

Vol. XLVII, No. 6 November-December, 2018

Didakhe



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A Bi-Monthly Journal of Christian Thought, Life and Work

Editorial:**RINNAADINNGEHA ṬUL**

Didakhe-ah hian thu pawimawh tak tak tihchhuah ṭhin a ni a, tûn ṭumah hian Kum 2019 Puitling Sunday School Zirilaibu Bihchianna te, Kum 2019 Nilai leh Beihruai Thupui Thlirlawkna te, Bible Thuthlurbing (Kataluma) te, Sabbath leh Sunday tih te tihchhuah a ni a, kan hlawkpui ngei ka beisei.

Daniela 3:16-18-ah hian Daniela ṭhiante'n," Aw Nebukadnezzar, Kan Pathian, a rawng kan bawl ṭhina chuan rawh tuina meipui ata min chhan chhuak thei si a, i kut ata pawh, ... min chhan chhuak mai ang. Chuti lo pawh ni sela, i pathiante rawng chu kan bawl dawn lo va, i rangkachak milim din pawh chu chibai kan buk hek lo vang tih hi hria ang che," tiin an chhang a ni.

He lai thua thil pawimawh tak chu an rinnaa Daniela ṭhiante din nghehzia hi a ni. Thil pawimawh tak pahnih chhinchhiah tur awm chu Daniela ṭhiante kha Pathianin rawh tuina meipui aṭang khan chawplehchilhin a chhan chhuak thei a, a chhan chhuak nghal thei bawk tih leh Pathianin chhan chhuak thei mah se, a chhan chhuak kher lo mai thei tih kha a ni.

Pathianin a chhanchhuak nghal a nih chuan huaisen pawh a awl sawt mai thei, mah se, Pathianin chhan chhuak kher lo mah se, an ṭanna ngaiah an ding reng, an rinna phatsan an tum lo, tawrh a ṭul a nih pawhin tawrh mai an huam a ni. Pathianin a chhan lo a nih pawhin milem pathiante rawngbawl an tum lo va, rangkachak milim pawh chibai buk an tum hek lo. An rinna avanga tawrh emaw chan emaw a ṭul a nih pawhin huaisen takin an hmachhawn mai a, hnungtawlh ai chuan tawrh mai an thlang a ni.

Kan ramah hian hetiang mite ang hi eng zat tak awm ang maw? Sum leh pai pek tiam avanga dinna ngaia ding ngam lo, Vau leh sawiṭhah avanga rinna phat san kan awm em? "*Kan hma a mi huai kalte kha, An ding nghet he hmunah hian*" tih a ni kha.

KEIMAHNI

1. NEICC Executive Committee-ah tel:

September 6, 2018 khan NEICC Executive Committee hmangin Prof. T. Vanlaltlani chu Shillong-ah a zin.

2. PCI Theological Education Committee-ah kal:

September 11-13, 2018 khan Rev. Prof. C. Lalhlira leh Rev. Prof. K. Lallawmzuala te chu Shillong-ah Theological Education Committee-ah an tel a. PCI hnuai Pathian thu zirna kan neih pahnih - Aizawl Theological College leh John Roberts Theological Seminary-te thawh dun dan tur ngaihtuahin ruahmanna an siam.

3. Professorial Lecture neih a ni:

ATC Faculty member zinga mi Professor kai thar Rev. Prof. Lawmsanga leh Rev. Prof. K. Lallawmzuala te chuan September ni 14, 2018 khan Professorial Lecture an nei.

4. Senior Conference-a Speaker a ñangte:

Heng mite hi Senior Conference September 16, 2018 khan speaker-ah an ñang:- Rev. VL Krosschhuanmawia (Khawzawl Venglai); Rev. Lalenkawla (Durtlang); Rev. Rev. Andrew H. Laltlaniana (Zemabawk); Rev. Dr. L.H. Rawsea (Thingdawl); Rev. Prof. K. Lallawmzuala (Chhinga Veng); Rev. Lalchawimawia (Bawngkawn Bethel); Rev. Dr. H. Vanlalruata (Khawhai North); Rev. Dr. R. Vanlaltluanga (Sialsuk leh Ramthar Veng); Rev. Lalchhandama (Kolasib Hmar Veng); Rev. Dr. B. Lalnunzira (Chalrang), Rev. Prof. Tlanghmingthanga (Leitan).

5. Mobile Theological School hawng:

September 21-23, 2018 khan Champhai Kahrawtah Theological School hawngin Rev. Prof. C. Lalhlira, Rev. Lalchawimawia, Rev. Andrew H. Laltlaniana leh Rev. Lalenkawla te an kal. Inrinni zan aţanga Pathianni zan thlengin bial chhung Kohhranahte thu an sawi.

6. Kristian Chhungkaw Campaign-a speaker-te:

Kristian Chhungkaw Campaign-a speaker-te chu - Rev. Dr. H. Vanlalruata (September 22-23, 2018 Champhai Bethelah); Rev. V.L.Krosschhuanmawia (September 29-30, 2018 Champhai Vengthlangah); Rev. Lalchhandama (September 29-30, 2018 Champhai Vengsangah). Rev. Dr. R. Vanlaltruanga chu September 30, 2018 khan Phuldungsei Kohhran Kristian Chhungkaw Niah thu a sawi a, August 27-29, 2018 khan Aizawl Kohhran Evangelical Week-ah speaker-ah a ñang bawk.

7. Academic leh Research Committee-ah tel:

September 25-26, 2018 khan Prof. T. Vanlaltlani leh Rev. Prof. Vanlalnghaka Ralte te chu Academic leh Research Committee-a telin Serampore-ah an zin.

8. Kohhran Inpumkhatna Seminar-a Speaker-a ñangte:

September 27, 2018 khan Synod-in Kohhran Inpumkhatna Chungchanga Seminar a buatsaihah speaker-a ñangin Rev. Dr. H. Vanlalauva Serchhipah, Rev. Dr. H. Lalrinthanga Champhai Vengthlangah, Rev. Dr. B.Lalnunzira Mamitah an zin.

9. D.Th Viva Voce Examination Serampore-ah neih a ni:

September 29, 2018 khan D.Th. Viva Voce Examination, SATHRI Building, Serampore-ah neih a ni a, ATC zirlai pathum, Keciziuying Siang (NT), Paolen Haokip (CT) leh David Lalrina (Missiology) te'n hlawhtling takin an bei a. An Supervisor Rev. Prof. Vanlalnghaka Ralte, Rev. Prof. Tlanghmingthanga leh Rev. Prof. Lawmsanga te'n an hman pui bawk, 2018 Convocation-ah Degree an dawng ang.

10. Rev. Dr. Roger Gaikwad-hoin Consultation neih a ni:

October 6, 2018 khan Rev. Dr. Roger Gaikwad, General Secretary, NCCI- hoin *Consultation on Church and Responsible Citizenship* tih zirho a ni a, India rama Hindutva hma lakna leh Kohhrante chhan let dan tur leh hma lak dan tur te sawiho a ni a, a ber var thlakin kan hlawkpui hle a ni.

KUM 2019 PUTLING SUNDAY SCHOOL ZIRLAIBU BIHCHIANNA

Rev. Dr. L.H. Rawsea

Kum 2019-ah hian Mizo Sunday School hnuai Puitling Department chuan **Chanchin Tha Hril** tih chu zir laibu changtlung tak neiin kan zir dawn a, kum thara zir laibu thar kan han nei thin hi Pathianin a mite min hruaina kawng a nih avangin malsawmna hlu tak a ni. Mizo Kristiante hi Chanchin Tha hril ngai pawimawh leh chu hnaa inpe tak, Pathian pawhin a hman mekte kan nih avangin, Chanchin Tha Hril tih hi kan tuipui loh chuan tuipui tur dang a vang khawp ang le. Kumpui lingleta zir pawha kan zir kham loh tur ni ngei se, a va duhawm em!

A Ziaktu Chanchin

Tunlai mi thiamte chuan ‘*history* ni lovin a *historian* zawk hi chhiar tur’ an ti a ni awm e. Aziaktu chanchin hi a zir laibu hrilhfiaktu a nih theih avangin a ziaktu chanchin hi a tlangpui talin han thlir hmasa ta phawt ila. Kum 2019 Puitling Sunday School zir lai buatsaihtu Rev. K. Lalrinmawia hi Mizoram Presbyterian Kohhran Minister thawk mek, mi thiam kan neihte zinga mi, zir na pangngaiha leh Pathian thu zir na lamah *master degree* nei kawp a ni. Rawngbawlna lamah pawh mi inpe leh luh chilh thuk, tawn hriat nei tha tak a ni a. Hun puma rawngbawl tura a inpek hma pawhin thalai rawngbawlna lama lo inh mang hriam, zai lam pawh tuipui tak a lo ni tawh a.

Kum 1980s tawp lama Zoram dung leh vang deng chhuak ‘Redemption Choir’ zai thiamzia sawi ruala sawi lan loh theih loh chu he zir laibu ziaktu hi a ni. KTP culture-a sei lian, a vanglaia Bial KTP Secretary hial ni thei a ni a, khawthlang nun siamthat kawnga thalaite mit tikeutu leh member puite ke pentir thei khawpa hruaitu zui nahawm a ni baw. Zir na lamah MA val, kum sawmthum lai liam taa College Lecturer hna vuan thei tawh hian, Chanchin Tha avangin lei ropuina kalsana, Chanchin Tha nghawngkawh bah

thlang ta zawkin, Chanchin Ṭha hrii zir kuma zirlaibu buatsaihtu a ni hi thil awm tak zawng a ni e.

Hun puma rawngbawlna kawngah pawh hian kawng a lo zawh thui hle tawh a. Lawngtlai Pastor Bialah kum thum chhung (1994-1996) Probationary Pastor hna thawkin hun puma rawngbawlna bul a ṭan a; Mamit Hmunsam Pastor Bial kum thum (1997-1999) a vawn hnuah M. Th. (History of Christianity) zirin, Bachelor of Divinity (BD) a zir chhuahna United Theological College, Bangalore lamah bawk kum hnih chhung (2000-2002) a zuk thang bo va; M. Th. a zawh hnuah Aizawl Theological College Faculty zawmin hetah hian kum ruk (May 2002–2008) zet a bung a ni. ATC-a a thawh lai hian Central Kristian Ṭhalai Pawl (CKṬP) Leader-ah (March 2007–March 2008) a ṭang nghe nghe a ni.

