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25th. Anniversary Special Edition

A Call in Two Directions
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Message from Founding Chairman



Rev. Dr. Yakub Yeonjeong Kim
Founding Chairman

Congratulations!

On the occasion of the 25th anniversary of the Reformed & Presbyterian Seminary (RPS),

we extend our heartfelt gratitude to God and all those who have walked this journey with us.

There is a saying in Korea: "Time is like flowing water." All living things pause their activity and rest at night, but like water that flows unceasingly even in darkness, time never stops. God, the Creator of time, has written a remarkable story through RPS within this ever-flowing current of time.

RPS has now reached its 25th year—not a mere passage of time, but a testimony to God's faithfulness. Its beginnings were humble. EPTS, which first met in the evenings at Asha Presbyterian Church in Nakku, Lalitpur, was the fruit of the prayers and vision of the Nepal Presbyterian Alliance (NPA). I still remember those who bore the burden of the gospel together: Dr. Mahendra Batarai, Rev. Shubhas Regmi, Rev. Palgun Sunuwar, Rev. L.T. Moya, Rev. H.S. Dhan, Rev. Sangam K.C., Dr. Benjamin Khadka, Rev. Yang, my wife Anne, and myself. United in conviction, we believed that a seminary was essential for the evangelization of Nepal—and we gave our time, resources, passion, and prayers to make it happen.

In 2004, when Rev. Dr. Arbin Pokharel and Mrs. Bimala joined the mission, the seminary took further steps forward, including the admission of female students. We are especially grateful that God sent wise and committed professors at each critical moment. While I cannot name them all, I must acknowledge the contributions of Rev. Jun K. Eo, Dr. Chang Kim, Dr. Sashi Bhattarai, Rev. Mark Kloprien, the late Dr. Birendra Shrestha, Rev. Chunamani Koirala, and the current principal, Elder Amit Karthak. Miss Menuka, who served faithfully as the headmistress for many years, truly deserves a gold medal.

Today, RPS is home to 29 professors and 79 students, and has graduated 170 alumni. We cannot help but give thanks to God.

When my wife and I arrived in Kathmandu in 1999, only 0.8% of Nepal's population identified as Christian. We came praying that the gospel would take root and spread throughout the nation. Since then, we have witnessed the powerful work of the Holy Spirit. Many have come to believe in God the Creator and Jesus the Savior. For Anne and me, witnessing this spiritual harvest has been the most meaningful time of our lives. RPS has sent missionaries to regions unreached by the gospel, and through them, many churches have been planted. RPS has faithfully served its calling to raise and send pioneers of the faith.

I am reminded of the school's song, The Song of EPTS (RPS), which I wrote and composed, and sang with our students in those early days:

Look at the rising sun on the bright Himalaya

Look at the green mountain shown by the sun rays

Look at the moon and stars in the dark night sky

Everything is praising the glory of God

We are called to fulfill the will of God on earth today

We are called to restore God's good creation in this universe today

Rise up, my dear friends! Soldiers of Christ!

Learn and go into the world, make it beautiful—E.P.T.S. (R&PS)!

As we celebrate this glorious 25th anniversary, Anne and I pay deep tribute to the faithful servants of God who have gone before us, and to those who continue to serve with all their strength. We extend our sincere thanks to the members of the Nepal Presbyterian Alliance, the board, the dean, professors, and staff. Above all, we give infinite thanks and glory to God—our Alpha and Omega.

With thanksgiving and joy,

Rev. Dr. Yakub J. Kim & Mrs. Anne Kim

Co-Founders, Reformed & Presbyterian Seminary

From the Chairman...



Rev. Dr. Mahendra Bhattarai
Chairman, RPS Board

Time flew! It has been 25 years since Evangelical Presbyterian Theological Seminary (EPTS), later renamed Reformed and Presbyterian Seminary (RPS) came into being with God's grace! It is a matter of pleasant observation that no 'ups and downs' worth the description have occurred during this period! It is all God's guidance and faithfulness!

This year of jubilee is a good reason for us all to celebrate and express our gratitude to the Grand Planner and Sustainer of this institution of learning, teaching and shaping leaders for Churches and societies to contributing, encouraging and strengthening those with vocation to serve God!

It must be both humbling and satisfying experience for those who have been associated and who have contributed to the seminary over these years. The staff, faculty, the Registrars, the Academic Deans, the Vice Principals, the Principals, Students, the Board of Directors and Supporters all rightly deserve taking a healthy pride in what the Seminary is now and the Vision and Mission on which the Seminary is forging ahead!

