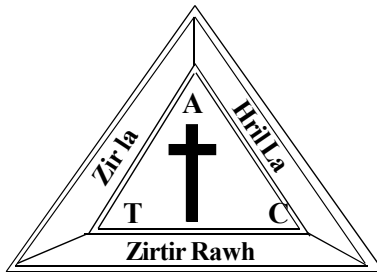


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Didakhe



HIV/AIDS Pathianthu ațanga Thlîrna.....Phêk 17

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A chhûnga thu awmte

	Phêk
1. Editorial	3
2. Keimahni	6
3. Midangte Rawngbawlsak Tura “Mahni” Pawimawhna.....	8
4. HIV/AIDS Pathianthu aţanga Thlîma.....	17
5. Library Chungchâng Zirna.....	25
6 Serampore Tlawh leh Thu.....	30

Didakhe-a thu chhuahte hi ATC emaw Editorial Board emaw ngaihdàn a ni kher lo.

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DIDAKHE May-June, 2011

Editorial✍

DIDAKHE THU NGAIHPAWIMAWH ZUAL TLÊM

DIDAKHE enkawltu inthlâk a lo hun dâwn ta; July-August 2011 Issue aṭang chuan Rev. Dr. Vanlalngghâka Râlthe chu **Editor** a ni tawh ang. Tuna editor hian January 2008 aṭang khân a enkawl a, Editorial Board member te, ATC-a thawhpuite, thuziak pawimawh, Kohhrante tana ṭangkai tak tak rawn thawhtute chungah lawmthu kan sawi a ni. Kohhran mipui, Didakhe ngaihlu tak tak, chîk tak leh taima taka lo chhiara lo zirtute chungah pawh lâwmthu kan sawi a. Anni hian min ngaihlhutsak lo se kan chanchinbu hi a tâwp hlauh mai dawn a ni si a. Editor fel loh leh kuthnu mâm tâwk lo a awm ṭhîn erawh chu a pawl kan ti a, thupha kan chawi nawn mawlh mawlh e.

Kan sawi ṭhîn tawh angin **Didakhe** hian a tum ber chu thuziak hmanga Kohhran mite mamawh, tun leh nakîn atana ṭangkai tur puan darh a ni a. Hemi atana kan ṭhahnemngaihna min lo hriatthiapui ṭhîn avangin kan lâwm hle. ṭhahnemngaih luat avânga thu ziak sei lutuk te, thu harsa mi zalêng tana hriatthiam har deuh te, hnamdang ṭawng tam lutuk a awm chângte pawh a awm ṭhîn. A theih chin chinah ṭawng dang lo inzepte hi Mizo ṭawnga dah emaw, hrilhfiah emaw kan tum ve ṭhîn a. Tun kum thum chhûng khân thuziak sei lutuk te, ṭawng dang thumal te pumpel hrâm hrâm kan tum a, kan thuziak pawh a tawi ta deuh. Mahse thu tak tak, zir chianna nena han ziak chuan a tawi thei fo lem lo a. Sermon leh thuchheh mawi ringawt ziak kan tum lo va, a lo chhiartute ṭangkaipui tur tawh erawh chu kan ngaihtuah hrâm hrâm ṭhîn.

Editor inthlahna ang deuhvin thu ngaihpawimawh zual lo sawizui teh ang.

INBIHCHIANNA: Mizoram Kohhran hian hmalam kan pan mêk kan tih lai hian a ṭha zâwnga hnungtawlh pawh a ngaih châng a awm ve tho a. ‘Arpa sualhuai tlân’ (‘pasalṭha Chawngbawla tlân’?) an tih ang deuhva insiamṭha tura tlân a awm ve ṭhîn a. Chu chu saptawnga ‘*re-treat*’ an tih hi a ni âwm e. Ramin hma a sâwn a, ei leh bâr leh khawsak

phungah kan lo ngêlnghet tial tial a, kohhran pawhin Biak In leh hmun nghet a nei ve ta zêl a. Kan Biak In leh a vêl kan chei dân pawh ram changkânga an tih dân aiin a nêp chuang lo, ðhenkhatte phei chu a ropui zâwk mah awm asin! Rawngbâwltute chênna pawh kan cheihnûm a, zahpuiawm lo tak a ni. Hetianga khawvêl tehna aţanga hma kan sâwn mêk lai hian mipui nawlpui dinhmun hi en ila, sakhaw lama ngêlnghet, thlarau nuna chhenfâkawm, rinna kawnga belhfâkawm kan nih leh nih loh inenfiah tura ngaihtuahna kan hman fô a ţul khawp mai. Lîrthei man lo tlahniam zêl te, khâwl hmanrua hmanga inbiakpawhna lo awlsam zêl ta te hian Kohhran mipui khawsakho a ti pumkhat sawt nge a inţhentîr hlauh? Rawngbâwltute khawsak a lo awlsam ta deuh va, lîrthei leh ‘*computer*’ kan lo inchhawp te hian rawngbâwlnaah min ti awlsamin, mipui tân kan ţangkai sawt nge, mahni duhna lam leh chhuanlam siamna lamah min ti awlsam sawt? Hêng thilte hi inenfiah turin ‘arpa huai tlan’-a tlan a, dinhmun siam rem sauh sauh tura inbuatsaih kan ţul mai.

INPUMKHATNA LAM: Kohhran inpumkhat leh thawhhona lam pawh hi **Didakhe** ngaihpawimawh zîngah a tel ve reng. Mi dangte ngaithei lo khawpa Kohhran mi nih hi Jentailte hnâwl khawpa ‘Juda mi, pathian hnam thlan’ intihna nen a danglam thui vak dâwn em ni? A thu hrimin, Kristiante hian tam kan inti hma mah mah lo maw? Abîkin **Mizo Kristiante hian tam kan inti hma hle mai a**. Kan zavaiin ţangrual mah ila India ram khawpui lian tak pawh ni lo, a vangtlâng pâwla mihring chêng pawh kan zât lo. Chuti chung chuan tam kan inti a, kan inţhen sawm a, kohhran pawl dang kan er a, man to tak takin ram leh hmun kan lei a, kan la inchhuangin kan la insawi thei ve hle ðhîn hi chu a zahthlâk zâwnga lâk mai a awl hle. Hindu te, Muslim te, Communists te leh sakhaw dang betute leh sakhaw nei lo te, Isua Krista Chanchin Ṭhaa hneh ngai an tam si, ţang hovin inthurual ila chuan hneh pawh kan hneh awl deuh mahna. Chuti ahnehin kan indo va, kan inrêl a, kan insawichhia a, kan chipuite zînga mihring leh ram kan inchuh a, a zia lo lam chu a ni e. Thawhho han sawi nikhua chuan ṭha ti viaua lang si, mual letliam thlen veleha remchâng zawnga midangte dan beh emaw, hâr lâk emaw tum leh tlat si kan nih hian kan Mizo Kristianna hi a ti zahawm lo

KEIMAHNI

hle a ni. T̄angrual z̄âwng leh thawk ho z̄âwnga kan inthurual hi a va pawimawh êm! Khawtlâng t̄hatna tura pawl din (ent. YMA, MHIP, MUP, etc.) te chuan Mizo hnam pum a huap theih laiin, Kohhran erawh chu Mizo hnam pum huap thei kan la din lo a nih hi. Zahthlâka lâk chi a ni lo maw?

MAHNI HNAMZIA CHAWILAR: Khawvel hmun hrang hrangah mahni hnam zia an chawilâr thar leh a, heihi Pathianthu zirna hmunah pawh a langsâr hle. Hmanlaia Kohhran hmahruaituten an ram leh an hnam tihdan mila kalphung an lo siamte kha keini tan hian a hman ve theih em? kan hnam zia leh khawsak phung, kan rilru s̄ukthlêk nen a inmil em tihte hi chhût chian a hun ta hle mai. Mahni hnam zia hnualsuata kalsante hi khawiah mah mi ngaihhlut leh ngaihsan an hlawh lo. Lâm te, zai te, kût ni leh hnam hunpui dang kan neihte hi hnualsuat ngawt ai chuan Kristianna nena inmil, kohhran taka hman t̄angkai dan hi kan siamchhuah thuai a hun tawh hle mai.

TUNLAI MILA RAWNGBAWL: Rawngbâwlna kan sawiin ‘tunlai mila rawngbâwl tur a ni,’ kan ti t̄hin. Mahse ‘tunlai’ kan tih hi a inang lo hle mai. Mahni huna kan tihdân t̄heuh hi ‘tunlai mil’ kan tih chu nimai te hian a ngaihtuah theih rum rum mai. Rawngbâwl tu thenkhat chuan f̄ing tak leh remhre takin ‘t̄hangthar milin rawng an bâwl’ a ni mahna. Mahse kan ngaihdân leh hriatdân a inchen loh avangin inngirngghona a chawkhhuak ang tih a hlauhawm a. Khawvel hi a t̄hang chak vut vut hle a, Lota te hun lai ata tawh ‘sualna’ hian ringtute a tibuai reng mai si. Chumi do hneh tur chuan hmanraw remchâng leh t̄ha kan dap thiam a pawimawh hle mai. Kohhhran tihdân palzût leh hnâwl rum rum si lo, kan rawngbâwlsakte h̄ipkhâwm thei tur ni si rawngbâwl dân hi thiam thei ila a duhawm hle mai. A tlo tur leh a daihzai tur lam pawh kan ngaihtuah chhuah a t̄ul hle. Mi tihdân entawn sathliah ngawt loin, kan mi leh sate hruaikhâwma an tui z̄âwng leh r̄ilrem z̄âwng kan chhawp a hun hle a ni.