Kum 2007 Synod Inkhawmpuiin Assam Mission Field a hawn khan Field Secretary hmasa ber atan a ruat a, he hna hi *term* hnih (2008-2010; 2011-2013) lai ṭha takin a thawk a, a sulsutu a nih avangin a thawk rim hle ang tih a rin theih. A *term* a hman zawh hnuah Lunglei Chanmari Pastor Bial vawng turin Mizoramah a lo haw a, kum khat (2014) chauh bial a enkawl hman tihin Synod Mission Board Secretary atana thlan a nih avangin Ramthar Office puiah kum thum (2015-2018) chhung hotu chan changin a ṭhu a. He thu ziah lai hian Synod Executive Secretary thlan thar zingah a tel tih kan hre leh ta bawk a ni. Hetiang taka kan Kohhran tana mi pawimawhin a buatsaih zirlaibu kan zir tur hi a zirtu lam pawhin kan nghakhlel hle tawhin a rinawm a; *Didakhe* pawhin kan *Circulation Manager* lo ni tawh ngei zia kan zir tur hi kan phurin kan va chhuang em!

Rev. K. Lalrinmawia hi zirna lama *historian* a nih laiin, rawngbawlna lamah chuan *mission field* luh chhuaka Ramthar pisapui hmun nghak thei a ni. Inngaitlawm takin Ziaktu Thuhma lamah, “Kum 2015-a kumin (2019) Puitling Zirlaibu ziaktu tura MSSU-in Synod Executive Committee (SEC)-a rawtna a thlen khan SEC-ah ka

thu ve a. Zirlai thupui hi mi thiam tling kan neihna subject a ni si a, ka han pha nghal ngial a, a tlang zo hlei lo va,” tiin insit thu han sawi mah se, ani aia he zirlai ziak tur chuang hi an awm kher lo vang. A thu hrimah Chanchin Ṭha hril thu hi Kohhran chanchin hre tak lo tan chuan varpawh harsa tak a ni. Zir thiamna bakah pa titi duh leh thiam, thu leh hla lama mikhual lo takin zir tur min chhawp chhuahsak hi Kohhranhote kan vannei a ni ber mai.

Zirlaibu chhung thu bihchianna

Kum dang ang bawkin 2019 Zirlaibu hi Pathianni vawi sawmli leh pasarih zir daiha duan a ni a. Aziaktuin duh ang thala a ziak chu MSSU Editing Cell lamin uluk takin an lo thlir a, chumi hnuah SL&PB Editing Group, mi thiam rualten a chul mam hna an thawkin an hlawm fel a ni a, tihsual palh a awm hlauh a nih pawhin ‘palh liau liau’ tih tawh mai tur a ni ang. Bible zir kumte a ni loh avangin *appendix* lamah thlalak emaw, *map* emaw, thil lem eng ilo dah a ni lo va, a bu ziaktu lehkhabu rawn sawmruk chuang zet erawh a awm a; thil lawmawm tak chu heng lehkhabute hi Mizo ngei ziaakin a pawlh nuk mai hi a ni. Kum dang zirlaibu ang bawkin a bu hma lamah SL&PB Editor ziak Thuhma te, Executive Secretary i/c MSSU ziak Thuhmahruai te, a Ziaktu Thuhma te a chuang a; hengte hi min tibengvar thei thil a nih avangin zirtirtu leh zirtu ten chhiar ngei ila, a duhawm ngawt ang.

Zirlai thupui ‘Chanchin Ṭha Hril’ tih hi ṭawngkam hausa leh awmze thuk nei a ni a, chuvangin Kohhran hrang hrang leh mi thiamte hriat thiam dan leh kalpui dan a inchen chiah lo deuh avangin a thumal ngawt pawh hi chai tham a tling a. Kum 2019 Zirlaibuah pawh hian zirlai hmasa pangate hi – a awmzia, hril chhan, a thawktu tur leh hrilhna hmun leh hun te chu chipchiar taka zir atana chhawp chhuah a ni, February Pathianni vawi hnihna hawlh thleng rawkin kan luhchilh dawn a ni. Hetianga Chanchin Ṭha thubul lam kan zir en hnuah Chanchin Ṭha hril tawh dan chanchin hrut chhoh a ni dawn a. Juda-ho te tih dan aṭanga ṭanin, Lal Isua rawngbawlna te, Isua zirtirte leh Paula ten Chanchin Ṭha an lo buaipui dante luh chill a ni ang a, Apostol-te mual liam hnuah Kohhran hmasaten

Chanchin Ṭha hril an chhunzawm zel dan kan zir ang a; Chanchin Ṭhain Rom lalram leh Persia lalram a luhchilh dan zir a nih hnuah Hun Laihawl leh Kohhran Siamṭhat Huna Chanchin Ṭha hril dan ngaihnaawm tak, chiri deuh bawk si chanchinte chu zirin, chumi hnuh Roman Catholic leh Protestestant Pawl te thawh dan luhchilh a ni ang. Heng thil pahnih inkara tlazep, ‘Chanchin Ṭha hril leh ram awp’ tih hi tunlai zirnain a dah pawimawh thupui a nih avangin zir hlan a nghahhlelhawm hle.

Chanchin Ṭha hril dan chanchin tlangpui kan zir zawh hnuah Chanchin Ṭha hril kawnga harsatna kan tawh ṭhin thil pawimawh chi hrang hrang pathum – Chanchin Ṭha hriltute tana harsatna awm thei chungchang te, thawh hona kawng zawn te leh hnam ze mila kalpui chungchang te zir tura chhawp chhuah a ni a. Heng thilte hi a pawimawh em avang hian tun aia han hrut nat deuha, harsatna dangte pawh hawl kim deuhah a itawm hle, mahse pawimawh dang a tam bawk si a ni chek ang. Heng thil neuh neuh zir liam hnuah India rama Chanchin Ṭha hril dan chanchin lam hawi a ni a. India ram Chanchin Ṭha lo luh dan chanchin hmanga sawi hawn hnuah Kohhran pawl hrang hrang – Roman Catholic Mission te, Protestant Mission te, Anglican Mission ten India rama an thawh dan a mal malin kan zir leh ang a, ‘Chi Inthliarna leh Kristiana inleh runpui’ tih thua hmawrbawk a ni. India ram zau zawk aṭang hian Mizoram lam hawi a ni a. Hemi huangah hian *Welsh Mission* thlur bing a ni phawt a, chu chu zirlai pahniha ṭhenin zir a ni ang a, chumi hnuah chuan Mizorama Mission dangte rawngbawlina chanchin pawh zir a ni ang. Chumi hnua zir tura chhawp chhuah zirlai sawm (Zirlai 31-40) te hi Chanchin Ṭha hril kawnga Mizo Kristianten kan hriat tur pawimawh thil hrang hrang sawihona a nih avangin zirtuten kan bengkhawn a ṭul awm e.

Kum tawp lama zir tura ruahman zirlai pasarihte hi chu Synod Mission Board rawngbawlina chanchin a ni a. SMB ṭobul aṭangin

kan ñan ang a, SMB hnathawh dan leh a inrelbawl na te, Home Mission leh *Masihi Sangati* te, India ram hmun hranga SMB rawngbawl na chanchin te, SMB leh a thawhpuite rawngbawl na te kan zir dawn a, a tawp khar nan, ‘Mission Board hma thlir’ tih dah a ni a; Krismas boruaka zir tur mah nise, Chanchin Tha hril tuipuitute tan chuan a ngaihnawmna a bo chuang lo tura ngaih a ni.

Zirlaibu Bihchianna

Eng approach nge a hman?

Tunlai hian mission zirnain hma a sawn nasa hle a, mission awmzia hrihfhiah dan leh mission thawh duh dan a inchen lo ta zung mai a. Mission tiha “Isua Krista chhandamna thu hriattira ringthar siam’ nia kan hriat ñin kha ‘*evangelism*’ huang chhunga dahin, mission chu taksa, rilru, thlarau chhandamna leh chhanchhuahna tih lam zawngin ngaihtuahna a kal nasa ta hle. Chutiang ngaihtuahna chu Donald McGavran, John Stott, leh Billy Graham te ho ngat pawhin nawr let han tum viau mah se, kum zabi sawmhniha tir lama Social Gospel tia movement anga North America lama Protestant-ho a ñanga rawn thawk hi an nawr let zo tak tak lo a ni ber. Hetianga boruak inpawt karah hian Latin America lamin ‘*Missio Dei*’ tiin mission chu Pathian mission a ni a, khawvel siam that (*transformation*) hi Pathian hnapui chu a ni a, chu hnaah chuan Kohhran hi kan tel ve a ni, an rawn ti daih mai a. A tuipuitu chu mission zirna lama mi lian tak tak, David Bosch, Lesslie Newbigin, Darrell Guder tih te an ni ñhuai mai si a, chu ngaihtuahna chu a chakin mission ngaihtuahna khawvel a fan hneh ta hle.

Hetianga mission hriat dan thar lo chhuah mek lai hian Latin America lam a ñangin *Liberation Theology* (‘liberal’ ni lovin) a lo chhuak a, South Africa lamah *Black Theology* a lo lar a; Asia lamah pawh *Minjung Theology* tih te, India ram a ñangin *Dalit Theology* tih te, *Tribal Theology* tih te an lo chhuak zawih zawih a; hmeichhe lamin *Feminist Theology* an lo vawrh ve mek bawk a. Chutiang boruakah chuan ‘mission’ tih hian *evangelism* lam aiin *social transformation* tih lam a awn nasa deuh deuh a ni.

