

Editorial Note

Glancing back to 2010, FTSians cannot but thank God for all the wonderful blessings that has been bestowed! It was indeed a year of achievements. Numerous students graduated and ventured into the vineyard of God, serving in different capacities. As God's blessings are given in different pleasant surprising packages, we received many more students, who came to equip themselves for God's ministry! Another epoch making venture is the acquisition of a huge beautiful site with scenic beauty and overall factors of conveniences. This year will indeed remain in the history of FTS!

As Faith Theological Seminary stresses on wholistic growth in all aspects of life, the whole of 2010 was filled with a number of academic and spiritual activities. Along with the regular classes, FTS received brainstorming teachings, sermons and lectures from speakers and professors from India and abroad as well which has polished and nourished the whole family in a very exceptional way. God bless them!

No doubt, the Divine plans that all creations should live a wholistic life without any reservation; this annual magazine Essence starts-off in playing a small yet vital part towards wholistic advancement. As such it contains articles and information, which stresses on this issue.

Amidst the hustles and bustles of busy life in FTS, one cannot but sense the silent yet ubiquitous presence of God in all the activities, guiding and sustaining us! May FTS always find favor in His eyes and remain ever blessed!

Editorial Board

Editorial Board

Miss Asola Jamir	Miss Keneipfenuo
Mr. Megovikho	Miss Meriyani
Dr. Ato	

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Principal's Desk

Dear Believers in Christ,

Faith Theological Seminary is completing three years and during these years God has blessed us immensely. Our Graduates are actively involved in the ministry.

The Autumn season is known as the harvest season. The process of sowing and reaping is a continual process that goes on each day in our lives. It is a physical law and more importantly, it is a spiritual law. Both are from our Creator, the Almighty God.

The seeds that we plant will bear the same type of fruits. And those who walk in the Spirit will have God's Light and Life and they will inherit the Kingdom of God. So sow good seeds, and you will reap a glorious harvest of good fruit.

What a great day to be alive, but also what a time to serve the Lord, His Kingdom and to fulfill His glorious purposes in all our lives. It is exciting and challenging.

I thank the Editorial Committee for bringing out the 2nd issue of the "Essence" on Wholistic Growth successfully.

In His Service

Rev. Dr. Visielie Angami, Principal

RELEASING ONESELF TO GROW

Meriyani Kinghen
Lecturer, Counseling Department

Millions of parents over the years have experienced much joy, celebration and relief at the sound of a new born baby's cry. Yet, a new born cry also signals the loaded responsibilities that they inherit. Not only do the parents have the responsibility for the new infant but the child becomes accountable to them for life. One among them is the responsibility *to grow in life*.

It is obvious that development in human does not take place only in one area of life. However, it involves holistic growth. Considering, the five areas of functioning dimensions in human life as *Physical, Volitional, Spiritual, Rational and Emotional*. Each dimension has enough space for growth and it takes place when all the five dimension functions well with their own capacity. Hence, if a person fails in one of this area, the person may not be nourishing as it is expected to be. The significant thing that we need to remember in order to execute all these is to release *ourselves to grow*.

The fact that we were born is evident that we possess something that can benefit the world and the people of God. No matter what the person have done or accomplished, there is still much more inside us that we need to release ourselves. None of the people came to this world empty handed but everyone came with something or the other - *Like a seed has a forest within it*. So we have much more than evidences at our birth and that is the *potentialities* that God has given to humankind. We have to release them, which are hidden inside us.

The book of Genesis clearly reveals the account of human's first encounter with creation in the Garden of Eden, Adam and Eve, as God first created them had hundred percent-unreleased potentialities. They were adults with full capabilities, talents and gifts. Their physical, mental, intellectual, emotional and spiritual powers were unused, unchallenged, untapped and unemployed. But God's plan for releasing the hidden ability is found when God gave them freedom to tend and give names to each and every creature that He created. God wants Adam to release their potentialities that He gave them. In the same way, every individual has freedom to release the potentialities that inherit in their life. God has given us the privilege to carry out the hidden potentialities according to our own talents and abilities. He placed us in a position where we need to release ourselves and let it grow unreservedly.

Releasing ourselves to grow may involve hardships, difficulties, degree of anxieties and apprehensions at the beginning. However, unless a person explores into the deep, it will not be apparent that there is something hidden inside him or her. The release of one's potentialities demands that we accept the responsibilities of fulfilling the assigned task that God has handed to everyone. God did not intent that the cemetery would be the resting place for our potentialities. The sheer irresponsibility of taking our precious dreams, visions, ideas and plans to the grave is not part of His design. Someone rightly mentioned, *No human being is born to live or die unto himself or herself*. God has given us wealth of potentialities- our ability, gifts, talents, energies, creativity, ideas, and desires to live for His glory and thus, our responsibility is to activate and release them liberally.

One drop of God's strength is worth more than all the world. - Dwight Lyman Moody

Violence on Television - What do Children Learn? What Can Parents Do?

Miss Asola Jamir

Lecturer, Communication Department

In the ancient times, the ways of socializing for children was through their parents, siblings at home and friends. But today the trend is changed and mass media, particularly the TV has become their best friend and even for the infants, TV has become the baby sitter. At their tender age they are still unable to distinguish between fantasy and reality, but too much exposure to violence on TV makes them believe what they see on TV is real and in their real life they experiment all the techniques they have seen because one day they want to become like the hero and they do not want to be the loser when they pick a fight with their friends at home and in schools.

