

Sharing



VOL. 33, ISSUE 3, BISHOP'S HOUSE, P.B. NO. 519, 797001, NAGALAND JULY - SEPT 26



OCTOBER Month of the *Holy Rosary*

— — — — —
"Queen of Heaven
Pray for us"
— — — — —





Upcoming Ordinations



DN. CHUBATOSHI MARTIN AO SJ
Sacred Heart Parish, Chizami
To be ordained on 29th Dec. 2026



DN. HENRY TIKHIR
St. Peter Parish Kiphire
To be ordained on 31st Dec. 2026



DN. ZHAVIRIETUO MIASALHOU JAMES MSFS
St. John the Evangelist Parish Khonoma
To be ordained on 5th Jan. 2027



SHARING

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REV. FR. GWATILO ALEX TEP

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CONTENTS

- Diocese News
- Regional News
- Articles
- World News

The Sharing is published quarterly by the Diocese of Kohima. All the news, articles, questions, reader's reactions, etc. are to be addressed to the Editor. Your articles, news item could be submitted through Whatsapp and mail attachment. Please include your name and mailing address.

(FOR PRIVATE CIRCULATION ONLY)

Sharing : July - September 2026

BISHOP'S PROGRAMME

October - December 2026

OCTOBER 2026

1	Thu	To Kerala
2	Fri	Kerala - Episcopal Ordination - returns
3	Sat	Dimapur – NEISSR Graduation 2.00 pm
4	Sun	Lazami – Feast of St. Francis of Assisi; Jakhama: St. Joseph Jakhama men's hostel jubilee
5	Mon	Kohima
6	Tue	Diphu – DFNEI Convention
7	Wed	Diphu – DFNEI Convention
8	Thu	Diphu – DFNEI Convention
9	Fri	Chizami – Golden Jubilee of the school
10	Sat	Kohima – CFC Anniversary, FC meeting (2.30 pm, BHK)
11	Sun	Dimapur: Feast of Holy Cross Parish; Medziphema – SFS Seminary; (6.00 pm) Confirmation
12	Mon	Kohima
13	Tue	Jakhama :St. Joseph College (Autonomous) - Pastoral visit
14	Wed	Jakhama :St. Joseph College (Autonomous) - Pastoral visit
15	Thu	Kohima
16	Fri	Kohima
17	Sat	VK Town: Silver Jubilee of St. Thomas School
18	Sun	Mission Sunday : Dimapur – Mass and meeting with Vocation camp participants;
19	Mon	Dimapur – Franciscan Family gathering and Mass (11.00am) 2.00 pm Senate BHD, 5.00 Regional Animators meeting (BH D)
20	Tue	Dimapur – CEDOK meeting, Recollection for Priests
21	Wed	Dimapur (Consulters meeting 9:00 am BH)
22	Thu	Kohima
23	Fri	Kohima
24	Sat	Dimapur – Jubilees of SDB priests
25	Sun	Kohima – Diocesan Eucharistic Procession
26	Mon	Jalukie – St. Xavier Seminary, Pastoral visit
27	Tue	Jalukie – St Xavier College, Pastoral visit
28	Wed	Jalukie – Farm – Pastoral visit
29	Thu	Kohima
30	Fri	Dimapur: Peace Award
31	Sat	Kohima – Diamond Jubilee: Sr. Dorothy FMA (10.30 am)

NOVEMBER 2026

1	Sun	Inauguration of SD Convent, Sounglhuh
2	Mon	Kohima
3-6		Kohima – Animation program for Priests - Fr. Gerald Lobo
6	Fri	To Meluri – Pastoral visit
7	Sat	Meluri – Pastoral visit
8	Sun	Meluri – Pastoral visit
9	Mon	Meluri – Pastoral visit
10	Tue	Meluri – Pastoral visit
11	Wed	Meluri – Pastoral visit
12	Thu	Razeba – Marriage of Ronald, President of NCYM
13	Fri	Dimapur – GB : NEISSR & Peace Channel

14	Sat	To Chessore – Pastoral visit
15	Sun	Chessore – Pastoral visit
16	Mon	Chessore – Shamator
17	Tue	Shamator - Noklak
18	Wed	Noklak, Tuensang; 29 th Death Anniversary of Late Bishop Abraham Alangimattathil
19	Thu	Tuensang – Longleng-Dimapur
20	Fri	Dimapur – SJU Convocation
21	Sat	Dimapur
22	Sun	Dimapur – Golden Jubilee, Christ King Church, Naga United Village
23	Mon	Kohima – Meeting with RJM Provincial
24	Tue	Kohima – 4th Death anniversary of Fr. Dominic Selosie
25	Wed	To Kerala
26	Thu	Kerala
27	Fri	Kerala – To Dibrugarh
28	Sat	Dibrugarh
29	Sun	1st Sunday of Advent: Dibrugarh,
30	Mon	Jotsoma – Feast of St. Andrew and blessing of the new Church

DECEMBER 2026

1	Tue	Statehood day
2	Wed	Kohima
3	Thu	Kohima
4	Fri	Kohima
5	Sat	Kohima
6	Sun	2nd Sunday of Advent:
7	Mon	Kohima
8	Tue	Kohima; Feast of the Immaculate Conception
9	Wed	Kohima
10	Thu	Kohima
11	Fri	Kohima
12	Sat	Kohima; FC Meeting (2.00 pm BHK)
13	Sun	3rd Sunday of Advent: Tenyiphe: Golden Jubilee and blessing of the new Church
14	Mon	Kohima
15	Tue	Kohima
16	Wed	Dimapur: Senate (10.00 am BHD) Regional Animators meeting (2.00 pm BHD) DF meeting
17	Thu	Priests meeting (9.00 am, Holy Cross Campus) Recollection for Priests (5.00 pm) Dimapur: Consulters meeting (9.00 am BHD)
18	Fri	Kohima – to Lozaphuhu
19	Sat	4th Sunday of Advent: Lanezho : Blessing of the new Church and Silver Jubilee
20	Sun	Kohima
21	Mon	Kohima
22	Tue	Thenyizumi: School Jubilee
23	Wed	Kohima
24	Thu	Kohima – Dimapur Vigil service at Holy Cross)
25	Fri	Christmas – Cathedral Church
26	Sat	Kohima
27	Sun	Feast of Holy Family: Viswema : Youth Golden Jubilee
28	Mon	Kohima
29	Tue	Chizami – Priestly Ordination: Deacon Martin Ao, SJ
30	Wed	Sanis : Silver Jubilee cum blessing of the new Church
31	Thu	Kiusam- Priestly Ordination: Deacon Henry Tikhir

Sharing : July - September 2026



Shepherd's Voice

PRAY FOR PEACE: LET PEACE BEGIN AT HOME

Dear Friends,

We live in a world deeply wounded by conflict and division. Wars and violence continue to affect countless lives, not only in distant lands but also in places closer to us. Even our own neighborhoods and communities are not untouched by tensions, divisions and unrest. In such a situation, the Christian response cannot be indifference. As followers of Christ, the Prince of Peace, we are called not merely to desire peace but to become instruments of peace.

War rarely begins on a battlefield. It often begins with an angry word, a wound that is allowed to fester, a prejudice that is nurtured, or forgiveness that is withheld.

Long before peace treaties are signed between nations, peace must be restored in our homes—in the hearts of husbands and wives, parents and children, brothers and sisters. When the Risen Lord appeared to His frightened

disciples, His first words were: **“Peace be with you” (Jn 20:19).** This greeting of the Risen Christ continues to be His message to every Christian family and to our troubled world today.

Pope Leo XIV has reminded us that **“peace is not an interval between conflicts.”** True peace is much deeper. It is not simply the absence of war or violence; it is a way of living rooted in justice, reconciliation, truth and love.

The Church has consistently taught us this profound understanding of peace. In *Pacem in Terris* (Peace on Earth), Pope John XXIII reminded the world that genuine peace cannot be built merely upon the silencing of weapons. It must be founded upon truth, justice, love and freedom. The Second Vatican

Council likewise described peace as an **“enterprise of justice”** (*Gaudium et Spes*, 78), reminding us that peace is inseparable from the recognition of the dignity and rights of every human person. Peace, therefore, is ultimately



the fruit of love—a love that respects human dignity and transcends differences of culture, language, tribe, nationality and social status.

The Family: The First School of Peace

The first school of peace is not the classroom but the home. The first lesson in forgiveness is often learned not from a book but by watching parents forgive and apologize to one another. Before children learn about God’s unconditional love through catechism, they encounter—or fail to encounter—that love through the relationships they experience at home.

St. John Paul II beautifully described the family as the **“Domestic Church.”** Within the walls of our homes, children discover whether love is patient, whether respect is genuine, whether words heal or wound, and whether faith is something merely spoken or truly lived. A home filled with kindness, prayer and mutual respect becomes a place where trust grows naturally. Conversely, a home dominated



Sharing : July - September 2026

by anger, resentment and violence can leave wounds that remain long after childhood.

The greatest inheritance parents can leave their children is therefore not wealth, property or even education, but the memory of a peaceful home—a home where they felt loved, accepted, respected and secure. Such homes become the foundation of peaceful communities and, ultimately, of a peaceful society.

Let Our Homes Become Wellsprings of Peace

It is in this spirit that, during this year dedicated to “**St. Francis of Assisi – A Model for Priests and Religious,**” I once again encourage all our Catholic families to maintain a **Family Chapel**—a simple, prayerful space in every home where the family can gather before God each day.

A Family Chapel need not be elaborate. What matters is that it becomes a sacred place where the family pauses amid the busy life to pray together, listen to God’s Word, give thanks, seek forgiveness and entrust one another to God’s care. In such a space, hearts are gradually transformed, relationships are strengthened and faith is nurtured.

The Family Chapel can also become a place where the seeds of vocation are quietly sown. Vocations do not spring merely from schools, seminaries or formation houses; they first grow within families where children learn to listen to God, to serve others and to recognize His call. A family that prays together creates an atmosphere in which a young person can more readily hear God’s invitation to discipleship and service.

Our children are watching us. They learn from the way we speak to one another, the way we settle disagreements, the way we forgive, the way we pray and the way we treat those who are different from us. The future of our Church and society is quietly being shaped in our homes today.

If peace truly begins at home, in every Christian family, by God’s grace, possesses the power to change the world - **one act of love, one word of forgiveness, one prayer and one peaceful home at a time.**

Therefore, dear brothers and sisters, let us continue to pray fervently for peace—in the world, in our country, in our state, in our communities and, above all, in our families. Let us ask the Lord to heal wounded hearts, reconcile those who are divided,

comfort those who suffer and give wisdom and courage to those entrusted with the responsibility of building peace.

May our families remain united in love and faith. May our homes become sanctuaries of forgiveness and prayer, and wells of peace from which peace flows into our communities and society. And may the prayer of St. Francis become our own prayer:

“Lord, make me an instrument of your peace.”

May Christ, the Risen Lord and Prince of Peace, bless our families, our Church and our world with His peace.

Yours in Christ,



Most Rev. Dr. James Thoppil

Bishop of Kohima



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MESSAGE *from* THE EDITOR

When the Young Speak, Is the Church Listening?

There was something different in the air this time. For years, many adults have looked upon Generation Z with a certain disdain—a generation supposedly absorbed in smartphones, social media and endless scrolling. Yet recent events have shown that these same young people can harness those very platforms to organise, mobilise and challenge deeply entrenched structures when they perceive injustice. Whatever our political persuasion, one thing is clear: **an entire generation has shown that it is unwilling to remain silent when it believes something is wrong.**

As I watched these events unfold, I found myself thinking less about politics and more about the Church: **What are our young people trying to tell us? And are we willing to listen?**

For years we have said, *“The youth are the future of the Church.”* Pope Francis challenged us to go beyond this familiar phrase. In

Christus Vivit, he reminds us that young people are **“the present of the world and the present of the Church.”** They are not waiting for their turn. They are already members of the Church, already gifted by the Holy Spirit and already called to her mission. Mary herself was young when God entrusted her with a decisive mission. Her courageous response, *“Let it be to me according to your word”* (Lk 1:38), reminds us that God does not wait for people to grow old before calling them.

Every generation has its strengths and weaknesses. Those before us often demonstrated remarkable sacrifice, perseverance and loyalty. Today’s young people bring different gifts: a strong sensitivity to justice, a demand for transparency, and a deep desire for authenticity.

These qualities are sometimes dismissed as rebellion calling them “Cockroaches” and “parasites of society” and that’s what sparked the formation of the Cockroach



Janta Party (CJP). Jesus reserved his strongest criticism not for those who questioned Him, but for those whose outward appearance concealed inward inconsistency. Authenticity has always been a Christian Virtue.

In our context, the familiar *“Bacha khan chup thakibi”*—remain silent because important matters are for adults—reflect an attitude deeply rooted in our culture. Yet perhaps our young people are not rejecting authority itself. They are questioning authority that refuses accountability. They respect leaders who admit mistakes. They value honesty more than perfection and integrity more than position.

This challenge reaches even into the Church. Through social media and other platforms, young people are expressing concerns about

Every generation has its strengths & weaknesses. Those before us often demonstrated remarkable sacrifice, perseverance and loyalty.

justice, fairness, accountability and credibility. Some are asking difficult questions about the faith they have received, especially when the lives of those who proclaim the Gospel contradict its message. They are questioning the greed of the leaders which is tearing their churches to pieces in their very eyes. Their questions may be uncomfortable, but a difficult question is not necessarily a rejection of faith. Sometimes it is evidence of a sincere search for truth.

Perhaps many young people are not searching for a Church without truth; they are searching for a Church that **reflects Jesus more clearly.**

This is where the Church is called to examine herself.

Pope Francis repeatedly invited the Church to become a **listening Church.** Listening is not surrender, nor does it mean agreeing with everything that is said. It means recognizing that every person has dignity and that the Holy Spirit can speak through unexpected voices—including the young.

Jesus Himself created space for people to speak. He asked, *"What are you looking for?"* (Jn 1:38), *"What do you want me to do for you?"* (Mk 10:51), and *"Who do you say that I am?"* (Mt 16:15). On the road to Emmaus, He first walked alongside two disappointed disciples and listened to their story before opening the Scriptures to them. **Jesus listened before He taught.**

The Church, therefore, must create spaces where young people can speak honestly, ask difficult questions, participate in discernment and take genuine responsibility. We need to move from doing things merely *for* young people to doing them *with* young people—accompanying them, forming them, trusting them and allowing their gifts to enrich the life of the Church.

The story of Samuel and Eli offers perhaps the most beautiful image of this listening Church. The young Samuel heard God's voice but did not recognise it. The elderly Eli eventually understood and guided him: *"Speak, Lord, for your servant hears."* (1 Sam 3:9)

Samuel listened. Eli guided. Together they recognised the voice of God.

That is the Church we need—not one where the young dismiss the wisdom of the old, nor one where the old distrust the questions of the young, but a Church where both kneel together before the Lord and pray: *"Speak, Lord, for your servants are Listening."*

Perhaps Generation Z is not a problem waiting to be solved, but **a gift waiting to be received.**

The question is not whether God is speaking.

The question is whether we have the humility to listen—even when His voice comes through the young.

– Rev. Fr. Gwatilo Alex Tep

BIBLE WOULD YOU RATHER?

Faith, Fun & Tough Choices!

Circle your answer - then defend your choice!

1. **Would you rather...** Feed the 5,000 **OR** Walk on water?
2. **Would you rather...** Spend a night in the lion's den **OR** Three days inside a whale?
3. **Would you rather...** Have the wisdom of Solomon **OR** The strength of Samson?
4. **Would you rather...** Be a shepherd like David **OR** A builder like Noah?
5. **Would you rather...** Travel with Paul on a missionary journey **OR** Sail with Jonah?
6. **Would you rather...** Witness the parting of the Red Sea **OR** The raising of Lazarus?
7. **Would you rather...** Be chosen as one of the disciples **OR** Be a miracle witness?
8. **Would you rather...** Live in the time of Jesus **OR** Live in the early church era?
9. **Would you rather...** Receive the Ten Commandments **OR** Deliver the Sermon on the Mount?
10. **Would you rather...** Have faith like Peter **OR** Love like John?
11. **Would you rather...** Be in the Christmas story **OR** Be in the Easter morning story?
12. **Would you rather...** Have a personal heavenly vision **OR** Hear God's voice clearly?

Source: Internet

Sharing : July - September 2026



FATHER'S DAY CELEBRATION AT SJC KIUSAM



St. John's Church, Kiusam, celebrated Father's Day today with a solemn Eucharist and a heartfelt community program honouring fathers as pillars of faith and family. The celebration, held on Sunday, 21 June, drew parishioners together in prayer, gratitude, and cultural expression.

Rev. Fr. Thomas Toretkiu was the main celebrant of the Eucharistic celebration. In his homily, Fr. Thomas reflected on fatherhood as a reflection of God's image in the family. Citing Scripture, he reminded the faithful that "as for me and my house, we will serve the Lord" (Joshua 24:15), emphasising that a father's belief and leadership help guide the whole family into the house of God. "When God builds our home with love, then life becomes much better," he said. He urged men to be more than biological fathers, calling them to embrace their role as fathers of faith who nurture spiritual life at home.

