



A Monthly KWS(B) Bilingual Newsletter

LHAGAO THIMTHU

VOLUME 2, ISSUE 36

FEB-2009

...Your blessing is upon your people. (Psalm 5:8)

Editorial....

Amasan Lhagao Thimthu issue 36 chan so thei i-um kit tah jeh uvin eima puijing hatching nung Pathen chu thangvah in um ta hen. January lhasung chu kws bangalore dia festive season dan in ana um doh jeng in, chule KWS(B) din jong thilgon thupi tah tah ho lolhin na lha jong ana hin ahi. KWS(B) in kum ijat ham khatna pat na ana galdot jing kumsom lhin na (Decade Celebration) jong chu thupi tah in ana ki mang chai tan ahi.

Decade Celebration a chun khopi dang a kon KWS members tam tah jong ahung uvin ahi. City dang'a kon hung KWS ho a kon in jong lasah hihen thusei na hijong ana kingai lhan ahi, chule invited Artist Ng. Hechin Haokip in jong Vahchoina la ngei tah tah eina sah peh uvin ahi. Chule Rev. Stephen Touthang in Lhagothim thu ngei tah tah in mipi ho ana vah vaset in ahi. Seminar paper jong Rev. Dino Touthang le Rev. Paothang Haokip a kon in jong tulai khang thah te ho het dia pha tah tah thu jong seminar paper in eina lah peh uvin ahi.

Chule tuchung Decade Celebration a chun Bangalore Nungah, Golhang nupi upa ho jousen emopohna cheh uva tom ngai tah pan elah jeh uchun ena lolhing lhez jeng uve. Adeh in Ushers, chule Mess lang'a mopo ho chung'a kipana alen'e. Saptan "unity is strength" atiu hile, eiho Kuki chate jong kipum khom phat chom dan ihin het them cheh jeh uvin Pathen thangvah aum'e, tunung tuban teng jongle ikipum khom jing ding uhi Kuki chapa chan nun egel khoh pen hi din iki tem uve. Hatchung nung hingjing Pathen in Bangalore Kuki chate eipan pi jing u hen lang iki loi khom nao KWS jong machal jing ta hen...

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PROGRAMME FOR THE MONTH OF FEB-MARCH - 2009

Date	Praise and Worship	Conductor	Memory Verse	Scripture Reading	Special No	Speaker	Closing Prayer
15/02/2009	Hencha, Emmanuel, James	Ng. Rose Mary Haokip	Chinneo Haokip	Ng. Hahat Haokip	Rev. Thongsei Haokip & Family	Rev. Thongsei Haokip	Speaker
22/02/2009	Hencha, Emmanuel, James	Gl. Johnny Haolai	Thanggon-mang Haokip	Ng. Neneng Haokip	Nu, Kimpi & Family	Rev. Dr. T.L. Angam Haokip	Speaker
01/03/2009	Hencha, Emmanuel, James	Gl. James Kipgen	Ng. Irene Haolai	Chochong Misao	Rev. Kamgin & Family	Rev. Kamgin Gangte	Speaker
08/03/2009	Assembly Cum Election						

NB: Programme a min chong'a pan hin la thei lou ding aumleh apahat lhin masang'in lamkai ho khat pen pen kom'ah hehsah ufe. James: +919916179731, Hencha dimngel: +919886278224.

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An Overview Of The Kuki People –*Onthang Haokip (M.Th)*

(Continuation from last issue)

The Beginning of Mission Work among the Kukis in Southern Manipur

In the south, while Roberts was assisting Dr. Fraser in the clinic and engaging in evangelistic works, some young men with a slightly different outlook came to the clinic. They were Hmar Kuki from Senvon in Tipaimukh, Manipur. Robert's heart was greatly touched and gave them a copy of St. John's gospel. One copy was sent through some students to the chief of Senvon, Mr. Kamkholun.

Upon the request of Kamkholun which Roberts took as a 'Macedonian call,' he (Roberts) set off for Manipur with his two Vaiphei students, viz. Thangkai and Lungpao, as his porters. They arrived at Senvon on 5th February, 1910. Right away he reached out; he preached the Gospel to them and visited the neighboring villages preaching the good news. Six of them, including the chief were converted to Christianity on that day. Thus, the church was established at Senvon in 1910, which was the first Kuki Christian village in Manipur followed by Leisen, Khopibung, Malte, Bualtong and Chawngkhozho (Thongkhosei Haokip).