Hêng thu bumro tak tak hian **Didakhê** editor hna chu editor thar hnenah duhsakna nen ka hlân e.

KEIMAHNI

1. College Chawlh leh Hotute Zinna: April 18 atangkân College-in nipui chawlh kan hmang a, zirlaite pawh an ‘Field education’ an zawh hnuin mahni in lamah an haw ta hlawm. He mi chawlh chhûng hian College office chu hawn reng a ni. Zirtîrtute erawh chu chawlh laiin hmun hrang hrangah an zin a. Hetiangin:

a) Kan Principal Rev. Dr. Vanlalchhuanawma chu SATHRI (Senate of Serampore College pêng pakhat) buatsaih Doctor zirturte inbuatsaihnaah zirtîr tura ruat a ni a, May 13-15 chhûng khân Kolkata-ah a zin.

b) Rev. Vanlalrova Kiangte chu Northeast India Theological Association (NEITA) Conference hmangin May 18-19, 2011 khân zirlai pathum hruaiin Shillongah a kal.

c) **Chawlh chhûngin Mobile Theological School hêng hmunahnte hian hawn a ni:**

i) Champhai Vengthlang: May 13-14, 2011

Zirtîrtu Kalte: Rev. Dr. Tlânghmingthanga, Director, LTE
Rev. Dr. K. Lallawmzuala, & Rev. H. Lalrinthanga

ii) Khawzawl Venglai: May 16-17, 2011

Zirtîrtu Kalte: (Champhai kalten an hawng nghâl)

iii) Ratu pastor Bial: June 1-2, 2011

Zirtîrtu Kalte: Rev. Dr. Tlânghmingthanga

Director, & Rev. H. Lalrinthanga

2. Calvin Study Centre Seminar Lungleiah: May 14, 2011 Inrinni khân Presbyterian Kohhran Chhimbial nen tangkawpin Calvin Study Centre, Aizawl Theological College chuan Lunglei Chanmari-ah Kohhran chungchâng leh Khawtlang nun siamthat chungchang sawihona (*Seminar*) an nei a. Rev. Dr. Vanlalnghâka Ralte, Rev. Lalchungnunga leh Rev. Dr. Lawmsanga te an kal a. Hun hlimawm tak an va hmang a, Inrinni zan leh Pathianni-ah kohhranten duhsak takin thusawina hun an lo pe a, an hun pawh an hmang khat tha hle. Rev. Lalchungnunga erawh chu hritlang khawsikin a tlakbuak avangin thusawina hun an siam pawh a hmang tuan peih ta lo.

KEIMAHNI

3. Editor Fiji-ah: Rev. Dr. C. Lalhlira, Didakhe editor chu May ni 14-20, 2011 chhông khân Fiji Islands-ah CWM buatsaih Face to Face Programme an tih chu chhimin a kal a. He programme ang hi Aizawl Theological College leh Bishops' College Kolkata ten September 26-October 20, 2011 chông hian kan thleng ve dawn a, chumi atana lo inbuatsaihnan chuan an programme hi a han chhim a ni. Nikum khan Zambiaah he programme ang bawh hi a tawp lam an zuk chhim tawh a, Fiji-ah hian a bul ãanna lam an han chhim ve leh thung a ni. Pacific Theological College, an khawpui Suva-ah an thleng a, khawvel ram hrang hrang pakua atangin mi sawm an kal a, an mahni Fiji mi 3 vel an tel bawh.

4. ATC-ah M. Th. Department dang pahnih Hawn belh a ni: June 10, 2011 Zirtawpni khân Aizawl Theological College-ah M. Th. zirna hawn belh a ni leh ta. THutlung Hlui (Old Testament) leh Sakhaua (Religions)a M. Th zir theihna tur hawn a ni a. He mi ni hian chawhma lamin Sandy Hall-ah Seminar neih a ni. Prof. T. Vanlaltlani paper Religious Fundamentalism (Sakhuanaa uchuakna) tih leh Rev. Dr. K. Lallawmzuala paper Hermeneutical Issues in the Old Testament (Thuthlung Hlui Hrilhfial Dan chi hrang hrangte) tihte chu zir ho a ni. Chawhnu lamah ATC Chapel-ah hawnna inkhâwm neih a ni a. Hawng tura kan mi sawm Rev. Dr. Ravi Tiwari, Registrar, Senate of Serampore College chu ruah sur leh chhôm zâng avânga thlawhna a thlawh loh avangin a lo kal thei lo va. Mizoram Presbyterian Kohhran Synod Moderator Rev. C. Lalsangliana'n urhsûn tak leh khûn takin a hawng. Hemi hun hmang tur hian Aizawl Kohhran Committee aiawh kan sâwmte an lo kal ãha hle. Thuthlung Hlui M. Th. zirtur hian mi 3 lâk an ni a, Sakhaw chanchin M. Th. zirtur hian mi 4 lâk an ni bawh. Hêng Department thar pahnih nen hian ATC-ah M. Th. department 6 kan nei ta a, India ram pumpuiah pawh a nei tam berte zînga mi kan ni a, India hmarchhakah phei chuan a nei tam ber kan ni. Kohhran leh Senate of Serampore College (University) hotute duhsakna leh ãawiawmna avanga hetiang kan ni thei hi thil lawmawm tak leh hmasâwmna ropui tak a ni.

MIDANGTE RAWNGBAWLSAK TURA "MAHNI" PAWIMAWHNA (SELF-ACCEPTANCE)

**"Namgmah i in hmangaih angin i vengte pawh
i hmangaih tur a ni" (Marka 12:31)**

Kristian, Lal Isua ringtute dân zawm tur lian ber chu thil dang zawng zawng aia Pathian hmangaih leh zah taka biak a ni. Pathianin min hmangaih hmasak avanga a laka kan bat a ni a, he hmangaihna hi kan duhthlanna leh thiltihin a thlâwp a ngai bawk. Pathian kan hmangaih na chuan kan henawm khawvengte hmangaih turin min ph5t a then hran theih a ni lo. Lev. 19 "thenawm te" chuan Israel 4hlahte chauh a huam a. Lal Isua zirtîrna Chanchin Ṭha B5teah th5ng chuan Juda-ho hrilhfiahna zîm tak chu huang zau zawka lantîr a ni tih Samari Mi Ṭha tehkhin thu aṭangin kan hmu (Lk. 10:25-30).

Judate inhlanchhâwn dânah chuan thupêk pahnihte hi ! inzawmin an dah ṭhin. Zirtîrtu thenkhat chuan hêng thupêk pahn)hte hi 4hupêk khaikhâwmna niin an zirtîr, a hei hi Thuthlung Hl5i lama ! lan dân pawh a ni zâwk mah awm e. Rabbi-ho pawh eng hi nge pawimawh zawk ang tihah an buai ve hle tho mai. Jud!ten an hrilhfiah dân zuiin Isua pawh hian hêng thupêk p!hnihte hi an thu laimu "hmangaihna"-ah a suih zawm a ni (Deut. 6:5, Lev. 19:18).

Midang hmangaih tura kan in chah leh kan inzirtîr hia. "mahni"/"keimah" kha midangte hmangaihna kawng dālto nia kan hriat avangin kan dah bo ṭhin. Amaherawhchu, mihring, ze hrang, mamawh chi hrang hrang nei kan nih avângin keimahnia kan mamawh leh ṭul te hi dah bo mai loa kan inbih chian a ṭul hle. Midang hmangaiha an ṭhatna tura thawk tak tak tur chuan k%imahniah ṭan hmasak a ngai a, kan nih ang ang a kan inp!wm thia-a kan chak lohna laite pawh insiam ṭhat

hmasuk a ÷ul hl%. Mahni inen Chiang tur leh midangte hrethiama hmangaih taka an rawng k'n bâwl sak theihna tur atana thil pawimawh tak tak pathum lo tâ"lang ila.

1. Mahni inhmangaih/pawm thiam theihna (Self Love/Ac#eptance)

Mahni inhmangaih tih chuan thil ÷ha vak lo kan ngaihtuah mai awm e. Mahse, Lal Isua thupêk chuan, "Nangmah i inhmangaih(angin i thenawm te i hmangaih tur a ni," a ti a, a awmzia ber chu kan ÷thenawm te pawh mahni kan inhmangaih tluk zetin kan hmangaih tur a ni, tihna a ni.

Mahni inhmangaih leh mahni nih ang anga inpawm theih hi Pathian leh ÷thenawm khawvêngte kan hmangaih theihna tura kawng hmasa ber leh pawimawh ber a ni. "Nangmah in inhmangaih angin i vêngte i hmangaih tur a ni," tih hi **Lev. 19:18**-ah a lang hmasa ber a, Chanchin ÷ha Buteah wavi thum ngawt sawi nawn a ni (**Mt. 22:39, Mk. 12:31, Lk. 10:27**). **Galatia 5:4** chuan thupêk Dân zawng zawng khaikhâwmna tün min hrilh a. Lal dân tih famkimna niin **Jakoba (2:8)** chuan a ngai bawk a, tin, **Rom 13:9** ah chuan thupêk zawng zawng fuankhawmna a lo ti bawk a. Bible bung leh châng hrang hrang kan han tarlante hian a pawimawhzia an ti lang Chiang hle awm e.