Following the Eucharist, the parish held a short felicitation program dedicated to fathers. Rev. Fr. Thomas gave a special blessing to all the dads present, praying for strength, wisdom, and God's grace in their vocation. Each father was presented with a token gift as a gesture of appreciation from the church community.

The celebration continued with cultural performances by the catechism children, who presented lively dances and traditional songs that delighted the congregation. Adding to the emotional warmth of the day, the mothers of the parish sang a moving rendition of "Long Live Our Fathers," drawing applause and gratitude from the assembly.

The program concluded with a solemn mass prayer offered collectively for all fathers, living and deceased, asking for God's continued protection and guidance upon them. Parishioners described the day as both spiritually uplifting and deeply familial. "It reminded us that fatherhood is a sacred calling," said one attendee. "Today we celebrated not just our dads, but the faith they pass on."

The Father's Day celebration at St. John's Church blended liturgy, culture, and community spirit, leaving families with renewed hope that homes built on love and faith truly become blessings.

- Samuel Kurak

ANNUAL RETREAT CUM PREPARATION FOR THE SILVER JUBILEE OF ST. PETER'S CHURCH, SANIS

St. Peter's Church, Sanis, conducted a three-day annual retreat from 26th to 28th June 2026. The spiritual journey was animated by Rev. Fr. Sabu Joseph Chenackal and Rev. Sr. Rita Kera MSMHC. The animators guided the faithful through meaningful reflections based on the Ten Commandments, the Sacrament of Reconciliation, and Healing Adoration. Through their



inspiring talks, the parishioners were encouraged to deepen their faith and remain open to the guidance of the Holy Spirit.

The retreat concluded with a solemn celebration of the Holy Eucharist in anticipation of the Feast of Saints Peter and Paul, the patron saints of the Centre. The celebration was attended by the Montfort Brothers and Sisters from Baghty.

- Bro. Timothy

DIOCESE VOCATION CAMP - FIRST PHASE HELD AT ST. THOMAS PARISH, TUENSANG

The first phase of the Diocese Vocation Camp was held at St. Thomas Parish, Tuensang, from 10th to 13th July, bringing together **78 boys and girls from eight parishes** of the Diocese for a meaningful experience of prayer, reflection, fellowship and vocational discernment. The camp was animated by **45 Religious Sisters from 14 Congregations and 8 Priests representing 6 Congregations**, who accompanied the young participants throughout the programme.

The camp was centred on the theme, **"I Know the Plans I Have for**



CHILDRENS' SUMMER CAMP AT ST. JOSEPH'S PARISH TSEMINYU



You” (Jer 29:11), inviting the young participants to listen attentively to God’s voice and courageously discern His plans for their lives.

The first day was dedicated to **animation and spiritual orientation**, with the three resource persons leading the participants through thought-provoking and engaging sessions. **Rev. Sr. Tesly, SABS**, spoke on “*Listening to God’s Voice in a World of Distractions*,” encouraging the youth to cultivate silence and attentiveness to God’s voice. **Rev. Fr. John Lichoi** reflected on “*God Uses the Available, not the Able*,” reminding the participants that God calls those who are willing to make themselves available for His mission. **Rev. Fr. Gabriel Gaikhang** reflected on the camp theme, encouraging the young

people to place their trust in God’s plan and providence.

The **second day focused on direct vocation promotion and personal interaction**. The various vocation promoters met the boys and girls separately, introducing them to the **charisms, spirituality, missions and apostolic works of their respective Congregations**. These interactions provided the participants with an opportunity to learn about different forms of consecrated life and to ask questions about religious vocation and missionary service.

The camp also featured **group dynamics and interactive activities**, facilitated by **Brothers Michael Humtsoe, Michael Chadi, Peter Pare and Thomas Meyese**, fostering participation, fraternity and deeper self-reflection among the young participants.

- Correspondent

A two days Summer Camp for the Children of St. Joseph’s Parish Tseminyu was organized at St. Teresa’s Church New Town on 11th and 12th of July 2026. The Theme of the camp was “Faith Adventure Camp”. The aim of the camp was to provide children and the youth an opportunity to grow in faith, strengthen their relationship with God, develop friendship and teamwork, and enjoy meaningful recreational activities.

The first day began with the arrival and registration of participants. Mr. Paul Khing served as the Master of Ceremonies of the day. The opening prayer was said by Mrs. Bwehile Jemu Woman President St. Teresa’s Church followed by a welcome address by Mr. Robin Jemu CYM President St. Teresa’s Church. The participants were then divided into three groups: Argentina, Spain and France.

After the ice-breaking session and Praise and Worship, followed the first session animated by Miss. Mercy Kent, Area Co-ordinator NSRLM, Department of Rural Development, Chunlika Block, Tseminyu. She encouraged the students in a Power-point presentation, to have a deeper faith as a Catholic and also to obey our elders and respect our faith and above all to “follow Jesus’ Way” and not the crowd’s way.

Activities that followed were: group singing, choreography, solo singing and paper craft. These activities encouraged creativity, confidence and cooperation among the participants. The camp also included several fun-filled group games, such as duo animal search, balloon games, treasure hunt,





passing water and biscuit games for the youth. A number of competitions were also conducted, including skit on alcohol and tobacco awareness, group song, paper craft, best reels, junior choreography, solo singing and Naga war cry.

The second session was animated by Brother James Swuro, who shared his experiences and the challenges he faced during his vocation to formation to Priesthood. He shared how some of his family members and friends motivated him and guided him. He motivated the children and youth to hold on to their faith and never lose hope. The first day concluded with a benediction led by Catechist Mr. Kenneth Seyie of St. Teresa's Church. Around 80 participants attended on the first day which included the holy childhood and the Youth.

Miss. Caroline Kent served as the Master of Ceremonies on the second day. At 9:00 a.m., Rev. Fr. Jose Lukose, Parish Priest, celebrated the Holy Mass as the Main Celebrant. The resource person of the second day was Advocate Marlyn Rutsa, Child Protection Officer of Tseminyu District. She addressed the participants of the camp on Child Rights and on the laws existing for the safety of children. She insisted that every child should speak the truth and have the right to express their emotions and feelings. She encouraged the youth to keep up the good work in leading the young ones.

A Biblical Movie was shown to the participants which followed the Prize distribution.

The Vote of Thanks was proposed by Miss. Friedaline Kent, President CYM St. Joseph's Church followed by the final blessing and benediction by the Catechist Mr. Hyunilo Kent of St. Joseph's Church. Around 100 participants attended on the last day which included the holy childhood students, the youths and some few parents.

The two-day Summer Camp was a joyful, meaningful and enriching experience for all the participants. Through prayer, Holy Mass, Praise and Worship, talks, games, competitions, creative activities and fellowship, the camp helped the young participants learn important values of faith, friendship, discipline, teamwork, creativity and service. The camp successfully created an atmosphere where the participants could learn, worship, have fun and grow together in faith. It was a memorable and fruitful programme. The whole programme was planned and conducted by the CYM of St. Joseph's Church and St. Teresa's Church. The Parish Priest appreciated and thanked the Youth for their full co-operation in conducting the Summer Camp. The CYM expressed their gratitude to the parish priest, resource persons, volunteers, coordinators, participants and everyone who contributed to making the 2026 Faith Adventure Camp a success.

**- Friedaline Kent,
President CYM**

SUMMER JOY CAMP 2026, ST. FRANCIS OF ASSISI PARISH LAZAMI

The Children's summer joy 2026, organized by Church, Lazami, was a vibrant two-day event held on 17th and 18th July 2026, from 9am to 4pm, centred on the theme "Implant faith in the Children" the program brought together children of all age groups for a meaningful experience

Sharing : July - September 2026





of worship, prayer, games, learning many things along with joyful interaction. The youth of the Parish conducted the Programme supported by the church leaders and Women folk. The Parish Priest and the Sisters took active part in this two days programme.

The first day began with registration, followed by worship and dance to the music that created a spiritual atmosphere. The sessions included an opening prayer and inspiring talks by Catechist Mr. Ahoshe Swu, encouraging children to grow in faith. Competition such as group singing, extempore speech, Bible storytelling, recitation of Bible verses, drawing, allowed participants to showcase their talents. The day also included fun – filled icebreaker games, outdoor activities and concluded with prayer and a special movie night, making it both enriching and entertaining. This

children's celebration, drew many parishioners to take active part by sitting behind also adjusting their bodies to the movements of the children.

The second day started with praise and worship and music, followed by the talk by Fr. Anil Kumar that deepened the understanding of faith among the children. The day featured a quiz competition, animation sessions, choreography competition and outdoor activities, keeping the children actively engaged. Group discussions and presentations encouraged teamwork and confidence. The highlight of the day was the Holy Mass, followed by a prize distribution recognizing the efforts and talents of the participants.

The two days events were a joyful celebration of faith, fun and fellowship. It not only strengthened

the spiritual lives of the children but also helped them build friendships, confidence and a deeper connection with their faith. In this way, they were saved from roaming about and making good use of few days of summer holidays.

- Rev. Fr. Anil Kumar CAO FM

CHILDREN
are a gift
from the
LORD
PSALM 127:3

ONE-DAY ORIENTATION PROGRAMME ON BEC AT KIPHIRE

A One-Day Orientation Programme on Basic Ecclesial Communities (BEC) for the Kiphire Region was held at St. Peter's Church, Kiphire on 25th July 2026. The programme brought together faithful from the parishes of Kiphire, Pungro, Phuvkiu, Sitimi and Seyochung.

The day began with a solemn enthronement of the Bible, led by the faithful of Christ the King Church, Phuvkiu. This was followed by an introduction to BEC and a detailed session on the Seven Steps of Gospel Sharing, taught both in theory and practice.

The participants were reminded of the four essential marks of a BEC:

Sharing : July – September 2026



that its members are neighbours, that Gospel Sharing is integral to its life, that it must act and fulfill its tasks in faith, and that it remains linked to the universal Church.

The programme was animated by Rev. Fr. Leo Chase, Rev. Fr. Jacob Malkias and Ms. Konuo Agatha. A total of 59 lay faithful, excluding priests and religious, took part in the orientation. The generous support extended by the parishes and centres

made the programme truly fruitful and worthwhile for the people.

- Correspondent

*Love God.
Love Others.
Share the Gospel.*



ST. JOHN SCHOOL, KIUSAM INSTALLS NEW HAND WASH FACILITY



St. John School, Kiusam Town marked a significant step towards promoting hygiene and sanitation with the installation of a new Hand Wash facility in the school campus on 31st July. The facility was formally blessed and inaugurated on Thursday in the presence of public leaders, church leaders, GBs, parents, teachers and students.

The Hand Wash station was blessed by Rev. Fr. Thomas Toretkiu, while Shri Tsangli, President of Kiusam Area Gaon Buras (KAGBs), inaugurated the facility as the Chief Guest. He was accompanied by Guests of Honour - Mr. Thangpong, Head GB of Kiusam Town and Mrs. Pauline Phulem, President of the Kiusam Catholic Women.

The programme commenced outside the school premises where Mr. Adani David, Head Teacher of St. John School, welcomed the gathering and briefed about the purpose of the day. The formal function began with the school anthem followed by a prayer of blessing.

Blessing the new facility, Rev. Fr. Thomas Toretkiu said, "Cleanliness is next to Godliness." He stressed that hygiene is not only about learning from books but living it out through practical life. He urged the students to make hand washing a regular habit, especially before and after mid-day meals, stating that such practices are an integral part of education.

Inaugurating the facility, Chief Guest Shri Tsangli highlighted the importance of hand washing in daily life. He noted that many common illnesses are transmitted through dirty hands, including diarrhea, cold, cough, flu, skin diseases and eye infections. He said that the simple habit of washing hands regularly with soap can prevent many sicknesses and keep children healthy.

On the same occasion, the newly upgraded boys and girls urinal sheds were inaugurated by the Guests of

Honour, Mr. Thangpong and Mrs. Pauline Phulem. Both appreciated the school authorities for their initiative to improve sanitation infrastructure for the children and said it would greatly benefit the students.

During the programme, scripture reading was done by Ms. Catherine. After the ribbon-cutting ceremony, the Chief Guest along with student representatives and other dignitaries formally washed their hands to mark the use of the new facility. The programme concluded with light refreshments served to all the invitees.

– Mrs. Catherine

CYM CRESSORE CELEBRATES METÜMNYO FESTIVAL WITH TWO -DAY VOLLEYBALL TOURNAMENT



The Catholic Youth Movement (CYM), Chessore, organised a Two-Day Volleyball Tournament from 7–8 August 2026 in celebration of Metümnyo Festival, under the theme "Celebrating Unity through Sports." Metümnyo, meaning "Soul Wrapping Feast," is the biggest and most solemn festival of the Yimkhiung Naga tribe, traditionally celebrated over five days following the millet harvest. It is a time of reconciliation, thanksgiving, and renewal, when families welcome newborns, honour the departed, and strengthen bonds of kinship. Chessore, the oldest village under the Yimkhiung tribe, made for a historic and fitting host to the celebration.

The tournament opened on the first day with a short inaugural program and concluded on the second day with a closing ceremony, both graced by pastors from various churches in Chessore. Mr. Doki Allen, Pastor Chessore Village Baptist Church; Mr. Samuel Avito,



Pastor Chessore Town Baptist Church; Mr. Wongji James, Catechist of St. Augustine Church and Mr. Thrimho, Deacon, CVBC, took part in the invocations and benedictions across the two days.

Miss Hikila Dorcas, President of CYMC, in her welcome address, warmly welcomed the guests, participants, and community members and expressed her gratitude to everyone for their support and participation. She highlighted that the tournament was organised to bring people together in the spirit of unity, fellowship, and joyful celebration of Metümnyo.

On the first day, Chief Guest Mr. Throngkiuba, Head GB of Chessore Village, thanked CYM Chessore for taking up the responsibility of organising an event that brought people together in joyful celebration. He noted that while there are many ways to mark a festival, coming together as one family of believers in this manner is rare, and urged the community to hold on to this spirit of togetherness. He added that such gatherings strengthen the bonds between neighbours and reflect the true meaning of festivals — not just celebration, but unity, fellowship, and shared identity as a people.

Mr. R. Ramji, Chairman of the GBs' Court, Chessore Town, spoke on the many avenues open to young people to excel in life, stressing that dedication and discipline can lead to success in any field, including sports. He cited the example of Spanish footballer Lamine Yamal, whose rise to the world stage at a young age was built on hard work and commitment, and encouraged the youth of Chessore to pursue their own goals with the same determination — on the field and beyond it.

Guest of Honour Rev. Fr. David K. Tithong, Principal of St. Christopher School, Chessore, addressed the gathering on the second day. He spoke of the importance of learning from the ways of the forefathers, who observed Metümnyo not merely as a celebration but as a time of reconciliation, gratitude for the harvest, and renewal of community ties. He encouraged the youth to carry forward these values — unity, forgiveness, and respect for tradition — even as they embrace new ways of celebrating their heritage, such as through sports.

- Rev. Deacon Henry Tikhir



Proverbs 21:31

Sharing : July - September 2026

FEAST OF ST. JOHN MARY VIANNEY CELEBRATED AT HOLY CROSS PARISH, DIMAPUR



The Feast of St. John Mary Vianney, Patron of Parish Priests, was observed with a two-day celebration at Holy Cross Parish, Dimapur, bringing together the diocesan priests of the Diocese of Kohima for prayer, fraternity and fellowship.

The first day featured friendly table tennis competitions and a basketball match, providing an opportunity for the priests to interact and strengthen their bonds of fraternity beyond their pastoral commitments. The day concluded with the Diocesan Priests' Fraternity Meeting, followed by a fellowship meal hosted by the parish community.

The second day began with the Common Eucharistic Celebration, presided over by the jubilarian priests, Fr. James Sangtam, Fr. Anto, Fr. Patrick and Fr. Jaison Thomas. In his homily, Fr. Jaison reflected on the heart of priestly ministry in the light of the life and witness of St. John Mary Vianney. He highlighted how the saint became a powerful spiritual influence by drawing people not to himself but to God.

Reflecting on the Gospel, Fr. Jaison emphasized that Jesus sees people with compassion and that a priest is called first to be a shepherd who accompanies people in their struggles, loneliness, confusion and spiritual hunger. He recalled how St. John Mary Vianney remained close to his people through preaching, prayer, visiting the sick, the Sacrament of Reconciliation and his love for every soul entrusted to him.

The homily also highlighted the urgent need for priestly and religious vocations, reminding the faithful that prayer for vocations is a responsibility shared by all. Young people were encouraged to remain open to God's call, while families and communities were urged to foster and support vocations.



YOU ARE *loved*

1 Peter 2 : 9

Fr. Jaison further drew attention to the humility and holiness of St. John Mary Vianney, whose simple and dedicated priestly life transformed the community of Ars. He reminded the priests that God does not seek perfection but hearts willing to be led and used by Him.

Following the Eucharistic celebration, the students of Holy Cross Higher Secondary School, Dimapur, presented a felicitation programme for the priests, expressing their gratitude and appreciation for their pastoral service and dedication to the Church.

Expressing his gratitude, Fr. C. P. Anto thanked the parishioners and the entire community of Holy Cross for their warm hospitality and for making elaborate arrangements for the celebration. Speaking on behalf of the diocesan priests, Fr. P. Mariadoss conveyed heartfelt appreciation to the host parish and the students for their thoughtful efforts in organizing the celebration.

