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Mission Update

Elevate A Million

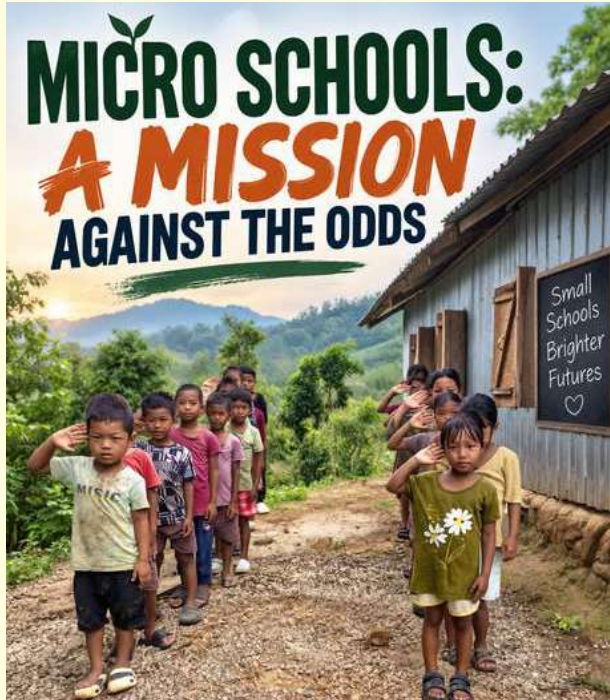


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Running a Micro School in the remote Garo Hills is not an easy task. Difficult terrain, frequent natural calamities, poor connectivity, and limited facilities create constant challenges. Many parents have little exposure to formal education and must first be convinced of the importance of sending their children to school and keeping them engaged in a consistent learning environment. Yet, every child deserves the opportunity to learn, dream, and build a better future, regardless of where they live.

With a deep burden for the Garo people and a desire to contribute to improving literacy in these remote communities, P R Baby Foundation continues to persevere. Teachers, community members, and the Foundation work together to keep children connected to education even when circumstances are difficult. What may appear to be a small school is, in reality, a significant step toward transforming families and communities. Every child reached, every lesson taught, and every parent convinced is a step toward a more educated and hopeful Garo Hills.

What Makes Micro Schools Distinctive?

Micro Schools are designed for communities where conventional schools are difficult to access because of distance, terrain, poor connectivity, or other local

In Matthew 19:16–26, Jesus' dialogue with the rich young man not only astonished the disciples who witnessed it, but continues to sound remarkably contrarian even today. From a worldly perspective, the man's question was both profound and noble: "What good thing must I do to get eternal life?" In many ways, the question was admirable - here was a man concerned with something beyond the affairs and ambitions of this world!

