Adok - 20 | October 2019



Annual Magazine of DABA Youth Ministry

Adaptability The Key to Success



Front (L-R): Ms. Bendanginla Ao (Editor), Ms. Takonaro Longkumer (Editor), Ms. Sungkumtangla Jamir (Merali), Ms. J. Anungla (Sümedem), Ms. Supongsenla Pongen (Lungmen), Ms. Aienla Pongen (Signal)
 Back (L-R): Mr. Imrongkumba (Yinsem), Mr. Rongsenwati Jamir (Editor), Mr. Chubaniksung Longchar (Yongküm)
 Not in picture: Dr. Moa Jamir (Duncan), Mr. Tongpang (Town)

DABA Youth Ministry Officers with Youth Director In-charge





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enüngsang aser tetushi ajak Tsüngrem nem agütsüa taküm küm asoshi Shisamolu kaket omen "Adaptability: The key to success" nung amendaker adokogo. Alima kara melenshia aienba mapang ka nung asenok meimchirtema iba nung koda tensa den apet asen taküm, tanela jenjang, libaliro aser tangatetba liromedema alitsü aser iba ajanga asen nükjidongtem koda ajangzüktettsü ta asüba tetuyubatem asenoki iba kaket azüngdang tali jangja angatettsü. Alima tensa melenshia inaka asen Tsüngrem bo teti kasa. Anungji asenoki mapang densa ajak nung tajung aser tamajung bendangteta Khrista dak rangloker maneni Pa sentsüwangshi asoshi Par lu yimdi ta iba Shisamolu kaket azüngertem ajak ayongzüker. Iba Kaket nung lanur aser tsürabur shirnokisa shisatsü aser pei sempet lemsatepogo nenok ajak dang pelaba metetdaktsür. Tsüngremi asen Youth Ministry aser Shisamolu kaket azünger ajak moajangma.

YouthDirector's DESK Mr. Limaakum

GREAT BIBLICAL LEADERS ADAPTED TO THEIR TIMES

üngjang tajung atangba taküm ka akümtsü asoshi asenoki kechi koda tanü putu aser densa den liromedema alitsüla? Yisu Khrista aser Paul dena taküm kuli otsü ajanga süngjang tajung atangba tatishitsü tulutiba asenoki angutsü. Paul, nisung ajak dang nungi nüjiba liaka, nisung tali ajangzüktsü asoshi pa sasa ajak lar aküm. Yihuda nungertem ajangzüktsü asoshi pa Yihuda nunger aküm. Gentile nungertem madang pa Gentile nunger aküm. Ozüng kübok alirtem madang pa ozüng kübok alir ka ama aküm. Iba ajanga Pauli takok jenti ajangzüktet (1 Korint 9: 19-23). Yisu Khrista shiba Tsüngrem temeshi aser temerük lir, Pa iba memeshi aliba temenen limai arua shi nung soa asenok meimchirtem tashi maitba aika liaka ibaji agizükteta asenok tekümtet ngudaktsütsü asoshi asen den liromedema Pai Pa taküm lia aru (Filipi 2: 7-9). Yisui tebui tenyaba mapatem inyaktsü asoshi Pa taküm mapang densa ajak den liromedema lia arubatem asenok meimchirtemi angateta benshi nungbo iba jagi asen tang aser tarutsü asoshi temoatsüba asütsü. Tanü asenok kanga dang tasak aser tekümzüker maliba memerük lima ka nung lidagi. Saka iba nem Tsüngremi asen nem agütsüba sempet tajungtem mekokdaktsütsü asenoki tasü ita Paul aser Yisu Khrista taküm ama alitsü asenok nükjidong südi.

General Secretary OSANG

Ms. D. Moarenla Longchar

Tamasa DABA Youth Ministry Office ajanga Shisamolu kaket azünger ajak dang Yisu Khrista temeim salem abener. Taküm küm 2019 ABAM omen "Ni Maru Tashi Shishiang" nung amendaker DABA Youth Ministry-i sentong balala agia arubatem kar tatsü agi lemsateper.

ABAM-i lemzüktsüba Sentongtem:

- 18th to 20th Jan. 19: ABAM-i Youth Director tem atema ayongzükba "Lead Like Jesus" sentong nung DABAYM YD i/c Mr. Limaaküm toa dena liasü. Iba sentong ABAM Tuli Farm nung agi aser resource persons Mr. John Lal aser Ms. Jaya Abraham liasü.
- 2. 18th to 23rd Feb. 19: Self Reliance Skill Training-II (1st phase) nung DABA lanur ana Impur-i toa aden.
- 3. 25th to 27th April 19: ABAM-i ayongzükba "E-God Zone 8 & 9" with the theme, "Mentoring and Discipleship" sentong nung DABA lanur asem tashi WSBAK Mission Centre, Thahekhu Village, Dimapur nung toa aden. Iba sentong nung Mr. Toshi Sanglir, ABAM Youth Secretary aser Mr. Teka Imchen, ABAM Youth Co-ordinator resource persons liasü.
- 4. 7th July 19: ABAM Youth Sunday Inti

Devotional sentong lanurtemi bendanga agi. Sentong nung O Jembir Rev. I. Wati Jamir liasü. ABAM Youth Sunday, Dimapur Area Youth Combined Service, Ao Baptist Church Diphupar nung agi aser iba sentong nung DABA Drama Club-i shilem agia liasü.

- 8th Sept. 19: ABAM Youth Pastor Pulpit Exchange sentong nung Mr. Chuba, Youth Director, Ao Baptist Church Padumpukhuri arua DABAYM Lungmen Fellowship nung Tsüngrem O jembi.
- 6. Ita shia mezüng Deobar lanur sentep ABAM-i agütsüba Omen "Ni Maru Tashi Shishiang" Luke 19:13 nung amendaker fellowship ajaki sentong agia arudagi.

Inti Sentongtem:

- 16th Feb. 19: DABAYM kübok lenirtem ajak sentepa 6:00 am - 7:30 am lumia sarasademba mapang ka agia liasü.
- 14th to 16th March 19: DABAYM Leaders' Orientation and Spiritual Awakening sentong, omen "Equip, Lead and Inspire" nung ajemdaker GCYM, Sovima nung agia liasü. Resource persons Mr. Aochuba, Missionary aser Mr. Sentilong Ozüküm, EAC, Medziphema liasü aser campers ajak agi 117 dena liasü.

- 3. 28th to 30th March 19: Digital Workshop agi aser iba sentong nung DABA lanur 5 dena liasü. Resource persons Mr. Bendang Walling, Mr. Kilangtemsü Jamir aser Mr. Limanungdang liasü.
- 4. 1st to 6th April 19: DABAYM-i ayongzükba sentong Homeland Tour nung Youth Director i/c Mr. Limaaküm den President aser committee züngsemtemi HSLC aser HSSLC tatidang agüja alir lanurtem 24 tashi anir oa liasü. Taor ajak agi parnok 30 liasü.
- 13th April 19: Dimapur Ao Youth Pastors temi Teintet Lanurtem asoshi asentenshi sentong ka ayongzüka agia liasü. Iba sentong ya Ao Baptist Church Padumpukhuri nung agi aser O jembirtem Dr. N. Moa Imsong, Counsellor, DABA aser Mr. Aochuba, Missionary, liasü.
- 6. 10th to 11th May 19: DABAYM Praise & Worship Consultation sentong, omen "Igniting the Fire Within" nung amendaker Chumukedima-B, Rezüphema Resource Centre nung agia liasü. Iba sentong nung Resource person Mrs. Meripeni Zares liasü aser DABA lanur ajak agi 65 dena laisü.
- 7. 13th July 19: DABAYM lenirtem asoshi (Mentoring The Leaders) agia liasü. Iba sentong nung Resource person Mr. Teka Imchen, ABAM, Youth Co-ordinator liasü.
- 8. 15th to 19th July'19: DABA Drama Workshop sentong agi. Iba sentong nung DABA lanur 15 aden. Resource persons Mr. Bendang Walling, Mr. Kilang Jamir aser Mr. Limanungdang Longchar liasü.
- 25th Aug. 19: Youth Ministry Kenten Benjong sentong agi. Iba sentong nung Ken number.
 293 nungi toktepa liasü. Merali Fellowship lanurtemi mezüng jenjang ngua liasü. Iba nung tetendangertem Mr. Asangba, Mr. Enyar, Mrs. Aosenla aser Mr. Tiaba liasü.
- 10. 26th to 31st Aug. 19; Youth Director i/c Mr. Limaaküm aser Music Director, DABA, Mr. Tali Longkumer-i anir DABA Praise and Woship Team Hyderabad-i Indian Mission Annual Summit nung oa dena liasü. Parnok ajak agi nisung 9 dena liasü.

- 11. 2nd to 6th Sept. 19: DABA Youth Ministry Youth Evangelists' Life Revision Week sentong ka agi aser iba sentong nung Resource person Dr. N. Moa Imsong, Counsellor, DABA liasü.
- 12. 13th to 20th Sept. 19: Teintet Lanur-i Cricket Bash League ayongzüka agi.
- 28th Sept. 19: Contextual Ministry nung amendaker Goodwill Cricket Match with Friends of other Faiths, Muslim Community den match ka ayongzüka asaya.
- 14. 2nd Oct. 19: Made in DABA-IV sentong 6am-4:30pm Wednesday market, Jubilee Park, Supermarket nung agia liasü. Iba sentong nung DABA lanurtemi parnok sasa yanglutetba oset aser chiyungtsü ayok aser stall ajak agi 25 liasü.
- 15.13th Oct. 19: DABAYM-i Aoyim Baptist Arogo nung Youth Revival ayongzüktsüa liasü. O jembir Mr. Joseph Longkumer liasü.

Fellowship ajak nung agiba Sentongtem:

- 1. Lanurtem tanela nung tali asentenshitsü asoshi fellowship ajak nung 'Youth Revival' agia liasü.
- 2. ABAM nungi aluba Omen nung amendaker 'Theme Sunday' sentong mezüng Deobar shia agia arudagi.
- 3. Lanur Tsüngrem O nung tera ayangtsü asoshi küm nung asemben 'Bible Study' sentong agia arudagi.
- 4. Tsürabur aser Chirnur tsüngda tesendaktep tajungba akatsü nükjidong nung 'Family Night' Sentong agia arudagi.
- Lanurtem pei tetsü oshi angazükba nung jangradaktsütsü asoshi Ao Oshi nung 'Spelling Bee' tetoktepba agia arudagi.
- 6. Fellowship sasep nung Sports Ministry küm shia ayongzüka agidar.

2019 küm tenzüker tanü tashi Tsüngremer toachi tulu nung DABA Youth Ministry sentong ajak takok nung tembanga arudagi. Ano anünga aliba mapangtem ajak nung Tsüngremer taochi tenang ta lanurtemi sarasadema atar.

Adaptakility: THE KEY TO SUCCESS

Dr. Moa Jamir

'There is nothing permanent except change'- Heraclitus

he often cited quote attributed to the ancient Greek Philosopher, Heraclitus of Ephesus has been reformulated by thousand others, but in essence, it simply drove home the point that "everything is in a state of universal flux."

Contextually, from conception till death, the trajectories of humans and for that matter every living organism, are identical and constantly altering – physically, mentally, socially as well as in many other spheres.

Given the moniker 'obscure' by his progenies, Heraclitus' profoundly plain yet elegant treatise reasonably resonates today, and more so, in the digital age.

Life is a lived experience and whether this flux– ad infinitum, is good or bad, depends on how each individual deals with the aforesaid existential reality – temperament to change matters.

It is in this context, we enter into the 'realm' of adaptability. A basic lexicon definition of the word, 'adapt' reads – to make fit (for a new use or purpose), but with a key qualifier – 'often by modification.' Adaptability, a derivative, is termed as 'an ability or willingness to change in order to suit different conditions."

While it can go either way, but the connotation is usually positive.

In today's world of exceedingly uncertain fluidity, an evolutionist would argue that it is the 'survival of the fittest' – the most adaptable to change would prevail. For a management expert, it is how individual or organisations adopt strategies for adaptability. Even some Christian scholars argue that with the premise that, 'God is adapting to human, by changing' the way He deal with us, and not the vice versa' and ultimately revealing through Jesus.'

With this premise, the topic at hand, 'Adaptability: The Key to Success,' can be analysed by limiting the scope to three approaches – personal, socio-economic and spirituality/religion.

Personal traits

Personally, once safely cocooned in mother's womb, a child faced surfeit of changed environment right upon birth. From that very moment, the process of adaption begins.

What makes some people adaptable and others not? Jennifer Jones, an Inter-personal consultant, posed to audience during a 'TED Talk.' Locating certain common characteristics of successful adapters, she arrived at a high performance formula for change called an adaptability equation – a combination of purpose, inquisitiveness, resilience and threat.

Taking the example of Winston Churchill who once reportedly said, 'you will never reach your destination if you stop and throw stones at every dog that barks,' Jones highlighted the essence of having a strong purpose.

Inquisitiveness is the inner child that asks a hundred questions a day, requiring space and headroom and a certain mindset to constantly learn and grow, she added.

There is another trait which involves overcoming setbacks and reducing stress, both for the individual and for those around them. Jones called this resilience.

Concurrently, every human has also a 'threat response' when faced with a real or perceived danger.

The first three have positive correlation with adaptability, while the threat relates negatively.

Her adaptability equation is thus given as: Adaptability = Purpose + Inquisitiveness + Resilience (PIR)/Threat (T).

To be highly adaptable, develop your PIR, reduce your T and encourage others to do the same, she stressed. The first step lies is making a conscious commitment to change, inherent in every human's capacity to learn and making a start.

Likewise, drawing on her own experiences of rowing unsupported across the Pacific and breaking the World Records for being the first all-female crew to do so, Laura Penhaul noted that one of the biggest barriers was getting to the start line. "Don't allow yourself to have a choice to give up don't even put it on the table, she advised, advocating adaptability as life's pathway to barrier. A Forbes' article on basic traits of adapters more or less has similar listing.

ECONOMICS - ADAPT OR PERISH

The question of adaptability holds most significance in the socio-economic sphere, witnessing dramatic changes over the past few decades.

In 2007, Nokia was the undisputed king of the mobile industry, holding half of the market share. Photography was once synonymous with Kodak; Polaroid reached its peak in 1990s with instant photography. General Motors (GM) was the world's largest automobile manufacturer till early 2000s.

Where are these entities today? Nokia was not tardy enough to adapt the changing software and technological paradigm. When it belatedly realised the error, others had already galloped, serving as an essential 'case study' in business school around the world.

Both Kodak and Polaroid failed to adapt to digital photography revolution. While a Kodak engineer Steve Sasson, first invented digital camera - filmless photography in 1975, the management's reaction was reportedly dismissive. Polaroid's management thought going digital would be too expensive. By failing to innovate and adapt, GM found itself staring at the doorstep of the largest bankruptcy in American history.

Ditto for once market leader in their respective fields like Sony, the inventor of iconic Walkman; video-rental giant Blockbuster; Yahoo, the undisputed leader in early day of internet; and many others.

Failure to adapt to 'disruptive technology' and innovation are primary reasons behind their decline. Devoid of change, new entities have overtaken them. The average age of household names like Netflix, Google, Amazon.com, Facebook Inc - owner of Facebook, Instagram, and WhatsApp etc are less than 30 years.

Why memories in pen drives or Smartphone seem to double every time? In technological arena, this phenomenon is often explained by "Moore's Law," which postulates that number of transistors placed in 'an integrated circuit or chip doubles approximately every two years.' In others words, the average span of a technology to go 'outdated' and be replaced by newer, cheaper and faster one, is mere 24 months. The observation made by Intel co-founder Gordon E. Moore in 1965 is still going strong, but forecasted to reach a limit by 2020s; technology would adapt to newer dimension.

today the world is facing a working environment that is more changeable and unpredictable than ever...

- World Economic Forum

Given the rapid technological changes, today the world is facing a working environment that is more changeable and unpredictable than ever, stated a report by World Economic Forum (WEF) last year. 35% of the skills that workers need regardless of industry — will have changed by 2020, it said, adding the world now is entering 'Industrial Revolution (IR) 4.0.'

WEF founder and Executive Chairman Klaus Schwab, who first coined the term, elaborated that while the 1st IR used water and steam power to mechanize production; the 2nd used electric power to create mass production; the 3rd used electronics and information technology to automate production or digital revolution.

The 4th, building on the Third, is characterized by a fusion of technologies - blurring the lines between the physical, digital, and biological spheres and will fundamentally alter the way "we live, work, and relate to one another," Klaus argued.

In the 'Future of Works,' 3-4 decades at one job and retiring with a good pension is a distant memory. A US Bureau of Labour Statistics report noted the average time in a single job now is 4.2 years. In other words, the 'prestigious' government jobs would become rarer in future.

In 2017, WEF research found that at present, one in four adults reported a mismatch between the skills they have and the skills they need for their current job. In such a scenario, many argued that while emotional and intelligence quotients are still important, another dimension is pertinent: the AQ or "Adaptability Quotient." Explaining the concept, Neil Gladstone underscored that need for companies to look beyond the "not my problem" mentality when it comes to skills acquisition; and the individuals to start taking charge of their own future. Constant updating of skills has become sin qua nom.

In 'Executive Excellence,' the noted Management Consultant Peter Drucker predicted that the society of 2030 would bear little resemblance to that predicted by today's futurists. To survive and succeed, one has become change agents as the most effective way to manage "change successfully is to create it."

IS CHURCH FUTURE PROOF?

In spiritual realms, the challenges and engagement of Christianity in 21st century is rapidly undergoing changes.

In 'Christianity in the Twenty-First Century – Reflections on the Challenges Ahead,' Robert Wuthnow called for understanding how community is being reshaped by the diversity, the individualism, and the voluntarism; focusing on the "ethical" dimension of faith; and challenge in the area of religious doctrine.

He termed these aspects as institutional, ethical, doctrinal, political, and cultural challenges facing the church cutting across different faith traditions, denominations, ethnic groups, and sectors of the population.

Globalisation is changing the 'boundaries and concepts are fused, re-mapped, contested and transformed' and offers a great challenge to churches today, Michael Poon wrote in 'Christian Social Engagement in a Globalising Age'.

The need to grow outside its traditional core, will determine how the church survive future. In short, adaptability must be the new mission for the church.

When the world is in a great flux, does the church too need adaptability quotient and be future proof?

The answer is a definite yes, albeit with perspective.

"Why do we have to change? Why can't we just do it the way we've always done it?," Paul Fritz of Trinity College, asked rhetorically in a sermon, stating that Paul knew how to make the necessary changes to enhance the success of his ministry.

Paul adjusted his methods of teaching to the Corinthians –less philosophical than the Athenians, and more commercially motivated. He used a public approach in Athens but switched to a private ministry in Corinth, Fritz elaborated, adding "Adaptable people are flexible enough to consistently modify their approaches to suit new conditions."

In an article in Christianity Today Karl Vaters listed some steps for churches (small) to become nimble and adaptable.

The first step is figuring out 'How to Say "Yes" to New Ideas.' Every church has people with fresh ideas and it need the fostering atmosphere to breathe where people know their new ideas will be heard and respected, tried, successes will be celebrated and failure isn't fatal.

The next step, he said, is going from a Destination Mindset to a Change Process – not depending on symbolic greatness like ideal church programme or building etc but considering a constant change where 'Sacred' is reserved only for God and foundational theology.

Churches can handle change but often surprises are dicey affairs. He, thus, stressed that an innovative church is only possible when it's led by an adapting pastor.