- *Correspondent*

ST. JOHN SCHOOL, KIUSAM FORMS PRAHARI CLUB TO ENSURE DRUG-FREE CAMPUS

St. John School, Kiusam has formed a Prahari Club to foster a safe and drug-free environment within the school community. Mrs. Sukhian V. Tikhir has been appointed as the teacher-in-charge of the club.

As part of the initiative, students put up a 'School Zone' notice board on 13th August to mark the area as a protected and drug-free zone.

Sharing : July - September 2026



Announcing the initiative, Rev. Fr. Thomas Toretkiu, Principal of St. John School, Kiusam, said the Prahari Club is a dedicated and proactive platform committed to protecting students from the menace of substance abuse.

Sir Adani David head teacher said. "The club raises awareness about the dangers of substance abuse and empowers students to make informed choices for a healthier future,"

Fr. Thomas further explained that the club plays a crucial role in sensitizing its members to recognize and prevent instances of substance abuse among students. It also focuses on identifying potential risks related to the involvement of children in substance trafficking.

The club will encourage vigilance against any suspicious activities concerning the use or sale of intoxicants within and around the school premises and uphold its mission of ensuring a safe, supportive, and drug-free learning environment.

- *Sir David*



BLESSING OF THE NEW MARIAN GROTTO

On 15 August 2026, the Solemnity of the Assumption of the Blessed Virgin Mary, St Francis of Assisi Church, Lazami, celebrated with joy and gratitude the blessing of its newly constructed Marian Grotto. The occasion became a memorable moment of faith for the parish community, as families, children, religious sisters, parishioners and well-wishers gathered together to honour Our Blessed Mother and to dedicate the new place of prayer to her maternal care.

The grotto, beautifully built with natural stones and adorned with a statue of Our Lady, flowers and greenery, has been prepared as a peaceful space for prayer, Marian devotion and quiet reflection. The grotto is intended not merely as an attractive feature of the church compound, but as a visible reminder of the parish's love for the Blessed Virgin and of the call to live the Gospel with humility, faith and trust in God.

The blessing was celebrated in a spirit of prayer and thanksgiving. The faithful



participated devoutly in the prayers and Marian observances, entrusting their families, children and the entire parish community to the intercession and protection of Our Lady. The gathering around the grotto also expressed the unity of the parish: young and old, religious and lay faithful came together as one family of faith. The presence of the children added particular joy and hope to the celebration.

The newly blessed grotto will now serve as a cherished place of devotion at St Francis of Assisi Church, Lazami. It is hoped that parishioners will frequently visit the grotto for the Rosary, personal prayer, family prayer and moments of silence. May Mary, Mother of God and Mother of the Church, continue to accompany the parish community, strengthen its faith, and lead everyone more deeply to Jesus Christ.

- Correspondent

ST. JOHN CATHOLIC CHURCH KIUSAM TAKES SMALL INITIATIVE TO BUILD CHRIST-CENTERED FAMILY ALTARS



St. John Catholic Church Kiusam today took a significant step to strengthen family faith life by announcing its decision to establish a small Altar of Christ in every family home on 16th August.

The initiative was unveiled during the Sunday Mass. Under this initiative, every family will set up a small

family altar where children will be encouraged to lead the daily family prayer. Reflecting on the theme, Rev. Fr. Thomas Toretkiu offered a profound reflection on the iconography of the Holy Family picture. He explained that the image depicting God the Father, the Holy Spirit together with Jesus, Mary and Joseph symbolises the one Family of God - encompassing all who live on earth and in heaven.

“We all are part of the family,” Fr. Toretkiu said. “When we are one with the Trinity and the Holy Family, we ourselves become a sacred family.”

Fr. Toretkiu noted that while keeping a Holy Family picture is an external symbol, it is a powerful seed that leads us into a deep spiritual journey. This seed of image takes us to God, especially helping our children to learn, grow and come to know God.

This Altar of Christ, he said, would become the sacred place where every family gathers to pray and experience God.

Quoting Scripture, “The fear of the Lord is the beginning of wisdom,” Fr. Toretkiu reminded the faithful of the timeless truth: “A family that prays together stays together.” He added that everyone longs for unity, and when a family scatters, the cross becomes heavier.

Sharing : July - September 2026



Recalling the invitation of Jesus, “Come to me, all you who carry heavy burdens and I will give you rest,” Rev. Fr. Thomas urged every family to take a small but sincere step - spending even a few seconds each day in front of this family altar, so that we are healed and sent out.

He concluded by calling upon all families to make their homes truly Christ-centred, for the family is the original cell of social life.

- *Maria Thripila*

YOUTH FORMATION PROGRAMME ON INDIGENOUS VALUES, SYNODAL LEADERSHIP AND ECOLOGICAL STEWARDSHIP

A five-day Formation Programme on **Indigenous Values, Synodal Leadership and Ecological Stewardship for Youth** was conducted from 17–21 August 2026 at the Development Association of Nagaland (DAN), Chümoukedima. The programme brought together 27 participants, comprising priests, religious, women and youth from the Dioceses of Kohima, Diphu and Miao.

The programme commenced with a warm welcome by Rev. Fr. Lawrence Khing, Diocesan Secretary to the Tribal Commission, who welcomed **Rev. Fr. George Plathottam, SDB**, on behalf of the Diocese of Kohima. Fr. George Plathottam, SDB, Secretary of the Tribal Commission of North East India, facilitated the programme through insightful sessions, workshops and reflections. Participants explored Indigenous identity and values, the relationship between the Church and Indigenous Peoples, inculturation, Synodality, eco-spirituality and leadership within the tribal context of North East India.

Most Rev. Dr. James Thoppil, Bishop of Kohima, celebrated the Holy Eucharist and encouraged participants to uphold truth, strengthen their faith and safeguard their cultural heritage.

The workshops on **Synodality and Conversation in the Spirit** provided participants with a valuable experience of listening, dialogue, discernment and walking together in faith. The **Hallel Seder Service and Agape Meal** were particularly meaningful moments of fellowship and cultural celebration. Participants brought symbols representing their respective tribal traditions and, through prayer and



shared reflection, celebrated the richness of faith, culture and community.

The sessions on **Eco-Spirituality, Ecology and Indigenous Peoples**, complemented by gardening activities and a Nature Walk, encouraged participants to reflect deeply on their responsibility towards creation. These experiences also helped them rediscover Indigenous wisdom and its emphasis on living respectfully and harmoniously with nature. The **Emmaus Walk enactment** further enabled participants to reflect on Christ’s presence and guidance throughout their personal journeys and life experiences.

The programme concluded with sharing, expressions of gratitude and **Lectio Divina**, led by Sr. Rita Kera, MSMHC. Rev. Fr. Lawrence Khing conveyed sincere appreciation to Fr. George Plathottam, SDB, for his inspiring and enriching guidance. Mr. Hopeson proposed the vote of thanks.

Participants expressed deep appreciation for the programme, describing it as a meaningful journey of rediscovering Indigenous identity, deepening faith, embracing Synodal responsibility and renewing their commitment to caring for our common home.

- *Rev. Fr. G. L. Khing*
Secretary, Commission for Tribal Affairs
Diocese of Kohima, Nagaland



BEC ZONAL TRAINING OF TRAINERS (TOT) HELD IN KOHIMA



The 3rd Level Zonal Training of Trainers (TOT) Programme on Basic Ecclesial Communities (BEC) was successfully conducted at Mount Tabor Retreat House, Kohima from 18th – 20th August 2026.

The three-day training brought together Diocesan BEC Coordinators, Assistant Coordinators and representatives from the dioceses of Kohima, Imphal and Diphu. The sessions were animated by Rev. Sr. Beena Rose, SH, Mr. Stephen Ekka, Mr. John Guria and Mr. Michael Sandil. The programme commenced with a solemn Bible procession led by the Diocese of Kohima. The sessions were filled with lively group discussions encouraging the participants to be active witnesses of the Word of God. Guidance were also given with regard to the online portal for the registration of BECs in the Diocese. Most Rev. Dr. James Thoppil, Bishop of Kohima, through his gracious presence, exhorted the TOT participants, awarded the Certificates of Completion to all and showered his blessing through the celebration of the Holy Eucharist.

The newly trained team is now expected to organize similar TOT programmes in their respective dioceses to strengthen existing BEC units and to facilitate the formation of new ones. This initiative is a significant step towards realizing BEC Vision 2033, which envisions vibrant BEC units in every parish by the year 2033.

- Correspondent

CEDOK EXTENDS RELIEF TO MON TOWN

Natural disasters and tragic accidents leave an indelible mark on communities, often stripping away the very foundations of daily life; homes, security, and loved ones. In the wake of such adversity in the Mon district, the Commission for Education Diocese of Kohima (CEDOK) stepped forward with a profound mission of compassion, resilience, and community support. By disbursing ¹ 8,50,000 to the families of 103 students whose homes were completely destroyed or severely damaged, alongside offering vital assistance to families who suffered the unimaginable loss of life.

At the heart of this relief initiative is a remarkable story of solidarity demonstrated by numerous Catholic schools across Nagaland. When Rev. Fr. Dr. Jacob Charalel, the Secretary of CEDOK, appealed for the relief mission, many people, especially the students, parents, teachers and the management of Catholic Schools wholeheartedly and willingly came forward to respond with overwhelming generosity. This mobilization of resources highlights a deep-seated culture of care within the educational community, proving that schools are not merely centers of academic learning, but incubators of civic responsibility and human compassion. Catholic schools ensured that vulnerable students and their families were not left to face their darkest hours alone. True to their core mission, the Catholic schools instill values of solidarity, love, prayer, and mutual support, serving all people without discrimination based on tribe, race, culture, or religious denomination.

A relief effort of this kind relies heavily on coordination, trust, and local partnership. CEDOK's success in Mon was deeply amplified by the active presence, support, and collaboration of key administrative and civil society bodies. The organization extended its sincere gratitude to Shri. Wennyei Konyak, Deputy Commissioner (DC), Shri. Imlong Chaba Chang EAC and the District Administration of Mon, the Konyak Union (KU), the All Nagaland Private Schools Association (ANPSA) Mon unit, and the Konyak Students' Union (KSU). Their collective involvement ensured that the relief work smooth and reached those who needed it most efficiently and respectfully.

On the first day, 19th August, the team of CEDOK, visited the homes and prayed for all the families who have lost their family members during the 19th July landslide at Mon. On the next day, the first session was organised at Don Bosco Hr. Sec. School and the second session was held at St. John Hr. Sc. School,



Special appreciation was also extended to Rev. Fr. Lawrence Elow, SDB, Principal of Don Bosco School, Mon, and Sir. Pangnyei Konyak for their gracious hospitality, hands-on assistance, and active participation in the relief work. The CEDOK Team also thank all the Catholic Schools for the generous and selfless contributions. Rev. Fr. Benjamin Chang, the Secretary of Diocesan Fraternity & Parish

Priest of St. Mary's Church, Lakhuti and Rev. Fr. Victor Odyuo, the Principal of Holy Cross Hr. Sec. School, Dimapur was part of the visiting CEDOK Team.

Ultimately, the CEDOK relief service at Mon stands as a shining example of how community institutions can unite in times of crisis. Beyond the financial relief provided, the mission offered a message of enduring hope, reminding the affected families that their community stands firmly with them.

- Rev. Fr. Benjamin Chang

where all the affected students nearby schools were given a relief of Rs. 15000 to families and Rs. 9000 to individual affected students. Speaking on the Deputy Commissioner of Mon spoke about the safety warnings and preparedness measures implemented by disaster management to protect against natural calamities. Emphasizing that the region is prone to natural disasters, the Deputy Commissioner urged everyone to remain cautious and vigilant at all times. He also thanked the Catholic Church for always responding positively in times of social needs. The Secretary of Konyak Union, Mr. Yongwan Konyak and L. Yajao Konyak, the President of ANPSA also appreciated and work of CEDOK.

FEAST OF ST CLARE CELEBRATED AT ST CLARE CHURCH, AKULUTO



inspiring homily in Nagamese, making the message of St Clare meaningful and accessible to the faithful.

The celebration was blessed by the presence of several priests from the neighbouring parishes and friaries. Fr Yesudas and Fr Roshan Sequeira came from Capuchin House, while Fr Johnson Fernandes represented Infant Jesus Friary, Kuhuboto, and Fr Anil Kumar represented St Francis Parish, Lazami.

The presence of the diocesan clergy added further joy to the celebration. Fr Ashiko Abraham, Parish Priest of St Peter's Church, Atoizu, joined the celebration along with the FSMA Sisters, while Fr Isaac Swu from St Joseph Parish, Aghunato, was also present. Students and Professors from Nagaland University, Teachers of St Clare school and some students of St Clare school added colour to the celebration through their presenece.

Immediately after the Holy Mass, a cultural and fellowship programme was organised, bringing together the parish community, guests and well-wishers in an atmosphere of joy and fraternity. The celebration concluded with a sumptuous fellowship meal served to all.

- Rev. Fr. Stephen D'Souza

The Feast of St Clare was celebrated with great joy, devotion and enthusiasm at St Clare Church, Akuluto, on 23 August 2026. The solemn Eucharistic celebration was presided over by Fr Brayn Antony D'Souza, Priest in charge of Infant Jesus Church, Kuhuboto, who also preached a beautiful and

Sharing : July - September 2026



ST. JOHN'S CHURCH, KIUSAM TOWN HOLDS WHOLE DAY SPIRITUAL RETREAT



St. John's Church, Kiusam Town organized a whole day spiritual retreat on Sunday, 23rd August. The retreat was preached by Rev. Fr. Thomas Toretkiu.

Centred on faith lived at home, at work and in the community, the retreat offered deeply practical and scripture-based reflections that resonated with everyday village life.

In the first session on "Why Faith at Home?" (Dt 6:6-7, Jos 24:15), Fr. Toretkiu stressed that faith must begin in the family. He spoke on how husbands, wives and children speak to each other, the need to break the cycle of anger, harsh words and neglect, and the importance of simple family prayer that even children can lead – five minutes in the morning and evening. As a practical action, families were invited to make a simple family rule, such as no shouting after 6 pm and praying together before dinner.

The second reflection on "Why Work is Worship?" (Col 3:23, 2 Thes 3:10-12) focused on farming, jhum cultivation and daily wage work as God's calling and not merely survival. Fr. Toretkiu highlighted honesty in work, not wasting time, caring for tools and animals, and overcoming laziness and over-dependence on others. He reflected on "How can my paddy field show my faith?" with an introduction to tithing of first fruits and helping each other's fields during harvest.

The third session, based on James 3:5-10 and Ephesians 4:32, addressed speech and community life – described as the biggest challenge in the village, including talk behind one's back and division between khels and clans. The preacher outlined biblical steps for settling disputes before they reach the council or court, emphasizing forgiveness and reconciliation. This included testimony

time and role-play on confronting in love, with an invitation for those holding grudges to pray together during the retreat itself.

The praise and worship was led by catechist Samuel Kurak and team, creating an atmosphere of prayerful participation throughout the day. The retreat also included opportunity for reconciliation (confession) and culminated with a solemn Holy Mass.

Participants expressed that the retreat was richly spiritual, true-story based and deeply connected to their daily lives. All who attended said they were greatly benefitted and resolved to practice what they learned at home, in their workplace and in the community.

- John Aven

PASTORAL VISIT TO HOLY FAMILY PARISH, PFUTSERO



Most Rev. Dr. James Thoppil, Bishop of Kohima, undertook a five-day pastoral visit to Holy Family Parish, Pfutsero, from 21 to 25 August 2026, visiting various mission stations, celebrating the Sacraments, and interacting with parishioners, students, priests and religious.

The visit commenced on 21 August with a warm welcome extended to the Bishop by the parish community, together with the staff and students of Nazareth Higher Secondary School, Pfutsero. The gathering provided an opportunity for the community to express their joy at the Bishop's pastoral presence among them.

On 22 August, Bishop Thoppil visited St. Peter's Church, Kikruma, and St. Paul's Church, North Kikruma. At both places, he celebrated Holy Eucharist and met with the faithful, encouraging them to remain steadfast in their faith and committed to Christian life and witness.

The central celebration of the pastoral visit took place on 23 August at the main parish church, where the



Bishop celebrated Holy Eucharist and administered the Sacraments of Confirmation and First Holy Communion. In his homily, he encouraged the faithful to take pride in belonging to the Church founded by Jesus Christ on Peter. At the same time, he reminded them that this privilege carries with it a profound responsibility to live the Catholic faith with greater zeal and vigour. He urged the faithful to become “salt and light” in the communities in which they live, witnessing to Christ through their lives, values and actions. He encouraged them to recognize that their faith is not merely a privilege but a call to active Christian witness and service.

Following the Eucharistic celebration, Bishop Thoppil met with the members of the Parish Pastoral Council, listening to their concerns and discussing matters related to the pastoral life of the parish. He also held an interaction with the priests and religious serving in the parish campus, encouraging them in their ministry and consecrated service.

On 24 August, the Bishop visited Nazareth Higher Secondary School, Pfutsero, where he interacted with the students and encouraged them in their studies, faith and personal growth. His pastoral journey continued to St. Joseph Church, Porba, and Christ the King Church, Sakraba, where he celebrated Holy Eucharist and met with the respective communities.