Mi tam tak in kan châng thlan kan hriatthiam dân tânglân tak chuan, mi tin hian mahni kan inhmangaih luatna hi thil dik lo a nih avangin mahni ni lo vin midangte hmangaih kan tum tur a ni tih lam hawi a ni ber a. Mahse kan châng thlan hian chutiang zâwng chuan min zirtîr tlat lo, min zirtîr a tum ber nia lang chu, "Nangmah i in hmangaih tluk zetin mi dangte pawh i hmangaih tur a ni," tih lam a ni mah zâwk a. Pathian leh midangte kan hmangaihna pawh engtiang chiahin nge keimah hi ka inhmangaiha ka inpawm thiam tih lamah teh tur a ni ang.

Tunlaia rilru lam chanchin zir mi (*Psychologist*)-te pawhin mimalin ama chung a rilru a put dan an dah pawimawh khawp mai. Mahni inhmangaih thei lo leh inpawm thei lote tan midangte hmangaih leh pawm a harsatzia an nemnghet bawk. Chuvang chuan, midangte hmangaiha an thatna tur a thawh kan duh takzet a nih chuan “mahni”-ah tan a ngai.

Harrtharna (*Revival* leh *camping*) thlipuiin min nuai vèl kârah hian “mahni inhmangaih leh in pawm” tih vel lo sawi chu a inhmeh loin Pathian thu sawi chhiatna hialah te mi thenkhat chuan an ngai mai thei e. Mahni inhmangaih leh inpawm kan sawi hi chuan Pathian pawm a sawi lo, a chhan chu mahni hmasial tak leh midang er ran chung a mahni inhmangaih kha kan sawi a ni lo. Heta mahni inhmangaih kan tih hi chu mahni hmasialna tel lo hmangaihna a ni. Mahni indah sàan a midangte hnuaichhiah lam a kâwk lo. Engtingge midangte tanpui tur leh hrethiam tur te, hmangaih tur tea ka nihna leh “keimah” hi ka inpawm thiam anga, hmasawn tum a inzir chung a ke ka pên ang tih hi a ni. Roman Catholic Philosopher Romano Guardini chuan, “Mahni leh mahni inpawm thiam theihna hi thil zawng zawng bul a ni. Ka nih ang angin ka inpawm thiam tur a ni. Thiamna ka neih ah te, ka thil tih theih in tawp chin a neihah te pawh...” a ti a, hei hi a pawmawm hle mai.

Lal Isua hnung zuitu rinawm ni tur pawhin “mahni”-a lungawi lo leh inpawm thei lo tan theih a ni lo. Lal Isua ngei pawh kha a nihnaah a Chiang a, he khawvelah hian chhan nei, tih tur neiin a lo kal a. A lo kal chhan kha ti duh lo in Gethsemane huanah khan, “Ka Pa ka peih tawh lo ka duhtawh ta e, Pathian Fapa ka nih hi ka pawm thei tawh lo,” ti ta sela eng nge kan hmabâk ni ta ang? A hun tawp thlenga a nihnaah a chian avang leh, chawimawina leh tawrhna te pal tlang tur a nihna te kha Lal Isuan a pawm vek avâng chauha ‘chhandama’ awm thei kan ni.

Keini a hnung zuitute pawh hian kan zin kawngah hian harsatna leh ãahna tam tak tâwk mah ila kan nihnaah kan chian a, kan chak lohna lai insiam ãa chung zêla hma lam kan pan hi kan tih tur a ni a. Kan nihna, kan chak lohna leh chakna lai te pawh hrereng chung a kan nun hian Pathian leh mihring hmaah pawh thuhnuairawlh taka awm turin min pui bawk a ni.

2. "Mahni inpawm thiam pawimawhna

A hmaa kan han sawi tak ang khan mahni inpawm thiam hi kan nun bul thut leh in nghahna a ni a, tin chumi piah ah chuan inngaitlawm tak a kan nun theihna tur a bawlhlo pwimawh tak a ni bawk. Mahni inpawm thiam kan tih leh lungawina hi awlsam taka neih mai theih erawh a ni lo fo, a châng chuan harsa tak leh hun rei tak chhûnga sual chhuah a ngaih châng pawh a awm thei. *Psychologist*-ten an zirna aţanga an hmuhchhuahah chuan mihring tam zâwkte hi mahni inhmangaih leh inpawm thiam theihna nei loa piang chhuak kan ni an ti a, a dik hmêl khawp mai. Han inbih chiang ta ila, mi eng zat hi nge mahni nihnaa lungawi? Kan pianphunga lungawi hi eng zât nge awm? Kan sam, kan hnâr , kan sãn zâwng, vun rawng, kan pianphung hrim hrimahte hian duh chiah loh, midang awhna lai kan ngah hle awm e. Midang an kan tumna leh kan inpawm mai theih lohna avanga intihdanglam kan tumna lamah hian pawisa eng zât nge luang ral tawh ang? Chanchinbu hrang hrangten inchei dân tur, hmui-hmai hnawih (*make-up*) hman dan tur leh hman tur, thawmhaw *design* chhuak thar ber ber, a ãhing tawh tih loh tur te, thilpek pek tur thleng in min hrilh a. Khawvelin "naih", "mawi", "changkâng", "hlawhtling" a tihte ni tur hian kan hun leh tha hi eng zât chiah nge kan sên ral tawh? Hêng kan sawi tâkte nih thei lo leh neih theih loh avâng hian kan rilru a hnual a, mahni kan inhmua hniam a, mi ang pha ve lo nia inngaiin rilru nuam lo deuhin kan awm phah ãhin a ni lawm ni? Hei vâng hi a ni mai thei mi tam tak chu an inkhung

hranga, rilru nâ, mi pawm tlâk loh, hmangaih tlâk loh niin an inhmu a, an natna khur aṅanga chhanchhuak turin hmangaihtu, hrethiamtu an mamawh êm êm a ni.

Mi tam tak tan chuan mahni inpawm theihna hi suma lei theih a ni, vun thlâk (*plastic/cosmetic surgery*) pal tlang te, *car, mobile handset, thawmhnaw, sam chei (hairstyle)* chhuak thar ber ber neih zelte hi kawng pakhat a ni. Mahse heng pawisaa kan lei theihte hian eng chena rei nge kan chhûngril nun leh rilruah inrin tâawkna min pêk? Hun rei lo te chhûng chu a daih ve ngei ang, mahse rei a daih thei tak tak lo, chhûngril atanga kan in siam tha a kan inpawm a nih loh chuan. Thil thar kan neih laia kan hlimna leh kan inrintawkna kha hun a reia a tla hniam a, thil chhuak thar neih duhna leh kan thil neihte ṭhing tawh nia kan hriatna natna bawkin min man leh ṭhin. Pâwn lam thila kan zawn nasat poh leh min ti beidawng zual ting a ni mai.

Kan sawi tâk te bâkah, kan tawngkam a kan fimkhur tawk loh avâng tein mi rilru nâ leh hrehawm in kan siam thei a ni tih te hi kan ngaihtuah ngai em? Mizote hi fiamthu duh kan ni a; kan fiamthu thawh duh dânte hi mi pianphung mil deuh deuh te a ni ṭhin. Kan rilruah hian "changkâng leh changkâng lo", "ṭhing leh ṭhing lo", "hmêlchia-hmêlṭha", tih velin hmun a luah hnem lutuk avângin, mi inchei dân, thawmhnaw leh sam tihdân chenin kan sawi sak a, "ṭhing te", "changkâng lo" ti tein mi kan fiam mai mai ṭhin. Ṭawng thlahdah tak takin, "a chhe ve asin" te kan ti bawl bawl a. Kan ṭawngkam chhuak tam takte hi mei chu ni chiah lo mahsela na takin a kâng fo. Kan thu sawite hian eng tiang chiahin nge pawî a khawih ang le? Kan ṭawngkam chhuak avângin mi rilru nâ takin, pâwn pawh chhuak ṭha ngam lo leh inkiltawih lutukin kan siam thei tihte hi kan ngaihtuah duh meuh em? Naupang rilru la puitling loah phei chuan ṭawngkam malsawm lo – mawl, chhawih, sual, tih te hi tih miah loh

tur a ni, an lo puitlin thlenga rual pâwl lo leh mi zînga awm hrehin kan siam thei a ni. Tunlai thalai hla lâr tak, American Idol Jordin Sparks sak, *God Loves Ugly* [Pathianin hmêlchhia a hmangaih] tih hla thu hi a rilin ngaihtuah a ti thui khawp mai. He hla hian kan tawngkamin midang a hliam theih zia te, chhungril damna tel loa pâwn lam lan dân ringawt a pawmawm leh nalh tumin nghawng a neih tlêmzia te a sawi tha hle. Chûng zawng zawng natna piahah chuan lâwmna a awm a ni. Chu lâwmna chu –"Pathian chuan ka thlîrna aţanga a thlîr ve loh avângin thil duhawm lote hi a hmangaih a, chhia leh tha lo nia kan ngaih hi pawmin, thil tha leh duhawmah a chantîr a, min hmangaih avângin keipawh hi ka duhawm a ni," tiin.