Only God can decide how this institution will develop further but as humans we do pray that God does grant all those called, the capacity to achieve what God wants in this Seminary to glorify Him!

Soli Deo Gloria!

Note from the Principal



Rev. Amit Karthak
Principal

Go therefore and make disciples of all nations...
(Matthew 28:19)

As we celebrate the 25th anniversary of Reformed and Presbyterian Seminary, we pause with gratitude to glorify the Lord for His unwavering faithfulness. Over these past two and a half decades, God has enabled us to equip leaders, strengthen churches, and shape gospel-centered communities across Nepal and beyond. It has been a season of planting, watering, and watching God give the growth (1 Cor. 3:6).

Now, as we turn the page into the next chapter of our journey, we sense the Lord leading us into a new and urgent mission field—the digital world. Just as the early church moved from Jerusalem to Judea, Samaria, and the ends of the earth, so must we now move from the classroom and chapel to the screen and stream. This is not a departure from our original calling but a faithful extension of it in today's context.

At the Cross-Way Worship Renewal Conference 2024, I spoke on how the Church can faithfully engage this digital age with theological clarity and missional creativity. We live in what Arthur Hunt calls the *Technopolis*—a society where attention is currency and identities are curated online. In such a world, the Church must not retreat but must boldly reimagine its missional posture for gospel proclamation.

Like Paul in Acts 17, who reasoned in the Athenian *agora* and stood on the Areopagus, we too are called to step into the digital marketplaces of Facebook, TikTok, YouTube, and more—not merely as spectators, but as witnesses. These are the new agoras where competing narratives thrive, but also where the gospel can shine in clarity and grace.

Amy Sherman argued, when technology is stewarded well, it can serve the cause of *shalom*—advancing justice, beauty, truth, and flourishing. Whether through Facebook posts, livestreamed worship, apologetics podcasts, or acts of digital compassion, we can mirror the Kingdom of Christ in this vast virtual space.

This silver jubilee is not the end of a story—it is the turning of a page. One chapter of faithful theological education has prepared us to enter this new frontier. As we press forward, may this special edition of *Restorers* inspire us to embrace innovation—for the sake of souls. Let us labor to proclaim Christ in every village, every city, and now—on every screen.

To God alone be the glory—past, present, and future.

Rev. Amit Karthak
Principal, Reformed and Presbyterian Seminary
Kathmandu, Nepal

Role of Chairmans



Rev. Dr. Yeonjeon Kim
(2000-2015)



Rev. Dr. Arbin Pokharel
(2016-Spring 2021)



Rev. Dr. Mahendra Bhattarai
(Fall 2021- Present)

Role of Principals



Rev. Falgun Sunuwar
(2002-2004)



Rev. Dr. Arbin Pokharel
(2004-2014)



Rev. Amit Karthak
(Fall 2014 - January 2016)



Eld. Menuka Mishra
(Spring 2017-Spring 2018)



Late Birendra Shrestha
(served 2016, resume again
Fall 2018- February 2022)



Rev. Mani Koirala
(Spring 2022- Spring 2023)



Rev. Amit Karthak
(reinstalled- Fall 2023- Present)

Founding Chairman



Rev. Dr. Yakub J. Kim & Mrs. Anne Kim
Co-Founders, Reformed & Presbyterian Seminary

Board Members



Chairman
Rev. Dr. Mahendra Bhattarai
Pastor, Ashis Presbyterian
Church, NPA



Rev. Dr. Arbin Pokharel
Pastor, Crossway Church, NRC



Dr. Shashi Bhattarai
(Nepal Campus Crusade
for Christ, Emirates)



Rev. Vanlal Hauhnar
Pastor, Mizoram
Presbyterian Church (PCN)



Ms. Sita Gurung
(Former director of International
Nepal Fellowship - INF)



Kailashman Shashankar
Attorney



Jay Raj Gurung
Department of Mission
Studies, RPS



Rev. Hem Jargha
Moderator
Evangelical Presbyterian
Churches of Nepal - EPCoN



Ed. Menuka Mishra
V. Principal, RPS



Rev. Amit Karthak
Pastor, Crossway Church, NRC



Rev. Mani Koirala
Academic Dean, RPS



David Kim
Living Stone Music School

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Reformed Presbyterian Seminary's 25th Year- A Call in Two Directions [שוב]