The pastoral visit concluded on 25 August with a visit to St. Matthew Church, Khezhakeno, where the Bishop spent time in prayer and prayed for the community.

The five-day pastoral visit was marked by prayer, sacramental celebrations, pastoral encounters and personal interaction with the faithful. Through his presence and words of encouragement, the Bishop strengthened the communities in their faith and reminded them of their responsibility to bear authentic witness to Christ in their families, parishes and wider society.

- Correspondent

PARISH FEAST DAY CELEBRATION – ST. AUGUSTINE CHURCH, CRESSORE

St. Augustine Church, Cressore, joyfully celebrated its Parish Feast Day on 27–28 August 2026, with two days of faith formation, fellowship, youth animation and the Holy Eucharist. St. Lawrence community of Sotokur and St. Teresa Community of Huker also participated in the celebration. The celebration was centred on deepening

the parish community’s love for the Catholic faith and drawing inspiration from the life and spirituality of St. Augustine.

The first day began with a seminar on “Loving My Catholic Faith,” led by Rev. Dn. Henry Tikhir, which encouraged the faithful to know, appreciate and live their Catholic identity with conviction. This was followed by a session on “Confession,” conducted by Rev. Fr. David K. Tithong, the Priest incharge of St. Augustine Church, who helped the faithful understand the



Sacrament of Reconciliation as a beautiful invitation to experience God’s mercy, healing and forgiveness.

The second day continued with a session on Jesus Youth and its mission, led by Mr. Emiro James, a member of Jesus Youth. The young people were further animated for Singspiration by Mr. Siyan Lalu, Jesus Youth full-timer, together with Mr. Emiro James and Miss Nguangtola Yimchunger. Their joyful participation created an atmosphere of enthusiasm, unity and renewed commitment among the Catholic Youth Movement of Cressore.

A session on the Sacraments was then conducted by Rev. Fr. Kokto Kurian, Director of NCYM, helping the faithful appreciate the Sacraments as essential encounters with Christ and sources of grace for Christian life.

The celebration culminated in the Holy Eucharist, with Rev. Fr. Kokto Kurian as the main celebrant. In his homily, reflecting on the life of St. Augustine, he reminded the faithful that the search for truth must never be abandoned. St. Augustine’s journey teaches us that the human heart remains restless until it discovers God. The feast therefore became not merely a celebration, but a renewed invitation to seek Christ, love Christ and allow our hearts to rest in God.

- Dn. Henry Tikhir

Sharing : July – September 2026



THOUSANDS JOIN NJCF RALLY IN KOHIMA FOR RELIGIOUS FREEDOM AND CONSTITUTIONAL RIGHTS



More than 5,000 people attended a peaceful rally organised by the Nagaland Joint Christian Forum (NJCF) at Khuochiezie (Kohima Local Ground) on Saturday, 12th September, calling for protection of religious freedom, secular democracy and constitutional rights and opposing proposed amendments to the Foreign Contribution (Regulation) Act.

Addressing the gathering, NJCF president Rev. Dr. N. Paphino said the rally was “not against India, the Constitution, or anyone,” but a peaceful and constitutional effort to uphold democracy, freedom of conscience, religious liberty and human dignity.

“We speak as Indians and as Christians,” he said, asserting that Christian faith did not make Nagas less Indian and that Naga heritage did not diminish their patriotism.

Paphino said India’s strength lay in its diversity, where people of different religions, languages, cultures and traditions could live together with dignity and mutual respect. He stressed that unity did not mean uniformity, national integration should not require the loss of identity, and patriotism should not demand the surrender of one’s conscience.

On Vande Mataram, Paphino said participation should remain voluntary and those whose religious beliefs prevented them from singing should not be compelled to do so. He welcomed the state government’s stated position that no one would be forced to sing the song, describing it as consistent with constitutional and democratic values.

He also expressed concern over the continued enforcement of the Protected Area Permit regime and the Armed Forces (Special Powers) Act in the Northeast.

Highlighting the contribution of churches and Christian institutions to education, health care, social welfare, peacebuilding, youth development and community welfare, Paphino called for greater dialogue and urged India to move toward “less suspicion and more trust.”

“We are not against India. We stand for an India where everyone is treated with dignity,” he said, reaffirming the gathering’s commitment to peace, constitutional values and religious freedom. NBCC Christian Education secretary Bideno Kikon said the right to profess, practise and propagate religion must be protected.

“A nation is truly free when its citizens are free,” she said, adding that democracy should not become the rule of the majority over minorities.

Kikon said the state had the right to regulate “but not suffocate,” and that citizens could love India deeply while remaining faithful to their Christian convictions.

Gauhati High Court advocate Toshi O. Lonkumer criticised the proposed FCRA amendment bill, saying it would alter the character of the existing law. While the government had maintained that the changes would operate prospectively, he argued that some provisions could have retrospective implications for organisations receiving foreign contributions.

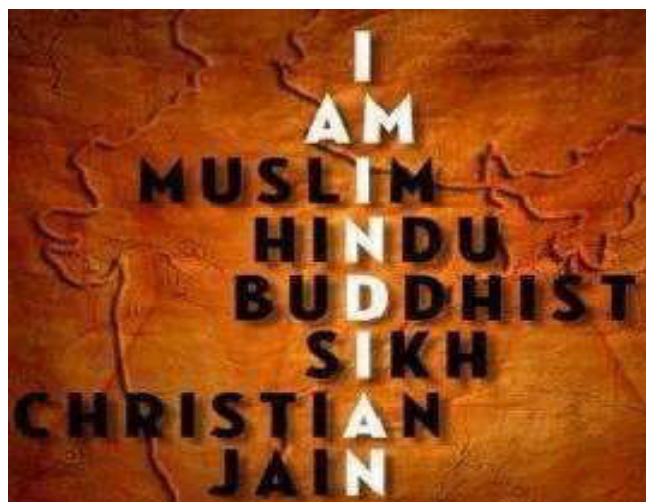
Lonkumer described the proposal as “a new law in the disguise of an amendment bill” and alleged that it could disproportionately affect minority institutions, including hospitals, orphanages and other service organisations. He said the issue involved not only transparency but also the extent of government control.

Bishop of Kohima Rev. Dr. James Thoppil said Christians were not opposed to regulation but were seeking a “just law.” He described the FCRA as having become “a tool of fear, not regulation” and urged the government to trust citizens and institutions contributing to nation-building.

Former NBCC general secretary Rev. Dr. Anjo Keikung said the proposed changes could adversely affect development and warned of serious long-term consequences. He appealed to lawmakers to examine, modify or withdraw provisions that were not people-friendly.

Speaking to the media after the programme, organising committee convenor Rev. Dr. Vevo Phesao said laws should serve the welfare of all citizens irrespective of religion or faith. He alleged that Christians in India faced direct and indirect forms of discrimination and said the NJCF would continue to raise its concerns through peaceful and democratic means.

On Vande Mataram, Phesao said Christians had no objection to the initial stanzas but expressed reservations about later verses that, according to him, conflicted with Christian beliefs concerning worship and idols. He maintained that participation should remain a matter of individual conscience.



A nine-point memorandum was submitted to the President of India through the Governor of Nagaland. In the Governor's absence, the memorandum was received by the commissioner and secretary and read out by Phesao. NJCF expressed hope that the memorandum would receive a positive response from the Government of India.

The programme was chaired by organising committee co-convenor Rev. Dr. Ruokuovilie Sachü. Scripture reading was led by Baptist Revival Church Council president Thinuohelie Sachü, the invocation was offered by Nagaland Pentecostal Mission pastor Sunep Jamir, a song was presented by Sumi Baptist Church Kohima, and the benediction was delivered by FNBA general secretary Rev. Dr. H. Gideon.

-Courtesy – Nagaland Post

ST. PETER'S CENTRE HANDED OVER TO THE CST CONGREGATION

The Diocese of Kohima formally handed over St. Peter's Centre to the Little Flower Congregation (CST) on 13 September 2026. The occasion was marked by the celebration of the Holy Eucharist, followed by a felicitation programme.

In his homily on the **24th Sunday in Ordinary Time (Year A)**, reflecting on the theme of forgiveness, the

Sharing : July – September 2026

Bishop presented the three readings as a call to move **from anger to mercy**. He reminded the faithful that, having received God's immeasurable forgiveness, Christians are called to forgive others from the heart. Reflecting on the Gospel parable of the unforgiving servant, he stressed that forgiveness is not about counting how many times we forgive, but about living as people who have experienced God's mercy. He concluded by urging the faithful to make forgiveness concrete through prayer, reconciliation and reaching out to those with whom they are estranged.

The felicitation programme began with a welcome address by **Mr. Yamrentung Patton**, followed by a presentation and a special number by the **DBS teachers**. **Rev. Fr. Johnson Varakaparambl CST, Provincial Superior**, delivered a message of gratitude, expressing appreciation for the occasion and the relationship shared in the service of the Church.

Addressing the gathering, the Bishop urged the faithful to **support and appreciate priests and religious who have sacrificed their comfort, homes and personal aspirations to serve God's people**. He observed that the Catholic Church is rich not primarily because of financial resources, but because of the **selfless sacrifices and total surrender of priests and religious who dedicate their lives for the sake of the Gospel**. He called upon the faithful to support them spiritually, materially and through their cooperation in the mission of the Church.

Mr. Aremo Patton then presented a brief history of **St. Peter's Centre**, recalling its journey and contribution to the life of the Catholic community. He also proposed the vote of thanks, expressing gratitude to the Bishop, the CST Congregation, priests, religious, catechists and all who contributed to the occasion.

- Correspondent





NAGALAND CATHOLIC YOUTH MOVEMENT ACTIVITIES FROM JULY - SEPTEMBER, 2026

- Seminar session on Student Support & Mentoring: Caring for the wellness and mental health of students & teachers held on 4th July, 2026. Ms. Veronica Nriame, General Secretary of NCYM was the resource person.**



- Mother's Camp held at Our Lady of Mount Carmel Parish, Dimapur: Mother's Camp from 10th–12th July 2026. The programme was facilitated by Rev. Fr. Kokto Kurian, DYD, Mrs. Mhabeni Esther Yanthan, and Ms. Veronica Nriame, who served as resource persons for the camp.**



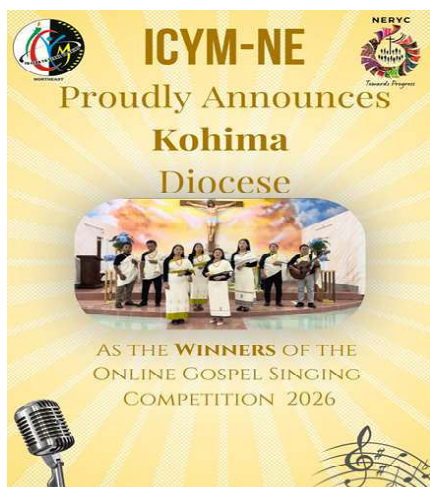
- 34th Youth Day celebrated at Sacred Heart Church, Khuzama: Rev. Fr. Kokto Kurian delivered a talk on 'My Catholic Faith' & was the main celebrant during the celebration of 34th Youth Day Khuzama Catholic Youth Association on 5th July, 2026, accompanied by Rev. Sr. Josephine Kath, DYLA and Dr. Rosou Ronald Pohen, President, NCYM.**



- Holy Family Parish Youth organized a seminar in collaboration with NCYM Ignitors: seminar on Startups, Mental health & Pathways to care for the youth and Sacrament of Holy Matrimony held at Holy Family Parish, Pfutsero on 24th July 2026.**



- Online Gospel Singing Competition: Indian Catholic Youth Movement North East organized Online Gospel Singing Competition in honor of the Month of the Sacred Heart of Jesus. Kohima Diocese secured the 1st place in the competition represented by the Youth of St. Mary's Parish, Lozaphuhu.**



- 6th World Day for Grandparents and the Elderly: The 6th World Day for Grandparents and the Elderly was commemorated on 26th July 2026 under the theme "I will never forget you" (Isaiah 49:15). The NCYM Office Bearers marked the occasion at Holy Family Parish, Pfutsero, where Rev. Fr. Kokto Kurian, DYD, served as the main celebrant. A felicitation programme was organized by NCYM, with the participation of the NCYM Office Bearers. The significance of the day was also prayerfully marked in various parishes, centres, and churches across the Diocese of Kohima.**



Sharing : July - September 2026



7. National Youth Directors Meet 2020 at Dibrugarh from 18-20 August. Attended by Rev. Fr. Kokto Kurian, DYD and Rev. Sr. Josephine Kath, DYLA.



9. St. Joseph's College (A), Jakhama Annual Spiritual Retreat: Rev. Fr. Kokto Kurian, Director, NCYM was the **Preacher at Annual Spiritual Retreat** held at St. Joseph's College (A), Jakhama from 11th- 12th September 2026.



8. Seminar on 'Faith and Formation': Rev. Fr. Kokto Kurian, Director, NCYM served as the Resource Person on 'Faith Formation' held at St. Augustine Parish, Chessore from 27th – 28th August 2026 during the parish feast.



10. NCYM Sunday 2026: The Nagaland Catholic Youth Movement (NCYM), Diocese of Kohima, observed NCYM Sunday on September 13, 2026 on the theme: ***"Stand Firm in your faith; Be courageous and strong"- 1 Corinthians 16:13.***

The NCYM Office Bearers marked the occasion by reaching out to the Eden Gardens children's Home, Khuzama.



NCYM UPCOMING ACTIVITIES

- 1. The 11th NCYM Convention Cross continues its spiritual journey across the Diocese of Kohima, serving as a symbol of faith, unity, and spiritual renewal. NCYM 11th Convention will be held at St. Paul's Parish, Pungro from 22nd – 25th January, 2027.*
- 2. Retreat & 11th NCYM Outreach programme** to be held at Sacred Heart Parish, Chizami from 19th- 20th September, 2026.
- 3. 12th NCYM Outreach to St. Xavier Parish, Meluri** scheduled on 17th October, 2026.
- 4. 13th NCYM Outreach to St. Paul's Parish, Pungro** tentatively scheduled from 19th – 20th October, 2026.
- 5. NCYM Buffet** will be held on **21st November, 2026 in aid of 11th NCYM Convention** at Holy Cross Auditorium, Dimapur.



26th August 2026 :
NCWA National
Seminar at Mount
Tabor, Kohima.



1st August 2026 :
Funeral of
Vilanuo Angela
Yhome at Christ
the King Church
Kohima Village.



6th August 2026 :
Meeting with
Lotha Catholic
Union at Bishop's
House Kohima.

Sharing : July - September 2026



NEISSR TRAINEES EQUIPPED WITH DISASTER PREPAREDNESS SKILLS

It began with an earthquake evacuation drill, followed by technical sessions on disaster preparedness, first aid, CPR, Emergency Medical Response (EMR), and fire safety.



The North East Institute of Social Sciences and Research (NEISSR) organized a **Capacity Building and Training Programme on Disaster Preparedness** on 7th April 2026 at BAM Hall, in collaboration with the Home Guards, Civil Defense, State Disaster Response Force (SDRF), and Community Development Forum, NEISSR. The programme aimed to strengthen participants' awareness and practical skills for effective disaster response.

Resource persons from the Home Guards, Civil Defense and SDRF highlighted the importance of remaining calm, conducting regular mock drills, and responding promptly during emergencies. Participants also received hands-on training in bandaging techniques and the safe use of fire extinguishers through the **PASS (Pull, Aim, Squeeze, Sweep)** method. The programme strengthened participants' confidence and readiness to respond effectively to emergencies.

- Correspondent

NEISSR AND ISRN BRING CYBER SECURITY AND SOCIAL STOCK EXCHANGE TO THE FOREFRONT FOR NORTH EAST NGOS

The North Eastern Institute of Social Sciences and Research (NEISSR), in collaboration with the India Social Responsibility Network (ISRN), organised a **One-Day Workshop on Cyber Security and Social Stock Exchange (SSE) Awareness for NGOs and CSOs of North East India** on 16th June 2026 at NEISSR, Chümoukedima. The workshop brought together representatives of

NGOs, CSOs, development professionals, academicians, and experts to strengthen institutional capacity in cyber security, governance, transparency, and sustainable resource mobilisation. Mr. Ashish Mansharamani, Associate Director, ISRN, highlighted the growing importance of cyber security and safe digital practices for social sector organisations. Mr. Santosh Gupta, CEO,

Sharing : July - September 2026



ISRN, spoke on institutional strengthening, collaboration, CSR opportunities, and the role of SSE in sustainable development.

Mr. Vimal Bhattar, Deputy General Manager, SEBI, provided an overview of the SSE

framework, including eligibility, registration, disclosure, governance, and compliance requirements. Ms. Shiwani Mundra conducted a live virtual demonstration on SSE registration for CSOs. The workshop also featured a cyber security session by Ms. Anindita Mishra and Mr. Naman Shridhar of CyberPeace, covering emerging cyber threats and practical measures for organisational cyber resilience. The programme concluded with interactive discussions, knowledge sharing, and networking among participating organisations.

- Correspondent

NEISSR STRENGTHENS THE ROLE OF RELIGIOUS LEADERS AS PEACE BUILDERS AND FACILITATORS OF DIALOGUE



Lead Academy, in collaboration with the North East Institute of Social Sciences and Research (NEISSR) and Peace Channel, organised a national-level training programme on “Religious Leaders as Peace Builders and Facilitators of Dialogue.” The programme brought together 45 priests and religious from different parts of India to strengthen their capacity for peacebuilding, dialogue, and reconciliation.

