

Essence

2013-2014

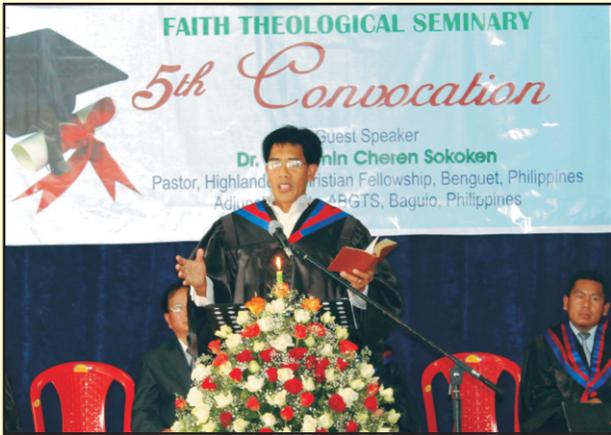


Faith Theological Seminary

Jotsoma, Kohima
Nagaland : India

Committed to educating leaders for transmitting the Gospel with excellence and integrity.

**Graduates of 2013
with faculty**



Guest Speaker: Dr. Benjamin Sokoken
 Pastor, Highlanders Christian Fellowship, Benguet, Philippines
 and also Adjunct Faculty, ABGTS, Baguio, Philippines



Rev. Dr. Visielie Angami, Principal
 conferring degrees.



FTS Family (Spring Semester 2014)

Mission Statement :

“Evangelising the Asia Continent” is the Mission Statement of this Seminary. We wish to see Asia being evangelized with the Gospel of Christ through our students.

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EDITORIAL NOTE

Faith Theological Seminary gives all honour to the Almighty God for His provisions and grace. Within a short span of time FTS has given birth to many young church leaders who are serving in different categories in Nagaland and outside as well. Every day, every month and every year has been a great experience and it's our immense pleasure to bring out the 5th issue of Essence to share those experiences and achievements to all our Well Wishers, Sponsors, Prayer Partners and all the readers of this Essence.

God Bless All the Readers!

Editorial Board

Asola Jamir
Lalboi Kilong
Dr. Ato Angami

From the Principal's Desk

Dear friends in Christ.

Greetings.

Faith Theological Seminary has just held its 6th Convocation where 20 students graduated for the Lord's ministry. It all started in 2008 with the vision to train students coming from different backgrounds to the same mind of becoming effective Missionaries, Pastors and Academicians to evangelize Asia with the gospel to reach the unreached. Today, we are thankful to God for using FTS to train about 100 alumni serving in different capacities in the Lord's ministry.

Missions work is sharing the Gospel with the lost world through God's wisdom and strength. Christ commanded His disciples to share the Gospel message: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:19-20). In order to accomplish the Great Commission, Christians must understand the Gospel message and have a strong relationship with Christ.

The Great Commission applies to all Christians today. It is our duty to proclaim the Gospel to the whole world. However, our mission of sharing Christ does not end with a sinner's salvation. The Great Commission was intended to make mature disciples – not immature believers. Thus, Christian missions involves not only evangelism but also discipleship. The whole world needs to hear the Gospel message.

May the readers of the 5th issue of the "Essence" be blessed ! I thank the editorial committee for bringing out this issue successfully.

God bless !

LIBERATIVE EDUCATION: A COMMUNICATION PERSPECTIVE

*Asola Jamir, Lecturer
(Dept. of Communication)*

Education is a lifelong process and each new day we learn something new and experience new things. Education enhances curiosity in the learner's mind that leads them to explore towards liberative process. It is a progressive discovery of our ignorance. Thus education which is a progressive discovery of our ignorance could be achieved by one means and that is communication. This article does not limit education to school education alone. It has no boundary and could be implemented wherever teaching and learning is applied, be it School Educational System, Universities, Theological Institutions and even Church context.

Paulo Friere the Brazilian educationist opines that "...without dialogue there is no communication and without communication there can be no true education...dialogue becomes a horizontal relationship of which mutual trust between the participants is a logical sequence..." (Friere, 1972: 64-65). This means true education should be participatory where the learners become active subject and not passive objects in the learning process.

Looking at communication, according to Meshack, 'It is glue that holds the community together, it is a lubrication that enables us to move smoothly, and it creates relationship to function effectively' (quoted in Imsutoshi 2010). Several definitions imply mutuality, commonness, an exchange, a shared experience, social relationship among the participants and an existence of a common need and urge. Therefore communication is a vital process which preserves the fabric of society. Education which is for life on this planet is well nigh impossible to conceive in the absence of communication. Thus the essence of communication is that certain experiences are shared in common and this active participation and sharing are essential factors of education.

Relationship between Communication and Education

The interaction of teacher and the learner is one of the most important aspects of the educative process and possibly one of the most neglected. The qualities of interaction determine not only effectiveness of the learning situation but also the attitude, interest and in part even the personality of the learner.

Looking at the relationship between communication and education it is inseparable and incomplete without each other. Vilanilam observes that "all education is communication" (1989:1) and the reverse is also true. Sean MacBride, in the famous report popularly known as MacBride Commission had also observed that communication is an integral part of education and development (MacBride Report 1990). Education everywhere is purposive with a certain goal in view that is, to communicate a body of knowledge. Both communication and education have a vital role in conscientising people about prevailing social evils and initiates debates on how certain changes in the existing order be achieved in order to improve the quality of life, especially learners who are struggling to fulfill their needs.

As mentioned earlier education aims at an optimum development of the innate potentialities of the learners and also make them self-directive which is not possible without communication. Authentic education should arouse curiosity in the minds of the learners and it is possible through communication that would enable the learners to free them from their conformity and lead them to a critical consciousness. Critical consciousness is a level of consciousness characterized by depth in the interpretation of problems, through testing one's own findings with openness to revision, attempting to avoid distortion when perceiving problems and pre-conceived notions and receptivity to the new without rejecting the old. In

striving towards this, individual rejects passivity, practicing dialogue, interrogative, restlessness and dialogical forms of life (Friere, 1972). Communication is active participation of every individual. Education could become true liberative only by the active participation of both the teacher and the learner. Therefore, to be fully human one must communicate and if education is to make a person whole it is impossible without communication.

Thus communication which cannot take place in isolation contributes to the consolidation of a historical plan for better living conditions and that makes education liberative. This brings out the true meaning of education that is, drawing out from the learners their hidden potentialities and enabling them to live a healthy life in contributing to building a healthy society for future leaders.

Communication and Education thus serves the following purpose:

- 1. It enables Active Learning:** Most educators believe that in ideal learning situation all the learners should be actively and continually involved in the learning where constant interaction between the teacher and learners takes place. A lively classroom atmosphere where communication takes place enables learners to be alert and constantly engaged in the learning process. It makes the learners busy working out on the questions and trying to find solutions. Socrates the Greek Philosopher said 'I shall ask my boy questions after questions and he shall share in the inquiry with me' (Quoted in Mamidi & Ravishankar 1989:209). Liberative and active learning thus occurs only when communication has succeeded in making permanent and meaningful addition to the learner's communication skill.
- 2. It enables Teaching to be Reflective:** Every educational system cherishes this most coveted goal of teaching for promoting reflection. If education is to unveil the hidden potentialities from the learner's mind, communication is the main tool to dig deep the enlarged store of insights and expose it. Unveiling the insights would automatically lead the learners develop the ability to critically analyse by asking why, how, what etc which is nothing but reflective thinking. In reflective learning and teaching process the classroom presentation is almost open-ended and free and mutual discussion between the learners and the teacher takes place. In this there is genuine concern for getting doubts removed and creates deeper intellectual curiosity. This reflective learning and teaching process also leaves the learners in the position of an explorer and an adventurer. The active education by means of communication enables learners to recall, recognise and think over something and reason about which stimulates interest and endeavour to make learners mentally alert.

Therefore education is not a monologue but a dialogue. Teacher-learner interaction acclimatised to dialogue bears the fruits of productive liberative education. When learning becomes act of depositing which Friere called it 'banking system' (teachers' deposit the knowledge in the learner's mind and withdrawing it during exam), it is communication that transforms the whole monologue into an active dialogue. Thus depositing in the classroom must give way to problem-posing so as the learners are required to participate in genuine communication.

Implication: As discussed earlier education is for life. It is the only key that unlocks the learner's ignorance. The ultimate aim of education is to make a person whole which is well nigh impossible without communication. Looking at it theologically, if education is for wholeness of life, Jesus too emphasises on the fullness of life (Jhn. 10:10). His purpose of coming to this world was to give fullness of life to the humankind. He came to liberate the captives and the oppressed and give sight to the blind (Lk 4:16ff). Communicative education for liberation fulfils this by making the learner become aware of the situation, analysing it by finding the answers to life and getting involved in the transformational process.

Does education really serves its purpose today? Does the teaching and learning process in all the Institutions domesticates or liberates the learners? Liberative education has become the need of the hour. Liberation from where to what? It is:

- Liberation from Domination to Participation in decision making
- Liberation from Boredom to Creativity
- Liberation from Exclusive ideology to Inclusive ideology
- Liberation from Disorder to Order
- Liberation from Being an object to being a Subject
- Liberation from Domestication to Humanisation
- Liberation from Dependence to Independence
- Liberation from Rigidity to Openness
- Liberation from Darkness to Light
- Liberation from Passivity to Activity

Let 'Learning' 'Living' and 'Liberty' be the motto of all the Educational Institutions today!