[Sâptawng hrethiamte tân a thu kan han dah a ni]

*I. You said that I wasn't pretty, So I just believed you.
And you said that I wasn't special, So I lived that way.
With critical gazes and brutal amazement. And how
my reflection could be so imperfect? With all of my
blemishes, how could somebody want me?*

Chorus:

*But God loves ugly. He doesn't see the way I see. Oh
God takes ugly and turns it into something that is
beautiful. Apparently I'm beautiful 'cause you love
me.*

*II. I tried to clean up the outside. All shiny and new.
Worked over time to thin up and look right. But inside
I knew that deep in the bottom were secrets I thought
I could try to ignore. Old ghosts in my corridors. Never
get tired of haunting the past that's in me.*

Mahni inpawm theih lohna leh inhmangaih theih lohna hian "hlahna" min neihtîr a. Him lovin min inhriattîr a, miin "thing" min tihte kan hlau a. Chubâkah, mi dang rin harsa kan ti thîn bawk. Hlau leh midangte ringhlel rêng rêngin kan nung a, chu chuan midangte nena kan inkâr a vaw chhe thîn. Hlau leh ringhlel reng nunah

chuan hlimna a awm lo mai ni lovin min thut bet a, hmasawn thei lo leh kan nih tur ang ni phak lovin min siam thin. Hlahna leh rinhlehna hian keimahni kan inpawm thiam ve theihna tura thil pawimawh tak midangte ka atanga "fakna" diktak kan dawn tur pawh min dawntir thei lo a, mi lawmthu sawina te pawh kan ringhlel mai thin. Hei hian keimahni leh keimahnia min tithangtu tur, hmangaih, ngaihsak leh hriat kan nih avanga hlimna leh hmalam kan panna tura kailawn min hmuh thelh tir thin. Chuvangin fakna leh chawimawinate hi lawm taka pawm thiam kan zir a tul a, keimahni ngei pawhin mi fak leh chawimawi hi i tim lo ang u. Hmangaihna leh ngaihsakna dawng ngai lo chuan midang hmangaih leh ngaihsak a thiam lo, chuvang chuan miin min hmangaihna leh duhsaknate hi dawn thiam kan zir a, kan pek chhuah ve a ngai.

Rawngbawlana kawng hrang hrangah inhmang mah ila, mahni kan inpawm thiam loh chuan a tawp thlen hun a awm thin. Kan chakna leh kan tuinain min pawh kal zawh loh hun a lo thleng mai ang. Keimah hi ka nih angin, Pathian min siam danah hian lungawi tur ka ni, mi dangte chuan duhawmna nei lo, hmangaih tlak loh, ngaihsak phu lo pawh min ti se, Pathianin min hmangaih a, a duh taka a siam ka nih chhung chuan lawmna tur chhan ka nei a ni.

3. Mahni kan inpawm thiamna chuan khawvel hnenah hmangaihna pe chhuak a, midangte dawmkang turin min pui tur a ni.

Mahni inpawm thiam kan zir chhuak tawh a nih chuan, Pathian kan hmangaihna hi midangte kan hmangaihna ah kan lantir tur a ni. Eng eng emaw avangin kan nun chhungril a damlo a ni thei, mahse kan chakna tur leh kan din nghehna tur chu, "Pathian hmaah hian kan hlu a, zahawm leh hmangaih" kan ni tih hi a ni. Pathian hian mihringte hriatthiam dan ang leh tehna in min teh lo a,

Pathian hmaah chuan kan mawiin kan hlu theuh a ni. Hêng thu hre reng chung hian keimahni infuih tharin midangte rilru leh thlarau damna pe tura kan pên chhuah a hun tak zet a ni. Kan kohhran leh khawtlâng hian dam lo tam tak a nei a, tumahin an hmangaih loh, ngaihsak loh leh endawng nia inhriatna natna vei tam tak kan nei, hêngte chhanchhuah hna thawk tur hian a ni "nangmah i in hmangaih angin i vengte pawh i hmangaih tur a ni," tia thu pêk kan nih.

Kan rawngbawlna hian a huam zau sâwt hle a, thlarau natna mai piah lamah rilru natna, mahni inpawm theih lohna natna thlengin kan hmaah a inchhawp a. Khawvêl inher danglam chak tak hian mi tam tak a chhe zâwngin a nghawng mêk a. Khawvêlin tha leh pawmawm a tehnaa tlin tumin kan intlansiak nasa a, hlawhtling, tha, changkâng ni tur tein theihtawp kan chhuah thîn. Mahse nu leh pate beiseina leh hêng tehnaa tlin leh tâk loh avânga rilru hnual leh hrehawm, zak taka hun hmang mêk thalaite zîngah tam tak an awm. Hêng bâkah hian mahni nihnaa lungawi si lo, mi awt si, thawkrim peih leh si lo thalai tam takten sual kawng an dái phah mêk bawk. Chuvâng chuan chhandamna thu kan hril hian taksa, rilru leh thlarau damna, mimal chhûngril nunin a mamawh leh thahna ruam atanga zawhna lo chhuak thûnte a len vek zia hi kan uar telh telh a tul awm e.

Khawvel hian hmangaihtu a zawng a, chu chu thil dang zawng aia kan thlâkhlêh ber a ni. Naupang tê tak tê pawhin hmangaihna leh amah pawmtu a mamawh a, mi tumah hian huat te, deuh sawh leh nuihzat te hi an duh lo. Mihring nun hian duhthusâm pakhat a nei: chu chu hmangaihna leh lainatna inkawp hi a ni.

Kan bul vêla mite sùkthlêk dân kan ngaihvena beng kan chhit chuan Pathian tihdamna hmanrua kan ni thei. Mi kan hriat ngai loh emaw, kan tawn palth emaw te lama rilru dah lo pawhin kan bul hnai taka mi tute emaw pawh

an ni thei. Ngilneihna leh khawngaihnaa kan thil tih tē tak tē pawh Pathian chuan mi tu emaw damna hmanrua atan a hmang duh. Chuvâng chuan awmze nei lo leh ngaihtuah chiang mang loa ʔawng mai mai te insûm a ngai a. Keimahni ngei leh midangte pawh indâwmkân nan, “Pathian chuan kan tun dinhmuna pangang mai kan nih hi hmuh kânin, he pangang chhung lama phengphehlelep mawi tak lo la chhuak tur lam hi a thlîr zawk a ni” ti a Archbishop Desmond Tutu thusawi hi i hrereng ang u. Mi tupawh mai hian hmangaih leh ngaihsak kan thlahlel a, mi tam takte phei chu hmangaihnaah an ril a ʔam a, hmangaihtu, khawngaihtu, an mamawh ngawih ngawih a ni. Hetiang boruak kan tawn mêk lai hian ngaihtuah mang hlei loa ʔawng liam puat puat reng thei hi kan ni em? Khawvêlin nalh, ʔha, hlawhtling leh changkâng a tihte hi Pathian thu nen a inmil em? Hêngte hian kan nunah eng chen chiahin nge thu a sawi? tihte pawh inenfiah a ngai.

Kan nun leh chezia hian keimahni leh midangte siamʔha a, chawinung a, inrintawkna te pe thei tur zâwnga kan inzirtîr a ʔul hle. Pathian hmangaihna lantîrtu, rilru natna leh harsatna dang dang avânga indawm kun te chhuah zalên an nih theihna tur atana tanpui a, hlauhna leh tîmna hmachhawn tura kan inpuih tawna, kan zahawmna inhumhim sak tawn hi midangte chung a hmangaihna kan lantîrna atana kan tih mâkmawh a ni.

HIV/AIDS PATHIANTHU AṬANGA THĪRŪNA

Rosiamliana Tochhawng

The Times Historical Atlas-in a sawi dânin Israel hnam chanchinah hripui avânga thih vak vak hi a awm ve lo. Khawvel hnam tam tak hi chu an hnam chanchin han chhuiin hripui, inkaichhâwn/inkaidarh avânga thih puk puk emaw hi an lo tawng fo hlawm mai. Eng vângin nge chutiang ang hripui avanga thih puk puk chu Israel hnam chanchinah a awm ve loh? A chhan chu Thuthlung Hluiah vantlâng hrisêlna tur dan leh inkaihhruaina (*Public Health system*) tha tak mai a lo awm vâng a ni.

Pathian hnam thlan Israel-te hnam nunah chuan sakhua leh hrisêlna a inzawm tlat a ni. Ei thiang leh thiang lo (*food laws*) khauh tak mai an nei a, chu chu an hnam nihna (*identity*) siamtu leh sakhaw nun hruaitu lian tak a ni. Thuthlung Hlui Dânin ei thiang lo a sawi thil nung ho rêng rêng hi bawlhhlawh ei chi (*scavengers*) deuh vek mai an lo ni a; hei hi hriselna atan chuan thil tha tak a nih hmel. Natna hrang hrang leh a bik takin natna inkaichhawn theih natna enkawl dan tur hrang hrang kan hmu. Thuhtlung Hluia Pathian miteah chuan vantlang hriselna dan (*Public Health System*) kha an sakhaw dan a ni nghal a; kawng danga sawi chuan mipui hrisêlna tur dan kha sakhua in a ngai pawimawh hle a ni. Hei hian Pathian mihring taksa hrisêlna a ngai pawimawhzia a entîr.

Tunlai khawvela hrisêlna chungchânga sawi hlawh (*health issue*) lian ber pakhat chu HIV/AIDS chungchâng hi a ni. Khawvêl ram tam takin tunhma deuh khan he thil hi an ngaihsak tâwk loh avângin an tuar nasa a, Afrika khawmualpui ram hrang hrang te phei chuan an tuar nasa hle. Kan ramah hian sawrkarin nasa takin a bei a, kohhran hian han ti ve bawk mah ila kan beih dan a la tâwk lo hle.