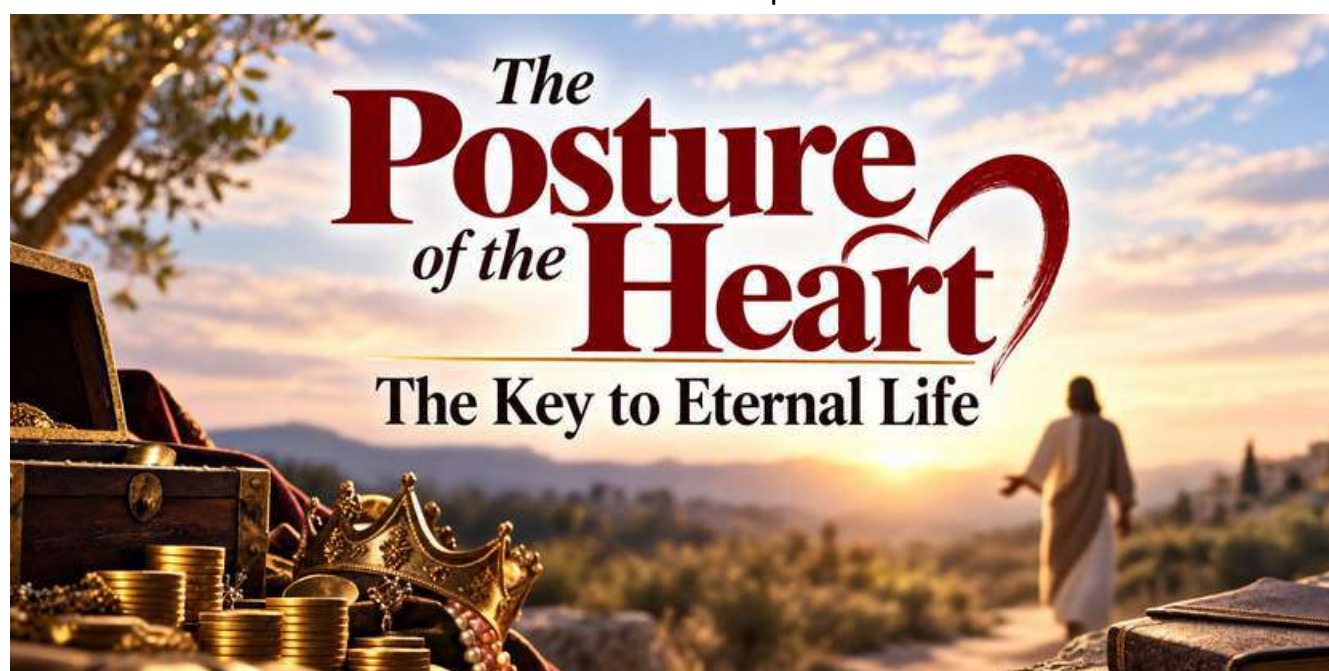
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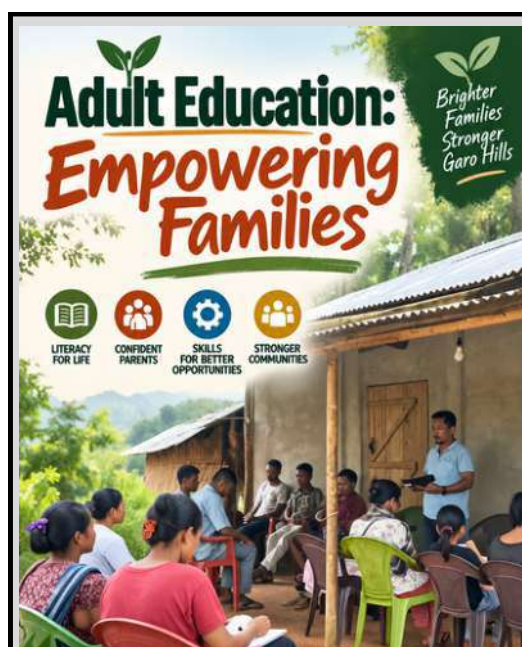
good? There is only One who is good." Jesus then listed several commandments from the Law. Like a responsible and disciplined student confident that he had prepared well for the examination, the man replied that he had kept them all. If obedience to these



But Jesus does not merely hear our words; He discerns the posture of the heart and the intentions behind them. The man perhaps should have recognized this from the very beginning. He addressed Jesus as "good," and Jesus immediately challenged him: "Why do you call me

written commandments were the test, he seemed ready to pass with flying colors. Then Jesus went beyond the checklist. He told the man to sell his possessions, give to the poor, and follow Him. Interestingly, the Law did not require every person to sell everything he owned.

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In the remote Garo Hills, many adults have had little opportunity for formal education. Adult education can equip parents with basic literacy, numeracy, digital awareness, and practical skills to manage family needs, access essential services, and better support their children's education. By bringing learning opportunities closer to families, we can build confidence, strengthen households, and create more educated and resilient communities. It also opens doors to better livelihood opportunities, greater awareness, and active participation in community development. When parents learn, the whole family moves forward - and when families grow stronger, communities begin to transform.

Pr. Rakbath D Momin, Director, Faithcity A.chik Foundation, Bajengdoba, North Garo Hills, Meghalaya





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Jesus was doing something deeper: He was exposing the posture of the man's heart. Beneath his impressive record of religious obedience lay self-righteousness and an attachment he was unwilling to surrender. The problem was not simply what the man possessed; it was what possessed the man.