One Community Unified In Celebrating God's Grace-

We celebrate Reformed Presbyterian Seminary's 25th year. Our *theme phrase* for the year is "Heritage and Horizons." Our *theme text* comes from that extraordinary Old Testament prophet Isaiah, chapter 43 vv. 17-18—*"Behold, I am doing a new thing. Don't you see it?"*

In this text, Isaiah declares—even with Israel's temple in ruins, the city walls breached and the city smoldering—God is still busy at work. Even as Israel's covenant rebellion means exile far away in Babylon, The LORD of exodus and the wilderness' glory cloud is as busy among the people as ever, "can't you see it?" But there is, of course, the main question. Where in the midst of all of the smoke and ashes, should Israel look to see The LORD at work?

At RPS, our situation is different, yet similar. There are no fires in the classrooms. The walls of our facility are strong. As the academic program advances, even as enrollment numbers grow. But now, inherent in our theme—"Heritage and Horizons"—is that same question. Where is The LORD working? What direction should RPS move in preparation for our 25th year, trekking next, to our 1st half-century?

Two Opposing Ways, Can Threaten The Way Forward

This year's theme looks in two different directions. These can cause opposition, threatening to tear community apart.

Direction #1—HERITAGE. The word has a "conservative" feel. "Conservative" means, according to Oxford Dictionary on-line, "averse to change or innovation." 'The Conservative' clings to 'traditional values.' What is *good* equates with doing things the way they have been done before. Proponents wants to "go back to the good old days."

Direction #2—HORIZONS. This word often has a "progressive (liberal)" feel. Progressive means, according to Oxford Dictionary, "developing" often with an emphasis on "movement in stages." In general, 'The Progressive(Liberal)' temperament not only expects change, it generally pushes for it. In this perspective, the next chapter must necessarily be a 'new way' of doing things—change.

At major crossroads, a bit of self-awareness can be helpful for both institutions and the individuals that guide them. Whether because of nature or nurture, genetics or upbringing, each of us has a natural bent in one way or the other—"conservative" or "progressive(liberal)" as we face transitions or a crossroads.¹

The Covenant's Challenging, Timeless Standard

The RPS Old Testament Department's contribution to our journal's topic—"Heritage and Horizons"—centers on *one word*. *This word* provides a constant foundation, a key fiber that weaves together the teaching and covenant proclamations of prophet and wisdom teacher.

שוב—"shuv"

¹ Battles often lurk in organizations because of individuals' propensity—"conservative" or "liberal", "change" or "stay the same". This battle rages in every corner of culture and society: (1) politics (2) the arts (3) economic theory (4) counseling (5) military tactics. Examine any sphere of the social order, and one can find this dynamic at play, the battle between opposing sentiments: Direction #1 and Direction #2.

Our lexical subject does not appear in this year's theme text (Is 43:17-18). Yet, it serves like a drum beat within Isaiah's larger work. And as even a cursory study of "The Prophets" (major & minor) reveals, *the word* serves as 'glue' to hold this diverse—sometimes sprawling—prophetic corpus together.

The basic definition of the word means: (1) "to turn back" (2) "to return." So then, *animals* may "turn back" in fear (Job 39:22, Prov 30:30), or *soldiers* in anxiety (Ps 6:11, 56:10, 70:4) or *regular people* in shame (Lam 1:8). So also, a person can (2) "return" from a foreign land (II K 8:3, II Chr 10:2, Ru 1:6,22) or from chasing an adversary (I Sam 24:2, Job 15:22, Ex 32:27).²

But, it is **שׁוּב**—"shuv", used in a technical, covenantal sense that is the focus of this paper. In this sense, the word means "return" or "turn back" to The LORD's covenant. God says, *return* to the relationship that The LORD established through the acts of exodus (ie. ten plagues, Red Sea crossing). *Turn back* to the stipulations of this covenant, summarized twice in The Decalogue (Exodus 20, Deuteronomy 5). Return to the image of Israel—the family of faith—huddling at the foot of Mt. Sinai with the lightning and thunder, hearing about her part in the relationship. "Return" and "turn back" Israel, in your new familiarity of The Lord's personality, newly understood through your Pentateuchal story.

The "Technical" (Covenantal) Use Of **שׁוּב**—"shuv"³ Particularly In The Prophetic Corpus

Our RPS 2023-24 theme verse originates in Isaiah. (A) Consequently, we begin to understand the word by listing several times that **שׁוּב**—"shuv" is used in Isaiah. (B) We continue with several examples of **שׁוּב**—"shuv" in other prophetic books

A. ISAIAH—

¹³ But the people have *not returned* [לֹא-שׁוּב] to him who struck them,

nor have they sought the Lord Almighty.