The training was facilitated by Fr. Dr. C. P. Anto, Director of Peace Channel and Principal of NEISSR. He highlighted that peace is not merely the absence of conflict but the presence of justice, mutual respect, trust, inclusion, and harmonious relationships. Participants explored practical skills in active listening, empathy, non-violent communication, conflict analysis, mediation, negotiation, and collaborative problem-solving. Through interactive sessions, group discussions, role plays, simulations, and practical exercises, participants developed practical approaches to addressing conflicts and promoting reconciliation. The programme emphasised the important role of religious leaders as bridge-builders and ambassadors of peace, contributing to dialogue, understanding, and harmonious communities.

- Correspondent

Sharing : July - September 2026



May their Souls Rest in Peace!

11th July, 2026: Mrs. Martha Shulenshe, the Beloved mother of Rev. Fr. Thomas Toretciu (St. Peter's Parish, Kiphire).

11th July, 2026: Rev. Sr. Judith CMC (Chavara Home, Dimapur).

14th July, 2026: Mrs. Nyanbeni Teresa Humtsoe (48 Years) the beloved Mother of Brother Michael Humtsoe (2nd Year Regency at St. John the Evangelist Church, Khonoma).

17th July, 2026: Mr. Savariraj (89 Years) the beloved father of Rev. Fr. Graviour Augustine (Pastoral Ministry in Italy).

31st July, 2026: Ms. Vilanuo Angela Yhome (President of Naga Mothers Association, Former Executive of NCWA, CAN and Governing Member of the Council of Catholic Women of India).

5th August, 2026: Mr. Abraham, the beloved paternal uncle of Re. Fr. K.C. James (Parish Priest, St. Peter's Parish, Longsa).

11th August, 2026: Mrs. Catherine Kez (61 Years), the President of Rengma Catholic Women's Association (Former General Secretary of NCYM).

31st August, 2026: Mr. Zhakietuo Raymond Pienyii, the beloved Father of Rev. Sr. Keneisenou Irene Pienyii BS (Mangalore).

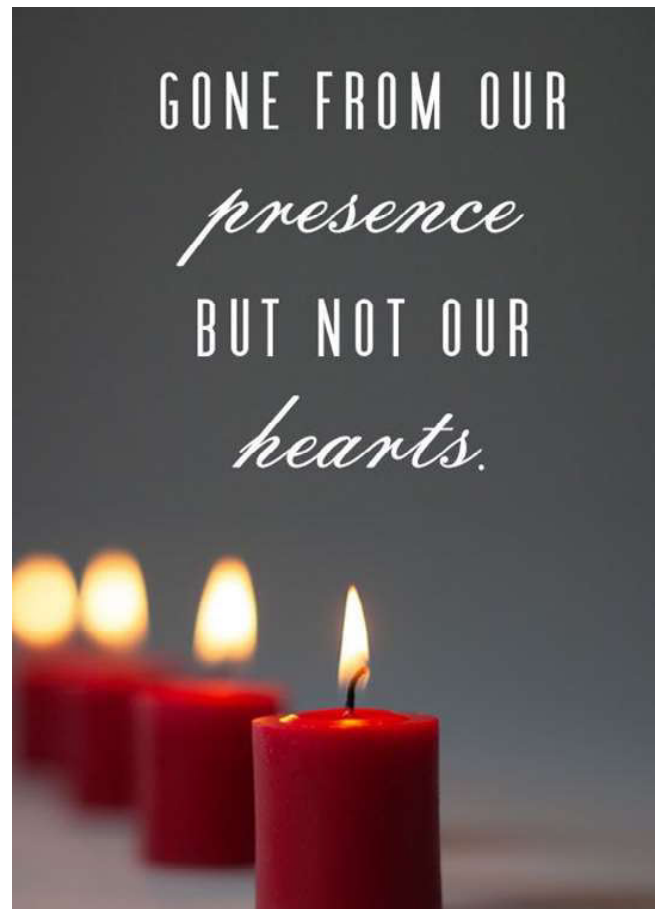
2nd September, 2026: Mrs. Athe Lily (74 Years – St. Francis of Assisi Parish, Lazami) the beloved Mother of Rev. Sr. Dominica Asumi BS (Kolkata).

6th September, 2026: Mr. Peteneilhou Philip Rulho (53 Years- St. Dominic Savio Parish, Chiephobozou) the beloved Father of Rev. Sr. Thekeneinuo Precila Rulho DSFS.

11th September, 2026: Mr. Zavilie Xavier Chadi (87 Years) the first catechist of St. Joseph Church Nerhema Village - St. Dominic Savio Parish, Chiephobozou. The beloved grandfather of Bro. Victor (Cl.11, St. Xavier Seminary Jalukie) and Novice Juliana (Nava Jyoti Bhavan, Tinsukia).

15th September, 2026: Mrs. Losa Mary, the younger sister of Rev. Sr. Kazhia Rose FMA (Superior of LFS Kohima).

16th September, 2026: Mr. Xavier Puthankudy (96 Years) the beloved father of Rev. Fr. Sojan Xavier.



ANYONE WHO CONDEMNS THE WORLD AS EVIL IS AN ANTICHRIST.

- Jonas Yanthan
yanthanjonas@gmail.com

There is prevalence of a wrong understanding of humanity, the world and more so on personhood even among Christians influenced by an anti-Christian ideology called Gnosticism. Gnosticism sprang up around 100 AD to 200 AD. Gnostics consider the world and human beings as evil. Influenced by this wrong unchristian ideology, many commit the misconception of looking down upon oneself as wretched, filthy, pitiful, miserable, worthless and inferior creature. Some even, condemn the world as evil. This is anti-Christian understanding because it is not only unbiblical but also an insult to God, our creator. Genesis 1:27 says, “*God created man in his own image, in the image of God he created him; male and female he created them.*” Based on this text, it is wrong to condemn ourselves and the world as evil besides, even rationally also evil does not come out of good. Good begets good while evil begets evil. In addition, for instance, if your son or daughter were to tell you that he or she is wretched and a filthy creature not worthy even to be alive, what would you feel? Any parent would feel terrible and sad. In the same way, imagine how our loving God who created us in his own image and likeness must be feeling whenever we condemn ourselves as



wretched while praying or preaching. Asking God to forgive our shortcomings and wrong doings is correct but considering ourselves as worthless is against our creator.

Gnosticism is a false spiritual movement that taught that the universe is made up of two realms; the good, pure spiritual realm of light and the corrupt, evil material world of darkness. They believe that the Supreme God is unknowable who did not create the universe but that the material universe was created by a demi god called Demiurge. They taught that Jesus was a divine messenger of wisdom rather than a physical redeemer. Since they consider matter as evil, they believe that Jesus only appeared to have a human body and did not actually suffer or die on the cross. Gnostics called discovering this understanding as the secret knowledge to salvation.

The Apostles and the Fathers of Church points out Simon Magus, a Samaritan religious leader, a first century convert who was baptized by Philip the Evangelist for spreading this nonsense. Magus practiced magic and tried to buy the power of the Holy Spirit from the Apostles. It is from this instance that the English word ‘simony’ which means the evil act of buying or selling of church offices or spiritual roles is derived. The followers of Simon Magus were called Simonians. Simonian sect has died but their ideology still lives on in Mormonism and

Jehovah Witness denominations who believe that Jesus is not God because he was created. Luther believed that Jesus is God but condemned human beings as filthy and incapable of doing anything good in the eye of God which brands him equally gnostic and an anti-Christ. Gnostic teaching was condemned by the Apostles and the Fathers of the church as heretic. 1 Timothy 6:20 says, *“O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith.”*

It was rightly condemned as heretical and as anti-Christ because even logically speaking if we say that the physical world and human beings are evil and only the spirit is good then Satan or devil who exists in spirit will be good and we know that Satan can't be good but evil. Moreover, the Gnostic teaching that Jesus is only a spirit who came only to save our divine souls trapped inside our sinful

body or physic is not only illogical but also utterly against the Bible. Illogical, because God did not create a sinful body and inserted a divine soul but He created a person with dignity as his children. What is evil in the world is generated by human beings who live willfully with bad or evil intent. Gnostic teachings are condemned as ‘Anti-Christ’ and rightly so because anti-Christ is not a ‘number’ but any false teaching other than the true biblical teaching is Anti-Christ.

The true Biblical teaching is that Jesus is the Word who created the universe and all the living beings and one who became flesh, was born of the virgin Mary, dwelled among

us, taught us how to live and attain salvation and even died for us on a cross. John 1:1 & 14 says, *“In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word became flesh and dwelt among us,....”* Jesus’ salvific mission to save humanity would not have been complete if Jesus were only a spirit, as Gnostics hold, or only human, as Arius, an Alexandrian priest who held that Jesus was only human. The begotten son, Jesus was God incarnate in human person because he cannot be either or. For example, a drop of honey in a cup of water remains as honey; it does not become water. Likewise, Jesus did not lose his godhood by becoming man and that is why Jesus is truly human and truly God. Other than this truth is heresy. If Jesus, as the Gnostics maintain, was only divine it would mean that humanity and the world will only be an illusion; not real. But because humanity is real; Jesus took on flesh to redeem us from our follies and sinfulness. This free and generous gesture of God is called ‘grace’ and by this grace alone we are saved. However, our salvation to be effected, God’s offer of free gift called grace must be reciprocated by our belief in Jesus and faithfulness to his teachings as revealed in the four gospels; Mathew, Mark, Luke and John along with the instructions given in the Acts and letters of the Apostles and following the Apostolic traditions. Why reciprocate to God’s free offer is because we just can’t receive the free gift of grace and keep it in our pockets and do nothing about it. Doing so will only amount to blatant disregard to the gesture of God’s generosity.

This brings us to the truth of our salvation that if Jesus, our God, did not

ascend into heaven both in person as human and God then our salvation story would have been a lie. That is why, Jesus ascending into heaven in flesh affirms that the mortality of man has been conquered. This accomplishment of Jesus is to assure all believers that their earthly life is not in vain for anyone who faithfully lives by his teachings and dies will reap the reward of eternal heavenly bliss as promised by Jesus.

Note: Some theologians opine that if Jesus were fully in human flesh then he would sin. This is the issue of two opposing stands namely 'Peccability v Impeccability'. The debate is if Jesus were fully man He could have sinned (peccability) while others reason that despite Jesus fully in flesh it is impossible for him to sin (impeccability) because of his divine nature.

Most orthodox (Catholic and Eastern) theologians are in consensus that while Jesus experienced genuine human weakness and temptation, his divine identity ensured he never actually yielded to sin. This view was also held by Billy Graham Evangelicals. Hebrews 4:15 affirms that Jesus was tempted in everyway possible just as humans are, yet never yielded to sin. He felt the weight of temptation externally but his choices and divine will remained perfectly aligned with his nature as God. Rationally also if Jesus, who was fully man while on earth were to sin then he couldn't save us. Sinner does not save a sinner and from the context of our salvific event if Jesus were only divine then it would be magical and we know that there is no magic or illusionary event in it but in sweat and blood.

This issue springs from the opinion that Jesus was not human because if so he would sin. The problem here is if Jesus were only God and not fully man then he would be a ghost and a ghost cannot save us from our sins. Human salvation is achieved because God became man. Other than this is the belief propounded by the Gnostics and Gnostics are wrong because their belief stems a theory called, the 'theory of forms' propounded by Plato, a philosopher. In contrast, the salvation history is grounded on the fulfillment of the prophecies made in the holy scriptures.



FCRA AMENDMENT DESIGNED TO KILL THE POOR!

The ruling regime continues in a systematic yet manipulative manner, with its vicious, anti-people agenda. The latest is its insensitive and draconian proposed changes to the FCRA. On March 25, the Foreign Contribution (Regulation) Amendment Bill, 2026, was introduced in the Lok Sabha by Minister of State for Home Affairs, Nityanand Rai. According to the Government, the Bill seeks to bridge legal gaps in the management of assets created through foreign funds and to streamline the accountability of NGO functionaries.

Seemingly innocuous words, but when one goes through the provisions of the Bill, one realises that it is the death-knell for humanitarian and other good works, which largely benefit the poor, the marginalised and other vulnerable sections of Indian society. The Amendment is clearly designed to kill the poor!

The most contentious aspect of the Bill is the creation of a new 'Designated Authority' to be notified by the Central Government. This authority would have the power to take provisional or permanent control of foreign contributions and assets (including buildings, schools, hospitals, and other infrastructure created partly or wholly from foreign funds) in cases where an organisation's FCRA registration is cancelled, surrendered, or deemed to have ceased, and when renewal is not applied for, denied, or expires. The 'authority' would supervise, manage, or dispose of these assets. Proceeds from any sale could be credited to the Consolidated Fund of India and used for "public purposes," including transfer to government departments or agencies. If the organisation's registration is later renewed or restored, the unutilised funds and assets would be returned. Affected organisations and their "key functionaries" would be required to provide full access to records and maintain assets under the authority's supervision.

Sharing : July - September 2026

Some of the other provisions of this Bill include:

1. **Expanded Definition of 'Key Functionary':** The definition now includes directors, partners, trustees, karta of Hindu Undivided Family (HUF), office-bearers of societies/trusts/trade unions, and any person with control over management, making them personally liable for offences unless they prove lack of knowledge or due diligence.
2. **Prior Approval for Investigations:** The Bill mandates that any law enforcement agency or State government must seek prior approval of the Central Government before initiating an investigation into FCRA-related complaints.
3. **Timelines and Automatic Cessation:** Proposes fixed timelines for receipt and utilisation of foreign funds under prior permission, automatic cessation of registration upon expiry or non-renewal, and rules on asset handling during suspension.
4. **Reduced Imprisonment:** The Bill proposes reducing the maximum imprisonment for FCRA offences from 5 years to 1 year, alongside rationalised penalties.

This Amendment Bill, with its harsh provisions, has raised the hackles of many: intellectuals, academics, activists, NGO leaders and workers, human rights defenders, religious leaders, and others from civil society. Besides, the entire spectrum of opposition political parties is united in demanding that this FCRA Bill be scrapped in toto and immediately.

Plenty has already been written (including editorials and op-eds) on the draconian provisions of the proposed Bill, with important statements issued by various sections of civil society. Representations, voicing legitimate concerns, have also been made to the Government. In fact, a few days ago, some of the mainstream Indian media had a news item quoting US Senator James Risch, who heads the influential Senate Foreign Relations Committee, saying, "India's Foreign

Contribution Regulation Act imposes onerous and opaque constraints on non-governmental organisations and groups that receive foreign funding, making their daily operations nearly impossible.” Concerns about the FCRA amendment have been expressed by both Republican and Democratic lawmakers.

There are several reasons for the immediate and unconditional withdrawal of the Bill; these include

1. The current FCRA rules and regulations (particularly since 2014) are already extremely stringent, with innumerable checks and balances.
2. The Government has systematically suspended, cancelled, or not renewed the FCRA registrations of several NGOs across the country, all of whom were doing yeoman service to the nation. Many of these belong to the minority communities.
3. The new provisions are a stranglehold on the significant work being done for the common good and for the betterment of society; these include healthcare, education, rural and agricultural support, community development, women empowerment, childcare and protection, mitigating human trafficking, ecological enhancement, disaster response, relief and rehabilitation, livelihood, housing for the urban poor and research.
4. The ones who will suffer most will be the millions of beneficiaries, who are poor and marginalised, the victims of natural and other disasters, the differently-abled, dying, destitute and other vulnerable sections of society, who today are given opportunities to live a more dignified and equitable life, based on Constitutional values and principles. Thanks to the stellar, selfless work of the NGO sector, supported by foreign funds.
5. The Government is saying and obviously plans to do: if there are FCRA violations done today, then all the assets bought/constructed previously with foreign funds will be taken over. This is totally unacceptable.
6. Besides, it is mala fide and unconstitutional. Article 300A of the Indian Constitution, introduced by the 44th Amendment in

1978, states, “No person shall be deprived of his property save by authority of law.” It moved the right to property from a fundamental right (Article 19(1)(f)) to a constitutional/legal right. The state can acquire private property only through a valid law for a public purpose and with just compensation. A clear ploy to take over properties/assets belonging to the NGO (including hospitals, schools, community centres, and hostels). A provision blatantly targeting NGOs run by minorities.

On April 1, Opposition members of Parliament staged a united protest at the ‘Makar Dwar’ of Parliament, demanding the withdrawal of the Foreign Contribution (Regulation) Amendment Bill, 2026. They accused the Government of trying to tighten control over NGOs and to target minority institutions. They described the FCRA Bill as ‘draconian’ and as an attempt to grant sweeping executive powers that could lead to arbitrary action. The Lok Sabha had to be adjourned that day because the Opposition wanted the Bill to be withdrawn.

Responding to the allegations hurled at the Treasury Benches, the Parliamentary Affairs Minister Kiren Rijiju defended the move, stating that the Bill was aimed at regulating foreign funds in the national interest and not targeting any religion or community. He finally said that the Bill would not be taken up for discussion on that day. Despite putting it on hold, the Government has not withdrawn the Bill. That pause is clearly a temporary measure to allow tempers to cool and to (re)introduce it during the Monsoon Session of Parliament, which begins on July 21.