LIFE STYLE

Khunyam Andrew Pansa, M .Div II

*Life is like Arithmetic
Friends are added, enemies are subtracted,
Joys are multiplied and sorrows divided.
Life is also like Chemistry, dilute our problems
Evaporate our sorrows; Life is not like 'typhoon'
Nor is it a 'midsummer night's dream';
Neither is it a 'humorous play' so live it as you like it.
Life is a pleasure, greet it with a Smile
Love it as a treasure,
Keep it all the time, count it by Smile
Enjoy it and Share it!*

"Writing and learning and thinking are the same process" William Zinsser

CHURCH MUSIC MINISTRY: A QUICK TAKE

*Maker Kashung,
Master of Church Music
Visiting Lecturer (Music Studies)*

I believe that music is one of the greatest gifts of God to mankind. However, it is also sad to realise that music has become a subject for debate and sometimes even division in our homes, churches and the community. To start with my own music philosophy and that too, of church music, is not an easy task because first of all, my philosophy is also shaped in a big way by my cultural upbringing, peers, church, and persons whom I consider ‘models.’ Secondly, my taste of music is varied and I would normally have the tendency to like most types of music (except for those indecent lyric contents). Growing up listening to, and performing rock and other contemporary styles has definitely tuned my ears to this genre and I am glad for all these styles because they made me a charismatic singer. I believe that every style of music has its place and time. When I am playing rock music, I am thinking of an environment outside of the church that could be reached and touched by such music. There are other reasons which I will ignore at the moment. Likewise, when I think of church music, I am thinking of the type of music that will edify the church. I am not sure about this, but I think the very term church music previously included hymns as one of the main components. That was what I perceived when I first heard about Church Music.

One of the distinctive features of church worship that separates itself from other gatherings is its corporate activity, focused on one God, and I think that is beautiful. Everyone gets so busy doing their own things during the week and thus, a time of corporate church worship should not be taken for granted. I view it as a precious opportunity where believers can encourage each other through testimonies, musical expressions and other acts of worship. Therefore, the music minister should ensure the music is appropriate for such worship which would mean checking the text and also the music itself. Another important aspect is presentation of certain music to the congregation. Based on my personal experience, a number of churches do not practice proper singing and most churches do not have paid music ministers. This might be one of the reasons why music leaders do not take their responsibilities seriously and have often resulted in poor musical expressions, and we cannot entirely blame them. In my opinion, just like any other employed staffs, churches should also employ music ministers if they want to see more commitment and accomplishment in this area.

Donald Hustad, in his book *Jubilate II*, says that in Christian worship, music serves as a most effective means of communication between God and persons, expressing God’s presence and God’s grace and providing opportunity for a positive human response to the same in praise, thanksgiving, confession, dedication, and petition. This is a great thought for me because I was never able to really put it into words like this even though I had an idea about worship and music. I would consider this as a good foundation for imparting music-worship relationship. It should be the task of the music minister to impart such an idea to the members and let them know why they are doing what they are doing. If we set the standards as stated by Hustad, I think we are on our way to using music in worship in the right way.

I personally believe that in order to understand church music, and its unique quality, we should start with the hymns, and learn the rich heritage that once shaped the early churches. As a church music minister, it would definitely help to spend his resources in researching and also getting more acquainted with the hymns. My attitude towards church music changed after I started learning about this form of music and also the works by many significant musicians, and stories behind the music. Legendary musicians like Mozart and Bach started their work in the Church. They composed music for the church and to me, that’s exciting and at the same time it’s a reminder that church music definitely should not be considered ordinary art or work. One of the earliest expressions of worship might have been in the form of music in the church and I think I can say that the contemporary worship music that we have today are influenced by the worship music in the church, and these are later developments meant to cater to the needs of different audiences.

Another aspect is the importance of culture which cannot be ignored in church music ministry. Every culture is unique, and often people want to express their culture in their works and especially, music. Hustad says that church music's principal meaning lies in the reinforcing of each church's value system. This cultural identity can be expressed by using musical materials, forms and styles that are part of its historical tradition and by singing texts that communicate its faith, including its unique doctrinal tenets and concepts of religious experience. However, we should take note that the musical style which communicates God in one culture may not do so in another. This is true also for the text style. Each congregation must find its own best text and music languages. In today's context, I think it is a little more complicated because of the diversity of the members who may come from different corners within a country itself.

In order for any ministry, especially in the church to be effective, I have learnt that my personal relationship with the members is of great importance. This relationship could be developed by paying them a visit and listening to their stories or any other casual ways like giving them a hand in their household chores, etc. Also, knowing the members as closely as I can allows me to understand their need and it can also be a way of showing them that worship is much more than music that we make on Sundays.

I have come to believe also that certain type of music is good for the church so long the members accept it and use it. Therefore, it is impossible to really identify what a good church music sounds like. My friend from Ghana tells me that worship music in African churches is very expressive and loud and that is good for them. This may not be true for conservative churches where music is soft and solemn. This then, makes me realise that church music is entirely dependent on the culture of the congregation in terms of its style. However, this should not and cannot be an excuse for making music that is not sound theologically and not directed towards God, especially music intended for church worship.

One of the important areas I would consider in the church music ministry is music education. I think this is also another field greatly neglected in many churches. Most of our members know music as the music that we play and sing. Therefore, educating them would arouse their interest and make it more fun. It may be helpful to mention the various changes that have taken place in terms of musical styles and expressions. A brief history of music in Christian worship starting from the early church to the present could be one resourceful and interesting way of learning. It is important to remind our members that music should be viewed as a tool that can help us worship God in a different way and that we should not elevate music to a position so high that it becomes the object of division in our church and society. For most of the debates and arguments today regarding music are concerning its style. I think nobody can say what style is really God's style. We choose certain style and say whether that is good or bad based on our preferences. Therefore, it will be good to remind ourselves that we should not be judgemental by saying or believing that our worship practices, including music, are more acceptable to God than those of other Christians. I think this is a very familiar territory and I have also set my feet on it and I can say it is a dangerous matter. So, I believe every church has all rights to adopt certain music style that would edify the church and use it without having to compare with other churches because at the end of the day, first and foremost, it's all about God and then my church and its members.

Finally, I believe in creativity because obviously, God is a creative artist. This creativity however, should be planned out properly and beautifully. Creating just about anything for the sake of creativity is definitely not the idea. Creativity involves change and so, it should be handled wisely because some people are not responsive to change. But changes should occur because there is beauty in positive changes. However, depending on the attitude of the members, it will be a wise thing to make it happen gradually and also making them understand why certain changes are taking place. Therefore, as a music leader, sensitivity is of great value and a discerning spirit will save him from making serious mistakes.

How Coke and Pepsi are HELPFUL!

1. **To clean a toilet:** Pour a can of Coca-Cola into the toilet bowl. Leave it for an hour, and then flush clean. The citric acid in Coke removes stains from vitreous china.
2. **To remove rust spots from chrome car bumpers:** Rub the bumper with a crumpled-up piece of Reynolds Wrap aluminum foil dipped in Coca-Cola. Rust is gone!
3. **To clean corrosion from car battery terminals:** Pour a can of Coca-Cola over the terminals to bubble away the corrosion
4. **To loosen a rusted bolt:** Apply a cloth soaked in Coca-Cola to the rusted bolt for sometime.
5. **To remove grease from clothes:** Pour a can of Coke into a load of greasy clothes, add detergent, and run through a regular cycle. The Coca-Cola/Pepsi will help loosen grease stains.

We drink this stuff! Of course to clean our system too. After all we are paying for it. Isn't it?
- *Source Unknown*

TIME WAITS NONE

Mhasilhoubi Mera, M.Div II

*Time waits none
Time has left many things behind both sweet and bitter,
It's never going to come back again.
It is not swift and fast like the sonic boom,
Yet not static and keeps moving slowly.
It doesn't travel like the gypsies to venture newness,
But travel in a same circle without a break;
Time waits none!
Time waits none!
Both success and failures pops in its own sweet time,
When it comes don't let things go unnoticed.
Changes take place with the pace of time;
Friends no longer remain friends,
Relationship grows silent, salient people go unnoticed,
Today become yesterday, yesterday become history.
Young become old, new remain in junkyards;
Things solemnly turn East to West;
Time waits none!
Time waits none!
Leave a footprint that would linger;
A legacy that's pleasant to remember.
Live a moment worth flashing back.
Live as if you have only one day to live as time waits none.
Treasure the moment; cherish the beauty,
Make the best of your time as
TIME WAITS NONE!*

A THEOLOGICAL EVALUATION OF THE INFLUENCES OF POSTMODERNISM CONCERNING THE APPLICATION OF CHRIST'S ATONEMENT.

*Kholi Salew,
Lecturer (Dept. of Theology)*

Introduction

The importance of the theological evaluation of the influences of postmodernism concerning the application of Christ's atonement lies in the fact that postmodern trend has crept into evangelical theological circles resulting in constructive theologies and other compromised theological responses. The rise of postmodernism has given way to doubt the objective Biblical truths. Without realizing, many are being quietly indoctrinated into postmodern philosophies. The influence of postmodernism has carried away the interest of reading the Bible and spending quality time in prayer. Since postmodern philosophies promise freedom and autonomy the seriousness of Christ's sacrificial atonement is taken lightly. They run entirely counter to Scripture and produce enslavement to the world and death. Believers must not be taken by this deceptive philosophies but view every philosophy through the lens of Scripture.