--Isaiah 9:13

²¹ A remnant *will return* [וְשׁוּב],

a remnant of Jacob to the Mighty God.

--Isaiah 10:21

⁶ *Return* [וְשׁוּב] to him you have so greatly revolted against, O Israelites.

--Isaiah 31:6

²² I have swept away your offenses like a cloud, your sins like the morning mist.

Return [וְשׁוּבָה] to me, for I have redeemed you."

--Isaiah 44:22

B. OTHER PROPHETIC BOOKS—

'*Return* [וְשׁוּבָה], faithless Israel,' declares the Lord,

'I will frown on you no longer, for I am merciful,' declares the Lord,

'I will not be angry forever.

¹³ Only acknowledge your guilt—

you have rebelled against the Lord your God, you have scattered your favors to foreign gods under every spreading tree,

and have not obeyed me," declares the Lord.

¹⁴ "*Return* [וְשׁוּבָה], faithless people," declares the Lord,

"for I am your husband.

--Jeremiah 3:12-14

¹² "Even now," declares the Lord,

"*return* [וְשׁוּבָה] to me with all your heart, with fasting and weeping and mourning."

¹³ Rend your heart and not your garments.

Return [וְשׁוּבָה] to the Lord your God,

for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.

2 Francis Brown, S.R. Driver and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 1999), 996. For in-depth study of this article's lexical subject, see entry 7725.

3 The few citations above, utilizing the technical, covenantal meaning of **שׁוּב**—"shuv", are mostly found in the imperative form (ie. "return! turn back!"). A complete study of the word finds that the three letter root is used in all variety of tenses, participial and other constructions. So regularly in these various forms, the word calls for covenant repentance.

¹⁴Who knows? *He may turn* [שׁוּב] and have pity
and leave behind a blessing—
--Joel 2:12-14

3 Therefore tell the people: This is what the Lord
Almighty says:

‘Return [שׁוּב] to me,’ declares the Lord
Almighty,
‘and I will return [אָשׁוּבָה] to you,’ says the Lord
Almighty.

--Zechariah 1:3

7 Ever since the time of your forefathers you
have turned away from my decrees
and have not kept them. *Return* [שׁוּב] to me,
and I will *return* [אָשׁוּבָה] to you,” says the Lord
Almighty.

--Malachi 3:7

The Covenantal Call to “shuv”-שׁוּב Challenges Both The ‘Conservative’ and ‘Progressive(Liberal)’ Attitude.

The Old Testament department places this article in the journal on RPS’s 24th year for a purpose that is as much pastoral as technical. The timeless call of The LORD to His people in all times and places remains the same—“return to me!”

Whether in Jerusalem or even in Babylon, freedom or captivity, the LORD’s covenantal call never changes, “Return to me!” The same God of Exodus’ plagues, water from rock, the glory cloud day and night, manna & quail, goes with a people, when they ‘repent.’ The call of the LORD in Nepal and anywhere else in His kingdom is the same—“return!”

What may be surprising about this exhortation, is how this key covenantal command cuts in opposite directions. It prevents any individual or organization from becoming self-satisfied or complacent. Consider then—

A Word To ‘The Conservative’: “Heritage...”

The covenantal call to “The Conservative” is שׁוּב-“shuv”—“turn,” again! Each morning and night, is time for a change of heart, back to The LORD!

This change is not about rituals, but rather, inner repentance ushering forward in *different* behavior toward The LORD and other people—lips, fingers and toes. So, the conservative should hear this word, as a call to do what comes really hard—“change!”

Consider the prophetic call to the “The Conservative” in the larger context of the prophetic books, from which we quoted above. The LORD is against murder (1:21), but He is just as opposed—through the words of Isaiah’s mouth—to structures of aged power brokers (2:12-18). Certainly, Jeremiah urges against adultery (3:12-14), but he also rails against traditionalistic worship (7:2b-4). Certainly, Joel cries out against drunkards (1:5), but he also urges against old Jewish ritualism that might have a very long history, but has lost meaning (2:12-14). So too, Zechariah’s concern as much as “bad sins” was among ‘the religious,’ failing to show mercy and compassion to the widow, fatherless, alien and poor (7:8-10). The LORD makes it clear through Malachi that He hates divorce, but He is most concerned about a religious man filled with the proper, pious words, yet clothed in violence and evil (Mal 2:16-17).

