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# Didakhe



Eco - Spirituality ..... phek 4

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***A chhûnga thu awmte***

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Editorial Board emaw ngaihdàn a ni vek lo.

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**Editorial:****THILSIAMTE CHHANDAMNA**

**D**idakhe-ah hian thu pawimawh chi hrang hrang tihchhuah thin a ni a, tun tumah hian Chanchin Tha hril hi kan ram din chhuahna bul a ni tih thu leh thilsiam khawvel chhandamna pawimawh zia tih thu kan rawn ti chhuak a. Tun laia Pathian thu kalpui danah chuan lei hi Pathian in leh chenna a ni a, mihringte leh thil siam dangte hi chhungkaw khata awm khawm a, inkungkaih a, nungho leh awmho tur kan ni tih a ni.

Kan dam khawchhuahna hi kan kutah chauh a awm lo va, thilsiam dangte nena kan inkungkaihnaah a innghat a ni. Chu chu tunah hian tihchhiat niin harsatna lian tak kan tawk mek a. Thilsiam dangte chung a harsatna lo awmah hian mihringin mawh a phur thui hle. Chapona leh duhamna avangin thilsiam dangte chungah chhiatna leh harsatna nasa tak a thlen mek a. Tun laia thilsiamte khawvel tichhe nasa ber tu nia an sawi chu duham chin tawk nei lova sum leh hausakna uma tlan mihausate (Capitalist & Industrialist)an ni. Heng mite hian thilsiam dangte nasa takin an tichhiain an ti chereu a, hei hian inbuk tawk taka kan nunhona a ti chhia a. Chu chuan sik leh sa nasa taka tidanglamin, khaw lum lutuk te, ruah sur nasa lutuk te, thlipui na tial tial te, thlasik khaw vawt ta lutuk te leh lei tuamtu boruak pawp nasa tial tial te hi a hring chhuah a ni.

Heng chhiatna lo thleng mek laka him tur chuan thilsiamte humhalh a, duhamna aia mamawhna ngaih pawimawh a tul a, chu chu Ecological theology-in a tum pawh a ni. Ecologica l theology chuan Pathian chhandamna hi thilsiam zawng zawng chhandamna angin a zirtir a. Pathian thu anga duat taka ramsate leh thing leh mau leh thil siam dangte enkawl turin min zirtir a ni. Hei hi Lal Isua chhandamna hnathawhin a huam telin a ngai a. Kohhran mission pawimawh tak niin a ngai bawk. Chhandamna chungchang Paula'n a sawi hian ' thilsiamte chhandamna tel lo chuan mihringte chhandamna hi a famkim lo' a ti a ni. Khawvel leh a chhunga awmte hi Lalpa ta a ni a, chhandam vek a duh a ni.

## KEIMAHNI

### **1. ATC Session Thar (2017- 2018) June 9 khan ãan a ni.**

June 9, 2017 khan ATC chuan Session Thar an ãan leh ta, chawhmaah zirlai tharte Registration tiin chawhnuah Inlawmna inkhawm neih a ni.

### **2. UBS-ah Rev. Prof. Vanlalchhuanawma Principal-ah a ãang.**

Kan Principal hlui Rev. Prof. Vanlalchhuanawma chu Union Biblical Seminary, Pune, Maharastra-ah Principal tura sawm a ni a, Synod hotute remtihna in April 2017 a ãang March 2018 thlenga thawk turin an chhungin an kal, Principal a ni tur hi kan lawmpui tak zet a ni.

### **2. Mobile Theological Sikul hmun hrang hrangah neih a ni.**

May 4-7, 2017 khan Darlungah neih a ni a, Rev. Vanlalrawna, Rev. Dr. H. Vanlalruata leh Rev. V.L. Krosschhuanmawia te an kal. May 18-21, 2017 khan Zokhawtharah neih a ni bawk a, Rev. Vanlalrawna, Prof. T. Vanlalrani leh Rev. Andrew H. Lalranliana te an kal.

### **3. ATC-ah kum 2017 Pastors' Retreat nghah a ni.**

Mizoram Presbyterian Kohhran hnuaia Pastor, Pro. Pastor leh Pensioner zawng zawng te huapin ATC-ah Thlarau lama Intuaitharna May 9-12, 2017 chhung khan neih a ni. "Inpekna" tih thupui a hmangin kan speaker Rev. Vanlalzuata'n thu ãa tak leh nung tak tum thum a sawi a. Rawngbawlna lam hawi thupui pawimawh chi hrang hrang zir ho a ni bawk. Sermon ãa tak a tirah leh a tawpah Rev. Lalzuithanga, Synod Moderator leh Rev. Lalramliana Pachuau, Senior Executive Secretary ten an sawi. Zawhna leh chhanna General Discussion hunah neih a ni bawk a, kan hlawk pui hle .

### **4. ATC-ah BCS Class May 29 - June 2, 2017 khan neih a ni.**

Pawn lam a ãanga ATC-a Pathian thu zir theih 'Bachelor of Christian Studies' (BCS) (Correspondent Course) zir mekte chu May 29 a ãanga June 2, 2017 chhung khan zan riakin class neihpui an ni a, riak lut rem chang lote'n langin class an chhim bawk.

### **5. ATLA Onsite Training ATC Faculty leh zirlaiten kan nei.**

ATC hian kan Library kal tlangin American Theological Library Association kan zawm a, chutah chuan khawvel huapa lehkhabu

tha leh Article tha tam tak a awm a, chungte chu mamawh hun apianga kan hman theih nan hman dan min zirtir turin Kolkatta lam aʔangin Raj Kumar Mahapatra, Training Specialist - East India changtu chu ATC-ah a lo kal a, June 13-14, 2017 chhung khan ni lengin faculty leh zirlai zawng zawng te Training min neih pui a, kan ʔangkaipui ngei kan beisei.

#### **6. ATC Hla Bu thar tih chhuah a ni ta.**

ATC Hla bu hman lai mek kum 2004 a siam chu a lo hluiin siam that ngai leh tihdik ngai te a lo awm a, TEB remtihnain Faculty Meeting chuan a thar buatsaih a rel a, lo buaipui turin Sub. Committee- Rev. Prof. Vanlalchhuanawma (Convener) Pu Lalsiamkima (Secretary), Rev. Dr. P.R. Hmuaka, Rev. Laldintluanga, leh Rev. Malsawmzoliana te a siam a. Anni hian uluk tak leh taima takin an buatsaih a, hla thu mai ni lovin, Tonic Solfa nen an dah thlap a, a hmaa mi ai chuan a chang tlungin a ʔha zawk tura ngaih a ni. Hetiang Hla bu ʔha tak kan nei thei hi a lawmawm hle.

#### **7. Senate Research Committee Member thar:**

Registrar, Senate of Serampore Collge-in min ngen angin ATC Faculty Meeting chuan Rev. Dr. Vanlalnghaka Ralte, Dean, Post Graduates Studies chu ATC aiawha Research Committee member atan kan ruat a, a rei zawng chu kum 3 a ni. Hei hian February 3, 2017 aʔanga 2020 Senate Convocation zawh thleng a huam ang.

#### **8. Presbyterian Hindi Bible School Graduation Service:**

Presbyterian kohhran hnuaia Presbyterian Hindi Bible School chuan Batch 59-na Graduation Service June 14, 2017 khan an Chapel, Bawngkawnah an hmanga, ATC aiawhin Rev, Dr. H. Lalrinthanga a tel.

#### **9. ATC-a Faculty leh Zirlaiten Annual Retreat 2017 an nei.**

June 22-23, 2017 khan ATC Chapelah Faculty leh zirlaiten Retreat kan neih a. Kan thupui “Discipleship” tih chu Rev, Dr. Lalmangaiha’n ʔum thum a sawi a. Zan lamah Rev. Lalzuithanga, Synod Moderator leh Rev. K. Lungmuana te’n ʔum khat ve ve thu an sawi bawk. Thusawite a ʔha bawk a kan hlawkpui hle a ni.

## ECO-SPIRITUALITY

- Prof. Lalnghakthuari

“Kum 2030-ah chuan lei hnuai tui 33% hi iron (thîr), salinity (thil al) leh arsenic (oxygen nêna chawhpawlha tûr hlauh-awm tak ni thei thîr chi khat) a tam lutuk avângin mihring tân in tlâk a ni tawh lo vang,” tîin *Times of India* (Kolkata) chuan a hrilh lâwk a. Centre for Science and Environment chuan an magazine *Down to Earth*-ah, “Kum 2050-ah chuan ram hrang hrang 60-a mihring tlûklehdingâwn 7 zet chuan tui tlêm lutuk avângin harsatna an hmachhawn ang,” tîin a târ lang bawk. Mi mal kutah tui hnâ a awm ta mêk bawk nên, tui in tlâk a kiam tial tial dâwn avângin mihringte hrisêlnain a tuar zêl dâwn a. Ramngaw cherêu zêl avângin lui tui a kâm sâwtin tui hna tam tak a kang chat a, leimin nasa tak avânga kum tina nunna chôn pawh an pung zêl a. Boruak a lum sâwt hle a, ruah sîr hun a mûmal lo sâwt viau bawk. Ram pumin kan tuar a, thingtlâng lo nei miten an tuar nasa leh zual.

Thil siamte chungah chhiatna (ecological crisis) thleng mêk hi kan chênna leilung khawih chhiat nasat vâng leh hmasâwnna hminga thil tihchhiatina a hrin chhuah tîin a sawi theih ang. “Hma sâwn tumna leh hma sâwnna atâna inbûk tâwk lo taka mihringten leilung hausakna an hman avângin nunna nei thil siamte tân harsatna nasa tak a lo piang ta a ni.” The World Commission on Environment and Development-in a report dân chuan, “Technology thar leh science avânga mihring nunin hmâ a sâwn zêl lai hian kan chênna lei erawh chuan a dâwl zo lo ãan mêk a...mihringte duh-âmna avângin kan chênna khawvêl hian chhiat lam a pan mêk zêl a ni. Chuvangin a chhônga chêngte hi hun khirh tak leh hlauhthâwnawm takah kan ding tawh a ni,” tih a ni.