Postmodernism: An Overview

Postmodernism is the contemporary phenomenon characterized by a very relative attitude towards the concept of truth, organization of knowledge and social living. Postmodernism originated in the modern mindset during the late 20th century. According to postmodernist, truth is not absolute at all, nor can it be determined by any commonly accepted method. Truth is made rather than found. Postmodernism ideas challenge virtually every truth of Scripture.

Postmodernism can be broadly classified into two. They are, academic postmodernism and common people's postmodernism. Academic postmodernism is classified based on the works of French philosophers Michel Foucault and Jacques Derrida who exposed the whole enlightenment project as having faulty foundations. Derrida argued that the so called objective and factual truths depends on all kinds of assumptions that are relative and questionable. Foucault pointed out that these hidden assumptions also frequently functioned as an inherent ideology of the euro-centric power and hegemony. Deconstructions of Derrida and Foucault did not see the language as referring to real objects but as symbols in a grand system of signs. This intellectual movement naturally was characterized by relativism- a principle by which the meaning is found in arbitrary and changing social constructions.

Postmodernism of the common people is reflected in the contemporary culture where people try to form a holistic ideology. No common human takes the pain to understand the issue of postmodernism. They may be not even aware of the issue of postmodernism. Even then the contemporary culture reflects the postmodern tendencies. They simply believe what is projected in the mass media which directly or indirectly reflect the postmodern anxieties, relativism and its resultant pluralism. They follow principles similar to Nihilism and argue that life is meaningless. On the other hand this type of postmodernism seemingly express anti-nihilistic attitudes in the forms of playfulness, collage, irony and symbolism.

Principles of Postmodernism

Postmodernism emphasize on subjectivism of freedom and personal autonomy. Postmodernism follows the new radical hermeneutics and deconstruction as the legitimate principles for the basis

of linguistic analysis and interpretation. By new hermeneutics they focus on the reader as the ultimate source of authority for interpreting any text for all text is considered to possess 'superfluity of meaning. Deconstructionists interpret the text by deconstructing the author's intended meaning because every text contains oppressive intentions on the part of the author.

Postmodernism in principle is shifted away from the principles of modernity concerning rational logo centric structural understanding of any text. This shift resulted in the expected product-principal of modernism called as philosophical pluralism. This radical way of looking at humanities with the philosophy of radical hermeneutics, deconstruction, new hermeneutics, and philosophical pluralism generated a philosophical base for relativism. The principle of tolerance is also considered virtuous because it allows the personal convictions to remain private thus don't render any judgment on another person's convictions. There is no right or wrong in this mindset, but rather whatever you think is the truth.

Postmodern Philosophical Influences Concerning the Application of Christ's Atonement

For postmodernist the fates of the laws of God are simple suggestions or just another way of looking at reality and could not be used as a fundamental base to enforce judgment. Postmodern object the justice of God in the atonement. They don't sense a need for atonement since they don't believe in sin. To them Christ's atonement reflects medieval legal thinking and thus need to deconstruct the binary text and follow the new hermeneutical principle of the postmodernism. According to postmodernism Christ's atonement portrays cosmic child abuse- an angry father who tortures a son. The postmodern affirm that violence is not needed to effect redemption. They teach that atonement is better understood relatively not legally.

Postmodern new view of the atonement disregards the judicial aspects found in Christ's atonement. The adherents of this view are fundamentally opposed to a substitution atoning of Christ. They affirm that God is not an angry Father who demands the death of His son. That is, Christ did not suffer God's wrath for us as a substitute, nor Christ righteousness transferred to us. Rather, we become right with God simply in God's right way. This leads to a theology of reconciliation that promotes peace in the world. It asserts that Christ's death is a display of the love of God and an example that men and women can learn how to live right with God.

Theological Evaluation of the Influences of Postmodernism concerning Christ's Atonement

In the Bible, substitution is an important image behind sacrificial atonement. Atonement is not just to be considered as a moral code, but it emphasizes judicial aspects of Christ substitute atonement for sinners. No responsible theologian teaches that God killed Jesus. Christ's atonement is not a theology of divine violence, but of divine grace.

The need for atonement is brought about by three reasons, the universality of sin, the seriousness of sin and human's inability to deal with sin (Rom. 3: 23). Atonement is the only way for men and women to get reconciled with God. The death of Christ on the cross accomplished the demand of the justice of God in reconciling the sinners with the holy God. In the Hebrew Bible atonement is described by several terms. The word '*kaphar*', which is used frequently means, 'to cover', 'to wipe away', and 'to expiate'. Likewise, in Greek the word '*lutrosis*' means 'redemption' or 'purchase at a price'. To the Jews this word means the liberation from slavery by paying a ransom. Jesus said that the Son of Man came to give His life as a ransom for many (Mt. 20: 28). Another Greek word which Paul uses to describe the work of Christ is '*kattalasso*' which means 'to

reconcile'. The key to this idea is the restoration of a lost relationship (Rom. 2:16). The Greek word '*hilasterion*' refers to the propitiation which explains the work of Christ turns the wrath of God into graciousness. It is Christ's atonement that justifies a sinner before God (Rom. 5:1). Jesus death is not merely a noble example or an influence as the post modernist view but it is a moving expression of divine grace.

Conclusion

Postmodernism departed from the Biblical truth by projecting the cross of Christ as a mere symbol or a noble example for the people. However, Scripture affirms the uniqueness of Christ's identity and the death of Christ as a substitution. Since the dawning of human history there has been a lot of exemplary life that symbolizes love yet it does not carry any redemptive value. It was Jesus Christ alone who existed in the eternal past and incarnated as man that brought the redemption for humankind. Christ's death cannot be compared to any other man's death because only Christ's death and resurrection brought eternal redemption for humankind. To challenge the vicarious meaning of Christ's atonement would leave humankind without hope and destiny. In every culture and walk of life humankind is engaged in a personal battle with sin, sorrow, sickness, pain and parting. He/ she is subjected to the vanity of this carnal world and enslaved to it from the time of his/her birth. The constant struggle in his/her intrinsic being is for deliverance. But the potential of this deliverance is not within humankind. That's where the beauty of the love of eternal Father is found in the atoning sacrifice of Christ. Every men and women must accept the fact of human's inability to achieve redemption and lean on to the unconditional love of God and the atoning sacrifice of Christ rather than living with conditional love and subjectivism.

LIFE'S LITTLE INSTRUCTIONS

1. Treat everyone you meet like you want to be treated
2. Strive for excellence, not perfection
3. Compliment three people every day
4. Keep everything simple
5. Become the most positive and enthusiastic person you know
6. Be forgiving of yourself and others
7. Say "thank you" a lot and Say "please" a lot
8. Avoid negative people
9. Wear polished shoes
10. Remember other people's birthdays
11. Commit yourself to constant improvement
12. Look people in the eye
13. Be first to say "Hello"
14. Return all things you borrow
15. Keep secrets
16. Don't be afraid to say "I made a mistake" "I don't know"
17. Compliment even small improvements
18. Keep your promise (no matter what)

Source Unknown

MY GOD IS FAITHFUL

Kusatolu Khüsoh, M.Div II

*As the dusk draws nigh
I sat engrossed with the thought "the journey of life".
I reckon... Life is a battle, often denying
Yet 'my God is Faithful' and on Him I stand.*

*There were moments when I got lost,
Fallen in awe of life but God found me;
He delivered me and said He would be with me,
And He has been with me.*

*Life with its ferocity has shaken me,
Doubting me to go further but God said;
He had chosen me and He have plans and future for me,
And now I know He holds my future.*

*The world at times takes my breath away,
Leaving me in despair but God beckon me not to be afraid
And said He will not leave me nor forsake me,
And He has never forsaken me.*

*The journey had started, the battle had begun
I had walked a little and I still have much to trod
But the journey is joyful, for 'my God is Faithfull'
As He was with me, He will be with me till the end
And I know 'my God is Faithful'.*

FUNNY LETTERS. PLEASE DO NOT WRITE LIKE THIS!

An employee applied for leave as follows:

"Since I have to go to my village to sell my land along with my wife, please..."

Leave letter from an employee who was performing his daughter's wedding:

"As I am marrying my daughter, please grant a week's leave..."

Leave letter from man who wanted to take leave for his mother-in-law sudden death:

"As my mother in law has expired and I am only one responsible for it, please grant me..."

An employee applied for half day leave to see off his dead friend:

"Since I've to go to the cemetery ground at 10 o'clock and I may not return, please grant..."

A boy wrote this love letter to his sweet heart:

"Sweet heart, I am well here and hope you are also in the same well."