It is no doubt that TV is one of the greatest medium of entertainment and an eye opener if we have to take it positively. It is also educative and informative. Yet we also cannot deny the fact that it has so much of violence especially the channels that children watch. To name few channels of children's favorite are like sporting channels where wrestling and boxing are telecast, movies especially of martial arts and wars and cartoon network which also has lots of violent characters in it. Too much of exposure to TV which has a heavy dose of violence in it changes the character of our children and consequently affects their total behavioural pattern. All that they have in mind or for that matter, their ultimate aim is "knock down whoever challenges you, never spare your enemy and at the end of the day, be the winner".

Psychological research has shown three major effects of seeing violence on television:

- ✓ Children may become less sensitive to the pain and suffering of others;
- ✓ Children may be more fearful of the world around them;
- ✓ Children may be more likely to behave in aggressive or harmful ways toward others.

Children who watch a lot of TV are less aroused by violent scenes than those who only watch a little; in other words, they're less bothered by violence in general and less likely to see anything wrong with it. One example: in several studies, those who watched a violent program instead of a nonviolent one were slower to intervene or to call for help. Children who watch a lot of television are more likely to think that the world is a mean and dangerous place.

Violence is "a credible threat of physical force, or the application of physical force, intended to cause physical harm to an animate being or group of beings." Violence in the media particularly the TV is easily accessible to children and as mentioned above, it occurs in channels that are mostly watched by children.

Children often behave differently after they've been watching violent programs on TV. In one study done at Pennsylvania State University, about 100 preschool children were observed both before and after watching television; some watched cartoons that had a lot of aggressive and violent acts in them, and others watched shows that didn't have any kind of violence. The researchers noticed real differences between the kids who watched the violent shows and those who watched nonviolent ones. Children who watch the violent shows, even just funny' cartoons, were more likely to hit out at their playmates, argue, disobey class rules, leave tasks unfinished, and were less willing to wait for things than those who watched the nonviolent programs,' says Dr. Aletha Huston.

What Parents Can Do

While most of the researchers are convinced that children can learn aggressive behavior from television, they also point out that parents have tremendous power to moderate that influence. Because there is a great deal of violence in both adult and children's programming, just limiting the number of hours children watch television will probably reduce the amount of aggression they see.

Parents should give their time to watch at least one episode of the programs their children watch. In that way they'll know what their children are watching and be able to talk about it with them. When they see a violent incident, parents can discuss with their child what caused the character to act in a violent way. They should also point out that this kind of behavior is not characteristic and not the way to solve their problems. They can ask their children to talk about other ways the character could have reacted, or other nonviolent solutions to the character's problem. Parents can also teach the children in the following ways:

- ✓ Parents can outrightly ban any programs that they find too offensive.
- ✓ Parents can limit the amount of time children spend watching television, and encourage children to spend their time on sports, hobbies, or with friends; parents and kids can even draw up a list of other enjoyable activities to do instead of watching TV.
- ✓ Be a media educator: express your views, and discuss program content, for example talk to children about what would happen if they did those violent things at home, school etc.
- ✓ Parents can encourage their children to watch programs that demonstrate helping, caring and cooperation. Studies show that these types of programs can influence children to become more kind and considerate and loving.

What Every Child Should Be Taught

- ✓ The most important thing we can teach our children is that human being is a unique creature of God;
- ✓ Children must be taught that choices have consequences;
- ✓ Each child should be given reliable standards of right and wrong;
- ✓ Every child must be taught to understand the sacredness of human life;
- ✓ Our children must be taught a rational love of their fellow beings;
- ✓ Teach children to be critical viewers of TV;
- ✓ Also teach children to view shows that they feel are more beneficial, such as documentaries, educational shows and so on.

Children are the hope of tomorrow. With that in mind they need to be shaped and directed and guided to be fully human in such a complex and complicated world. To be fully grown is to imbibe the lesson of how we humans are created in the image of God possessing all the beautiful characters of God. Perhaps there are many other things that influence our children to behave negatively like the family atmosphere where proper parental guidance and care is not provided, pressure of peer group and the like. But we can also be sure that TV also is another strong medium that carries our children far beyond repair with the dose of violence in it. The only appropriate lesson that comes to our mind when we ponder on how to bring up children towards a holistic growth in today's context, when having access to mass media is unavoidable is to go back to Jesus' life and see how He was grown in Luke 2:52 "And Jesus grew in wisdom and stature, and in favour with God and human beings".

His Faithfulness Endures Forever Echang Lam, M. Div. 1 yr

I am Echang from Khiemnungan community. I was born in a non-Christian family but grew up from a Christian family. I am the eldest in the family and was adopted by one family when I was tender of age. But unfortunately, when I was just in class II, my foster father passed away. After his death, I stayed with them for some few years. Even when I was a young girl, I was prayerful and that became my weapon. It was when I was in class I that I encountered with Jesus Christ and accepted Him as my personal savior and made the commitment with God to serve Him someday. However, when I reached Class VI, my foster mother told me to go back to my real parents, as she could not afford to look after me. Brokenhearted, I went back to my real parents however it did not shatter or change my commitment to serve God. My aim was to equip myself to serve after my matriculation.