The Growth of Mission Work among the Kukis in Southern Manipur

Since the formation of TKPM by Roberts, the church in the south grew rapidly. The first conference of TKPM was held at Senvon, on December 26, 1914, and it was attended by nearly a hundred people. Another conference was held at Zekra-dawr, on the bank of the Tuilang River on January 12, 1922. Altogether, four hundred delegates attended the conference. It was also reported that in 1923, there were already two thousand eight hundred forty Christians in southern Manipur (Paokhohao Haokip, *Re-Discovery of Traditional Institutions of the Kukis in Manipur with special Reference to Lawm and Sawm*, 2006, p. 45)

The name TKPM was later changed to North East India General Mission (NEIGM) for a wider mission field. The General Secretary, H.H Coleman and the missionary Paul Rostad adopted more vigorous efforts towards consolidation to improve the Bible school with better curriculum and discipline and it paved the way for the growth of the church to a certain extent. When Dr. Crozier joined NEIGM he contributed medical assistance to the people. Thus the combination of education and medical work of the missionaries fostered the growth of the church. According to the statistic of 1940, the Christian population totaled to 30,000 consisting of 357 churches (Ibid, 46).

The Mission Work of the Kukis within Manipur

Pu Ngulhao Thomsong was the backbone of the establishment of the first Kuki Baptist Church at Tujangwaichong in 1914. He also served as a voluntary evangelist among the Anal Kuki and converted 334 during his three years of service (Downs, 170). Pu Teba and Longkhobel worked among their own tribe, the Kom Kuki. In 1923, they both witnessed the gospel to their hometown, and within a short period, they had gathered 200 believers. (Elungkiebe Zeliang, p.126). Both of them were also sent to the Anal Kuki group for evangelism, and within a short period of time they brought some 800 souls to the Lord (Ibid, p. 127-9).

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I am a part of all that I have met. - Alfred Tennyson

KWS(B) DECADE CELEBRATION

KWS Bangalore was celebrated from 23rd Jan to 25th Jan 2009. Many eminent representatives from KWS over India came to Bangalore to celebrate along side us for the momentous occasion. Speaker was Rev. Stephen Touthang and Hechin Haokip was the invited artiste. AIKWSSC Chairman Rev. Dino L. Touthang and Secretary Rev. Paothang Haokip also gave Seminars. It was by miles the biggest event organised by KWS Bangalore till date. A souvenir was released for the occasion too. On 25th Jan, the Decade program was held and many prestigious guests from and around Bangalore came to the event. H.T. Sangliana and many pastors were among them and they had lots of encouragement and well wishes for the occasion and KWS Bangalore. A pledge was also signed by everyone to be better citizens for the society, country and thrive to be closer to God and do the best for the KWS Bangalore. Lenkhoms were held every night after Dinner and also a Youth Forum was held on the 25th Evening. The Decade committee would like to thank each and everyone for making this Decade Program possible.



KWS(B) IN SUNDAY SEH LEH KIKHOPNA NEI JING

Pathen lungset in KWS Bangalore jong ama chal jing in, Sunday seh le Pathen hou khom na jong akinei jing in ahi. Amun chu ahile Baldwin Boy's High School, Richmond Town, St. Paul Church ahi. Church Timing hi pung 2pm- 4pm chan ahi. Chule KWS(B) in membership form jong anei jin koitabong membership form kilah lou lai aum le lamkai ho kom'a kilah thei ahi. Hiche membership kibawl lona pen chu ahile Bangalore Kuki chate hahsat, genthei nile agan na thei pen khet mat to thei na dingle pan lah khom thei na dia ahi. Thase louvin kilah cheh utin fill up cheh ute. Houinn kai mun he lou hon anojia min kipe ho hi contact thei ahi: Gl. Seingam Haokip+919739094503, Gl. Johnny Haolai +919886713507.

One generation plants the trees; another gets the shade. - Chinese proverb

Attractive But Destructive - Satminlen Khongsai

The Prologue

The account of Moses going up and down Mount Sinai in Exodus 19-34 is speaking of the descent and ascent of the soul to God. Elijah's battle with the priests of Baal on Mount Carmel is a picture of Jesus' triumph over evil spirits in the New Testament. The story of Abraham's securing a bride for Isaac (Gen. 24) is about Christ (Isaac) securing a bride (the church/Rebekah) through the Holy Spirit (the servant).

These are very, very attractive but all craps. There is no destructive teaching than digging out something from the Old Testament narratives which the author never and ever intended for.

The Pitfalls

The single most type of literature in the Bible is narrative (story). In fact, over 40 percent of the Old Testament is narrative. Unfortunately failure to understand both the reason and character of Hebrew narrative has caused many Christian to read the Old Testament story poorly. Many preachers, writers, teachers force incorrect interpretations and applications on narrative portions of the Bible as much as or more than they do on any other parts. The intended value and meaning are replaced with ideas read into rather than out of the text. Because of the Old Testament narratives have been frequently been used in some unfortunate ways, one should understand that the Old Testament narratives are NOT: (i). stories filled with hidden meanings ,(ii). intended to teach moral lessons While there may be aspects of narratives that are not easy to understand, we should always assume that they had meaning for their original hearers. But whatever, else, they are not allegories. And at the same time the purpose of the various individual narratives is to tell what God did in the history of Israel , not to offer moral examples of right or wrong behavior.