The FCRA is a weapon in the hands of the ruling regime. They seem determined to stop charitable and humanitarian work, to shrink the little of democratic space remaining and to quell the Constitutional empowerment of people. It is designed to kill the poor! We, the people of India, must take a stand NOW and demand the immediate and complete withdrawal of this draconian Bill!

- (Courtesy: Indian Currents - 22 June 2026)



REGIONAL PASTORAL CONFERENCE 2026 CALLS CHURCH IN NORTHEAST INDIA TO BECOME A “LIVING BRIDGE”



The Northeast India Regional Pastoral Conference 2026 began on 4 September 2026 with a strong call for the Catholic Church in the region to deepen its journey of synodality by listening to, learning from and walking alongside the indigenous peoples of Northeast India.

Held at the North East Diocesan Social Service Society (NEDSSS), Guwahati, the conference is centred on the theme, “Journeying with Indigenous People of God in the Synodal Church in Northeast India.” The gathering brings together Archbishops, bishops, clergy, religious, lay leaders, commission secretaries and other representatives from across the region, with significant participation from the Northeast Regional Catholic Council (NRCC).

The inaugural prayer set the spiritual tone for the conference through the Gospel

account of the disciples on the road to Emmaus. Reflecting on Jesus who walked with the disciples, listened to their experience and gradually opened their hearts, the prayer presented the image of a Church that “walks together, listens deeply, discerns together and journeys into communion.” Participants were invited to become companions on the journey and to recognise indigenous peoples not merely as recipients of pastoral care but as active participants in the life and mission of the Church.

Explaining the nature of the Regional Pastoral Conference, Bishop of Kohima James Thoppil, Secretary General of the Northeast India Regional Bishops’ Council, noted that the conference is primarily an animating and formative gathering. Its purpose is not simply to formulate resolutions, but to inspire participants to carry the spirit and insights of the

conference back to their dioceses, congregations and communities.

In his presidential address, Archbishop John Moolachira, President of the Regional Pastoral Conference, emphasised that journeying with indigenous peoples requires a profound shift from “doing things for the people” to genuinely “journeying with the people.” He underlined the importance of humility, courage and hope, while calling for greater participation of clergy, religious, women, young people and lay faithful in the discernment and decision-making processes of the Church.

Archbishop Moolachira also highlighted the richness of the region’s peoples, languages, cultures and traditions. He observed that indigenous communities have much to offer the Church, particularly through their communal traditions, respect for elders, relationship with creation and commitment to the wellbeing of future generations. He called on the Church to be a builder of bridges and a servant of reconciliation amid social divisions, migration, ecological concerns and ethnic tensions.

The keynote address was delivered by Archbishop Linus Neli of Imphal, who described the gathering as a significant moment for the Church in Northeast India. Drawing on the image of the living root bridges of Meghalaya, he called the Church to move

Sharing : July - September 2026



beyond “fortresses” created by ethnic, linguistic and social divisions and become a living bridge of communion, peace and mutual dignity.

He stressed that synodality must be rooted in deep listening to the history, suffering, land, cultures and ancestral wisdom of indigenous communities. The Church, he said, must recognise indigenous peoples as protagonists in the life of the Church and invest seriously in local languages, literature, cultural expressions and formation.

Archbishop Neli further connected the pastoral mission of the Church with concerns surrounding land, ecology, migration, cultural identity and social conflict. He called for stronger formation of educated lay leaders capable of contributing to peace building, dialogue and reconciliation. He presented the cross as an image of this mission: deeply rooted in God through prayer and spiritual renewal while reaching horizontally towards wounded humanity.

The keynote concluded with a call to move from merely seeing divisions to developing a Christian vision capable of recognising future possibilities of reconciliation. Participants were urged to leave behind narrow walls of exclusion and become “living bridges” through patience, friendship,

forgiveness and reciprocal dignity.

Soon after the keynote address NEIRBC President Archbishop John Moolachira briefly felicitated the Coadjutor Archbishop of Guwahati Albert Hemrom, who came to Guwahati on 2 September 2026 to participate in the Pastoral Conference 2026 NEI.

The inaugural session also witnessed the release of several publications, including Whispering Mission, Faith, Identity and Future, Northeast Christians’ Contribution to Nation Building and Archbishop Linus Neli’s The Living Bridge, further highlighting the importance of scholarship, dialogue and contextual reflection for the Church’s mission in the region.

- NESCOM

ARCHBISHOP VICTOR LYGDOH ELECTED TO LEAD NORTHEAST INDIA’S BISHOPS ; ARCHBISHOP LINUS NELI BECOMES VICE PRESIDENT

Archbishop Victor Lyngdoh of Shillong has been elected President of the North East India Regional Bishops’ Council (NEIRBC), while Archbishop Linus Neli of Imphal has been elected Vice President, as the regional bishops’ council constituted its

new leadership during its meeting in Shillong.

Archbishop Lyngdoh succeeds Archbishop John Moolachira of Guwahati, who is set to retire later this year. Archbishop Linus Neli, Archbishop of Imphal, had been serving as the Chairman of Youth Commission of the regional council and now takes up the responsibility of Vice-President.

Bishop James Thoppil of Kohima has been re-elected Secretary General for another term. Fr. GP Amal of the Diocese of Dibrugarh will continue to serve as Deputy Secretary, an appointed position within the council. He has been serving in this responsibility for the past 12 years, having received the office from Fr. Thomas Manjaly. His long service provides valuable continuity and institutional experience to the work of the regional bishops’ council.





According to Article 22(a) of the revised NEIRBC Statutes of 2026, the term of office of the office-bearers is three years, renewable for another term. The provision marks a change from the 2014 Statutes, which provided for a four-year term, renewable for another four years. The revised statutes bring the term of office into a three-year cycle, with the possibility of one more term.

The elections were held in Shillong following the conclusion of the North East India Regional Pastoral Conference in Guwahati on September 7. The bishops travelled to Shillong after the four-day pastoral gathering for the meeting of the regional council, which concluded this evening with the election of the new office-bearers.

The NEIRBC is one of the 14 regional bishops' councils in India and provides a platform for the bishops of the Northeast to reflect together, coordinate pastoral initiatives and strengthen collaboration among the dioceses and ecclesial institutions of the region.

Archbishop Victor Lyngdoh: From Shillong priest to regional leadership

Archbishop Victor Lyngdoh had been serving as Vice President of the NEIRBC before being elected President. His pastoral journey has taken him through several significant stages of ecclesial leadership in the Northeast.

A priest of the Archdiocese of Shillong, he became the first Bishop of Nongstoin in 2006 following the establishment of



the diocese. After serving there for a decade, he was appointed Bishop of Jowai in 2016. In 2020, he was appointed Metropolitan Archbishop of Shillong.

His journey—from priest of Shillong to the first Bishop of Nongstoin, then Bishop of Jowai and finally Metropolitan Archbishop of Shillong—has given him a distinctive pastoral experience of different ecclesial contexts within the region.

As Archbishop of Shillong, he leads the Catholic Church in Meghalaya, a state with a significant Catholic presence and a long history of Christian missionary and pastoral engagement.

Archbishop Linus Neli: pastoral, academic and canonical experience

The newly elected Vice President, Archbishop Linus Neli of Imphal, brings to the regional leadership a combination of pastoral,

academic and canonical experience.

A canonist and academician, Archbishop Neli has served the Church in various pastoral and ecclesial responsibilities. He also serves as Chairman of Caritas India, bringing experience in social action, humanitarian service and the Church's mission of reaching communities in need.

His leadership of the Archdiocese of Imphal and his wider responsibilities in the Church place him in a position to contribute to the regional council's efforts towards greater pastoral coordination and collaboration across the Northeast.

The new leadership assumes office at an important moment for the Church in Northeast India, following the Regional Pastoral Conference held under the theme "Journeying with Indigenous People of God in the Synodal Church in NEI."

The revised statutes, the new office-bearers and the conclusions of the pastoral conference together mark an important phase in the continuing journey of the Church in the Northeast towards greater synodality, collaboration and contextual pastoral renewal.

- Correspondent

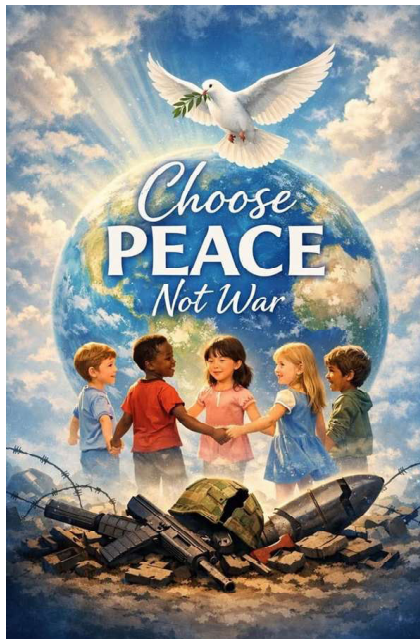




NORTHEAST BISHOPS OF INDIA APPEALS FOR PEACE

We, Bishops of the 15 Catholic dioceses of the North East India, gathered for our annual meeting at the Archbishop's House, Shillong from 7-9 September 2026, express our deep anguish and pain by the continuous violence and suffering in Manipur. Numerous lives are being lost, families displaced, places of worship destroyed and suffering of the people continues. No grievance, however legitimate, can be resolved by violence, by arson, or by hatred spread on social media. Violence only breeds more violence. It has no winner and leaves only deeper wounds for the next generation to inherit. As a Christian community, we cannot remain silent spectators to this suffering.

We unequivocally condemn violence in any form by any group and community. We appeal to the community leaders, the State and Central Governments and all the people of Manipur to immediately shun all sorts of violence and retaliation, stop inflammatory speeches and rumors. Let us embrace the path of sincere dialogue, justice and cooperation, because a lasting peace will be achieved only through dialogue and discussion. Following the way of forgiveness and reconciliation taught by Christ, we urge impartial protection of all citizens, unbiased



humanitarian aid, and an inclusive peace process.

We call upon all people of good will to pray for peace in Manipur and commit every Church institution to serve all victims without discrimination and to further the cause of peace and good will. Our faith teaches us that peace is not merely the absence of conflict, but the presence of justice, truth and reconciliation. Let us choose the difficult but Christian path: shun violence, seek dialogue, and walk together towards peace.

**On Behalf of the Bishop of
North East India**

**Most Rev. John
Moollachira
President of NEIRBC**

**PEACE
OVER
EVERYTHING**

BISHOP ALBERT HEMROM APPOINTED COADJUTOR ARCHBISHOP OF GUWAHATI



Pope Leo XIV has appointed Bishop Albert Hemrom (57), Bishop of Dibrugarh, as the Coadjutor Archbishop of the Archdiocese of Guwahati, Assam. The appointment was made public on Thursday, 16 July 2026.

Bishop Albert Hemrom was born on 27 February 1969 in Konapathar, in the Diocese of Dibrugarh. He began his priestly formation at St. Joseph's Minor Seminary, Dibrugarh, and pursued his philosophical and theological studies at Christ the King College and Oriens Theological College, Shillong. He was ordained a priest for the Diocese of Dibrugarh on 25 April 1999.

He obtained a Licentiate in Canon Law from St. Peter's Pontifical Institute, Bangalore, in 2003, and later earned a Doctorate in Canon Law from the Pontifical Lateran University, Rome, in 2014.

During his priestly ministry, he served as Assistant Parish



Priest at St. Francis of Assisi Church, Rajabari (1999–2001); Prefect of Studies at St. Joseph's Minor Seminary, Dibrugarh (2003–2006); and Parish Priest of St. Francis of Assisi Church, Rajabari, while also serving as Visiting Professor at Oriens Theological College, Shillong (2006–2011).

From 2011 to 2013, he pursued doctoral studies in Rome. On his return in 2014, he was appointed Judicial Vicar of the Diocesan Tribunal and Rector of St. Joseph's Minor Seminary, Dibrugarh. He also served as a Member of the College of Consultors and the Presbyteral Council, Secretary of the Diocesan Commission for Laity and Family, Vocation Promoter, and Visiting Professor of Canon Law at Oriens Theological College.

Pope Francis appointed him Coadjutor Bishop of Dibrugarh on 2 December 2018, and he was ordained a bishop on 24 February 2019. He succeeded Bishop Joseph Aind, SDB, as the Bishop of Dibrugarh upon the latter's retirement.

The Diocese of Guwahati was erected by Pope St. John Paul II on 16 August 1992, with Bishop Thomas Menampampil, SDB, as its first bishop. It was created from territories taken from the Dioceses of Shillong, Tura and Tezpur, with Tezpur contributing the largest portion. On 1 August 1995, it was elevated to the status of a Metropolitan Archdiocese, becoming the centre of the Ecclesiastical Province of

Guwahati. The province currently comprises the suffragan dioceses of Dibrugarh, Tezpur, Diphu, Bongaigaon, Itanagar and Miao.

The Archdiocese of Guwahati covers an area of 13,961 square kilometres and serves a Catholic population of 63,335 through 47 parishes. The local Church is served by 67 diocesan priests, 155 religious priests and 516 women religious. The Catholic faithful are drawn largely from the tribal communities of the Garos, Rabhas, Bodos, Karbis, Tiwas, Santals and other Adivasi groups.

- Dr. Stephen Alathara (CCBI)

INTERACTION WITH CATECHIST TRAINEES AT PASTORAL TRAINING CENTRE, TUNGJOY

Most Rev. Dr. James Thoppil, Bishop of Kohima, visited the Pastoral Training Centre (PTC), Tungjoy, in the Archdiocese of Imphal, on 21st August 2026. During the visit, he celebrated the Holy Eucharist for the catechist trainees and conducted an interactive session with them.

The Bishop was warmly welcomed by the Director, Rev. Fr. Solomon Theizu, who

expressed his gratitude for the visit. Introducing the trainees, Fr. Theizu informed that the Centre currently has 27 catechist trainees, six of whom are from Nagaland.

In his homily, Bishop James reflected on the Gospel of the day, emphasizing that Jesus summarized His entire teaching in the twofold commandment of the love of God and neighbour. He reminded the trainees that no matter how talented, educated, or gifted a person may be, one cannot become a true leader without genuine love. He further noted that for many people, Christians may be the only "Gospel" they encounter, and therefore every interaction should enable others to experience the love and compassion of God.

Following the Mass, the Bishop addressed the trainees, highlighting the vital role of catechists in the life of the Church. He described catechists as the most important local leaders in their villages and parishes, serving as a bridge that connects the faithful with the priest, religious, and ultimately with God. Because of this responsibility, he urged them to be committed witnesses of the Gospel.





The Bishop shared four important principles that every catechist and leader should embrace:

Know yourself and know your faith – only then can you effectively share it with others.

Live your faith – people often come to know the Gospel through the witness of one's life.

Pass on the faith to the extent that you live it – authentic teaching flows from personal conviction and practice.

Use the head, heart, and hand – integrating knowledge, compassion, and service in one's ministry.

Encouraging the trainees, Bishop James reminded them that the greatest joy of a catechist is to lead people closer to God and to help them grow in faith.

The programme concluded on a joyful note as the trainees greeted the Bishop with a welcome song. As a token of encouragement, Bishop James presented each trainee with a rosary and urged them to cultivate a deep devotion to Our Blessed Mother through the regular recitation of the Rosary.

- Correspondent



Sharing : July - September 2026



THE STAR WHO KEPT LOOKING UP!

Dolly Parton died a few days ago at the age of eighty, and I imagine heaven had a small problem receiving her.

"Name?" asked the angel at the gate.

"Dolly Parton."

"Occupation?"

"I sang a little."

"A little?" asked the angel, looking through a very large heavenly file. "You sold more than a hundred million records."

"Well," Dolly might have replied with that famous smile, "God gave me a voice. I merely returned it with a tune."

That, I believe, was the secret behind Dolly Parton.

She knew she was talented. Humility does not mean pretending that God gave you nothing. It means knowing exactly where everything came from.

Dolly never hid her success. She wore sparkling costumes, towering wigs, and enough glitter to power a small town. Yet beneath all that glamour was a woman who remembered the little wooden church in the mountains, her mother's prayers, and her family's faith.

She once described God as her co-writer and co-pilot.



What a magnificent way to look at life.

Most of us make God a passenger. We ask Him to sit quietly in the back seat while we drive, choose the road, ignore the warning signs and finally blame Him when we land in a ditch.

Dolly allowed Him into the cockpit.

Perhaps that was why fame never seemed to make her feel taller than other people, even if her hair certainly did.

She laughed at herself before anyone else could. She did not use humility as a performance. She simply understood that applause belongs to the moment, while the gift belongs to God.

Her faith also left her with little time to judge others. She



believed that judging belonged to God and loving belonged to us. Sadly, many religious people have reversed those duties. We judge enthusiastically and leave the loving to God.

Dolly's faith was heard not only in gospel songs but also in her generosity. Through her Imagination Library, she placed millions of books into the hands of children. She did not merely sing about love. She packed it, posted it and sent it into homes.

And that is perhaps why the world mourns her today.

Not simply because a great voice has fallen silent, but because that voice constantly reminded us to laugh, to give, to believe and to look upward.

Yesterday, when Dolly reached heaven, I suspect the angel finally closed that enormous file.

"Welcome," he said. "You used your gifts well."