This commitment made me to stay in other's houses as a maidservant. I struggled a lot with tears and pain as my closest friend. Every day was an unforgettable struggle, which I have experienced, working day and night heavily without proper food. Tears rolled over my checks as I hold my plate at every meal.

However, God is gracious and faithful, one beautiful day; He answered my prayers and made something impossible to POSSIBLE! And it is through God's grace that I could complete my Bachelor studies from Faith in Action Bible College, Dimapur.

Yet, my B.Th. studies were not a bed of roses as I faced numerous difficulties and trials as I expected. I suffered with serious illness and my sister whom I loved dearly passed away. Also my mother was paralyzed after giving birth to my younger sister when she was only three months old. Even our grain crops were spoilt which result in lesser harvest as compared to other previous years. Wild animals also attacked the animals that were reared to support my financial needs. In all this struggles, I was not the only one suffering but my whole family was struggling with me. They called me back home to look after my paralyzed mother and to take care of my younger siblings. There were times when I wept bitterly but still then, I never lost my faith. Nevertheless, I was spiritually strengthened through these struggles.

Satan was making every effort to stop my studies in every possible way, but the victory is always of the Lord! God healed my mother who was paralyzed for two and a half years! By God's grace! I have learned that it is not easy to serve the Lord. Maybe, it was God who was testing me to see whether I am worthy to be His faithful maid!

Meanwhile, my faith in God becomes stronger and I prayed day and night to God to show me the right path. Within a short while, I got sponsorship from my Lecturer and his family who supported me materially, financially and spiritually considering me as their own daughter. That was how I completed my B.Th. studies and continuing with my M.Div. here in Faith Theological Seminary!

I have a heart for my people. Therefore, my sole aim is to help them reconcile their lost soul to Christ, restore broken families and the perishing souls of the youths. I request all the reader to kindly remember me in your prayer to achieve my vision in the near future.

Indeed His Faithfulness Endures Forever! Praise the Lord!

HOLISTIC CONCEPT OF MISSION

Ruokuozele Pienyü

Lecturer, Mission Department

Introduction

Mission starts with God and has broader accountability. God's mission is the concern for the entire creation. Formerly, mission has deserted its broader accountability of doing mission to total creation and it slided down to human being on the basis of soul winning. God's mission in the Scripture shows the total concern for the whole of the universe including the well being of the human beings. Holistic basically means, "The whole is superior to the total of its components". This concept tells that word, action, declaration and involvement are undividable with reference to mission. Scriptural background, cultures, witnesses, theological implications and contextual realities are the vital fundamentals and notify to discover the vital truths as to what is Holistic Mission. Holistic concept of mission is an inter working of the physical, the social relation and the spiritual aspects and knit of the individuals and their societies. This rests on the passion of God's dominion above the whole things.

1. Historical Analysis of Holistic Mission

Holistic concept of mission has developed since Vatican II. The apostolic exhortation *Evangelii Nuntiandi* is a synopsis of such holistic theology. It states programmatically: "It is upon the Church by divine mandate, the duty of going out in to the whole world and preaching the gospel to every creature". It also says that the Church has the task to announce the deliverance of human beings and ensuring that it is complete. Holistic mission can be traced from the time of the Apostles. The revival which stimulated continents, is not to be channel of only the preaching of the gospel and the converting of sinners to Christ; it also led to wide spread philanthropy, and deeply affected society on both sides of the Atlantic. John Wesley remains the most prominent example, since he was both gospel preacher and a social prophet. The leaders of the subsequently generation were Thomas Clarkson, Henry Thornton, Zachary John Shore, James Stephen and Granville Sharp who were all committed to holistic mission.

The ecumenical consciousness increasingly convinced mission as the Church's involvement in the struggle for justice and freedom. The 19th century missionaries were increasingly involved in educational activities along with evangelistic works, especially among the poor and oppressed communities. In 1920, the ecumenical movement concentrated particular on education, health ministries, and agricultural training. In 1925 the first Church and Society Conference in Stockholm focus on social problem, with a theme called "Life and Work". Again in 1955, the study project on Christian responsibility toward the areas of rapid social changes was introduced. With this length, the picture and the shift of social actions are evident. The contemporary Christians too focuses on life and work in various forms.

The World Missionary Conferences of Jerusalem and Tambaram dealt in depth with medical missions. However, the post-war conferences of both International Missionary Council in the commission of world mission and evangelism in the World Council of Churches have largely ignored this topic. Nevertheless, the World Council of Churches published the healing of the Church in 1965, which emphasized the role of the congregation in the ministry of healing and training the medical and paramedical workers, and it established the Christian Medical Commission.

The evangelicals for centuries confined themselves on preaching alone. However, in 1973 over fifty evangelicals met in Chicago over thanksgiving weekend and issued a declaration of social concern and expressed their negligence over social concern. They apologized for the lack of social concern and political action for the past long years. The Lausanne Conference 1974, held in Grand Rapids contained the statement on the nature of evangelism and Christian's social responsibilities. The Lausanne movement has remained true to this assertion of the primacy of evangelism, and its consultation on the relationship between evangelism and social responsibility.

Nairobi Conference, 1975 clearly calls Christians to engage in both evangelism and social actions. The chief figure was Bishop Mortimer Arias and he stressed on an integrated presentation of the gospel, truly incarnated, an approach to the whole person, individual and social, physical and spiritual, horizontal and vertical, which was described as holistic and integral, gained wide acceptance. Manila Conference, 1989 was encouraging in objective and it had strong sections on the poor and many contributors gave the wholistic approach to mission.