### **Thil siamte leh mihringte inkûngkaihachhiat chhante:**

Khawvêlah hian nunna nei leh nei lo kan chêngho va, inmamawh tawn leh inring tawn vek kan ni. Mihringte leh nungchâte inlaichînna thâ hian khawvêl hi chênna tlâkah a siam a. Amaherawhchu, mawhphurhna la ber tûra ngaih mihringte lah chuan thuneihna neia

inhriain kan chênna khawvêl chu duh duha hman tûr leh sawngbâwl tûrah kan ngai tlat a. Mihringten hmasâwnna rahbi thar an pên thui poh leh thil siam dangte chu a tuartu an lo ni ta a ni. Khawvêl chanchina mihringte leh thil siam dangte inlaichînna a lo chhiat chhan langsâr zual kawng thumte chu hetiang hian Rasmesena chuan a lo sawi a ni:

**i) Agriculture:**

Mihringte chu lo neia ei zawng an ni tlângpui a, lo neih dân bîk neiin an lo kal bek bek a. An la tlêm vâng te pawh a ni ang a, leiin rah thâ a chhuah leh hun nghâkin lei an dah hmin hman thîn. Chûng hun lai chuan mihring leh thil siam dangte inbuktawkw taka nunhona (eco-balance) pawh a la thâin a pawî zâwngin nghawng a la nei lutuk lo nîn a lang. Amaherawhchu, lo neih dân thar leh hlâwk zâwka thlai thar theih dân tûr kawng hrang hrang duan chhuah a ni chho zêl a. Mipui mimir pawhin hlawkpuina tham an têt chho zêl ni te pawhin a hriat a; lo neitute tân pawh a phûr-awm sawtin a lang. Kawng lehlamah chuan sum chang thlaia chantîr tûra kan beihnaah hian kan ram leh leilung te chu hmanruaah lek ngaiin sum hmuhna tûr atân chauhvah hman tûrah kan ngai ta dêr emaw ni chu âw tîin a ngaihtuah theih. Sum leh pâi hâi luhna tûr leh thil siam chhuahna atân chauhvah thing leh thlai inchîntîr hian ramngâw kan tichhia a, hman tlâk lohvah lei chu kan chhuah ta bawkw a. Thil siam dangte chu hmanrua (raw-material)-ah kan chantîr a, hei hian mihring leh thil siam dangte inlaichînna chu a tichhe ta a ni.

**ii) Industrial Revolution:**

Mihringte hmasâwnna leh thiamnain thil siam chhuahna khâwl a din hnû-ah phei chuan kan chênna khawvêl hi kan suasam nasa hle a. Thil siam chhuah lama hma hruaitu ramte phei chuan mihringte chu ramsa, thing leh mau chungathuneitu nia hriain thing leh mau leh leilung hausakna chu an duh duha an hman tûrah an ngai tlat a. Thiamna sâng tak hmangin industry lian pui pui an din a. Thil siam dangte chu sum leh pâi hmuhna hmanrua an ni ta a. Science leh technology thiamna lo sâng zêl chu thil siam dangte tihchhiatna hmanrua berah hman a ni zui ta bawkw a ni. Hei hian thil siamte leh mihringte inlaichînna chu a tichhe hle bawkw.

### iii) Globalization (Informational Technology):

Hei hian hnam khawsak phung leh inrêlbâwlna bîk te, ram sum inrêlbâwl dân leh inenkawl dân bîk te hnâwl a, *free market exchange* hmanga khawvêl pum pui *global economic corporation* hnuai a dahna hian thui tak mihring leh thil siam dangte inlaichînna a nghawng chhia a. Khawvêl pum pui chu khaw te tak têah siam a lo ni tain changkânna chuan mihring nun leh thil siam zawng zawngte chu pawisa hmuhna hmanruah a hmang ta a. Mihring nun leh khawsakna chu nasa taka châwi kânin awm mahse kan chênna lei leh a chhûnga mite chuan nasa takin an tuar thung a ni. Mihring leh thil siamte inlaichînna a nghawng chhe hle bawk.

Hêng thil pathum bâkah hian mihring leh thil siamte inlaichînna lo chhiatna chhan sawi belh tûr a awm nual thei ang. Kan tûnlai mihring khawsak dân phung (modern lifestyle) hi tûnlai khawvêl thil siam chhuah thar ber ber leh technology changkâng ber ber hrin chhuah a ni a. Chû nun dân thar chuan *nature* nêna mihring inlaichînna hi a ngaih pawimawh ber a ni lo va, a inkûngkaihna tichhetu tak pawh a nâ ngaih theih a ni mah zâwk a ni. Mizoramah pawh mi tin mai hi changkânna leh mi neih ang neih tumna, khawvêl thila inchhêk khâwl leh sum leh pâi ûma intlânsiakna hian kan rilru a luah hneh hle a, thil neih tamah leh thatah mihring hlutna pawh kan teh ta hial mai. “Mamawh aain duh zâwng” kan ngai pawimawh ta hian thil siam dangte tuarna leh cherêuna nasa takin a thlen a ni. Hlâwkna ringawt ûma kan intlânsiakna leh kan hmuh theih ang ang sum leh pâia chantîr tumna leh duh-âmna hian thil siam dangte nêna kan inlaichînna leh inkûngkaihna hi nasa takin a tichhe bawk a ni.

### **Ngaihdân nghet tak kan neih (ideology) en nawn ngaite**

Khawvêl hmasâwnna leh changkânna te chauh hi kan chênna bouak leh a chhûnga chêngte harsatna thlentu ni lovin kan Pathian thu thlîr dân leh ngaihdân nghet tak kan thán lenpui te pawh hian mihring leh thil siam dangte-ah a chhe zâwnga inlaichînnaah min hruai hle bawk:

**1.** Francis Bacon-a (the father of modern science and technology) leh a hnung zuitute chuan tûnlai thlenga ngaihdân nghet tak, mihringte



hian thil siam dang zawng zawngte chu zalên takin an duh duhin an hmang thei a, mihringte thuneihna hnuaia awm an ni tih hi an pawm a. Inring tawn leh inmamawh tawn kan nihna an hlamehchiah thak avângin ram changkâng zâwk (western countries)-te chu *nature* hi mihring aia hniam zâwk nia ngaihdân hian a kaihruai thui hle. Hê thlîr dân hian thui tak chu mihring nun a la kaihruaiin *nature* hian mihring anga dikna chanvo (inherent rights) nei thei lovah kan ngai a; duh duha hman theih, chhawr tûr leh hmanruaa hman tûrah kan ngai a. Hetianga tihzui hi kan hreh ta lo a ni. Hê scientific leh technological hmasâwn zêlna hian khawvêl leh a chhûnga awmte hi khâwl ang maia thlîrna a hring chhuak a, mihring chu dah pawimawh ber nîin thil siam dangte chu mihringte mamawh leh hman atâna lo awm vê maiah a ngai a ni. Hei hian mihring rilrû-ah thil siam dangte chu mihring ang bawka Pathianin duh taka a siamte an ni tih hi pawm a tiharsa a. Mihringah chungnung zâwk leh thil siam dangte chung a rorêltu nia inhriatna a tuh bawk a ni.

**2. Anthropocentric theology**-in a tum chu Bible-a Pathian thûte hi mihring mamawh leh tuipui zâwng leh mihring thlîrna (a laipuia dah) chauh hmanga hrilh fiah tumna hi a ni. Lynn Townsend White-a phei chuan *ecological crisis* bul tanna chu Kristian sakhua hi nîin a puh nghe nghe. Khawthlang ramte chuan science leh technology thar an siam chhuahte chu Bible an hrilh fiah leh an Pathian thu thlîr dân milin an kalpui a, chû chu tûnlai thil siam dang zawng zawngte tân chhiatna bul a lo ni tâah ngai a ni. A n thlîr dân kawng hnih târ lang ila: (1) Bible hian thil siam dangte chung a mihringte thuneihna hi a nemnghet a, chû chuan mihring chu a pawimawh berah a chantîr a. (2) Kristian inzîrîrna chuan mihringte leh thil siamte chu thliar hrangin mihringte chu Pathian anpuia siam, thlarau nei leh ngaihtuahna fim nei an ni. Thil siam dangte erawh chuan hei hi an nei vê lo. Chuvangin thil siam dangte chu mihring aia hniam zâwk an ni.

Hetianga Pathian thu thlîr dânah chuan mihringte hi thil siam dang zawng zawngte chung a thuneihna nei leh rorêltu an ni a. Pathian thil

siam zawng zawngah hian mihringte hi a laipui ber n̄in a dangte chu mihringte mamawh at̄ana siam v̄e mai an ni. Chuvangin mihringte mamawh phuhr̄uktu at̄ana siam leh awm v̄e maia ngaihna thui tak kan nei ta a ni (cf. Gen. 2:28). Tichuan, mihring chu thil siam z̄ingah pawh pawimawh ber, finna leh thiltihtheihnaa thuam n̄in ngaihtuahna fim tak nei leh ropui taka ngaih a lo ni ta a. Engkim hi mihringte hawiher leh ngaihtuahna lam mil t̄ur veka duan chhuah n̄in a lang. Hei hi thil siamte chungka kan rilru put dân pho chhuaktu pawh a ni âwm e. Ni ruk chh̄unga Pathian thil siam Bible-in min hrilh-ah khân, “Pathianin a en a, th̄a a ti êm êm a,” tih kan hmu. Pathianin mihringte chauh a thil siamah khân th̄a a ti n̄in a lang lo va, duh tak leh th̄a ti taka a siamte vek an ni. Chuvangin kan Pathian thu kalpui dân leh th̄lir dân te, Bible kan hrilh fiah dân tea mihring chauh dah pawimawhna hi Bible pumpui zirt̄irna êng at̄anga kan bih chian thar leh a t̄ul hle âwm e.

**3.** Mihringte chauh k̄awka Lal Isua chhandamna kan sawi th̄in hi ngaihtuah thar ngai tak a ni. Kristian thurin Chhandamna chungch̄ang min zirt̄irah mihringte chhandamna a sawi a, khawv̄el leh a chh̄unga ch̄engte chhandamna lam a hawi tl̄em hle. Catholic leh Protestant theology pawhin Pathian leh mihringte inlaich̄inna a sawi len hle laiin thil siam dangte chungch̄ang chu a dah pawimawh ber a ni lo bawk. Chutiang bawkin Reformation thurin “Isua chauh, rinna chauh, khawngaihna chauh leh Bible chauh” tih zirt̄irna pawh hian thil siam dangte a hawi meuh lo. Amaherawhchu, John Calvin-a Pathian thu kalpui dânah chuan khawv̄el leh a chh̄unga thil awmte hi Pathian inpuanna hmun a nih th̄u kan hmu thung. “Pathianin khawv̄el a hmangaih êm êm a, chuti chuan a fapa mal neihchhun a pe a...” (Jn 3:16). Khawv̄el tih hi mihringte chauh kan huamt̄ir th̄in hian Pathian leh thil siam dangte inzawmna nei v̄e lo ang maia ngaihtuahna min p̄e a; mihringte chauh hi a hmangaih nia hriatna kan rilru-ah a tuh tlat th̄in. Isua chhandamna hian mihring, khawv̄el leh a chh̄unga thil awm zawng zawngte a huam vek a. Mihring thlarau chauh Isuan a chhandam anga kan sawi th̄in hi a z̄im lutuk a, rilru, taksa leh thil siam dang zawng zawng pawh a huam a ni.