If we are not careful, there is a good chance that many of us can fall into the same trap. By the world's standards, many of us are not poor. We go to church, read our Bibles, pray, worship, give, and try to live as faithful Christians. It is very easy to check all the right boxes and assume that we are walking toward eternal life, while our hearts have never caught up with our actions. Without the right posture of the heart, our pilgrimage becomes merely a duty, our tithe becomes a bribe, our baptism becomes just a dip, and our worship becomes entertainment. God is after our hearts, not merely our religious activities. In his letter to the Romans, the Apostle Paul describes three distinct responses to God - three buckets, if you will, into which the posture of our hearts may fall.

1. Accept God with Application

When Paul wrote to the church in Rome - a church that had existed for roughly twenty years and one he had never personally visited - he was writing to people who were already Christians. Yet at the heart of his message, Paul writes: "For in the gospel the righteousness of God is revealed - a righteousness that is by faith from first to last" (Romans 1:17). This points to a profound truth: salvation is not merely an event; it is also a journey. The journey starts and continues in faith. We are justified through Jesus when we are saved, but sanctification - the continuing work of God in us - is a process. As bluntly as it can be put: we are not eternally secure until we are secure eternally.

Central to this process of sanctification is the posture of the heart, and one of its clearest

outward expressions is obedience. Paul closely connects genuine faith with a life that responds to God. The Greek idea behind obedience carries the sense of hearing - not merely receiving words, but hearing in a way that produces a response. The illustration of the word has a medical context: when medicine is administered, its effectiveness is demonstrated by the body responding to it. This brings us to Paul's first bucket: a heart that hears God and responds in obedience. When the Holy Spirit speaks, hearing must translate into obedience, and obedience in turn becomes part of God's continuing refinement of the heart.

2. Reject God without Application

This is the category in which the heart suppresses the revelation of God - both His general revelation, revealed through creation and the conscience within us, and His special revelation, through which we come to know the truth of salvation. Paul warns that knowing the truth is not enough if the heart continually refuses to respond to it. The Bible presents a God who reciprocates in His relationship with us: He shows Himself kind to the kind, but He scorns the scornful and resists the proud. When we continually suppress God's revelation, it can begin a dangerous downward spiral: truth is suppressed → the heart stops responding → values and morality begin to change → identity becomes distorted → and eventually the mind becomes reprobate, incapable of sound spiritual judgment. Yet even in this condition, the love of Jesus continues to pursue us. His desire is that we break out of this downward spiral, respond again to His voice, and allow our hearts to be brought back into a right relationship with God.

3. Accept God without Application

The third category is perhaps the most dangerous: outwardly we accept God and check all the right boxes, while inwardly our hearts remain far from Him. Many of the Pharisees and teachers of the Law during Jesus' time fell into this category. The rich man in Matthew 19 is another powerful example. His outward life appeared righteous, yet when Jesus exposed the true posture of his heart. This category is particularly dangerous because a person can build an entire spiritual life on pretense and self-deception. Perhaps the most tragic consequence is that such a life can actually

damage the reputation of God. Paul writes, "God's name is blasphemed among the Gentiles because of you" (Romans 2:24). Religious appearance without inward transformation does not glorify God; it misrepresents Him.

I pray that the cleansing blood of Jesus Christ will continue to sanctify us from the inside out, transforming not only our actions but the very posture of our hearts. And when the standard seems impossibly high, let us remember the words with which Jesus comforted His disciples: "With man this is impossible, but with God all things are possible" (Matthew 19:26).