Against the onslaught varied changes, Churches are also increasingly urged to act as a 'Stability zones' – a practical means of expressing the theological essentials. Churches which are opened to change, paradoxically, are more rooted and confident to deal with any challenges and adapt accordingly. Once churches had robust control and influence in daily lives of people around the world and acted as their moral guide and compass. These influences are changing in rapid inter-play of changing phenomena cited above and the churches are no longer immune.

From an layman perspective, the social engagement of the churches need to adapt to changing environment lest it is accused of being indifferent to issues confronting the society and lead to decline in belongingness among its congregation. Dogmatism and exclusivist tendency is no longer sustainable.

To adapt together for future, personally or otherwise, is also an inter-generational collaborative mission.

Proclaimed to be "America's Millennial Expert," Gabrielle Bosche recommended a ready template for dealing with the millennial – the generation doesn't need information from elders, whatever is needed are accessible via internet; however what they require is insightful interpretation and application.

Indeed, Paul was vividly sagacious when he advised: 'Genuinely cooperate with one another. For a body is not one member but many' (1 Cor. 12:14)

Fear is the great pathology of our society. It is the task of the church to say "do not fear," argued Walter Brueggemann, the renowned Biblical scholar, stating the Church is entrusted with an antidote to the pathology of "our time and place."

Inherent in this is 'curiosity, humility, a capacity to innovate and learn continuously,' and the most effective way to adapt successfully for the Church is to face the challenges fearlessly and become the Agent of Change.

6 Churches

which are opened to change, paradoxically, are more rooted and confident to deal with any challenges and adapt accordingly.

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SOBALIBA Angazükdaktsüba aser Agizüktetba

(Cultural Adaptability)

Mr. K. Temjen Jamir Yimozülur, Tir Yimyim

anü putu nung yabo alima ajunga ya yimtsüng ka amato dang masü saka kibong ka amato dang kümogo, anungji akhi putu dang nungi tanü putu nungsa teinyaktsü mapatema teimba aser tangazüktsüa teimba ta kümogo.

Akhidangbo, asenok yimer kija yimtsüng telongtet ka nung dang aluyima liasü, anungji oshi nung aser libaliru nung kecha balaka tebenja mali aser tangar bendanger oshi

> aser sobaliba agi amokseptsüsa kecha tensa tia balaka mali asü. Mapa inyakba nunga kati ka dang, 'na kechi inyaker? Asüng

Asung kechi leni aotsü?' ta asüngdangtsübajia kecha nüngdak mali asü, kechiyong ajak tekong nung tsüklu ayimer aser nisung ajak anogo shia alui aotsüba dak alaka tanga mapa mali asü. Iba ama putu nung tsüraburtem dang tashi angaba, tsüraburtemi tanurtem dang yipten nung külemi mejangdang tar

asenoki asen oshi aser sobaliba tsütsü temulung magütsüra asen agi asen masü pi küma aotsü ana nung lir. 99 nunger otsü den awashi yimya ashiba, alu lenmang nung otsü atonga külemi jajaba aser alu nung külemi meranga inyakbatemji asen

sobalibatem liasü. Akhi putu o tanü putu na tetsüngdaji, akidangbo pei tetsü oshi dang jembia kidang tsürabur aser tanurtem külemi ali aser mapaia külemi oli aruli ta jaja, ajisüaka tanü putu nungbo alima kin ajak den külemi alir asünungji, oshi tapu aika jembitsüsa adoker aser kidang külemi aliyonga tsüraburtem o tanurtem na külemi ajurutepa sensaksema kazütsübaji aiben mapang agi memelar.

Iba ama temelenshiba putu ka nung, asenoki asen oshi aser sobaliba tsütsü temulung magütsüra asen agi asen masü pi küma aotsü ana nung lir.

Atangji, tanü asenok kibong aika nung

tsüraburtemi pei oshi aser sobaliba pei chirnurtem nem angazükdaktsütsübaji nüngdaka mebilemi parnok tain kümdaktsüba agi, parnokji Aorbo Aor saka Ao oshi mashi aser sobaliba memetet kümdaktsüba purtem aika lir. Iba timtem jagi sensobo tajung saka loktiliba nung nübortem ajangzüktsüsa parnok nübo aser shisatsüji mamshitetter. Ibaji parnok asoshi dang masü saka kin asoshi takoksa tulu lir.

Tanü item timtem tia aser takoksa ajuruba tesemtemji asenoki reprangtetter, anungji memenudang asenoki asen sobaliba senmang tajungtembo mesamadaktsüi lanu putu nem amangdaktsütsüsa inyaktsübaji kanga rongdak nüngdak kümogo.

Tanübo joko asenok kibong ka nung English, Hindi aser Nagamese jembirtem ajak den külemi alir amai alir. Ibayongii, tsüraburtemi mesayudang tanurtemi kidang television aser mobile phone ajanga tangar oshi tama shia adoker, kechiyong tsüraburtem den masü saka tv aser mobile denang tanurtemji mapang talangba kazür. Ibaji meteta tsüraburtemi pei tanur o jembi tenzükdangyongi pei temeli agi pei tetsü oshi sayua jembi tenzüktsüla. Tanü tanurtemi pei tetsü temeli nungi adokba pei tetsü oshi masü saka tv aser mobile nungi adokba aser kimayimdong nung medemertem meli nungi adokba oshitem dang angazüka jembiba agi tsürabur o tanur tsüngda tesendaktep mali akümer. Iba tesendaktep yanglushitsü asoshi tsüraburtemi kidang tanurtem asoshi mapang khen agütsütsüla. Tanübo asenoki merangdangyonga tanurtem den mapai külemi moutettsü aser külemi alitsübaji aiben mapang agi memelatsü, anungji akok tashi kidang aonung shia mapang ka agiteta kinunger telungjem mapang ka alitsü junger. Iba mapangji tetsüi mesüra tebui tanurtem dang pei kin kidong jakzüka aruba lipok otsü mesüra tatishitsü tajung aketba tar nunger otsü ashitsüa akok. Itemji tanurtem asoshi tanganütsüka, anungji melamelaa angazüka

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...jala jabasotemi tsüraburtem den anogo shia telungjem mapang kabosa agitsüsa tsüraburtem den sentong yanglutsüla. **99** benshitsü. Iba ama telungjem mapang nung tsüraburtemi tanurtem dang jayajako, kibalembuyim aser awashi metetyim ashitsü. Iba ama tanü putu dak apet kibong nung tsüraburtem o tanurtem na lungjema alitsü sobaliba tenzükba ajanga akhi tsüraburtem senmang shia aruagi tajungba meyushir benshia otettsü.

Atangji, tanü asüngbo tajung kaji, tsüraburtem dang nungibo lanurtemang tajungba lir, anungji tsüraburtemi merajemyonga kidang jala jabasotemi tsüraburtem den anogo shia telungjem mapang kabosa agitsüsa tsüraburtem den sentong yanglutsüla. Tanü asüng kibong aika nung tsüraburtem dang nungi tanurtem tashitemetetba, shisatakaba aser Tsüngrem temetetbapurtem lir. Item lanurtem jagi pei

medemertemia

dena jilu ajizüka inyaktsüsa pei kibong nung sarasadem mapa agiba dang masü saka sobaliba, awashi yimya aser akhi otsütem angazükba mapang ka tsüraburtem den anogo shia agitsü sobaliba tasen ka tenzüktsüla. Iba jagi sobaliba angazükba dang masü saka memeteti pei kibong aser taküm jungadoktsü.

Ano tanü putu nung yabo asen kinunger aser asen yimtsür yimertem kija alir masü saka oshi, sobaliba aser tamangba yimsü balala benshir aser amangertem den külemi alir asünungji, asenok sobaliba aser awashi agi parnok meyirutsüsa asenok alitsübaji kanga tongtibang kümogo. Iba ama putu ka nung asenok sobaliba metetba den külemi tangar sobaliba meteta ali nung dang asen alidak ajak den liromedema otettsü aser asen mapatem nunga takok angutsü. Tangar den sobaliba balala asübaji asen sobalibabo tajung saka parnok sobalibabo majung ta masü saka kin aser tamangba yimsü balala asüba agi balala ta asenoki tajunglen nungi agizüka benshitsü junger.

Tatishitsü agi, asenok tsümartem den külemi alir asünungji, parnok den ajurutepdang jet ta tetsür tebur memeteti salemdi ta asen teka agütsüra, ashiko, iba jagi parnok mesademi akümtsü aser asenoka maksü angutsüa akok, kechiyong tsümartem sobaliba nung tangar den ajurutepdang 'Namaste' shia teka anaprong mejemteper tekolak dena angüma lua aküm agütsübaji salem agütsüba sobaliba lir. Achiajem nunga, asenok tangar kin aser tamangba yimsü amangertem den külemi lisemdang, tangari kechi machir aser majemer, itemjibo aremzüka machi aser majemtsüla. Tatishitsü ka, asenok tsümartem den külemi alir ser nung, asen kidang ngashi mesüra azüngkenshi aon asoba agi parnok nem timtem agütsüra asenoka sobaliba aser awashi memetetba purtem asütsü. Iba amaji, Hindu nunger rongnung alir ser nung nashishi jakdaka chira mesüra Muslim nunger rongnung alir ser nung ak shi jakdaka chira, parnoki asenok sempatsü aser külemi sobalibaa moutettsü. Iba kasaji kong lidir liaka, tangar tamangba yimsü dak aketba

benjongbentsü aser anogomong nunga asenoki parnok mulung meyirudaktsütsüsa awashi metettsübaji kanga tongtibang asütsü.

Ano, tanü putu ama alima nübortem ajak kibong ka nung alir ama alidang, pei tetsü oshi junga ashiba den tangar bendanger oshitema anasemkabo shia alitsü kanga nüngdaker. Aji oda, kong lidirliaka par oshiji asenoki angazüktsü merangba ajanga parnoki asenok nüboji sapua akümtsü. Iba jagi asen mapa nunga teyari aser takok angutsü.

Aben süoshi agiba nunga, asen kibong, asen kin aser asen mapa dak mapettsüsa mesüra külem lisemertem den meputeptsüsa asenoki mesobutsübaji kanga merangtsüla.

Atangji, tanü lima ya akhi lima ama masü kanga tesadem aser kanga jangratemtsüka lir. Tanübo kecha tetsübu aser telenba melii pei linütsü alitsüsa temeten agüja lir. Ajisüaka, asenok linütsüsa alitsüsa tementen anguba jagi asenok tarutsü tia tamajungbai aitsüsa, asenoki lira, alima nung asenok tangar sobaliba kübok shibaer mejangja ser alar küma alitsü.

Sobaliba ya alima nung kin ka mesamai taküm

66 Sobaliba ya alima nung kin ka mesamai taküm tajungba tajungba lia aotsü asoshi tentetba inyakyim lir. 99

tajungba tajungba lia aotsü asoshi tentetba inyakyim lir. Anungji, iba inyakyim ya putu shia

tajungba küma meyushir, lanur putui agizüktettsüsa tsüraburtemi akümketa amshitsüla aser lanurtemia angazüka benshitsü jangratsüla. Sobaliba shitak agizüka benshitetba agiang asenok ya tangar aika den tajungbaa ta bendangtettsü.

Ni Praise and Worship nung adenba ajanga kü molung nung tepela, teyimla aser tesünep teti alir.

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Ali tongpang koktettsü, kibong yanglushitsü aser kotak yimli ajangzüktettsüba lenmang ni iba Music Ministry nung shilem agidang tali jangjaa nguogo.

> Mr. Linuktemsu Ozukum **DABA YM Worship Team Member**

Tetsü Oshi Tongtibang (Importance of Mother Tongue)

Mr. Imnaakum Pongen

Tanü asen Aoer tendak tashidak tulutibaji lanurtemi pei tetsü oshi (mother tongue) junga mejembitetba ya lir ta nibo bilemer. Iba ya asen Aoer ajak khuret tulu masü na? Asen kishikinar tanga kin-ji reprangdangra jangratemtsüka kodangsa pei nisung ajurudir par tetsü oshi agi jembir, saka asenokbo yamaji masü! Au karbo tsürabur kin balala asüba ajanga Tetsü oshi junga mejembitetbajia lir, saka tsürabur Aoer sür nung tanurtemi Ao oshi mejembitetba yabo tsürabura khuret tulu ka lir ta ni bilemer.

Iba tashidak adokba ya tsüraburtem dang tai ta ashir masü saka asenok lanurtema asen sasa merangtsü lenmang jenti lir.

- Mezüngbuba nung nai aser ni Ao oshi mejembitetbaji mesüra mezüngtetbaji konang ka masü saka ya maksü tuluka ta angatettsüla.
- Tanabuba nung lanurtem shirnoki tetsü oshi junga jembiteter aser züluteter, pei pur tembar den asen Ao oshi nung sensakasemtsüla aser mejembitettertemji ajungshitsüla.
- Tasem buba nung asen degree aika nguteta azüngbaji tang tongtibang masü saka pei Tetsü oshi junga meteta lokti tila tulu ajak nung tsongrusonga jembitetbaji koda jangratemsü aser aji ajaki nükshitsüla.
- Pezübuba nung kokrapang youth sentep amala mesüra kaketshir sentong balala akatang English agi masü saka asen Ao oshi agi jembia agi nung kanga ajungtsü, kechiaser asen lokti ajak nung joko English jembibaji dang konang ka amai bilemer. Au ajia kanga tongtibang saka koba nung kechi jembitsü aji metettsüla.



Tatem nung tongtibangsa asen külem lanurtem dang ajungshinübaji asenok ajaki "*NI AOER CHANU KA*" ta ret-reta bilemtsüla, aser pei tetsü oshi meimba lanur kaka asütsüla, aji süra asen loktiji jangratemtsüka asütsü. Tanü anati pei tetsü oshiji sendokra asüng asenok chir aser semchir-semnur tiaji komaka asütsü aji ken junga shisadanger, dang koba tashidak agi asen lokti shirangdar iba ya mozü tapet bushiteta anepdaktsütsü ana dak tashi lir. Lanurtem Ao oshi mejembitetertemia dang nungi balaka asen oshi nung zülutsü aser jembitsü temulung agüjang aser shiameteta alirtemia ya kü khuret ta bilema asenok pur medemsortem ajungshitsüji kanga tang tongtibang lir ta kü shisa yari asenok den lemsateper.

"Tsüngremi iba ocet azünger ajak moajang"

DUNCAN FELLOWSHIP

amasa Yisu Khrista taochi Salem DABAYM Duncan Fellowship ajanga ajak dangi abener.

2019 Omen: *"Ni Maru tashi Shishiang"* Luke 19:13, mangdang nung tenzüka inyakba sentong kar tongmelang agi sarasadema lemsatepber.

Ministry nung kanga dang tongtibang kaji Commission-te-Prayer committee ka lir, parnoki shiranger aser Sarasadem nüngdakba nüburtem tonga oa yariba den ano ita shia mezüng Deobar after service lanurtem sarasadem sentong iba Committee ajanga acha-ayanger.

Feb. 10: Omen: "Walk before me" nung rangloker Leaders' Orientation agia liasü. Committee balala Group discussion lenir balalai anir agiba den Leadership Skill Wb. Joseph Longkumer-i agia Leaders bendanga agütsüba sarasadem mapang agia liasü.

20th April: Easter Sunday tenüng nung Omen: *"Shia aruba renemshiba"* teyongyaba nung Yimtong merük, Yisu shia arubaji meimchir ajak menen merüktettsür shia aru ta osang sangdong.

21st April: Easter Sunday anepdang, DMC, Dimapur 24x7 aser United Riders Motorcycle Club Nagaland den sentong tajung ka agia Dillai Gate aser Old Age Ministry nung Yisu shia aruba osang tajung sangokja kanga temoatsü ngua liasü.

> **4**th-**5**th **May:** Youth Revival, Omen: *"Rebuild"* nung amendaker Dr. Imchayanger arua lanur ajak temoatsü



ngudakja liasü.

5th June: World Environment Day, Omen: *"Alima Wazüka ayutsü Sarasadem Yimyim.*" Iba nung rangloker Ms. Nokcharenla Walling tayongzükba O tulu agüja, süngdong kar tema tongtibang sarasadema onük bena sarasademtepa liasü.

5th June: Iba anogo nung Sports Committee-i acha-ayanga "Kongrolar Saisapong II" Badminton Tournament ka asaya tetsürtem semer, 30 jika arüa kanga temoatsü nung shilem agia liasü.

21st **July:** Kibong Anogo, Omen: *"Kibong Liromedem"* iba nung rangloker tsürabur aser chirnuri shilem tajung agia sentong temoatsü aser takok nung among.

22nd **Sept:** Züngshimetet Anogo, Omen: *"Terajemba Dangi"* nung amendaker tetoktepba ajak Laishiba nungi dang agia kanga takok aser temoatsü nung monga liasü.

- Bible Study Dr. N. Moa Imsong ajanga temoatsü nung monga liasü.
- 2019 Kiboksem Teintet Lanur-i sarasadema tenzükba kibong 266 dangi oa lanur aser tsürabur den Tsüngrem O den sarasadem agüja liasü.
- General Leadership Orientation & Spiritual Awakening, GCYM nung Leaders 15 oa temoatsü nung dena liasü.
- General-i lemzüktsüba Fellowship visitation Sümedem aser Town Fellowship-i oa takok aser temoatsü nung sentong agia liasü, ano Electrical Prayer Cell Oct. 12 nung aotsü sarasadema atar.

2019 DABAYM Duncan Fellowship nung lenirtem ajak agi 82 lir. Tang tashi Tsüngrem tashi agi anir arudagi, ano sentong aika inyaktsü aser agitsü lir. Ajaki iba asoshi ano maneni sarasademjangma. AMEN!



amasa Shisamolu azünger ajak dang-i Yisu Khrista temeim salem DABAYM Lungmen Fellowship ajanga abener.

Küm tenzükdang nungi sarasademer tenzükba ama dang tashi sentong ajak takok aser temoatsü nung agia arudar, Tsüngrem tenüng asanger.

Sentong agibatem rong nung kar yamai lemsateper:

1. **21**st **April 2019**, Easter Sunday anepdang Fellowship Officers, Teintet Lanur, Committee balalanungi Lenirtemi Shiranger Kibongtem dangi tua Easter Sunday osang tajung shia sarasadem telongjem agia temoatsü tulu lemsatep. Ano iba den külemi Burma Camp nung Nagamese Baptist Church ana nung Sunday School tanurtem den Sentep bendanga agiba den entsü aser sempet balala agüja sentong agiba nung temoatsü tulu angu.

2. **19th May 2019**, anogo nung "Family Worship" sentong Theme "Quintessence - Takotet Liro" nung ajemdaker iba sentong nung Tsürabur, Tanur aser lanur ajak longjemer among aser ken atenba

LUNGMEN FELLOWSHIP

shishia O jembiba shishia ajaki shilem tajung agia temoatsü tulu angu aser Miss Arenkala Kichu ajanga Tsüngrem osang tulu lemsatep.

3. 22nd-23rd June 2019, nung Fellowship nung Youth Revival sentong takok aser temoatsü nung agi. Revival ya meimchir ajak asoshi tongtibang lir, kechiaser meimchir taküm ka odang alitsü makok. Alima shi taküm jenjang aser tanela jenjang mapang balala nung teyanglushiba nüngdaker. *"Recovery & Restoration"* Jeremiah 30:17, 33:03, omen nung ajemdaker iba Revival sentong ya agi aser Speaker Mr. Arep Tzüdir (Youth Pastor, KABA) liasü aser Worship Team DABA Worship Team nungi liasü. Iba Revival sentong lanur asoshi temoatsü anguba mapang ka liasü aser takok nung tembang.

2019 küm tenzüker tanü tashi sentongtem ajak temoatsü nung agiyonga arudar, Tsüngrem tenüng tali asanger. Ano küm atemtsü ita ishika lir aser iba den külemi sentong balala anüngdaka lir, anungji ano maneni sarasadem nung nungittsü mepishir.