Isua mihringa a lo chan khân Pathian chu engkim siamtu leh enkawltu a ni tih a lang a (Jn 1:3; Col 1:16-17; Eph 1:10). Lal Isua thihna leh thawhlelna avânga inremna leh chhandamna lo awm chuan thil siam zawng zawngte a huam a ni (Col 1:19-20). Thil siam zawng zawngte chu Isuaah chuan Pathianin a tîra a siam ang dinhmunah siam thar lehin thil siam thar an lo ni ta a ni. Isua mihringa a lo chan khân mihring taksa ngei pûa lo piangin thil siamte nihna a ãawmpui a (mahse Pathian pakhata minung pathum a nihna chu hloh chuang lovin). Tichuan, Thlarau Thianghlimin khawvêl leh mihring thinlung chu a chênchilh a, a thlamuan a, a awmpui ta a ni. Chhandamna hi mihringte tân chauh Pathianin a buatsaih lo va, mihringte chênna khawvêl leh a chhûnga thil awm zawng zawngte tân a ni tih hi ngaihtuah thar leh ila. Mihring chauh Pathianin a ngai pawimawh lo va, a thil siam dangte chhandamna pawh a ngai pawimawh a ni.

### **Eco-Spirituality**

*Ecology* tih hi Grik thu mal pahnih *oikos* (English: house; Mizo: in) leh *logos* (English: word, discourse, study; Mizo: thû, zirna) tih aţanga lo kal a ni a. Nungchâte leh an chênna khawvêl inlaichîn dân zirna a ni. Hê zirna huangah hian thil siam zînga nunna nei hêng mihring, nungchâ, thing leh mau leh nunna nei lo, hêng lei, boruak, tui leh thil dangte inlaichîn dân leh inrin tawn dân hi zir bing a ni.

*Spirituality* tih hi Latin ãawng *spiritualitas* tih aţanga lo kal nia hriat a ni a. Mizo ãawng chuan “Thlarau mîna” tia lehlin a ni. Sawina huang azirin hrih dân hrang hrang a awm thei bawk. “Pathian kohna mihringin a chhâna leh inzawmna a neih chhunzawmna te, mihring hnêna theihna sâng tak pêk a nihna hmanga Pathian thil tum a nunina a tawn te, hmangaihna leh khawngaihna a lanfir te, chhan neia siam a nihna nunpui zêl te, awmze neia Pathian thil tum a nunpuina te hi thlarau mî nihna chuan a huam tel ang a. A dang lehah chuan thlarau mîna chu mihring rilru sùkthlêk leh a thil tih duh zâwngah tih-lanin a awm thîn. Mi mal tinin chû thlarau mîna chu kan nei vek âwm e. Thlarau mîna kan tih mai hi “Kristiante ãawngkam bik pawh a ni lo va, mi tûpawh a sakhuaa mi ril tak, thûk tak,

sakhaw mî tak tih te sawi nân hian ‘thlarau mî’ tih hi hman a ni tîn.” Eco-spirituality tih chuan kan thlarau mîna chu thil siam dangte—nunna nei leh nei lo tea innghat leh inzawm, lâk hran theih loh tihtein a sawi theih âwm e. Eco-spirituality chuan hê lei hi mihringte leh thil siam dang zawng zawngte in a ni tih hi a ngai pawimawh hle a. Hê khawvêl hi Pathian thil siam ropui tak, a enkawl tûra mawhphurhna chu mihringte kuta dah a nih thû a dah lian hle bawk.

Eco-spirituality hi hrih fiah dân hrang hrang a awm thei a. Environmentalist pakhat Virginia Jones-i chuan, “Kan chênna leilung hi a thianghlim a ni tih a taka tawng tûra mi dangte tanpui leh mihringte leh thil siam dangte inzawm tlatna a ni tih pawm hi eco-spirituality chu a ni,” tûin a hrih fiah. Mihring leh a chênna leilung hi thlarauvin an inzawm tlat a ni tih lantîr hi eco-spirituality chu a ni tûin a hrih fiah theih bawk. Eco-spirituality chuan nungcha zirna leh thlarau lam thil a inzawmtîr a, sakhuana leh min hnaihtu nungchâ, thing leh mau enkawl na thiltih rêng rêng a kal duntîr bawk a ni. Kum sâng bi thar kan rah hnû hian ecological crisis khawvêlin a tâwk nasa ta hle a, a zira zirna ringawtin hêng harsatna kan tawh te hi a su kiang thei tawh lova hriat a lo ni chho ta deuh deuh va. Chuvangin mihringte min hnaihtu hêng nungchâ te, thing leh mau te, boruak te, tui leh khawmual te hi kan sakhuana leh kan thlarau mîna behchhana zir a tûl tihna a lo lian chho ta zêl a ni. A chhan chu kan thlarau mî nihna dik tak hi tûnlai ecological crisis kan tawn mêkah hian a lang chhuak ni-a ngaihna lian tak a pian chhuah tâk vâng a ni.

Kan chênna leilunga thil awm zawng zawng hi Pathian kut chhuak vek a ni a, a hlû a, a thianghlim a. Hei hi a thlarauna lai leh a inngahna lungphûm chu a ni. Hê leia nunna rêng rêng hi Pathianin hlutna neiin a siam vek a, inzah tawn tûr leh inngaihsak tawn tûra siam kan ni a. Nunna nei veka siam kan nih avângin thil siam dangte pawh mihringte nêh hlutna in-ang neia siam kan ni. Nunna chu nunna siamtu ta nîin, nunna neia siamte chuan neitu an nei tlat a. Chuvangin nungchâte leh mihringte hi bul thumun nei, Siamtu kut chhuak kan ni tih hi eco-spirituality inngahna pawimawh tak a ni ta a ni. Eco-

spirituality chuan thil siam dang tihbuai te, tihcherêu te, tihnawmna h te hi tih loh tûrah a ngai a. *Nature* chung a nunrâwnna te, sum leh pâi hmuh nâna hman te hi thil dik lo nîin nun dân tihsân (lifestyle) vak vakte hi *nature*-in a tuar nîin a ngai. “*Nature* hian mi zawng zawng mamawh a pe chhuak thei a, mahse an duh-âmna avânga an duh zawng zawng chu a pe thei lo” tih hi a thu ken lian tak a ni. Tûna ecological crisis kan tawh mêk hi spiritual crisis-a ngaih a ni bawk.

### **Eco-Spirituality thupui thekhatte**

#### **(i) Khawvêl hi Pathian chênna a ni:**

Pathian hi lei leh vâh leh a chhûnga awm zawng zawng siamtu a nih kan ring a. Kan rin dân tlângpuiah chuan Pathian chu hla taka awm, mihringte pawhin kan hriat fiah zawh rual loh a ni. Hei hi a dik thui viau ang. Amaherawhchu, a dik zîktluak lo deuh âwm e. A chhan chu, Pathian chu Isuaah mihringah a lo chang a, a hming awmzia pawh “kan hnêna awm Pathian” tih a ni. Chuvangin Pathian chu a mite vêlah a awm ta a ni. Pathian kan hnêna awm chu kan planet-ah hian tîsâah a lo chang a, keimahni ang takin a lo awm a, a taksa chu hmuh theiha awmin mihringte zîngah a lo chêng ta. Hê “khawvêl hi Pathian taksa” ang pawhin a sawi theih âwm e.

Pathian chu hê khawvêl aţanga hla taka awm ni lovin hê khawvêl hi a inpuanna hmun a ni a, ama ta a ni. “Hê lei hi Pathian chênna a nih avângin a thianghlim a, Pathian tempul a ni.” Pathianin hê lei hi a chênchilh tlat avângin a hna thawhna hmun a ni a; thil siam zawng zawngte nunah a hna thawh a chhuzawm zêl bawk. Chuvangin Pathian, mihring leh thil siam dangte hi an inzawm tlat a ni. “Hê lei, kan chênna hi kan tinâ a nih chuan Pathian rilru kan tinâ a, mahni mihringpuite rilru pawh kan hliam bawk a ni.” Hê khawvêl hi suala khat, sual tihna hmun ringawta ngaih tûr ni lovin Pathianin Isuaa a chhandam, a hmangaih leh a chênna hmun a ni a, Pathian leh mihring inkâra inzawmna thûk tak a awm angin Pathian leh khawvêl pawh hi an inzawm thûk hle a ni.

#### **(ii) Thil siam zawng zawngte hi chhûngkhat kan ni:**

Thil siamte hi Pathian aţanga chhuak vek kan ni a, bul (origin)

thuhmun nei kan ni (Gen. 1-2). Mihring siamna hmanrua chu lei a ni a (Gen. 2:7). Lei aṅga siam kan nih angin leiah vêk kan kîr leh dâwn a. Lei hi kan Nu (Mother earth) a ni a, a chhûnga chêng chi khat (species) kan ni. Mihring chî ang ni lo *species* dang tam takte tân pawh lei hi an ‘in’ a ni a; leiah hian kan khawsaho va. Tichuan, thil siamte chu chhûngkua, ze hrang hrang nei leh nihna in-ang lo tak tak khawsaho kan ni ta a. Thil siam dangte leh mihringte hi bul thuhmun kan nih avângin “unau” kan ni. Francis of Assisi chuan nungchâte, thing leh maute hi “ka unaute” tîin a lo ko hial a. Mihringte hian thil siam dangte nêh bul thuhmun nei leh chhûngkua kan nihna kan hriat thelh deuh ṭhin avângin thil siam dangte hi kan duh duha tih kual tûrah kan ngai a. Bul thuhmun kan nihna zâwn aṅga thil siam dangte hi en a, hetiang rilru hi pu tûrin eco-spirituality hian min duh a ni. Chhûngkua kan nih angin kan chênna IN hi humhim tûr leh vêngim tûrin min sâwm bawk.

**(iii) Huapzo thlarau mîna:** Eco-spirituality thu ken lian tak dang leh chu mihringte leh thil siam dangte indah hranna ṭhiah hi a ni a. Chutah chuan “anni” leh “keini” tî-a inthliar hranna awm tawh lovin kan zavâia Pathian kut chhuak kan nih avânga inzah tawn takin kan in-en zâwk tûr a ni. “Chutiang thlarau mîna chuan Pathian chu kan chênna leilung enkawltu a ni a, chuvangin thil siamte hi mihringten zah takin kan en tûr a ni” tih thû hi a keng tel a. Pathian chu mihringte chauh enkawltu leh vêngtu ni lovin thil siam dang zawng zawngte enkawltu leh vêngtu pawh a ni. Chuvangin Pathian mit hmuh-ah thil siam dangte chu mihringte ang thovin an hlû a, Pathian rilrûa an hlutna chu mihringten kan ṭawmpui a ngai. Angkhata en theihna rilru, thinlung zau mihringten kan put a, kan thlarau mînaah hian thil siam dangte huapzo thei tûr khawpa rilru zau kan put a ṭûl hle. “Mahni leh mahni inremna thinlung, kan chênna leilung nêna inremna leh Pathian nêna inremna” chu hetiang thlarau mînaah hian a piang thei a ni. Kan thlarau mîna hi kan mihringpuite mai ni lovin, thil siam dangte, nunna nei leh nei lote chungka kan tih-lan hi a pawimawh hle a. Pathian ngaih-ah kan pawimawh vek tih rilru pûa thil siam dangte kan en hi a ṭûl hle a.

