this with Oprah Winfrey)

(i) Come on, live a little

(ii) Come on, tell us the gossip

(iii) Come on, hit me

3. If someone gets “woke,” they

(i) Become more socially aware

(ii) Get tired

(iii) Get awakened from sleep

4. What does Bae stand for?

(i) Boyfriend and entourage

(ii) Bacon and eggs

(iii) Before anything else

5. “This party is lit” means

(i) This party is fun

(ii) There’s a bonfire

(iii) Everybody here is on drugs

6. What does “ghosting” mean?

(i) It’s when a couple both have very, very white skin

(ii) It’s when someone believes they are in a relationship with one or more ghosts

(iii) It’s when one person in a relationship disappears suddenly and stops responding to calls or text messages.

7. What does the expression “cancel culture” mean?

(i) A form of online shaming to express disappointment in the views or actions of a public figure, company, or organization

(ii) Young people canceling their online orders very often

(iii) Young people not taking older people’s views very seriously

8. How would you define “adulging”? (You read that right. It’s not adulating)

(i) Outdated slang that means “accomplishing dull tasks” like paying bills or making doctor’s appointments.

(ii) Functioning in a mature adult way

(iii) Not sure. Is it like adultery?

9. We all have moods, but what does it mean if something “is a mood”?

(i) It’s good

(ii) It’s true

(iii) It’s relatable

10. You might have heard people talk about “internet trolls.” What do internet trolls do?

(i) Correct people politely

(ii) Provoke people

(iii) Make memes

The point of this quiz is to get you interested in the language the world is using today and how it has changed from the world you once knew. Though the quiz was about the language millennials use, it is equally important for students and young graduates to understand the language and worldview of their seniors. In God’s Kingdom, disaster ensues when two generations fail to communicate and understand essential truths. I turn to Judges 2:6-15 to illustrate my point. While it is easy to blame the older generation for not having passed on spiritual truths to the younger generation, it is also possible that the younger generation was too enamored with Canaanite culture to pay attention to the faith of their fathers. The solemn commandments of Deuteronomy 6:7 and Proverbs 1:8 are equally and fully applicable to us even today. The exhortation of Leviticus 19:32 sits very comfortably with us in the Indian context but is worth reiterating. The second aim of the UESI is “To have Fellowship with

Defining Events in History					
Birth Years	Free Gens	Gen Y's	E-Gen	Gen-Y's	Gen-Z (Millennials)
1945-1960	Born in the post-Independence era, this generation saw India usher into the formative years of planning. Launch of Five-Year Plans	1961-1970 The Emergency years! Testing times for India's democratic framework. Janata Party - the first non-Congress government came to power at the centre.	1971-1980 The era of Liberalization. Major economic reforms of the 1990's and 2000's paved the way for the (re)-entry of multinationals in the country.	1981-1990 The era of Globalization and multi-culturalism. Kargil War derails development.	1991-1996 Y2K, the millennium bug, gives Indians a taste of the American dream. The world's Muggles take Harry Potter and friends to heart
	Establishment of agricultural infrastructure (dams, etc.) and self-sufficiency through the Green Revolution.	Exit of multinationals like Coca Cola and IBM was also symptomatic of growing economic instability.	Rajiv Gandhi's election as India's Prime Minister. More Nuclear tests in the late 1990's.	2008 Global Recession hits the markets.	Digital upstarts drive the national startup fever
	Opening of premier technological institutions like the IITs.	A transition from the Socialist outlook from the Nehruvian years is underway	Growth of the IT sector and the rise of the outsourcing and service industry.	Mobile networks become affordable and with the entry of Reliance.	The rise of Flipkart and its journey to the unicorn club—and beyond
	Expansion of railways provided reliable means of long-distance travel. Electrification drives across urban India.	Wave of nationalist fervour in the wake of winning the Indo-Pak War of 1971. India becomes a Nuclear Power in 1975. India wins the Cricket World Cup in 1983. The Bhopal gas tragedy of 1984	Private vehicle ownership increases manifold. Mall culture peaks. Dotcom boom changes how businesses operated with usage of desktops and internet services. Demolition of the Babri Masjid in 1992	The access to Broadband, cheaply available mobile handsets, laptops paved the way for the rise of social networks and new ways of community building and business operations.	Android comes to India in 2009 and Jio in 2016, connecting Bharat IPL changes the face of cricket, as well as Indian sports fans' lives
	Proliferation of "Aakashvani" network, opening of cinema theatres.	Nationalization of banks marked the beginning of economic reforms.	Mobile phones and pagers changed how people communicated. Email services launched.	Ecommerce startups gain prominence redefining the startup culture in India	The Bharatiya Janata Party wins it big in 2014 with a majority on its own
	Voting rights awarded to women. Suffered the effects of the Sino-Indian War of 1962	Proliferation of state-owned television network. Use of fax machines in offices as well as expansion of telephone networks	Broadcast reforms. Arrival of cable TV network, global brands, and re-imagining of entertainment domain with the advent of advertising.	Mobile platforms gain prominence as entertainment channel	Isro aims for the stars with Chandrayaan, multiple launches. Shared autos to cabs on call—the rise of the sharing economy