Tsüngremi asen DABAYM maneni moajangma. Amen.



MERALI FELLOWSHIP

ABAYM Merali Fellowship ajanga Shisamolu kaket azünger ajak dang Yisu Khrista temeim salem metetdaktsür. Taküm küm Omen "Ni maru tashi shishiang" Luk 19:13 nung amendaker sentongtem balala Tsüngremer leniba aser temoatsü tulu nung agia aruba tatsü agi yamai lemsateper.

2nd March 2019 nü Merali Fellowship Leaders' Orientation agia liasü. Resource person Joseph Longkumer, Duncan Fellowship Y/E-i Group activities balala ajanga leader ka libaliro aser inyakyim balalatem sayua liasü. Iba orientation nung leaders 25 dena liasü.

21st April 2019: Easter Sunday anepdang sentep kima, sunrise service agia liasü aser iba sentong temer fellowship lenirtem semdanga liasü.

3rd & 4th May 2019, theme "CAMRADERIE" nung amendaker Fellowship sports agia liasü.

Taküm Youth Revival 1st & 2nd June 2019 Fellowship nung agitsü mapang nung Youth Evangelist aser Office den yarisema Laishirtem group balala lemsar lanur kibongshia dangi kiboksem ao. Iba ajanga revival mapang lanur jenti arua kanga dang temoastsü nung agi. Tsüngrem O jembir Mr. Imliakum Jamir-i *"Repent and Restore, Acts 2:38"* omen nung amendaker jembia liasü.

14th July 2019 nü Choral worship evening, omen *"He keeps me singing"* nung amendaker ayongzüka liasü.

Iba sentong nung Kuda Village Baptist Church, Ao Yimküm Baptist Church, Dimapur Sumi Baptist Church, Dimapur Ao Baptist Church aser Discipleship



Bible College Youth Choirtemi shilem agia liasü. Lanurtem 188-i choral ken atenba nung shilem agi aser iba sentong nung lanur ajak agi 270 dena liasü. Iba sentong ya ken ajanga Tsüngrem sentsüwangshidaktsütsü aser lanurtem choral atentsü jangra-a angazüktsü aser lemsateptsü nükla nung ayongzüka liasü.

20th July 2019: Yisu Khrista asoba benjongji nübortem den tatsük, temokong mongpu kecha telemsa meli temeim, yimjung aser tepelaji lemsateptsü asoshi taküm küm Yearly event, 'Christmas in Summer 4' nung iba osang bener Ebenezer Orphanage Home, old age home aser Süb-Jail semdanga liasü.

25th August 2019: General-i ayongzükba "Kenten Benjong" nung lanur 95-i shilem agi aser mezüng jenjang ngua liasü.

12th - 20th September 2019: DABAYM Cricket Bash League 2nd Edition 2019, Teintet Lanuri ayongzükba sentong nung Merali Fellowship-i mezüng jenjang bena liasü.

Sarasadem nung tashi lir aser iba ajanga Tsüngrem den tesendaktep tali akangshidaktsür. Iba nükjidong nung ita shi Mezüng bodhbar nü prayer fellowship temoatsü nung agiyonga arudar.

Taküm küm sarasadema tenzükba ama sentongtem ajak takokba aser temoatsü nung agia arudar. Iba asoshi Tsüngrem nem tenüngsang tulu agütsür, ano anünga aliba sentongtem tajungtiba nung agia aotsü asoshi sarasadem nung nungitdaktsüner.

Tsüngremi asen DABA Youth Ministry tali moajang.







amasa DABAYM Signal Fellowship ajanga Yisü Khrista temeim salem Shisamolu azünger ajak dangi abener. Taküm 2019 küm Signal Fellowship lanurtem sentongtem ajak Tsüngrem taochi nung takok ngua arudagi. Sentong agia arubatem nungi kar yamai lemsateper.

Easter Sunday – Iba anogo, anepdang 5:00 ako nungi tenzüka lanurtemi Yisu shia aruba osang tajung sangokja yimti nung ken tena senzü aser tesem balala nung sarasadem mapang agia liasü.

Mother's Day – Iba anogo nüngtem nung küm 90 tema tain ojalatem parnok ter pongu (15) tashi lanur lenirtemi kibok-i yia Tsüngrem O lemsatep aser sarasadem den külemi sempet agüja liasü. iba sentong ya taküm mezüngbuba ayongzüka agi. Resource person profession balala nungi parnok pezü (4) jaoka liasü.

- i) Sentilong Ozüküm, EAC Medziphema
- ii) T. Meren Jamir, Counsellor, Prodigals' Home
- iii) Tasensola Imsong, Baker, Hope Café and Bakery
- iv) Imtijungla, 2019 HSSLC Exam Topper.

Parnok pei taküm nung ajangshia aruba otsütem aser taküm kuli lemsatepba ajanga tesentepertem tangazükba tulu den külemi temoatsü ngua liasü.



World Environment Day – 'Beat Air Pollution' omen nung ajemdaker 'World Environment Day' among. Iba anogo nung lanurtemi Sub-urban Police Station, Signal Basti merüktsüba den külemi mopung merükba naro aser süngdongtem office aser temeküt nung tema yutsü. Mopung memerükba ajanga temang nung koda timtem bener arur aser iba nungi asenok koda jenbua alitsüla, item tongtibang onüktemji lemsatepa liasü.

'My Odyssey' – Lanurtem ajungshitsü asoshi tanü alima tensa den apet DABAYM Signal Fellowship-i

Aji oda asen dak kecha tajung meliaka, asen teyanglur Tsüngremi dang tashi lanurtem maparen ajak temoatsü nung ania arudagi. Ano tanüngba sentongtem nung Tsüngremer tatenba liang ta sarasadema iba osang lemsateper.



DOCILE TO GOD

>>>>>>>>> Ms. Imnabenla

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Optimism is the faith that leads to achievement. Nothing can be done without hope and confidence. Helen Keller

n every area of one's life, one faces the challenge of keeping up with the breakneck speed to survive and thrive in a rapidly changing world. And this means that one need to adapt more than ever before. But can one train themselves to be more flexible? So, in order to be able to fit and adapt oneself into this present generation and live a life of fullness of freedom, one need to have a lot of wisdom and spirit of discernment. Being able to adapt to the changing priorities in one's life is a soft skill that many people value as highly as technical skill needs to do the job. The time it takes to learn on the job is perhaps one of the reasons why many people have struggled with hiring and training for adaptability. Success requires every individual to comprehend their own weaknesses and mistakes so to allow themselves to develop and mould to do better.

Adaptability should be the vital backbone of every individual's strategy to be successful in life. It requires one's patience, thought and willingness for mistakes to be made. Ultimately, adaptability boils down to people that have been empowered to make their own decisions and be held accountable for them. Adaptability is all in one's head. One cannot just flick a switch, but one can develop and trigger one innate ability to adapt to new situations. Adaptability thus, is the ability to live in the present, freely and willingly and to be able to respond to the demands and changes of the moment and one needs to be flexible and versatile at the same time in order to fit in and to deliberate to the constant changes of the world.

Thus, I personally feel that the secret to getting the most out of our life is by living close to God and His word. It doesn't mean we should hide away and give ourselves totally to reflection and study but we should include God into our daily activities and



apply His word in whatever we are doing. And how do we do that? Or how do we adapt to that kind of life? It starts by making a habit of taking a few guite minutes at the beginning of our day by praying and reading His word. And then take what we have learnt in the morning through the word and apply that throughout the day. And when we adapt to that kind of life style, we make ourselves a greater blessing to others and at the same time we live a blessed life in the process of our job, running errands or relaxing with family and friends. And so, adaptability to God and his word is the key to success in our life. For our God is always faithful to us.



"Man of faith," "Man of prayer" and "Man of vision."

"Koba küm aser kong nai mission mapa tamasaba inyaktsü tenzük?"

- Taküm aser tenzükba mapa ya asoba anogo nungi tenzüker. Shi nung ni July 1, 1931 nung aso.

Tanela nung ni September 20, 1948 Yisu agizüka tzüsen. Aser tanela temeshi nung June 15, 1952 aonungang Bapti. Iba sülen Tsüngrem tenzüktsü tejangraba kü dak enoktsü. Anungji Tsüngrem mapa atema taküm renemtsü Theological College, Jorhat-i lur 1953 nungi 1958 tashi azüng. College nung graduate sür mezüngbuba ni inyakbaji Tsüngremi kü nem kechi inyakdaktsünür aji metettsü atema anogo 21 nü bendanga agüja sarasadem. Idangji Tsüngremi Naga lima ajak sema oa kuli asütsü mangdang aser khuret enoktsü. Anungji ni anogo 411 August 13, 1958 nungi tenzüka o jen dang oa Yisu indang kuli asü. Iba mapang nung Kibubai kü nem missionary mapa inyaktsü mangdang aser khuret enoktsü nung missionary mapa tuluba arogotemi inyaktettsü atema mission board Ao arogotem nung tenzük aser iba sülen Nagaland arogotem ajak nung tenzükyonga ao. Anungji kü mission mapaji mezüngbuba Nagaland nung 1959 nungi 1992 tashi tenzüka liasü.

Iba sülen, Kibubai China atema mangdang aser khuret enoktsü nung, 1993 küm kibong ajonga Hongkong-i anir ao aser idak nung jagi tanü tashi China kin aser alima kintem atema bendanga agüja tenzüka arudagi.

Oshi aser sobaliba balala pur den nai komasa ne mission mapa inyakteta aru?

Koba kin nung inyakdir inyakaka oshiji kanga tongtibang. Tanü alima nung English ya lingua franca. English jibo alima kintem ajaki jembiba oshi ka lir. Ni China oshi nung kuli mesütetaka English oshi metetba nüburtem teyari ajanga osangtajung sangdongtsü koka liasü aser par sobaliba-a angazükteta liasü. Tesem kar nungbo English kenyongi mashiba nüburtem den tenzükdanga tanela temeshi kü dak ali nung parnoki yamai kuli süa liasü, "Nai sarasademdang kü dak tepela balaka aru aser kü tashitaka anep." Tanela temeshi kü dak aliba agi ni parnok oshi nung kuli mesütetaka parnoki angatettsüsa tanela temeshi-i parnok nem tangatetba agütsü.

Iba den külemi par oshi Laishiba parnok ket nung amdaktsür ni koba tokong aser tapu züngdaktsünür, itemji parnok nem züngdaktsüdang Tsüngremi parnok den jembia temoatsü agütsü. Kotaker oshi tasen parnoki agizük.

Missionary ka dak Khrista mesükba jakla alitsüla. Iba ajanga jenti Khrista dangi anir aruteter. Missionary ka dak jaklaliro tajungji kanga nüngdaker. Tatishitsü agi, temeim, ajemalu, tangar tenzüktsü jangraba aser yamala.

Missionary mapa nung inyakyim tajungtibaji asen taküm kulijiang lir.

Ne mission field mapa ya nai kechi koda tenzüka, inyakasa aru?

Yisu memetetba lima tasen ka nung Yisu indang kulisüba mapaji temela masü. Timtem tulutibaji shirnok dang ashitsü ibaji liasü. Shingaia asenok memetet aser asenokia shinga memetet. Anungji Tsüngrem dang direction meshia sarasadem.

Yamai inyaktsü Kibubai onok ani.

1. Yimdongtem nung nisungtemji onok nem agüjang ta meshia sarasadema jaja.

2. Nisüngtem atenshia kazüdak tesem (park) balala nung aser tzüyimküm nung Kibuba dang tanelatem meshia sarasadem.

3. Item tesemtem nung nisungtem metettepa kümer parnok kidangi jaoka parnok den chia jema fellowship agidang oda parnok dang Yisu indang kuli asütsü mapang angu...

4. Ajak dak alaka sarasadem, lumiba ajanga aser Tsüngrem den tesendaktep takang aliba ajanga missionji takok ngua bener otet.

Mission field nung inyakdang timtem aser tetsükdaktsü ajuruba otsütem kar lira lemsatepdaktsünür.

Okila

Mission field nung timtem aser tetsükdaktsü aika dang lir. Item rongnung kar agiteter shinür.

1. Par oshi mejembitetba agi nüngdakbapurtem den kuli mesüteter. Aser iba oshi angazüktsü asoshi sen aika nüngdaker. Aji süaka rongtak nüngdaktem: Ki rent, light bill, Telephone bill, Tzü bill, senzüsenpongtsü fare, aser achiajemtsü nüngdaktem onsara ali nung oshi angazüktsü atema agütsütsü mokokteti liasü.

Anungji tangbo missionarytem sen jenti oaka küm anabosa oshi angazükdaktsür külenang yoker.

2. Kibong nung takoksa ajuruba aika lir. Item rongnung tulutibaji tanurtem education career raksabaji lir. Kibong aser ministry yaritsü mechi nung school züngnüseta toktsür company nung mapa inyaka kibong aser ministry yariba angüdang kü mulungjang kanga raksaa liasü. 3. Onok ministry initial stage nungbo timtem ajurubaji tebang agi rasaa meshitetba aika liasü. Kechiyong, India Government-i India atena India sen yoktsü memela. Tanü ama Internet banking facilities mali asü.

Ozu jala ka ano küm ter teku majungdang company mapa inyakdang, anepdang breakfast machi aser lunch atema chiyungtsü alitsü sen mebeni aibendang ao. Kenübo lai kü dang, "Papa, ni mayatsü atema sarasademjangma no." ta ashidang kü mulung raksaba ni kodanga mamateter.

4. Ozü Veranda nung ozü kati metsü mapang nung küm shia tesep yanglua techanu sa rüzüka liasü. Tesep ji onok teka agi tonga liasü.

Onok kimai ayazüka aludang techanutem jagi tebang tululu kar chiyungtsüsa meshi. Kenü kü kinungtsüi Ozü den yamai jembia liasü. "Ozü chanutem, nenoka netzüi chiyungtsü bener aru yongyaa atar otsüla-a obalai chiyungtsü bener aru ataa alir ani." "Asenok kasa danga ni." ta shia lai la teka agi ozü chanutem dak mimshia jembia aliba ni angu." Aji angudang kü mulung kanga raksaa liasü.

5. Yimdong nung onok ken tena kuli asüba mapang policetemi onok aibendang aritok. Kenübo jalai Guitar amer ken anishia atendang police-i arua o tesashi aika jembia aridokdang jala nüktzü mesoteti jeba liasü. Ibaji angudang kü mulungjang kanga raksaa liasü.

Missionary ka akümtsü asoshi lanur ka dak komala yimya yimpong aser sempet alitsü nüngdaker?

Missionary ka akümtsü asoshi mepaitoktetba nüngdak aika lir.

Loktiliba tsütsü: Pa shinok dangi aor parnoki pa agizüktetba taküm ka asütsüla. Pai kechi parnok dang shinür, parnoki aji angatettsüsa alitsüla. Idakji oshiji tongtibang lir.

Tanela tsütsü: Missionary mapa ya "Saka" nungi tenzüktsü Yisui ashi (Acts 1:8).

Missionary mapaji asenoki masü saka, tanela temeshi-i asenok ajanga inyaktsü dang Yisui "Ozüng" agütsü.

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Asenokbo"Pipe" dang. Telong nung takümtzüji Yisu. Asenokbo insulated "Wire" dang. Wire telong nung powerji tanela temeshi. Asenokbo Microphone dang. Tejembisangjibo tanela temeshi.

Iba tangatetba nung ni ministry inyaktsü tenzüka bener arur aser Tsüngremi takok nung dang tanü tashi anir arudagi.

Missionary tapu aika lir. Saka iba yabo Yisu indang kulisüba mapa lir. Anungji pa aser laji mezüngbuba nung Yisu agizüka Pa nem bendanga agütsüba taküm ka asütsüla.

Tanabuba nung, Yisui ozüng agütsüba ama tanela temeshi maibelentsüsa agizüka taküm ajak azüoka Pa nem anishidaktsüba taküm asütsüla.

Sarasadem aser telumiba den Tsüngrem O nendaka bushibaji pa sobutsü asütsüla.

Itemji sobua melira tongpang nung takok mangutsü. Pa dak sempet tajung aika meliaka aser asoajen tajung mesüaka, temetetba aika meliaka nisung ajaki pa sabutsü aser tanela jenti anitentsü.

Missionaryba takümji kaket lir. Anungji pa jaklaliroji ajaki züngnütsüsa alitsüla.

Missionary kaji tangar lima sobaliba balaka nung alirji par sobalibaji metettsü aser angazüktsü kanga jangratsüla. Paul-i ashi ama, "Yehuda nunger den Yehuda nunger ama aser Greek nunger den Greek nunger ama alitsüla saka, ne telonglen takümji Tsüngremi agizüktettsüsa temeshi aser temerük asütsüla."

Kibuba Yisui Pa shia arur mezüngbuba ozüng agütsübaji ya liasü:

"Temalen nungi nenok madaki ain maru tashi nenoki ataa liang." Ibai missionary mapa inyaknür nisung shia nem agütsüba ozüng lir.

Yimyayimpong aser sempet dang nungi tama ibaji nüngdaker. Asen Kibuba Yisui Ashi, "Kü sülen anidakang" ("Follow me").

Asen Kibuba Yisui koma ali, koma jembi, aser koma inyak yamji asenok alitsü, yamaji inyaktsü aser yamaji inyaktsü Pai Pa tsüngsü (tatishitsü) yutsü.

Arogotemi mission mapa koba tashi ka temulung agüja inyaktsüla?

Asen Kibuba Yisui Pa tasü nungi shia arur oda mapa ka dang agütsü. Ibaji missionary mapa.

Arogo aser arogo nung amangbapurtem asoshi mapa ka dang lir aser ibaji missionary mapaji lir.

Tenyartem arogoi yamaji inyak; yamaji asenokia inyaktsüla.

Asen aliba jaka nunga mission mapa inyaktsü tebilemtsü khuret aika dang lir. Saka, aikati asen malidak dang mission mapa inyaka senzür... Nai-a iba nung kechi ashir? Or ne tangatetba-a kechi?

Asen kibuba Yisu kotaki ayipa atuba anogo pai tatemsa jembiba oji Tenyar mapa 1:8

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea and Samaria and the uttermost part of the earth."

Shia aruba Yisui missionary mapa koda inyaktsü shingaia maibelentsüsa tetuyuba Acts 1:8 nung agüja lir. Aji saka Ao o nung meyipdang iba ojang ka zütokba ajanga asenok mangmangteper. Iba o jangji "Both" külem külemi. Ka sülen ka ta masü saka külem külemi Yirusalem, Yehuda, Samaria aser uttermost part nung kuli asütsü ashi. "Both" tetezü at the same time, side by side. Anungji home mission aser world missionji külem külemi dang bener aotsü asen Kibubai ashi. Yamaji asenoki inyaktsüla aser tangar danga yamaji inyaktsü tuyutsüla.

Iba Shisamolu kaket azünger lanur aser tsüraburtem dang nai kechi ajungshinür?

Iba Shisamolu kaket azünger lanur aser tsüraburtem dang ni shinüba:

Tesüiba mapangtem dang nungi tanü kibongtem, lokti balala, arogotem aser mungdangtemi missionary mapa nung temulung agüja inyakba angudang kanga pelar aser Tsüngrem tenüng asanger. Aji saka asenok ket nung amoktsüba ter shilem jagi missionary mapa inyak nungbo kodaka inyakteter lila ta aiben shisadanger.