- Source Unknown

BRIDGING THE DENOMINATIONAL DIVIDE: AN EVANGELICAL PERSPECTIVE

Lalboi Kilong, Lecturer
(Dept. of History of Christianity)

Proposition

Denominationalism is a common subject among the Christians all through the centuries. One of its kinds was the Thirty Years War (1618-1648), between the Lutherans, Calvinists and the Catholic Church which immensely affected Central Europe including the Bohemian, French, and German churches. The nature of denominationalism is excessively doctrinal, theological and physical rather than spiritual. With the birth of the first Protestant church viz. Lutheran in Germany (1530), the birth of churches mushroomed within the Non and Mainline Protestant churches even to these days. According to *World Christian Encyclopedia* by David B. Barrett, George T. Kurian, Todd M. Johnson (Oxford Univ. Press, 2nd edition, 2001), there are 33,500 plus Christian denominations. Of these, 22,000 are Independent, 9000 plus purely Protestant, 1600 Marginal churches, 780 from Orthodox tradition, 240 Roman Catholic and 168 Anglicanism. As a result of these, denominational divide has become considerably far above the ground stupendously. The Church as a whole, can be part of the Body of Christ in the midst of doctrinal and theological diversity as the Scripture requires it (Jn. 17: 11 & 21, 23; Rom. 12:14; Eph. 4:1-16; 5:29-30).

Historic Connection between Evangelicalism and Denominationalism

Like colonialism and Christian missions are two sides of the same coin (David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*. 2007), both evangelicalism and denominationalism are inseparable phenomena. According to Collins dictionary “Denomination is a particular religious group which has slightly different beliefs from other groups within the same faith.” Meanwhile, evangelicalism (from the Greek *evangelion*, “good news” or “Gospel”) emerged out of disparate movements that swept through Protestant churches in the seventeenth and eighteenth centuries. It therefore, evolved in the context of doctrinal and theological rigidity. In fact, evangelicalism has given strong impetus for the emergence of denominations since the sixteenth century. Bird’s eye view on these movements will help us to comprehend further – The **first**, (as many accepted) was the Protestant Reformation with the nailing of his 95 Thesis against Catholicism by Martin Luther in Oct. 31st 1517, in Wittenberg Cathedral (Germany). This protest led to the birth of Lutheran Church. The **second** was the Pietistic Movement of the seventeenth century in Germany, a reform movement within Lutheranism which focused on the conversion and regeneration of the “inner man” and the belief that such an experience was necessary for salvation. The effects of Pietism were further spread of Lutheranism and Moravian Brethren church founded. The **third** was the Puritan movement which attempted to reform the Anglican Church toward Calvinist Protestantism. Puritanism produced *Separatists* and later on the *Dissenters* which were the outcome of Presbyterianism, Baptist, Congregationalist, Quakers, etc... during the first part of the seventeenth century. The **fourth** groups were the Wesley brothers (John and Charles Wesley) or Wesleyanism, known as Evangelical Revival in England whose emphasis was on holiness and sanctification which eventually led to Methodism and Pentecostalism. The **fifth** was the series of evangelical revival beginning from 1730s known as the “Great Awakening,” involving the preaching of George Whitefield, Jonathan Edwards, and John Wesley, among others, especially in America. This movement eventually led to the offshoot of numerous churches in America. Mormonism and The Seventh Day Adventist, Holiness Church, Salvation Army and Evangelical Alliance in Britain, Evangelical Churches, Jehovah Witness, Church of Nazarene, etc...

Christian’s denominations and evangelicalism seem to revolve around themselves but the questions are which one came first and crucially, who are evangelicals? It is difficult to close a verdict whether the former or the later (denominations or evangelicalism) came first..!! It would be similar asking “the hen or the egg” first. However, many church historians would suggest denomination first, because the first church

(Universal or Catholic) which was founded by Jesus Christ and the Apostles (Matt. 16:18-19), gradually evolved into denominations with the Great Schism in 1504, in which Roman Catholic and Eastern Orthodox Church were shaped. Eventually, evangelicalism developed in the context of corrupted, superstitious, scandalous and traditional medieval Church which led to the birth of Protestant churches.

Defining who Evangelicals Are

In many ways, it is difficult to personalize or characterize evangelicalism and the evangelical movement, since its umbrella is vast. The term 'evangelical' is also used to describe an international movement which is committed to the historic Protestant understanding of evangel. Few scholars' views are referred on who evangelicals are: - According to a British historian David Bebbington, four specific hallmarks of evangelical religion are depicted: -1. Conversionism – the belief that lives need to be changed; 2. Activism – the expression of the gospel in effort; 3. Biblicism – a particular regard for the Bible; and 4. Crucicentrism – a stress on the sacrifice of Christ on the cross. Meanwhile, according to John Morehead, director of the Western Institute for Intercultural Studies in Salt Lake City, "Evangelicalism is a movement that encompasses a variety of denominations and independent traditions."

Theologically, evangelicals are those that believe in the Trinity, the Bible alone is the word of God and that it is inerrant and infallible. Salvation is by grace alone through faith and not accomplished by human effort or achievement. They also believe in the virgin birth of Jesus Christ (who is from God), born in the flesh through Mary and His death and resurrection were the payment for human sin. In practical, evangelicals emphasize on Bible study, personal conversion and sanctification, preaching, missionary outreach, and concern for physical needs of others. This became the prominent characteristics of the evangelicals.

Contributing roles of Evangelicalism in Bridging Denominational Divide

As cautious as the church is concern, evangelicalism has been the defender of the historically orthodox Protestant theologies and the underlying biblical exegesis. Unfortunately, Christian radicalism or conservatives often tend to take evangelicalism for granted with a denominational necessitate. However, evangelicals have identified themselves with their theological positions and activities they are involved in to. The underlying relevancies will further be observed by which evangelicalism play a bridging role in the denominational divide: - First, the **term "Evangelicalism"** is a wide-reaching definitional canopy that envelops a diverse number of Protestant traditions, denominations, organizations, and churches. It originates in the Greek word *evangelion*, meaning "the good news," or, more commonly, the "gospel." The term itself refers to any particular denomination having the vision for global evangelization. Second, the **theological Confession** of most Protestant churches on the Trinity, authority of the Scripture, salvation through the atoning work of Christ alone, priesthood of all believers, the anticipation of Christ's return and so on, have marked the harmony of the majority denominations within such confessions. Third, the **spirit of inter-denominationalism** proliferated by various evangelical para-church organizations like YMCA, YWCA, Billy Graham's Youth for Christ, Operation Mobilization, World Vision, YWAM, ATA, SSC, etc... have unite Christians from different denominational background, in the overall fervor for the Kingdom of God. Fourth, the **ecumenical concern** among the evangelicals since Edinburgh 1910, and the following Conferences and Meetings till today gave strong impulse for missional and ecclesiastical unity. CNI and CSI in India are good examples. However, one has to note that not all evangelicals are ecumenical, and not all ecumenicals are evangelical. Fifth, **environmental concern** like ecological, socio-political, economic, wholistic, etc. are inseparably associated with the evangelicals recognizing the altering global eco-system which have endangered humanity in various ways. Preserving God's created beings and respecting God's natural creative designs are involved in this concern. An evangelical theologian Karl Barth once said, "To clasp the hands in prayer is the beginning of an uprising against the disorder of the world." Social services and actions rendered by evangelical organization such as World Vision, World Relief, Opportunity International, Samaritan's Purse, Food for the Hungry, and World Concern, EFICOR (India), NEICORD (Shillong) etc... would identify the needs of different groups of people.

With so much of manifestation in missions and ministries, evangelicalism has always been rooted in the individual and his/her faith; as a result, they can be found in the midst of Lutheranism, Methodism, Roman Catholicism, Presbyterianism, many Baptist groups, Pentecostals churches (although few are anti-Trinitarian), Reformed Calvinist churches, Orthodox churches, Anglicanism, Quakers, Salvation Army and so on. It is thus, unveiled that evangelicalism is a cross-denominational movement whereas denomination is a particular group (with a name) within Christianity. Evangelical in fact, is not the name of a single church and is not limited to a single set of denomination. It can be found among all the existing denominations.

Conclusion

During the sixteenth to the eighteenth centuries, evangelicalism and its movement rendered a striking force for the emergence of denominations, but today, in contrast, it has bridged denominational divide in notable ways. Evangelicalism undoubtedly has brought many denominations together for common causes like preaching the Gospel, healing, theological confession, ecumenism, ecological, socio-political action, etc... who from different angle ventured much for the Kingdom of God. It is no doubt "Unity in Diversity." We are grateful because the wave of evangelicalism has partially eradicated denominationalism within the Body of Christ's. When the Head of the Church (Jesus Christ) appears, denominationalism will forever be vanquished and our joy fulfilled (Col. 3:4; I Thess. 4:17; Rev. 5:9; 7:9).

MY LIFE IN GOD'S HAND

Rachel, B.Th IV

*I waited 9 months to come into this world;
One year to start walking.
Two years to speak few sentences;
Five years to read books.*

*But I waited so many years to discover my destiny.
My destiny which lies to become God's servant;
To be trained from Faith Theological Seminary.*

*FTS is the place where I started my new life
FTS is the place where I develop myself to mature up
FTS is the place where I realized the abundant blessings of God
FTS is the place where I came to know the real meaning of life.*

*For me,
FTS is the land of the rising sun
FTS is the land of natural beauty, with green grasses, trees and seasonal flowers
FTS is the land where one finds God's anointed men and women
FTS is the land where the best memories in life are filled
FTS is the land, the land where God has installed for me.*

*FTS is the beginning of all good things; FTS has given me a new life to glorify
His name. Readers being touched by my words may come and be blessed from FTS.*

LET'S ALL TRY THIS OUT!