A Word for the Progressive(Liberal) “Horizons”...

The progressive is called to return שׁוּב-“shuv”... “return!” The standard to which humankind is called to return is not anything new, a yet-to-be-discovered way. The calling is *backward*, to that old Mount Sinai, and to that old, old covenant that was established there.

As the nation prepares to go into the land, God’s exhortation to Joshua could be read as the exhortation to the entire nation: “*Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.*” (Josh 1:8). During the “high era” of the prophets, Jeremiah does not call Israel to some new’ teachings, but to “...my law and the decrees I set before you and your fathers.” (Jer 44:10). In the last few words of the entire Old Testament, the call is not *new words*. Rather, “*Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel* (Mal 4:4).

Following the Call To **שוב**-“shuv”, In View of The Perfect Life, Ministry and Death of Christ

In our 24th year, we are a community of Christians wondering about what's next. This article urges us to step forward in view of our lexical subject—שוב-“shuv”. As we do, be invited to see in these shadows, the life and ministry of Jesus Christ. What does “The Living Wisdom” say about “heritage” vs. “horizon?” Does Christ urge, “change” or “not changing?”

Limited by space, consider Christ's attitude in just one, particularly poignant phrase—

“I did not come to abolish The Law, but to fulfill it.” (Mt 5:17-18)

The True Soul stepped forward without allying with one camp or the other—“conservative” or “progressive(liberal).”

First, see the extraordinary ‘conservatism’ in this Christ. In His life and ministry, Christ is not abolishing the Old Testament, but constantly teaching and applying OT scripture—‘The Law,’ the Torah of Moses, the Old Testament corpus in general (Mt 4:4,7,10; 5:21,27; 9:12-13; 21:16, 42-44; Mk 10:5-7; 12:29-31; Lk 4:18-19, 24:27, 44; Jn 15:25). Second, note Christ's ‘progressive’ tendency “...to fulfill” The Law. Christ “filled” Old Testament words with the example of a radically Kingdom-focused lifestyle (ie. deeds) that often overthrew the *status quo*. Christ's Torah-life included teaching words with application. But much more, His life was the teaching—a seen, felt and applied Torah—that sometimes offended people who saw faith as something far away, promises only for a future kept up in heaven.

What is initially surprising, eventually makes sense. Jewish ‘conservatives’ and ‘liberals’ in Christ's day⁴—who agree on precious little—find ultimate, deep-down consensus as far as what to do with Christ. They release Barabbas. Then, Pilate asks,

“What should I do then, with Jesus who is called Christ?” (Mt 27:22)

A few hours later, Christ was hanging on a cross.

Christ's radiant perfection illustrated extravagant love beyond acceptable theological boundaries, often shocking ‘the conservative.’ Christ's turn back to Israel's tradition made Him suspect, by “the progressive(liberal)”. Yet, Christ's obedience resulted in the radical acceptance of His ministry by His father, evidenced by approval through words and The Spirit's authority (Mt 3:17, 7:28-29, 17:5).

Here in RPS's 24th year, we suggest that there is a divine way forward for the RPS community that cuts beyond ‘conservative’ or ‘progressive(liberal)’ temperaments—שוב-“shuv”. For leadership and a whole community looking for a way forward, true faith heads in an *old, old* direction. Yet, faith must also guide us into challenging *new ways* of obedience, as The Kingdom counter-culture marches at the impulse of Christ's love.

Hear the call, then, one last time—שוב-“shuv!” And as the RPS community leans into an obedience that reaches beyond temperament or agenda—‘conservative’ or ‘progressive’—may Christ Himself not only come into clearer focus. May Christ continue to dwell among us.

Milan Tamang

The Old Testament Department

4 Pharisees were a major sect in Christ's day, leaning ‘conservative.’ They had high view of Old Testament ‘Torah’ (Scripture). They spent their lives looking back to the days of Moses, and reading traditional interpretations of The Law. For the Pharisees, Jesus seemed like a ‘liberal’. Jesus regularly turned to the Old Testament, but His practical, everyday love brought Him into association with people outside “acceptable boundaries” ie. (1) an immoral Samaritan woman (Jn 4) (2) a Jew who worked within the Roman system (Lk 19) (3) a banquet of unacceptable people where Mary, a “sinner,” washed Jesus feet with her hair (Lk 7). Sadducees were a second major sect in Christ's day, leaning ‘progressive (liberal)’. They concerned themselves with tracing their blood lines of privilege—Aaron, Levites and the priestly class. But as far as everyday living, rather than antithesis, Sadducees were known for capitulating to the Hellenistic culture of the day. They promoted a lifestyle of change with the times, as key to the Jewish nation's future.