> ۲۵ ۲۵

HEALTH ISSUES of Today's Youth



agaland has come a long way, from the days where a graduate was lauded by the whole community or when a single TV in a household would be the gathering point for the whole neighborhood a few decades ago, to now where a graduate is considered the bare minimum and each individual now carries a pocket sized mobile device. In this rapid progress, the health issue faced by the youth has also seen a qualitative change. Here let's take a look at few of them.

ADDICTION: It could be addiction to alcohol,

Dr. Imkongsungit Longkumer

drug abuse, tobacco or more recently mobile devices. Alcohol and drug abuse reduces selfcontrol and increases risky behaviors leading to catastrophic results like road traffic accidents, which has been recognized as the leading cause of death in young adults, not forgetting the major diseases its chronic consumption can lead to. Cancers associated with tobacco use has been elaborated via several outlets and the risk associated with its consumption can't be overemphasized. And recently, addiction to mobile devices is growing alarmingly and it has been recognized under the classification of dependence syndrome. It is linked with many mental issues including anger, tension, depression, irritability, restlessness etc. It also causes sleep disorders and can hamper ones personal relationships offline. Therefore, although mobile devices seem like harmless source of information and entertainment, it is prudent to practice caution while coming to its usage so as to avoid dependence on it.

OBESITY: In present youths, with the change in lifestyle, obesity has become a major health setback increasing the risk for many diseases, at the same time affecting the self image of the individual. Lack of outdoor physical activity and consumption of fast foods with change in eating patterns all leads to obesity. Under nutrition also, especially in females, can have serious complications during pregnancy and childbirth. **HIV/AIDS**: The prevalence of AIDS in Nagaland is the third highest in the country, behind only to Manipur and Mizoram, according to

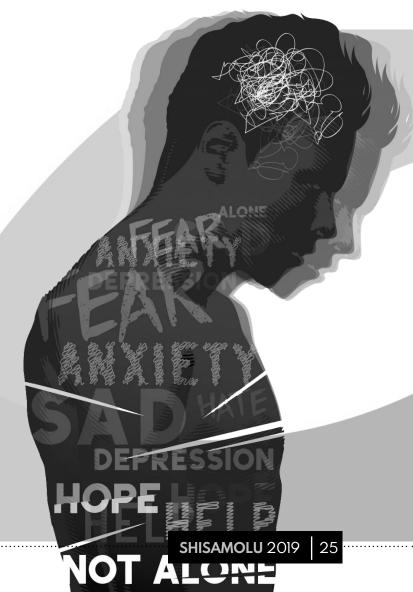
11 JJ The prevalence of AIDS in Nagaland is the third highest in the country, behind only to Manipur and Mizoram.

NSACS (Nagaland State Aids Control Society) data. Unsafe sex is the underlying mode of transmission in 90% of cases which paints towards the main cause of lack of awareness among the youth and failure to understand the gravity of the disease. Although ART (Anti-Retroviral Therapy) can help the affected individual to lead a near normal life with certain precautions, preventing it in the first place should be the goal.

DEPRESSION AND SUICIDE: Mental health in our state has failed to garner much attention as compared to the other more prolific health issues. But in the present scenario it should no longer be ignored as it is a common and serious health issue and can potentially be life threatening ultimately leading to suicide or acts of extreme violence. Feeling devalued, poverty, failure in studies, violence, humiliation etc., can increase the risk of developing mental issues. Parents should be attentive towards their child and take the initiative to approach a specialist with their child when they notice changes in their child's behavior or personality. Shutting themselves in their room, less interaction as compared to before, bouts of hysteria like anger or crying are some of the signs for depression. For the affected individual, to prevent depression, steps like avoiding stress, healthy diet, exercise and adequate sleep goes a long way.

The NITI Aayog (National Institution for

Transforming India) released its list for healthy states rating. And among the small states which also includes almost all of NE states, Nagaland was placed last. Certain initiatives can be employed to change that. Monitored sale of non adulterated alcohol with minimum age for buying to avoid minors indulging in irresponsible drinking instead of the current prohibition can alleviate some of the problems related with alcohol addiction. Awareness camps with sex education for the youth will go a long way in stopping STD transmission. Nurturing relationship between parent and child to bridge the vast generation gap due to technology and psychosocial support in schools, colleges, Churches etc., can help promote good mental health. Thus, to improve the health status of our state, the onus should not only be on the doctor but the society, school, and Church should have equal participation.



OCHIBA NUNG

🔻 Mr. Imlimoa Jamir

senok tanü iba putu tensa tajung nung lishir-i moa, asenok tendak anogoshia alima tejakleni aoba aser renlokba aseni angur aser ajangshir. Yamaji alima ainba den külemi asen kin Aoeria aji oda maparen tesem aisü nung jabang ayimjema, pei den liromedemteta, mera kasa aisü nung agiba angudang, temulung nung Teyanglur tenüng sanga onsara pelaa bilemer.

Ayirtem, tamang tia nung, tenük zep ta amoteper meimzüa lia, oda kangasa teküpoktiba, leni mao, taküm agi taküm alangzüka, takzütakpong aser sünglung külema, küm sa jenti agi tar nunger mapang nungi dang küm noklangka ser tenem shi ajung-majung ka ang tejakdang tashi asenok ka-tika arishitepa, yim-i-yim anema, mangyangtepba aser mangko konang tetushi raktepa, taküma lalu mesasai, molusüngzü mulungjang tener arishitepba agi, takümsa taküm tajung jenti, nok-nü aser kenyong-i taochi makaba leptep-tsüngtep agi samaogo. Ano yimtitem karbo oda tenünga metenshittsüsa, leptoka samatsüba, asen otsüla obula nungeri shiyonga aruba otsütem, tesensentsüka aseni angashia, angazüka arur.

Item ajak ya asadanga junga bilemdanga, shisadangra, konang, tetushi aser mangyangtsü asoshi 'ARISHITEPBA' ya tera tongtiba ta nibo shiteter...!

Tsüngrem tajungsangi asen Naga nunger rongnunga, asen Ao kin nem mezüngbuba, tesangwa milen tsükloktsür, amoktsü nung, iba milen misem tesangwa dak tsüngchia rangloker, asen Aoer jenjangmong tajung aikasa yangerko ni. Aji danga kechiaia masü saka, asen tsüraburtem mulung nung ochi tangatetba aser tebilemba tajung rizünga yur, ka-ti-ka dang tajungba küma ajatettsü merangdang, memeteti asen Aoer dangar kin dang nungibo len aisü nung tejak sür tanü tashi yokchi, tongshi, aser kamdong ama asen Aoer tashi-tawar, lenir aser takitsü nübu tongtibang nükdang aika-sa lir ni.

Kodang "ARISHITEP"- ta südir jenjang balala nung arishiteper, kar tajung tangatetba nung aser karbo shisatsü tekirak agi arishiteper.

Lokti tentet-ren nung reprangdangra, asen Aoer

ARISHITEPDI

lokti tentet-a kanga mechimenu apara bo

masü, saka oda nisung taküm kaji loktiliba nungi pilaa lira aji oda pa takümji lenla ka kümadoker asü nungji aji oda tim dang.

Tatishitsü agi, nisung ka pa jembishinü nung tsüngro songa jembi nung, karibo oda aji par "Azü nungi aruba" ta jembir, mesüra tebu, tobu nunger mesük ta ka jembir, "Azü nungi

aru"- ta asüba olen ya aikati mapang aben jembir. Yamaji oda asen Otsüla Obula nunger mapang, arishitepba to asen azü nung arua alinung, adangchibala tajung, tamajung ajak nung kecha dang masü saka lokti tentet tapu balala nunga arishitepba aisü nung angur aser ajangshir.

Nisung kar-i wainshina chiapera teka sanga-wa loktiliba ajungtsü asoshi langka kar inyak nung, aji kodaser remseptsütsü ta nem-nemshinem agi sünger, tai kabo-sa lutettsüa pei mulung nung zübu kettsüba tatalokba angashir aji oda oti-otia dang iba amalaji ni a aiben ajangshidangogo. Asenok yimten yimli, arogo, lokti tentet, ajak nung par-telok, ozü-telok ta "Koyatsü angutsü" makmakshimak ajak aita tepumetsükshir, ongpanglu tsükbener ama lulena, oda ka arudaka ta, kari-i ken kar-i ken ta mesüktepdang, anü ludaktsüra, len-jenjang tajungba mesapoktsü melena, dangar sütsüng nung dang awaloker, asenok temalir kortu.....!

Nah... tamakitsüla nung arishitepba yabo ajiba arur talangka nung mereptoklaba. Anütezüi asen matar, süia aoba mapang kodanga, aser shinga-ia meyipa bener marutet. Eee-nah....

Anungji anüi tokojong mesüyi dang, asenok saseb nung oda taitsü aketba tsüngsem-semer, juli nung nüngsenpangsen, majinütep olen dang mekoki warür marishitepi oda, asen Aoer nem Tsüngremi aamoktsüba milen to tanü tashi mesüpi lirkodang, iba milen to asentenshia jangrudaktsüshir, asen Aoer ayak sentsü jangjashia dangari hoanah ta sütettsüsa tim lenmang nung lenjet-lenjeta asen mitkar Kibuba Yisu Khrista tsüngsü nung manokshii, aruya aliba küm pututem asoshi nükla tajung yur, kümkümshia asenok ajak pei dang nungi ano onsara tajungba asütsüsa maneni ochiba lenmang nung matsüngshii jajadi ta iba olen tatsü ajanga ni asenok ajak ayongzükner.

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YONGKÜM FELLOWSHIP

"Ni Maru Tashi Shishiang"

amasa DABA YM Yongküm Youth Fellowship ajanga Khrista temeim salem metetdaktsür. 2019 küm sarasadema tenzükba ama Tsüngremer lenisüba nung sentongtem ajak takok aser temoatsü nung agia arudar. Inyaka aruba nung temoatsü anguba kar tatsü agi yamai lemsateper.

March ita nungi tenzüka, ita shia mezüng deobar tamendakdak ka yur "Theme Sunday" kanga temoatsü nung agia arudar.

Arogoi lemzüktsuba ama Fellowship Visitation asem (3) tashi semdanga aoba nung Tsüngremi kanga dang moaja aruogo.

21st April Easter Sunday anogo nung Yongküm Youth Ministry "Sharon Home of Hope-i" oa Yisu temeim indang lemsatep aser "Easter Sunday" tetezü asen Youth Evangelist Mr. Mentilong-i lemsatepdang lanurtem aika temoatsü ngua liasü. Aser Easter tenüng nung Fellowship sasep nung manemer aliba kibong ti (8) nem Entsü bener oa parnok den telungjem sarasadem agia liasü.

Fellowship sasep nung Leaders' Orientation -cum-Praise & Worship workshop agia liasü. Resource person Rev. Lanuyanger (ex-pastor, Darogapathar) ajanga temoatsü jenti angu. Leaderstem iba sentong ajanga tangazükba den temoatsü ngua liasü.

5th June, "World Environment Day" nü Advisor-cum-Treasurer Mr. Panger Jamir-i anir lanurtem ajak külemi Social Work inyaka sentep ki tasenba aser tejenba tesem merükteta liasü.

Taküm Youth Revival 8th-9th June fellowship nung agitsü mapang Office-i anir Youth Evangelist aser Advisor dena lanur kibong shia dangi kiboksem ao. Iba ajanga revival mapang lanur jenti arua kanga dang temoatsü ngua liasü. Iba sentong nung session pezü tashi lemsar O jembir Mr. Lima Imsong-i *"Ne Temeshiba Yimli Bushidi"* omen nung amendaker lanurtem ajungshia liasü.

Taküm küm DABA YM Yongküm Praise & Worship team Tsüngremi kanga dang moaja arudagi. Tsüngrem lenisüba nung, musician aser ken atener tajung moaja, iba temoatsü nung sarasadema Praise & Worship agiba nung Tsüngremi kanga dang tanü tashi moatsüdagi.

Sentong yangluba ajak nung Tsüngremi takokba nung len ania arudagi. Item takok anguba ajakji Tsüngrem teyari aser lanur tanidaker tajung aliba ajanga lir. Iba asoshi Tsüngrem nem tenüngsang maneni agütsür.

Yamaji ozü Fellowship küm tenzüker tang tashi nung Tsüngremer taochi nung takok ngua arudar. Ano maneni anünga aliba sentongtem temoatsüba nung agia aotsü asoshi sarasadema atar.

Tsüngremi asen DABA Youth Ministry tali moajang.



SÜMEDEM FELLOWSHIP

amasa DABA YM Sümedem Fellowship ajanga Shisamolu azünger ajak dangi Yisu Khrista temeim salem abener. Taküm küm 2019 DABA YM Sümedem Fellowship Tsüngremer temeim aser temoatsü nung dang len ania arudagi. Temoatsü anguba kar lemsateper.

- Taküm küm tetenzük nungi ita shia Sports Ministry ajanga tajangzük aika ngua arudagi. Sentepi marui alir lanur aika iba Sports Ministry ajanga sentepi jangra aruba kuli lir.
- 2. 2019 Sümedem Youth Revival 'Faithfully Rooted & Built' omen nung amendaker temoatsü nung agia liasü. Hopta ishika jilia lenirtem ajak kiboksema ao aser O Jembir Rev. Kilang Jamir aser Counsellors Mrs. Moarenla, Mr. Samuel





aser Ms. Kiremtula ajanga lanurtem jenti tanela nung asentenshi tulu ngua liasü.

- 3. Easter Sunday anepdang lenirtemi anir kiyong sasep nung koda masüba tia nung alirtem, lenir tsürabur shiranga alirtem aser Neighbourhood Children Home nung alirtem semdanga sentong tajung agia liasü. Ano pensioners tem den sarasadem telongjem mapanga agia liasü.
- 4. Taküm küm DABA-i melaba ama, 15th September 2019 anogo nung Sümedem YM-i Devotional service bendanga agia liasü.

Küm tetenzük nungi tanü tashi Tsüngremer taochi ajanga Sümedem Youth Ministry kangasa temoatsü ma nung anir odagi. Ano anünga aliba mapatem ajak nung takok ngua aotsü asoshi ajaki sarasadem nung bilemtetdaktsüner. Tsüngremi DABA YM maneni moajang.





TOWN FELLOWSHIP

Park-i Advisor-i anir lanur 41 (forty-one) tashi Nagaland Zoological Park-i oa liasü. Fellowship lanurtem metetteba akümtsü asoshi aser Tsüngremi yangluba sayatenya aser tesüngmangtsü mapa tali jangja-a metettsü asoshi iba sentong ya ayonga agi.

21st April 2019 | Easter Sunday: Easter Sunday anepdang lanurtemi fellowship nung senior citizen, shiranger (Kin ajak, tamangba yimsü ajak) nübur den Entsü (Egg) agütsüba den sarasadema Yisu shia aruba osang lemsatepa liasü.

19th May 2019 | Ladies' Sunday: Iba anogo ya tetsürtem asoshi tongtibang anogo ka lir. Tetsürtem tushiba, tanela jenjang asadangtsüba, alimar jenjang tetsürtem asoshi asadangtsüba, shisatsüren temoatsü nung iba sentong agia liasü.

22nd & 23rd June 2019 | Youth Revival: "Amenloker meidaktsüba" (Yakob 1:21) omen nung amendaker Youth Revival Speaker Wb. Lima Imsong jaoka agi aliasü. Lanurtem ajak temoatsü tulu agizüka tanela nung soshiba aser asüngsashi tejangja ngua liasü. 14th July 2019 | Literary Day: Iba sentong nung lanurtemi competition balala nung shilem agia liasü.

Eg: Extempore speech, Quiz, Sentence translation, Paragraph writing, Word search, Videography, painting etc. Lanurtemi pei sempet ajanga Tsüngrem sentsüwangshi tali peridakja liasü.

18th August 2019 | Singing Competition: Iba anogo nung ken toktepba nung category item nung sentong agia liasü: Solo, Quartet aser Group Song. Lanurtemi Tsüngremi agütsüba sempet tajung agi shilem agia tesenteper temoatsü ngudakja liasü.

8th September 2019 | Gents' Sunday: Iba sentong ya tetsürtemi teburtem nem akhümtsübo aser tetushi agütsüba aser parnok asoshi arishi, temoatsü meshia Tsüngrem dang sarasademtsüba sentong tajung agia liasü.

22nd September 2019 | Sangang: Iba sentong nung lanurtem 120 (one hundred twenty) shi arua liasü. Lanurtemi ken atenba ajanga Tsüngrem yimli tali sentsüwangshidaktsür ta asüba nükjidong nung iba sentong ya monga liasü.



YINSEM FELLOWSHIP



"Kibuba tenzüka liang; teimla nung pelaang, timtem tekangshi nung aremzükang, sarasadem nung maneni akanga liang."

isu Khrista temeim salem Shisamolu azünger ajak dangi DABA YM Yinsem Fellowship ajanga lemsateper.

Yinsem Lanurtem 2019 küm tetenzük nungi tanü tashi nung maparen ajak nung Tsüngremi kanga dang moaja len ania arudagi.

Tsürabur akhümtsübuba nung temoatsü lir aser lemsatepba nung temeim lir ta angateta Yisu sür shia aruba anogo nung Lanurtemi 'Easter Home Mission' sentong fellowship nung arishir küm 90 tema alir ki semdanga sarasadem agüja Easter temaitsü Entsü set ka ka lema agütsü. Maneni, Worship Team-i Easter Sunday anepdang Railway Colony nung aliba yi ayokba dokantem aser meshimetsürtem asoshi sarasademja Yisu temeim indang shia Entsü agüja liasü.

Youth Ministry nung lanurtem ajaki shilem agia temoatsü nung aotsü asoshi Evangelist-i anir office den senior youth tem kiboksem senzüa liasü. Lanurtem kibok ajaki yia sarasadema sensaksem dang sempet tajung alir lanurtem tali metetba dang masü saka tekülem nung member tasen renloka arudagi. Maneni, lanurtem ita shia mezüng Deobar anepdang lanurtem tanela nung ajungmesor aser youth ministry maparen khuret angateta yariteptettsü asoshi **Fasting & Prayer** agia arudagi.

"Kü dak chichiba tanela tasen ka poktetdakjang" Omen nung ajemdaker Youth Revival sentong June 22nd-23rd akadang Imtijungla Longchar ajanga Tsüngrem O tarok nungi lemsatep aser iba asentenshi ajanga lanurtemi Tsüngrem temeim tali angateta Yisu Khristaji asen tekümzüker ta agizüka temelenshi anguba mapang liasü.

Tsüngremi yangluba alima tobur tajungji wazüka

aser merüka ayutsüji lanurtem shia teinyaktsü lir ta temolungtetba nung lanurtemi 5th June 2019 World Environment Day nüngtem nung sentep ki telung aser kima kilem merük aser lanur temulungertemi naro pongdang (flower pot) ka ka bener arua sentep kima tobur jungdaktsütsü asoshi yuja liasü.

Lanurtem nem Tsüngremi moatsüba sempet tali tajungba nung meteta amshitsü nükjidong nung LITERARY CUM CREATIVITY sentong house asem tetoktepa balala agi. Ano, CLASH OF ACTS sentong ajanga lanurtem küm shia Lai otsü kaka kanga junga angazüker. Iba sentong Laishiba otsütem nungi tanü tensa dak apet meyipzüka Drama Competition agir. Yohna otsü nungi 15th September nung iba sentong agia liasü.

August 18th 2019 anogo nung General office anir Yinsem lanur-i **Preaching Tour cum Friendship Sunday** sentong Aoyim Baptist Arogo lanurtem den among.

DABA YM Yinsem Fellowship nung leaders ajak agi 72 lir. Lenirtem ajak telungjem aser temeim nung tenzüktsü asoshi ita nung tanabuba Sunday youth service temer leaders tem fellowship agir. Iba ajanga kati ka ajungshiteper aser ita tepiyong agia aotsü sentongtem metetpelateper.