Mihring hi thil siam dang zawng zawngte aiin indah chungnung thîn mahse Pathianin angkhata a siam, thâ a tih êm êmte an ni.

**(iv) Thil siamte laka rilru dik put:**

Vânram kan thlîr dân leh khawvêl leh a chhûnga thil awmte kan thlîr dân hian thui tak chu thil siamte chung a duh duh dân a kan chêtnaah hian kawngro a su tlat mai. Pathian hi vânramah, kan thih hnûa ropui taka kan la hmuh tûr leh A ram chu kan thih hnûa kan la hmuh tûra ngaihna hian kan rilru thui tak min kaihuai a. Pathian chuan hê khawvêlah ro a rêl a, a ram hi hê khawvêlah hian dinin a awm tih ngaihtuahna kan nei tlêm viau. “Hê khawvêlah hian Pathianin ro a rêl mêk” a. Chuvangin thil siam dangte chung a hleilenna mihringin kan nei vak vak hi a dik thei lo a ni. Kan thlarau chauh ni lovin kan taksa hi Pathian chênna leh Pathian In a ni a, Pathianin a chhandam a ni. Chutiang bawkin mihringte leh thil siamte chênna hê khawvêl hi Pathianin a ngaih pawimawh, a hna thawhna hmun leh a inpuanna hmun a ni. Chutah chuan mihringte leh thil siamte chu dah an ni a; mahni kan inngaih pawimawh avâng a thil siam dangte kan ngai pawimawh lo hi a felhleh hle. Hê kan chênna lei leh thil siam dangte chung a rorêltu chu Pathian a nih avângin keini mihringte hian kan tihbuai fo va, kan tihcherêu va, an chung a rorêltu ang maia kan awm hi kan thlarau mîna kan lan chhuahtîr dân dik tâwk lo chu a ni. Thil siam dangte chung a rilru dik tak pû a, an chung a rorêltu chu Pathian a ni tih hria a, Pathian ngaih pawimawh ang kan dah pawimawh hi a tûl hle a ni.

**(v) Lei hi mihringte leh thil siam zawng zawngte ta a ni:**

Mihring rilru-ah hian thil siam dangte hi mihring mamawh phuhrutu atâna siam nîa ngaihruatna lian tak a awm a. Gen. 1-2 thûte tlawhchhanin thil siamte chung a kan rilru sùkthlêk dân chu dik nîin kan hre tlat a ni. Ramsate kan kâp a, savate kan perh thlâ a, thing leh maute kan kit (vât) a, lui tuite kan suasam baw k a. Amaherawhchu, Pathianin hê khawvêl luah tûra a siamte an nihna hi kan ngaihtuah tel lo thîn. Mihringte ang thova khawvêl hi luah tûr leh an ta ni tûra a pêk a ni. Keimahni ang bawka hê khawvêl (leilung) neitu an nihna hi kan hriatpui a tûl hle mai.

Tûna kan rilru sùkthlêk nia lang chu mihringte hian hê lei hi kan ta hauh fun mai a, thil siam dangte chu kan hnawt tiau va, an ta ni vêah kan ngai tlat lo. Hê leia awma chên hi an dikna chanvo (rights) a ni a, Siamtuin a dahna hmun a ni tlat a ni. Hê lei hi thil siam dangte ta a nihna hi pawmpui a, chanvo an neihna hriatpui thiamna hi kan thlarau mînain a ken tel tûr pawimawh tak a ni a. Keimahni chauh inngaihtuah lova thil siam dangte ngaihtuahna thinlung kan put tel hi kan thlarau mîna lan chhuahna tûr ni pawhin a lang. “Sem sem dam dam, ei bil thî thî” thlarau mîna kha thil siam dangte chung a kan rilru sùkthlêk dân tûr chu a ni. Hetiang inlaichîna hi kan nunpui theih phawt chuan hê lei chhe mêk leh derthâwnawma a awm hi kan la chhanhim thei ngei ang.

### **Eco-Spirituality-in min chona hrang hrangte (Challenges)**

#### **(i) Mihringte hmasâwnna chîk taka zir:**

Tûna kan ram leh khawvêlina a kalpui mêk *consumerist economy* thu kalpui *control*-tu chu “mamawhna ni lovin duh-âmna” a ni. Hlâwkna ûma hmasâwnna kalpui zêlna chuan eco-balance a tichhia a, tûna kan buaipui mêk ecological crisis hi kan tawng ta a ni. Hausakna sum leh pâi ûma neih belh zêl duhna chu mihringte hmasâwnain a keng tel tlat a. “Hmasâwnna kalpui mêk chu thil hralh chhuahna (market)-ah leh sum hnâr (resources)-te mi mal tute emawin rualkhâi lo taka an thuhnuaia an dahnaah a inngat bawk a. Duh-âmna leh mahni tâna hlâwkna ûm chu kan economic thang zêlin a ken tel nîin mi tam zâwkte mamawhna erawh chu hlamchhiah a ni thung a ni.” Zawhna pawimawh tak chu hê hmasâwnna kal zêlah hian eng nge kan dah pawimawh hmasak ang a, tute tân nge hmasâwnna chu kan ruahman ang a, tuten nge *control* ang? Mi zawng zawng, a bîkin rethei zâwkte ban phâka hê hmasâwnna kan tih hi kalpui a nih loh chuan rethei leh haus a te dinhmun inthlauhna te chu a nasa tullh tullh ang a, mihring inlaichîna pawhin a tuar zêl dâwn a ni. Chuvângin hê hmasâwnna hi “mamawh” phuhru tûr zâwnga kalpui a pawimawh hle.

Thil siam chhuahna khâwl lian pui pui chu ramin a kalpui mêk a, hei hi hmasâwnna chhinchhiahna ropui tak a ni. A lehlamah chuan ram leilung leh thil siamte hmanga kan siam chhuah hi kan chênna lei hian a dâwl zo lo tullh tullh a ni tih erawh kan ngaihtuah tlêm hle.



Technology-a Japan ram sânzia hi hahîpin kan sawi ðîn. An ngaihsân awm hle a ni. Company lian tak takten an hmanrua atâna Philippines, Indonesia leh Asia ram dang thing leh mau an tihchhiat nasat lam chu sawi tel a ni khât hle thung. Anmahni ramngâw te erawh chu engemaw chen an humhalh theih chin a awm ang. A chhan chu an ðhenawm ram aṭanga châwk luh thing leh mau an hmu thei reng a. Chûng ramte chuan an tuar nasa hlea sawi a ni. Leilung hausakna hian mihring mamawh lo pung chak lutuk chu a puhru zo lo tial tial a. Chû chuan nasa takin kan chênna leilung leh boruak te a nghawng chhe tulh tulh a. Hêng “mihring kan lo tam tulh tulh te, mi mal tinin leilung hausakna kan ei ral te leh, mi mal tinina kan chênna leilung kan tihchhiat avâng te hian nasa takin eco-system hi kan tichhia a ni.” Chuvangin mihringte hmasâwn chakna hi chîk zâwka chhût a, kan chênna leilung tichhe lo zâwnga kan kalpui a hun hle mai. Chutih rualin hmasâwnna kumhlun (sustainable development) kan ngaihtuahnaah leilung hausakna hi a renchem zâwnga kan hman a, mamawh bâk luan liamtîr loh zâwnga kan khawsak pawh a ðul hle âwm e.

### **(ii) Khawsak phunga hlutna dik tuh:**

*Consumeristic society* chuan mihring rilrûa ngaihsân tûr “hlutna” chhawp chhuah langsâr tak chu pawisa nei tam ngaihsân te, khawsak phung tihchangkân te, thil siam chhuah thar ber ber neih duhna te a ni. Mahatma Gandhi-an “simple living high thinking” a tih hlutna kalh chiah kha a ni ta ber âwm e. Kan khawsak phung hi khawpuiah chuan a sâng hle tawh mai. Chutah chuan chhûngkaw tinin hêng refrigerator, computer, internet, cellphone, two-wheeler emaw four-wheeler, electric oven, television, etc. hi kan neih ngei ngei tûrah kan ngai a. Hêng ang kan kawl loh chuan mi dangin min ngaihnêp leh hmuhsit kan hlau tlat a. A nei lo te chu kan ngaisâng baw lo. Kan khawsak phungin hêngte hi hlutna kan pêk a nih tlat avângin tûnah chuan boruak bawlhhlawh, lui tui thianghlim lo, tuihna tlêm te leh thil dang tam tak a nghawng chhuak ta a ni.

“Eco-sensitive lifestyle” emaw, “eco-friendly lifestyle” emaw hi kan khawsak phunga hlutna kan pêk tûr pawimawh tak a ni âwm e.

Thil siam dangte zârah nun nuam taka kan khawsak avângin mihring nun nêna an inzawmna kan ngaih pawimawh a hun hle. Chutianga thil siam dangte zahna leh ngaih pawimawhna chu kan thlarau mîna hian a ken tel a tûl hle mai. Leilungin rah a chhuah vâng chauhvâ ei tûr hmû kan nihna hi kan hriat reng a tûl hle bawk. Mihring nun zêlna tûr pawh leilungah hian a inghat thui hle. Kum zathum dawn liam tâah khân Rajasthan-a khaw pakhat Khejadli an tiha an upa pakhat chuan, “Kan dam khawchhuahna hi thingah a innghat a. Thing leh ramsa te chu mihring tel lovin an dam khawchhuak thei a, mihringte erawh chu anni tel lo chuan kan dam khawchhuak thei lo,” tûin a lo sawi daih tawh a ni.

“Modern lifestyle” hi “eco-sensitive lifestyle”-in kan thlâk ngam ang em? Hei hi eco-spirituality-in min chona chu a ni. Kan ngaihsân êm êm USA khu en ta ila: “American pakhat lifestyle-in leilung hausakna a mamawh chu Asian mi 200 emaw 300 emaw lai nun dânina a mamawh zât nêna a in-ang tâwka ngaih a ni.” American lifestyle ang hian khawii ram ami pawh hi nung ta ila, eng tak lo thleng ang maw? Ngaihtuah ngam chî pawh a ni lo hial âwm e. German rama nupa pakhat chuan car an inhman tawm mai a; chû chu thenawm khawvêngte tân chuan thil mak a ni. An inhman tawmna chhan an sawiah chuan—car pahnih an hmanina pollution a siam tûr ngaihtuahin mi malin an beihna chu lang thamin lang lo mahse mi dang entawn tûrin hmâ an lâ a, awmzia a neih ngei an beisei a ni. Hetiang hian mi malin hmâ la ta ila, mâwl taka khawsak te uar ila, awmzia thui tak a awm thei âwm e.