Hetianga hriat dan leh kalpui dan hrang tam tak karah hian kum 2019-a zir tur Chanchin Ṭha Hril tih zirlai bu hian eng *approach* nge a hman tih hi zawhna hmasa a ni lo thei lo vang. Tunlai mission titi hre pha chin chuan ‘evangelism’ lam nge ‘social justice’ tiin an lo chang khiau thei a; pluralist-ho pawhin ‘dialogue’ tih lamin an lo chang thei bawk. Nimahsela, he zirlai bu hi Kohhran dinnaah a rinawm a, kan kohhranin mission a hriat thiam dan leh mission hna a thawh dan angin kalpui a ni. A ziaktu ngeiin a sawi dan hetiang a ni: “Mizo Kristian nawlpui hi chuan ‘Mission’ kan tih hian Evangelism kan tin zawn nghal sa ut mai, chu chu kan ‘*Theology of Mission*’ ve ber chu a ni . . . Kan rilrua mission awmze nghet bur erawh chu ‘Krista hnena mite hruai’ tihna a la ni fan. SMB pawh hian chu chu a la kalpui ta zel a ni” (p. xi). He zirlai zirtu leh zirtirtu tur te chuan zirlai buin mission a kalpui dan hi an man thiam ngei tur a ni ang.

Engtin nge missiological issue a sawi?

Mizote *theology of mission* nia a hriat hmang hian zirlai bu hi a kalpui tih kan sawi tawh a. A nih leh, missiological issue lian tak tak, entir nan: Chanchin Ṭha hril leh hnam zia (Zirlai 21) chungchang te, Hun tawng mila Chanchin Ṭha hril (Zirlai 37) thu te, tunlai India rama *issue* lian tak ‘Sakhaw danga inleh chungchang’ (Zirlai 38) te hi engtin nge a kalpui? Chanchin Ṭha hril kawnga missionary-te tana chona lian tak chu an va hrilhte hnam zia kha engtia ngaih tur nge, tih hi a ni. Kan zirlai bu pawh hian hei hi a ngai pawimawh hle a. Zirlai 21-naah, ‘Chanchin Ṭha hril leh hnam zia’ tih kan zir dawn a, chuta ṭanga chawlhkar sawmpanganaah, ‘Hnam nun zel mila Chanchin Ṭha hril’ (Zirlai 36) tiin kan zir leh dawn a ni. Hemi chungchangah hnam tin hian mahni culture ṭheuh kan nei a, Chanchin Ṭha chu hnam zia aia chungnung zawk ni mah se, Chanchin Ṭha hril tu chuan a thawhna mite hnam zia a zahsak a pawimawh thu a ziak a ni (pp. 100-101). Zirlai 36-na lamah pawh hian a ram mite nun phung zir leh zahsak pawimawh zia a sawi a. SMB missionary-te chu an

thawhna ram mite tawng ngeia Chanchin Ṭha hril thei turin kaihhruai an nih thu a tarlang (p. 176). Heng zirlaiah te hian mission chu Isua Krista chanchin hriattir a nih thu hi a pensan lo.

Conversion chungchang pawh hi Chanchin Ṭha hrilin a ken tel *issue* lian tak a ni. Hemi chungchang hi Zirlai 38-naah, ‘Sakhaw Danga Inleh Chungchang’ tia zir tur a ni. He thu hi India ramah tun hnaia inhnialna ber pakhat a ni. State thenkhatin inleh phal lohna dan hial siama sakhaw danga inleh an lo dodal tak avangin India rama Chanchin Ṭha hril hi a awlsam ta lo hle. Hemi chungchangah hian Kohhranhote pawh inkheuh bengvar kan ngai hle. India Danpuiin sakhaw zalenna min humhalhsak dan te, Bible-in a zirtir dan te, Baptisma chantir leh Kristiana inleh thu te leh a nghawng theih thil te a tarlang a (pp. 184-187). Article 25 leh 28 chungchanga a sawi fiahnate hi ngun takin zir ngei a duhawm hle. India rama Kohhran thawhona pawl lian tak, NCCI hruaitu pakhat chuan Mizo thalaite hnenah, ‘Bible study chauh ni lovin, constitution study pawh uar ang che u,’ tiin a fuih a ni. India Danpuiin sakhaw zalenna a sawi dante hi ngaihven a t̄ul hle. ‘Tawrh huamin, fng thiam tak sia Chanchin Ṭha kan hrilh thiam a pawimawh,’ (p. 187) tia a thu tlangkawmna aia tha leh hima sawi dan tur hi a vang hle mai awm e.

Chanchin Ṭha hrilin a ken tel harsatna a pho chhuah pakhat chauh la chhuak leh ila. Chu chu October Pathianni hmasa bera zir tur, ‘Hun Tawng Mila Chanchin Ṭha Hril’ (Zirlai 37) tih hi a ni. He thu hi ‘*contextual mission*’ sawina, Third World lamin an buaipui thin ang hi a nih ber mai hmel. Chanchin Ṭha mamawhtute mamawh phuhurutu a ni ngei tur a ni, tihna ang deuh a ni ang chu. A ziaktu hian thiam tak, fimkhur tak siin he thu hi min sawi hawnpuiah ngaiin, a zirtu lamin thuk deuh zawka kan luh chill a ngai ang. Apostle-te hun atang pawhin mamawh mil Chanchin Ṭha an lo buaipui a, zabi sawmhnihnaa mite zingah he lamah hian mite an harh nasat thu kan hmu, chin tawk neih pawimawh thu erawh a ngai pawimawh thung (pp. 180-182).

A taka thawktute tan zir chhuah tur a awm ang em?

Kan zirlai hi hmanlai Kohhranin Chanchin Ṭha an thawh dan chhuina a ni mai lo va, tuna mission field-a bung mekte tan ngei pawh zir

chhuah ngei tur a awm avangin a pawimawh hle. Zirlai thenkhat ‘Missionary-te tana harsatna awm thei te’ (Zirlai 19) te, ‘Chanchin Tha hril leh rual awhna’ (zirlai 39) te, ‘Ruahmanna fel neih (Zirlai 40) te ngat phei hi chu buhhmuna awm mekte puala ziak tih tlukin an tan a pawimawh. Hetah hian a zirlai bu ziaktute pawimawhna a lo lang a, mi dangin ziak se, hrut tel nachang an hriat loh mai tur nia lang kha, mission field lo luh chilh tawh chuan mamawh a dap kilkhawr thiam ngei mai.

Missionary-te hi kan ngaisangin kan chhuang hle a, chutiang taka dahsan leh fak chu an phu a ni. Chutih laiin an hmazawnah chona leh harsatna lian tak tak paltlang tur an nei ve thin. Chung an thil hmachhawn thinthe chu – kalsan tur tam tak kalsan te, thawhna mite hnam nun jawmpui te, ringtharte lungualpui theih te, sum leh pai lama harsatna te, hrehawm tuar te a ni a (pp. 89-91). Heng harsatna an tawh thinthe hi an paltlang theih nan kohhranhote pawhin kan hriatpuia, kan venpui a ngai a ni. Harsatna a tar lan tel pakhat, ‘fate zirna leh eizawna’ (p. 91) hi mission field dai ve lo ten kan hriat thiamtui phak meuh loh a ni awm e. Heng harsatnate hetiang a mipui zir tura chhawp chhuaha a awm hi thil lawmawm tak a ni a, harsatna kan hnehna kawngah min puitu a ni ngei ang.

October 20-a zir tur, ‘Chanchin Tha leh Rual Awhna’ (Zirlai 39) hi rawngbawla chhuak mekte tana chona langsar tak a nih ngei a rinawm. *Materialism* kan tih mai hian rawngbawltute ngat pawh a tikhawlo thei hle a, chumi laka invenna tura a sawi, “mamawh tihtlem thiam a ngai” (p. 189) tih hi thudik tak a ni a, a taka hman ngei chi a ni ang. Mamawh tihtlem tih hi a mal din ngawt thei lo va, rinawm nain a chelh din kan nih a ngai a, chuvangin ‘sum enkawltu tha’ (p. 191) tia a sawi zuina te hi rawngbawltu zawng zawng, a bikin ramthar lama thawkte tana chhinchhiah tur a ni leh zual awm e. Zirlai 40-na, ‘Ruahmanna Fel Neih’ tih zirlai pawh hi tute tan pawha pawimawh a nih rualin rawngbawla kal mekte tana thuchah pawimawh a ni. Tum fel tak neih, hlen chhuah tura thawh, hmabak inchhawp zel tih thu hian a khaikhawm tha hle.

‘Ring tharte rin ngam tur’ (p. 198) tih te pawh hian field-a bung mekte mai ni lovin Kohhran pum sukthlek a nih a pawimawh.

Thil thar a awm em?

Zirlaibu eng pawh mai hi a zirtu tan a ñangkai dawn chuan ngaihtuahna thar, thu thar, hriatna thar a awm a ngai a. Kum 2019 Putling zir pawh hi a zirtu tana a ñangkai dawn chuan thil thar a awm a ngai a ni. A bu chhung thu han thlir thuak hian Kohhran Chanchin bu chi khat anga ngaiha, hriat hnu chhiara chhiar tum a awm thei ang. Nimahsela, ngun deuh zawka thlir chuan Kohhran Chanchin pangngai ni lovin, Kohhran Mission Chanchin a ni a, mission thlirna a ñanga kohhran chanchin thlirna a ni ber e. Kohhran hmasa chanchin te, Hunlai hawla Kohhran chanchin te, Siamthamna leh a hnu lama kohhranin mission hna a thawh dan te, India ram mission chanchin te, Mizorama Chanchin Tha hril chanchin leh keimahni ngei pawhin kan hril dan chanchin te chu he zirlaibuah hian a lo lang uar mai a ni. Hetianga a bu pum pui mai hi ‘mission thlirna’ a ñanga ziaa a nih bik avang hian he zirlaibu hian kan la hriat ngai lo te, kan ngaihtuahnain a thlir phak ngai loh thlil te min thlirpui a, mission tarmit a ñanga han thlir chuan Kohhran chanchin hi a ngaihnaawm em em a ni. John H. Armstrong-a te hovin “Mission hi theology zawng zawng nu” an lo tih angin, kan theology-te hi mission fa hrin a nih a pawimawh.