Tanü tashi sentongtem ajak takokba nung arubaya Tsüngrem toachi ajanga aser Advisorcum-Treasurer, Evangelist, leaders aser members temi maparen ajak nung nungita yariba ajanga dang lir. Anünga aliba sentongtem ajak takok ngua aotsü asoshi maneni asenok ka-ti-ka ajungshia sarasadem nung yaritepdi ta ayongzüker. Tsüngremi asen DABA Youth Ministry maneni moajangma.



DABA YOUTH CHOIR



DABA YOUTH MINISTRY WORSHIP TEAM OSANG





India Missions Association Summit, Hyderabad







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Praise & Worship Consultation

ABAM YOUTH SUNDAY



HOMELAND TOUR



LEADERSHIP ORIENTATION & SPIRITUAL AWAKENING







SPORTS MINISTRY



EASTER SUNDAY



REVIVAL



SHISAMOLU 2019 33

TEINTET LANUR OSANG



Made in DABA IV













Cricket Bash League II





AOYIM YOUTH REVIVAL



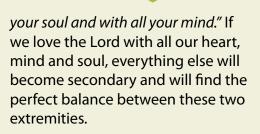
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With Christ in the Era of Media

MS. ARENKALA KICHU

edia has been influencing us in various ways but its intensity differs in the paradigm shift. Today, I call the world- 'The Wheel of Media' and no doubt there are great benefits for both individuals and organizations of all religions. It connects people in different ends; education and awareness are updated and it helps communities socially and spiritually in various areas. However, the media also appears to have its darker side emerging over the years. We become addictive to the point where one's normal routine and productivity is disrupted, triggers jealousy and depression, become narcissistic, pretentious and hypocrites. This addiction in a way connects to Albert Einstein's fear of technology surpassing our human communication and the world having a generation of idiots.

The query is- are hypocrisy, jealousy, pretention, depression, disrupted life and the 'IDIOTS' the characteristics of a Christ like life? It is personally felt that the media can occupy the mind unnaturally and may waste someone's valuable time by comparing one's life with others. As novice as I am, I often ask wherewould we find the answer? 2 Corinthians 10:12 discourages us from comparing ourselves with others which is not wise. We should not attempt to be "BETTER" than others since our self-worth is found in having a relationship with God and not with the person you find on Facebook, Instagram, WhatsApp status and the life style that you see in the frozen pictures (pretentious) on different networking sites and many more. Evaluating the present generation, I may be wrong, but the majority of Christians express faith through media and memes which indirectly signals that we are obsessed with the media advancement than God. We are forgetting the first and the greatest commandment of the Lord as Matthew 22:37-39 says "Love the Lord your God with all your heart and with all



Yes, the media has been the side of conflicts around the religious issues between competing interpretation of freedom of speech and respect for religious sensitivities. However, if we engage in healthy political debate for the purpose of clarifying various points to arrive at mutual understanding, there will be no room for give and take without a betrayal of conscience. In a sense, the more our life or religion is established and associate with power, the more it is in danger to decline.

Of course the media has its positive weightage which makes our life easier and quicker however,let's be wise enough to find our selfworth in God and use only the useful grains of the media. Let us work hard to be the product-oriented individuals for **HIS** glory alone, keep **HIM** at the center of our lives and Christ will be reflected in our conduct in this era of media.

May God Prosper Us.

TETSÜ OSHI ASER TANÜ LANUR Mr. Imtizulu Jamir

lima nung meimchir asoshi tetsü oshiji kanga dang tongtibang. Tetsü oshi ka makara kin ka tejakleni renloka aotsü tamakoktsü. Tetezü tetsü oshiji kin ka asoshi ayak lir. Tetsü oshi dang ya tetsü meli ta ajar kechiba ta süra kinü tanur ka tila tasodang nungi o jembia marur, saka tetsü kati la temeli amshia ojang balala rateta tanur tena angatetteptsü meranger tatishitsü agi apo ni, jaja ni ta yamala. Iba jagi tetsü oshi dang tetsü meli ta ajar. Meimchir ka asoshi tetsü oshi ya senmang tulutibaji lir kechiaser tetsü oshi meshira pa/la azüngba nung jenjang tajung aika ajangzükteter liaka pa/lai kechisarena purapiteta inyakaka tetsü oshi ka mejembitetba jagi pa/la meraket samar.

Tanü ama tensa ka nung asen lanur tia jenjangji kodang reprangdangdir, aikati pei tetsü oshi agi mejembiteter ano aikati zülutsübaji toktsür tejembia mejembiteter. Ibai khen aroka shisadangtsüla. Tarutsü putuji tanü asen lanur meyong saka asenoki pei tetsü oshi ka zülua mejembitetra iba jagi asen tetsü oshi samadaktsütsü anasa nung lir. Asenoki küm ka nung tetsü oshi aika alima nungi sama aoba angashir. Süra, asenoka koda? Tetsü oshi ka samadaktsüra asenok kong jenoktsü. Ibai khen shisadangdi, asenoki tanü tensa nung asen lanurtemi tetsü oshi mebenshitetba kuli kar bushidangdi.

- i. Pei kidang kilung nunga Nagamese mesüra English agi dang jembitepba.
- ii. Aor temeja sentepba lokti ka nung pei tetsü oshi agi shilem magitetba.
- iii. Sentong balala yanglua adokdanga pei tetsü oshi mamshitetba.
- iv. Pei tetsü oshi agi kaket ken o mesüra otsü olem mezülutetba.
- v. Tetsü oshi amshia oren shitak bener marutetba.

Tatishitsü:

a) Tetsürtemi süpeti asemer koba nung asemer masü petir ta amshitsüla.

b) Pai aon soru "Soru" masü "asu".

Tanü lanurtemi pei tetsü oshi agi mebenshitetba indangji asadangra mezüngdangtettsü, süra ibaibo khen jungjunga shisadangtsü mapang tonger masü no? Aor chanu kati pei tetsü oshi mashiba maaksüji ulura aser ano khen junga bilemdangra pei tetsü oshi mashibaji pei senmang tuluba samaba den saku. Asenok lanutemi tanü ya angazüka benshitet nung dang asüng pei chir, semchir asoshi senmang tuluka wazüka yutsür masü no? Ojang dang pungmangdi! Asenok ajaki saksalemshir pei tetsü oshi meima benshitsü merangdi.

MPOR

Ni Hao!Fa

XCLUSIVE LINES

Ni Hao

Tatem nung iba kaket azünger ajak dang ayongzüknübaji tanü asenoki rongsen aser tashi jenti lalua temesüng oshi mesüra Chinese, Korean oshi angazükteper. Iba amaji mesüka pei tetsü oshi nungjia temulung khen agütsü nung koda jangratemtsüka süla. Anungji kechi komala tia ka ajuruaka pei tetsü oshibo pei ayak ta angateta benshira aji asenok ajak asoshi khonang asütsü. Akok nungbo arogoi mesüra senso telungjem balalai achayanga talisa tanü lanurtem nem pei tetsü oshi nung shisatokden sentong tajung küm nung khenbo ayonga kadaktsü nungbo iba jagi süngjang tajung tangtsütsü teyimla anasa nung dang lir ta kü nem maongka agütsü nung tetsü oshi aser tanü lanur tia indang tatsü agi lemsateper. Tsüngremi iba kaket azüngertem ajak moajang.

ASENOKI ASEN Chirnurtem talila Temoka Aniteter Asü?



Mrs. Sashinungla Pongen, PhD Dean of AGST-NEI & Associate Professor of Church History Oriental Theological Seminary

anü alima putu tensa kanga dang melenshia kümogo. Akhi ama masü. Rongsen tsütsü asen lima terenlok ulushia kümogo. Asen lima tzü mopung ajak nung talila temoka aobaji joko "new normal" kümogo. Iba tia ka nung tanür anitetsübaji tebilemtsü tulu. Ibayongji tsüraburtemi tanurtem atema tajungtiba bilema (with a good heart) parnok pelaa temabatiba jenjang tongdaktsütsü meranger. Alima ajaklen nungi awadena shisatokden tsütsü süshia, wainshin metetba tsütsü süshia, chiyongtsü anepalua temang aser tekolok aintsü atema, aser asayamenü balala tsütsü süshia, jenjang aketba chiyongtsü, sobüsolemtsü, aser osettem bendena chidaktsür, jemdaktsür, semdaktsür, amoktsür aser mazüngi aritepba sakli nungi anü malu tashi inyakteper.

Nagaland Children's Hope Public Library, Signal Nagagaon-i tanurtem government schools aser private schools balala nungi arurtem kar den kija sasep nung, iba ocet mechi, tasüngdangbatem kar asüngdanga liasü. Item rongnung tetsür chanu küm 12, private school-i aoer kati yamai langzü:

Interviewer: Ayier tajung, nai a ne Oja aser Oba dang nungi kechi taginüba?

Tetsür chanu: "Temeim." (My Mom and Dad's love for me).

Interviewer: "Oh kanga dang junger." Nai shitak shiogo. Süra Oja aser Oba jagi ne dang temeimji koma sayutsüla ta nai bilemer?

Tetsür chanu: Kü den parnoki mapang agüja otsü atongdaktsüner aser fun activities külemi inyakner.

Interviewer: Süra naia ner medemertem aser classpurtemi na amaji tsürabur temeim jiang taginüba ta bilemer asü?

Tetsür chanu: Medemertem aika parnok indang Oja aser Oba nungeri kangabo memeimer amai-a. Kechiba süra, tsüraburtemji kanga dang busy asüba agi parnok nem oset tajung tajung aika alitsür aser parnok teti osetji school-i miima bener arur onok dang sayur. Parnok kanga dang asükümera (They brag about all their pretty stuffs). Saka parnokbo parnok indang Oja aser Oba nungeri oset alitsübaji kanga meimba agi alitsüra ta ashira.

Iba telangzütepba ya ajak kibong atemabo kasa masütsü saka yangi tanü koda tanurtem tsüraburtemi pei mapang melen taginübatem rongsen agi alizüka agütsür tanurtem school nem shiloka doktsütsüsa akümer, iba noksaji sayur.

Temeim akaba tsürabur shiangai-a pei chirnurtem ala-ashia metoktsüner. Ajaki pei akokba yari jenjang tajungtiba nung intetdaktsüner. Saka tongtibangsa

Temeim akaba tsürabur shiangai-a pei chirnurtem ala-ashia metoktsüner.

tanü kiyimlanurtem asoshi tasüngdangba tulu ka asen Shisamolu kaket atokertemi bilemtetdaktsür. Aji saka, iba tasüngdangba ya, tsüraburtem asoshi dang masü saka, Tetsü-Tebutem, kidang-kimang ajak asoshi, asen lima junga azüa odaktsünera, nungita yariteptsü tongtibang mapa ka lir.

Talila temokbaji kechi komala dang ajar? Jean IIIsley Clarke, Connie Dawson aser David Bredehoft, par asemi züluba kaket, 'How Much is Too Much? Raising Likeable, Responsible, Respectful Children—From Toddlers to Teens— In an Age of Overindulgence (2014)', iba nung ya talila temokbaji kechi, kanga dang junga ratetja lir:

"Tanurtem talila temokbaji parnok nem junga angubatem, taginübatem ajak yakta dang aser maneni dang agütsübaji lir. Parnok nem küm agibo matong sürnung osettem aser tajangshiba balalatem meteta kümdaktsüba (things like electronic gadgets, etc., and experiences) itemji lir. Aser itemji aiben taintem ajangzüktsü asoshi lir. Tanuribo menüngdaker sürnung agütsübatem ta ashir." Aser iba inyakyimya asemsü nung angutsü:

- Talila agütsüba (giving too much of everything): Pei kibong rongsen den meputepi tanur ka dak mesüra tanurtem dak talila endoka, nüngdakbo peritsür ama saka peria liaka tanurtemi metokmeperi dang ajiteta taginüba tuluba nung rangloker. Tatishitsü agi, kazütsü (toys), süoshi (clothes), longsolomen pelatepba (entertainment) ma nung tanurtem doktsüba.
- Talila anepaluba (Over-nurture): Tanuri pa/ la sasa inyaktettsü ajak inyaktsüyonga anitakba. Taishitsü agi, tanur indang home work tsüraburi inyaktsüba.
- Telatet leni makaba (soft structure): Ki mapa tanuri inyaktettsü meinyakdaktsüi dokja, tesayutsütem mesayuba ajanga küm tasazük shitak nung nisung ka tangazüktsü tim mangazükdaktsüba.

Anungji, tanurtem talila temokbatsütsü asen Naga nunger tendaka koda lir ta iba ocet asoshi nisung ishika dang tebilemba asüngdanga liasü. Parnok ajaki ajitetba kar yangi lemsateper:

- Tsüraburtemi parnok tanur asüba mapang nung taginüba pei tsüraburtemi metongtsütetbatem ajak parnok jalajabasotem nembo agütsütsü merangteper. Ibaji khenyongi majung ta masü saka tekümdangtsü lir. Tanur nüngdakba (needs) aser taginüba (wants) mebendangi tiazü kuli bener arua meshiba meshisadangi tanurnem yakta melamelaa dang agütsür. Kanga meranga inyakerang tajangzüktem angur ta asüba mesayuteti lir.
- Tsüraburtemi tanurtem ainba (children's growth) nung kangabo temulung agüja shilem magir. Schools/colleges jenjang tasaktem nung sen aika tanurtem education atema agüja züngdaktsübaji teperi ama bilemer. Timtem majangshidaktsüi tapu ajak melamelaa dang nguteter ama toktsüba jagi tanurtem irresponsible küma temelenshi tajung bener marutettsüsa intetba tia nung lir.
- 3. Tsürabur aikati School aser Sunday School-i metii aobaji teperi ta bilemer. Hau, item jagi tanurtem ainba nung yariaka tsürabur teinyaktsü shilem mabensatsür. Naga lima nung tebutem aikati tanur anepalua indaktsüba nung shilem junga magir.
- 4. Tetsütem aser tebutem tsüngda nung tanur aniteta indaktsüba tsütsü shisatsü mebutepba ajanga tamakok alua tanurtem memeteti telatetba makai anir.
- 5. Kibongtem aser School-tem nung "Child and Developmental Psychology" tangatetba tuarua maliba agi tapok aika apar. Tatishitsü agi, tanurtem tashi angadaktsünüba agi parnoki meshibatem agüja aniteter, saka iba jagi junga meyarir. School aika nung tanur tashi mangaba aser ozüng kübok melitetba putetdang kanga sashia merenshir. Anogo ishika aser hopta ka ta school-i marudaktsü dang lesson nung tezüdanga kümdaktsür aser ano school nungia aridoker (harsh punishment instead of redemptive

discipline). Iba jagi tanur dak temelenshi madokdaktsür saka bangdak anema apusotsü (rebellious) yimya adokdaktsür ta ajiteter.

Süra, tanurtem temoka intetertem aser metemoki intetertem koda balala?

Tanur shiba talila temoka intetdaktsür, pa/ la-i takatait jangrar, nüngtogo kümner, tangar nük nung pa/la junga ngudaktsüner; oda item taginütsütem nükjidong tamajung ta ashir masü saka item jangraba nübujongtem jagi parnok meküta aliba lima yanglushitsü mejangrar aser nüngdaka aliba nisungtem asoshi teyari magütsüteter ta küm aika inyakba research ajanga sayur. Saka, tanurtem shirnok talila metemoki aniteter, parnoki nisungtem den teputep-tesendaktep yanglur, taküm aliba tetezü meteta alir aser lokti rangpen jungdaktsüba mapa nung shilem agir ta sayur.

Kodang tanur ka temokdir iba jagi pa/ la libaliru kija taküm asoshi dang masü saka pa/la den aliba nisungtem, lokti aser alima ajak nem timtem agütsür ta ashir. Tasa tebilemba agi sayutetsübaji (to train children intentionally) Laishiba tesayuba agia metentsür aser aji Tsüngremer talangzükba temeim (God's redemptive love) agi dang koktettsü. Tenüngsang Ken 144:12 nung shia aliba ama asen "jabasotem parnok asangwa nung südonglidong teintet mesüka, ... jalatem chuba ki yangertsü kinük lung angentetba ama akümtsü" tsüraburtem nükla. Saka asen Naga lima tanü reprangdangra, rongsen benbuba (materialism), teraksa-ochi mashi (corruption), merumerua pei ajung dang asaba (greed and self-centeredness) agi sünga lir. Aji asü nung, iba ocet ya ajanga asen kibongtem meyipa reprangshitsü aser asenoki tanurtem talila temoka anitetba nung temulungbo tajung agi saka merajemi shilem agir asü, mesüra asenok iba nungi jenbua lir, aji shisadangtsü tongtibang ta tuyur.

HERITAGE XPERIENTIAL LEARNING SCHOOL

Preparing students for the 21st Century

bout Heritage Xperiential Learning School, Gurgaon Heritage Xperiential Learning School (HXLS) -Formerly, The Heritage School, Gurgaon; is focused on deeper, authentic and inter-disciplinary learning. Founded in 2003 as a not-for-profit private coeducational school, HXLS today is a community of over 3200 students and an enviable student to staff ratio of 9:1. Although HXLS is just 15 years young, it is ranked among the top 2 day-boarding schools in India. Known for its progressive pedagogy and community bound curriculum, it is also one of the few inclusive schools in India with an integrated special needs program. Although the school offers 3 curricula (National Board, IGCSE and IB), it attempts to be curriculum agnostic through its own organically developed curriculum.

Being an experiential learning school, the 3 Rs we emphasize on are: Relationships, Relevance & Rigour. We are deeply inspired and committed to the philosophies of Kurt Han, Vygotsky, Rudolf Steiner, Sri Aurobindo, Mahatma Gandhi and J Krishnamurthy to name a few. Our curriculum has been designed and curated organically over the years and reflects some of these core learning principles.

HXLS has a vibrant teaching community representing various cultures from across the country. It has been certified as a Great Place to Work by the Great Places to Work Institute, USA. Teacher empowerment is the backbone of learning at Heritage and we focus on curating world class learning experiences primarily on the following three strands:

- Teachers as self-aware individuals
- Teachers as facilitators and curriculum designers
- Teachers as contributors to individuals

Our mentors and trainers include workshop leaders from Expeditionary Learning System (USA),

Big Picture Schools (USA), Boston Teacher Residency, Harvard University, Waldorf Network, National Outbound Learning School (USA), Waters Foundation (USA), Hi Tech Hi Schools (USA), Case Western University (USA) and other leading education experts.

Preparing our students for the 21st Century

HXLS' experiential learning approach is aimed at ensuring that learning has an authentic purpose, is engaging and instrumental in helping students address complex problems and find meaningful solutions. Experiential learning accelerates learning since 'learning by doing' helps to develop vital skills such as critical thinking, problem solving and effective decisionmaking simultaneously, and aids retention. Such an enabling environment provides equal opportunities for collaboration and each child's contribution is valued.

It has four components:

A. Experience: Children Learn Best by Doing

This hands-on approach enables them to grapple with a problem, issue or concept using all their senses. The learning experience thus becomes multi-dimensional and an internal, cognitive, sensory and emotional process. This engagement leads the children to the second stage.

B. Reflection: Children Examine Their Learning The second step sees children examine their learning critically and creatively. Through sustained inquiry, they are able to probe further into the problem, concept or task at hand. This takes the child onto the third stage.

C. Dialogue: seeking answers to questions

After having experienced and reflected upon a problem, the mind seeks answers via the dialogic approach. Dialogue helps the child to see the bigger picture, think outside the box, and engage collaboratively with others. It helps to focus on individual and interpersonal learning outcomes.