### **(iii) Thil siam dangte laka mihringte rilru putzia thlâk:**

Thil siam dangte leh mihringte hi inghêng tawn, inring tawn leh inzawm tlat kan nih avângin an laka mihringte rilru putzia hi thlâk danglam a tûl hle. Mihringten thil siam dangte hnuaichhiahna rilru leh tihnawmna h tûr anga kan ngai hi a dik thei lo. Thil siam dangte “enkawltu tûr”-a mawhphurhna rilru kan put hi kan tih tûr zâwk chu a ni âwm e. Thing leh mau ticherêu va, lui tui suasamtu ni lovin a vêngtu leh

humhimtu ni tûra kan inbuatsaih a ngai a. A chhan chu mihring nunna leh kan chênna leilung hi a inzawm tlat a, anni hi mihringte duh-âmna avânga tihchhiat an nih zêl chuan a tuartu tûr chu mihringte bawk an ni. T̄hang leh thar lo la awm zêl tûrte tân khawvêl hi chênna tlâka kan buatsaih hi kan tih tûr a ni a, a tichhe zâwng zêla khawsak hi kan bânsan a hun tak zet a ni.

“Mihringte hi thil siam dangte chung a awm”-a inngai tawh lovin “thil siam dangte nêh”-a khawsa kan nihna kan pawm a hun viau va. Mihringte hi leilungah nunna nei chi khat kan ni a, thil siam dangte nêna in-an lohna pawh kan nei. Mahse kan danglamna hi thil siam dangte laka chungnun zâwknaa ngaih chu a dik thei lo va, mawhphurhna neia ngaih hi a dik zâwk mah âwm e. Mihringten hetiang zâwng a rilru kan put hi eco-spirituality chuan a phût tlat a. A chhan pawh hê leilungah hian Pathianin a thil siam a chhonzawm mêk zêlnaah mihringte kan tel vê a, duat tak leh hmangaih taka thil siam dangte enkawl tûra mawhphurhna pêk kan ni. Kan chênna leilung leh thil siam dangte chung a rei tak rilru kan lo put tawh, kan rilru sùkthlêk chu thlâk danglam ngam tûra chona kan hmachhawn mêk a. Hun rei tak dik nia kan hriat dik tâwk lohna chu khawvêl sik leh sa inthlâk danglam chak lutuk te hian a tilang Chiang hle mai. Kan thlarau mîna hian thil siam dangte chung a kan rilru sùkthlêk a khawih danglam loh chuan kan thlarau mîna chu eng ang nge tih pawh kan inzawh a t̄ha hial âwm e.

**(iv) Thil siam dangte chung a dikna (justice) lantîr:**

Kan chênna leilung leh thil siam dangte mihringin kan hnuachhiah a, kan thuhnuaia kan dah leh an chung a duh ang ang kut kan thlâk hi a dikhlel viau âwm e. Thil siam dangte laka inlaichînna kan tihlan dân pawh hi a dik tâwk lo mai thei. Dikhlel taka mihringten thil siam dangte chung a kan tih thin hi sim tûrin eco-spirituality hian min sâwm a ni. Bible-in dikna hi lainatna nêh a sawi kawp t̄hîn. Chak lo zâwkte vênghim tûr leh retheite enkawl pawimawhzia kha zâwlneiten an tlângaupui t̄hîn. Chutiang bawkin kan chênna lei vênghim leh enkawl hi kan chênna lei chung a dikna kan lantîr theihna a ni. “Kan

chêna leilung chungah hian hming phuahtu leh rorêltu-ah kan inngai reng thei tawh lo vang. Hê lei enkawltu, vêngtu, nu leh pa, neitu, hmangaihtu, puthiamte, thiantie nia kan inngaih tawh zâwk a hun a. Kan nun theih nân châw leh ei tûr min pê a, chutiang bawkin hê lei hi a la awm zêl theih nân leh mihringte a châwm zêl nân thui tak mihringteah a inngat bawk a ni.” Thil siam dangte enkawl a, lainat taka kan thlîr a, an chungangilneihna kan lantîr hian dikna kan ti a ni tih hre thar leh ila a tha ang. Thil siam dangte chungang dikna kan lantîr dâwn chuan hê rilru hi kan put a ngai âwm e—

*Hmang raltu aia humhalhtu ni zâwkin,  
Duh-âmna aia mamawhna dah pawimawhin,  
Hnuaichhiah aia tihchak tûr zâwkin,  
Tichhetu aia thil siamte pumkhattîrtu ni zâwkin.*

Eco-spirituality chungchâng leh a kaihhnawih kan sawi tâkte pawimawhna hi a takin kan tawng mêk a. Thil chîk miten ruahtui mûmal lohzia an sawi thîn te, boruak lo bawlhhlawh nasa chho zêl te, sik leh sa inthlâk danglam dân leh boruak lo lum chak lutuk te, thlipui lo thawk ta chiam mai thîn te kan tawng mêk zêl a. Hêngte hian kan thu ngaihtuah mêk hi kan ngaihthah theih tawh lohzia a tichiang hle âwm e. Tin, chû mai bâkah natna hrang hrang kan tâwk a, kan hrisêl ta lo viau mai te pawh hi ecological crisis hrin chhuah te pawh a ni thei baw âwm e. Tlâng ram mâwi tak, boruak nuam leh hrisêl siam tûr hian mawhphurhna kan nei a, engemaw kawng tala hmâ kan lâk vek chuan awmzia thui tak a nei ngei ang tih i beisei baw ang u.

***“Khawvêl pum pui hi Pathian mitin thlîr la, chû chuan i khawthlîr a tichiang ang a, ngaihhlut tûr dik a ngaihhlutîr ang che.”***

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***“He khawvel tan hian i theih tawp chhuah mah la,  
a la taw lo fo thei, theih tawp chhuah zel tho rawh.  
A chhan chu, a tawpah chuan nang leh Pathian inkar  
a ni tawh... anni leh nangma inkar a ni tawh lo.”***

**- Mother Teresa**

## CHANCHIN ṬHA HRIL (MK 16:15)

- Rev. Lalbiaktluanga

*“Chanchin Ṭha hril hi kan ram din chhuahna bul a ni a,  
kan ram din chhuah zelna tur pawh hei bawk hi a ni zel ang”*

### **1. Chanchin Ṭha hril hi kan ram dinchhuahna bul a ni**

Chanchin Ṭha hril kan ram dinchhuahna bul a nih dan chhui hmasa ila. Mizo zaa za kristian kan ni tia kan inchhal theihna bul ber chu, mizo ringtu hmasaten ring lote an vei a, missionary-ten Chanchin Ṭha an hril mai duh tawh lovin, anmahni ngeiin ring lote Isua lo ring ve tawh turin an sawm zel a. Ringtu apiangin ring lote an vei a, Lal Isua ring ve turin an hril zel a, Khuma leh Duma phei chu Chanchin Ṭha hrilin khaw tinah an kal a, in tinah lutin “Isua hi lo ring ve tawh rawh u,” an ti zel a ni. Fangrual te insiamin khuang nen khaw tin Chanchin Ṭha hrilin an fang a. Harhna a thlen apiangin Chanchin Ṭha hril an uar sauh zel a, ringtu nasa takin an pung zel a, tun ang hi kan lo thleng thei ta a ni.

Ringtu hmasate chuan Mizoram chhunga ring lote an vei rualin, kan vel ram danga ring lote pawh an vei zel a. Kum 1910-ah Manipur Senvawna Chanchin Ṭha hril turin Vanzika te, Savawma te, Thangchhingpuia te an kal a. Kum 1911-ah Ṭripura rama Chanchin Ṭha hril turin Hrangvunga, Bungmun khuaah a kal bawk. Kum 1913-ah Rev. Thianga chu Haflong lama Chanchin Ṭha hril turin Haflongah a pem a. Kum 1913-ah bawk Upa R. Dala, Mission veng Kohhran upa, Manipurah Chanchin Ṭha hrilin a kal bawk. Kum 1919-ah Chanchin Ṭha hril hna ngaihtuah turin “Lushai Foreign Mission” din a ni.

Kum 1925-ah Assembly Inkhawmpui hmasa ber chuan Ṭripuraa Langrawngho zinga Chanchin Ṭha hril turin Tirhkoh Lalbuiaia leh Saizinga a tir. Kum 1926-ah Assembly Inkhawmpuiin, Burma rama Homlinho(Homolin) zinga Ramthar rawngbawlna tur en thlithlai turin Rev. P.D. Sena a tir. Kum 1937 Assembly Inkhawmpui chuan Arunachal rama Sadhy-ah Tirhkoh Lalthanga te, Tirhkoh Sanga te, Tirhkoh Zoramthanga te Chanchin Ṭha hrila tirh a tum a, mahse, Arunachal rama luh phalna an hmu theih loh avangin an kal thei ta lo.

Kum 1947-ah Mizoram Khawthlang lama Bru-ho zingah Chanchin Ṭha mi thahnemngaiten an hril ṭan a. Chung zingah chuan C. Pazawna leh Biaktluanga te an tel awm e. Kum 1949-ah Home Mission North Rawngbawl natanania; Bru-ho zingahawkturin Thangzawna, Ronghinglova leh Lalhleia te tirh an ni. Thangzawna chuan pension thlengina thawk.

Kum 1953-ah Synod Mission Committee din a ni a, kum 1959-ah Rev. Lalthanga, Lenchhung Biala Chanchin Ṭha Bawm zawn rah chhuahte enkawl turin tirh chhoh a ni. Burma rama Mizo chho hmasa kan Kohhran hotuten Methodist Kohhranah tel mai rawh u, an tihte thinrimin an hek a, Burma rama a awm chhung chu lunginah a hmang deuh ber mai awm e. Kum 1969-ah Mizoramah a lo kir leh ta a ni. Kum 1959 hian Ngopa Pastor Bial Kristian Ṭhalai Pawlten Paihte hnenah Chanchin Ṭha hril turin Nikhuma an ruai a, kum 1965-ah Synod Ramthar Board-in a la a, kum 1973-ah Paihte zinga rawngbawl hran ngai lova hriain a ti tawp ta a ni.

Kum 1961-ah Synod Ramthar Board din a ni a, full time Secretary neih theih hma zawng chuan Upa Vanchhunga, Mission vengin Secretary hna a thawk a. Kum 1966-ah Rev. V.L. Zaithanga full time Secretary atan lak a ni ta a. Kum 1963-ah Manipura Meiteiho hnenah Chanchin Ṭha hril turin Bungkhawthanga, Vanbawng chu Phuaibuang Pastor Bial Kristian Ṭhalai Pawlten an tir.