Zirlai 16-na, “Chanchin Tha Hril leh Ram Awp” tih hi thupui tunlai zet mai a ni a, he thu hian khel a hlawh a, an la sawiho chho dawn chauh pawh a ni ang. Kawng thara mission kalpui zel dan tur thlengin kan tan a pawimawh a, tun aia nasa deuha hrutah a itawm hle mai. He zirlaibu hi SMB tan ngei pawh a pawimawh hle a, kan rawngbawlina chanchin chhuanawm em em te hi Kohhran mipui chhiar turin ziaa dah a la ni tawh lo; tunah erawh chuan he zirlaibuah hian chhuak leh tawh lo tura khung a lo ni ta. Kum tawp lama zir tura chhawp chhuah, Zirlai 41–46 te phei chu 2019 a her liam hnuah pawh kan rawngbawlina chanchin la zir zel turten an la

keu let fo tur a ni ngei ang. Zirlai tawp ber, “Synod Mission Board hma thlir” (Zirlai 47) pawh hi ziaka kan la hmuh zen zen loh, kohhran mipuiin kan zirho tur a ni.

Kohhran rawngbawlnain hma a sawn phah ang em?

Sunday School rawngbawlna hi *Christian Education* hnuaia mi a nih angin Kohhran mipui zirtir (*educate*) hi a tum bulpui ber a ni. Tun tumah hian Chanchin Tha hril lam hi kumpui lingletin kan zir dawn a ni a, chuvangin heti lamah hian hma kan sawn phah ngei ang tih beisei ila. Kohhran hian kan hnapi ber hi kan hriat bel a tul hle a, mission awmzia te, a kalpui dan tur te, mission hnain a ken tel harsatna te, Kohhran chanchin kal tawha ringtute chet lak dan hriat chian hi tuna keiniho tan hian a pawimawh. Zirlai 2-naa, ‘Chanchian Tha Hril Chhan’ tih hnuaia – ‘Thupek ropui a ni’ tih leh ‘Kohhran hnapi a ni’ (pp. 8-10) tih chauh tal pawh hi zir chhuak ila, hmasawnpui tham a tling a ni.

2019 Puitling Zirlai buin Kohhran mipui tana thu pawimawh tak min chhawp chhuahsak zingah “Thawh hona kawng zawwna” (Zirlai 20) hi a pawimawh hle mai. Tunlaia mission thawh dan lar tak chu ‘partnership’ tih a ni. Mahni ngawtin engkim kan ti vek seng lo, khawvel ram danga ringtu thahnemngaitena Chanchin Tha nghawngkaw kan bah ho thiam phawt chuan kan rawngbawlnain hma a sawn ngei ngei ang. Khawvel huapa mission pawl lar, *Council for World Mission* (CWM) thian tha atana kan han vuat chat mai te hi a inchhirawm loh ngawt mai. “Vawiin thlenga CWM-a missionary kan neih tawh zat chu 23 lai an tling. Tum khata an tam ber lai chuan 16 an awm a; hnam khat, Kohhran pakhat baw siah chuan Mizoram Synod hian CWM-ah missionary kan thawh tam ber hial” (pp. 224-225) tih thu hi a bengvar thlak thlawt e. Heti zawng hian SMB pawhin ke a pen hle tih chu Zirlai 46-ah kan hmu dawn a ni. Ram danga mite mai ni lovin tualchhunga mission pawl dangte nena thawh ho pawh a pawimawh a; heng pawlte kuahkhawmtua kan tan pawh hi thil duhawm tak a ni baw. Zirlai 40-naa ruahmanna fel neih thua Kohhranin Para-church a dawm dan tur thu pawh hi rawngbawltute tibengvartu a ni ngei ang. “Heng mi thahnemngai intel khawmte

rawngbawlina [Para-church] pawh hi kohhran rawngbawlina nen indipdal lova, inchawm tha taka kan kalpui theih chuan a sawt leh zual ngei ang” (p. 197) tih hi vawn that tlak zirtima tling a ni e.

Selna tur a awm em?

Han dap han dap takah chuan kan mi thiamte ziakah ngei pawh hian sehrep han then tur hi a awm ve leh zeuh thin. Chung thil thenkhatte chu han sawi lan ve pawh bengvar nan a pawimawh awm e. A hmasa berah chuan ‘zirlai’ tia sawi maina awmah hian hawrawppui ngata ‘ZIRLAI’ tih a awm palh hlauh mai a (e.g., pp. 2, 18, 25, 67, 75, 76, 86, 87, 89, 94, 104, 123, 153, 174, 199, 213, 231) Phek 86-87 phei chu chu ZIRLAI tih hian chhiar tinuam lo deuh khawpin a tial nasa a ni! Heng hi ‘palh liau liau’ a nih a rinawm. Zirlai ‘Thuhmahruai’ hian awmzia a nei hle a, a bu chhiartu tana zirlai hawi lam kamkeuna a nih bakah, Superintendent tan pawh pawl lak hmaa zirlai rilru hruaitu atan a tangkai thei a. Kum 2019 Zirlaibuah hian zirlai tinin thuhmahruai a nei vek a, thuhmahruai tha tak tak a awm lain, zirlai thenkhat, entir nan Zirlai 2, 4, 7, 17, 45 te hi chuan sentence khat lek a ni a, a tawngchham deuh mah mah em aw, a tih theih. Superintendent lam an tan deuh a ngai dawn a ni mai ang chu. Zirlaibuah hian kan kal ngai lohna khaw hming leh hmun hming te, kan la hriat ngai loh mihring hming leh pawl hming te, ni leh thla leh kum zat te a awm nual a, zirtirtu lam tan deuh a ngai baw k ang.

Tlangkawmna

Sunday School zirlaite hi Pathianin a mite a hruainaah kawng kawh hmuh nan a hmang hle thin a. Kum tin maia kan zirte hi ‘Lalpa min pek’ ti chungin, hlim tak leh phur takin kan zir thei thin niin a lang a, a lawmawm tak zet a ni. Kum 2019 Zirlaibu pawh hi Pathianin hmanruaah a hmang duh ngei ang tih ring ila, “Hei ngei hi a ni ang, zirlaia min pek chhan,” han ti dawn ila, zir hma hauh chuan a sawi lawk theih si lo. Han zir phawt ila, Lalpan a Kohhran rorelna kaltlanga he zirlai min pek chhan hi chu fiah takin a rawn lang uar turah ngai ila, a hahtdam thlak ang e.

KUM 2019 NILAI LEH BEIHRUAL THUPUI THLIRLAWKNA

- Rev. Dr. R. Vanlaltluanga

Thuhmahruai

Kumin 2019-a Nilai zan thupui zir atan *Kristiante leh Tunlai Khawvel* tih chu Synod Worship Committee chuan a thlang a. A ziaktu atan Synod Moderator lo ni tawh Rev. H. Lalchhanhima chu a ruat a. Ani hi kan Synod hnuai a rawngbawltu pawimawh leh langsar tak a ni a; zirna lamah pawh kan pastorte zinga chhuanawm pawl tak a ni. Kan Synod hnuai a rawngbawl hun chhung hian Pastor bial hrang hranga a awm bakah Aizawl Theological College-ah te, Family Guidance and Counselling Centre-ah te leh Synod Rescue Home-ah te mawhphurhna pawimawh tak chelhin a thawk thin a ni. A thawh tawhna hmun hrang hrang ngaihtuah pawhin kan zir tur thupui ziaq tur hian amah aia itawm an awm tawh chuang awm lo ve. Kan zir tur thupui leh a ziaktu thlangtute hian an thlang thiamin kan ram mamawh tak an thlang niin a lang. Zir pawh a phurawmin a manhla hle dawn a ni.

A bu chhung thu tlangpui

Nilai thupui zir turah hian zirlai 47 a awm a. Heng zirlaite hi hlawm 6-ah then a ni. Then hmasa ber hi ‘Kristiante nihna’ tih a ni a; hemi huam chhungah hian zirlai paruk a awm a, chungte chu – Kristiante leh rinawmna, Kristiante leh dikna, Kristiante leh taihmakna, Kristiante leh Pathian tih, Kristiante leh Pathian ram din thu leh Kristiante leh Kohhran tih te an ni. ‘Kristiante leh tunlai khawvel’ tih thupui zir tur kan nih avangin then khatnaa ‘Kristiante nihna’ zir hi a tangkai hle dawn a. Then khatnaa kan thil zir hian a hnu lama kan thupui zir zelnaah pawh kan zirna rilru kaihruai sela kan hlawkpui zual ngeiin a rinawm.

Kristian nuna thil pawimawh tak chu rinawmna te, dikna te, leh taihmakna te hi an ni a. Heng thil tel lo hian Kristian nun tak a awm thei lo. Tin, Kristiante chuan Pathian an tih ang a, a ram a lo zau zel nan theihtawpin an thawk tur a ni ang. Kohhran din

chhan ber pawh hi Pathian ram a lo zau zel nan leh a lo ngheh zel theih nan a ni . Chuvangin, Kristiante chuan Kohhran nihna an hriat chian a, an mawhphurhna an ngaih pawimawh a ùl hle a ni. Kristiante nihna thil pawimawh tak tak kan zir aṅang hian tunlai khawvela kan nun dan tur zir chhuak thei ila tih hi a ziaktu min hruai tumna pawh niin a lang.

Ṭhen hnihnaah hian ‘Kristiante leh eizawwna’ tih thu kan zir dawn a; hemi hlawmah hian zirlai 10 lai a awm a ni. Eizawwna leh hnathawh chungchanga Kristiante rilru put hmang dik inkawh hmuhna a ni ber mai. Khawvela kan awm chhung chuan thil chi hrang hrang mamawh kan nei a. Heng kan thil mamawh chi hrang hrangte hi ‘khawvel thil’ tia kan hnualsuat ngawt thei lo ang bawkin, ‘kan mamawh e’ tih vang ngawtin dik lo taka neih kan tum tur a ni lo. Kan eizawwna ah hian Kristian nun ze dik tak kan lanchhuahtir a ùl hle a ni. He lai hlawmah hian eizawwna kawng pawimawh leh langsar deuh deuh te luhchilhin, chutiang hmuna thawktuten Kristian rilru dik tak pu chung a hna an thawh a pawimawh zia min zirtir a. Eizawwna kawng thenkhat phei chu hna ṭha tak a nih rualin humsual dai palh hlauhawm tak te an ni a. Chutiang hmuna thawktute tana fimkhurna tur thil tarlante hi a hluin chhinchhiah reng a tan a ṭha hle a ni.