Asola Jami

Respect, Respect, Respect is the most common word spoken everyday but hardest to implement. Learning to respect people's efforts, abilities, opinions, and quirks will help keep you happy and successful in your life. Treating people with respect makes your world a nicer place to live in, whether it's at home, at school, at workplace or out in your community. And it's easy - all you have to do is treat people the way you like to have them treat you. Respecting yourself can help you move forward with the confidence to make a habit of respect and share it with the people around you. Some Tips to cultivate this habit:

- 1. Respect Yourself First of All:** If you are a self respecting individual, chances are you want others to treat you with respect. And you know what; age isn't a prerequisite nor is it a magic key to gaining respect. It's about how you carry yourself, your attitudes towards others and your deeds.
- 2. Give your Best in What You Do:** In every area of work, the most highly regarded people are those who are the best at what they do. Everyone admires competent people, especially those who present their best in all that they do. Conduct yourself professionally. This also includes dressing well, being well-mannered, using appropriate language and having social etiquette.
- 3. Be a Role Model to Others:** Actions speak louder than words. Are you a role model to others? Do you live according to the highest code of conduct? You gain respect by walking the talk, by inspiring and motivating others to achieve their best and by enabling them to unbuckle their highest potential.
- 4. Always Show Gratitude:** Never forget to thank people for their assistance and their support. Needn't be an official vote of thanks but just telling it even informally on a regular basis will mean a lot to people. It doesn't need to take more than a few minutes to express yourself. Just Do it!
- 5. Always Compliment the Achievement of Others:** When others are successful, draw attention to it and celebrate their success. Learn to recognise when other people put extra effort and achieve something, praise them with sincerity.
- 6. Always Keep Your Promise:** If you commit to an event or make an appointment, make sure you do it whatsoever. You being a reliable person for others show that you have respect in them. Respect other's effort by being on time, being prepared and being enthusiastic.
- 7. Offer Your Assistance:** Come out of your comfort zone and give a hand when someone seems like needing your help. Volunteer yourself by giving a little extra time, a little extra effort and that will brighten up your world and the other person's world as well.
- 8. Be a Good Listener:** Practice active listening to show that you have respect for their opinions and ideas. Watch and look into the eyes when someone is talking to you. They need your attention because they are sharing something from the heart. You can ask questions to them to show that you have been listening and you also want to give your opinion.
- 9. Don't Judge People Before You Get to Know Them:** You might have a bad impression on somebody. Give them some space because they also might have a good reason for being that way. Without knowing why they are that way, do not show disrespect to them. Remember! The moment you show disrespect to somebody the same will reflect on you too.

Respect is not cheap. You need to pay a price and get what you want. It is always a two-way traffic. Have you ever met someone who was rude to you and didn't hold you with much regard? How did you feel? Did you feel annoyed? Definitely 'yes' as humans. Yet just try hard liking those people. If you don't get any good words to say at the moment, cover your mouth with a lid until you get the right word to say. May be a little difficult but why not give a try!

CONTINUITY AND CHANGE, THE NEED FOR CONTEXTUALIZATION: A MISSIONAL PARADIGM

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Overture: Change is an inevitable force that affects the systemic structure of a society. No society can remain unaltered perennially without outside interference. More so, in today's world of globalized village, generated by rapid technological explosion, it is difficult to imagine an isolated society. The term global here concerns the interaction, interdependence and influence of national to international culture and vice versa.

With the unprecedented climb of brisk technological advancement and globalization, interaction between different cultures of global community has become phenomenal today. These interactions of cultures had tailored new dimension in cultural studies, both in secular and theological academia. This new paradigm is primarily focused on culture change, at the same time, sensitivity to other cultures, as incorporating both valuable and flawed elements. Western hegemony or mono-cultural dominance has clothed itself with different unpopular reactions. This marked the mushrooming of many contextual and regional theologies in different parts of the world.

Societal transition affects the fluxing culture and, it consequently influences ecclesiastical domain. Change, with its varying pace, imposes new needs and challenges. No two historical epochs stand identical. Cultural change, likewise, obliges the church to relevantly cope with the new trend and complexities it produces. Nonetheless, culture change is not welcomed by every society. Diverse societies respond differently to culture change. Even within a single society, varied responses to culture change are possible. In investigating the dynamics of culture change, it is vital to have a proper grasp of culture first. Until recently, in most cases culture is viewed as one entity or component in theological circle. But off late, with the interplay of cultural anthropology and theology, the study of culture is broadened to wider spectrum of understanding as containing variant levels and dimensions and not confined to one single entity or component.

Culture is a comprehensive terminology which encompasses variant aspects and dimensions. Because, of its comprehensive and fluxing nature, it is difficult to give a satisfying definition on culture. In brief, culture can be understood as the complex whole, whereby, societies formulate ideas to regulate the action of its members for peaceful functionality. These ideas are shared, internalized and handed down through generations undergoing changes and modifications. Contextualization is a process whereby the gospel takes root in a cultural context affirming its authenticity and constantly transforming the culture.

Agents of culture change:

The process of change does not occur in vacuum. Agents of change are in operation to make it happen. Change occurs in heterogeneous pace in different context. The factors of culture change are interconnected and impact each other in an unbroken chain. Some of the prominent agents of culture change are enumerated:

Education: The role of education in ushering societal transition both in cognitive and behavioural dimensions is enormous. It is almost impossible to imagine the progress in the life of a community without the contribution of education. Education along with Christianity has been instrumental in changing the attitude and outlook of the people. The change in attitude and outlook impacts shift in customs, traditions, morality, religious belief and the whole value system. Education exposes the minds of the people to the vast bank of knowledge about outside world that include philosophies, science, religion, and culture. Specifically, it broadens the spectrum of cultural studies ushering ethnic and cultural consciousness.

Mass Media: The sway of mass media in generating culture change is far reaching than we ever realize today. The global awareness, diffusion of cultures, and cultural imitation are largely shaped and determined by mass media.

Urbanization: The physical landscape of a society is largely shaped by urbanization. It also contributes to the socio-cultural change with the massive migration both from national and international borders. The influx of migration from across the globe made possible the constant interaction between different cultures. The expansion of cities, disappearing of suburbs, rise of apartments and skyscrapers are some examples of rapid urbanization. The impact of urbanization on cultural change can be well grasped from migration, which is the by-product of urbanization.

Migration: Migration is one of the products of urbanization and vice versa. The huge growth in multinational corporations has actualized the transnational migration today. People flock to cities for diverse reasons. It can be for better job opportunities, some for transfer of jobs, and some because of natural calamities or war.

Cities are inhabited by multi-ethnic and multi-cultural communities. These multi-ethnic and multi-culture communities can be both national and international. In this context, interactions between different cultures have become common and constant.

Diffusion: From anthropological language, diffusion refers to the interaction of different cultures where borrowing and lending of cultures occur. The process of diffusion is prevailing in the urban centres where multi-nationals with varied cultural and religious background are prevalent. Rapid and constant urbanization and migration produce diffusion. Diffusion breeds culture change when continuous interaction of borrowing and lending of culture takes place.

Globalization: Though a popular and commonly used concept, the term globalization is varied and contentious. Consequently, it is difficult to draw consensus definition. The wave of globalization produces varied impacts. Likewise, diverse responses are compelling. The homogeneity of global process was alleged as the hegemony of western culture particularly America. There might be partial truth of such attitude. However, fusions of cultures in contemporary context of global world are more rapid. These fusions of cultures have paradoxically ignited ethnic and cultural consciousness.

Renaissance: Like the historical renaissance that occurred in the 14th century with the rejuvenation of classical art and culture, reintroduction of old culture can take place because of improper contextualization when the gospel is introduced in the context of Christianization. The revival of the old culture can usher new dimension in cultural studies as well as generate theological tension in the church when it is embraced haphazardly.

Implication

Despite of the inevitable force of change and the new trends and challenges it breeds, culture change cannot be embraced uncritically. Indiscriminate acceptance of change and the absence of critical assessment can breed numerous challenges in the church. The dynamic nature of culture necessitates the church to cope with it relevantly. Christians cannot ignore the changes in society. The generation gap between the older folk and younger generation is one of the results of not dealing with the dynamics of culture change. If the gospel can penetrate to all dimensions of culture and transform it, then the Church has the task of reaffirming this transformational power of the gospel with the challenges culture change brings.

The complex and distinctive nature of cultures vividly unfolds the fact that the church cannot apply one uniform strategy to all contexts of the world. Therefore, the challenge for the church is to be sensitive to guidance of the Holy Spirit in grappling with flawed elements of culture. Critical appraising of the culture without shedding it wholesomely or embracing it randomly in the context of culture change is the commendable approach for the church in a pacing world.

NARRATIVE CRITICISM: STORY-TELLING IN JOHN'S GOSPEL

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Introduction

The Gospel of John consists of events from the life of Jesus which had to be told. With this goal in focus, the art of story-telling is crucial. Narrative criticism is one of the methods employed to examine and comprehend these gospel narratives. This article briefly attempts to present story-telling as aesthetics and art in the Fourth Gospel from a narrative critical perspective.