25 Years History of Reformed & Presbyterian Seminary (RPS)

(Previously known as Evangelical
Presbyterian Theological Seminary)
(Recorded by Eld. Menuka Mishra)



Eld. Menuka Mishra

This is a brief story of God's faithfulness throughout 25 years in the life of RPS with the movement "Renewing Minds and Reforming Churches: The Covenantal Call" in the likeness of Jesus Christ. RPS is glad to share the history precisely in this special edition of "Restores Magazine." In 2000, RPS was founded by mission hearted leader from South Korea Rev. Yeonjeong Kim, and the Nepali church leader Rev. Falgun Sunuwar for the mission of Nepal with the name Evangelical Presbyterian Theological Seminary (EPTS). Rev. Yeonjeong Kim was the founder chairman, and Rev. Falgun Sunuwar became the founding principal of the Seminary. It was started as a night school; students commute from their own homes and workplaces daily for classes. Its initial mission was to train pastors and leaders who wanted to enhance theological knowledge and for those who were already active in their ministry inside Kathmandu valley.

In 2002, the mission of the seminary was reinstated under the supervision of the Nepal Presbyterian Alliance (NPA). The senior pastors and mission-field secretary made up the first board of the Seminary, so they started working together as NPA pastors and Seminary leaders to develop RPS for training and producing future evangelists and new church planters for the ministers of NPA churches. Rev. Yeonjeong Kim became the first Chairman of the Seminary by the approval of the board. That year, the Night School turned into a Day School and started housing students on the campus. In 2003, the first batch graduated with 11 students from the Night School with a Bachelor of Theology (BTh) degree offered by the Seminary.

In 2004, the first biggest leadership transition took place in the overall administration of the Seminary. The founding Principal Rev. Phalgun Sunuwar left the USA for further studies and he urged Rev. Arbin Pokharel to assume the full responsibility of the seminary. And Rev. Arbin, who had committed to only teaching a few courses, took on the responsibility as the Principal of the Seminary to develop the Seminary. He assumed that responsibility for the first 10 years and continues to lead the Seminary till the present, as it was his vision to train pastoral leader for Nepali churches. Meanwhile, Rev. Yeonjeong Kim also left for his further studies in the ThM program at Calvin Theological Seminary, while remaining as the Chairman of the Board and entrusted his responsibilities to Rev. Arbin (Principal) and Mr. Benjamin Khadka also worked under the supervision of Rev. Yeonjeong Kim in his absence. He was a dean and resident in-charge of a men's hostel as well as in-charge of the mess and campus. During that year, the primary mission of the Seminary was to train evangelists and church planters for NPA churches, all of which was revised under the leadership of Rev. Arbin Pokharel (New Principal) and Rev. Yeonjeong Kim (Chairman). The scope of its theological education was also opened to all denominations in Nepal. Initially, the Seminary offered Theological Education only for male students, eventually, under the leadership of Rev. Arbin Pokharel and Mrs. Bimala Shrestha Pokharel strongly recommended that it offered theological education to the female students. The Seminary had become a fully residential school, on a semester basis. It

also took active membership in the ATEN library. Rev. Yeonjeong Kim returned from his studies with a Master of Theology (ThM) degree and resumed his chairmanship in the fall of 2005 and started active involvement in the welfare and development of the Seminary as well as teaching the major courses.

In 2006, the Seminary moved from Bagdole, across the Ring Road to Ekentakuna still on the main road. The first year in the new campus, the second batch of 13 students graduated with a Bachelor of Theology (BTh) degree. In this year, Rev. Chang K. Suh accepted the proposal of RPS board to be an International Chairman of RPS. In his period, he and the Korean Chicago Church supported financially. The first minor leadership transition took place after Mr. Benjamin Khadka left for further studies in the Spring semester and Eld. Suman Rai replaced in his position, who also served as a registrar for the Seminary. Mr. Jaywant Das, a PTS graduate also joined RPS as a full-time teaching faculty with a one-year commitment and also took the responsibility of the men's hostel in-charge that year.