Vantlâng nuna harsatna hrang hrangte hi sawrkar, tlawmngai pawl leh kohhranten theihtâwpa chhuah kan beih chuan kan

tihbo theih vek lo pawhin nasa takin kan tiziaawm thei a ni. HIV/AIDS chungchângah pawh hian ãan lâk hi a sâwt hle ang. Sawrkar lam hi chuan a natna vên an tumna kawngah rilru ãhatna dân àwn lam nei vak loin a bei a, a sâwt pawh a sâwt hle. Entirnân kum 2000 hma lam kha chuan HIV kan inkaichhâwnna ber chu ruihhlo-a inchiu aãangin a ni a (1991-1995 –ah 66.15%), mahse hriau pêk (*syringe-needle exchange programme*) leh thil dang avângin inchiu vânga HIV inkaichhâwnna chu a tlahniam tial tial a, tunah chuan a inkaichhâwnna kawngpui ber chu mipat hmeichhiatna a ni ta. Ruihhlo-a inchiu ãhînte hnêna hriau sem kha kohhran leh tlawmngai pâwl ngaihdân chu a ni chiah lo mai thei, mahse a titute ngaihdanah chuan an inchiu tho tho si chuan inchiu dân himin inchiu se tih a nih hmêl. Inpâlna (*sex*) aãanga inkaichhâwn vênna atan sawrkâr hmalâkna hriat hlawh tak chu *Condom* sem a ni a, kohhran chuan kan dodâl na lêm lo nain tihâwmah kan la ngai hlei thei lo.

Engpawh nise kan chêtna tur rêng reng hi Pathian thu aãanga ngun taka kan thlîr zêl a ãul a, HIV/AIDS chungchâng pawh hi Bible-ah leh kohhran thurinah thlîr dan tur ruahmansa a awm lo; mahse Bible leh kohhran thurin êng aãanga kan thlîr a ãul baw si.

BIBLE LEH HIV/AIDS: Bible-ah hian HIV/AIDS chungchâng sawi a awm lo a. A hnaih ber chu phâr natna chungchâng a ni awm e. Phâr natna chu thihpui tur chi natna (*deadly*), tihdam theih loh (*incurable*), inkaichhawn theih (*contagious*) a ni a. Hemi chungchâng Thuthlung Hlui zirtîr dan hi a zirchian tlak hle (Lev. 13 & 14; Num. 19).

Phâr chungchâng Thuthlung Hlui zirtîrna hian “mimal tinten vantlâng tana ãha tura an mawhphurhna an pawm tur a ni” tih a zirtîr chiang hle. Mimal tin hi vantlâng hrisêlna atan kan pawimawh a, kan mawhphurhna ãheuhthe chu kan pawm tur a ni a, mipui hrisêlna turin mimalin a mawhphurhna a pawm tur a ni.

Phâr nia rinhleleh chu puithiam hnênah hruai tur a ni tih kan hmu a, hei hian *thihphui tur chi natna, tihdam theih loh leh inkaichhâwn theih natna nei ni âwma langte an infinfiah (test/screen) turin a phût a ni*. An hunlaiin puithiamte kha natna enfiahtu (*diagnostician*) an ni mai. HIV/AIDS chungchângah pawh hian sawrkar chuan thisen enfiahna hmun a dah nual a, chuvangin HIV/AIDS kai theih âwm chu an infianfiah tur a ni.

Phâr ni âwma rinhleleh chu puithiamin a lo enfiah ang a, phâr a nih leh nih loh pawh a puang tur a ni. A lo phâr lo a nih chuan puithiamin a thianghlim tih a puang tur a ni a (Lev 13: 37); a lo phâr ngei a nih pawhin puithiamin a phar a ni tih a puang tur a ni. Tuna kan kalpui dânah chuan thisen test a mi a lo positive a nih pawhin ama duhthu a nih loh chuan puan emaw hrilh hriat a ni lêm lo. HIV+te hi puanzâr zêl ni ta se engtin nge ni ang? Cuba sawrkar khan tum khat chu HIV+te a dah hrang ringawt a, midang kha zalên takin an nung a, kum hnih emaw hnuah chuan nasa takin a lo pung leh tho mai.

Phâr chu puithiamin a phâr ngei a ni tih a puan hnu chuan 'a puante pawhthlêr a ni ang a, a sam te a thlah ang a, a hmui chung lam a tuam ang a, 'Ka bawlhhlawh e, ka bawlhhlawh e,' tiin a au tur a ni (Lev 13:45). Thihpui theih, tihdamna awm si lo leh inkaichhâwn theih natna vei chuan vântlâng lakah mawhphurhna lian tak a nei a, chu chu miin a natna an kai lohna tura a natna midang hriattîr a ni. Damlo chu mawhphurhna la ngam dam lo (*responsible patient*) a ni tur a ni. Phar a nih avânga miin an en dân tur zawng zawng hriatsa vek ni mahse vântlâng hrisêlna atan a tuar a ngai tlat mai. HIV/AIDS veite hi hetiang a mawhphurtu ni tur zâwng hian kan zirtîr ngai em? Hetiang rilru hi an pu rêng em? Phâr dinhmunah chuan midangte kaichhâwng lo tura mahni lamin tuar khawpa fimkhur leh inpuan zâr kha Pathian leh an mihring puite laka an mawhphurhna niin an hre tlat. HIV/AIDS veitu hi dimdawi an ngaih thu leh ngaih sak an tul thu kan sawi thîn a, Pathian leh an mihringpuite laka an mawhphurhna chu midang kai chhâwn loh a ni tih hi sawi uar ve a tha tho lo maw?

Phâr chu natna inkaichhâwn theih natna vei an nih avangin 'a awm hrang tur a ni: a awmna tur chu daipâwn a ni' (Lev 13:46). Phâr chu dah hran tur a ni; midang a kaichhâwn loh nan a hrangin a awm tur a ni. Phârte tihretheih emaw hmuhsit leh endawng vânga dah hran a ni lo a, mipui hrisêlna atan liau liaua tih a ni. HIV/AIDS veite pawh hi hetiangah dahhran duhna a awm thîn; mahse a ti tawh te pawhin an hlawhtinpui si lo. Dai pâwna awm tura tih hi kan sawi tawh angin inkaichhâwn tur vênna a ni.

Tichuan Thuthlung Hluia HIV/AIDS natna ang teuh ber phâr chungchânga inkaihhruaina chu a chiang thei mai awm e. He natna vei ni âwma rinhlelh chu inentîr a, a vei leh vei loh puan tur a ni; a lo vei a nih chuan dam lo chuan phâr a ni tih a insawi zêl tur a ni a, dah hran bawh tur a ni. Phâr te hi khawih thiàng lo emaw endawng tur emaw an ni rêng rêng lo; mahse vântlâng pumpui hrisêlna ngaihtuahin midang kaichhâwn lo tura in enkawl tur a ni. He dânin a tum bulpui thihpui theih, tihdamna awm si lo, inkaichhâwn theihna natna veitu chuan midang a kaichhâwn lohna tura enkawl hi HIV/AIDS chungchânga kan inzirtîrna bulpui pawh nise a t̃ha hle awm e; a tih dân chu eng pawh lo nise.

Lal Isua leh HIV/AIDS: Lal Isua a lo kal a, natna tinreng tidam theitu a ni. Phârte pawh a tithianghlim a, miin an ten phârte chu dekin a tidam a ni. Isua kha tidam theitu ni ta lo se phâr enkawl dân pangngai kha t̃ha a ti mai ang em? 'Hetiangah dah hran tur a ni lo e,' tih lam a sawi chuang lo; a khawngaiha a tidam mai a ni.

Isuan phâr a tihdam chungchângah khân thil pawimawh tak tak zir tur a awm; phâr kha Isua hnênah a lo kal a, 'Lalpa, i duh chuan mi tithianghlim thei e,' tiin a rawn bawkkhup a. Isua chuan a lo 'khawngaih êm êm' a, a ban a, a dek a, a tithianghlim a, puithiam hnênah inentîra, Mosia dân anga hlan tur hlân turin a ti a ni (Mt 8: 1-4; Mk 1: 40-45; Lk 5: 12-16).

Lal Isuan phâr a tihdam aţang hian HIV/AIDS chungchânga Isua zuitute rilru tur a lang thei awm e. A pawimawh hmasa ber chu

‘a lo khawngaih êm êm’ tih hi a ni. Phâr a tihdam khân a thiltihtheihna entîr nan ti a ni lo a, a khawngaih êm êm vâng a ni. Damna êm kan thlen a nih loh pawhin Isua rilru ang pua khawngaihna kan neih phawt chuan chu chu HIV/AIDS veite tana damna a tling. Latin ṭawnga *mesiricordi* (*having heart for those in misery-* [mi mangangte thinglung taka khawngaih]) tih hi a sawifiahna tawi tê chu a ni awm e. Harsatna tâwkte rilru ang putpui leh anmahni khawngaihna hi Isua rilru a ni a. ‘A ban a, a dek a’ tih hian a hun laia vântlâng rilru put phung leh chêt dân phung a kalh a ni. Phâr bawhlhlawh, dahhran turte chu ban a, khawih loh tur a ni; mahse Isua chuan a banin a dek a ni. Vântlâng thinhrikte ‘ban a, dek’ ve thei tur khawpin Isua hi kan zui em le?

Isua hian a hunlaia mite thiltih ang lo takin phâr chu ban a dekin tidam mahse phâr natna chungchâng bîkah chuan a fimkhur hle. Natna dang a tihdama a tih lêm loh angin puithiam hnêna inentîr turin a ti a ni. Puithiam chu a hun lai chuan daktor anga ngaih an ni nghal a; phâr natna chu sawi tawh angin thihpui tur chi, tihdam theih loh leh inkaichhawn theih natna a nih vângin vântlâng hrisâlna dân (*public health system*) Pathianin a lo pêk tawh ang kha zâwm ve turin a ti a ni.