And Dolly probably smiled and replied, "They were never mine in the first place!"

True humility is not hiding your light.

It is shining brilliantly while remembering who lit the lamp...

- Robert Clements
(*Indian Currents – 31st August*)

POPE LEO XIV CELEBRATES HIS 71ST BIRTHDAY

As Pope Leo XIV celebrates his 71st birthday on Monday, September 14, messages and expressions of good wishes have been arriving at the Vatican from around the world.

The presidency of the Italian Bishops' Conference, or CEI, sent a message conveying the greetings of Italy's local Churches and thanking the Pope for his service.

The Italian Bishops recalled Pope Leo's emphasis on the Gospel as the fundamental

priority of ecclesial life and on faith as a personal encounter with Christ.

They also highlighted his call for missionary communities, welcoming parishes and effective structures of participation.

Referring to the Pope's Angelus address on Sunday, the Italian Bishops' Conference underlined the connection between forgiveness and peace, noting that conflicts arise when reconciliation is absent.

A year marked by peace

Peace has been one of the most frequently recurring themes of Pope Leo's words over the past year. Since speaking after his election of an "unarmed and disarming" peace, he has repeatedly returned to peace and reconciliation during his Apostolic Journeys, encounters, and public addresses.

During the first year of his pontificate, the Pope referred to these two themes more than 400 times, while also frequently speaking about unity, dialogue, hope, and human dignity.

His first Apostolic Journey took him to Türkiye and Lebanon. At Nicaea, marking the 1,700th anniversary of the first Ecumenical Council, he stressed Christian unity, while in Lebanon he focused on dialogue and peace.

Pope Leo later became the first pontiff to visit Monaco and Algeria. In Annaba, ancient Hippo, he visited places associated with Saint Augustine. During his journey to Spain, he became the first Pope to address the Spanish Parliament.





On January 6, he closed the Jubilee Year 2025, begun by Pope Francis, by shutting the Holy Door of St. Peter's Basilica.

His first encyclical, *Magnifica humanitas*, addressed artificial intelligence and insisted that technology must remain at the service of human dignity, freedom, responsibility, and the common good.

He also completed *Dilexi te*, the Apostolic Exhortation begun by Pope Francis on love for the poor, revisiting the theme during his July visit to Lampedusa and meeting with migrants.

Born in Chicago on September 14, 1955, Pope Leo XIV enters his 72nd year with the central themes of his pontificate clearly defined: peace, unity, and the defence of human dignity.

- Vatican News

MESSAGE OF THE HOLY FATHER

FOR THE 100TH WORLD MISSION DAY

THEME: *"One in Christ, united in mission"*

Dear brothers and sisters,

For World Mission Day 2026, which marks the centenary of a celebration established by Pius XI that is very dear to the Church, I have chosen the theme "One in Christ, united in mission." Following the Jubilee Year, I wish to encourage the whole Church to continue its missionary journey with joy and zeal in the Holy Spirit. This requires hearts united in Christ, reconciled communities and, in everyone, a willingness to cooperate with generosity and trust.

As we reflect on being one in Christ and united in mission, let us allow ourselves to be guided and inspired by divine grace, "to renew in ourselves the fire of our missionary vocation" and advance together in the commitment to evangelization, in this "new missionary age" in the history of the Church (Homily, Jubilee of the Missionary World and of Migrants, 5 October 2025).

1. One in Christ - Missionary disciples united in him and with our brothers and sisters

The mystery of union with Christ lies at the heart of mission. Before his Passion, Jesus prayed to the Father, "that they may all be one. As you, Father, are in me and I am in you, may they also

be in us" (Jn 17:21). These words reveal Jesus' deepest desire, as well as the identity of the Church as a community of his disciples. That is, a communion that flows from the Trinity, and continues to be sustained by the Trinity. A communion at the service of fraternity among all human beings and harmony with all creation.

Being a Christian is not primarily about practices or ideas; it is a life in union with Christ, in which we share in his filial relationship with the Father in the Holy Spirit. It means abiding in Christ, like branches on the vine (cf. Jn 15:4), immersed in the life of the Trinity. This union gives rise to mutual communion among believers and is the source of all missionary fruitfulness. Indeed, just as Saint John Paul II taught, "communion represents both the source and the fruit of mission" (Apostolic Exhortation *Christifideles Laici*, 32).

In this context, the Church's primary missionary responsibility is to renew and sustain spiritual and fraternal unity among its members. In many situations, we encounter conflicts, polarization, misunderstandings and a lack of mutual trust. When this occurs even within our communities, it undermines our witness. The evangelizing mission that Christ entrusted to his disciples

Sharing : July - September 2026



requires, above all, hearts that are reconciled and eager for communion. Consequently, it is important to intensify ecumenical efforts with all Christian Churches, building upon the opportunities arising from the joint celebration of the 1700th anniversary of the Council of Nicaea.

Last but not least, being “one in Christ” calls us to keep our gaze fixed on the Lord, so that he may truly be at the center of our lives and communities, the center of every word, action and interpersonal relationship, leading us to say with amazement: “It is no longer I who live, but it is Christ who lives in me” (Gal 2:20). By constantly listening to his word and through the grace of the Sacraments, it will be possible for us to become living stones in the Church. Today, the Church is called to take up the fundamental themes of the Second Vatican Council and the subsequent Papal Magisterium, in particular that of Pope Francis. In fact, as Saint Paul says, “we do not proclaim ourselves; we proclaim Jesus Christ as Lord” (2 Cor 4:5). For this reason, I reiterate the words of Saint Paul VI: “There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed” (Apostolic Exhortation *Evangelii Nuntiandi*, 22). This process of genuine evangelization begins in the heart of every Christian in order to reach all of humanity.

Therefore, the more united we are in Christ, the better able we will be to carry out together the mission that he entrusts to us.

2. United in mission - That the world may believe in Christ the Lord

The unity of disciples is not an end in itself; it is directed towards mission. Jesus states this clearly: “So that the world may believe that you have sent me” (Jn 17:21). It is through the witness of a reconciled, fraternal and united community that the proclamation of the Gospel acquires its full communicative power.

From this perspective, it is worth recalling the motto of Blessed Paolo Manna, “All the Churches united for the conversion of the whole world,” which succinctly expresses the ideal that inspired the establishment of the Pontifical Missionary Union in 1916. On its 110th anniversary, I convey my gratitude and my blessing for its commitment to inspiring and forming the missionary spirit of priests, consecrated persons and lay faithful, promoting the unity of all evangelizing efforts. In fact, no baptized person is exempt from or indifferent to mission: everyone, each according to their own vocation and condition of life, participates in the great work that Christ has entrusted to his Church. As Pope Francis repeatedly reminded us, proclaiming the Gospel is an action that is always harmonious, communal and synodal.

For this reason, unity in mission means safeguarding and nurturing the spirituality of communion and missionary cooperation. By daily fostering this attitude, divine grace gradually teaches us to see our brothers and sisters through the eyes of faith. We also learn to recognize joyfully the good that the Spirit inspires in each person, to embrace diversity as a treasure, to bear one another’s burdens and always to seek the unity that comes from above. Indeed, we all share in one mission in “one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Eph 4:5-6). This spirituality constitutes the daily expression of missionary discipleship. It helps us to recover a universal vision of the Church’s evangelizing mission, and to overcome a lack of coordinated efforts and the creation of factions among the followers of the one Lord - such as “I belong to Paul,” “I to Apollos” (cf. 1 Cor 1:10-12).

Needless to say, missionary unity should not be understood as uniformity, but rather as the convergence of different charisms for the same purpose, namely to make Christ’s love visible and to invite everyone to encounter him. Evangelization is achieved when local communities cooperate with one another and



when cultural, spiritual and liturgical differences are fully and harmoniously expressed in the same faith. I therefore encourage all institutions in the Church to strengthen their sense of ecclesial missionary communion and to develop creative and concrete ways of cooperating with one another for and in the mission.

In this regard, I would like to thank the Pontifical Mission Societies for their service to missionary cooperation, which I experienced with gratitude during my ministry in Peru. These Societies - Propagation of the Faith, Holy Childhood, Saint Peter the Apostle and Pontifical Missionary Union - continue to nurture and form missionary awareness for the faithful of all ages, and to promote a network of prayer and charity that connects communities throughout the world. Here, it is worth noting that the founder of the Society of the Propagation of the Faith, Blessed Pauline Marie Jaricot, established the Living Rosary two hundred years ago. Even today it continues to bring together many of the faithful throughout the world to pray for every spiritual and missionary need. It is also worth remembering that, following a proposal from the Society of the Propagation of the Faith, Pius XI established World Mission Day in 1926. The annual offerings collected on this day are distributed by the Society, on behalf of the Pope, to support the various needs of the Church's mission. The four Societies, therefore, as a whole and each in its own specificity, still play a valuable role for the entire Church. They are a living sign of unity and ecclesial missionary communion. I invite everyone to work with them in a spirit of gratitude.

3. Mission to love - Proclaiming, living and sharing God's faithful love

If unity is the condition of mission, love is its essence. The Good News that we are sent to proclaim to the world is not an abstract ideal; it is the Gospel of God's faithful love, which became flesh in the face and life of Jesus Christ.

The mission of the disciples and the Church as a whole is to continue the mission of Christ in

the Holy Spirit: a mission born of love, lived in love, and leading to love. In fact, the Lord himself, in his great prayer to the Father before his Passion, after invoking unity among his disciples, concludes: "so that the love with which you have loved me may be in them, and I in them" (Jn 17:26). Impelled by the love of Christ, the Apostles then went out to evangelize for Christ (cf. 2 Cor 5:14). In the same way, throughout the centuries, multitudes of Christians - martyrs, confessors and missionaries - have given their lives to make this divine love known to the world. Thus, guided by the Holy Spirit, the Spirit of love, the Church's evangelizing mission will continue until the end of time.

I would like to express my special gratitude to today's *ad gentes* missionaries. Like Saint Francis Xavier, they have left their homeland, their families and all sense of security in order to proclaim the Gospel and bring Christ and his love to places that are often challenging, poor, conflict-ridden or culturally distant. Despite adversity and human limitations, they continue to give themselves joyfully, because they know that Christ himself, and his Gospel, are the greatest treasures we can offer. Through their perseverance, they demonstrate that God's love transcends all barriers. The world still needs these courageous witnesses of Christ, and ecclesial communities still need new missionary vocations. We must always keep them close to our hearts and continually pray to the Father for them. May he grant us the gift of young people and adults who are willing to leave everything behind to follow Christ on the path of evangelization even to the ends of the earth!

Filled with admiration for men and women missionaries, I make a special appeal to the whole Church to join them in the mission of evangelization through the witness of our lives in Christ, through prayer and through our contributions to the missions. As Saint Francis of Assisi said, "Love is not loved," and we look to him in a special way on the eight hundredth anniversary of his passing to heaven. Let us find inspiration in his desire to live in the love of the



WORLD NEWS

Lord and to transmit it to those both near and far, because, as he said, “this love Who hath loved us much is much to be loved” (Saint Bonaventure of Bagnoregio, The Life of Saint Francis, chap. IX, 1; Fonti Francescane, 1161). Let us also draw inspiration from the zeal of Saint Thérèse of the Child Jesus, who declared that she would continue her mission even after death: “I shall desire in heaven the same thing as I do now on earth: to love Jesus and to make him loved” (Letter 220 to l’Abbé Bellière, 24 February 1897).

Inspired by these testimonies, let us all commit to contributing to the great mission of evangelization which is always a work of love - according to our own vocation and the gifts we have received. Your prayers and practical support, particularly on World Mission Day, will be a great help in bringing the Gospel of God’s love to everyone, especially the poorest and those most in need. Every gift, no matter how small, becomes a meaningful act of missionary communion. I renew my heartfelt gratitude “for everything you will do to help me help missionaries throughout the world” (Video Message for World Mission Day 2025, 19 October 2025). To foster spiritual communion, I give you my blessing with this simple prayer:

PRAYER

Holy Father, make us one in Christ, rooted in his love that unites and renews. May all members of the Church be united in mission, docile to the Holy Spirit, courageous in bearing witness to the Gospel, proclaiming and daily embodying your faithful love for all creatures. Bless all missionary men and women, support them in their efforts, and watch over them in hope! Mary, Queen of Missions, accompany our work of evangelization in every corner of the earth: make us instruments of peace, and grant that the whole world may recognize in Christ the light that saves. Amen.

*From the Vatican, 25 January 2026, Third Sunday in Ordinary Time, Feast of the Conversion of Saint Paul. **LEO PP. XIV***

Sharing : July - September 2026

POPE LEO XIV APPEALS FOR INTERNATIONAL AID AS SOMALIA CRISIS DEEPENS



By **Victoria Cardiel** for EWTN News



Pope Leo XIV addresses pilgrims gathered in St. Peter’s Square for the recitation of the Angelus on Sept. 20, 2026. | Credit: Vatican Media

Pope Leo XIV on Sunday appealed for greater international assistance to Somalia, where violence and extreme weather are worsening an already severe humanitarian crisis, particularly for women and children.

After reciting the Angelus on Sept. 20, the pope said: “With great concern, I am following the humanitarian crisis unfolding in certain areas of Somalia, where acts of violence and extreme weather events are exacerbating the already precarious living conditions of the population, particularly of women and children.”

“I hope for the generous involvement of the international community, so that our brothers and sisters may not lack the necessary assistance,” he added.

According to UNICEF, about 4.8 million people in Somalia need urgent humanitarian assistance, including some 3 million children. The U.N. agency has also warned that about 1.9 million children are suffering from acute malnutrition, including nearly half a million experiencing severe acute malnutrition.



The pope also used his remarks after the Angelus to emphasize the importance of historical memory.

He sent his blessing to residents of Pescantina, near Verona, who gathered Sunday at a monument honoring those who were deported and held prisoner during World War II.

Leo said the commemoration should serve “to emphasize that we must not forget, but rather learn from history so as not to repeat the mistakes of the past.”

God’s plans are greater than human calculations

Before the Angelus, Pope Leo XIV **reflected** on the day’s Gospel account of the laborers called to work in the vineyard, some for the entire day, others for only a few hours and still others near the end of the day.

Drawing on the prophet Isaiah, Leo said that God’s ways exceed human expectations.

“God’s plans are infinitely greater — and, let us say, more ‘human’— than those that we men and women, marked by sin, can conceive or bring to fruition,” he said.

The pope recalled Isaiah’s invitation to turn away from sin and return to the Lord, saying “the prophet’s call, which is more relevant than ever, is that we abandon our warped ways and return to the Lord, who is mercy and forgiveness.”

Turning to the Gospel parable, Leo said its central moment comes when the vineyard owner pays the workers. Although he keeps the agreement made with those hired first, the owner also gives the same payment to those who arrived later.

“Jesus’ parables describe the newness of what God has in store for us; yet they also reveal the resistance we generally offer to a more generous justice and greater love,” the pope said.

Leo drew particular attention to the landowner’s instruction that the workers be paid “beginning with the last and then going to the first.”

“The negative reaction of those who had worked all day, then, could easily have been avoided; it was intentional, however, because the revelation of God’s goodness is for everyone, not just for a few,” he said.

The pope said the parable also challenges those who see themselves as having earned their place or accomplishments.

“God has different ways and fresh ideas even for those who consider themselves to be first and believe they have earned what they have, that they deserved the results they have achieved,” he said.

Leo concluded that God’s mercy moves beyond calculations based solely on merit and reward.

“Instead, we all gain joy, wisdom and a better future when the law of love interrupts that of calculation, when the experience of mercy broadens that of merit, and when the gift of peace suspends rivalries and brings us closer together in gratitude,” he said.

Biblical Characters Word Search

U	E	J	W	A	P	F	D	E	P	R	A	R	G	U	U
C	A	I	A	P	H	A	S	M	O	A	X	U	E	J	N
R	J	M	A	R	T	H	A	B	A	R	N	A	B	A	S
J	E	L	A	Z	A	R	U	S	C	Q	W	V	O	S	F
O	S	B	A	R	T	H	O	L	O	M	E	W	D	T	N
H	U	C	A	E	S	A	R	T	P	W	F	T	Q	E	M
N	S	N	I	C	O	D	E	M	U	S	J	P	T	P	A
M	A	T	T	H	E	W	T	I	R	O	O	A	I	H	R
I	C	Q	X	K	W	A	U	I	N	C	S	U	M	E	Y
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Y	M	J	E	A	U	M	X	M	G	D	H	N	H	O	A
O	N	S	A	L	O	M	E	J	A	M	E	S	Y	E	M

MATTHEW
NICODEMUS
LAZARUS
SALOME
JOSEPH

CAESAR
PETER
BARTHOLOMEW
MARTHA
CAIAPHAS

BARNABAS
PAUL
MARY
TIMOTHY
STEPHEN





RENEWING NOSTRA AETATE, 60 YEARS ON

SEP 20TH, 2026

Source: Vatican Media

Following the 60th anniversary of 'Nostra aetate', the landmark declaration by the Second Vatican Council on Catholic relations with other faiths, three Vatican Dicasteries have now published a document entitled 'A Journey of Hope' renewing the call to counter fundamentalism, protect religious freedom, and build coexistence founded on fraternity.

Nostra aetate was a turning point in relations between Catholics and Jews and with believers of other faiths, as well as a beacon of hope in the aftermath of the Second World War.