The Roman Catholic concept of mission is also holistic. They have the methods of accommodation and integration. The methods such as proclamation, service and philanthropy, dialogue and enculturation are found in their mission concept. As part of the holistic mission they have schools, colleges, vocational training institutions, hospitals and medical colleges and also mission to the marginal groups like the poor destitute, tribals, dalits, slum dwellers, and leprosy and AIDS patients..

2. Unity of Creation and Holistic Mission

Reflections on creation accounts rekindled Christian to their prophetic mission to proclaim afresh with renewed vigor that "The earth is the Lord's" found in Psalms. 24: 1, that human being are members of God's family of creation and that they bear the image of God, the Creator, Preserver, Protector and Redeemer of the whole creation. Here lies their multidimensional missionary task in God's creation. The concern related to ecology has gone beyond the question of self-existence. It has been understood as the human participation in the world, which has been created by God. Christ's redemptive work is related to the whole creation. Christ is spoken of as one through whom all things have been created and recreated. Consequently, it is impossible to achieve justice for nature without social justice.

Creation theology helps to recognize the basic unity of whole of creation and accept the interconnectedness and interdependence of all levels of being and living. Mission's vision cannot be narrower than what Jesus disclosed when He prayed in John 17: 21-23 and Acts 17: 27-28 that "All might be one". Mission is not restricted to "saving souls" or "making converts". Redemption is the total. It consists of body, spirit, world and cosmos. For this reason, evangelization program must include not only the total human but also the total creation. Mission broadens further than the spiritual and the verbal sphere to include all human concerns and humanity's physical relationships to the material cosmos.

3. Various Holistic Mission

Holistic mission takes many forms, such as: the battle of poverty, feeding the poor and needy, and drives for racial equality. Social service in the field of education, medical, health and the financial and technical aid to develop agriculture, local trade, vocational training for the unemployed should be extended to many people irrespective

of their religion and culture. Meanwhile, there has to be a purposive measurement of the prospects, they have to do fundamental work through the vast chain of Christian educational and health institutions. Missions have to make programs to assist people and transform their lives and prospects.

The whole Church is on mission to build a new earth and a new society. By this, one understands a society where peace, joy, fellowship and justice reign, and it calls everyone to answer to generous aspirations of all. The hunt for further just society is one in which values, particularly freedom, responsibility, equality, and openness to the transcendence can be realized, which in turn will guarantee the integral liberation of human beings. This definitely leads to the actualization of God's Kingdom.

Church should start introducing education in the Church's agenda and convert it into an evangelistic wing of the Church's mission to draw children to the Church and teach them the Christian message. In spite of women having attained a good level of awareness, education, they are still discriminated and marginalized. Despite the restrictions, women have made important contributions to missions. Women witness at work and given opportunity, have proved themselves effective in all kinds of missionary work. Without their contribution mission cannot be holistic.

Conclusion

The Church must proclaim and live the whole gospel. It cannot relegate concerns for everyday human needs to the government and expect to be relevant to people. It must provide for the care and nurture of its members, help feed the poor, heal the sick, counsel the distressed, care for the widows and orphans, etc. It must avoid the mental dichotomy that separates evangelism from social ministries and see both as ways to bear witness to the transforming power of the gospel. Holistic concept of mission is not just saving souls for heavenly life afterward, but rather God's well being done on the world in every things and His rule being established in the entire parts of human's life. Christ as the way to God is the central truth of the revelation of God for the holistic redemption of the humankind and the creation. No one can focus on salvation of souls from sin alone and say mission accomplished! Christian's responsibilities to whole human issues have to be considered, and without this no mission is worth considering. God's mission is cosmic which means no one is outside the loving concern of God. Thus the Church must hear the cry of the poor and the groaning of the creation. The Church is called to uphold Justice and *Shalom* for the whole cosmic aspects and to show the loving concern to other human beings.

Wisdom begins with respect for the Lord; those who obey His orders have good understanding. – Psalm 111:10

Attitude is the mind's paintbrush; it can color any situation.

– Barbara Johnson

Laminin - In Awe of Our Creator - Dr. Imtirenla Angami

"It is I who made the earth and created mankind upon it. My own hands stretched out the heavens; I marshalled their starry hosts." Isaiah 45:12

Ever since I heard about laminin, I have been wanting to tell everyone about it. Well, many of you may have heard about laminin. It is an amazing molecule in the human body.

Laminins are major proteins in the basal lamina, a protein network foundation for most cells and organs. Laminins are a family of glycoproteins that are an integral part of the structural scaffolding in almost every tissue of organism. In essence, laminins are a certain type of proteins that 'glue' your body together. Think of it as the glue that holds the cells of your body together. Laminin is vital for maintenance and survival of tissues.

Without laminin there would be no cell adhesion. The shape of laminin molecule is like a 'cross'.