Dr. Giby Raphael



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challenges. Instead of expecting children to travel long distances to reach education, the school is brought closer to the community. With a simple learning space, locally available teachers, small class sizes, and active involvement of parents and community members, Micro Schools create a safe and consistent atmosphere where children can begin their educational journey. What makes the model distinctive is its flexibility, community ownership, and ability to reach the unreached. The school can adapt to the realities of each village, including difficult terrain, seasonal isolation, and limited infrastructure. More than providing lessons, a Micro School builds a culture of education within the community—helping parents understand its value and encouraging children to remain connected with learning. **For P R Baby Foundation, it is a practical and scalable way to improve literacy and create opportunities for children in the remote Garo Hills, with the long-term vision of taking this model to 100 underserved communities.**

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A forgotten woman, a scattered lineage, and a story that points toward God's heart for the nations

Keturah appears only briefly in Scripture, yet her story has significance far beyond the few verses devoted to her. After the death of Sarah, Abraham married Keturah, who bore him six sons - Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Genesis 25:1–2). Although Isaac remained the principal heir of God's covenant promise, Keturah's children became ancestors of tribal groups that spread eastward from Canaan. Her story reminds us that God's purposes for Abraham extended beyond one family line. Abraham was called to become “the father of many nations” (Genesis 17:4), and Keturah's descendants became part of that wider legacy.

A Lineage Among the Nations

Keturah's descendants were associated with various regions of the ancient Near East. The most prominent among them were the Midianites, who lived in areas connected with the northwestern Arabian Peninsula and the Transjordan.

The Midianite connection with Moses is particularly significant. After fleeing Egypt, Moses found refuge in Midian and married Zipporah, the daughter of Jethro, a Midianite priest (Exodus 2:15–21). Later, Jethro gave Moses wise counsel about leadership and delegation (Exodus 18:13–24).

This shows that God can bring wisdom and partnership from unexpected places. People who may appear distant from the center of God's work can still make a significant contribution to His purposes.

Blessed, Yet Separated

Genesis 25:5–6 tells us that Abraham gave gifts to Keturah's sons and sent them toward the eastern lands, while Isaac remained the primary heir of the covenant. Thus, Keturah's children were blessed, but their inheritance was different from Isaac's. Their descendants later experienced both cooperation and conflict with Israel. The Midianites, for example, became significant opponents of Israel during the period of the Judges (Judges 6:1–6). Yet their story was not simply one of hostility. They were also part of the wider network of peoples, cultures, and trade routes that connected the ancient Near East.

Influence Beyond Their Borders

The descendants of Keturah lived along important trade routes linking Arabia, Canaan, and surrounding regions. Some groups associated with her lineage, including Sheba and Dedan through Jokshan, became known for trade and commerce.

Their story demonstrates that geographical distance does not eliminate influence. Communities living far from political or religious centers can still contribute through their skills, resources, relationships, and wisdom.

A Missionary Lesson for Today

Keturah's story offers several lessons for the Church. God's concern extends beyond our immediate circle. Abraham's family became



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connected with many nations. Likewise, the Gospel is intended for every people and every community.

People on the margins should never be overlooked. Keturah's descendants were not the primary covenant line, yet people from her lineage, such as Jethro, played meaningful roles in God's unfolding story. Mission must therefore value people regardless of their social, economic, educational, or geographical position.

Distance does not mean exclusion. Keturah's children were sent eastward, but their story continued. Remote and marginalized communities today are equally important in God's mission.