Attributes	Influences				
	Service oriented Naturally relationship driven Very good team players Conflict wary Social 'styness' More importance to process rather than results	Adaptable Techno literate Multi-tasking Aggressive in driving growth Leads with ease Values self-reliance Pragmatic	Flexible Global thinking Tech savvy Environmentally conscious Focus on education Hates micromanagement Strongly polarized likes and dislikes	Collective action Optimism Techno brilliant Resilience Need for supervision and structure Inexperienced Needs a paternal inspiring leadership but challenges the same	Value meaningful motivation Challenge the hierarchy status-quo Intuitive knowledge of technology Open and adaptive to change Passion for learning Openly receptive to feedback and recognition Free-thinking and creative Values social interactions in the workplace
	Indira Gandhi	JP Narayan	Rajiv Gandhi	Atal Bihari Vajpayee	Narendra Modi
	Rajesh Khanna	Dhirubhai Ambani	NR Narayana Murthy	LK Advani	Mamohan Singh
	Amitabh Bachchan	VP Singh	Azim Premji	Sundar Pichai	Vijay Shekhar Sharma
	JRD Tata	Madhuri Dixit	Sachin Tendulkar	MS Dhoni	Mary Kom
	Parveen Babi	Anil Kapoor	Aishwarya Rai	Sachin Bansal	Virat Kohli
	Zeenat Aman	Mithun Charaborty	Sushmita Sen	Mukesh Ambani	PV Sindhu
	Mansur Ali Khan Pataudi	Rakesh Sharma	Aamir Khan	Shahid Kapoor	Greta Thunberg
	Sanjeev Kumar	Sunil Gavaskar - Kapil Dev	Shah Rukh Khan	John Abraham	Ranbir Kapoor, Ranveer Singh
	Rekha	Alyque Padamsee	Salman Khan	Vidya Balan	Aliya Bhatt

all students of like precious faith." This precious faith is the common vocabulary that unites us across cultures and generations. The prayer of St. Francis of Assisi is apt for us, regardless of which generation we belong to where he asks the Master to grant that he may "never seek to be understood as to understand."