Kum 1968-ah Synod Executive Secretary pathum neih a ni a, Rev. Zairema, Senior Executive Secretary, Rev. VL Zaithanga Executive Secretary i/c Ramthar, Rev. C. Ronghinga Executive Secretary i/c MSSU. Kum 1985-ah Ramthar Secretary neih leh a ni a, Rev. Lalpianga lak a ni. Kum 1964-ah Champhai Pro.Pastor Rokhuma chu Alonga High School Headmaster a tirh an duh a, hotuten Pro Pastor aṭangin an bantir a, Arunachal khawpui pakhat Alonga High School Headmaster-ah a zuk ṭang a. Chanchin Ṭha a hril ṭhin avangin an duh lo va, kum 1967-ah a lo chhuak a. Kum 1968 January ni 6-ah Rev. Rokhuma leh Upa K.Saibela te chu Diphu, Karbi Anglong-a CBCNEI leh Khasi Karbi Presbytery te

nenahawhona Union High School-a Headmaster tur leh zirtirtu turin tirth an ni. Kum 1978-ah ATC-ah Missionary Training Department hawn a ni a, Dean hmasa ber chu Rev. VL Zaithanga a ni.

Kum 1980-ah United Mission to Nepal-ah Rs. 10,000/- thawhin kan tel ve a, Missionary pahnih Lalrinkima leh Lalhriata te kan tir. Kum 1981-ah CNI Bhopal Diocese nena thawhonaah Pro. Pastor pahnih Lalramliana Pachuau leh Lalzuithanga tirth an ni. Kum 1982-ah CWM nena thawhonaah Kiribati thliarkarah Upa Dr. L.N. Tluanga te chung tirth an ni. Kum 1988-ah India ram laili lama rawngbawlna zauh zel nan Delhi-ah Rev. VL Zaithanga, Culcutta-ah Rev. Lalrinmawia, Siliguri-ah Rev. H. Sangkhuma te tirth an ni. Synod Mission Board chuan thil tum fel tak pali a nei a, chungte chu:-

- 1) Lal Isua Chanchin la hre lote hnena Chanchin T̄tha hril.
- 2) Ringtharte enkawl leh tihchak leh chawikan.
- 3) Ringthar Kohhrante chu mahni intodelh thei, mahni inrelbawl thei leh Chanchin T̄tha hril zel thei tura buatsaih.
- 4) Kohhran pawl dang nena thawhho

Tunah hian India ramah leh Nepal ramah Mission Field 20 kan nei a. Home Mission North rawngbawlna hi 1949-ah tan a ni a. Tunah hian Missionary 163-in an thawk mek. Manipur Meitei-ho zinga rawngbawlna hi 1967-ah tan a ni a. Tunah chuan ringtu pawh an thahnem tawh a, Synod-a hlan kai tumin Prebytery pali laiah siam an ni a. Synod niha mahnia ro inrel nghakhlelin kan Missionary te an hnawtchhuak a, mahni kea dinga mahnia ro inrel tumin Synod-ah an inpuang a. Mahni kein an ding leh thei si lo va, an kal zel dan tur kan Synod hotute nen an ngaihtuak mek a ni.

Kum 1975-ah Barak Area rawngbawlna tan a ni a, ringtu pawh an pung ve zel a, kum 1987-ah Presbytery-ah hlan kai an ni. Tunah chuan Administrative Secretary hovin Pastor 9 leh Missionary 158 in rawng an bawl mek. Kum 1979-ah Masihi Sangati rawngbawlna (Non-Mizo zinga rawngbawlna) tan a ni a. Convention leh Area Meet-ah ring thar engemaw zat an nei thin a; ring tharte hi inhlawhfa mahni rama haw

leh mai turte an ni ber a, member nghet an nei tam lo. An rama haw leh tate hi an rama Kohhran hnarkaitute an ni hlawm a, a lawmawm. Tunah chuan Director hovin Pastor 4 leh Evangelist 5 leh Gospel team te nen Thawktu 146-in an thawk mek. Hnam dang Mizorama in leh lo neia awm nghet, kan tha neih maite kha, tunah chuan Masihi Sangati rawngbawl na hian a hawi tan a, thil lawmawm tak a ni.

Kum 1986-ah Tripura rama rawngbawl na tan a ni a. Hemi hma kum li laiah Rev. Lalchunglura hovin Prebyterian Kohhran an din a, TBZ-in an enkawl a; chumi behchhana zuk thawk chu kan ni a. Ringtu an pung chak a, tunah hian Synod-a hlan kai tumin Prsbytery paliah siam an ni a. Prebyterian Church of India General Assembly-in rem a tih huna Synod-a hlan kai mai theih an ni ta. Field Secretary hovin Pastor 16, Missionary 244 an thawk mek.

Home Mission South Rawngbawl na hi 1987-ah tan a ni a. rawngbawl na a kal tluang zel a; Ringtu pawh an pung zel a. Tunah hian Administrative Secretary hovin Pastor 10 leh Missionary 211 an bung mek. Kum 1988-ah Delhi Field rawngbawl na tan a ni a. Rin aiin ringthar pawh an nei thei a. Tunah hian Field Secretary hovin Pastor 2 leh Missionary 33 an bung mek a ni. Hemi kum hian Kolkata Field rawngbawl na tan a ni a. An rawngbawl na a kal tluang a, rin aiin ringthar pawh an ngah thei. Tunah hian Field Secretary hovin Pastor 4 leh Missionary 104 ten an thawk mek. Hemi kum vek hian Siliguri Field Rawngbawl na tan a ni a. An rawngbawl na a kal tluang a, beisei aiin ringthar pawh an nei thei a, a lawmawm hle. Tunah hian Field Secretary hovin Pastor 4 leh Missionary 42-in an thawk mek a ni. Karbi Anglong Field rawngbawl na hi keimahni pualin kum 1989-ah tan a ni a. An rawngbawl na a kal tluang a, rinthar pawh an ngah a, Karbi Anglong Kohhran, General Assembly enkawl te nen, Synod-a siam tuma lak mek a ni. Tunah hian Field Secretary hovin Pastor 7 leh Missionary 196 ten rawng an bawl mek a ni.

Kum 1991-ah Arunachal East Field rawngbawl na tan a ni a, an rzawngbawl na a kal tluang a, ringtu pawh an ngah tawh viau. Tunah



hian Field Secretary hovin Pastor 4 leh Missionary 123 ten rawng an bawl mek. Kum 1999-ah Lucknow Field rawngbawlna òan a ni a. An rawngbawlna a kal tluang a, ringtu pawh an ngah tawh viau. Tunah Field Secretary hovin Pastor 5 leh Missionary 55 an bung mek. Hemi kum vek hian Patna Field Rawngbawlna òan a ni a. Ringtu siam a har deuh a niang, ringtu an la ngah vak lo. Tunah hian Field Secretary hovin Pastor 2 leh Missionary 48 ten rawng an bawl mek.

Tunah chuan keimahni pualin Nepal Field rawngbawlna kum 2000-ah kan òan ve ta a. An rawngbawlna pawh a kal tluang a, ringtu pawh an nei ve ta viau. Tunah Field Secretary hovin Pastor 6 leh Missionary 67 ten an thawk mek. Kum 2003-ah Arunachal West rawngbawlna òan a ni a. An rawngbawlna a kal tluang a, ringtu pawh a ngah ber pawl an ni. Tunah Field Secretary hovin Pastor 8 leh Missionary 113 ten rawng an bawl mek.

Assam Field rawngbawlna hi kum 2008-ah òan a ni a. Ringtu pawh an la ngah vak lo va. Tunah hian Field Secretary hovin Pastor 2 leh Missionary 82 ten rawng an bawl mek. Hemi kum vek hian Jharkhand Field Rawngbawlna òan a ni a. An rawngbawlna a kal tluang a, rin aiin ringtu pawh an ngah tawh. Tunah Field Secretary hovin Pastor 3 leh Missionary 70 ten an thawk mek. Kum 2009-ah Cachar Tlangram Field rawngbawlna òan a ni a. SMB Headquarters aòanga enkawl a ni a. Ringtu pawh an nei ve viau tawh. Tunah Pastor 4 leh Missionary 52 ten rawng an bawl mek. Kum 2010-ah Missionary Training School kha Missionary Training College-ah hlan kai a ni a. Ramthar rawngbawlna hmasawmna ropui tak a ni.

Mission dang nena kan thawhhona kum hi sawi thiam a har a, Karbi Anglong-a Diphu khuua Sikula thawk tura Rev. Rokhuma leh Upa K.Saibela te kum 1968-a tirh an nih kum hi a ni ber awm e. Tunah hian Mission dang 16 kan thawhpui mek a, Missionary 57 kan tir mek. Mizorama Para Church engemaw zat thawhpui kan nei baw. Tunah hian hmun hnihah Mission Field hawn tuma hma lak mek a ni. India ram Orissa State-ah a òul ang zela hma la turin Dr. K.C.

Lalchhingzova te, Dr. Lalsangpuii leh a pasal Albert Kawldingliana (M.Th) evangelist te, Dr. Ramdinmawii Ralte te, S/N Zonunmawii Khiangte te, Pastor Lalhmachhuana Ralte te tirh mek an ni a. Cambodia ramah Tent-making missionary 3 leh Missionary Nl. Lalrinawmi Ralte an bung mek bawk.

Khawvel ram tinah kan kalna apiangah, Pathianin kan tan Chanchin Ṭha hrilna kawng a hawng zel a. Kan Mission Field hrang hrang aṭang hian kum 39 chhungin (1974-2012) Pathianin ringtu 1,14,560 min pe tawh a ni. A ropui hle. Pathianin khawvel ram tinah kan tan Chanchin Ṭha hrilna kawng a hawng a ni tih tilangtu chu Rev. Vanlalnghaka ten khawvel ram tam tak an fang a, an kalna apiangah miten a thusawi inhawng taka an ngaihthla zel hi a ni. Kan hotute pawh an kalna apiangah miten an thu an dawngsawng ṭha zel bawk. Hetiang taka Chanchin Ṭha hril hna kan thawh avang hian, India Sorkar leh Mizoram Sorkarin tuna kan dinhmun hi min hruai thleng thei a ni. Chanchin Ṭha hi puang darh zel lovin, hlimpuiin lawmpui ta mai ila chuan, tuna kan dinhmun hi India Sorkar leh Mizoram Sorkar hian min hruai thleng thei lo vang. Khasi leh Naga keini aia Chanchin Ṭha dawng hmasa daihte pawh kawng tam takah kan khum a ni.

## **2. Chanchin Ṭha hril hi kan ram dinchhuah zelna tur a ni.**

Kan ram din chhuah zelna tur pawh Chanchin Ṭha hril bawk a nih dan tur kan chhui leh ang. Ring lo ram te pawh Chanchin Ṭha hril lovin an ding chhuak zel thei a, engah nge kan theih loh bik ang? Kan ti a ni thei a; kan thei hauh lo vang. Pathianin Israelte hnenah, “Khawvel chhungkua zawng zawng zingah nangni chauh hi ka hriat in ni a, in sualna zawng zawngah chuan ka hrem ngei ngei ang che u,” a ti a (Amosa 3:2). Tin, a hriatte an nih avangin tih tur ropui tak a pe bawk: “Jakoba thlahte tungding a, Israel la damte hruai kir tura ka chhiahhlawh i ni hi nep tak a ni. Hei aia ropui zawk tih tur i nei, khawvel pumpui hi chhandam an nih theih nan, hnamtin tan eng i ni ngei bawk tur a ni,” a ti (Is.49:6).