Phâr chungchâng kher loah pawh Lal Isua tihdamna hi Pathian ram a lo thleng tih entîrtu a ni bawk. Baptistu Johana chuan Isua chu *Messia* lo kal tura a nih leh nih loh a zirtîrte a zawh tir a. Kawng danga chhâng lovin Isuan “...mitdelte mit a lo vâw ta, keibaite kein an kal ta, phâr te an lo thianghlim ta, mitthite pawh kaihthawhin an awm ta, pachhiate pawhin Chanchin Ṭha hrilh an dawng ta...” tiini (Mt 11: 5). Ramhuaite a hnawtchhuak a, chu chu Pathian thiltihtheihnaa hnawtchhuak a ni a, chu chu Pathian ram a lo thleng ta tih lanna a ni. “...Pathian kutzung avâng a ramhuaite hnawt chhuak ṭhîn ka nih chuan Pathian ram in hnenah a lo thleng tawh a ni ang” (Lk 11: 20) a ti.

Kohhran hi Hospital a ni: Kum zabi thumna lai hâwl vel khân Decius-a tihduhdahna avangin mi tam takin rinna an phat a; mahse tihduhdahna a lo tâwp khân kohhranah lo luh leh an

duh a, chutah tak chuan ringtute zingah ngaihndan insual a lo awm ta a ni. Apostolte thurin leh Nicaea thurininh kohhran nihna zepui pali 'kohhran pakhat, thianghlim, huapzo leh apostolte din' a tih zinga kohhran thianghlimna hi tanchhaninh kohhrana mi thianghlim seng luh leh chu duh lo bur pawl (*Novatians*) an awm a. Martarte tawngtai puina hming chhâla awlsam taka lâk luh leh duh pawl (*laxist*) an awm bawk a; kohhranah inthenna a awm a ni. Mahse khatih hunlai Bishop lâk tak Cypriana khan kohhran hrilhfiah dân dang a nei ta a, kohhran hi damdawi in a ni, taksa leh thlarau lam dam lo tinrêngte lo tlûk luhna tur a ni a. Chu damdawi inah chuan kan doktor hotu ber chu Isua a ni a, leia rawngbâwltu dangte pawh hi Isua hnungzuia tihdam hna thawktu kan ni a ti. He zirtîrna hian eng emaw chen chu kohhran a kaihhruai nasa hle a, pastor te pawh 'doctor' tia sawi an ni tîn.

Kohhran hi mithianghlim inpâwlkhâwm angin sawi ni bawk mahse Isua hna chhunzawm tur a nih avângin damdawi in a ni tur a ni. Hei hi tunlai hian sawi thar leh a tûl hle mai. Taksa, rilru leh thlaraua nâte tân damna hmun a nih theihna tur chuan rawngbâwltute hi kan pawimawh a ni.

DAMNA CHU LE: HIV/AIDS—in a tihbuai nasat êm êm Botswana rama Pathian thu zirtîrtu Musa W. Dube-a chuan Zirlai tinin chhûngte emaw, tian emaw, thenawm emaw, lehkha zirpuite emaw AIDS avânga thi leh thi mai tur an neihna ang pâwl (class)-ah engtinngte Isua tihdamna thilmak chungchâng hi ka zirtîr theih ang le? An chhûngte thi chu sawi loh zirlaite ngei pawh HIV/AIDS vei an ni a, chutiang zingah chuan kei Thuhtlung Thar zirtîrtu hian entin nge Isua thiltih mak (tihdamna) thu hi ka sawifiah ang? Tih dan phung pangngai angin waviina kan nun sawi tel lo zawngin ka zirtîr dawn em ni? Nge chûng lai thu bikte chu an pawimawh lo ka ti mai dawn? Engtin nge chûng tihdamna thute chu ka zirlaite hnênah ka sawi ang: finfiahna awmlo thawnthu, changtupa tihropuina tura puah belh mai nge khawvêl finnain a hriatthiam phâk loh chunglam thiltihheihna beisei tur awm tawh lohna hmuna beiseina min **siam saktu?** (*Healing Where There Is No Healing: The Miracles of Healing in an AIDS Context* – p. 121).

Africa ram ang, AIDS natnain mi tam tak a suatna hmunah chuan tidamtu chungchâng zirtūr a harsa hle a ni ang. Tihdam theih lohna natna miin an vei mêk laiin entin nge natna tinrêng tidam theitu chanchin hi kan sawi tâk ang le?

Damna chungchângah hian thliar hnan tur pawimawh tak a awm: Natna hrik tihboa taksaa thil dik lo awm tihdik (*curing of disease*) a ni thei a, natna miin a lo dawnsawn dân tihdik (*healing of illness*) chu a awm thei bawk. HIV/AIDS natna hi vawiin thlengin a natna hrik thah theihna tur damdawi an la siamchhuak lo a, chuvângin *curing of disease* chu a awm thei rih lo. Mahse chuti chungchuan *healing of illness* hi chu a awm thei dawn lo'm ni? Chumi thlen theitu (tidamtu) chu kan ni thei dawn lo'm ni? (Arthur Kleimann, *Patients and Healers in the Context of Culture*, p 72).

HIV/AIDS VEITE HI: HIV/AIDS veite hi thinhrik leh thleibik an ni fo, inkaichhâwn kan hlauh luat avâng a ni thei a, a inkaichhâwn dan hi nungchang tha lo vâng nia ngaihna vâng a ni bawk. An mahni kan endanturin hmâwr lo bawk ila:

- Miin nungchang tha lo avâng ni kher lo pawhin vanduai vangin (an nupui/pasal te avângin ldt.) an kai thei; chuvângin a vei zawnzawn nungchang tha lo vânga puh tur a ni lo. Tin, AIDS vei lo zawnzawn hi kan tha bik vek tihna pawh a ni chuang lo. HIV/AIDS veite endawng hi thil dik lo a ni

- HIV/AIDS veite kan thinhrika kan endawng hian beidawwna a siam a, chu chuan mi dang kaichhâwnzawn tur zâwnzawn thurna a chawk tho thei; vântlâng hian pawm thiam ila, a veite tan pawh vei nih hrehawm lutuk lo hian siam thei ila, chu chu vântlâng tan a tha zâwk ang.

- HIV/AIDS inkaichhâwn theih dân kan hria a, a hlauhawm chin leh hlauhawm lo chin pawh kan hria. Hêng hriatna nen hi chuan HIV/AIDS veite hi thlamuang tak leh mi pangngai ang chiaha awmpui theih an ni a, chuvângin inthinhrikna hi a paihbo theih a ni.

- Mihringte hi Pathian anpuia siam kan nih avângin miin eng natna pawh lo vei se chu chuan Pathian anpuia a nihna a tibo chuang lo. Chuvângin eng mihring pawh nise Pathian anpuia nihna hi midang kan thlir dan kaihhruiatu bulpui a ni tur a ni.

- Ringtute hi 'lei chi leh khawvêl eng' ni tura koh kan nih avângin khawvel hi harsatna tâwk leh mi vanduaite tan pawh chenna nuama siam tur kan ni a; hmahruaitu tur pawh kan ni.
- HIV/AIDS veite hian rawngbawltute min pan hmasa lo fo hi inngaihtuahna tham a tlingin ka hria. Keini ang society-ah chuan a pan hmasak tur niawm kan ni si a.

(He thu hi pastor-te tana HIV/AIDS avânga endawng leh hnualsuat tâwkte enkawl dan tur chungchânga inrâwnkhâwmna May 27, 2011-a ATC-a neiha zir atan ziak a ni a. A ziaktuin Didakhe-a chhuah min phalsak avângin a chungah lawmthu kan sawi a. Kan chanchinbu-a leng tur tâwka kan kaihtawi avâng erawh chuan a mi ngaihnathiamna kan ngên e).

**LIBRARY CHUNGAHNG ZIRNA (REPORTS ON
CERTIFICATE COURSE IN LIBRARIANSHIP)**

- H. Rokima, Library Staff,
Aizawl Theological College

Indian Theological Library Association (ITLA), Asian Theological Association leh *South Asian Institute for Leadership and Cultural Studies (SAILCS)* Joint Programme buatsaih Certificate Course in Librarianship, Naickenpalayam, Coimbatore, Tamil Nadu-ah April ni 9-May 7, 2011 chhûng zir tûrin Aizawl Theological College-a kan hotute duhsakna dawngin min thlang chhuak ve hlauh mai a. He course zir tûr hian Theological College/Seminary hrang hrang aţangin aiawh pakhat theuh tih kan ni a. Mizoram aţangin keimah chauha kal tûr ka nih avângin ka huphurh hle mai a. Amaherawhchu, kal ve ngêi tha ka tih avângin April ni 4 khân Aizawl aţangin ka chhuak ve ta râwih a, tuang takin April ni 8 chawhnu-ah Coimbatore chu ka thleng thla a.

Ka zu zirna hmun SAILCS (*inter-denominational evangelical institution*) hi Coimbatore khaw chhûng chiaha awm a ni lo va, khaw daifêm km. 6 vêla hla, hmun fâl deuh taka awm a ni. B.Th. leh Dip. Th. zirna hmun a ni a, an campus hi acre 19 vela zâu niin, Nilgiris tlâng leh ram ngaw hual khupna hmun, hmun nuam tak a ni. SAILCS Director Murli Menon-te nupain an awmchilh nghâl a. Amaherawhchu, kum 1998-a din chauh a nih vâng nge an hmun hmâ vêl han thlir pawhin la zawh loh leh hma lâk tûr hmachhawp tam tak an la nei tih a lang Chiang hle a, an la inpeih lo hle a, an hmun hma pawh duhthu a la sâm lo deuh. Thlen kim ni aia hmaa ka thlen vâng nge ka hre lo va, ka zu thlen thlâk hian a thleng hmasa pâwl ka nih bawk avângin chawplehchilh taka thil ti rum rum an ang hlein ka hria. Tui kan hnianghnâr lo va, mutbu an lo ngaihtuah lâwk lo va, khua a lum si a, Hmaizah (*ceiling fan*) a awm tha mumal lo bawk. Mahse thlen kim nî aţang chuan a tûl kan sawi apiangte chu rang takin min rawn tih sak thung a.