Many Christian has the tendency to flatten everything because they assume that everything God has said in His Word is thereby a direct word to them. Thus they wrongly expect that everything in the Bible applies directly as instruction for their own individual lives. The Bible is a great resource. It contains all that a Christian really needs in terms of guidance from God for living. And we have assumed throughout that the Old Testament narratives are indeed a rich source for our hearing from God. But this does not mean that each individual narrative is somehow to be understood as a direct word from God for each of us separately or as teaching us moral lessons by examples.

So, to avoid this tendency, several of the most common errors of interpretation that many Christian preachers, writers, and teachers commit when reading the biblical narratives are listed below.

Allegorizing: Instead of concentrating on the clear meaning of the narrative, people relegate the text to merely reflecting another meaning beyond the text. There are allegories in the Scripture (e.g. Ezek.23 and parts of Revelation) but no historical narrative is at the same time an allegory.

Attractive But Destructive

(Continuation from page 4)

Decontextualizing: Ignoring the full historical and literary contexts, and often the individual narrative, people concentrate on small units only and thus miss interpretational clues. If we take things out of context enough, we can make almost any part of Scripture say anything we want it to.

Selectivity: This is similar to decontextualizing. It involves picking and choosing specific words and phrases to concentrate on while ignoring the others and ignoring the overall sweep of the narrative being studied. Instead of listening to the whole to see how God was working in Israel 's history it ignores some of the parts and the whole entirely.

Moralizing: This is the assumption that principles for living can be derived from all passages. The moralizing reader, in effect, asks the question, "what is the moral of this story?" at the end of every individual narrative.

Personalizing: Also known as individualizing, this refers to reading Scripture supposing that any or all parts apply to you or your group in a way that they do not apply to everyone else. This is infact, a self-centered reading of the Bible.

False Appropriation: This is another form of decontextualizing. It is to read into a biblical narrative suggestions or ideas that come from contemporary culture that are simultaneously foreign to the narrator's purpose and contradictory to his point of view.

False Combination: This approach combines elements from here and there in a passage and makes a point out of their combination, even though the elements themselves are not directly in the passage itself.

Redefinition: When the plain meaning of the text leaves people cold, producing no immediate spiritual delight or saying something other than what they wish it said, they are often tempted to redefine it to mean something else.

The Epilogue

"Do not be a monkey-see-monkey-do reader of the Bible, no Bible narratives was written specifically about you."-Golden D. Fee and Douglas Stuart, New and Old Testament professors. The Joseph narrative is about Joseph and specifically about how God did things through him-it is not a narrative directly about us. The story of Nehemiah is about Nehemiah not about us and he has to accomplish his task, rebuilding the wall and it gates, nothing else, no hidden meaning, no picture in it.

Bible characters are sometimes good and sometimes evils, sometime wise and sometimes foolish. They are sometimes punished and sometimes as shown mercy, sometimes well-off and sometimes miserable. Our task is to learn God's Word from the narratives about them. Not to try to do everything that was done in the Bible.

Gl. Hencha Haokip USA Jon Kit Ta

Achesa nisim 7th Jan-09 nichun Gl. Hencha Haokip alen na tolpi jon din van huikong man in ana che kit tan ahi. Pathen in ana tohna-a damtheina apah jing na din taopeh jing ute. chachaa_haokip@yahoo.co.in a via e-mail thot thei ahi athot nom hon.

LIFE OF MOTHER TERESA

Mother Teresa of Calcutta (August 26, 1910 – September 5, 1997), born Agnesë Gonxhe Bojaxhiu, was an Albanian Roman Catholic nun with Indian citizenship who founded the Missionaries of Charity in Kolkata (Calcutta), India in 1950. For over 45 years she ministered to the poor, sick, orphaned, and dying, while guiding the Missionaries of Charity's expansion, first throughout India and then in other countries.

By the 1970s she had become internationally famed as a humanitarian and advocate for the poor and helpless, due in part to a documentary, and book, *Something Beautiful for God* by Malcolm Muggeridge. She won the Nobel Peace Prize in 1979 and India's highest civilian honor, the Bharat Ratna, in 1980 for her humanitarian work. She also received the Order of Merit, a British and Commonwealth Order bestowed by the Monarch and The Order of Australia, an order of chivalry established by Elizabeth II. Mother Teresa's Missionaries of Charity continued to expand, and at the time of her death it was operating 610 missions in 123 countries, including hospices and homes for people with HIV/AIDS, leprosy and tuberculosis, soup kitchens, children's and family counseling programs, orphanages, and schools.