From Physical Lineage to Spiritual Family

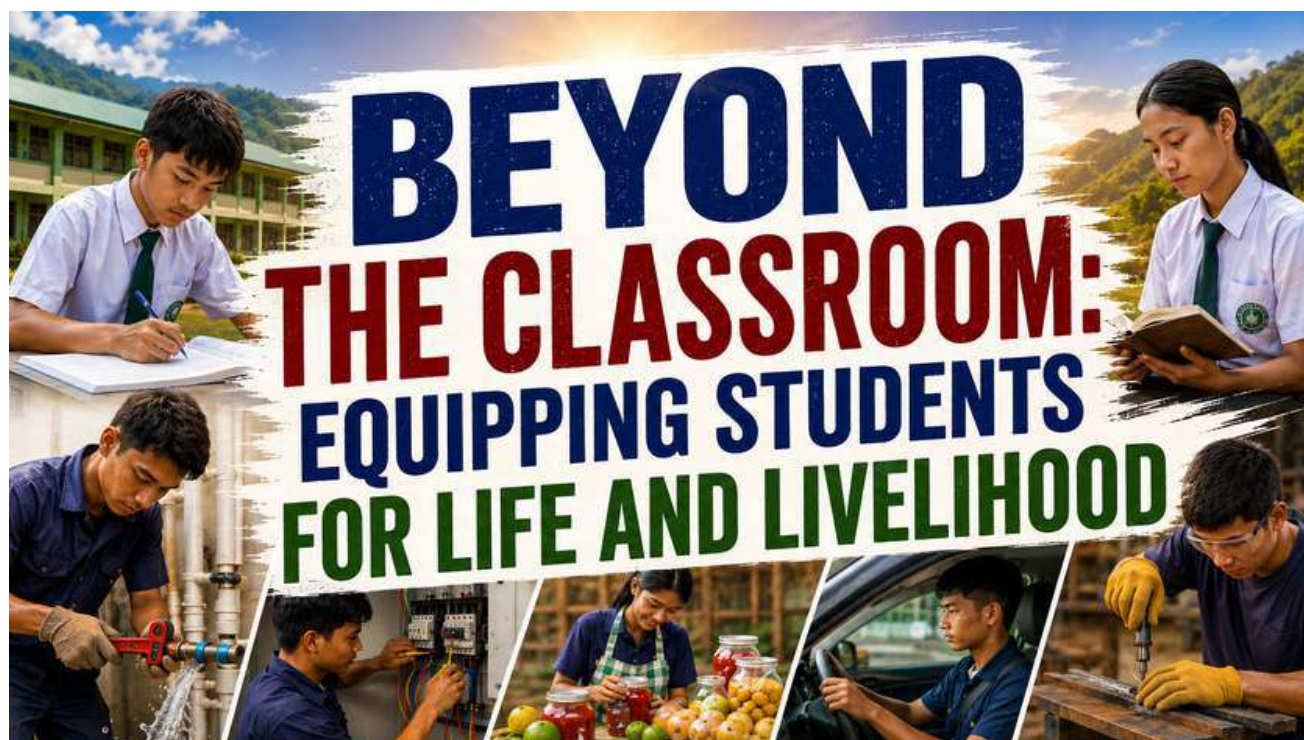
The Gospel of Jesus Christ brings an even greater dimension to Keturah's story. Jesus shifted the focus from physical ancestry to spiritual relationship with God: “Whoever does the will of my Father in heaven is my brother and sister and mother” (Matthew 12:50). Jesus also declared that many would come “from the east and the west” to take their places in God's kingdom (Matthew 8:11). Paul later affirmed, “If you belong to Christ, then you are Abraham's seed, and heirs according to the promise” (Galatians 3:29).

Through Christ, the blessing promised to Abraham reaches beyond bloodlines and national boundaries. The invitation of salvation is extended to all peoples.

A Legacy for Mission

Keturah's story may be brief, but her legacy reminds us of a profound truth: God sees people beyond boundaries, geography, lineage, and social status.

For the Church today, this is a call to look toward those who live at the margins—remote villages, rural communities, economically vulnerable families, and people with limited access to opportunity and the Gospel. The story of Keturah ultimately points toward the heart of the Great Commission: God desires to gather people from every direction and every nation into His family through Jesus Christ. The legacy of Abraham was never meant to end with one household. It was always pointing toward the nations.



Introducing Vocational Skills into Higher Secondary Education at Gasa English Medium School

Education is not only about passing examinations; it is about preparing young people for life. In a region like the Garo Hills, where literacy levels remain a concern and opportunities for acquiring practical and employable skills are limited, there is a growing need to rethink how education can prepare students for their future.

With this vision, Gasa English Medium School, Dilma Chiading, plans to introduce vocational training opportunities alongside higher secondary education. The aim is to help students discover their interests, develop practical abilities, and acquire skills that can open doors to employment, entrepreneurship, and self-reliance. The proposed vocational areas include plumbing, electrical work, driving, farm-produce value addition, and other practical trades. These skills are not intended to replace academic education but to complement it. A student who learns mathematics, science, languages, and social studies can also benefit enormously from learning how to repair an electrical connection, install plumbing, operate a vehicle responsibly, or transform agricultural produce into marketable products.