D. Understanding: the Child Arrives at Her Destination

After having had meaningful experiences, followed by reflection and dialogue, the child arrives at her destination, a richer and more fulfilled being. This helps the child to think and act independently. It manifests itself not only in terms of grades or marks but also real and meaningful understanding.

Inter-disciplinary, Project-based Learning

Expeditionary learning lies at the heart of our interdisciplinary, project-based learning methodology. Each expedition (or project) begins by presenting students with a pertinent, real-life problem or issue. Students perform primary and secondary research on various aspects of the problem, gather and analyse information, interact with experts to learn more, collaborate and brainstorm to find possible solutions to the problem – all within the learning by doing framework. The solution is reviewed, evaluated against the goals of the expedition, and its efficacy tested. A project also brings experts into the classroom, takes students into the field, and engages students in real world learning experiences.

Expeditions by their very nature are interdisciplinary.

Through the process of in-depth investigation, students imbibe habits of deep and critical thinking, inquiry, team-work, respect for others' perspectives, and a desire to resolve real-life issues in the context of the community. Simultaneously, skills such as numeracy, literacy and subject knowledge as enhanced as each expedition is embedded in the school/grade curricula.

Best Practices

Maker-Centred Learning

Maker-Centred learning is a natural extension of the project-based expeditionary curriculum. Through this, the existing expeditions curriculum will have components of engineering, product building and design thinking protocols. The school has set up two makerspaces that provide students, teachers and parents with workspaces where they can tinker with tools and technology to explore, learn and create prototype solutions to solve problems related to their passions. The HXLS Makerspaces bring innovation into classrooms by:

- Student agency: Equipping learners with abilities such as decision-making and accountability.
- Sensitivity to design: Fostering sensitivity and creativity through teamwork, design thinking, tinkering and debugging.
- Master ambiguity: Helping in problem-solving and adapting to change.
- Embrace failure: Teaching through experiences and advocating the idea of 'learning by doing'.
- Creator, not consumer: Introducing learners with tools and technologies pertinent to the 21st century.
- Cutting edge tools: Transforming learners into creators rather than being mere consumers.

This manifests in classrooms in the form of Genius Hours, where students are encouraged to research on real world problems and develop working prototypes of the solutions proposed, using the latest technology such as 3D printing, laser-cutting, wearable tech, etc. These design challenges/Genius Hours do not occur in isolation, they are sewn into the expeditionary curriculum to ensure that, along with content, students are given opportunities to convert content knowledge into actionable outcomes. In junior classes, the design challenges take form of Wonder Hours, in the Middle Programme they are known as Genius Hours and in Senior Grades students enrol into the Build Your Future elective as a work experience option.

The Human Framework

The purpose of the Human Framework is to nurture joyful, healthy, resilient, and socially responsible individuals. An essential aspect of building a more peaceful world is through developing more mindful and socially-aware children who have the skills to question and craft their identities, embrace complexity, navigate conflict constructively, honour the emotional wellness in themselves and others, and interact with those who are different from themselves. It is not enough to simply teach children to react to social and emotional problems as they occur. Our Human Framework proactively equips children with relevant knowledge and skills to prevent emotional and behavioural issues.

The Human Framework focuses on cultivating four aspects of the self:

1. My Swabhav (My Essence): An inquiry of my triggers, my reactions, my emotions, and my yearnings.

Through this exploration, I gain the freedom to express myself thoughtfully and constructively. I build a healthy relationship with myself and am resilient when faced with challenges.

2. My Relationships: Creating healthy and fulfilling connections, and the capacity to use diverse opinions as strength for problem-solving. Through this exploration, I am comfortable expressing myself and engaging in difficult conversations. I have empathy for others and can build meaningful relationships.

3. My Swadharm (My Purpose): A discovery of my values, my strengths, and what gives my life meaning. Through this exploration, I am motivated, comfortable with exploration, and feel efficacy to work towards what is meaningful to me.

4. My Context: An exploration of how my context shapes who I am and the way I act. Through this I develop the freedom to express myself in a way that's aligned with my purpose and my values. I contribute positively to create a better world.

These key components focus our initiatives to actualise our vision and construct standards, learning objectives, and rubrics for assessment so that we can rigorously track each child's development.

KHOJ or Outward Bound

KHOJ is based on the principles and pedagogy of Outward Bound, a philosophy of education and learning initiated by educator Kurt Hahn who employed outdoor adventure as a method of inculcating leadership, perseverance, craftsmanship and survival skills, teamwork, compassion and responsibility for the common good.

KHOJ is aimed at: developing character in children through challenge, adventure and service; motivating them to achieve more than they ever thought possible and to show compassion for others; and helping them engage actively with the world around them.

The vision of the KHOJ is to enable the child to experience the power of experiential learning in the real context and, in the process, invoke self-discovery. In KHOJ, teachers and children experience a weeklong exploration project around genuine curiosity and work on it in the real context. The project work is supplemented by reflective sessions, adventure, meeting local people, hands-on work, peer learning, etc.

City-bound KHOJ is an opportunity to create a learning experience in the real and local context of the child. The focus is to create experiences and opportunities to bring about a change in the immediate neighbourhood thus making the expeditions real and truly experiential connecting them to the immediate world.

Digital Literacy Framework

We focus on empowering our students to become creators rather than consumers of technology.

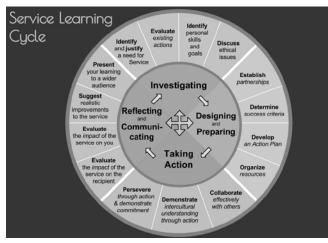
As an on-going initiative, we have revamped our Information and Communication Technology (ICT) curriculum to Digital Literacy. Students in the Middle and Senior Programmes will have design challenges integrated into mainstream subjects. In addition, they will participate in Genius Hours to work on applying and creating with the technology tools introduced to them during the Digital Literacy Classes. Digital Literacy Strands will be integrated across the expeditionary curriculum.

Active Citizenship

The Heritage Centre for Active Citizenship has also been specifically established to reinforce the importance of shaping concerned and engaged citizens of the future and promote the core values of civic governance, community participation and representation. Our belief is to be the change rather than the complain about the lack of change and fight the mind-sets of civic cynicism by empowering students, teachers, parents and all other stakeholders with the appropriate tools to act on civic governance issues. HCAC is an effort to empower the present generation as well as to pass on the torch of active and responsible citizenship to each succeeding generation as a profound legacy whilst imparting the language of citizenship in the way we learn, discuss, debate, advocate and act on local, national and global issues. Along the way, it hopes to build capacities of students' attitudes, skills, knowledge and frameworks of action and advocacy needed to be engaged by active and informed citizens. The aim is to create opportunities for students to exercise active citizenship in collaboration with government agencies in Gurugram thereby building this city as a model hub of active and responsible citizenship.

Some of the skills that the children learn by being a part of HCAC are:

- Proactive leadership
- Constructing a problem statement and envisioning a framework to work on it
- Widening our worldview
- Media literacy
- Collaboration and adaptability
- Communication and enhancing social skills
- Liaising with different government and civic action agencies.



Circle-time and Morning Meetings

Hour-long Circle Times once a week and 20 to 30 minute Morning Meetings help students go deeper into the complexity of their emotional, social, and global understandings. During these lessons, practiced in the Middle Programme, children continue to learn more intricate mindfulness and conflict resolution techniques, along with beginning to explore the larger socio-cultural landscapes around them. These experiences are then incorporated into their expeditionary subject classes.

Additionally, Morning Meetings are an engaging way to start each day and build a strong sense of community by allowing every student to feel acknowledged by their peers and the teacher through a variety of team-building and sharing activities. Circle Times and Morning Meetings are also utilised for teachers and children to problem-solve and communicate on issues they are facing, thereby contributing to a positive and empowered school culture.

Themes

In the Senior Programme, in addition to teaching even more elaborate tools and concepts for navigating crucial conversations, leadership development, adolescent health, and emotional wellbeing, we have developed grade-wise themes to anchor the investigation of identity, self-concept, and to build global understanding. These themes are sequenced like a curriculum; as the children age, we provide new increasingly complex angles from which to analyse themselves and the world around them, while also teaching them a variety of analysis and inquiry methods. These themes are then explored within the following structures:

- Two-day session starters at the beginning of the term
- One-hour Circle Times each six-day cycle
- Class-designed and performed assemblies
- Overnight samvaads

Standards-based Assessments

Academic rigour is reinforced by standards-based assessment. We believe that assessment should be ongoing and lead to improvements in student learning by providing necessary inputs to make informed decisions at class-curriculum levels. Assessments, therefore, must be developmentally appropriate and designed to allow students to succeed by showing what they have learned -- never designed to force them into 'proving' that they have failed to learn. We create a range of assessments that draw on the learning strengths and preferences of our students and allow maximum flexibility.

Even though we do not begin formal examinations until Grade 8, we do identify important test-taking strategies and begin to introduce students to them as they progress through the Middle Programme, so that they are prepared for the demands of an exam system when they reach the Senior Programme. Additionally, the senior programme is focussing on formative tools to emphasise the role of assessment for learning. Assessment for learning cycle includes sharing of learning targets, success criteria, and descriptive feedback. Various evidence-based learning strategies and study skills are shared with the students so that they can take ownership of their learning. Student progress is communicated through regular parent teacher conferences.



AN OVERVIEW OF PSYCHOLOGICAL PROBLEMS IN CHILDREN AND ADOLESCENTS

Mrs. Alemsungla Aier

ike adults, children and adolescents differ in temperament. Some are shy; others are socially exuberant. Some are cautious; others are impulsive and careless. A lot of times, low-intensity mischievous, defiant and impulsive behaviour, losing one's temper, destroying things and stealing in the preschool children are regarded as exaggerations of normal behaviours

and

emotions. However, many psychological conditions have their beginnings early in life. As many as 20% of children and adolescents have one or more diagnosable mental health

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As many as 20% of children and adolescents have one or more diagnosable mental health disorder...

disorder which is determined by the presence of impairment in daily activities and the degree of distress related to the symptoms.

Mental

health issues in children and adolescents' include several types of developmental, emotional and behavioural disorders. Some of the early issues that are frequently observed among infancy and early childhood are, speech and language delay, poor motor tone, toileting problems, sleep and eating difficulties, clinging to a care giver, over activity, diminished play activities and social interaction.

Issues commonly seen in middle childhood are delay in following instructions, delay in self care, delay in reading and writing, inattention and restlessness, absent mindedness, excessive talkativeness, unexplained physical problems such as headache, stomach ache, nausea, reluctance and refusal to go to school, extreme shyness, thumb sucking and bet wetting or soiling.

Adolescents' issues include poor school performance, difficulty in adjusting to changes and social interaction, frequently doing things without thinking, anger



outbursts, cruel behaviour, disobedience, stealing, sudden change in peer relations, withdrawal behaviour, difficulty concentrating, problems with mood, anxiety, repetitive patterns of behaviour, interests and activities, binge eating or self starvation and substance abuse.

The exact causes of various developmental, emotional and behavioural problems are unknown. However, several studies have identified various combinations of genetic susceptibility and adverse environmental factors that increase the risk of developing any of these disorders. These include perinatal, maternal, family, parenting, socioeconomic and individual risk factors.

If the problems in childhood are left untreated, they may have negative short-term and longterm consequences on an individual's personal, educational, family and later professional life. For instance, conduct problem has often been associated with the failure to complete schooling, academic difficulties, poor interpersonal relationships particularly family breakup and divorce and experience of long-term unemployment. It is also indicated that sleep problems in early childhood contribute to the prevalence of

...sleep problems
 in early childhood
 contribute to
 the prevalence
 of later anxiety
 disorders.

later anxiety disorders.

Appropriate intervention strategies depend on careful assessment of the problems, the family and caregiver's influences, wider socioeconomic environment, the child's developmental level and physical health. It often requires multi-disciplinarian approaches that include professionals such as

Psychologists, Psychiatrists, Behavioural Analysts, Nurses, Social Workers, Speech and Language Therapists, Special Educators, School counsellors, Occupational Therapists, Physiotherapists and Paediatricians. Holistic management strategies will include various combinations of several interventions such as child and family focused psychological strategies including individual therapy, behavioural modification and social communication enhancement techniques, alternative educational strategies to improve learning opportunities, parenting skills training, and medications.

Identification and early intervention of psychological problems in infancy, childhood and adolescence is important to improve and promote their well-being and functioning and to reduce the prevalence of mental health problems.

INSPIRATIONAL STORY

Since childhood I had always been fascinated with guitars. However, unlike the rest of the world I didn't only want to play them; I wanted to build one with my own hands. The knack for guitar making grew when I was in my teens. I experimented with my friend's old guitars in the promise that I would repair them. Though I had learned carpentry skills from my dad, and had a decent level of wood crafting abilities I never could return their guitars in one piece.

After years of pestering I finally got my mom and dad to let me take private lessons with a local guitar maker. I took private lessons in Dimapur and learnt the craft of guitar making. After the course I decided to do more research through social media (youtube videos, books etc.), which slowly helped me gain professionalism in my craft. I currently own a guitar production unit in Dimapur. It has been three years now since I have been working from home, in my small workshop. Apart from making and repairing guitars under the brand name – "Tms Guitar" I also work with other stringed instruments like ukulele. Apart from stringed instruments I am also experimenting and putting my efforts into developing percussion instruments (Cajon).

It is indeed a difficult journey venturing into this competitive market as a private entrepreneur, working alone both physically and mentally. At the end of the day it's the passion for the craft that has kept me going. I hope to extend my work, and I believe that someday I would be able to encourage more young people to venture into new seas.

Don't stop praying. He hears you and He is working it out for your good. - Anon.

6 SHISAMOLU 2019

Obeying and taking root the air that obeys its instincts, if we also o

MR. APONG LONGCHAR

believe when God created the world, He did not just meant it to be a dwelling place for us to live and exist but that there are many hidden meanings and wisdom to be understood and applied in our lives as we undertake this earthly journey. I am deeply inspired by wisdom embedded in nature and how we can apply that in our daily lives and I'd like to share such an instance from Matthew 6:26-30.

"Look at the birds of the air, they do not sow or reap or store away in barns yet your heavenly father feeds them. Are you not much more valuable than them?" Matthew 6:26.

"And why do you worry about clothes? See how the lilies of the field grow. They do not labour or spin yet I tell you that not even Solomon in all his splendor was clothed like one of these." Matthew 6:28.

Jesus made such simple statements. But because we lack wisdom and understanding, sometimes it takes us a lifetime to understand them. The simplicity of Jesus is too wonderful and striking.

"Look at the birds of the air"

One of the fundamental laws of animal function is instinct. The birds and animals function in obedience to the natural instincts planted in them by God. And so it helps them in their hunt and survival. During migration, it tells them which routes to take and the birds and animals are able to distinguish between different seasons. And as long as they stay within those given instincts, it gives them the edge among the flocks. If any disobeys and wander off, it either is left behind or risks its life to other predators.

How does this apply in my life?

God has given us certain rules and laws to live by. And to stay within those laws and have the right relationship with Him, He gave us His spirit. Our job is to let the spirit of God lead and direct our lives. Like the birds of the air that obeys its instincts, if we also obey God's spirit and live in faithful obedience to His word, God will take care of our needs and desires. We often fill calendars with selfish goals and unnecessary plans which has no spiritual benefit. And when it fails, we feel our life is falling apart. But we need only look at the birds and know that we need only obey God's spirit. The rest will be taken care of.

"Consider the lilies of the field"

I am absolutely certain that none of us have seen a walking tree or a moving flower plant shifting from place to place. Flowers grow where they are planted and likewise it takes deep root and grow beautifully. When storms come, it is not uprooted because it is deeply rooted in the ground.

How does this apply in my life?

Many of us don't grow where God has planted us and therefore, we don't take root anywhere. We keep shifting our focus and purpose in life that we don't really succeed in and grow anywhere.

Jesus said, "If God so clothes the grass of the field which is here today and tomorrow is thrown into the fire, will He not much more clothe you-you of little faith?"

Focus on the words "Much more."

May be we are not experiencing the much more of life because we are not growing where God has put us. May be we are not walking and living in obedience to His word. Sometimes we waste an awful lot of precious time and energy asking God senseless questions while we should have been carefully and quietly taking root in the word.

Like the birds, may we diligently obey His spirit to lead us. Like the lilies, taking root and growing where they are planted instead of complaining why it is there, may we faithfully take root in the word of God deeper and deeper. The deeper the root goes, the higher and stronger the tree grows.

God bless you.



MS. AKA IMCHEN

Jesus looked at them and said, "With man this is impossible but with God all things are possible." Matthew 19:26

hen we see the preceding verses we see that Jesus, the righteous son of God having a conversation with a young rich man with his disciples beside Him. The conversation was all about eternal life, what good one must do to attain eternal life. We see Jesus telling him that one has to obey the commandments of God as we see in verses 18 & 19 Jesus replied, "Do not murder, do not commit adultery, do not steal, do not give false testimony, honour your father and mother, and love your neighbor as yourself." When the young man said that he does all Jesus then said vs. 21 "If you want to be perfect, go, sell your possessions and give to the poor, you will have treasure in Heaven. Then come follow me." The young man after hearing this went away sad because he had great wealth. So Jesus said that it is hard for a rich man to enter the

kingdom of Heaven. When the disciples heard this they were greatly astonished and asked, "Who then can be saved?" The disciples who were mortal being took it literally and didn't understand that Jesus was talking about those who are rich materially yet poor in Spirit. With this Jesus said the above word, "With man this is impossible but with God all things are possible."

In order to understand the above text clearly, let us first understand and distinguish man and God taking some common references from the Bible. In Genesis 2:7 it says, "The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life and man became a living being. Everything was going according to the plan of the creator until the fall of human when they disobeyed God, and ate from the tree of life which we see in Genesis 3. Since then vast distinction came out between the creation and the Creator. In Romans 3:23 we see "For all have sinned and fall short of glory of God" which confirms man as a sinful mortal being. We all know that God is the creator of all creations. In Genesis 1:2 it's written "and the Spirit of God was hovering over the waters." In John 4:26 we see that "God is spirit, and his worshippers must worship in Spirit and in Truth. In Leviticus 11:44, 45: 19:2; 20:7 we see the holiness of our Lord God. In Leviticus 19: 2, we see clearly God speaking to Moses and commanding the Israelites to be holy. 'Be holy because *I*, the Lord your God, am holy', which confirms that God is a Holy Spirit being. be in God. Our lives are being ruled by king of darkness and we become the children of darkness. The Spirit of God cannot enter us as it contradicts each other and so our lives become restless, valueless, and hopeless and ultimately a failure. But the moment we accept Jesus whole heartedly as our personal savior our selfish passion and desires are being crucified and we become a new creation in Christ Jesus, through His cleansing power which has flowed from Calvary. 2 Corinthians 5:17 says, 'therefore *if anyone is in Christ, he is a new creation; the old has gone, the new has come.* We are being born of the



So we can rephrase the verse in a simple way as "With sinful mortal being this is impossible but with the Holy Spirit in us all things are possible."

In Galatians 5: 19-21, we see the acts of sinful nature are obvious: sexual immorality, impurity and debauchery, idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions factions and envy; drunkenness, orgies, and the like. In the same chapter vs. 22 we see the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control.

When our lives are being controlled by the sinful nature it's impossible for a person to

spirit and when we are born of the Spirit we no longer become slave to sin and darkness but rather become a child of light in Christ Jesus. When we start to bear the fruit of the Spirit in our lives which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control, God dwell in us. When the Spirit of God dwell in us we become an instrument for Him and all supernatural things starts to happen in our lives. And therefore whatever things seems impossible in our lives when we are being conform by this world are being killed and transformed by the Spirit, and when the Spirit of God start to work in our lives we are guided and leaded by the Spirit and all supernatural things begins to happen through Faith. Therefore whatever things seem impossible with man, all things becomes possible with God in us.

