



FIVE DAYS OF PRAYER

For My Hindu & Sikh Neighbors

During Diwali: Festival of Light

November 6-10, 2026



Adventist[®]
Mission





Introduction



In the 2025 third-quarter Sabbath School lesson, Dr. Jiří Moskala¹ noted that, during Bible times, eating together had a meaning similar to what many people experience today. It was “a high experience, great honor, and privilege” (2025, 82). Eating together was more than food or friendship. Moskala provided two reasons:

- 1 Sharing a meal was part of the reconciliation process and a time of forgiveness.
- 2 Eating together was a special time that created an atmosphere for each party, even without words. He also mentioned that eating together was not a common event because it was reserved for special occasions (Moskala 2025, 82).

These lessons are relevant to contemporary Hinduism. Although there may be some cultural differences, a similar pattern appears for Hindus when they invite Christians to their religious functions. This prayer guide aims to help us understand what it means to mingle with Hindus while remaining faithful to biblical teachings.

- The GC Global Mission Center for South Asian Religions (CSAR) Team



¹ General Conference of Seventh-day Adventists. 2025. *Exodus: Adult Sabbath School Bible Study Guide, Third Quarter 2025*. Nampa, ID: Pacific Press Publishing Association.



DAY 1
November 6





— DAY1 Reimagine Mission Through Table Fellowship —



Theologically, food is not only biological sustenance, but also relational, moral, and spiritual. Jesus' table practices challenged social barriers and exposed religious hypocrisy (Matt. 9:10–13). Similarly, Christian mission must reflect the radical hospitality of Christ, especially in caste-sensitive contexts where food sharing often reinforces exclusion. Food can serve as a site of both inclusion and discrimination. When ideas of caste-based purity infiltrate Christian communities, they contradict the moral vision of the gospel that upholds justice, equality, and reconciliation.

Thus, Christian engagement with *prasāda* (sacred food offerings) must go beyond doctrinal debates and become a lived witness to God's reconciling love. For example, a Christian response to being offered *prasāda* might include respectfully declining with a gracious explanation, offering to share one's food as a gesture of friendship, or using the opportunity to share the story of Christ's table. In such moments, what matters is not only the decision made but also how it is communicated with wisdom and humility.



PRAYER POINT



Pray for open hearts to understand that sharing a meal is a part of God's mission and biblical teaching.



DAY 2
November 7





— DAY2 Love Over Knowledge, Rights, and Authority —



Paul's answer to these tensions is profoundly simple yet deeply challenging: love must govern everything. Love is greater than intellectual cleverness, pride in knowledge, legal rights, and social status. Love protects the weak, builds the church, and preserves the integrity of the gospel in every culture.

This principle applies powerfully to Christian missions today, particularly in Christian–Hindu relationships. For instance, believers in Hindu-majority contexts often wrestle with questions such as: *Should Christians accept or eat prasāda (sacred food offerings)? Is it appropriate to partake of sweets or meals shared during a mandir (temple) puja, a home shrine ritual, or a festival such as Diwali?* These are not merely dietary questions but important questions for Christian witnesses and mission, requiring sensitivity, biblical discernment, and a commitment to prioritizing love over personal freedom.



PRAYER POINT



Pray for wisdom before accepting or rejecting *prasāda*. Pray for opportunities to fellowship and witness.



The background of the entire page is a warm, dimly lit photograph of several lit candles in ornate holders, surrounded by soft-focus flowers. The light from the candles creates a golden glow across the scene.

DAY 3

November 8





DAY3 Bridges Through Physical Food



Central to ethical missionary engagement is the principle of critical contextualization, which seeks to affirm what is good and faithful in each culture while evaluating all practices through the lens of Scripture. As Parshall (2004)² argues, critical contextualization rightly applied allows missionaries to avoid both syncretism and cultural imperialism. This calls for a missional posture that is both discerning and humble—one that seeks to communicate the gospel without unnecessarily offending the host culture.