In 2007, Seminary received Ms. Menuka Mishra as a full-time teaching faculty, and she was appointed also as women's dean and women's residential in-charge. Meanwhile, a couple from India Mr. Vijay Singh Tagore and Suchitra Sharma Tagore also joined RPS as full-time teaching faculty sent by Presbyterian Theological Seminary (PTS) for a one-year internship. In the same year, the Seminary became a member of ATA (Asia Theological Association) and started working towards ATA accreditation for the Bachelor of Theology degree program. Rev. Birendra Shrestha (then part-time faculty) prepared reports under the supervision of Rev. Arbin Pokharel.

In 2008, the third batch of 12 students graduated with a Bachelor of Theology (BTh) degree. In the fall semester, Mr. Benjamin Khadka returned from his studies and he was appointed as a Vice Principal of Administration.

In 2009, God showered triple blessing towards the Seminary. Firstly, we received Rev. Jeff Fisher as an Academic Dean for six-months (who was preparing for his PhD program). As an academic dean, he helped to develop the course curriculum; secondly, the Seminary was accredited with ATA (Asia Theological Seminary)

for the Bachelor of Theology (BTh) degree and the fourth batch of 5 students graduated at the same time; and lastly, but not the least Seminary received about 10,000 plus books from Theological Book Network (TBN), then RPS Library became the second largest collection of Theological books in English in Nepal.

In 2010, the Seminary location changed to Saibu Bhaishipati, Ward No. 25 (present location), and from here, the fifth batch of eight students graduated with a Bachelor's degree. The second leadership transition took place, after Eld. Suman Rai, RPS registrar, and his family were granted asylum by Denmark Government for a third-country settlement, as they were Bhutanese refugees residing in Nepal. We also received Rev. Troy Bierma from the US as a full-time faculty and he was appointed as an Academic Dean appointed by the Seminary board. RPS also received Eld. Amit Karthak as a full-time teaching faculty and Mr. Umesh Chemjong as registrar of Seminary. During this year, Seminary Vision, Mission, and Values started to refine by SEC and faculty and staff of RPS. Meanwhile, Rev. Yeonjeong Kim (Chairman) took leave for doctoral studies in the Spring of 2011, but he remained as a chairman of the Seminary.

In 2012, the sixth batch of 15 students graduated with a Bachelor of Theology (BTh) degree. After completing the doctoral course works in 2012, Rev. Yeonjeong Kim returned to Seminary and started working on his dissertation from the Seminary for two years. The third leadership transition took place after Rev. Benjamin Khadka asked to resigned from his position at the Seminary SEC and the board for some personal reasons. Subsequently, Eld. Amit Karthak was appointed as Vice-Principal of Administration by the SEC with approval from the board members. In his tenor, he worked hard to develop the Seminary Handbook for Students, Faculty, and Staff to run the Seminary administration smoothly with the guidance of SEC. At the same time, Mr. Santosh Khumal joined RPS as a full-time faculty with two other responsibilities men's hostel residential in-charge as well as the mess in-charge of the Seminary till present.

In 2013, the Seminary graduated the seventh batch of 13 students with a Bachelor of Theology (BTh) degree. At the same time, the Seminary received a refined and clear vision and mission with 10 values

under the leadership of Rev. Yeonjeong (Chairman), Rev. Arbin (Principal), and Rev. Troy (Academic Dean), with all the teaching faculty and staffs. Eventually, EPTS (RPS) started integrating the vision, mission, and values into every course and curriculum, with holistic development for Nepal. During this year, Ms. Menuka Mishra took two years of study leave and began her Master of Theology in NT (ThM) program at Torch Trinity Seminary in Seoul, South Korea, as part of RPS faculty development.

In 2014, the eighth batch of Eight students graduated with a Bachelor of Theology (BTh) degree. RPS received Rev. Jun Kyoung Eo as a full-time faculty and one of the SEC members. Likewise, Dr. David Kim also joined hands to partner with RPS to develop the Church Music department. In this year only, the Seminary was reaccredited by ATA and started two new programs, namely, Christian Education (CE) and Church Music (CM) in the Seminary. This year Rev. Birendra Shrestha was proposed as a Principal (understudies) and Eld. Amit Karthak worked also as an Acting Principal in the absence of the proposed Principal.