Defining Narrative Criticism

Narrative criticism is associated with a particular type of literature which has aspects of a story and a discourse. It focuses on biblical literature as literature where the 'what' (content) and 'how' (rhetoric and structure) of a text are analyzed as a complete tapestry. It concerns with the literariness of biblical narratives; the qualities that make them literature.¹

Narrative criticism is a recent approach for the interpretation of biblical narratives solely based on the text. The history and the process of text development are not as important as its final content. It is an offshoot of the new rhetorical method or the reader-response method although biblical scholars view it as an independent movement.² Narrative criticism is useful, paying attention to the nuances of the structure, rhetorical strategies, character development, arresting imagery, setting, point of view and symbolism.³

Powell describes narratives as literature telling a story. The content of the narrative and a discourse is how the story is told. Story consists of events, characters, settings and the plot which interact with these elements. For Narrative Critics the reader receives guidance through devices intrinsic to storytelling.⁴ Narrative criticism seeks to know more than mere historical background and its sources. For instance in John, it is interested in the artistry of the Gospel of John and what the text itself tells of the narrator's intentions.

Practical Beauty: Aesthetics and Artistry in Narratives

To approach a text through narrative criticism is to examine the quality of the narrative at closer proximity. Robert Kysar describes narration of the Fourth gospel as having a distinct rhythm.⁵ The narrator of the Fourth Gospel particularly display obvious aesthetical and artistic pattern in the narratives. As early as the 1970's Davie Wead attempted to show the Fourth Gospel as literature in spite of being highly criticized by source criticism because of the inconsistent flow of the narrative; this raised arguments by critics.⁶ This section will examine certain elements of narratives that display artistic writing.

The Debate

Being aware that the Fourth gospel is seen as an inconsistent writing, its narrative unity was questionable. Powell argues that the narrative incoherence is a hindrance to assume capability of the implied reader of the text to guide readers today for there is no relation with the real/historical readers.⁷ This may seem like a valid argument against narrative criticism but we cannot overlook the vital role of the implied reader.

¹James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand Rapids, Mich.: Baker Academic, 2005), 18-19.

²Mark Allan Powell, *What is Narrative Criticism* (Minneapolis: Fortress Press, 1990), 19.

³Resseguie, *Narrative Criticism*, 38-40.

⁴Powell, *Narrative Criticism*, 23.

⁵Robert Kysar, *John: The Maverick Gospel*, rev.edn. (Kentucky: John Knox Press, 1993), 17.

⁶Mark W. G. Stibbe, *John as Storyteller: Narrative Criticism and the Fourth Gospel* (Cambridge: University Press, 1992), 14-16.

⁷Powell, *Narrative Criticism*, 21.

David Wean in his book *Literary Devices in John's Gospel* has attempted to clarify certain thoughts on the Fourth Gospel as literature. However source criticism hindered literary appreciation of John's final form arguing against Strauss's belief of the gospel as a seamless robe as described in Jn.19:23.⁸ Although we cannot ignore the irregularities (in Jn. 2:5 Jesus' *non sequitur* response to his mother; in 4:16 Jesus' abrupt question of the Samaritan's marital status when she sought for living water) that contains disjuncture and even appear like contradictions as part of the narratives.⁹ For Robert Fortna, these interruptions in the narratives are viewed as editorial seams made by a single author where the narrative lost its flow in the middle of editing. However Barnabas Lindars refutes Fortna's approach by arguing two main reasons. First, he questions Fortna's hypothesis that the narrator used the whole source in his gospel just to eradicate the non-Johannine elements. Second, Fortna appears to emphasize more on a narrator who copied and recorded from other sources. Thus portraying a clumsy patchwork rather than a highly creative writer composing a unified narrative symphony like Dodd describes.¹⁰

However in defense of the Fourth gospel as a unified narrative, Raymond Brown argues that the gospel is a product of a single distinct writer using raw materials of eye witnesses to Jesus' tradition and thus created an artistic theological piece. This eventually developed into a continuous narrative where the narrator's imagination produced the narrative artistry of the gospel.¹¹

Creative Narration as Aesthetics

The dilemma remains on how to study the Gospels literarily since the gospels are not like any other writing. They are more like modern novels than modern biographies although it is evident their writers do not view it as fiction.¹² This view of the Gospels was found as early as 1946 by Erich Auerbach's publication *Mimesis*. For Auerbach, biblical narratives can be studied according to the norms of general literary criticism where narrative discourse is the medium that depicts a narrative reality. This Auerbach claims is the basic element of literature that goes beyond traditional difference between aesthetic and historical purposes. We can excavate the author's thoughts on a narrative by the style employed.¹³ Jan A. Du Rand finds interaction between text and reader consisting of functional dimensions of rhetorical reading. This allows focus on the reader to experience reading the unified narrative comprising of symphonic literature.¹⁴ Rand gives an analogy of the gospel compared to a well composed musical symphony along with various themes taking a specific direction. This comparison with a musical composition assists understanding strategic literature and rhetorical mechanics of the text.¹⁵

Conclusion

John's Gospel particularly portrays a deliberate artistic pattern in the way the gospel story is narrated. Several characters are engaged in dialogue with Jesus to reveal the Son of God. The author narrates these dialogues in his own style, sometimes appearing awkward and confusing. However, these elements can be projected as creative story telling. Based on the arguments raised above, this article reasons on an existing artistic unity of the Fourth Gospel narrative, where the 'interruptions' complement the aesthetically creative narration.

⁸Stibbe, *John as Storyteller*, 14.

⁹Stibbe, *John as Storyteller*, 14.

¹⁰Stibbe, *John as Storyteller*, 14-16.

¹¹Stibbe, *John as Storyteller*, 16.

¹² Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature*, trans. W. Trask (Garden City, N. Y.: Doubleday and co., 1957; German ed.) cited in Powell, *Narrative Criticism*, 3.

¹³Powell, *Narrative Criticism*, 4.

¹⁴ Jan A. Du Rand, "Reading the Fourth Gospel like a Literary Symphony," in Fernando F. Segovia, *What is John? Literary and Social Readings of the Fourth Gospel*, SBL Series, vol. II (Georgia: Scholars Press, 1998), 5.

¹⁵Rand, "Reading the Fourth Gospel like a Literary Symphony," 5.

TRAVEL HYGIENE

*Dr. Imtirenla Soliezuo
Medical Officer (Dental), NHAK*

When traveling to new or different countries, you may need to take precautions to avoid infections so you don't become ill once you have arrived. You should check which vaccinations are recommended for the areas you will be visiting well in advance of traveling.

General Advice

Germs that cause tummy upsets and diarrhoea are spread by consuming contaminated food or water, or by touching contaminated surfaces and then transferring the germs to your mouth. Taking extra care to ensure food and water are safe, and cleaning your hands frequently can help to protect you from tummy upsets and other infections when you are away from home.

Key points to remember to stay healthy while you travel:

- Wash your hands (and dry them on a clean, dry towel or preferably a paper towel) after using the toilet and before eating food – it is one of the most effective ways to help prevent disease spreading. If there are no washing facilities, the next best defense against germs is to use a hand sanitiser.
- Pack a first aid kit containing an antiseptic and some plasters, to help protect minor wounds from infections.
- Carry an alcohol-based hand sanitiser or antibacterial wipes in your hand luggage, so that you can keep clean while you travel.
- Use tissues – if you have a cold or cough, sneeze or cough into a tissue and then throw it in a bin before cleaning your hands.
- Check public health and travel advice before you go .
- Stay hydrated – ensure you drink lots of water (sealed, bottled, boiled or purified if necessary).
- Consider taking certain over-the-counter medicines with you such as those for constipation or stomach upsets.
- Avoid contact with local wildlife and stray animals such as dogs and cats as they can carry disease.
- If travelling to an environment with more extreme weather conditions, remember to take appropriate clothing (e.g. hats and long sleeves to prevent sunstroke and sunburn). Include sunscreen where appropriate.

Food and Drink

Food

Safe to Eat

- Eat foods that are well-cooked and served steaming hot.
- Eat breads, tortillas, crackers, biscuits, and other baked goods.
- Eat fruits, nut, and vegetables with thick skins, peels, or shells that you remove yourself. Eat canned foods.

Avoid

- Any food from street vendors or market stalls.
- Leafy or uncooked vegetables and salads
- Undercooked, raw, or cold meat, seafood, or fish.
- Unpasteurized dairy products such as cheese, yogurt, ice cream, or milk

- Cold sauces such as mayonnaise, salad dressing, chutneys, or salsas, which are usually raw and may be made by hand (or could have been left out for a long time).
- Buffet foods, unless you know they are fresh and have been kept steaming hot. Avoid buffets where there are no food covers or fly controls.

Drinks

Unless you know the water is safe, avoid drinking tap water. Instead purchase bottled water, or boil or purify water before using. When buying water, make sure the seal is not broken and if you're in a restaurant, ask them to open the bottle at your table so you can see that the seal is not broken. Some places reuse opened bottles and fill with them water from local sources. Remember that water comes in different forms:

- order your drinks without ice, if it may be made from the local tap water
- brush your teeth with bottled or boiled water or water you have treated yourself. Even a small sip of contaminated water can cause diarrhoea
- use bottled, boiled or purified water when taking medicines. Diarrhoea is not only uncomfortable, but it could also affect the impact of any medications you might be taking.