Judate chu an sual avang te, hnam tin tan eng an nih duh loh avang te, khawvel Chhandamtu Lal Isua an duh lova krawsa an khenbeh avang

tein, AD 135-ah Jerusalem leh a vel ramah pawh an awm ve phal lovin tihdarh an ni a. Hetiang hian kum 1800 zet an awm a. Indopui IInaah Atom bomb an thawh avangin kum 1948-ah UNO-in Israel State a siamsak leh ta a ni. Keini pawh Pathianin Chanchin Tha puang darh turin min ko niin kan inhria a. Pathian min beisei anga Chanchin Tha kan hril loh chuan, kan ram atang hian mi tidarh vek thei a, hnam dang min chimraltir der thei bawk tih i hre reng ang u.

Pathian thuthiam hmingthang Emil Brunner-a chuan, “Mei nunna chu a alh hi a ni angin, Kohhran nunna pawh Chanchin Tha hril a ni,” a ti a. Chanchin Tha hril Kohhran chu an nung a, an pung tual tual a, Chanchin Tha hril lo Kohhran chu an nung lo va, an pung lo va, an ral tial tial thin. Keini pawh Chanchin Tha kan hril loh chuan kan nung lovang a, kan ral tial tial ang.

Sapram (UK) te pawh nasa taka Chanchin Tha an hril lai chuan an lian tual tual a, khawvel ram tam tak an la a, an ram lak tam tak chu Kristian ramah an siam a. Ram ni tla seng lova roreltu an inti hial a. Chanchin Tha hril an uar loh atangin an chak lo tial tial a; an ram awp tam tak an independent a, tunah chuan British Sorkar te tak te an ni ta mai. An ram chhungah ngei pawh sakhaw dang an lian tual tual a, chhanchhuah an ngai ta reng mai, Europe ram Kohhran te khu hetiang deuh vek hi an ni awm e. America pawh khuan Chanchin Tha hril an bei nasa a, an ram pawh a ropui tual tual a. Khawvela Missionary 50,000 zinga a zat ve aia tam chu USA Missionary an ni a. An ram pawh a ropui zel a, khawvela ram ropui ber leh thiltithe ber a lo ni ta a. Tunlai hian sakhaw ngaihsak lo an pung ve a, an khawtlang nuna Kristian thilte chu hnawk an ti a, court-ah an khing a, thiam an chang zel mai a. Kristianho an thinrim a, an inhlawm khawm a, an bei let ve a; hnehna an chan theih nan tawngtaipui a tul hle. I tawngtaipui sauh sauh ang u.

Keini pawh hi Chanchin Tha lo thlenna kum za awrh chauh a la ni a, kan la puitling loh teh lul nen, sakhaw ngaihsak lohna leh khawvel thil ngaihsakna (Materialism) hian min bei tan ve der tawh mai a. Engtia rei nge Chanchin Tha hrilna hun tha kan neih dawn kan hre lo va, tun kum

zabi 21-na bak hi chu kan neih rei a beiseiawm tawh lo va. Chanchin Thā hri na hun thā kan neih chhung hian Missioanry nuai khat tal tirh tum ila, kum tin Missionary 1000 kan tirh zelin, kum 100-ah nuai khat kan tir thei dawn a. Kumin aṅang hian kum tin Missioanry tirh i tum ang u.

Kum tina Missionary 1000 tirh techu kan tlin dawn em ni? kan ti ani thei e; ke ini tlin tur ani lo va, Pathian tlin tur ani zawk. Kum 1960 Mautam lam alang atun thl eng a ei tur min petu chuan Missionary 1000 kum tin tirh tur leh tirh natur sum min pethei em em ti h kan hre tur ani. ‘Kan thar chhuah zawng zawng chu kan thlah ni h ei lek ani’ Chief Minister-in ati a. Kum 1960 alang khan kan ramah ram dang mi tam tak an awm reng a, State kan nih hnuah phe chuan nuai hni h vel an awm reng a. Chunghote nena chhuanchham lo va ei tur min petu chuan, Missionary kum tina 1000 tirh tur leh tirh natur sum mi pethei lo dawn em ni? Thei lutuk, aduh athu ani mai.

“Khawvel zawng zawng hka ula, Thil siam zawng zawng hnenah Chanchin | hahi hri raw hu,” tiam in tirtu chuan aduhtih achiang. Chuvang in kum 2014 alang hian kum tin Missionary 1000 tirh i tum ang u. Kum tina 1000 kan tirh hian kum 10-ah 10,000 kan tir thei chauh va, kum 100-ah nuai kan tir thei chauh ani. Mahni in hāivur zawng a kan kal chuan kan in hāivur hlum ang a, mi dang te pe chuak, Chanchin | hahri l beihpui thlak zawng a kan kal chuan, Pathian a lawm ang a, kan ram pawh adin chhuah tir zel ang. Kan ram din chhuah nabul chu Chanchin | hahri l ani ang bawkin, kan ram din chhuah zel natur pawh Chanchin | hahri l bawk ani ang. Kan thusawi hi Pathian in maw sawm rawh se. Amen.

*(Rev. Lalbiaktuanga hi Mission Vengthlang Kohhran in June 21, 2013 khan thusawia sawm nise tiin an rel a, mahse a dam loh san ta a. July thla chawhnu lam khan kar khat vel zet khum beta a dam loh hnuin, July 29, 2013 zing dar 6:45 khan chatuan ram min pansan ta mai a. A thusawi tur hi ziakin a lo dah a, chu chu August 18, 2013 Chawlni zanah Upa C. Zosangliana'n Mission Vengthlang Presbyterian Kohhran Biak inah a chhiar chhuak a, hei hi a sermon hnuhnung ber ang a ngaiin kan rawn tichhuak a ni. - Editor)*

## BIBLE THU THLUR BING

### Pathianin ni a tiding em?

Bible-ah hian hla anga ziak chu hla a ni a, thupangngai (prose) angin angial angana lak tur a ni lo va, mahse Josua 10: 12-13 thu hi hla chauh ni lovin thu tuang pangngai nen a kal dun avangin hriat thiam a harsa leh zual a. “Chung tur ni, ding reng rawh, Gibeon chungah (tlangah), Chhawrhthlapui, nangpawh, Aijalon ruamah ding verawh” tiin lehlintharah kan hmu a. Ni chu a ding a, thla chu a che bawk lo, an hmelmate an sawisak nek hma chuan. Jazer lehkhabu an tihah chuan chu thu chu ziak a ni. Vanlaizawlah ni chu a ding a, ni khat hu lai a thla lo.

Hei hi hla thu (prose)- in a chhunzawm a. A hla bawr hi a hran ni se a lak dan kan thiam awm e, prose bawr hian a rawn zawm tak avangin angial angana lak loh mi a ni mang lo a ni. He lai thil awm dan hi han chhui nawn ila. Gibeon mite kha Israelte khan zuaha hum an tiam a. Hmelmain an rawn hual tak avangin Josua pun turin zualko an tir a. Josua chuan a ngaipawimawh a, azan azanin an kal ta chung chung a, khawfing chah fel hma deuhin an khua chu an han thleng a. An thleng hi Josua chuan hmelma ralvengtuten lo hmu lo se a duh a, an lo hmuh chuan lo tandan tur emaw an hria anga an inralring hman ang tih a hlau hle a ni. Hemi tuk hian ruahtimpui kan ti ang hi a lo thawk mup mup a, Josua chuan chu khawthim chu kiang lo se a duh hle, khua lah a lo var ngei dawn si a. He hla hmang hian a tawngtai ta a ni, khua eng mai lo tur chuan.

A dil ang hian khua a var ta mai lo a, hmelma an inrin hmian an thawng thut a, an chia i a, an tlanchhe ta hum hum a, annin an um ta dawr dawr a ni. An tlanchhia chu ruahtimpui khan a nan zui a, rial lian tak tak a tla a, tam tak chu a chhu hlum a ni. An thawn chia i tawh hnu hi chuan khua pawh a lo var a, ruah a han hnu chuan ni pawh lo lang ta ni awm tak a ni. He lai changah hian lehlin feltawk lo a awm a ni thei e. Poetry bawra ‘ding’ tih hi a Hebrai tawng chuan ‘ngawi, reh’ etc., tihna a ni. He thu hi Horeb tlang puka Elija a bihruk tum khan an hmang bawk, thlipui meipui lo thawk buan buanah

LALPA chu a awm lo a, a tawpah ‘ri lo aw’ a lo thleng ta a. Josua hian ni leh thla chu thawmrawn nei lo turin a ngen a, ni emaw, thla emaw a lo lan chuan thawm anrawn nei tih theih a ni a, chechang loa an awm a duh a ni. Prose sectiona ‘ding’ tih erawh hi chu kal lai ding chawt kan sawi ang hi a ni. Hetiangia lehl in ni se a lak dan kan thiam deuh ang em? *Gibeon chungah ngawi(reh) rih teh, chungtur ni, Aijalon phaiah nang, chhawrthlapui, ngawi bawk teh, Ni chu a ngawi a, thla pawh a che bawk lo.*

### **Ni hi ding ta thut se eng thil nge lo thleng ang?**

Prose section-ah hi chuan ni chu ni hnih hu dawn lai ding ni ngeia chhiar loh theih a ni lo. Ni khi ding ta thut se thil awm dan tur chu hetiang hi a ni. Darkar 24 chhungin lei hi vawi khat a lir chhuak a, chu chu ni khat kan tih chu a ni. Lei hi Aizawl a tangin hel kual ta ila, mel 25,000 kan kal chuan Aizawl kan lo thleng leh thei ang, ni khat chhungin kal dawn ila dar kar khata melsang chuang deuh kal a ngai dawn a ni. Motor hi darkar khatah mel awmrük lek pawhin tlan ta se a din thut chuan a bingbilet tawp ang a, a chhunga thil awm zawng zawng a inbunchhuak vek ang. Dar kar khata mel sang zeta lei vir hi ding thut se a chhunga awm zawng zawng hi kan thlawkchhuak vek ang, tui phei chu a phirsi vek ang. Tlang lian fe fe pawh a bung rum ang, thingte pawh a sawm nelh nulh ang a, a zung chawpin a invawrh chhuak vek ang. Nunna nei dam khaw chhuak tumah kan awm lo ang.