When we survey the Salvation History of the Old Testament, no one had a better role model from his previous generation than King Solomon. His father, David, was a man after God's own heart (1 Samuel 13:14; Acts 13:22). David gave a thorough handover and transition of the Kingdom to his son Solomon (1 Kings 2:2-5 ff.). God personally promised to continue his favor on David throughout Solomon's lifetime (1 Kings 3:10-15). Solomon was given the enormous privilege of bringing to completion God's promise to David about building a house for the Lord (1 Samuel 7:13). It was Solomon who ushered in the golden age of Israel's history (2 Chron. 9:22-28). Despite these astounding advantages, Solomon's life was marked by moral failure (1 Kings 11). Solomon's failure is attributed to the fact that, unlike his father (2 Samuel chapters 12 and 23), he had no advisors or prophetic voice in his life. If Solomon's sin was that of omission for not having had any "senior advisers," his son Rehoboam's sin was that of commission in that "he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him" (1 Kings

12:8). Though the passage specifies that "it was a turn of affairs brought about by the Lord that he (The Lord) might fulfill his word" (1 Kings 12:15), the moral responsibility for the split of the united kingdom of Israel lay with Rehoboam. In two quick generations, David's divinely established dynasty had developed cracks and fractures. This pattern of failing to follow in the godly footsteps of the previous generation is repeated throughout the books of Kings and Chronicles.

Kings Asa, Jehoshaphat, Hezekiah, Josiah are notable exceptions in Kings-Chronicles where the younger generation did not repeat the evil of their predecessor. Scripture has this to say about each of them:

Asa did what was right in the eyes of the Lord, as David his father had done - 1 Kings 15:11

Hezekiah did what was right in the eyes of the Lord, according to all that David his father had done - 2 Kings 18:3

The Lord was with Jehoshaphat because he walked in the earlier ways of his father David - 2 Chron. 17:3

Josiah. . . did what was right in the eyes of the Lord and walked in the way of David his father - 2 Kings 22:1-2

What a lasting legacy David has! Even though his immediate successor drifted from the way of his father, David's godly influence lives on down the generations through the lives of his faithful descendants. David's example encourages us to leave a legacy of faithfulness

even when it seems that the next generation is not taking up in our footsteps. Faithfulness in one generation is never wasted in God's economy. He can put it to good use several generations down the line.

In the New Testament, we encounter two men from two different generations who collaborated to leave a lasting legacy in God's Kingdom. In Paul and Timothy, we glimpse a beautiful picture of mentoring. The godly influence of Timothy's grandmother Lois and mother Eunice sowed the seeds of faith in him (2 Timothy 1:5). In 1 Timothy 1:2, Paul addresses Timothy as his true son in the faith. Paul's spiritual parenting relationship with Timothy was marked by transparency. In 2 Timothy 3:10-11, we read that Timothy "fully knew" all about Paul's life. This level of transparency implies a high level of trust. Are we willing to trust and entrust all the details of our lives with those from the younger generation whom we hope to influence? Paul and Timothy's relationship goes beyond parenting and transparency. Paul the great apostle to the gentiles considered young Timothy his fellow worker (NIV says "co-worker") - Romans 16:21. No patronizing condescension or infantilization here. Do we consider those younger than us our partners and equals in the ministry?

As people entrusted with the message of the Gospel, we must endeavor to speak the same language as our audience. The content of the Gospel has not

changed but the context and the idiom of the day are certainly evolving, and as Evangelicals, we must make every effort to bridge the gap.

Note: The illustrations from Scripture used in the article involve mostly men, but the lessons learned from them are applicable across both genders.

Answers:

1. (ii) That song is the greatest of all time
2. (ii) Come on, tell us the gossip
3. (i) Become more socially aware
4. (iii) Before anything else
5. (i) This party is fun
6. (iii) It's when one person in a relationship disappears suddenly and stops responding to calls or text messages.
7. (i) A form of online shaming to express disappointment in the views or actions of a public figure, company, or organization
8. (ii) Functioning in a mature adult way
9. (iii) It's relatable
10. (ii) Provoke people



Sukumaran works as a Senior Consultant with Wipro and is married to Sharon, a clinical psychologist. They have a teenage daughter, Charis. Sukumaran and Sharon are actively involved with the Koramangala Methodist Church, Bangalore. Both of them share a long history with the ministry of UESI.