Ṭhen thumna hi ‘Kristiante leh *media*’ tih a ni a, zirlai pasarih a awm. Kristiante hnai taka min ngheng rengtu *media* lam thil chi hrang hrang – chanchinbu, television, mobile phone, computer leh internet, milem ṭha lo leh bawlhhlawh, social media, leh internet bazar tarlan a ni a. Hemi hlawma zirlaite hi a thui lo hlawm viau nain beng tivar tur thil tam tak a pai a, zir a manhla hle dawn a ni. Media chi hrang hrangte hi a lo pian chhuah dan aṅanga chhuiin a hmasawn zel dan tarlan a ni a. Hriatzauna kawngah pawh min pui thei tur thil tam tak a awm. Media-in kan nun min luhchilh thuk theihzia leh hmansual hlauhawm zia te, fimkhurna tur thil te leh rawngbawlna kawnga hman ṅangkai theih dan tur kamkeuna tam tak tarlan a ni hi a lawmawm hle a ni.

Then li-naah hian ‘Kristiante leh tunlai nun’ tih thu kan zir dawn a. Zirlai pali – mi mal nun ngaih pawimawhna, awahna, nawmchenna leh hlimhlawp thil leh mi mal inhaivurna tih thute kan zir dawn a ni. Khawvel hmasawwna chak tak hian Kristiante tana ngaihtuah tur thil tam tak a rawn thlen a. Khawthlang ram leh ram changkangte nun dan leh hmasawwna hi mahni in lum atangin kan hmu phak ta vek a. Chu chuan rualawhna chi hrang hrang min siamsakin kawng dik lova kal mai hlauhawm tak dinhmunah min dah a. Mi thekhat pheih chu awahna thangah kan tang ta mek niin a lang. Hetiang dinhmuna kan awm mek lai hian huho nun kalsanin mi mal nun ngaihpawimawhna lamah kan kal thuk tial tial a. Midang dinhmun ngaihtuah lova mahni chauh inngaihtuahna hian hriat loh hlanin indaidanna boruak tha lo chi hrang hrang a siam thei a. Hetiang min nektu boruak chi hrang hrang karah hian Kristiante chu Pathian thu anga nun inzarzawma khawsaho tur, midang tana malsawwna ni tur kan ni tih hi hriatreng a tul hle a ni.

Then nganaah hian ‘Kristiante leh vantlang nun’ tih chu zilai sawm leh panga lai hmangin kan zir dawn a. Hemi hlawm chhunga thute hi hlawm hnih angin a sawi theih awm e. Hlawm khatna chu vantlang nuna thil tha leh duhawm inzirtirna lam hawi a ni a. Inthenawm khawvenna atanga tanin chhiatni thatni thu te, midangte nena kan nun honaa atawngkam mawi leh hawihawm a pawimawh thu te, incheina uluk a tulzia te, aia upa zah hlut zia te, rimawi leh infiamna khawvel kan thlir dan tur leh hmasawwna tur te tarlan a ni. Hlawm hnihna lamah chuan vantlang nuna thil duhawm lo lam tarlan a ni a. Eirukna leh hlemhletna in nun a tihchhiat theih zia leh chutiang laka fihlim a tul zia te, zu leh ruihhlo chi hrang hrang hlauhawm zia leh kan chhiatpui theih zia te, leh mipat hmeichhiatna hman soal pawizia te tarlan a ni. Tin, tun hma lama hriat lar vak loh soalna hlauhawm tak, mihring hmanga sumdawwna leh mahni anpui kawp chungchang tarlan a ni a. Hetiang soalnain min lo chim

nasat ve tawh zia sawi lan a ni hi *awareness* atan a pawimawh khawp mai; rawngbawlna kawnga min tītangtu leh min tifimkhurtu nise a duhawm hle.

Ṭhen hnuhnung berah hian zirlai panga hmangin ‘Kristiante leh tunlai khawvel’ tih thu kan zir dawn a. Ringtute inunauna lam thu te, thilsiam dangte laka kan mawhphurhna te, min nektu sakhaw dangte chungchang te, min chimtu zirtirna dik lo chi hrang hrang te leh zirlai tawp berah Kohhran humhalh leh venhim a pawimawh thu te kan zir dawn a ni. Hemi hlawma kan zir turte hian Kristiante mawhphurhna zau zia leh pawimawh zia min hriattir thar leh se a duhawm hle.

Beihrual chhung hian kum tina kan tih ṭhin angin hapta hmasa ber chu ‘Ramthar Hapta’ atana hmangin hapta hnuhnung ber chu ‘Kristian Chhungkaw Hapta’ atan kan hmang leh dawn a. Hemi hapta hnih chhung bakah hi chuan Nilai zan thupui nena inhmeh takin, ‘Kristian Nun Kaihhruaina’ tih thu kan zir dawn a ni. ‘Kristian Nun Kaihhruaina’ tih hi tun hma lam chuan ‘Kohhran Thunun Dante’ tih a ni ṭhin a. Kum 2009 aṭang chuan a chhunga thute nen inhmeh takin, Synod thu angin ‘Kristian Nun Kaihhruaina’ tia thlak a lo ni ta a ni. Kumina kan zir turah hian a sawi zauna ang deuha zia k a ni a, zir a manhla hlein a rinawm.

Fakselna thu

Kumin 2019 Nilai leh Beihrual Thupui bu hi lehkhabu ro tling, Kohhran thlarau lam nun chawmtu ṭha tak a nih a beiseiawm hle. Kan ram dinhmun nena thlir pawhin kan zir tur te hi kan mamawh tak niin a lang. Sunday School lam zir tur leh Nilai leh Beihrual thupui te hi a zir hun hma kum engemaw zat awm laia lo thlan lawk ṭhin a ni a. A zir tur thlangtute hian kan ram dinhmun tur an hre lawk emaw tih mai turin kan mamawh tak an thlang fuh thei hle a. A thlangtute hi Pathianin a awmpuiin a kaihruai ngei a ni tih a hriat theih.

Kan thupui zir tur ziaktu hian sap ṭawng leh Mizo ṭawnga zia k lehkhabu tam tak a rawn a. A lehkhabu rawn 43 zinga 27 chu

Mizo ṭawnga zia k a ni a, a dang 15 te chu sap ṭawng lehkhabyte an ni. Heng bakah hian *Internet Source* 12 lai a hmang tel bawk. Heta ṭang hian a zia ktu hian tualchhung dinhmun chauh thlir lovin khawvel zau zawk pawh a thlir tel tih a hriat a, a thu vuak thlak pawh belhchian a dawlin a puitling hle a ni.

Nilai leh Beihruai Thupui bu hi a chhah thei ṭhin hle a; kum thenkhatah phei chuan phe k 300 chuang laia chhah niin Sunday school zirlaibu aia a chhah zawk chang pawh a awm ṭhin. Sunday school zirlai hi chu hrihfhahna leh zirna lam thil a nih avangin zirlai pakhat pawh hi ziah sei deuh a ngai ang tih a rin theih. Nilai leh Beihruai thupuite erawh hi chu sawihona kaihhruai tura thupui sawi hawnna anga kalpui hi a taw k viau. Kumina kan zirlaibu pawh hi phe k 230 chauha chhah a ni a; kum eng emawti chhunga kan zirlaibuah chuan a chhah loh ber ṭum a ni awm e. Hei hi kumin kan zirlaibu ṭhatna tak pakhat chu a ni awm e. A zia ktu hian thil sawifiah chiam aiin sawihona boruak kaihruai tura sawi hawnna angin zirlai hi a zia k tlangpui a. Thupui hawngtu tan sawi belh tur a tam thei ang a; sawihona lamah pawh mi tam zawk tan sawi a chakawm ngeiin a rinawm.

Thuhmahruai lama sawi tawh angin a zia ktu hi kan Kohhran rawngbawltute zinga tawn hriat ngah ber zinga mi a ni a. Rawngbawl na a ṭanga a tawn hriat thil tam tak chu zirlai chhungah hian a hmuh theih a, hei hi kan zirlaibu tihluta pawimawh tak pakhat a ni. Amah hi Kristian chhungkaw ngai pawimawh tak tu a ni tih hi a thu zia kah hian a hmuh theih. Zirlai pumpui hi Kristian chhungkaw dinhmun thlirna lam hawi a ṭanga kan zirpui theih chuan a hlawk zual ngeiin a rinawm.

Kumina kan zirlaibu hi kawng hrang hrang a ṭanga thlirin a chhuanawm a, zir a manhla hle dawnin a lang. Chutih rual erawh chuan famkim taw k lohna pawh a awm ngei ang. Kan zirlaibu hi Mizoram chhungah chauh ni lo pawh an lo zir ve a. Tin, hnamdangte pawhin an zir ve bawk. Chuvangin Mizoram

dinhmun (context) aṭang ringawta thil sawi chu a huap kim lo deuh thin. Kumina kan zir lai ṭhenkhat pawh hi Mizoram dinhmun aṭanga thlirna a lian mah mah ṭhin a, hnamdang lo zirve tute tan a fiah tawk lo thei mai awm e. Tin, kan dinhmun chhe lam (negative) tarlan a awm zauh zauh a, heng hi a tam zawk chu a pumpelh theih niin a lang. Kawng ṭha inkawhmmuh tur hian a chhe lam sawi lang kher lova kan duh zawng sawi mai hian awmzia a nei hle tho a ni.

Tlangkawmna

Kum 2019 Nilai leh Beihruah thupui bu hi famkim tawk lohna lai awm baw mah se, a pumpui thua thlir chuan Kohhranhote thlarau nun chawmna ṭha tak leh rinna kawnga min tichaktu leh min tihmasawntu a nih a beiseiawm hle. Thupui zirtute zawng zawng pawhin ṭawngṭaina nen kan thupui hi zir ṭheuh ila, sawihona boruak ṭha tak nei turin in buatsaih ila, kan hlawkpui leh zual ngei ang.