Practical ethical considerations also include the use of participatory strategies that build mutual respect and trust between missionaries and local communities. Involving local leaders in program design, engaging in collaborative teaching, and initiating community health projects aligned with Adventist values and local interests can model respectful witnessing. These practices help prevent mission work from becoming only preaching and reflect a holistic commitment to service.



PRAYER POINT



Pray for those who celebrate South Asian festivals. Pray for opportunities to build bridges to reach them.

² Parshall, Phil. 2004. *Bridges to Islam: A Christian Perspective on Folk Islam*. Downers Grove, IL: InterVarsity Press





DAY 4
November 9





DAY 4 Be Present While Staying Faithful



Paul's advice to the Corinthian believers offers a missional principle for such situations. He does not call Christians to withdraw entirely from society but instead urges them to remain distinct in their worship and allegiance. Therefore, Adventist missionaries and lay members are encouraged to practice presence without compromise—to attend, listen, and affirm hospitality, and engage in relational witness while graciously avoiding direct participation in acts perceived as worship to other deities.

Paul's overarching message remains instructive: Christian freedom must be exercised with discernment, love for others, and faithfulness to the gospel. For the Adventist mission, this means navigating hospitality with humility—attending when possible, abstaining when necessary, and always prioritizing the witness of Christ. The challenge is not only theological but also relational: how to be present in a pluralistic world without compromising biblical faith.



PRAYER POINT



Pray for discernment when faced with the question of whether to eat or not to eat food offered.



The background of the entire page is a warm, golden-brown image. It features a lit diya (oil lamp) with multiple flames, resting on a silver-colored tray. The tray and the surrounding surface are covered with a thick layer of dried rose petals in shades of pink, red, and orange. The lighting is soft and warm, creating a serene and festive atmosphere.

DAY 5

November 10





DAY 5 Eating with God



God did more than just provide food. The next time the Bible discusses God walking on the earth and interacting with humans after Genesis 3 is found in Genesis 18. God joins two other heavenly beings in human form at the tent of Abraham. What is significant about this episode is that the interaction takes place within the setting of a meal prepared as an act of hospitality by Sarah and Abraham for their guests. As Elizabeth Groppe writes (2011)³, “God’s covenant promise would have been barren, were it not for food shared with strangers in the act of hospitality” (54).

This would not be the last time God connects with humans in a meal setting, though He did not always eat the food provided to Him, as He did with Abraham and Sarah. This was not the last time humans would eat in the presence of God. Later, in Exodus 24:11, Moses and several leaders of Israel ascended the mountain side to eat in the presence of God. Gideon met the Angel of the Lord at the threshing floor and prepared a meal that God consumed by fire. (Judg. 6:11–21). A similar event occurs in Judges 13:14–19, when the Angel of the Lord appeared to Samson’s parents during the announcement of his birth. While it is debated whether this encounter is a reference to God or a heavenly messenger, another potential example appears in 1 Kings 19:5–8. Throughout Scripture, God repeatedly shows up at mealtime, indicating that this is an optimal time for relational connection.



PRAYER POINT

Pray for the moment when the food becomes about God, not idolatry.

³ Groppe, Elizabeth T. 2011. *Eating and Drinking*. Minneapolis, MN: Fortress Press.





THEOLOGY OF FOOD & WORSHIP

Missiological
Challenges and
Opportunities



Edited by Santosh Kumar
& Clifmond Shameerudeen

Scan the QR code for the
digital copy of the book:



Theology of Food & Worship explores the biblical, theological, and missiological dimensions of food practices and ritual life, offering practical guidance for engaging South Asian religious contexts with wisdom and grace. Drawing from Scripture and lived experience, this volume equips readers to think carefully about conscience, hospitality, idolatry, and mission in culturally sensitive settings.

Both theological and practical, this book helps believers navigate real-world encounters in ways that honor Christ while opening doors for meaningful relationships and gospel witness.



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Contact:

contact@gmcsar.org