A black and white photograph of a person walking through a snowy landscape. The person is wearing a dark jacket, jeans, and a backpack. They are holding a dark book or folder under their left arm. The background is a soft-focus view of snow-covered ground and trees.

‘No Lockdown for The Gospel’

The lockdown in a nation was meant to contain the spread of the virus and it became the ‘new normal’. The intention is to keep people from moving out, just like house rest. Securing a living person in a house makes sense; but securing a tomb, that too of a crucified man is unimaginable.

Let us look into the details to find out a reason for the lockdown of the tomb of Jesus, and its result.

A. Lockdown of the tomb:

Jesus died on the cross. It was proved by the testimony of the soldiers, even Pilate was surprised to hear of his death (John 19:35, Mark 15:44). After Jesus’ death, the chief priests remembered Jesus’ words that He would rise from the dead, so they went and asked Pilate to lock down the tomb (Matt 27:62-65).

A.1. Jesus’ opponents believed in His words of resurrection:

The chief priest had remembered Jesus’ word of coming back to life after His death. But the disciples ran away from Jesus Christ. Jesus’ opponents knew and understood Jesus’ words but they never exercised faith; instead they used it against him.

We live in a world where people know God’s word and use His word to attack us in different ways. We don’t know how to handle such an attack because we are not equipped to defend our faith. If we are not able to defend our faith, then we are not able to proclaim His word.

A. 2. The opponents had a wrong understanding:

The chief priests remembered Jesus’ words but they couldn’t understand the bodily resurrection of

Jesus' Christ. So they had assumed that the disciples would steal Jesus' dead body and say that He rose from the dead. Knowing the Scripture is good, but understanding the Scripture is great and living according to the Scriptures is the best thing that disciples can do.

Jesus' disciples recognized Him after his resurrection. This reveals His bodily resurrection. He could physically enter closed rooms. No one could lock down His resurrected body, either to come out of the tomb, or to enter locked rooms.

Paul has explained that the present body can't inherit the kingdom of God. Only after this perishable body will be changed into an imperishable body it is possible. (1 Cor. 15).

B. Lockdown the resurrection's news:

As the chief priest believed, Jesus was resurrected, and the news spread throughout the city. The soldiers reported it to the chief priest. He bribed them to lock down the new of Jesus' resurrection and thereby deceived people.

The guards were bribed, and commissioned to dissipate a false story among people that Jesus' disciples stole His body. But the truth of the resurrection news suppressed it, and began to spread all over the world by his disciples and other Christians; Jesus has commissioned all His disciples to spread the news.

Just like the chief priests of Jesus' day, today's authorities try to silence Christians from proclaiming the Gospel. Politicians silence Chris-

tians to keep Christians' beliefs in the backyard and not discuss them in a public arena. The tomb couldn't keep our Savior locked down, the soldiers couldn't keep Jesus from coming out of it, then how can we lock the resurrection news within ourselves? It is not possible to keep the good news secret. There is only one thing we will do: we will proclaim.

The chief priests had given money to soldiers to spread a false story. But Jesus has given His Spirit and His command to spread His good news to all the world. The resurrection news must be spread.

C. No lockdown for the gospel:

The gospel is announced by God, the Father, the Lord about his Son to us (Heb 1:2, 2:3). God prepared the people, even nations to bring His only Son to the world to redeem the mankind from the slavery of sin. The Gospel of God is written in the Holy Scriptures about Jesus the son of David and the son of Abraham (Mt. 1:1). Jesus is the son of God through the spirit of holiness and by his resurrection from the dead. The Gospel is the gift from God receives by faith (Rom 1:4).

This gospel has to be proclaimed to all because there is no salvation to humanity anywhere else. Jesus has sacrificed Himself, once for all, for everyone's sins. There is no more sacrifice needed, nor any other way to salvation. The only way is Jesus Christ. So how can we reject such a great salvation? (Heb. 2:3-4).