For Other Drinks

- consume only industrially bottled beverages, as open or unsealed bottles could be filled from a contaminated source
- avoid raw milk, though pasteurized milk is safe to drink
- fruit juices with high sugar content are an ideal medium for bacteria to grow. Only drink fruit juices if you know that the fruit, blender, and anyone's hands in contact were hygienically cleaned
- fresh hot coffee and tea are safe beverages.

WHAT IF!

Dekingla Rudy, B.th IV

In this fast growing and developing world everyone is chasing after something. At this juncture a big question is posed for all to ponder 'What If'?

What If! God did not bless us because we are all busy that we forget to even thank Him?

What If! God decides to stop leading us because we run after something else other than Him?

What If! God decides to stop walking with us because we fail to recognize Him and walk in our own ways?

What If! God closes the door of the church because we are busy in developing other things that we forget to open the door of our hearts?

What If! God stops to care for us because we are so busy that we forget to love and care for the needy?

What If! God turns His ear off from us today because we did not listen to Him yesterday?

Take a minute and give a serious thought: What If! God talks to us and we respond to Him, 'God I'm ready for your service'! This 'If' will change our destiny if pondered seriously.

LIFE IN FTS : REMINISCENCE OF THE PAST

Angunuo Soliezuo , Lecturer
(Dept. of Historical Systematic Theology)

FTS Ladies Football match: A World Beater!

The best live show ever. Full of Masala! Have a look:

1. Football match without player boots and the goal keeper without football gloves yet played vigorously like The Red Devils.
2. The first kick missed, second kick missed, third kick missed...kicked the air and it goes on.
3. Where the ball is, all the girls are present like the flies around a decomposed animal.
4. Those fallen during their play was kicked from all angles.
5. Those having a straight kick accidentally mesmerized the spectators.
6. Running after the ball from one corner to the other corner and there- a GOAL! Phew! Where was the goal keeper? She had gone to take some fresh air because the match was so intense.
7. Rules were not rules; some pursue with the ball tirelessly thinking it's all theirs. So much engrossed that they turned their deaf ear to the referee. Although the whistle was blown again and again the girls kept chasing the ball. What a dedication!
8. Some entered the ground with a feminine look missing several kicks but later went out being the person who kicked the ball the most.
9. The referee had the most challenging experience in his lifetime of being able to guide the play of these star players. Bravo! To the referee!
10. The ladies of FTS played with smiles on their faces, they were more like supermodels on the field and the spectators from outside of our community were left cheering and admiring their beauty. Three cheers to FTS ladies!

Here come our FTS Gents:

1. A certain flower in the campus garden caught the attention of the FTSians gents. They were seen admiring the flower every day, from the time the bud sprouted out, to the blooming of the flower and the falling of the petals. Even a single petal falling on the ground seemed precious. Pictures were taken and posted on Facebook, wishing lecturers early in the morning that the flower had bloomed. *Indeed, a man caring for a flower shows that he has a gentle heart and FTS gents do have gentle hearts.*
2. After the Sport's week was over , the boy's dorm became unusually quiet. A while later we noticed some zombie-like figures limping out from their rooms with bruised arms, legs and tired faces doing the zombie-walk. A week of fun and games sure took its toll!!
3. Bargain at the seminary canteen over a small size pack mazaa from Rs 15 to Rs 10. The person bargaining said, "Only the juice is required, the pack and the straw will be returned, so, make it Rs. 10."^ _____. Could be an excellent economics professor!
FTS gents are spiritual, smart, handsome, athletic, musicians, counselors and over all, God fearing. The best from Nagaland, Myanmar, Darjeeling, Manipur and Orissa are in FTS. These are FTS gents!

"If I waited for perfection, I would never write a word." - Margaret Atwood

REFRESH YOUR MIND!

Kusühto Nienu, B.Th I

Roger was in a full bus when a fat woman opposite said, “if you were a gentleman, young man, you do stand up and let someone else sit down”. “And if you were a lady, replied Roger, you do stand up and let four people sit down”

1. What’s the most important thing to remember in chemistry?
Ans: Never lick the spoon
2. Why do surgeons wear masks in the operation theater?
Ans: So that if they make a mistake no one will know who did it.
3. Which animals were the last to leave the ark?
Ans: The elephants-they were packing their trunks.
4. In which Biblical story is tennis mentioned?
Ans: When Moses served in Pharoah’s court
5. Who was the fastest runner in history?
Ans: Adam because he was the first in the human race.

GOD RESCUED ME!

Titus Chetty, M.Div II

Greetings in the name of our Lord and Saviour Jesus Christ. I am Titus Chetty from Odisha. When I was five years old, I lost both my parents. Me and my two younger sisters were brought up by my grandfather. He struggled so much to take care of us. We also went through struggles, pain, sorrow, hopelessness and so on in everyday life. I lived without knowing God upto class 12. After accepting Christ as my personal saviour, I came to know that He has a greater plan for me. Many of my family members are still non-believers and they oppose me serving the Lord. I have a big responsibility to bring my own family and relatives to the saving knowledge of God. I have a vision to preach, teach, care for orphans, widows, poor and needy people.

I thank the principal of FTS and his family for their generosity to support me in my studies. God bless them abundantly. I earnestly request all my fellow-believers to pray for my family members and my future endeavour. God Bless !

“Writing is an exploration. You start from nothing and learn as you go.”E. L. Doctorow

SEQUENCE OF EVENTS

Academic Session 2013 June-2014 May

Bookish knowledge is only a part of Education and with that understanding the Seminary also provides lots of co-curricular activities towards equipping the students to a fuller person. Out of many, few significant events worth mentioning are as follows:

1. Academic Session for the year 2013 June-2014 May started with a Spiritual Awakening Programme for the whole community.
2. FTS held its 6th Fresher's Day on the 6th of July 2013. A great time to getting acquainted with each other.
3. The Seminary sent six (6) students to attend the 'Excel Music & Worship Arts Camp' held at RRTC Umrang, Shillong from 28th-1st Sept. 2013. Students were exposed to Church Music and the theology of Praise and worship which is a necessity for the future church leaders.
4. Outreach Mission mass gospel tour was organized on 21st & 22nd Sept. 2013. The whole community was divided into five (5) teams and were sent to the following destinations:
 - a) Terungyu Baptist Church
 - b) Kasanyu Baptist Church
 - c) Maram CRC
 - d) Yoruba A.G Church
 - e) Chiechama CRC
5. One day Seminar on the Book of Revelation was held on 30th Sept. 2014 with Pastor Hagelberg from Malaysia as the resource person. It was a time of discovery of the hidden truth from the Bible particularly the Book of Revelation.
6. The Seminary also organized a Music Seminar from 15th-20th Oct. 2013 with Mr. Maker Kashung from Shillong who is also a visiting lecturer in the Seminary. The students were exposed to the science of music and also vocal training.
7. FTS held its 6th Commissioning Service on 20th Nov. 2013 where five (5) students were commissioned to begin their journey in God's ministry.
8. FTS Mission Exposure was held from 12th-18th Dec. 2013 where two (2) groups were sent to different destinations. i.e., Kolkata and Bangalore. The students in both the group were involved in ministries like interacting with the non-believers, prayer walk in temple areas, fellowship with the Naga friends settled in the visited cities etc.
9. FTS held its Sports Week on 20th & 21st Feb. 2014.
10. FTS emphasizes on music for the young leaders of tomorrow and thus other than organizing seminars, the Seminary also had organized Praise & Worship Fest on 12th & 13th April 2014.
11. A Day Out for the whole community as Picnic was organized on 26th April 2014.
12. The 6th Convocation was held on 10th May 2014 where 20 of the students were graduated both from B.Th and M.Div.

JESUS, YOU ARE MY BEST FRIEND

Written and composed by Vetazo, B.Th I
 edited by Jeannard Ticong, PBTS, Philippines

Some-times You mean won-der and every thing how have I made this for You. It's all be-cause of You, There's none of life You. You

at- pre-ious Best - Friend, You are; You an- swer when I call. You're the on- ly Friend I know. The good and

on- ly Friend I know. A Friend, You'll al- ways be; the Oh- ly One I have. No-

thing can stop me from lo-ving and a- do - ring you. Leav- ing the world be-

hind, I come be- fore You Lord. My (Friend) God I am for- e - ver Yours!

A - men. } Optional last verse "Amen"
 Note: Last 2 measures, S2 sings the melody.