The world is changed by your example not by your opinion. - Paul Coelho



Mr. Limaakum T. Jamir

e live in dynamic times. Gen Z, Millennials, Gen X, Baby Boomers or earlier- change in the 21st Century affects all of us in one way or the other. Most of us prefer the familiar, and it is certainly not easy coming out of our comfort zones. However, change is something we all have to face. And coping with such flux in our lives is a challenge we simply cannot ignore as we navigate through the many paths of life.

In our personal, academic or professional capacities, one of the major concerns as individuals and as a society is staying relevant and not becoming redundant in an ever-changing world. The key to this is adaptability: both to our circumstances, and also in making optimum use of our opportunities and individual talents.

Ours is a society going through both profound and subtle changes impacting all of us. With- or rather, despite- the many rapid changes in our society, we exist in a rather complex milieu where the old and new worlds are so interwoven that one cannot totally ignore or escape either completely. I have often remarked in a lighter vein that my particular generation has one foot in the past and another in the future: old enough to be raised in much simpler times with a worldview broadly mirroring the older generation, and having to live up to certain expectations; yet young enough to be greatly influenced by events, trends and changes of the present without the luxury of being able to ignore them at the risk of becoming obsolete. Having to keep up with the times compels most of us to hit the ground running. But this is perhaps true of every generation in their own time.

A certain notion of idealism and expectation is innate in most of us. And when things do not work

out the way we feel it ought to, sometimes the resultant disappointments, insecurities, or helplessness, consciously or unconsciously influences our subsequent behaviour or life decisions negatively. Individual circumstances notwithstanding, how we handle our situations reveals a lot about our character, the latter being forged as we go through life. We all make mistakes and will continue making them; failures and disappointments play tag team with every success story of ours; just when you think you've got the hang of it, a new day brings new challenges and new worries. That's life. And through it all, there is opportunity to grow just a little bit more as individuals in so many ways- contribute in small or large measure to the community; emerge as positive role models; develop leadership abilities; learn new skills and gain knowledge; help someone through a difficult time; perhaps redeem oneself or right a previous wrong done; and very importantly, renew one's faith. That's character building.

The variety of experiences we go through over time moulds us. Every stage of our lives brings about new circumstances or beginnings. Some are right up our street; others require more effort to navigate. How we approach things is a personal choice. All of us as individual personalities, have our own perspective and ways of dealing with things. It is just one of the facts of life. There is no good or bad to it, neither is there a "one size fits all" solution to the situations we face. But why not put in the effort to go out there and tackle situations or things which we may otherwise try to avoid because we feel we don't make the grade or aren't comfortable with? These may even just be something mundane. You'll find that in doing so, your individual talents and strengths come to the forefront and carry us forward. Perhaps initial failures may come about, but in the long run, it definitely pay dividends.

A positive attitude is a tried and tested approach I would personally vouch for. Being positive give us an outlook that prepares us for our present and future and ultimately makes us more adaptable. A large measure of adaptability is not being cowed down by our circumstances and to try again despite failures. It is also a process that requires both empathy and sympathy, patience, perseverance, humbleness, willingness to learn, confidence, and developing a "thick skin" to negativity. (But not that thick skinned as to be virtually considered insensitive and insular!) These are all qualities that we imbibe gradually and cannot develop overnight. In today's technology driven world, instant gratification has become the byword. One downside of this is that patience has become a rarer quality, as has meaningful human interaction. ۷ ۷

Adaptability is not conforming to everything around us or trying to live by someone else's code. A balanced perspective is desirable- wherein one is not so removed from the reality around, neither becoming too absorbed to the extent of losing one's individuality and character. As a matter of fact, adapting to circumstances requires a strength and quality of character that we should strive to develop. And our values and principles

are at the core of being able to adapt without losing our individual identity in the quagmire of life. Being clear on this aspect is to respect oneself, and helps to develop the self-confidence to adapt to any situation. The continuous process of adapting to change is easier for some and challenging for others. But we need to adapt if we wish to make a positive difference in our own lives and those around us. As individuals, adapting is essentially character building where we strive to make optimum use of our individual talents and strong points, while learning to strengthen and improve in areas where we are at a disadvantage. There will always be something new to learn, different challenges and new beginnings as the years go by. The only limitations are those we set on ourselves. While being inspired by certain standards, adapting should not result in losing our identity or trying to be who we are not. We are all blessed in our own ways. The goal is to be a better version of ourselves.

Being positive is also a reflection of the personal faith many of us profess to have. One may of course differ with this assertion and that's perfectly all right. Faith is after all a deeply personal affair. To have faith is to have hope and trust God: in everything that matters. There is no greater lesson than that. It carries us through all the ups and downs of life. With so much that is unknown and unpredictable, faith brings about hope in any situation. Sustaining hope requires us to have unwavering faith, which is

TO HAVE FAITH IS TO HAVE HOPE AND TRUST GOD: IN EVERYTHING THAT MATTERS.

"

far more difficult than it sounds. It has been severely tested and stagnated at times for many of us. But part of the journey of selfgrowth is also learning and accepting that faith has to be renewed from time to time. And if one chooses to approach it positively, the challenge of adapting to our circumstances provides us one such opportunity.

Having genuine faith gives us the ability to accept

with grace, certain limitations in our lives, the understanding to listen when God is speaking to us, patience to trust His timing, and the courage to try again when we fail. Yes, sometimes failure presents obvious lessons for us to learn and move on. But don't give up and make Plan B's too soon. A meaningful insight which I recently came across in a friend's Instagram post says it all: "Try again, this time with God." Be assured you can't go wrong with that.

THE CROSS: A Violent (ove

MR. MOASOSANG LEMTUR

n the whole, we Christians are well acquainted with Jesus' words, "Don't pass judgment!" Perhaps, our perception with it is because of the reality that huge numbers of us demand making a decision about others. We are eager to engage in discussion about any individual who commits an error or accomplishes something incorrectly, notwithstanding when it has nothing to do with us. There is something in us that gets a 'kick' out of the chance to see an individual pay for their offences. So we assault their deeds and such assaults come as assessments, jokes, social media and discussions. We call names, name others, race to portray and ensure others know our musings. At the same time, we pass poisonous and devastating words as a method for perpetrating hurt on those we expect should know better however it deteriorates.

Discussions proliferate of how individuals in the Church cast judgment on others. Indeed, we are to perceive great from insidiousness, yet we demand judgement just for the sake of it. Truth be told, from the generalised opinions, I believe that this experience may be the single most prominent reason that "people" leave the Church through and through. Once I've talked with a young man who had not been to Church in more than 12 vears. His reason was basic: he felt denounced. When he was more youthful, he committed an error. The frame of mind and expressions of those in his Church revealed to him he was not 'great'. So he left. Right up till the present time he bears the 'inner' injuries inflicted to him by others. On the off chance that we place him in a spot far more profound than his injuries would ever go, might have the way of compromise!

When we fail to realise our type of judgment and discipline, it just makes division and pushes others out. However, regardless of how frequently we hear Jesus' words, we just can't stop. Perhaps we can't quit judging and rebuffing others since something about it bolsters us and our craving is satiated. We the followers of Christ are called to be priests of compromise. We can't step towards that call until we first love.

We needn't bother with a dishonest. contingent or situational love. Today we need a 'Violent Love' where the brutality of affection is far not quite the same as the savagery we dole out to each other consistently. The viciousness of affection is the thing that we see on the cross of Jesus. The cross was the single most prominent demonstration of affection in mankind's history, and it was, in the meantime, amazingly brutal. The thing that matters is, Jesus took the savagery on Himself. He didn't strike out at the individuals who derided Him or battle against the individuals who nailed Him; He pardoned them. Amidst discipline on account of people, Jesus adored and cherished savagely.

The viciousness of affection solicits each from us to take the savagery on ourselves. This sort of affection does not give others a pass or imagine everybody is 'alright'. Or maybe, it perceives the brokenness, dread, outrage, disgrace, sin and loathe in others and consents to take the majority of that on itself. In this, adoration makes the winding of brutality stop. On the off chance that we are eager to impersonate this sort of adoration, we will discover it very difficult to invest our energy passing judgment on others. Provided that we cherish others enough to serve them, to not restore an affront and let their agony be our own, we will discover judgment and discipline never again fit. Be that as it may, time after time, we miss this initial step and neglect to cherish.

The duty for every one of us is to forsake judgmental frame of mind that is inherent in us, to go without judgment, to forego discipline and seek after the savagery of adoration. It requests that we feed others as opposed to filling ourselves. Maybe, on the off chance that we can through the intensity of the Spirit do this, we might conceivably discover less judgment. More than that, we will discover more compromise.



Reventing SUICIDE: What can) do? Ms. Inlibenta Mongro Clinical Psychologist, CIHSR comgenail.com

Clinical Psychologist, CIHSR, Dimapur

e all have heard of suicides and many of us may even know people who have ended their life or attempted to do so. We wonder why they do it. Or more importantly, how do they reach that point in life where living is no longer an option, and we wonder whether we are to blame in some way. Families and friends of people who have lost their lives by suicide hardly find any closure even after years have passed. I read this quote somewhere "Suicide does not take away the pain; it passes it on to someone else".

According to WHO, globally one person commits suicide every minute (WHO, 2012). As the largest continent in the World, Asia accounts for about 60% of World suicides, with China, India, and Japan accounting for about 40% of the world's suicides.

In India in the last two decades, the suicide rate has increased from 7.9 to 10.3 per 100,000. The majority of suicides (37.8%) in India are by those below the age of 30 years.

September 10 is a day set aside for awareness of suicide prevention every year. World suicide prevention day is what it is called. The irony is that suicides are happening every day and preventing suicides is a herculean task if it is left only for the professionals. We all have loved ones we want to protect and so we all have a role to play in this. So let us look closely at what suicide is and what each one can do in his or her own capacity to prevent someone from taking this fatal step.

Suicide is only a part of many suicidal behaviours: Ideation, Intent, Attempt, Death.

- thinking of committing suicide (Ideation), or
- planning to commit suicide (Intent), or
- would have attempted already (Attempt) or
- actually committed suicide (Death).

Whichever stage a person is in; it is to be taken seriously. Sometimes we think that we should not talk about suicide in front of a person who is sad and going through a rough time, lest he or she gets an idea and tries to kill themselves. Truth be told, they are waiting for someone to ask them. And most probably they would say they don't want to die but have no other way out. They want us to show the way out. Please do not hesitate to ask.

Usually when a person is about to commit suicide or is thinking of suicide they are not thinking about which professional they should go to, which counselor or which psychologist. At that crucial moment in life they are very much remembering their loved ones. Let us not think that we are not capable of saving anyone. Psychological first aid in such situations will come from the loved ones, best friend, family member, partner etc. Then only you can get him or her to seek professional help.

There are many misconceptions and myths surrounding suicide:

Myths	Facts
People who talk about suicide never attempt suicide	Talking about suicide can be a plea for help and a sign that someone is thinking about taking their own life
People who threaten or attempt suicide are just seeking attention	The behaviour is more likely to be a way of dealing with painful feelings
Talking about suicide will encourage suicide attempt	Provides the opportunity of communication and more likely to reduce the risk of suicide than increase it
Only certain types of people become suicidal	No 'Type' of person who commits suicide and feeling suicidal is not a sign of weakness
It is inherited	It is an individual pattern
Once suicide crisis is dealt with, the person will no longer think of suicide again	A person who attempted or thought about suicide once, may resort to this type of coping again in the future.

World Health Organization (2012) has given a list of warning signs to look out for in a person who may be contemplating suicide.

Behavioural warning signs	Physical warning signs
Talking about suicide	Loss of interest in personal hygiene or appearance
Prior suicide attempt	Physical apathy
Recklessness/risky activities	Sudden or extreme changes in eating patterns
Unexplained crying	Loss of interest in sex
Ceasing activities that used to be important	Anxiety
Withdrawal from friends, family or society	Agitation
Giving away valued possessions	Unable to sleep or sleeping all the time
Dramatic changes in mood	

Talking openly about feeling sad and being depressed, can help other people to be brave and to open up to get help before they decide to take the fatal step. Please do not deride a person saying he or she is weak if they talk about committing suicide even if your intention was to prevent them from doing so. Get them to talk to you about it and if they do not, then it is your responsibility to inform a trusted person who can help or who can get the right person to help. Let's all do our part, let's save lives.

"The bravest thing I ever did was continuing my life when I wanted to die." - Juliette Lewis.

The world is changed by your example not by your opinion.
- Paul Coelho

e live in a world of rejections and nitpickings. world where we depend on social acceptance for survival. Which sometimes may lead individuals to be hard on themselves. And so it is very important to take every individual's issue into account. Everyone encounters rejection in different ways and it is not uncommon for young people to experience "heavy heartedness" or feel "in a funk" occasionally. It is an unsettling time where we may feel many physical, emotional, mental, spiritual and social changes in our life. Unrealistic expectations; be it academics, social or family expectations can create a strong sense of rejection leading to stress which will ultimately lead to severe anxiety and automatically depression. When things seem to go wrong we often over react and question our self worth. We feel as though "life is unfair" or feel "stressed out" and confused, but in such circumstances one need an external guidance from the experts or from parents who will understand what we are going through and also most importantly, we need to remind ourselves not to be caught up in society's definition of

"Perfection" but staying true to one's "Self."

LIMATULA

I published my first book of poetry a couple of years ago. Actually it was after a long wait I went ahead with the publication because I was afraid. I had all

<u>t" m</u>eaningless?

down by criticism. I, myself was brought down by a couple of people with their negative comments like "how can she publish a book when she makes so many grammatical errors" or "how can she publish poetry when she can hardly write in rhymes". But all these negative comments did not stop me because I knew that criticism will never end and my desire to publish the collection of poetry as tribute to my late mother whose passing away had me start writing was far greater than all the negative comments put together. It was in fact a morale booster for me as it challenged me to improve myself and to do better. Amidst all the negativity it was the positive attitude that led me to a door of opportunities.

I know our brains are wired in such a way that we need some sort of acceptance by the society. From the hunter- gatherer times we lived in groups/tribes and we could not survive alone. Being excluded from the tribe could mean one's extermination. But that being said we must not be afraid of opening our heart to people who reject us as it's not the end of the world. We should allow ourselves to feel loss, sorrow, anger or whatever that is a part of our grieving. All these experiences allow us to move forward in an empowered way. As a result, we become more confident and we are able to take any challenge in life in a more relaxed and fulfilling way. We learn to fear less of what we are experiencing inside – less afraid of

ourselves – we become less intimidated by rejection and more empowered to love and be loved.

Finally, I would like to call upon everyone, especially young people, to

these negative thoughts ruling and taking a toll on me. Subconsciously my mind would lead me to thoughts of several "what ifs" and all the criticism that may follow. But, with the help of good friends and reminding myself not to be deterred by other's perception of me, I somehow overcame the fear of rejection and could publish my book.

What I am trying to say here is that we will be torn apart and led

everyone, especially young people, to stay away from a delusional world and make all efforts to accept the reality of our circumstances. As someone said, "What you are is God's gift to you; what you do to yourself is your gift to God," it is imperative on our part to count our blessings and with thanksgiving to our creator we should strive to make our lives more meaningful by listening to our conscience, which is the voice of God, and not to the standards of this ever changing world.

"... So God created man in His own image; in the image of God He created him; male and female He created them..." - Genesis 1:27.

The Ordinariness of Adaptability

Ms. Imnuksungla Pongen

he road to Pfutsero from Kohima winded countless times and the monsoon rains had turned most of it to sludge. One uphill stretch of road was particularly slippery, muddy, and challenging even for the most seasoned of drivers. A number of vehicles formed a queue behind the first one as it paced itself to climb the slushy mount. Some of the travelers from the queued vehicles descended and stood on the road to watch the feat. While others ran up to stand nearer to the vehicle in case it needed to be pushed up the road. The vehicle accelerated to ascend and on meeting the deep slush of a road it wobbled from side to side threatening to careen off the path. The driver pulled the brakes as all the passengers alighted. They started rummaging through the overgrowth looking for stones to strew behind the wheels and on the path to enable the vehicle in moving forward when they pushed it. The driver of the sumo taxi that I was in also ran uphill to lend a hand in pushing the vehicle up the hilly road. On having made it, the driver and passengers did not drive away but waited to offer help to the other vehicles. One by one the remaining vehicles climbed up the mount and most needed the available support.

There may be many times in life when one has to adapt to trying situations and circumstances. In this case of drivers and difficult roads, adapting to

the challenging situation entailed the testing of driving skills but also the help and support of others. We live, we thrive and we daily become truly human in community. In the covenantal relationship which God shares with His children He reveals the relational beings we are to be. Like Him, we are to know one another in community take responsibility for each other and love one another. Living out the covenantal relationship need not necessarily mean doing extraordinary and seemingly great acts. It can be the ordinary things of our ordinary lives. As Steven Garber writes, "The ordinary stuff of life is at the heart of life". It can be as ordinary as a cheerful exchange of smiles and hugs with friends, choosing not to drive ahead but waiting for a car to pull out of the parking on the busy Nyamo Lotha Road, or letting someone standing behind with fewer goods to check out at the counter before you at Vishal Mart on a busy Saturday. We adapt every day even as we enable others to adapt and our collective ordinary lives move on. In the ordinariness of adapting we can choose to live out the covenantal relationship of loving, knowing and responsibility.

Variegated Tears

When trials pressed hard, And my own demons rose to fame; When roaring was fierce within, And I let lose my sanity; Then did my soul fell slowly In the hands of anger. I heard my tongue cursing those, Who I thought were my foes. I killed my own self, Only to yield eternal pain. I saw tears springing from my eyes-Tears of anger and self-pity.

When dusk fell and painted the sky crimson red, It reminded me of the ransom blood That washed my sins.
I returned to the calmness of my room And said a little prayer of forgiveness.
I turned my Bible and read the story of Jesus. My eyes reflected towards the line that read, "Forgive them for they do not know what they are doing."
I stood condemned for I am one of "them". Down on my knees I wept, For I nailed Jesus once again. Now these tears were not of self-pity, But of remorse.



Must We.

There's she, sweet naive lass Borne to a village. Nourished by a city... Gobbled by the fancy stage

There's he, dreamer boy. Unbothered to fields and meadows maim. Swallowed by waves of gizmos... World now but a 6 inched frame.

There's them, warrior type Heir to enriched heritage and tongue. Swoon by foreign ersatz jargon... Lost in translation they sung.

There's somebody, millennial youth. Grabbed on to roots teeth clenched. Triumph a world's call away... Grappling, bona-fide, unabashed.

There's us, empty vessels. Feed to polarity and contrast. Must we be this way.. Adapting without unforgotten past.

CIRCLES

Wakes up at night, half awaken half asleep The tranquillity ghostly Sits there thinking blank thoughts With darkness looming in whirlpools Eerie small lights through the curtains The silhouettes and its movement Noise of ceiling blades Feels like conversation The ticking of the second hand on the walls Listens with vigilance The sound death arriving With every passing of tick and thick Nearing hölle, half awaken half asleep Hears the sound of departure....



Anonymous

MUSE OF SOLITAIRE

daptable as I never thought I'd be Broken hearts broken trusts And broken faith in me

I always feel the need to play This game called life However, fate deals out the cards And I always ante up with glee

I make a crying call When I am dealt the bottom end A chance, a prayer To the creator of all

The power of ace, The King of Kings An unlikely pair, I wait Play patient, adapt With the muse of solitaire Yet more than before I am free and unfree Pain in me Changed the reflection I see

> Mostly healed now The changes worth Good and bad Right and wrong

Many times more will be Stories change, storms rage New life always comes to meet the new age, Adaptation is the key.