The Gospel is announced to us by God, now it is our responsibility to preach the Gospel to unbelievers. Why do we need to preach the gospel? Because without hearing it, there is no awakening of faith and no way of knowing Jesus Christ (Rom. 10:14-16).

The Lord's gospel is unstoppable. In the book of Acts, we see that the resurrected Christ is enthroned in Heaven, and He poured the Holy Spirit on the believers. His mission is to take the gospel to the ends of the earth. Therefore it is our responsibility to preach the gospel to the ends of the earth.

Conclusion:

The government and the gospel-opponents devise plans to lock down the gospel from being

preached. This is not new to Christians. It happened in the first century. To annihilate Christianity, Christians were persecuted, their property was thrown away, and they were shamed at the public places (Heb 10:32-35). It continues now in a different form.

But the gospel has thrived so far because it is announced by God about His Son Jesus Christ, He is with us and the Holy Spirit guides us to take the gospel to everyone till He returns.



Peter Daniel Joseph, lives in Perth, with his wife and two grown-up daughters. Presently joined as a student, doing Graduate Diploma in Divinity in Trinity Theological College, Perth.

www.campuslinklive.org



ABOUT CL EDITIONS ARCHIVES E-COPY IVP INDIA BOOKS ASPIRED TO WRITE? CONNECT

MENTAL HEALTH

MY WELL-BEING, OTHERS' WELFARE!

2020 was unprecedented due to the global pandemic. It resulted in the confounding of our style of living. Restrictions and isolations led to fear and anxiety. Coupled with the underlying mental health conditions, people with pre-existing mental health had to

How to face distress and discouragement?

Mental Health - A Christian Response

Jesus and His Word: The Best Mental Health Professional you could Find!

My well-being, others' welfare!



Can You See THE BIG PICTURE?

Leaders see the big picture. They also enable others to see the big picture. They are visionaries, combining foresight and insight. At SAIACS, we are committed to develop such "big picture" leaders.

An exciting opportunity to earn a PG Diploma/Master Degree (MA) in 2 years, without leaving your work or ministry.

SAIACS offers a 2-6 years online Masters with specializations in Biblical Studies, Leadership, Apologetics, Christian Counselling, World Religions, Creative Arts and Worship Studies, Theological Studies and Theological Librarianship.

SIGNIFICANT HIGHLIGHTS OF THE SAIACS PG DIPLOMA/MA ONLINE *accredited by ATA*

1. **Contextually Relevant Courses**
Equips you to dive deeper into your area of specialization.
2. **Globally Acclaimed Professors**
Faculty comprises of Indian and Overseas scholars, most of them with terminal degrees [PhD] in their area of specialization.
3. **Financially Affordable Cost**
A very reasonable fee, which can be paid per modules.
Scholarship available for deserving candidates.
4. **Unique Pedagogical Methodology**
It is built on a hybrid mode of learning. Technological tools are employed for lectures, discussions, seminars and library access.



FOR MORE INFORMATION CONTACT

Online Program Manager, MA -

Mob: +91 9606100392

E-mail: onlineprog.manager@saiacs.org

South Asia Institute of Advanced Christian Studies (SAIACS)

363, Doddagubbi Cross Road, Kothanur Post,

Bengaluru 560 077, India

www.saiacs.org

Registered as newspaper with the Registrar of Newspapers for India, Regn No 69843/98