An zirna hmun hi Ram ngawte a la tam avângin ramsa leh sava chi hrang hrangte an la tam hle a, zân lamah sanghal leh sakhi an rawn kal ðhîn a, an hmun ramri chinah thîrhruiin an hung chhuak vek a, ramsa hlauhawmte an lo kal chângin current an kal tîr ðhîn. Chhûn lamah Ârâwn te, Rampârva te leh sava dang dang te an rawn tla ðhîn a, tumân an tihhlum ve ngâi loh avângin an ngam hle a, hmuhdawm ti takin an thla ka lâk sak nual nghe nghe. Zan khat pawh dar 11 vêlah ram Sai chal tak pakhat hi kan campus chhûngah rawn luh a tum a, security-te nên theihtâwp chhuaha hnawh kian kan tum hnuah ramhnuai lam a pan ta a, mahse kan mut reh hnuah a lo lêt leh chu niin, compound chhûngah a lo lût a, security-te pawhin an hmuh hmain thei kûng eng emaw zât a lo ti chhe hman a, a hnu lawkah ramhnuai lam panin a kal bo leh ta mai a. Security-te pawhin an hmuh hman loh avângin thîr hruï pawh current an kal tîr hman lo va, vânnethlâk takin mihring tâna thil pawï engmah a khawih lo hlauh a, kan vânnethle. Mizoram chu ni se, kan hmuh vêleh kahhlum ðalh emaw kan tum ngeiin ka ring. State dang nên chuan kan inang lo hlein ka hria.

He course zir tûr hian India rama state hrang hrang leh Bangladesh aţangin mi pakhat a rawn tel thei a, mipa 23 leh hmeichhia 12, kan vâiin mi 35 kan ni. Thla khat chhûnga zir zawh hman tûra buatsaih a ni a, Library Automation leh Library Administration chungchâng te, Library hmasâwnna tûra thil ðangkâi tak tak zir tûr te a nih avângin hun kan nei tlêm hle a. Kan thil zirte a chipchiar thei ang bera zir a nih *avângin class* pawh kan bei ngawrh hle a ni.

Ni 11 aţanga *class* nei ðanin, Pathianni tih lohah chuan tûktin zîng dâr 9-ah *class* kan ðan ziah a. *Class* kan neih tak tak hma hian inkhâwmna hun minute 45 vêl kan nei hmasa ziah ðhîn. Keini zirliate leh kan hotute aţangin hunserh kan inhman chhâwk ðhîn a; chumi hnuah *class* kan ðan chauh; chawhnu dâr 1 thleng *class* kan nei ðhîn a, dâr 1-ah chhûnchaw kan ei a, chawhnu dâr 3 aţanga dâr 5 thleng *class* kan nei leh a, dârkâr hnih vel hun awl kan nei a, hemi hun chhûng hian infiam te, thuamhnahte sûknan te kan hmang. Dâr 7:30-ah

zanriah kan ei a, zân dâr 8 ațangin chhûn lama kan thil zirte *practical* tih nân kan hmang a, a chângin *sharing* nân kan hmang bawk. Zân dâr 11 kan thlen châng a awm fo. Hetiang hian nitinin hun kan hmang thîn.

State dang ațangin mithiam tak tak sâwm an ni a, chûng an mi sawmte ațang chuan anmahni subject azirin thil chi hrang hrang minrawn zirtîr thîn. Mr. Yessan Sellan, Chief Librarian, South Asian Institute of Advance Christian Studies (SAIACS), Bangalore-a miin Library Automation (Library Computerization, Networking, Resource sharing, Database) leh Computers Internet pawimawhna chi hrang hrang ni thum chhûng minrawn zirtîr a. Mr. P. Abraham-te nupain ni khat Bible Study cneih dân leh a țangkaina min zirtîr a. Mr. Stevenson-an Library Administration (Personnel, Interlibrary loan, budgeting) leh lehkhabu vawn thât dân (*fumigation*) leh lehkhabu vawn fâi lam min zirtîr leh a, ani hian a tâwp thlengin minrawn telpui nghe nghe. Reach Out Theological Seminary, Kottayam ațangin Library software thar, Chazlib chungchâng leh programming campaign neiin thum khat minrawn neih pui bawk. Hênga kan thil zir tam zâwk hi chu Projector hmangin kan zir a, hriatthiam a awlin a Chiang bik hlein ka hria. College hrang hrang aiawha kal ni mah ila, *class* kan neih ngawrh vâng nge ka hre lo va, hriseêlna lam a inchen lo va, mamawh nei ve reng kan ni a, mamawh lam a ngaih avânga khaw chhûnga lo va kal ta daih leh hahchawlh duh vâng hrim hrima *class* kal tuan lote pawh an awm nual. A tâwp thlenga kan thil zir thiam fumfe lo pawh an awm nawk rêng a ni. Vanneihthlâk takin *class* leh *programme* kan neih zawnzawngah ka tel kim vek thei a, ka lâwm hle.

Kan zir chhûng hian period tam ber hi chu SAILCS Principal leh Indian Theological Library Association President ni bawk, Mr. Chacko Chacko-an min zirpui a. Ani hian lehkhabu thar keu țan dân ațanga bul țanin, *Introduction to Librarianship, Collection Development, Processing (Classification and Cataloguing), Collection Management (Preservation, Arrangement, Inventory), Circulation and Periodicals*, etc. min zirpui a. Amah hi UBS, Pune-a Librarian thîn a ni a, library

chungchâng a hriain mi zirtir dân pawh a thiam khawp mai. Amah hi mi invawng fâi leh smart tak a ni a, hun tiam ngâi pawimawh mi anih angin kan zir chhûng hian a tlâi ngâi miah lo hi a fakawm a, a thawhrimna leh a taimâkna hi a entawntlâk khawp mai.

Kan training chhûng hian vawi hnih open exam kan nei a, open exam ni mah se, kan thil zir tawh ațanga kan ngaihthlâk leh kan theih ang anga note kan lo buatsaih ațangtein kan exam a, dârkhâr khat chhûng exam a ni a, hun a rei lo a, question a tam a, chhâng zo vek hman lo pawh kan awm nual a ni. Hêng kan exam result-te erawh hi chu an puang chhuak lêm lo va.

Kan zuk zir chhûng hian thil danglam deuh kan tawng nual a, training zînga mi, Mr. Samuel-a nupuiin Coimbatore damdawi in-a naute thar a neih thu te, class room-ah birthday vawi hnih kan lawm thu te, Pathianin keimah bikah ka zirpuite mak tih khawpa chakna min pêk te, mangan lâia țanpui vartu hnâi reng a nih ziate hi sawi dâwn ila chuan, dârkhâr tam daih sawi tur a awm thei ang a, tâwitein kan sawi tel țałh a ni. Good Friday leh Easter Sunday nêk kan training chhûng a innan avângin a ța thei ang bera hman kan duh a. Ka țaian North East lam mite nen *item* pakhat tal neih ve ngei ța kan tih avângin hla kan zir ve a, Pathian fakna hla sain vawihnih, *quartet* leh *group singing* vawi khat ve ve kan nei thei a, kan lâwm hle.

Engtik lâi pawha class nei reng kan ni bik lo va. Tamil Nadu-a University changtlung ber leh lian ber nia an sawi Karunya University-a Central Library kan tlawh a, he library hi boruak thunun (*Air conditioned*) a ni a, a nuamin a changkâng hle a, room tinah enthlâkna khâwl (CCTV) an vuah vek a, library duty dawhkân ațangin pindana lehkhabu keu lâi leh an chetla lâi hi TV ațangin a hmuh theih vek a ni. Engtik ni-ah emaw chuan kan library pawh hian hetiang hi kan la nei ve thuaiin ka ring. An university campus chhûnga hmun pawimawh hrang hrangte kan tlawh bawk a. He university-ah hian subject chi hrang hrang a awm kim deuh vek ang tih theih a ni a, zirna ța nia an sawi anih vâng nge ram pân

aṭang leh India ram state hrang hrang aṭanga zir pawh mi sîng chuang an awm a ni. He hmun kan tlawh zawh hian Bethesda Prayer Center kan tlawh leh a. Tih tak zeta Pathian hnêna an ṭawngṭâi lâi han hmuh chuan rilru a khawih hle. He lâi hmunah hian a indawtin Lal Isua, Getsemani huana a tawngṭâi aṭanga a thawhlehl thleng, hmun hran hranah a hun lâia a ang thei ang ber tura nalhin milim mâwi leh lian tak tak an siam a, tlawhtu pawh an ṭhahnem khawp mai. Mizoramah pawh hetiang lam hawi ang chi hi siam ve ta ila, state dang leh india rampâwn aṭang te pawhin tlawhtu tam tak kan neih phah ang a, kan ram nen pawh a inmawi phah ngawtin ka ring. Hei bâkah hian Coimbatore aṭanga km. 100 chuanga hla, khualzinten an tlawh fo ṭhin, hmun nuam leh hmingthang nia an sawi Ooty, hmun vâwt nuam takte pawh kan tlawh tel bawk a ni. Hêng hmun tlawh nân hian ni hnih hun kan hman a.