Bible-a thu chuangte hi angial angana pawm tur leh pawm loh tur chi a awm a. Angial angana pawm tum hram te chuan he lai chang hi an buaipui hle. Hrilhfiah an tumna lamah Bible chang dang an hrilhfiah kawı phah a. Genesis bung khata lei leh van siam hnu khan, “lei hi a chhia a, a ruak ngawt a ni” tih kha, “Tum khat chu ni khi a ding thut a, Pathian lei siam sa chu a chhe vek a, Genesis bua kan hmuh hi chu Pathianin a siam tum hnihna a ni” an ti a. Bible ziaktute aiin an hre thui deuh tih loh chu sawi tur a vang hle. Mi pakhat, ni a ding tih thu vei tak hi a hmunah ngei a kal a, thil awm dan chhui a tum a. A sawi dan chuan, “Hemi ni hian an hmelma an um thui ngei mai, kal chak fe tan pawh ni khata ban theih tawk chu

a ni awm e” a ti. Indopui pahnih na hun lai khan t̄angrual sipaite chu France ramah, D-day an vuahah an kai a, khawfing chah āt̄angin an kai tan a, zan lai thlengin hmelmate nen an inbei, a then phe chu an t̄laivar. Chumi ni chanchin ziaktu zawng zawng chuan chu ni chu “The longest Day (Ni rei ni ber)” tiin an ziāk theuh. Josuaho pawh hian ni a rei an ti hle awm e, a hma zan khan an kaltlai var tawh bawk nen. Poetry lama an sawi dan hi a awm em em laiin Prose lamah hi chuan an sawi uar deuh a nih tih kan hre thei ang.

(Courtesy : Rev. Dr. Zairema, *Kan Bible Hi*, p. 251-253)

### **Puithiam Serapion-a nun ropuizia**

Puithiam Serapion-a chu sakhaw mi tak a ni a, vawikhat chu mi rethei pakhat Alexandria khawvawtin a hmeh hlum tep hi a hmu a, “He mirethei (Krista) hi khawvawtin a hmeh hlum tep laiin engtinng e kei sakhaw puithiam hian thawmhnaw ka hak thei ang? a thi a nih chuan rorelna niah tualthah thubuai min awrtir ang a, thiam loh ka chang ngei ang” tiin a in ngaihtuah a. Tichuan a thawmhnaw chu a hlip a, mirethei chu a pe ta a.

Chumi hmuh chuan Bible d̄hiar turin a hu a, Police pakhat hi a lo kal a, ruaka a awm d̄han leh tunge a thawmhnaw laksak tih a rawn zawt a. Puithiam chuan “A chanchin he leh khabu (Bible) in a sawi fo Pathian mawle” tiin a d̄hang a.

Ahnua hleiba ruh theih loh avanga tang tur mi pakhat an hrai hi a hmu leh a, Puithiam chuan a Bible chu a hral a, chu pa leiba chu a ruh sak leh ta a. Nakinah a zirtirte hnen a lo kir leh chuan a zirtirte chuan, “Father, khawiahnge i thawmhnaw a awm? an loti a, a ni chuan “Kan la mamawhna tur hmuh ka thawn” tiin a d̄hang a. “Anih khawiahnge i Bible?” tiin an zawt leh a, “I thil neih ralh la, pachiate hnenah pe rawh (Matt 19:21), tia nitina min hrihtu thu awihin ka hral ta a ni, tichuan rorelna niah inringtawk tak leh ngaih ha taka ka awm theih nan” tiin a d̄hang a.

Rinna pasaltha, Pathian an rinna kawnga dingng het leh entawn tlak tam tak min pek lai hian rinna tlem te leh der thawng tak neih reng chung a lungawi kan tum dawn em ni? Paul a in “Ka rinna chu ka hria” a tih ang khan Isua kan rinnaah ng het leh d̄hang takin, tih chet ruallohin i ding tlat ang u.

(Courtesy: Richard Wurmbrand, *Daily Devotion* , p. 257-258)

## THEOLOGY THUMAL HRILHFIAHNA

### Lord's Prayer ( Lalpa Ṭawngṭaina)

{Kan Pa (Latin- *Paternoster*) tia sawi bawḵ ṭhin hi} Lal Isua zirtirna aṭanga Kohhranhovin ṭawng-ṭaina kan hman ṭhin a ni. Ringtute ṭawngṭaina tur a ni nain 'Lalpa Ṭawngṭaina' tih hi a hming lar ber a ni.

Lalpa Ṭawngṭaina hi Mt. 6:9-13 leh Lk. 11:2-4-ah hian kan hmu ve ve a, bihchian erawh chuan an ṭawngkam hman leh thuchheh a inang chiah lo. Marka ziakah he ṭawngṭaina hi kan hmu lo va, Johana 17 hi chuan a zul ve hle. Matthaia ziak ang deuh hian Didakhe 8:2-ah kan hmu a, a tawpna tlar hi tuna kan hman dan ang chiah lo deuhvin a awm tel thung. He ṭawngṭaina hi kohhran din tirh aṭang rengin kohhran hian inzirtirna pawimawhah leh Pathian biak hona atan an hmang a ni ang tih a rin theih. He ṭawngṭaina chhui zauna atan kum zabi thumna lamah daih tawh khan kohhran pa pakhat Tertulliana chuan *On the Prayer* tih lehkhabu a lo ziak. He ṭawngṭaina hian Pa Pathian fak leh tih ropuina atana dilna pathum leh keimahni lam tana dilna panga a keng a, tawi fel takin rinna nun atana kan mamawh leh tihur chi hrang hrang a fun kim hle a ni. A tawpna atan engkim mai hi Pathian ta a nihzia puan chhuahna hla (doxology) a awm.

Hemi tlar tawp "Ram te, Thiltihtheihna te, Ropui te, Chatuana i ta a ni si a, Amen" tih hi Matthaia ziakah kum zabi 4/5-na vel aṭang khan kutziak lehkhabu eng emaw zatah an telh a, mahse kutziak lehkhabu rintlak berte chuan an telh lo. *Didakhe* pawhin 'Ram te' tih hi a telh lo. A thu hi chu I Chr. 29:11-12 lak tawi a ni mai e. A tlar tawp hi khawthlang kohhran chuan an hmang lem lo viau va, mahse kum zabi 17-na vel aṭangin Anglican Kohhran Pathian biaknaah a lo lang tel ṭan a, chumi hnuah Catholic lam pawhin an uar ve zel a, tunah chuan he ṭawngṭainaa tel ve pangngai angin kohhran tam ber chuan kan hmang a ni.



**Lord's Supper (Lalpa Zanriah)**

Chanchin Ṭha bu thumah leh Korinth lekhathawn pakhatnaah te hian Lalpa Zanriah chungchang sawina kan hmu theuh a (Mt. 26:26-30; Mk. 14:22-26; Lk. 22:14-20; 1 Kor. 11:23-26). Hengah hian a hmanrua leh a kalphung an sawite a inang tlangpui. Matthaia leh Marka ziaik a inang viau a, Luka leh Paula ziaik a inang ve thung. An danglamna chu Marka'n, "min hriat reng nan hei hi ti ṭhin rawh u" a tih leh thisena thuthlung chung-chang a sawi hnuah "mi tam tak tana chhuak tur" tihte hi a ni. Paula'n Pathian rama a zirtirte nen an inhmuh khawm leh hun tur Chanchin Ṭha ziaiktuten an sawi a sawi ve bakah "Lal Isua lo kal leh hma zawng" a thihna puanna a ni tih a sawi belh.

Lalpa Zanriah chung-chang hi thui tak sawi tur a awm a. Theology-a inhnialna leh chhui zauna thui tak a awm. Isua thih hun chung-chang pawh hi Chanchin Ṭha ziaiktute sawi dan a inang lo va. Johana chuan Isua thihna chu entirna a nih tihlansarh tum takin Kalhlen kut chawhnu, beramno talh hun lai vela thi angin a sawi a. Chanchin Ṭha bu dangte chuan Kalhlen kut lawmna ruai atan Jerusalem Temple-a beram an talh hnuah zanriah buatsaiha kilho ni awm takin an ziaik thung.

Heng thu harsa hi Pathian thu zirte inhnialna a la ni reng a. A hun thu-ah ngaihdan a inmil vek lo. Isuan he zanriah hnuhnung hi Kalhlen kut hun laia a buatsaih tih hi a pawmawm a. He hunah hian Pathian mi Juda-te chuan Aigupta ram ata hruai chhuah an nih kha Beramno talha chhinchhiah a nih an hre reng a. Isuan, "Min hriat reng nan hei hi ti ṭhin rawh u," a tih pawh khan inthawina beramno talh aiawhin amah ngei chu inthawi nan a inpe tih entir turin chhang leh uain hmangin a taksa leh thisen pek a nih a lantir a. Israel tharte chhanchhuahna turin beramno aiah amah a inpe a, Pathianin mi zawng zawng a chhandam dawn tih ama thisenin a chhinchhiah a ni.

### **Jerusalem Temple:**

Juda-ten Aigupta ram aṅanga Kanaan ram pana an thang lai khan biakbuk an nei a; Kanaan ram an thlen hnuah pawh chu biakbuk chu hun rei tak chhung an hmang zui niin a lang. Solomona lal lai khan Jerusalem-ah Temple a sa ta a. Chu chu Solomona Temple tih a ni a; First temple an ti bawk ṭhin. Solomona Temple chu kum 586 BC-ah Babulon-in an tichhia a. Hemi hma zawng hi First Temple period tiin an sawi ṭhin a ni.

Babulon sal tang chhuah hmasak ber ṭumah Zerubabela hovin Persia phalnain Jerusalem temple sa ṭha leh turin mi eng emaw zat an lo haw a. Anni chuan kum 536 BC velah Temple chu an sa thar leh ṭan a; mahse dodalna karah chhonzawm hlei thei lovin hun eng emaw chen an awm leh a. Kum 520 BC-ah sa ṭan lehin 516/515 BC-ah an zo ta a ni. Hun lo kal zelah Heroda Liana chu Juda-te lal a lo nih khan Jerusalem Temple chu ṭhiat si lovin a sa ṭha a. Heroda sak ṭhat ṭan kum hi 19 BC emaw a ni ang. Isua hun lai pawh khan kum 46 an sa tawh a, mahse an la sa zo lo a ni. An zawh tak tak hun chu kum AD 66 khan a ni. An zawh hnu kum 4 lekah AD 70-ah khan Rom sipaiten an tichhe ve leh ta a ni.

Zerubabela hova an sak kha Zerubabela Temple tiin an sawi ve mai ṭhin a. Zirna lamah chuan Second Temple (Temple pahnihna) tih a ni ṭhin. Heroda khan Temple pahnihna kha ṭhiat si lova sak hnana a thara thlak a nih avangin sawi dan tlangpuiah chuan Heroda Temple tih ni ṭhin mah se, zirna lamah chuan Zerubabela Temple leh Heroda Temple chu kaikawpin Temple pahnihna tih a ni zel a. Chumi hun chhung sawina atan pawh Temple pahnihna hun tih a ni. Temple pathumna hun tih a ni ngai lo.

(Courtesy: Dictionary of Theological Terms)

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**“Rinawm mah la bumtu che pawh i la tawng ang, rinawm zel tho rawh...” . Mother Teresa**

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