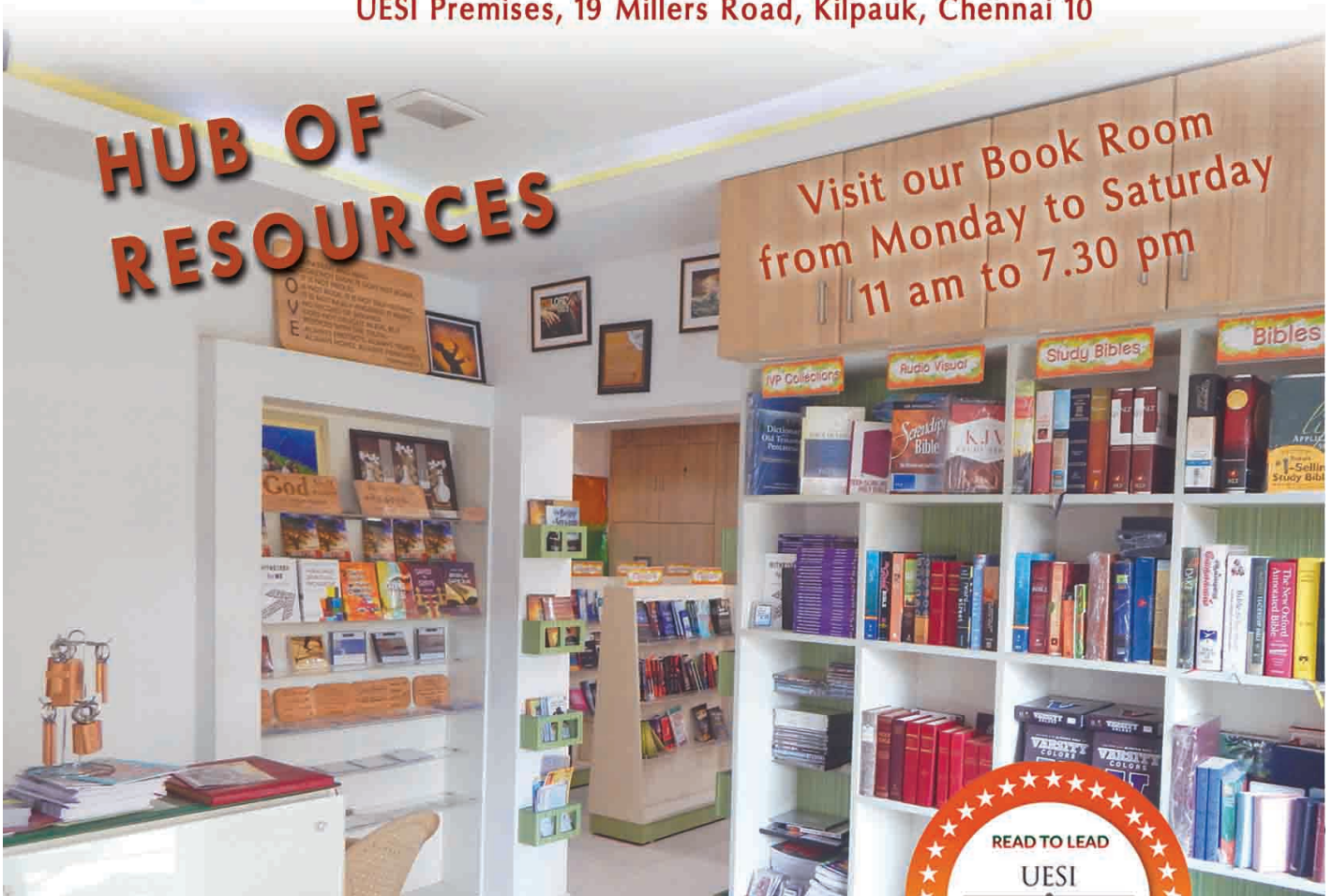
InterVarsity Publishers India

(Division of UESI Publication Trust)

UESI Premises, 19 Millers Road, Kilpauk, Chennai 10

HUB OF RESOURCES

Visit our Book Room
from Monday to Saturday
11 am to 7.30 pm



For Everyone's Every Need



UESI PUBLICATION TRUST

Published by Mr. Saji Easo & Printed by Mr. D. Devavaram on behalf of UESI PUBLICATION TRUST.

Printed at Meipporul Achakam, No.278, Konnur High Road, Ayanavaram, Chennai 600 023.

36 Published from New No. 19, Old No. 10, Millers Road, Kilpauk, Chennai 600 010.

Editor Mr. T. Athma Soruban.