“I chuanna lo tur zawk Rela i chuan tawh chuan corridor-ah dingin i kal duhna lam hawi mah la, engtihnamah a ni tawh lo”

- Dietrich Bonhoeffer

KATALUMA

*“Khual buka an len ve tak loh avangin ran chaw pekna
thlengah a muttir a” (Luka 2: 7b)*

- Rev. Dr. L. H. Rawsea

Zungbun mita phum lungflu pawh hi nalh ti tak leh chhuang takin miin han bun tle vât vât thin mah se, a bun rei deuh hnuah chuan a lo thim a, a tira a mawina ang taka a lan leh theih nan nawh tlet thar a ngai thin. Chutiang chu khawvel puma ringtuten hlim leh lawm taka kum tina kan lawm thin Krismas pawh hi a ni e. Kan lawm kan lawm a, thil dangin a bawm chhah tial tial a, Bible Krismas kha nawh tleta, a tira mi ang hmuh chhuah a ngai ve chek ang.

Tun tuma Bible thu harsa sawihona huangah hian Isua Krista kha ‘khual buk’ (*pandocheion*)-ah nge hmun a chan loh, ‘mikhual pindan’ (*kataluma*)-ah tih hi kan chhui dawn a. Mizo Kristiante rilrua a bei tlat dan chu: Mari leh Josefa te kha khual buk chang lovin an hnawng a, hmun an chan loh avangin bawng inah Isua a piang, tih a ni. Hetianga kan hriat dan hi Bible sawi dan nge ni a, kan zeldin thu mai zawk? Suangtuahna nena inpawlh deuh thut Krismas nge kan lawm thin Bible sawi ang Krismas? ‘A ni ngei e’ chu ti chiah lo mah ila, mimalina ‘mikhual pindana’ an len tak loh avangin chhungkaw pindan kil, ran chenna kianga piang a ni thei ang em, tih hi kan chhui dawn a ni.

Juda culture atangin sawi eng hmasa ila

Josefa kha Bethlehem khuaa chavai tur a ni em? Khual bukah nge an thlen mimal inah? Isua an muttirna ran thleng kha pawnah nge a awm in chhungah? Bethlehem kha mikhual hnar ching khua an lo ni reng em? Zawhna a va tam em! Luka 2:7 thu hre thiam tur chuan heng zawhnate hi kan chhan a ngai a, heng zawhna chhang thei tur erawh chuan Juda culture kan hriat bel a ngai thung.

Kenneth E. Bailey-a, Asia khawthlang lama lo cheng reng tawh thin chuan culture mit atanga thlirna, *Jesus Through Middle*

Eastern Eyes (2008) tih lehkhabu a ziak a; chu lehkhabuah chuan heng a hnuai a ngaihtuah zui ngai tak heng thu pangate hi a ziak (Bailey 2008: 25-26):

1. Josefa kha Nazareth aţangin a chawr chhuahna Bethlehem-ah a let a ni a. Palestina ram leh a chhehvela mite hian thlahtute aţanga an ʔobulah an chiang a, an hnam leh an khawchhuahna an dah pawimawh hle a, khaw khat chhuak chu an inhai mang mang lo. Josefa pawh hian Bethlehem an thlen hian, “Josefa ka nia, ka pa chu Levia tupa Helia a ni,” (cf. Lk 3: 23-24) han ti sela, an lo hre em em ang a, thlen in a hnawng lo tawp ang.
2. Josefa kha Juda lal hmingthang “Davida chungte leh a thlaha” mi (Lk 2: 4), lal chhungkaw zinga mi a ni a, Davida khawpui Bethlehem ngat phei chu a nghawng lenna a ni ve ngei tur a ni. Bethlehem tih hi *official* thila an hman dan chu ni mah se, Bible chuan “Davida khawpui” tiin a ko; chu chu a khuaa mite insawi ʔhin dan pawh a ni ang; Josefa hi an lo ‘welcome’ ngei a rinawm.
3. Khawvel hnam tinte hian hmeichhiate hi an lo dah hniam deuh a nih pawhin, naupai lai leh nau hring hlim ngaihsak lo hnam an vang hle, chutiang mi chu eng hnam mahin an ti nawmna hngai lo. Thingtlang khua, damdawi in ʔha awm lohna hmunah pawh nau chhar thiam an awm vek a, ʔha taka nau hring tura naupaite pui ngai lo hnam chu an vang hle ang. Davida khawpui Bethlehem hian nau hring ʔep Mari hawisan khawpin an mawl lo va, an nunrawng hek lo. An lo hnar a nih an khaw chhehvela mi ngaihah an mualpho khawp ang.
4. Mari hi Bethlehem khaw chhuak a nih ve kher loh pawhin, Bethlehem aţanga hla vak loah chhungkhat laina hnai, pan ngam tur a neih ngei a rinawm. Entir nan, a laizawnnu Elizabethi kha Judai ram thingtlang khuaa mi a ni a; a ruah loh hlim pawhin a va tlawh vang vang a ni (Lk 1: 39-45). Bethlehem hi Judai ram

laili taka awm a ni bawksi a, heta țang hian Judai ram khaw dang hla tak awm lo; Zakaria leh Elizabethi te khua pawh hnaite a ni ngei ang. Josefa khan thlen in a hmu lo a nih pawhin, Elizabethi te hnen hi an pan thei a ni.

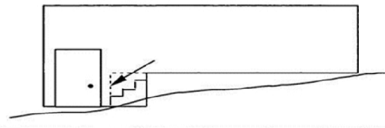
5. Josefa khan thlenna tur ruahmanna hun a nei niin a lang. Luka 2: 4-5-ah chuan Nazareth ațanga a nupui hual rai țeuh tawh nena Bethlehem an kal thu kan hmu a; 2: 6-ah, “Chuta an awm lai chuan a hriin a lo hun ta a,” tih a ni. Helai thu hi KJV chuan, “*While they were there, the days were accomplished that she should be delivered*” tiin a dah. Tlai deuha rawn thleng a, thlenna tur pawh hmu zo ta lo leh Mari pawhin Bethlehem an thlen zan la la hian bawng ina cheh ta mai niin lang lo; ni khat aia rei (‘*days*’) an cham hman.

Bailey-a sawina eng ațanga Luka 2: 1-7 hi ngun taka kan chhiar chuan, Josefa hi lal thlah kal zela mi chu a khuaah a haw a ni a, thlenna tur nei lova chavai mai tur niin a lang lo. A chhungte lam an remchang lo a nih pawhin Mari chhungte hnen an pan mai thei. An pan loh avang hian Josefa hian thlen in țha tak chu a nei ngei ang. Luka ngeiin chiang tak maia, “Tin, Josefa pawh, Davida chhungte leh a thlah a nih avangin . . . Judai rama Davida khua Bethlehem an tihah chuan a kal ta a,” (2: 4-5) a tih reng laia, ‘khual in changlo’ anga kan chhuah tlat chhan hi khawi ațanga kan dawn chu ni maw?

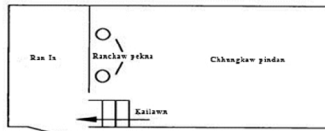
Palestina ram thingtlang chenna in awm dan

Luka 2:7-na thu, “Khual buka an len ve tak loh avangin ran chaw pekna thlengah a muttir a” tih kan chhiarin an chenna in inrel dan kan chian tawh loh vangin kan buai a ni thei ang. Saphovin “*manger*” an tih mai khan keini chuan ‘ran chaw pekna thleng’ kan ti duah a, hrihfiyah deuh chungah letling kan nih hmel; hrihfiyah deuh zeuh a ngai a nih chuan a tlukpui kan nei lo tihna a ni. *Manger* an tih hian thil pahnih – ran in (*sable*) leh buh in (*barn*) an kawhtir a. Mi hausa leh awm thei takte an nih loh chuan ran in hi a hranin an nei lo va, in chhung kil khat chu ran dahna atan an hmang mai țhin.

Palestina ramah chuan in pakhatin pindan pahnih a nei tlangpui. Pindan pakhat chu chhungkuain an luah a, pakhat zawk chu mikhual tan liau liau an zuah thin. Chu chu Thuthlung Hlui hun aṅanga an tih dan kumkhua a ni. Zawlnei Elijan Zarephath hmeithai fapa a tihdam khan “a awmna pindahah chuan a pawm chho va, ama khumah a muttir a,” tih kan hmu (1 Lalte 17: 19). Zawlnei hi mikhual pindana a khawsa tih a lang.



Mitem 1. Palestina rama chingtiang mite la, a sir lam aṅanga a lan dan



Mitem 2. Palestina rama chingtiang mite la, a chung lam aṅanga a lan dan

Chhungkaw pindana chhungkaw member zawng zawng an inbeng khawm a – an mut hmun a ni a, an thutkhawmna a ni a, an choka pawh a ni nghal baw. Chu pindan tawp kil kawngkapui lam chu, inpui chhuat aia tawng khat emaw vela hniamin an nam chhuak a; a hniam deuh loh pawhin thingin an ping dang a; chu hmunah chuan an ran vulh – bawng te, sabengtung te, beram te an riahtir thin. Tlai lamah an khalh lut a, zingah khalh chhuakin kawt lamah an thlung thin. An ran riahna pindan chu an thian fai hlarh thin. Chutiang chu kum zabi sawmhniha laiawl thleng khan Israel rama thingtiang mite khawsak phung a la ni. An in chung hi a zawl a nih avangin in chung lamah mikhual pindan an sa thin a; chu chu mikhual an thlenna ber a ni.

In hnuai kawngka chu chhungkua leh ran vulh ten luh nan an hmang a, in chhunga ran an riahtir hian ran tan a him bakah in chhung an tilum baw. Chhungkaw chenna pindan hi ran riahna lamah tlemin an tiawih deuh thin a, chu chuan phiah fai a tiawl deuh ngei ang. Zan laiah an ran vulhte an rilṅam a nih pawhin an riahna aṅangin

an rawn tho ang a, chhuata ran chaw dahkhawm chu an rawn pet mai dawn a ni. Beramte chu an khân a hniam deuh avangin an rawn peh phak ve loh avangin an riahna chhuata thinga siam ran chaw pekna thlenga mi chu an ei thung ang.