IMPRINTS FROM THE OUTGOING STUDENTS

“Beauty projects when hidden things are discovered”. FTS has been a place of surprises for me. The flamboyant faculties have helped me to discover the real beauty of Christ and a real beauty in following Him. Friends have painted my life with flavors and beautiful colors. May the Almighty God Bless FTS, *“Preach the Gospel”*. **Mhasilhoubei Mera**

I want to thank the Lord for His protection and provision throughout my studies in FTS. I thank the Lord for my teachers, who motivated me and inspired me so much and also for adding good friends in my life. Please continue to pray for me and my ministry. God Bless FTS. **Andrew Pansa**

Making FTS my home for two and a half years have created so many memories. I will always cherish the company of good friends and especially the sports week! **Rosy Patton**

Keep a good attitude and do the right thing even when it is hard. When you do that you are passing the test which God had set. Moments are on the way FTS brothers and sisters. **Kevin Goulian**

“It is our moment of decision that our destiny is shaped. Miracles come in moment. Be ready and willingly challenge it”. To all my FTS brothers and sisters. **Ekonthung Jami**

I have learnt many things but one thing that shaped me most and worth cherishing is the chain of prayer every Friday night. It helped so much in my spiritual growth. Dear brothers and sisters please keep up this good habit. **Khrielanei-u**

I came empty handed to FTS but cultivated lots within four years and going with bag full of knowledge. I thank God for leading me to the right place. **Senuo**

FTS is a home away from home. It strengthened me to exercise my faith and shine for Christ. Met lots of strangers and those strangers became my lovely friends and I will miss those lovely friends. **Ketholenuo Kire**

The rigorous and nourishing academic life in FTS and the valuable lessons from the teachers will be always a guiding star for me. The spirit of enthusiasm in learning with my fellow friends will be treasured. May FTS shine forever for God’s glory. FTS God Bless! **Kusatolü Khusoh**

I came to FTS without knowing anything but within four years of my stay here I’m surprised to see myself being able to stand on my own. I thank all my teachers for making me who I am today. **Kezevinuo**

Our Graduates

Graduates of 2009

Master of Divinity

1. Angunuo Soliezuo
2. Kam Go Lian
3. Moakumla
4. Russel Humtsoe
5. Soyhunlo Kath
6. Vesetalü Tetseo
7. Videkho

Master of Divinity (Extension)

1. Chekhwuveyi Khesoh
2. G. Veto Aye
3. Ilito
4. Kunusa Venuh
5. Megomeno Rhitso
6. Neichüriezo Chücha
7. Rangbise Sangtam
8. Rokopra Mekro
9. Solomon Thurr
10. Vesivo
11. Welhipeü Medo

Bachelor of Theology

1. Tsalonglee Sangtam
2. Rongtsali Sangtam

Graduates of 2010

Master of Divinity

1. Agolie Kitshu
2. John Kaplian Thang
3. Kimboi Zomi
4. Khatovi Shegi
5. Kenyi Rengma
6. Kham Lung Phung
7. Pikato Sumi
8. Sotilo Kath
9. Thekrulhoulie
10. Vitoho Swu
11. Zalevolu

Master of Divinity (Extension)

1. Dzialevolie Tsurhoh
2. Dzuzienuo Metha
3. Hokato Chishi
4. Dr. James Kent
5. Kimong Lowang
6. Kalika Sumi
7. Kozou Lasuh
8. Nyangpong Konyak
9. R. Tsulenthung

Bachelor of Theology

1. Benjamin Fish
2. Daniel Fish
3. Kehonsu Seb
4. Longchatngba Longkumer
5. Neikholie Wetsah
6. Shiyeto

Our Graduates

Graduates of 2011

Master of Divinity

1. Akelo Lorin
2. Keneingulie Mere
3. Ruovinuo Semou
4. Ruth Chishi

Master of Divinity (Extension)

1. Bendangnungla Linyu
2. Henong Phom
3. Kanito Sumi
4. Kevisede Kire
5. Supuni Pou
6. Tokheho Tissicca

Bachelor of Theology

1. Omega Sumi
2. Tesovi Tep

Bachelor of Theology (Extension)

1. Ruokuowhelie Pienyu

Graduates of 2012

M.Div.

1. Echang
2. Hechenchu Wanth
3. James Wotsa
4. Mhalevinuo
5. Nuksam Mossang
6. Petevinuo
7. Ronsenle Seb
8. Sechuya Tep

M.Div.(Extension)

1. Kekhimo Kath
2. Lhonito Shohe
3. Pitoli Sheqi
4. Shiyeto Shequi

Bachelor of Theology

1. Adieno Yano
2. Benjong Toshi
3. Dzüvisenuo Tase
4. Eyiewelo L. Mero
5. Kusatolü Khüsoh
6. Lovitoli Wotsa
7. Mhasilhoubei Mera
8. Rokosüto Mekro
9. Rovizo Kuotsu
10. Sevizo Rüpreo
11. Visiezolie

B.Th. (Extension)

Jimmy Thyu

Our Graduates

Graduates of 2013

M.Div

1. Benrithung Humtsoe
2. Jwenle Khing
3. Leonardo Basumatary
4. Tesovi Tep
5. Temjensenla Dzuvichu
6. Vesutso Nyekha
7. Vitoli Futhena

M.Div (Extension)

1. Atho Sothu
2. Chongliu Khamniungam
3. Hovika Swu
4. Khavishe Achumi
5. Puhothal

Bachelor of Theology

1. Raj Kumar
2. Rup Bhahadur
3. Sinen Apon

Graduates of 2014

M.Div.

1. Kusatolü Khüsoh
2. Khunyam Andrew
3. Mhasilhoubei Mera
4. Rovizo Kotsu
5. Rosy Patton

Bachelor of Theology

1. Aolong H. Sangtam
2. Ekonthung Jami
3. Issac Semp
4. Kevin Gouliau
5. Ketholenuo Kire
6. Kezevinuo Rüpreo
7. Khrielanei-ü
8. Melenuo Koso
9. Senuo Mere
10. Thenuoneinuo Kengurüsie
11. Vikhozonuo Thami

M.Div. (Extension)

1. Arun Tamang
2. Lyn Vesato
3. Supou Khamniungan
4. Sangtamkhaba. B

STUDENTS' UNION OFFICE-BEARERS

(Spring Semester 2014)

- | | |
|-----------------------------|-----------------|
| 1. President | - Mhasilhoubei |
| 2. Gen. Secretary | - Rosy |
| 3. Jt. Secretary | - Neitholhoulie |
| 4. Banker | - Rachel |
| 5. Music Secretary | - Kenyuhyulo |
| 6. Social Work i/c | - Shwiini |
| 7. Games & Sports Secretary | - Khriekethozo |
| 8. Time Keeper | - Khitenlo |

Evangelism Committee

- | | |
|------------------------|--------------------|
| 1. Wichampau, Lecturer | - Chairman |
| 2. Titus | - Member secretary |
| 3. Yeankim | - Member |
| 4. Vekhoyi | - Member |
| 5. Ketholenuo | - Member |

BOARD OF DIRECTORS, FTS.

- | | |
|------------------------------|-------------|
| 1. Mr. Zapra Chakhesang | - Chairman |
| 2. Rev. Visielie Angami | - Secretary |
| 3. Dr. Acalie Miasalhou | - Member |
| 4. Mr. Neizekho Chakhrünuo | - Member |
| 5. Mr. Peter Kuotsu | - Member |
| 6. Mr. Vibeilietuo Kets | - Member |
| 7. Mr. Neilalhoulie Soliezuo | - Member |
| 8. Mr. Kekhriengulie Theünuo | - Member |
| 9. Mr. Keneingulie Nagi | - Member |
| 10. Mr. Avikato Sumi | - Member |
| 11. Dr. Ato Angami | - Member |

Would you like to Share God's Blessings?

At the present time the Seminary would particularly welcome financial contribution in support of its library acquisition programme and sponsoring needy students.

You can make financial gifts to FTS in the following ways:

- By sending a draft/ cheque to **Faith Theological Seminary** posted to Faith Theological Seminary, P.O. Box-431, Kohima 797001, Nagaland.
- By direct transfer: **Call our office for details.**

Prayer Request

There are number of areas in which we need your prayer support:

- For the staff of the Seminary.
- For the current students that the Lord would prepare them all for a lifetime of faithful and fruitful service for His kingdom, and also to strengthen them to serve as Godly women and men.
- For the graduated students that their ministry would be fruitful and successful.
- For our support networks; churches and individual Christians who support us and for different people and organizations which the Seminary comes in contact with.

Contact

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Ph: +91-9436001730

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E-mail: fts@ftskma.com, principal@ftskma.com, ftsk@rediffmail.com

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Ph: +91-9436001730 / 9856070787

Campus address

Faith Theological Seminary
N.H. 29, Dimapur Road
Jotsoma, Kohima
Nagaland

Spring Semester 2014



B. Th. I Yr.



B. Th. II Yr.



B. Th. III Yr.



B. Th. IV Yr.



M. Div.



Students Leaders



Girls Hostel Day



Sports Week

Our Vision

To train students coming from different backgrounds to the same mind of becoming effective Missionaries, Pastors and Academicians.



Class in progress



Worship



Annual Picnic

- Credentials:**
1. Recognised by Higher Education, Government of Nagaland.
 2. Registered Society under Registrar of Societies, Govt. of Nagaland.
 3. Associate Member of Asia Theological Association (ATA).
 4. Accredited by Indian Institute of Missiology (IIM)

ADMISSION INFORMATION

An institution established under the guidance of God. Dedicated to train servants of God in an atmosphere of Spiritual, Ministerial and Academic Excellence. Invites application for the following Courses from committed Christian men and women who have the call of God for the ministry.

Courses Offered	Duration	Eligibility
M. Div. (Master of Divinity) Regular & Extension	3 Years	Secular Graduate/ B.Th with below B Grade
	2 Years	B.Th with B Grade and above
B. Th. (Bachelor of Theology)	4 Years	HSLC/Class 10 passed
	3 Years	Class 12 passed
WTC (Workers Training Course)	1 Year	Under matric

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