Today, 60 years on, it remains a point of reference for rekindling "that hope in our world, devastated by war and our degraded natural environment."

Nostra aetate continues to offer a paradigm for guiding the Church's pastoral and theological choices at a time when divisions prevail over dialogue, religious freedom is constantly violated, and the name of God is betrayed and used to legitimise violence and terrorism.

For this reason, after the 60th anniversary of this "brief yet bold" conciliar Declaration, the Dicastery for the Doctrine of the Faith, the Dicastery for Promoting Christian Unity, and the Dicastery for Interreligious Dialogue have published the Note 'A Journey of Hope.'

The document retraces the essential stages of dialogue since Nostra aetate, assessing its challenges and achievements and outlining prospects for the future.

Its purpose is to renew a timeless message: "The Church reproves, as foreign to the mind of Christ, any discrimination against people or persecution of them on account of race, colour, social condition, or religion".

The document's reflection begins with a question of pressing relevance: "How can the call to universal fraternity be lived concretely in societies marked by increasing cultural and religious diversity, by war and violence, and by a growing trend toward secularisation?"

A Journey of Hope is signed by the Prefects of the respective Dicasteries - Cardinals Víctor Manuel Fernández, Kurt Koch, and George Koovakad-and by their Secretaries, Fr. Armando Matteo, Archbishop Flavio Pace, and Fr. Indunil Janakaratne Kodithuwakku Kankanamalage, respectively.



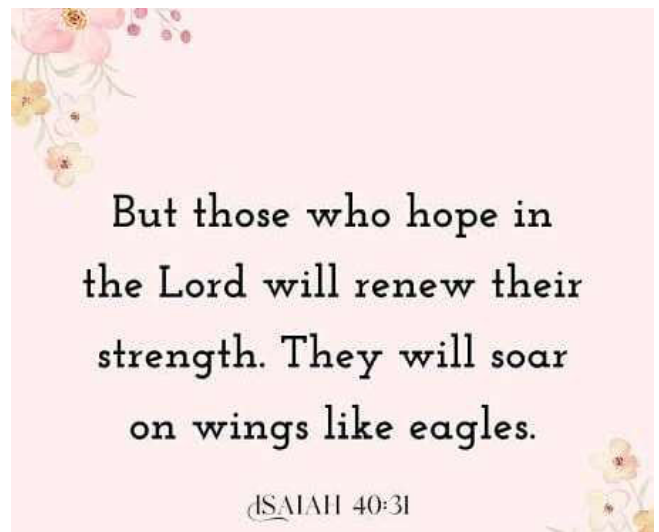
The journey outlined by the document begins with the origins of Nostra aetate, which at the time was "a response to the tragic consequences of antisemitism, which culminated in the Shoah."

Its publication on 28 October 1965 marked "a profound change," because, for the first time, the Church explicitly declared that she "rejects nothing that is true and holy" in other religions and invited the faithful to regard their precepts and doctrines "with esteem and respect."

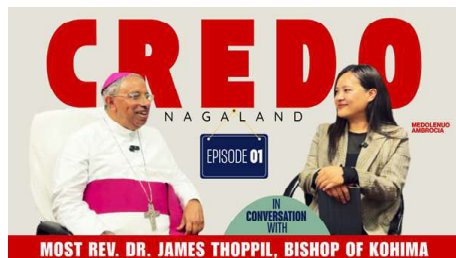
The Note, recalling the Declaration *Dignitatis humanae*, affirms: "No respectful relationship with other religions can be sincere or feasible without a corresponding respect for the religious freedom of others."

With the same "conviction," the signatories call for "the same freedom for Christians in countries where they are a minority," highlighting the "persecution" that Christians still suffer today "in various parts of the world at the hands of extremist religious groups."

The new document concludes with an appeal addressed to all people. May we become "builders of bridges, not walls," "artisans of peace and fraternity," capable of "welcoming others in their diversity" and "collaborating in building a more just and humane society."



Credo Nagaland: *Young Catholics Sharing the Joy of Faith*



What happens when young Catholics place their talents, creativity and love for the Church

at the service of faith? A simple conversation can become a mission. This is the story of *Credo Nagaland*.

In a rapidly changing digital world, where young people and families increasingly spend time online, a group of young, passionate Catholics in the Diocese of Kohima felt called to use digital media to share the Catholic faith. Born out of their love for the Church and a desire to contribute meaningfully to its mission, *Credo Nagaland* seeks to bring faith, stories and conversations to people beyond the boundaries of the parish.

The idea began with conversations among **Fr. Kokto Kurian, Medolenuo Ambrocia, Veronica Nriame, Boniface Adilen and Vimetha Vincent** who saw the need for a Catholic digital platform where faith matters, inspiring testimonies and meaningful conversations could reach a wider audience. After several discussions and brainstorming sessions, the name **Credo**—Latin for “*I believe*”—was chosen. It expresses the foundation of Christian life: faith in Jesus Christ. With *Nagaland* added to the name, the initiative also carries a distinct local identity.

The proposal was presented to **Most Rev. Dr. James Thoppil, Bishop of Kohima**, who warmly welcomed and encouraged the initiative. Emphasizing the need for an inclusive platform, he supported the team in giving it the identity “**A Catholic Initiative.**” His generous assistance with essential equipment—including a laptop, camera, microphones and other accessories—provided both the means and encouragement for the young team to begin.

The first recording introducing *Credo Nagaland* took place on **21 May 2026**, marking an important milestone in its journey. The initiative is now taking shape as a space for **evangelization, catechesis, faith-sharing and community-building**. Planned content includes catechetical programmes, faith stories and testimonies, Catholic history and heritage, youth-oriented conversations, and interactions with Catholic

Sharing : July - September 2026

personalities and professionals. In its initial phase, the team plans to release at least two episodes each month.

At its heart, *Credo Nagaland* is more than a media project. It is a concrete expression of young Catholics using their professional abilities, creativity and time in the service of the Church. Journalism, communication, technology and other professional skills become, in their hands, means of proclaiming and witnessing to the faith.

The Young Team Behind *Credo*

Medolenuo Ambrocia Loucü – A journalist and sports presenter, Ambrocia serves as host and administrator. A parishioner of **Sts. Peter and Paul Church, Zhadima**, she brings her communication skills, energy and enthusiasm to helping young people encounter and share their faith.

Veronica Nriame – A Psychiatric Social Worker and mental-health enthusiast serving at **Naga Hospital Authority, Kohima**, Veronica is a host and administrator. A parishioner of **St. Francis de Sales Church, Tening**, she participates out of a deep love for her Catholic faith and a desire to encourage young people to know, love and live their faith more deeply.

Vimetha Vincent – An Operator with the **Information & Public Relations Department, Government of Nagaland**, Vincent serves on the technical team. A parishioner of **St. Francis de Sales Church, Kohima**, and a husband and father of three, he quietly contributes his technical skills to making the production possible.

Boniface Adilen – An LDA with the **Department of Rural Development, Government of Nagaland**, Boniface serves on the technical team, bringing his experience in communication and media. A former **NCYM Co-Editor of VIBES**, he sees his skills as another way of serving the Church. He is a parishioner of **St. Paul’s Parish, Pungro**.

The journey of *Credo Nagaland* has only begun. With the encouragement of the Bishop, the support and goodwill of the clergy, religious and lay faithful of the Diocese, and the dedication of its young team, it hopes to grow into a **trusted Catholic voice from Nagaland—proclaiming Christ, preserving our faith and heritage, inspiring hope, and building communion in the digital age.**

What began as a simple conversation is becoming a mission: young Catholics saying, through their gifts and service, “**I believe.**”

An Interview with ‘Credo Nagaland’...

1. Could you introduce Credo Nagaland and tell us what inspired the team to initiate this digital platform?

Rev. Fr. Kokto Kurian: Credo Nagaland is an initiative of young Catholics from different professional backgrounds who share a common faith and a desire to contribute to the Church. The idea emerged from conversations about making faith formation more accessible through digital media—creating a space where people can listen to priests, learn about the Church, hear the faith journeys of ordinary Catholics and discover Nagaland’s rich Catholic heritage.

We see Credo Nagaland as a space for evangelization, catechesis, faith-sharing and community-building. We also hope to document parish histories, traditions, tribal expressions of faith, missionary contributions and the stories of people who have shaped the Church in Nagaland, preserving them for future generations.

The initiative was formally launched in June 2026, with the first recording made on 21 May 2026. The team comprises **Medolenuo Ambrocia**, **Veronica Nriame**, **Boniface Adilen** and **Vimetha Vincent**, with my support and accompaniment. The initiative received warm encouragement from **Most Rev. Dr. James Thoppil**, Bishop of Kohima, who encouraged the team to make it an inclusive platform identified as “**A Catholic Initiative**.”

2. Why did you choose the name “Credo Nagaland”?

Medolenuo Ambrocia: We initially considered names such as *Catholics of Nagaland* and *Echoes of Catholic Faith*. The name *Credo* emerged during a conversation at the NCYM’s Pilgrim Café at the Cathedral, Kohima, when we reflected on what united us in undertaking this voluntary initiative. The answer was simple: our faith—we believe in God and in the Church.

Credo is Latin for “I believe.” Adding *Nagaland* was equally important because it expresses our roots, identity and the particular Catholic experience we wish to share. Thus, Credo Nagaland represents a combination of faith and identity. For us, “I

believe” is not merely a statement but an invitation: because I believe, I want to share.

3. What is the central vision and mission of Credo Nagaland?

Veronica Nriame: Our vision is to use digital media to bring people closer to their faith and closer to one another. We hope to develop four key areas:

- **Faith formation and catechesis:** Conversations with priests, religious and knowledgeable members of the Church on Scripture, the Sacraments, Church history, liturgy, traditions and practices.
- **Sharing lived experiences:** Highlighting Catholics—teachers, entrepreneurs, artists, musicians, social workers, professionals, youth leaders and others—whose lives demonstrate faith in action.
- **Preserving Catholic heritage:** Documenting parish histories, diocesan milestones, missionary contributions, church architecture and the cultural expressions of Catholic faith in Nagaland.
- **Engaging young people:** Creating conversations, stories, talent showcases, short-form videos and interactive content that young Catholics can relate to and participate in.

Ultimately, Credo Nagaland does not simply want to tell people what to believe, but to create conversations about why we believe and how that belief shapes our lives.

4. What opportunities and challenges do you encounter in presenting the Catholic faith creatively?

Vimetha Vincent: Digital media gives us the opportunity to reach people where they already are. A conversation with a priest or Catholic professional can reach people across Nagaland and can continue beyond the video, becoming a discussion within families, youth groups and parishes.

At the same time, we face the challenge of being creative without losing authenticity and accuracy. Digital platforms often favour quick and entertaining content, whereas faith formation sometimes requires patience and depth. We therefore seek to balance engaging content with responsible presentation of Church teaching.

Since Credo Nagaland is voluntary, managing professional commitments alongside research, preparation, recording, editing and publishing is another challenge. We also strive for quality and consistency without producing content merely for the sake of content. As a team, we are still learning and improving through experience.

5. How is Credo Nagaland financed, and what are your plans for sustainability?

Boniface Adilen: Credo Nagaland began and continues as a voluntary initiative. We contribute our time and skills. Initially, we used mobile phones for recording, while the Diocese of Kohima supported us with essential equipment such as a laptop, camera, microphones and accessories. The Diocese also provided a space in the diocesan administrative building, which we call the Credo Studio.

We have not actively sought financial assistance so far. However, Mr. Robert Zitsanglen and family from Pungro, Kiphire, voluntarily donated towards the studio interior.

As the initiative grows, we may explore episode sponsorships, institutional collaborations and ethical advertising, while ensuring that financial considerations never determine our content. The mission must remain at the centre.

6. What particular contribution do you hope to make to the Church through digital media?

Veronica Nriame: We do not see ourselves as doing anything extraordinary. We simply want to offer our time, professional skills, networks and willingness to learn for the Church.

Coming from Nagaland, we are conscious of the richness of our cultures and lived experiences. Through digital media, we hope to bring the wisdom of priests and knowledgeable members of the Church to a wider audience while also giving ordinary Catholics a space to share their faith, struggles and experiences.

For us, it is less about creating something of our own and more about creating a space where others can be heard. If our efforts help someone understand the faith better, feel encouraged or realise that they are not alone in their journey, we consider that a meaningful contribution.

7. What kind of community and participation do you hope Credo Nagaland will inspire?

Medolenuo Ambrocia: Our long-term hope is that Credo Nagaland will not remain merely an online platform. We want online conversations to lead to real-life conversations and participation.

A young person may be encouraged to ask a question, a story may inspire someone to become more involved in parish life, or an episode on Church history may motivate someone to explore their own parish heritage.

We also hope to strengthen connections between young people and clergy, professionals and parish communities, and Catholics from different parts of Nagaland. Digital media is a means, not the destination. The ultimate goal is connection—to help people recognise that, despite coming from different communities and places, we are part of one Church and one faith.

8. What is your vision for the future, and what message do you have for young Catholics?

Rev. Fr. Kokto Kurian: We hope Credo Nagaland will grow into a meaningful digital space for evangelization, catechesis, inspiration and community-building across the state. We hope to expand our team and content and explore local languages so that the platform can speak more closely to the people.

But beyond the growth of the platform, we hope the idea behind it will grow. To young Catholics, my message is: do not wait until you feel completely ready or perfectly qualified. Ask what you already have and how you can use it for the Church.

Credo Nagaland began with conversations, a few ideas and a willingness to volunteer. We are still learning. At times, the Church does not require us to have everything figured out; it simply asks us to be willing.

At the heart of Credo is the phrase “I believe.” For us, that belief should not remain private. It is something to live, share and witness to. We believe in God, in the Church, in the potential of young people and in the gifts entrusted to us. Credo Nagaland is therefore a small expression of faith, willingly offered in the hope that it may help someone else believe too.



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"I know
my own."

JOHN 10:14

*Thank You, dear Father's, for your faithful GSS and your continued service in God's vineyard.
May God bless you abundantly and grant you many more years of fruitful ministry.*

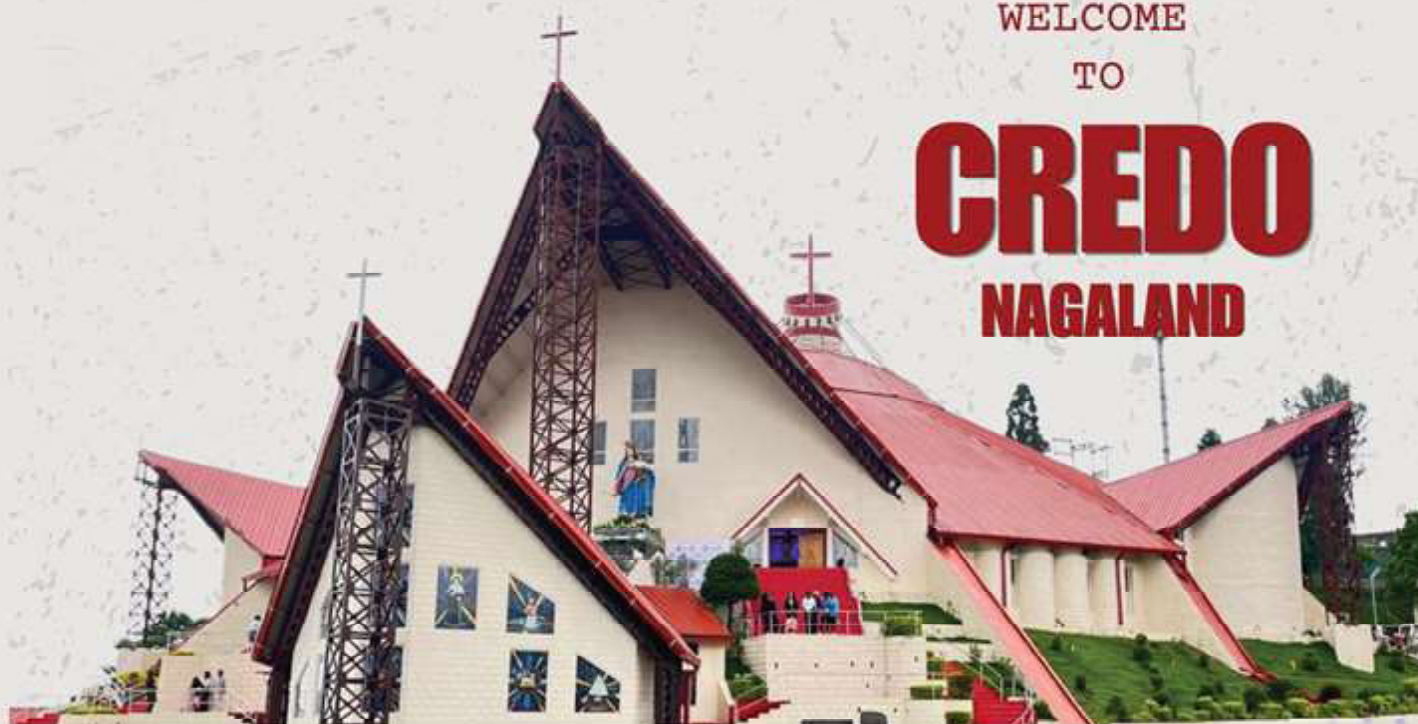
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