Luka 2: 7 hi beng tharin chhiar nawn ila

Hetiang hmanlai Judate chenna in mitthla chung hian Luka 2:7 thu hi chhiar nawn dawn ta ila. Isua ran inah apiang kan tih hian a hranpa taka in sirah emaw, daitam khawi emaw laia awm emaw ni lovin, in chhunga mi a ni thei. Mi thiam rau rauah a hmun tlawh tawhten heti zawng hian ngaih dan an nei tlangpui.

a) *An hmunhma hriate thlirna*

Presbyterian mi thiam pakhat, William Thompson-a, khu lai ram vela zabi 20-na laihawla missionary-a lo tal hrep tawh chuan heti hian a ziak: “A pianna hmun hi kut hnathawktu mi pangngai in a ni tih hian mi hneh ta hle a, naute chu ran thleng, a khawi emaw berah khan muttir a ni ang, chutiang chu helai hmuna kut hnathawktute inah chuan hmuh tur a la awm” (Thompson 1871: 2). E.F.F. Bishop-a, Anglican mi thiam, 1922-1950 inkara Jerusalem-a zuk khawsa reng tawh pawhin heti hian a ziak: “Bethlehem in pakhat chu a hnuai lamah ran in atana siam a niin, ran chaw pekna chu lung ker kuak a awm a, a dawhsan chin chu chhungkaw chenna a ni. Ran chaw pekna chu kher a nih avangin lak sawn theih loh, buhpawl hersawma chhun khah a ni (Bishop 1955: 42). Kum za vel kalta atang khan Ram Thianghlim ngeia cheng mi thiamte chuan Isua pianna kha mimal in niin an ring tan ta a. Chuti zawnga a hmun ngeia cham chilh tawhten ngaih dan an rawn vawrh chu um zui deuh a ngai a ni. Lukan an len ve tak lohna tia a sawi “khual buk” tih tak mai hi bihchian a ngai a ni.

b) *Khual buk nge mikhual pindan?*

Josefa leh Mari te nupa mimal ina thleng ni ta se, nausen Isua an muttirna ran chaw pekna kha a ni ang a, ‘khual buk’ tih Luka 2:7-a mi hi engtia hrih fiah tur nge? Bethlehem khuua miten lo hnawla

khual in chang lova ran ina piang ta ang maiin Saptawng Bible-ah ‘inn’ tiin an lo dah a, keini pawh hian chu chu zuiin ‘khual buk’ tiin kan lettling ve niin a lang. ‘Khual buk’ han tih hian mikhual thlen nana sak in lian deuh, pindan tam tak nei angin rilruah a lang nghal a. Chhiarpui lai a lo ni bawk nen, Bethlehem-ah mikhual an thleng khawm ruih ruih a, Rai t̄euh tawh Mari leh Josefa te an va thlen ve meuh chuan pindan ruak awm tawh lova luah khah vek angin kan mitthla t̄hin. Mahse, Grik Thuthlung Thar buin Josefa te chungkua len ve tak lohna a tih hi ‘khual buk’ chhunga pindan ni lovin, mimal ina ‘mikhual pindanah’ khan hmun an chang lo a ni thei.

Luka 2:7-a “khual buk” tia lehlin hi *kataluma* a ni a, hei hi a hranpa liau liaua sumdawn nana sak khual buk (*inn/hotel*) a ni lo. Hetiang man chawia mi khual thlenna ang chi hi chu Luka 10: 25-37-a Samari Mi T̄ha tehkhin thua khan kan hmu. Samari mi t̄hain suamhmang tawka a kalpuina kha “khual buk” chu a ni. Chutah chuan “khual buk vengtu” pawh a lo awm a, chu khual bukah chuan awm man pawh chawi a ngai a; Samari mi t̄ha khan duli pahnih a pe lawk a, chu bakah senso a awm pawhin rulh leh a tum a ni. Chu hmun chu “khual buk” a ni a, Grik t̄awng chuan “*pandocheion*” tih a ni a; a awmzia chu “mi zawng zawng dawnna” tihna a ni. He Grik thumal (*pandocheion*) zawk hi Asia khawthlang lam ramah kluan a lar zawk a, Armenian te, Coptic te, Arabic te, Turkish te chuan sum chawia thlenna ‘khual buk’ tih sawi nan an hmang vek a ni (Bailey 2008: 32).

Luka hian Josefa te chungkaw len ve tak lohna kha sum chawia thlenna “khual buk” chu ni se, “*pandocheion*” tih hi a hmang ngei tur a ni; mahse a hmang tlat lo. Grik Thuthlung Thar chuan, “*Kataluma*-ah an len ve tak loh avangin ran chaw pekna thlengah a muttir a” (Luka 2: 7b) a ti. Hmun an chan ve tak lohna *kataluma* chu eng nge ni ta ber le?

Kataluma chu ‘thlenna hmun’ tih a ni mai. Chu chuan Saptawng Bible-in a lehlin angin ‘inn’ (khual buk) a kaw k ve thei a; ‘chenna in’ tih ngawt pawh a kaw k thei tho va; a kaw h theih rau rauvah ‘mikhual pindan’ tih hi Luka duh thlan ber a ni. Luka 22: 10-12-ah *kataluma* tih hi fiah deuh zawkin heti hian kan hmu:

Tin, ani [Isua] chuan an hnenah, “Ngai teh u, khawpuia in luhin, mipa bela tui puin a tawk ang che u a; a luhna inah zui lut ang che u. Tin, in neitupa hnenah chuan, Kut chaw kan eina tur, mikhual pindan [kataluma] chu khawiah nge? a ti a che,’ ti ang che u. Tichuan, ani chuan pindan chungnung zau tak, bungraw awm sa, a entir ang che u; chutah chuan buatsaih ang che u, a ti a.”

Hetah hi chuan *katuluma* hi ‘khual buk’ ti lovin ‘mikhual pindan’ tia lehlin a ni ngei reng a! Jerusalem khawpuia Isua hmelhriat mimal tu emaw ina mikhual pindan a nih thu a fiah hle; chu mikhual pindan chu “pindan chungnung” (ch. 12) tiin in chung lama awm a nih thu chiang taka tar lan a ni bawk. Lukan, “Khual buka an len ve tak loh avangin ran chaw pekna thlengah a muttir a,” (2:7) tia a sawi hian mimal ina ‘mikhual pindana’ hmun an chan tak loh thu leh chu in veka chhungkaw chenna kil, ran in hnaihah nausen Isua muttir a nih thu a sawi ni ngeiin a lang.

Chanchin Tha Luka ziak tawp lama *kataluma* tih hi mikhual pindan, in chung lama mi a nih chuan, Chanchin Tha bul lama *kataluma* pawh hi ‘khual buk’ ni lovin, ‘mikhual pindan’ tho a nih ngei a rinawm. Kum 1922-a chhuak Bible Commentary tha mangkheng, *International Critical Commentary*-ah chuan Chanchin Tha Luka Ziak hrilhfiaktu Alfred Plummer-a chuan Saptawng Bible-a *kataluma* tih *inn* tia lehlin chu a lo sawisel daih tawh. Ani pawh hian Josefa chu a khawchhuahna Bethlehem-ah hian a chhungkhat laina hnaite inah ngei, an mikhual pindan (*guest-chamber*)-ah an thlen a rin thu leh, Marin nau a han neih tak siah chuan an len tak loh avangin chhungkaw chenna pindan lamah an insuan ta niin a ngai (Plummer 1922: 54).

Hetiang hian mi thiamten tanchhan fel taka ngaih dan an vawrh chhuh hnu daihah pawh hian khawthlang ram mi thiamte an harh hlei thei lo. A chhan chu mimal ina mikhual thlenga, incham chilh luih luih thin an ni ve lo va. Anni chuan *hotel* velah an inthleng mai a, Josefa te chhungkuain thlen nan mimal in an pan tih hi an tan chuan hriat thiam a har hle a ni ang.

Josefa te chhungkua hi mimal inah an thleng a, Marin nau a hring a, tichuan nausen tuamna bik puanin a tuam a, ran chaw pekna thleng, chhungkaw chenna kila mi, thinga siam emaw, ran in chhuata lunga ker khuarah emaw a muttir (Gr. *anaklinô*) a ni. Eng vangin nge, Josefa te chhungkua hi mikhual pindan lamah an thlen zawk loh, tih hi zawhna a la ni cheu awm e. A chhanna chu, mikhual pindanah hian mi dang an lo thleng tawh tih a ni mai. Mikhual pindan a khah vek hnuah pawh, Josefa te thlengtu chhungkua hian an chhungkaw pindan kianin an thleng duh tihna a ni a, chhungkaw fel tak zawng an ni phawt e. An chhungkaw chenna pindanah Mari'n nau a nei a nih chuan, paho an insaseng ngei anga, Bethlehem nau chhar thiam leh nuho a remchang apiangin an buaipui laih laih ang a, a thlengtu chhungkaw nunphung a khaih lak phah ngei ang le. Nau neih fel hnuah nausen Isua chu ran chaw pekna thlengah chuan buhpawl thar lam pahin an muttir ang a, an kil ãaih ngei ang.

c) *Mi naran ban phak Isua*

Isua alo puitlinarawng abawlkhan mi lian leh thiltitheiho ni lovin mi panngaiho khan an hnaiha, an ngaina a ni. Markan, “Tin, vantlangho chuan lawm takin a thu an ngaithla a,” tiin a ziak (12: 37b). “Vantlangho” tih hi mi naran sawina a ni. A pianna kha khual buk—” Rom sorkar mi lian chhiarpui buaipuitute khah hmurna” (Chuauphuama 1999: 24) chu nise mi naranin chibai an buk ve pha lo vang. Mahse, a pian tum hian mi naran, Beramputen chibai an buk a ni.

Hei hi hria la. Zabi pakhatnaa berampute kha mi rethei an ni. Ei zawhna hna hniam thawk an nih avangin mite ngaihsan an hlauh pha lo. Berampu an nih miau avangin kutpui vangthlaaah meuh pawh beram buaipui reng renga inhmang zo, an Juda serh leh sang pawh zawm thlap thlap ve thei lo an ni. Chuvang chuan Juda mi thaho chuan an dah sang lo tawp ang; mahse anniho kha nausen chibai buk tura sawmna dawng hmasate an ni.