FAITH

SANENLA PON

The wind not always at our back The sky is not always blue. Sometimes we crave the things we lack And don't know what to do.

Sometimes life's an uphill ride With mountains we must climb. At times the rivers deep and wide And crossing takes sometimes

No one said that life's easy There's no guarantee So trust in Lord continually Who can calm the stormy sea

The challenges we face today, Prepares us for next day For faith takes our fears away And peace, love replaces our sorrow.



"So faith comes from hearing, and hearing by the word of Christ." Romans 10:17

"For we walk by faith, not by sight." 2 Corinthians 5:7

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WHEN YOU'RE A LITTLE LOST

Mr. Imtisunep Longkumer

" think I'm lost. I really don't know how to live the rest of my life. I feel hopeless and depressed, with no goals or dreams. What should I do?"

FEELING LIKE YOUR LIFE IS EMPTY? FEELING LIKE YOU ARE WITHOUT HOPE? FEELING LIKE YOU ARE HEADING TOWARDS NOTHING IN LIFE?

Considering the fact that we have got so many resources to go and help ourselves. If only we understand ourselves better.

Many times I've felt stuck in a rut; unsure of what I wanted to do in my career, suffering from a severe lack of inspiration and in general, feeling a little confused about life. Without a doubt, this is something that happens to each and every one of us, regardless of what stage of life we might currently be living.

If you are experiencing this condition right now, my deepest sympathy goes to you. You have to know that you're not alone. You have to realize and understand that these hard times you are facing right now is not going to last forever.

It seems cliché, I know. But it's true.

Time is the only thing that will reveal a brighter future and vision towards yourself, and it will be very wise of you if you choose to enjoy this moment as resting period.

LIVING AN EMPTY LIFE?

You might not notice it, but when you are feeling lost and empty inside, you're kind of going through life in auto pilot mode.

Whether you've lost yourself in your job, relationship, your role as a parent or simply feeling lost in life in general.

It doesn't mean your life is doomed and that you will never find yourself again. It simply means you are going through an incubation period and transformation. The key is not to get stuck in your current lost state and to tap into your creative power to create a life you love. Remember "You work to live, you don't live to work."

LOOK AT THE POSITIVES!

Although it can often seem like there are not many positives to share, don't ever forget to look at how far you've come! Look back at your incredible achievements, no matter how small they may be. Being truly proud of yourself is undoubtedly hard, but you can't possibly expect to get out of a rut if your own mind doesn't believe in you. So, believe in yourself!

A world to discover, dreams to chase, goals to reach, and people to meet. There will be times you may not know what you want, who you want, or where you want to go. In these moments, always remember, the best choice is standing STILL.

Always remember "LIFE IS A JOURNEY, NOT A DESTINATION."

God bless you all...

Not all of us can do great things. But we can do small things with great love.

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i küm pungo (5) asü dang kütsü shiranga hospital-i anir ao. Künu kena dang asü nung kiyonger kidang mejangtsüba oa liasü. Iba mapang ni sarasademtsü mashi liasü anungji iba aonung prayer meeting agidang kiyonger Aunty sülen anidaka sarasadem. Ni kü sarasademji Tsüngremi langzütsü ta amanga liasü. Tasüngnepji asangsang nung kütsüji hospital nungi discharge sür aru. Idangji ni kü tsürabur dang ni tain kümer missionary ka akümtsü ta shia liasü. Parnoki ni tanur ka dang asü nung ni ashibaji kecha balaka hauta mali asü. Ni ain dang mapang kar nung Tsüngrem tali bushitsü merang ano mapang kar nung Tsüngrem nungi atsüngzüka oadok saka item ajak nung Tsüngrem tiyari kü madak liasü. Kütsü teti dang shiranga aliba taküm ka lir anungji la shirang dang teti sarasadem aser ibaji Tsüngremi langzü. Ni sarasadem tashi indang kü taküm nung ajangshia aru. Kü taküm nung accident ajuru saka Tsüngremi ni yaria ni kümzük. Ano ni BA 2nd year nung azüngdang ni tashidak tulu ka agi tonger shrianga liasü. Doctor temi Leukemia ama bilema liasü, aser iba mapang ni depressed kümadok. Ni Tsüngrem dang question süa liasü

Ms. Limasangla

saka ano yamaji Pa nungi taneptsü meshia liasü. Item timtem jenti ajuruaka Tsüngremi ni yari aser taneptsü angu. Tanübo ni Tsüngremer teyari ajanga Pa lu nung inyaktsü asoshi azünger.

Kü taküm kuli ajanga ayongzüknübaji, asen taküm nung asenoki tia balala ajurutsü. Mapang ka nungbo asenok depressed-a akümtsü aser asenoki Tsüngrem dang question asütsü saka item ajak nung Tsüngrem dangang asenoki asen khurettem sarasadema janga lemsara Tsüngremi melangzüi medoktsütsü. A. Shin 23: 18 nung yamai ashir, "Asen teimla Tsüngremi *meleptoktsütsü.*" Anungji iba lima nung alidang asen teimla ajak samar bilema teli. Saka Tsüngrem dak teimla yur jajatsü ayongzüker kechiaser asen teimla melepdoki dang lir. Yerimia 29:11-12 nung ano shia aliba ama asen Tsüngremi asenok ajak asoshi sentong oda asenok atema tajungtiba asoshi yutsüa lir aser asenoki Tsüngrem dang sarasadem nung benra Tsüngremi angashitsü.

Tsüngremi moajangma.

DO HAPPEN

"He performs wonders that cannot be fathomed, miracles that cannot be counted." Job 5:9.

iving with my roommate in a rental apartment in Guwahati, I was doing my Master study. 1st September 2017, I vividly remember it was a very busy morning. That very day, my roommate left for her work early around 7am and my mind was fully confused what to do next as I was busy preparing for class as well as household chores. In the midst of these chaoses I suddenly remembered my dream so I paused for a moment and called my friend to share about it. In my dream I saw that I was cutting my hair to a shorter length. My friend warned me saying you should be careful because according to our tradition when we dream of cutting hair, it is an indication of bad luck. As we were talking, my friend remembered that he left his books in my house the other day, so he said he will drop by to get his books. Around 8:15 a.m. as I was washing clothes, the door bell rang. As expected it was my friend. We had a small conversation

then I asked him to wait for sometime so that we can leave together. I rushed to complete my unfinished work. As I was rushing out after I finished my work, then suddenly I slipped, twisted my leg and fell down on the ground. My head hit on the floor so hard that I became unconscious. The world around me became blurred, dark and I could not hear anything. I felt as if time was frozen, and for a moment I felt that I was dying. My friend

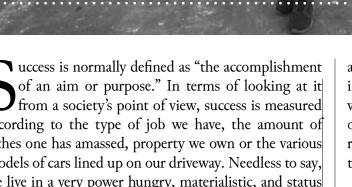
Ms. Toshimenla Pongener

was in the other room. After a while he came and saw me lying on the floor. He was surprised and he exclaimed to me "Why are you sleeping on the floor" and he burst out laughing. At that moment I was getting back to my consciousness and I could hear him. He was calling me again and again but went I failed to respond he was awestricken and asked me whether I could wake up. I responded "I can't" with a soft low voice. In a state of shock he carried me and laid me on the bed. As he removed his hand from my head his hands were drenched in blood. He was terrified and checked my head and found that there was an open wound and blood was flowing all over. Seeing the blood and his state, I started crying with fear. He consoled me saying "it is okay" and he covered my head with his handkerchief. But within no time it was soaked with blood. My friend started shivering yet he put himself together and got hold of my towel and wrapped my head with it and asked me if I could walk. Somehow at that point I could gather my strength and we walked down the stairs. Just when we reached down there was a rickshaw coming towards us. We sat in the rickshaw and went to the nearest hospital and I was admitted in the emergency room. I ask my friend to call my roommate as well as my uncle. I had four stitches in my back head and my body was feeling numb and weak. By God's grace I was discharged the same day and I went home. With the passage of time I was healed and was able to complete my study without any difficulties and now I am living a happy normal life.

That day, things fell into places as if it was ordained just for me. If I did not call my friend, if he did not leave his books the other day, if the rickshaw didn't show up in the right moment, if the doctors were busy, if my roommate and uncle did not respond, what would have happened to me. I will not be writing this story, nor will I be living my life as I am living today. But God knew what to do at the right moment; His plans and His ways are different. Miracles do happen and I am a child of miracle.

"Sometimes all you can do is not think, not wonder, not imagine, and not obsess. Just breathe and have faith because miracles do happen."

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Trom a society's point of view, success is measured according to the type of job we have, the amount of riches one has amassed, property we own or the various models of cars lined up on our driveway. Needless to say, we live in a very power hungry, materialistic, and status conscious society. But, I wonder how many people can honestly say that they are satisfied and content with the lives they are living. Are you living a passionate and meaningful life?

ADAPTABILITY:

As a Christian, the mere definition and nature of success coincides with the purpose of God. In my understanding, success is more holistic than it is materialistic. Success doesn't necessarily mean riches or wealth. It can be defined through the relationship we have with our family and friends, the strength we possess to be able to forgive others and not focus on our egotistical purposes. The underlying factor is that, satisfaction gives meaning to our lives and we should not be ashamed to say that we remain unhappy. That despite having a "successful" job, we cannot help but feel that we are experiencing little fulfillment and stuck with a void. I think it is reasonably safe to assume that most of us li imposed chains. Every so within and I believe this of God comes in. Fulfillr rewarding, meaningful an this is what God desires of us.

I asked a few random people about what success means to them and most of the replies centered on contentment and fulfillment: "It is not entirely about financial growth. Rather, it's about self growth and contentment, setting goals and achieving them." "It's a feeling of fulfillment. I have been successful when I decided to follow my passion, regardless of what I'm earning or what people say." "Success is happiness. Material possessions, wealth, position etc. are all indicators of having achieved something, but success is having peace with family, my relationships and myself." God has different plans and purposes for each one of us and we should be ready to modify ourselves to be the best potential so as to be our successful best.

KEY TO SUCCESS

Sentiben Ozukum

The question for a purposeful existence comes from a positive self identity. Not from others' understanding or judgement of you, not from acquired factors, but coming to terms and grasping your full potential. Do you love yourself and are you content with what you are? Galatians 5:22 says, "But the fruit of the spirit is love, joy, peace, forbearance and self control."

The word success is not enough for us, especially for Christians where God calls for a higher and more meaningful purpose. We cannot escape everything that makes us uncomfortable, but we can learn to adapt to situations. The dictionary defines adaptability as "the quality of being able to adjust to new conditions" or "the capacity to be modified for a new use or purpose." How wonderful that God personally moulded, modified and shaped us after His own image. The capacity and potential that He sees in each one of us must be beyond extraordinary.

I once attended a seminar where Missionary Lima Imsong talked about how each one of us should claim the key that God has in store for us. That only He can and has the power to give us the key to open all the closed doors in our lives. The very thought of it is extremely overwhelming.

How many of us are ready to take the plunge to open our doors and windows to let God work His way into our lives to be successful? Who we are and what we are does not matter. Let it not be the riches or the nothings we have that defines and determines us, but let the purpose of God in our lives be the trait that others use to measure our success. Our testimonies in accordance with obedience to God are important to face the void in our lives. We can easily approach the concept of adaptability as a redefinition of success. We have enough time and space to try and find God's purpose. We may be stuck in a situation, but we need adaptability to survive with God being able to work His way in.

"For I know the plans I have for you declares the Lord, plans to prosper you and not to harm you, plan to give you hope and a future." Jeremiah 29:11.

Ι



fter I had written one of my exams in class three, I happily walked out of my school gate only to have my parents waiting on me. It was too quick for a young Akha to process what was going on. Turns out, my only best friend Imtimenla had passed away. The images are so vivid on my mind. My elder sister and I were taken to her home wherein we sat first in the kitchen and ••••• was offered biscuits. I remember being given a seat (must have been small owing to my age) right next to her cofffin. I also remember the LAST TIME I saw her face. Mother and took a round around her coffin. And that was it. Fast forward to 2018 My elder sister was invested spiritually, emotionally when she found out that her oldest best friend Chubakokla (Akok) was doing her round of checkups in Shillong. It started off as a very small ailment. weeks into it, she was then in Guwahati. And then taken to Mumbai. Her friend told her it was Leukemia. Ever since, my sister would think of her, pray for her, wait on her news. She would send her messages though she wasn't using her phone much. I remember my mother always taking her name during our family prayer time. I remember my elder sister sharing her concerns to the old granny in the village she works at. The feeling of losing a best friend is never nice. The feeling of losing anyone dear to us is never nice. When she was taken to the ICU, we had a feeling that she wouldn't live for long. But my elder sister still hoped. Still hoped that her best friend since high-school would live. The signs, the dreams, the prayers were clear. But who would want to think that the last time you met was in the summer of 2018 and you would get the news months later on January 12, 2019 that you will never be able to see her laugh and talk, eat and pray, giggle and roam. See you on the other side.

SHISAMOLU 2019

Mr. L. Meren Jamir

ezüngbuba nung Shiti O tetezü aser teratet tongmelang agi tatsüka lemsar. Otsüla obola nunger mapang nungi shitibener ta ojang (word) ka jembia aru. Rongsen tulu abener, takar shishilembar company tulu amala, ano yimtak yimtsüng nung akangasa takar dang shitibener ta ajar.

Shiti o ta süra, oji kanga dang tetezü tulu aser tarok retreter. Ibala oren (sentence) ji shiti o aser tatishitsü amshiba o aser oren.

1. Tatishitsü : "Kibur dangbo aouer süngsü tuluba." : Kibur dang nungibo aibelensang o tesashiba aser tuluba ta pa/la medena jembir dang Tetezü ashiba o. 2. Tatishitsü : "Melepzüki tesüshi/tatsüshi." : Mapa-a süang mesüra o-a süang, nai tatem tashi jungjunga mangazüki/memetetibo Tetezü tejembi/teinyak ta ashir. Yangji lendong keta lir. 3. Tatishitsü : "Aou ajem." : Tangar kari aouya saka nai aji memeteti na-a densema iba aouyaba oset mesüra Tetezü chiyongtsü lemsa-a aki. Yangji na-a temerenshi keta lir. Anungji kechi oset mesüra chiyongtsü südir, kong nungi aru/angu aji metettsüla. 4. Tatishitsü : "Shirong alettsü agi shitsük alet ama". Tetezü : Tangari aibelen sürnung naang tai küma temerenshi ajangzükba ta ratettsür. Anungji tekülak shisatsü alibapur den kümdanga metemang. : "Tsükbo ozü anong ajenba/achiba ngur posü ozü tekolak münüa mangmanga 5. Tatishitsü reprangba ama." Tetezü : Posü ozü ama tongmelang nisungi, tangari jembiba/inyakba mangateti mangmanga bangka-a reprangba aser angaba. 6. Tatishitsü : "Khor yongrak ama." Tetezü : Khor ya arem süngotu ka lir. Yong aser süngzü makadak iba tu yagi osetsa alener, saka tashimait. Tang alentsü tang salatsü ta asür. Nisung karbo sentong ka dang yanglutsü ano tang melenshir mesüra tang hai ta asütsü, tatsüka lir ato ma ta asür. Seplasepshi nisung tang khor yongrak ama ta ajar. 7. Tatishitsü : "Pokbo ozüi mesangjang amen ata ama." : Mesangjang kodanga mamener aser tachitsüa kecha keta malir. Tajangzük aser tagitsü Tetezü kecha maliba nung mapang entokbapur dang yamaji ashir. 8. Tatishitsü : "Ak o Azü na alu lumongi ao ama." Tetezü : Azüla anogo peyong alu jentang mejanga among aser akla kijai alu inyak. Nikongdang tetogutsü mapang akla jentangi arudang azüla to saker wadang nungto asemzüa senzür tena külemi kidangi togu. Tasüngji kibur alui ao aser wadang nungto

	azüla tsüngnep tang angu. Anungji, azülai dang alu inyak ta ajiteta azüla kidang lidaktsür aser aklabo kimalen lidaktsür ta jembir. Nisunger pei ibo kecha meinyaksür tangari inyakba nung konang nüngsang aser temoatsü akibapur-a lir. Ibala dangji Ak o
	Azü lumongi ao ama ta ajar.
	: "Jebnüa alidang maoktsü ama."
Tetezü	: Meinyaknüa, jashinüa aser raratepnüa alidang pa/lai manganütsü o ashiba mesüra jembiba ama.
	: "Nüpangtu nung tzü mamongama."
Tetezü	: Tajunga tamajunga ashiyonga pa/la molung nung kecha hau ta maliba nisung dang yamaji ashir.
11. Tatishitsü	: "Entsü koda mesentak ama."
Tetezü	: Nisung karbo tajunga tamajunga kecha jembi majung ajak tamajung dang angateter. Temedemtsüa tasak, tamshi majung, parnok dangji ashiba tatishitsü o.
	: "Azü nem An tepi nemtsü ama."
Tetezü	: Nai medemer/tembar dang temeim mapa tulu sayua sempet agütsü yonga hau ta züngshia maliba nisung tang ashiba tatishitsü.
13. Tatishitsü	: "Omoko züi Etsüngpen apongba ngur pelaba ama."
Tetezü	: Nisungeri tepur tajung oset ajak nükshir saka, taküm nung aji kodanga mangutsü aser majangzüktettsü sürnung amajok nung pela-a nükshia reprangba dang ashir.
14. Tatishitsü	: "Pokbo yimyim ama."
Tetezü	: Tongmelang langkodem o kecha rasaralema meshisadangi jembir nisung dang yamaji ashiba tatishitsü o.
15. Tatishitsü	: "Anatsü nok."
Tetezü	: Külen agia leptet, külen agia leptet. Saka nisung dangbo anatsü nok tashira, pa/la ji tajung masü ta ashir. Ajaklen hau hau ta asüba nisung tagidak makabapur.
	: "Akbang araker marakjem ama."
Tetezü	:Ola tatok, masatepi ajemajema liang ta ashinung hau ta mali asaperangba. O yabo jembia tejajama no, mapa iba amaibo teinyakma no, ta asüba/ashiba tama inyaka jembia senzüba ama.
17. Tatishitsü	: "Shitsük tsüngdang nungi jena or keyi tsüngdang jenok ama."
Tetezü	: Lendong tila, senchi tila aketba ken o nungi jenshia o jembidang senchi tuluba, lendong tuluba teplokba/menaba dang ashiba o.
18. Tatishitsü	: "Süpu a-a dang süremsü shisa ama."
Tetezü	: Tajangzük tilaka bushidang, sentisendong jenjang tulu alang oset raksa-a samaba ama dang ashiba tatishitsü.
19. Tatishitsü	: "Merlashijang ama."
Tetezü	: Merlashijang to kanga tanang saka, telung nung aliba tejangtobo tekirak. Anungji nisunga tema nung o tanang, tajung dang jembir, saka temulungjangbo tekirak ta aliba nisung dang merlashijang ama ta tatishitsü amshir.
20. Tatishitsü	: "Shitsüla nunger kisütsü jembi ama."
Tetezü	: Nüngdak mapang nungbo aser timtem ajurudangbo mapa inyaktsü tapu tapu puratepa jembir saka iba mapangji süirbo ajak amatoker aser meinyaker. Iba ama nisung dangji ashiba o.

lba ocet azünger ajak Tsüngremi moajang.

KENTEN BENJONG 2019



































Youth Evangelists Life Revision Week Sentong



Design & Print: <mark>न Heritage Publishing House,</mark> Tajen Ao Road, Duncan, Dimapur. hph.dmp@gmail.com