In 1982, at the height of the Siege of Beirut, Mother Teresa rescued 37 children trapped in a front line hospital by brokering a temporary cease-fire between the Israeli army and Palestinian guerrillas. Accompanied by Red Cross workers, she traveled through the war zone to the devastated hospital to evacuate the young patients.

When Eastern Europe experienced increased openness in the late 1980s, she expanded her efforts to Communist countries that had previously rejected the Missionaries of Charity, embarking on dozens of projects. She was undeterred by criticism about her firm stand against abortion and divorce stating, "No matter who says what, you should accept it with a smile and do your own work."

Mother Teresa traveled to assist and minister to the hungry in Ethiopia, radiation victims at Chernobyl, and earthquake victims in Armenia. In 1991, Mother Teresa returned for the first time to her homeland and opened a Missionaries of Charity Brothers home in Tirana, Albania.

By 1996, she was operating 517 missions in more than 100 countries. Over the years, Mother Teresa's Missionaries of Charity grew from twelve to thousands serving the "poorest of the poor" in 450 centers around the world. The first Missionaries of Charity home in the United States was established in the South Bronx, New York; by 1984 the order operated 19 establishments throughout the country.

She has been praised by many individuals, governments and organizations; however, she has also faced a diverse range of criticism. These include objections by various individuals, including Christopher Hitchens, Michael Parenti, Aroup Chatterjee, Vishva Hindu Parishad, against the proselytizing focus of her work; this included baptisms of the dying, a strong anti-abortion stance, and a belief in the spiritual goodness of poverty. Several medical journals also criticised the standard of medical care in her hospices and concerns were raised about the opaque nature in which donated money was spent.

Following her death she was beatified by Pope John Paul II and given the title Blessed Teresa of Calcutta.

Do good by stealth, and blush to find it fame. - Alexander Pope

The Arrival of Christianity among the Kukis - Onthang Haokip (M.Th)

(Continuation from page 2)

According to Downs (*Mighty Work of God*, 170) Pu Pakho Sitlhou gave most of his life to serving the Rongmei Nagas. He mastered their language and had translated many hymns and songs from Thadou Kuki into Rongmei. He also assisted in translating of the scriptures.

In the south, the Kuki people worked effectively under the Thadou Kuki Pioneer Mission till 1925. The evangelistic work was done through a total number of 22 workers. These workers were known as Teacher Evangelists with a payment of Rs 6 per month. In this way, the work was done and progress was made especially to the Gange Kuki, Hmar Kuki, Paite Kuki, Thadou Kuki, Simte Kuki, Vaiphei Kuki, and Zou Kuki inhabited areas.

The Mission Work of the Kukis in North East India

In the course of time, the mission field was so vast that the name Thadou Kuki Pioneer Mission was thought too small in scope. So it was changed into North East India General Mission (NEIGM) in 1925 (EBC Secretariat, *Evangelical Baptist Convention Tangthu*, 1998, p. 7). They started working in different states in the northeast like, Tripura, Assam, etc. Pastor N. Luaia was sent to Tripura, Pastor Laibat and Thanghrim to Darlong, Pastor Khuma to Lakhipur (Evangelical Convention Church, *Tangthupha gen Mite Kalsuan*, 1974, p.5-6).

The Mission Work of the Kuki to Foreign Land

The Kuki people not only witnessed for the Lord in India but also to foreign lands like Myanmar in their post Christian dispensation, 1940s to 1980s. Tongkam Sing-sit was the first foreign missionary among the Kukis and he was a missionary to Burma in response to the request of the Haokip Kukis in the Joujang area in 1932 (Downs, p. 170-1). During his three years of service, he baptized some 60 persons. Letjavum Sitlhou replaced him in 1935. The churches were later organized into two associations-the Upper Chindwin Kuki Baptist Association with more than 3,500 members and the Kabo Valley Thadou Baptist Convention with more than 1,000 members, both of which are affiliated with the Burma Baptist Convention (Prime Vaiphei, p.56,57).

Tamu Area, upper Chindwin Kabaw valley of Burma, is also said to be one of the mission fields of NEIGM during 1925-1930. Seven tribes within some 38 villages with some 8,000 population inhabited the area. NEIGM sent Aikil as an Evangelist to this place and he baptized 13 people. After him Rev. Raltawn was sent, who worked some eight years and returned back to Manipur due to some inconveniences which occurred in the land (Thangkhohal Singson, p. 17-18).

All that is necessary for evil to succeed is that good men do nothing. - Edmund Burke