May ni 6 zânah SAILCS Director Rev. Murli Menon-te nupain zanriah tuihnâi tak min buatsaih sak a, intihhligna leh inkawmkhâwmnate kan neih zawh hnu zân dâr 9-ah zanriah kan ei a, kan hlim tlâng hle. A tûk May ni 7, dâr 10-ah Valedictory kan nei a, hetah hian *certificate* sem tûrin Asian Theological Association Regional Secretary, Dr. Brian Wintle chu sâwm a ni a, *report* leh *certificate*-te sem zawh anih hnu chawhnu dâr 2 aṭangin mahni khaw lam panin a tam zâwk chu kan haw ta a. Kei pawh hemi zân dâr 9 aṭanga lo chhuakin ni May 11, 2011 chawhnu-ah dam takin Aizawl ka lo thleng leh a ni.

Kan zir chhûng zawng hian Pathian hnathawh ropui tak tak ka dawng nasa hle a, harsatna lian tham tâwk lovin tluang taka ka zir zo thei hi Pathian awmpuina leh ṭhianta min ṭawngṭâipuina a ni tih ka hria a, Pathian hnênah lawmthu ka sawi a ni.

(Pu H. Rokima hia ATC hotuten Library training-a kal tur hian an tîr a. Taima tak leh ṭhahnemngai takin a zuk zir a. Report ngaihnaawm taka a rawn ziaak avangin kan lawm hle. Library tihchangtlunna leh hmasawwna atan a ṭangkai ngei kan beisei. Ed)

SERAMPUR TLAWH LEH THU

Rev. Rokhuma, Mission Vêngthlang

Mahni chhûngkaw pawimawhah May 5, 2010 khân Aizawl aţangin Kolkata-ah ka kal a. Lêngpui aţanga thlawhnaa kalin (Imphal-ah kan han kual chung pawhin) rei lo têah Kolkata kan thleng thuai mai a. Pastor Lalbiaktluanga te nena B.D kan zir laia Aizawl aţanga motor leh relte nena kan kal thîn (1961-1964) vel lai te ai chuan a lo va awlai ta êm!

May ni 16, 2010 Pathianniah Kolkata atangin Serampur College-ah motor (car) in kan va lêng a, Kolkata aţangin darkar khat kal vel chauh kal a ni. Kolkata aţanga Serampur inkâr hi kawng dung tluanin khua/vêngin a inpawh vek a, an hming pawh ka la hmêlhriat nual hlawm.

Kum thum lai pawn chhuak vâk lova College tual zau vak lo chhûnga kan lo inkhûrkhungna hmun kha a ni na a, kan thlen tîrh chuan ka han bo deuh dâwn mai tawh a; zawi zawiin a hmun hma leh in te, tual (lawn) zau tak hockey kan khelh thîinna te chuan mi lo chibai leh ta sap sap hian ka hria a. Gate Pui han luh chiaha ding lama Mahagoni thing lianpui ding thîn chu a loawm ta lo va, thliin a chhem thlu a lo ni. Thing tha a nih avangin a thing chu cheng nuai ruk laia hralh a ni.

Kan zir ve laia, "Saw saw Principal in," tia ralkhata kan melh hrek hrek ngam chauh thînah chuan ngampa takin kan lût (lawmluhin kan awm) ta mai a; a chhan chu he in, chhûngkaw thum luah thîn, tuna luah mêktu he College hotute: Rev. Dr. Lalchungnunga (Principal), Rev. Prof. H. Vanlalauva leh Rev. Malsawmzoliana (Lecturer) te that vâng a ni. Hêng chhungkuate hian zanriah ei turin min chelh luiin, zahthlâk zâwkin keini akâr, a chuhin min chuh lehngal chu kan lawm ngei mai. A hotu ber inah min eitur ta.

Rilrua beiseina kan neih rûk, mahse kan phût ngam si loh, Serampur College leh a vel kaihhnawih thil pawimawh hrang

hrangte, hêng kan hotute : Principal hovin, Pu Auva leh Pu Sawma te hian min enpui ta a. Serampur-a B.D zira ka kal tirha ka awmna Hostel, pindan pakhata mi pali kan awm thinnaah lûtin thla te min lâksak a.

Carey Museum kan tlawh a. College in pui ber kawtah in thar sãa din ani a. William Carey-atesûlhnu thil hrang hrang, hmuh manhla leh rilru khawih tak tak maite kan en a. A chair-ah ka insit chung mi thuttîrin thla mi lâksak a; Pu Auva lah chuan , "Heta \huathlala tawhah chuan, i chal akawlh vedeuh bawk a, a inhme h pãwl tak i ni e," mi ti a! Principal chuan College Banner 2'3" x 1'4"-ah lai, College thupui, "Expect Great Things From God, Attempt Great Things For God" leh College Emblem, Carey-alem, College in lem leh "William Carey arrived in India in 1793, Carey, Marshman and Ward Founded the College in 1818" tih chuanna te min pe a, ka lâwm hle mai.

Carey-athlân kan en a. A chungah kan nupain thlamin lâksak a. A thlân bilât leia nah taka siam hi a \ha hle a; a lungziak erawh chu athlân chung zãwla akhamphei ringawtaawm anih avângin thla lâkpua lang ve thei chi a ni lo.

St. Olav's Church [Serampore College Biak in] kan tlawh a; a in ah lui tawh avangin chei \hat turn mêk a ni a. A neitu "Mission"-in an ngaihsak nêp si avâng leh sum a ngaih hnem bawk si avângin, hma lâk dân turah an inbe mêk a ni. Inkhawm nan hman tlâk ani rih lo. Principal Pu Lal chungnungaawm achinah thil thar leh hmasawna pawimawh tak tak a awm a, sum awm taw lo avângaharsatna erawh a awm thei.

Heng atang hian rilru khawih thilte han sawi zui mai ila.

1. Mizoram Kohhrante chuan Pathian Thu zirna lama kan hmunpui anih avângin he College chungchâng hi kan ngaihven a. "Serampur-a Pathian Thu zirte chu an inzir ro va, an thlarau lo," tia sawisêlna te a awm \hîn a. Tak tak ni maw? Kei chuan Serampur chhuak ka nih vâng ni chuang miah lovin, "A mimal thu a ni," ka ti ve tlat!

2. College Hostel kawt vêlte chu fûr lai a ni bawk a, a hnim deuh. Mahse hei hi College chawlh lai a nih vang a ni.

3. Lehkha zira kan awm ve laiin Serampur College hian, chawlh remchân lai denchhenin Zirtirtute leh zirlaite Chanchin Tha hrila feh chhuah (*Campaign*) kan nei thîn a; chutiang rawngbâwlna chu tunlaiin ngawrh zâwkin an lo nei ta thîn tih Principal-in min hrilh a, a lawmawm ka ti tak zet a ni. Hmun dang remchâng bâkah pawh, Pathian Thu zirna hmunpui thuthmun ber Serampur chu ring lo khawpui a la ni reng mai hi a vei awm tak zet rêng a. William Carey-a Ramthar rawngbawlnaa Sûlsutu ("*Father of Modern Mission*") vuah tlâk hialin a thihchilhna khuaah hian Chhandamna Beihpui thlâk zêl a tul tak meuh a ni.

4. Principal, Rev. Dr. Lalchungnunga awm achinah thil thar leh hmasâwnna pawimawh tak tak a awm lai hian, sum awmsa (*budget*) pangngai bâk thawh tur pawimawh tak tak, sum mamawhna si, sum awm tâwk loh avânga tih mai theih loh thil a awm nual niin a lang. Principal in chung ngei pawh a lo far nasa mai thîn chu, Zoram lama kohhran thahnemngai puihnain siam thât a lo ni a, a lawmawm hle.

Carey-a thlân awmna thlân mual pawh a hnim hle a; KTP emawin *Gospel campaign* paha hnatlâng (*work camp*)-a tihfai atan a itawm hle. Hetiang zâwnga College mamawh pawimawh tak tak, Kohhranin emaw, mi malin emaw, sum leh thil dang emawa tanpui theihna thil tam tak a awm thei a. A thawktu leh hotute hian Kohhran leh mi thahnemngaite hnena mamawhna sawi hi an inthlahrung lutuk bîk em ni aw ka tihpui deuh a ni.

Chanchin Tha hril (*Gospel Campaign*) nan te, budget pangngai bâka College mamawh atana thahnemngaihna tilang theite tan chuan Pathian rawngbawlna pawimawh tak mai a ni a, India rama Pathian Thu zima hmunpui ber berahte pawh hotu dinhmun leh mawhphurhna pawimawh tak takah te Pathianin

Zofate a han hmang mêk zel te hi a lawmawm teh e. Hei hi hriain Mizo Kristiante pawhin ṭawngṭai puia theih ang anga kan ṭawiamw zêl pawh an phuin a mamawh hle a ni.

*"Pathian hnên aṭangin thil ropui tak beisei la,
Pathian tan thi1 ropui tak tih tum rawh."*[William Carey]

*(Rev. Rokhûma hian rawngbawl tura a inbuatsaih laia Pathian
 thu a zirna hmun a tlawh leh thu hi a rawn ziak a, chhiartute
 tân thu bengvâr thlâk tak a nih avangin kan han chhuahsak a
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I, Rev. Dr. Vanlalchhuanawma, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/-

Dated Aizawl
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REV. DR. VANLALCHHUANAWMA
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