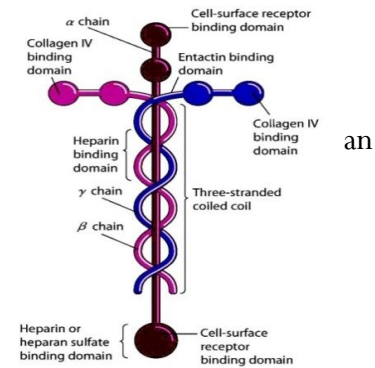


Fig : Structure of Laminin

Laminin has arms that associate with arms of other laminin molecules to form sheets and bind to cells. Our body is knitted with millions of these tiny crosses. Isn't it amazing? Imagine millions of microscopic crosses floating in your body. Great designers and artists always leave their mark. I like to believe that we all bear the mark of the creator who fashioned us and made us so wonderfully.

The Bible says, *"For by Him all things were created : things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him. He is before all things ,and in Him all things hold together."* Colossians 1:16,17. Thousands of years before people knew about laminin Paul penned these words. Skeptics and doubters may say, "Before Jesus was crucified , were we glued by some other substance? It could've been any shape". But it wasn't. The crucifixion of Jesus was only 2000 years ago. Humankind and animals are many thousand of years older than that, millions of people believe the Evolutionists. So long before the crucifixion took place, there was laminin in our bodies. Millions of little crosses holding our bodies together. I don't know about you, but to me it is just one more piece of the puzzle that is God and His divine plan.

Life is not a journey you want to make on autopilot. - Paula Rinehart

Whatever you do, do all to the glory of God. – 1 Corinthians 10:31

Dedicated to all the outgoing students

Isaac Semp, B.Th. 2nd yr

Now I look at the stars, waiting for one to fall.
So that I may wish to be whisked away-back in time.
To be there where now only my memories survive...
Memories that fade with time.
I remember thinking to myself on that last day...

Will the sun still shine over F.T.S ?
Will F.T.S still manifest as joy, happiness, fun and love ?
Will the Morning Devotions still feed me spiritually?
Will the Praise and Worship continue to change lives?
Will the Friday Night Special Service still sparke with fun and games where I
can laugh with tears?
Will the library still remain the answer to our questions?
Will it always remain the same...Will it ?
Will the 12 o'clock break still spell comfort, laziness and hunger?
Will I still hear the comforting melodious sound of prayers from every corner
of the hostel every sunset?
Will the late night chain of prayers still echo my world?
Will the evening Vesper still be a sweet hour of prayer?
Will the hostel kitchen still mean Prakash and his magical hands?
Will the Lecturers still remain our guiding star?
Will I still see Principal smile with a fatherly love?
Will the arms of F.T.S still welcome me like her child?
Will F.T.S still remain a home away from home?
Will it always remain the same...will it?
Will I see again, familiar faces, with whom I've shared many smiles, some
tears... Will I ...?
No matter what time may bring,
F.T.S will continue to stand tall and shine,
And in unison the soldiers of F.T.S will continue to "Preach the Gospel".

Give out and get it

Kholi Salew Kayina
Lecturer
Department of Systematic Theology

It is a law of nature that sown seed grows and bears fruits. Behind every good tree there is a seed that goes under the soil. We harvest the fruits of those seed sown in the past. When we sacrifice our life for good, the fruits multiply and enrich others lives. In giving out there is no regret. Regret comes only when a person competes against other. But in giving out a person competes within own to produce the best fruits that can ever produce.

Jesus Christ was the seed that was sown to redeem the sinners. Christ gave His life as a sacrificial gift (John 10:17-18). The sacrifice of Christ on the cross is the only and ultimate way to take away the sins of humankind (Hebrew 9:26). Christ's sacrificial gift alone is the source of eternal life and joy. The New life that we received today is through the anointing sacrifice of Christ. And it is through Christ's sacrifice that believers are called to become God's children.

Believers are dead to sin and freed from the power of sin (Rome 6:6-12). When we received the new life in Christ we gave up our old nature. Giving up is the strength of the strongest person. The tree shake off its old leaves when it hears the enthusiastic call of the spring season and then bloom with new leaves. There is also an urgent call to every lost soul to shake off their old sinful nature and receive the New life in Christ.

To every redeemed soul there is a command to do God's works and bear fruits. Good tree is known by the fruits it gives out. Good fruits should be produced not for self benefit, but rather for other's benefit. Certainly there is a reward for the sacrifices of beautiful individual, so, give out and get it.

Welcome to the Family :

1. **Mr. Kholi Salew and his family :** Mr. Kholi joined in Jan, 2011 as a Teaching faculty in the Department of Systematic Theology.
2. **Mr. Maker Kashung :** Maker who has a Master Degree in Church Music from Philippines has joined as a guest faculty in the Department of Music. He is presently settled in Shillong.

Sequence of Events

The Seminary emphasizes on Academic Excellence which goes side by side with various activities and events which are also very much a part of education. Out of many, few significant events worth mentioning are as follows:

1. **Conference on 'Finishing the Great Commission' 1st Phase** : This Conference was hosted by FTS from 28th-30th Jan, 2010. This Conference was mainly for the Pastors, Evangelists, Missionaries and Church Planters to equip them in gaining new understanding and insight into the Biblical priority of the Great Commission. The main speaker was Pastor James Eby, Founder/President, Mission Catalyst International Inc., Houston, Texas, USA and the Resource persons were Kenneth Wayne Womack, Paul Kenneth Wheeler and James Lesley Shannon, all from USA.
2. **Gospel Tour** : The Seminary organized a Gospel Tour for the Spring Semester in the month of May ,2010 comprising of five(5) groups. The groups visited the following Churches : CRC Sovima, CCRC Sotzulhou, CRC Chedema, CRC Dairy Farm Phe sema and CRC Chatouphe Dimapur. A great time of proclaiming the gospel and learning adventure for the students who are going to be the future leaders of the church.
3. **Foundation Day** : FTS celebrated its 2nd Foundation Day on 31st May, 2010. It was a day of counting God's bountiful blessings to the family.
4. **FTS 2nd Convocation** : The 2nd convocation was successfully held on 4th June, 2010 where 26 students (20 M.Div and 6 B.Th) were graduated. The function was graced by Shri. Chotisuh Sazo, Parliamentary Secretary, Nagaland as the Chief Guest and Rev.Dr.D.L.Sanchu, ES, ACCRC delivered the convocation message. It was also attended by many dignitaries, distinguished guests, well wishers, church members and parents.
5. **Revival Week**: FTS Revival Week for the Autumn Semester was held from 23rd - 25th July, 2010.
6. **3rd Fresher's Meet** : FTS had its 3rd Fresher's meet on 27th July,2010. A time of getting to know each other well and welcoming the freshers to the family.
7. **Baptism Service** : FTS conducted Baptism Service on 15th August, 2010 where Ten students of Mount Carmel Higher Secondary School, Kohima took Water Baptism. Rev.Dr.Visielie, Principal, FTS was the Minister for the Baptism. Bible study was also conducted by the FTS students for the children before the Baptism Service.
8. **Special Seminar** : A special seminar was conducted on 6th October,2010 by Dr. Brewster Elizabeth Professor, Fuller Theological Seminary, USA on Cross Cultural Mission and Linguistics where we had brain storming sessions on how to communicate effectively cross culturally in our mission. She was accompanied by Dr. Andrew Kim, Professor, ABGTS, Philippines and Euna Cho, missionary to China.

9. **Seminar on Christian Leadership** : A Seminar on Christian Leadership was conducted on 1st Nov, 2010 by Rev. Luolielhou, Australia. It was truly a time of learning how to be a effective and spirit filled leader in this age. It also has widened our perspectives on how to be a dynamic leader.
10. **Conference on 'Finishing the Great Commission' 2nd Phase** : The 2nd Phase of the Conference was held from 4th – 6th Nov, 2010. The main speaker was Pastor James Eby, Founder/President, Mission Catalyst International Inc., Houston, Texas, USA .
11. **Revival Week** : FTS Revival Week for the Spring Semester was held from 28th-30th Jan, 2011.
12. **Recreational Day**: FTS had its Recreational Days from 11th-12th Feb. 2011. Day One was spend playing indoor games and Day Two was out door games.
13. **Gospel Tour**: The Seminary organized Gospel Tour for the Spring Semester in the month of March 2011 comprising of four (4) groups . The groups visited the following Churches : Nsunyu Baptist Church, Dihoma Revival Church, Gariphema Revival Church, and Tsungiki Baptist Church and Seluvii Baptist Church.
14. **First Alumni Meet** : FTS First Alumni Meet was held in the Seminary on 11th April,2011. Despite the tight ministry/further study schedule many graduates responded positively and the Meet was a big success.
15. **Prayer and Fasting Programme**: Prayer is our Weapon ! First Sunday of every month is kept aside for prayer and fasting where all the students and faculty takes part. It is a time of praying for one another, for the churches and its ministers, poor and needy, prayer partners, donors, well wishers, etc. It is also a time of counting the blessings of God.

Wholistic Growth

Nuksam Mosang, M.Div I yr

Human being as a special agent of God's creation needs to recognize the true picture of themselves and needs to immerse in the divine depth of God's plan. From the very beginning, God has a reason in making humans to be His special agent, so that in turn they would bring glory to His name. But many a times, human being fails and ignore knowingly or unknowingly towards God's manifestation in the form of their cruel response.

Irrespective of race, religion and culture, general ethics states that human beings are to respond and respect God in such a way that God will also be satisfied of who we really are. According to Christian's perspective, one must be accountable in the sight of God as well as in the sight of fellow beings, which means that one needs to grow and develop in every walk of life as the true child of God. Spiritually speaking, a person cannot be considered as "spiritual" when he/she ignore the practical implication in the part of physical life. Spiritual life should not only confine in religions realm but it should also be based on every aspect of life, as a whole. Therefore, no matter whether from Christian or secular perspective, human being as special creature of God, should grow wholly in every realm of our life; the way we interact, the way we behave, the way we mingle with others, the way we build our character, the way we reveal our attitude and the way we believe. We must draw a serious attention in every aspect of life. Apart from that, self-respect, person's personality and taking proper view of God is much necessary in one's wholistic growth. Learn the diversity of knowledge through Christ!

Academic Programme

Faith Theological Seminary is one among many new Theological Colleges which has recently established. However, in its own uniqueness the Seminary has stood for its quality education, relevantly taught to suit the context. With a well trained and strong faculty team, we effort to tirelessly impart theological knowledge. To fulfill our Motto: "Preach the Gospel" we invest our theological skills to be accompanied along with a spiritual gymnastics so as to make the Gospel preached contextually and make it true that the Gospel is eternally relevant.