Chibai buk tura hriattir an nih lai khan “Chanchin lawmawm em em” dawngtu an nih avangin hlau lo tura hrilh an ni (Lk 2: 10). An hlauh miau si avangin chibai an buk tur nausen chu an

level-pui, ran chaw pekna thlenga muttir a nih thu an han hriat khan “an kal thuai thuai” ta kha a ni (Lk 2: 16a). In ropuia piang chu nise, anni ang duang chuan chibai an buk pha ve kher lo vang; khual buk ropuia piang chu nise, an luh phalsak a ni lo vang; mahse “hnam tlawmte” chu chawimawi an ni ta a ni (Lk 1: 52). Berampute khan khual buk chang lo, bawng ina piang chu va hmu se, “E khai, in khawsakna a hniam em mai, kan zingah lo cheng teh u khai,” tiin an ina hruai haw an tum ngei ang. Mahse, ngaihsaktu, thlen in tha an neih avangin, chu aia tha hlui tur chuan an neih loh avangin hruai haw an tum lo. Meditarranean tuipui kama mite khuan mikhual hnar hi an ching a ni lo, an tih dan a ni lo. An nun kaihruaitu ber chu “*honor and shame*” tih a ni. Mikhual hnar chu an tana thil zahthlak tak, vantlangin a endawng nih theihna a nih avangin tu man vantlang thinhrik nih an duh lo vang.

Tlangkawmna

Luka bakah Matthaia Isua pianna a sawi pawh hian ‘in’ tho a ni. Khawchhak mi finge chanchin a sawiin, “Tin, in chhungah an va lut a, a nu Mari hnena naute chu an hmu a,” a ti kalh tlat a ni (Mat 2: 11a). Matthaia ngei pawh hian mimal ina piang a ni tih hi a nemngheta ngaih tur a ni. Kohhran a din chhung chuan—dodalna kar pawh nise—Krismas hi kan hmang reng dawnin a lang. Kan hman danah hian Bible sawi dan pela zel din thu nena beih chiam te, thil thar ching chhuak zawnga haw hawa nawr ai chuan, Bible-in min hrilh ang Krismas lawm hi a hlu zawk ngei ang. Khualbuk vengtu dem chiam chiam lovin, mahni in chhung ngeiah kan thleng em, tih hi ngaihtuah tur zawk chu a ni ngei ang.

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SABBATH LEH SUNDAY

- Rev. Dr. B. Lalnunzira

Sabbath leh Sunday chungchang hi Kristiante zinga inhnia na tawp thei lo a ni a. Sabbath serh kohhran an awm laiin Khawvel Kristian tam ber te chuan Sunday hi Pathian biak ni (Pathianni) atan kan hmang a. Sabbath leh Sunday chungchang hi kan hriat fiah deuh a tul hle. Sabbath tih tawngkam chu Hebrai tawng *ṣabbath* a tanga lokal niin a awmze bul ber chu – chawl/tawp tihna a ni. Thuthlung Hlui huna Pathian mite hnena thupek – serh thianghlina hnathawh chawlhi atana pek a ni. Thuthlung Thar kohhran erawh chuan Sabbath serh aiin Sunday hi Pathian biak ni leh chawlhi atan kan hmang ta ber a. Eng vanga Sabbath aia Sunday chu serh ta nge kan nih tih hi zawhna pawimawh tak a ni. Thuthlung Thar zirtirna eng a tanga leh Kohhran hmasate lo kalpui dan en chuan Sabbath aia Sunday kan serh ta zawk hian chhan tha tak a nei a. Hetiang hian sawi ta ila.

Thuthlung Hluiah:

Sabbath chungchang Bible-a kan hmuh hmasakna ber chu Genesis 2:3-ah a ni a. Lalpa Pathian chu a thil siam zova ni sarin nia a chawlh tak thu leh ni sarin ni chu a serh thianghlina thu kan hmu. Thusawm pek (Ex. 20 & Deut. 5)-ah Sabbath chu serh thianghlina chawlhi a hmang tur leh chumi ni chu sal leh chhiahhlawkte chena chawlhnia hmang tura thupek kan hmu. Sabbath ni chauh ni lovin kum sarinha leh kum sawmngana Sabbath kum (Sabbatical Year) leh ropui taka lawma Berampa ki ham ni (Jubilee year)-a hman thin tur a ni. Isarel/Judate Babulon sala an tan lai khan Sabbath serh chungchang inzirtirna an uar thar hle (Ezek. 20:12) – Israel mi an nihna hloh an hlauh vang a ni ang. Saltang chhuah hnu Ezra leh Nehemia hunah an sawi uar thar leh baw (Neh. 13:15-22) – Sabbath thuah an tla hniam hle niin a lang. Thuthlung Hlui leh Thuthlung Thar inkarah Juda Rabbi (Pharisai) ten nasa takin an sawi uar baw. Heti taka saltan lai leh sal tang chhuah hnu – Grik-ho leh Rome-ho

hnuaiia an awm laia Sabbath serh an ngai pawimawh ta hle mai hi ngaihtuah tham tak a ni a. Zirtute chuan Juda sakhua ral mai hlauhawma a din avanga uar lehzuala inzirtir niin an ngai.

Thuthlung Tharah:

Kan hriat angin Lal Isua chu Juda chhungkuua lo piang, Juda sakhua leh hnam dan zuia seilian a ni a. Chuti chung chuan Judaten Sabbath chungchanga an zirtir dan chu Lal Isuan a pawmpui vek lo. Hei hi a rawngbawlina leh a thusawi atang tein hmuh theih a ni.

(1) Sabbath niah buh hmunah a kal (Matt 12:1-8; Mk. 2:23-28; Lk.6: 1-5) (2) Sabbath niah dam lo a tidam (Mk. 3:1-6; Luke 13:10-17). (3) Sabbath chu phurrit siamtua hman a remti lo; Sabbath chu mihring tana siam a ni a, phurrit thlentu tur a ni lo. (4) Amah Lal Isua chu chawlhni (Sabbath) lal a ni a (Mt. 12:8), Judaten an lo ngaih ropuia an serh em em Sabbath chu mihring tana hahchawlhna leh inserh ni a ni a, mihring tana phurrit ni tura serh chu a rem ti lo.

Lal Isua hnung zuia rawngbawltu, zirtirte leh tirhkohte pawhin Sabbath chungchang a sawi lang ve zauh zauh. (1) Jentail-te tan Juda dan zawm zel a ÷ul em (Serhtan, Sabbath, etc.) tih Jerusalem inkhawmpuia an rel khan a ÷ul loh thuin thutlukna an siam (Tkt. 15:19). Tirhkoh Paula pawhin a ziak nual: (2) Sabbath serh leh serh loh thua tumah insawisel a awih lo (Kol. 2:16). (3) Sabbath serhtu leh serh lotu, ei thiang eitu leh eilotu chuan Lalpa ropuina tura an tih chuan lawmthu sawina tling vek a ni (Rom 14:5-9). (4) Galatia mite chu Ni te, thla te, hun te, kum te serh thua bawihah awm lo turin Paulan a hrilh (Gal 4:10). (5) Hebrai ziaktu chuan chawlhni (Sabbath) aia ropui zawk Chanchin Ṭha, chawlhna (chawlhni) ropui zawk chu ngaihven turin ringtute chu a fuih (Heb. 4:1-7).

Sunday/Pathianni (The Lord's Day):

- (1) Sunday hi Sabbath thlaktu a ni lo.
- (2) Sunday chu Kristiante Pathian biak ni a ni.
- (3) Thihna hneha Lal Isua a thawhleh ni a ni (Krawsa an

- khenbeh ni aṭanga chhiara ni thum nia tho, ni sarìh ni hmasa bera thlan ata lo tholeh a ni) (Joh. 20:1; 20:26).
- (4) Kohhran din ṭanna tura Thlarau Thianghlim lo thlen ni, Pentecost-ni a ni (Lev.23:16; Tkt. 2:1).
- (5) Kohhran a lo ṭiah tak tak ni, mi 3000 zeta an belh ni a ni (Tkt, 2:27).
- (6) Tirhkoh Paula hova kohhran hmasain inkhawma Lalpa Zanriah an kilho ṭhin ni a ni (Tkt. 20:7).
- (7) Kristian hmasate inkhawm ni leh thawhlawm an ken khawm ni a ni (1 Kor. 16:2).
- (8) Kum Zabi pakhatna leh pahnihnaa Kohhran hoten Sunday hi inkhawm niah an hmang – Heng thuziak, Didakhe leh Kohhran pate- Justin Martyr-a, Ignatiusa, Dionysius-a, Clement of Alexandira, leh Tertullian-a te thuziakah pawh chutiang chuan a lang.
- (9) Rome-ho Pathian Miṭha biak nia an lo hman ve ṭhin he ni hi Pathian biak nia an hman tak hian Rom-ho pathian aia ropui zawk leh Isua chu Rom-ho pathian hnehtu a nih zia tarlannaah an ngai. (10) Rom lal ber Constantine-a Kristiana a inleh (321 AD) khan Sunday chu Rom ram awp chhungah chawlhni (holiday)-ah a puang. (11) Pathianni/Lalpa nia hman a nih erawh Thuthlung Thar huna inṭan tawh a ni.
- (12) Kohhran pate leh siamṭhatna hruaitu Luthera leh Calvin ten Sunday hi Pathian biak ni atana hman a ṭhatzia an sawi a; chutih rualin Sabbath anga serha phurrit min siamtu atana hman tur niin an ngai lo.
1. *Thuthlung Thar Kohhran tan chuan thihna hneha Isua thawhleh ni leh Kohhran dinna tura Thlarau Thianghlim lo thlen ni hi Pathian biak ni /Lalpa nia serh hi a awm hle a ni.*
 2. *Thuthlung Hlui chu a famkim loh avang leh a thar – Isua Krista kal tlanga min pek tawh avangin Thuthlung Hlui Sabbath aia ropui zawk Thuthlung Thar Pathianni (Lalpa ni) kan serh hi tihawm tak a ni e.*

Regn. R.N. 24629/72

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A man : Kurni Khurah ₹ 50
Bu mal : ₹ 15

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Printed at Synod Press, Mission Vêng,
Aizawl - 796001
Copies - 5,500



To