Turning Education into Opportunity

The Garo Hills has enormous potential in agriculture, construction, hospitality, transportation, and small-scale enterprises. Yet many communities face a shortage of trained and skilled professionals. As a result, people often have to depend on skilled workers from outside the region for services that could potentially be provided by local young people.

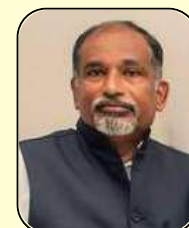
Introducing vocational education at the higher secondary level can help change this situation. Students can graduate not only with academic qualifications but also with practical skills that have real value in the marketplace. Some may find employment; others may become entrepreneurs and create employment for others.

For example, training in farm-produce value addition can help young people look beyond producing raw agricultural products. They can learn to process, package, preserve, and market local produce, thereby increasing its economic value. Similarly, training in plumbing, electrical work, and other technical trades can provide students with skills that are constantly needed in both rural and urban communities.



This initiative is more than the introduction of a few vocational subjects. It is a step towards making education relevant to the realities of life in the Garo Hills. It is an investment in young people - not simply so that they can seek jobs, but so that they can create opportunities, serve their communities, and build a better future for themselves and the region.

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Building Confidence, Dignity and Self-Reliance

Vocational education also carries an important message: every honest skill has dignity and value. Not every student will follow the same academic or professional pathway. Some may become teachers, doctors, engineers, or administrators, while others may become skilled technicians, entrepreneurs, farmers, drivers, electricians, or craftsmen.

The goal is to give every young person an opportunity to discover what they can do well. By combining academic learning with practical skills, Gasa English Medium School hopes to nurture a generation of young people who are educated, skilled, confident, and ready to contribute to their communities.



The Protestant Reformation was shaped by several courageous men and women who sought to bring the Church back to the authority of Scripture. Among them was Huldrych Zwingli (1484–1531), the principal leader of the Reformation in Switzerland. While Martin Luther became the leading figure of the German Reformation, Zwingli played a similar and significant role in transforming the church in Zürich and beyond.

From Priest to Reformer

Zwingli was born on 1 January 1484 in Wildhaus, Switzerland. He received a strong education and was ordained a Roman Catholic priest in 1506. His study of Scripture and the writings of Erasmus gradually influenced his understanding of Christian faith.

In 1519, Zwingli became the people's priest at the Grossmünster in Zürich. There he began preaching directly from the New Testament, placing Scripture at the heart of his ministry. His preaching attracted large numbers of people and gradually awakened a desire for reform.

“Back to Scripture”

At the heart of Zwingli's teaching was the conviction that Scripture should be the supreme authority for Christian faith and practice. He challenged traditions and practices that he believed could not be supported by the Bible.

Under his influence, Zürich experienced significant changes. Religious images were removed from churches, the Mass was replaced by a simpler communion service,

monasteries were dissolved, and priests were permitted to marry. Zwingli himself married Anna Reinhart. His reforms were not merely about changing church ceremonies. He wanted Christian life to be shaped by the Word of God rather than by human tradition.

Courage in the Face of Opposition

Zwingli's reforms brought him into conflict with powerful Catholic communities within Switzerland. Religious differences eventually developed into political and military tensions. In 1531, Zwingli accompanied the Zürich forces during the conflict with the Catholic cantons. On 11 October 1531, he was killed at the Battle of Kappel. He was only 47 years old.

Although his life ended on the battlefield, his influence did not. His teaching helped establish the Swiss Reformed tradition and contributed to the wider development of Reformed Protestantism.

A Legacy That Still Speaks

Zwingli's story reminds us that spiritual renewal often begins when God's people return to His Word with humility and courage. His life raises an important question for every generation: Are our beliefs and practices truly shaped by Scripture?