FTS in its entire endeavour aims to provide excellence in theological education. Sensing the need to balance, we endure to impart excellence in both academic and spiritual sphere. It aims for quality in all aspects of the curriculum, stressing the importance of sound research methodology, good writing and analytical skills and intellectual integrity. In our humble attempt to minister God given responsibility, a brief outline of the program offered at FTS is given below:

Bachelor of Theology (B. Th.)

Admission Requirements

For the admission at FTS a candidate of the Bachelor of Theology should fulfill the following requirements:

- A minimum educational qualification of 10 or 12 passed.
- Completion of 18 years of age at the time of admission.
- A good Christian testimony.
- A strong recommendation from the Pastor.
- Fulfill all the required documents.

Course Duration

Bachelor of Theology is a three year program for those candidates having 10+2 qualification and four years for the candidates with 10 passed academic standard.

Master of Divinity (M.Div.) Regular

Admission Requirements

For the admission at FTS a candidate of the Master of Divinity should fulfill the following requirements:

- A bachelor degree from a recognized university.
- Candidate from theological background should have a minimum of B grade.
- A good moral character, displaying a true born again Christian.
- A strong recommendation from the Pastor.
- Fulfill all the required documents

Course Duration

Master of Divinity is a two year program for theological graduate & two and half year for secular graduate. It is expected to complete the course within 6 years from the time of registration.

Extension Studies

Master of Divinity (M.Div.) Extension Programme

Duration: 2 (two) years

Special Features:

- A special course of basic skills of computing is offered to all the Master of Divinity and B.Th. Final Year Students.
- Students are privileged to listen to some special paper presentations presented by the Lecturers.
- As mentioned in the aim of the Seminary, we conduct a special gospel tour where both Lecturers and Students are actively involved in it.
- An educational tour is conducted every year.

For more details please do not hesitate to contact any one of us.

Biblical Understanding of Jubilee: A Liberation Perspective

Avikato Sumi
Vice Principal

Introduction

The concept of Jubilee could be best understood only if one view from a wider perspective rather than its traditional way. The true and inner meaning of the concept largely consists of Socio-economic, Religio-Political liberation and some ecological concerns. The objective of this essay is to understand how Jubilee has its importance from the religio-political perspective.¹ The study will draw its discussion from a liberation perspective, with a view to understand the religio-political condition of the Israelites.

The exile and restoration of the Israel kingdom are essential part of this study. It is not an intention of this paper to debate on the issue based on Leviticus tradition but the paper will primarily focus at its related issues based on Isaiah's tradition and link with Lukan's tradition. As far as the concept of Jubilee is concerned, it has its application in the New Testament and therefore, the study will also deal with it to a certain level with a view to incorporate and promote both its origin and implications. In what follows, we shall also discuss its contribution to our church today.

Jubilee and its Historicity (Bird Eye View)

The exact date and year on which the first Jubilee was celebrated is unknown. However, on the analysis of the text Isa. 60-62 it has been pointed out that Isa. 61 is placed shortly after the return of the first band of exiles to Jerusalem in 538 B.C.² Therefore, it is arguable that if the mentioned text was written after the return of the exile from Babylon then, the above lines tells us that the land is in total ruins, political status was lost and religiously people were demoralized, for it is in such context that the prophet's message is delivered.

¹ The term religio-political shall be used in the interest of the Israelites condition. It is assumed that Jubilee has its strong connotation with such concerns that it demands a serious study.

² Page H. Kelley, "Isaiah," *Broadman Bible Commentary* (Nashville, Tennessee: Broadman Press, 1971), 362. Some scholars argues that the content of the theme "Jubilee" is more appropriate if argued from the view of devastation of political and religious of Israel's kingdom.

It is also necessary to be noted here that when the Babylon Empire conquered Israel nation, there were also other nations who were at the mercy of the Babylon Empire, thus, the Babylon Empire after drawing out all the inhabitants from Jerusalem they placed a foreigners as inhabitant of Jerusalem. Later, these foreigners became a group of people who were called as “Samaritans” in the New Testament. Therefore, the message of the prophet is about freedom, rebuilding of the wall and reforming their religious rites of the nation.

Political and Religious Exile

Israel's Political and Religious exile was evident. The fact that the biblical authors might not have taken an account of the subversive political significance of the flight from Babylon to Jerusalem but the crucial point is that, from the way they relate the event this subversive political significance seems to be clear and obvious. It flows from the very nature of the events itself. The exile to a foreign land was an act of political and religious act, clearly bearing the stamp of an acute need of liberation.

Religiously, the Israelites lost the centrality of worship because syncretism crept into their faith. Sacrifice was essential part of their worship but they could no longer continue due to the captivity. With the fall of the Israelites from the hands of the Babylonians they have failed to achieve their national self determination but the message of the prophet gives hope of their liberation. Jubilee is also a time of liberation, restoration and celebration.³ It can be succinctly stated that the content of the prophet's message is freedom, comfort and encouragement.

Isaiah 61 and Luke 4:18-19

Interestingly, what appears in Isa. 61 is already stated in Lev. 25 and they are all in reference to Jubilee's context.

Perhaps, the Jews are the most pathetic human race in the face of the earth. Down through the ages or at least in the history of Israel, it is clear that they were under the foreign rules for several ages. During the time of Jesus the Jews were under the bondage of the Romans and in such condition Jesus' statement of liberation quoting Isaiah's word as being fulfilled excited many listeners around Him. The year of Jubilee becomes effective with a proclamation that can be translated as liberty, freeing, freedom from movement etc.