The Reformation was not simply a historical event. It was a call to rediscover the truth of God's Word and allow that truth to transform the life of the Church.

For those engaged in Christian mission today, Zwingli's example offers a lasting

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to place Scripture at the centre, to proclaim it faithfully, and to live it courageously.

“The Word of God shall stand forever.”

Why Zwingli Still Matters Today?

Huldrych Zwingli and the Swiss Reformation remind today's leaders that lasting change begins with the courage to return to truth. Zwingli was willing to question traditions, challenge established practices, and place Scripture above personal comfort and institutional pressure. His example challenges leaders today not to measure success merely by popularity, position, influence, or outward growth, but by faithfulness to truth, integrity of character, and courage to do what is right.

In a rapidly changing world, leaders need the humility to examine what they have inherited, the wisdom to distinguish truth from tradition, and the courage to reform what has become unhealthy or ineffective. True leadership is not simply about preserving what already exists; it is about having the vision and courage to build what ought to exist. Zwingli reminds us that reform may bring criticism, opposition, and even personal cost, but leaders must not allow fear to silence conviction. His life also teaches us that one person with a deep conviction can become an instrument of transformation far beyond his or her own generation. The question for leaders today is not simply, “What can I gain from my leadership?” but “What can I change, strengthen, and leave behind for those who come after me?” Leadership rooted in truth, guided by conviction, and willing to sacrifice for what is right can influence generations long after the leader is gone.

Zwingli's challenge to today's leaders is clear: Stand for truth, reform with wisdom, lead with courage, and leave behind a legacy that points people toward God rather than toward yourself.

Creating Income, Dignity and Opportunity for Rural Communities in the Garo Hills

For many rural and marginal families in the Garo Hills, farming is more than an occupation—it is the foundation of their livelihood. Yet small landholdings, limited market access, low productivity, lack of value addition, and dependence on middlemen often prevent families from earning a stable and sustainable income. Addressing rural poverty, therefore, requires more than providing assistance; it requires creating opportunities for people to earn, grow, and become economically self-reliant.

Farming as a Pathway to Prosperity

The rich soil, abundant rainfall, forests, and diverse agricultural resources of the Garo Hills provide tremendous potential for income generation. Farmers can increase their earnings through improved cultivation of vegetables, fruits, spices, medicinal plants, plantation crops, poultry, piggery, dairy, fisheries, beekeeping, mushroom cultivation, and other allied activities. Diversifying farm-based livelihoods can reduce dependence on a single crop and provide income throughout the year.

But production alone is not enough. Value addition can turn a low-value farm product into a higher-value livelihood opportunity. Fruits can become juices, jams and dried products; spices can be cleaned, processed, packaged and branded; bamboo and other local resources can be developed into useful products. Such activities create additional employment, particularly for women and young people, while keeping more of the economic value within the community.



The Power of Farmers Working Together

One of the important steps toward sustainable rural income is the formation and strengthening of Farmer Producer Organisations (FPOs). Individual small farmers often struggle to purchase inputs at good prices, access technology, process their produce, negotiate with buyers, or enter larger markets. By coming together through an FPO, farmers can aggregate production, reduce costs, access better technology, undertake processing and value addition, negotiate collectively, and reach wider markets.

An FPO can therefore become more than a farmers' group - it can become a rural enterprise and economic platform, helping communities move from scattered production to organised business.

Elevate A Million: A Vision for Transformation

The message of Elevate A Million is simple but powerful: every person has the potential to rise when given the right knowledge, skills, opportunity and support. For the rural poor of the Garo Hills, this means moving from dependence to participation, from subsistence to enterprise, and from uncertainty to sustainable livelihoods.

Our mission is not merely to teach people how to produce—it is to help them understand how production can become income, how income can become a livelihood, and how livelihoods can become lasting prosperity. When a farmer learns a new skill, adds value to a product, accesses a better market, or joins hands with other farmers through an FPO, a small opportunity can become a powerful force for transformation.



“Elevate A Million”
Empower one person.
Strengthen one family. Build one community. Transform a million lives.

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