The common interpretation referred this passage to the state of the people on the return from the Captivity. Nothing, however, that the people had yet experienced in any way satisfied the brilliant picture painted in the great prophecy. A remnant certainly had returned back from their distant exile, but the large majority of the chosen people were scattered abroad; their own land was crushed under what seemed a hopeless servitude; poverty, ignorance, universal discontent, reigned alike in Jerusalem, garrisoned with Roman legionaries, and in the most distant of the poor upland villages of Galilee. Only could deliverance come and a golden age of prosperity return with the promised Messiah. This was the interpretation which the choicest spirits in Israel applied to the great Isaiah prophecy. This was the meaning which Jesus at once gave to it, only he startled his hearers by telling them that in him they saw the promised long-looked-for Deliverer.

³ Razouselie Lasetso, *The Nazareth Manifesto: The Theology Of Jubilee and Its Trajectories in Luke-Acts* (Delhi: ISPCK, 2005), 45.

Implication and Conclusion

Traditionally, we were embedded with a thought of spiritual liberation as the only way to understand the concept of Jubilee. But hence, it is equally important to understand that it has its significance on Religio-Political influence too. The Jews lost their Religio-Political status as a result of their captivity. On their return from the exile, they continue to proclaim liberty to certain aspects of life. Thus, it is essential to conclude that the concept of Jubilee entails a serious significance on Religio-Political aspects of Life.

Bursting from its roots in the legal tradition, the "jubilee" or "remission" has become an inspiring principle which today we have the freedom to apply and adapt to the many contexts in which we are living. It is the churches' mission to proclaim it to the world and live accordingly.

To put it concretely, the jubilee is a liberative memory. Hence, excessive announcement to spiritualize the concept of Jubilee may distort many other elements that are significantly intended by God. May we all begin to understand the concept of Jubilee in a wider perspective.

The Christian life style is not one of legalistic do's and don'ts, but one that is positive, attractive, and joyful. – Vonette Bright

Congratulation :

*FTS family wishes Mr & Mrs Ruokuozelie a Happy family,
and Dr.&Dr(Mrs) Ato Visielie a Happy Family*

FTS Holds Alumni Meet

Faith Theological Seminary has recently concluded its first Alumni Meet on 7th April, 2010. The Seminary has had Two Graduation Batches so far.

The gathering was chaired by Avikato, Vice Principal, while the words of encouragement was delivered by Rev.Dr.Visielie, Principal. The Alumni has shared real time of experiences in the ministries and aspiration for higher pursuits.

In the second session, the Alumni body was formed with four members led by a co-ordinator from the FTS office.

Co-ordinator : Avikato Sumi
Member : Soyhunlo Kath
Member : Agolie Kitshu
Member : Kozou Lasuh
Member : Nyangpong Konyak

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

Special Awards :

1. *Best Academic (M.Div)* : Vesetalü Tetseo
2. *Best Academic (B.Th)* : Tsalonglee Sangtam
3. *Best Thesis (M.Div)* : Angunuo Soliezuo
4. *Best Term Paper (M.Div. Ext)* :
Chekhwuveyi Khesoh &
Neichüriezo Chücha
5. *Best All-Rounder*: Soyhunlo Kath
6. *Best Discipline* : Videkho

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. Dziesevolie 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

Special Awards :

1. *Best Academic (M.Div)* : Kimboi Zomi
2. *Best Academic (B.Th)* :
Longchatongba Longkumr
3. *Best All-rounder* : Agolie Kitshu
4. *Best Thesis (M.Div)* : Pikato Sumi
5. *Best Term Paper (M.Div. Ext)* :
Kimong Lowang
6. *Lt.Rev.Zelhouzhü Memorial Award*
(*Most Improved Student*):
Neikholie Wetsah (B.Th)
Khatovi Sheqi (M.Div)

Student Leaders (Spring Semester 2011)

1. *Student's Secretary* : Tesovi Tep (B.Th IV)
2. *Joint Secretary* : Mhalevinuo (M.Div. I)
3. *Ministry Co-ordinator* : James Wotsa (M.Div II)
4. *Evangelism Committee* :
 1. Kimboi – Convenor (Faculty)
 2. Rokosuto – Member (B.Th III)
 3. Rovizo – Member (B.Th.IV)
 4. Jwenle – Member (M.Div I)
 5. Echang – Member (M.Div I)
5. *Social Work Leader* : Eyiewelo (B.Th IV)

Financial Support

The FTS community is grateful for those who, under God, support us through prayer and by offering their money towards the ministry of the seminary.

At the present time the Seminary would particularly welcome financial contributions in support of its library acquisitions program and sponsoring needy students.

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

- * By sending a cheque made out to “Faith Theological Seminary”, posted to Faith Theological Seminary, P.O Box- 431, Kohima- 797001, Nagaland; India.
- * By direct transfer: call our office for details.

Prayer

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 God’s Kingdom, and strengthening them to serve as Godly women and men.
- For the pass pupil or students that their ministry will be fruitful and successful.
- For our support networks, churches and individual Christians who support us and for the people and organizations which the Seminary community comes into contact with.

Wisdom begins with respect for the Lord; those who obey His orders have good understanding. – Psalm 111:10

It is more blessed to give than to receive. – Acts 20:35