In 2015, Ms. Menuka Mishra returned from her studies and resumed her work as a full-time faculty with three different responsibilities: Dean of Women, women's hostel residential in-charge, as well as appointed as EPTS (RPS) Ministry Department Coordinator. On April 25, Seminary faced a devastating earthquake of 8.6 rector, and Seminary had to close down for three months, and Seminary chapel hall became the storehouse to supply foods and useful materials for earthquake relief aid through World Renew, which later became an INGO. Our students and faculty were actively involved in volunteer work in partnering with World Renew. In the same year, the seminary became one of the consortium members of NTA/AGSTNP for the Master of Divinity and Master of Theology program. Amidst the difficulties of the year, the seminary celebrated the 15th Anniversary of God's Faithfulness and published a souvenir magazine of EPTS (RPS) as well as celebrated Rev. Dr. Yeonjeong Kim's doctoral degree. On this occasion, Rev. Arbin Pokhreal was proposed to become the Chairman of Seminary by EPTS (RPS) board members.

In 2016, the tenth batch of thirteen students graduated

with a Bachelor of Theology (BTh) degree. This year **the second biggest leadership transition** took place. The founding Chairman of the Seminary Rev. Dr. Yeonjong Kim transferred all his leadership roles to Nepali leader Rev. Arbin Pokharel in the seminary, and he returned back to his home country to serve as the senior pastor of his home church on December 2015. Thus, Rev. Arbin Pokhreal became the Chairman of the Seminary from the Spring 2016. Eld. Amit Karthak, Principal and Vice-Principal of Administration left for his further studies and Rev. Birendra Shrestha resumed as the Principal and worked in this position for one year while working alongside with his unfinished doctoral dissertation. At the same time, Ms. Menuka Mishra was appointed as a Vice-Principal of the Seminary until the present.

For the Seminary, 2017 became one of the remarkable years. Firstly, the eleventh batch of twenty-three students graduated with a BTh degree (among them 6 from CE, & 3 from CM). This was the first graduation from Christian Education and Church Music departments. Secondly, the fourth leadership transition took place during this time. Rev. Birendra Shrestha left again to complete his Doctoral studies in the beginning of Spring 2017. Ms. Menuka Mishra, who was now the Vice Principal, was asked to take the responsibilities as an Acting Principal of RPS. It was the first time such leadership was delegated to a woman candidate in the Seminary. At the same time, Rev. Troy Bierma (Academic Dean) left to pursue a PhD degree, and Rev. Mani Koirala, who had just returned after his studies at Calvin Seminary in the US, replaced his position as an Academic Dean of RPS until the present. **The third biggest transition was the change of the Seminary's name.** On the occasion of 500 years of Reformation Day (October 31, 2017) Evangelical Presbyterian Theological Seminary (EPTS) name changed to Reformed & Presbyterian Seminary (RPS) with the recommendations of the SEC, the board of directors approved the change of name.

In 2018, the twelfth batch of twelve students graduated with a Bachelor of Theology (BTh) degree. During the occasion of twelfth graduation, RPS launched the 1st edition of RPS bi-annual magazine called "Restorers." The goal of the magazine was to bring theological education, which RPS is committed to providing, to

the pastors and leaders of the Nepali churches. It would address the contemporary challenges facing by the Nepali church. In August 2018, the RPS Principal Dr. Birendra Shrestha returned with a PhD degree. He resumed his office as a full-time Principal of the Seminary. From the Academic year 2018-2019, RPS started a new program – Master of Divinity (MDiv) with the purpose “to equip students to become excellent intellectuals (critical thinkers) for Nepal, excellent Biblical scholars (academic), and excellent pastors who love the church.”

In 2019, the thirteen batches of twelve students graduated with a Bachelor’s degree in three concentrations: four with B.Th., five with Christian Education (CE), & three with a Church Music. On the occasion of the graduation, RPS signed a Memorandum of Understanding (MoU) with ACTS/AUTC, South Korea, with a commitment to the development of faculty and students. At the same time, Rev. Amit Karthak (former Principal) was appointed as one of the board members of RPS with the recommendations of SEC (Seminary Executive Committee) approved by the RPS board members. He has been voluntarily teaching and helping the seminary through media ministry as an active member of the board. In this year only, RPS released the 2nd and 3rd editions of Restorer magazine with two important topics: “False Teachers and Teachings in Nepal” and “Christian Ethics: Marriage and Family.”

In 2020, RPS celebrated 20th years of God’s faithfulness with the theme of “Renewing Minds & Reforming Churches.” Initially, RPS planned to celebrate throughout the year with the above theme, but due to the COVID-19 Pandemic, most of the programs had to be canceled. However, SEC planned to have five days of virtual celebration with RPS alumni, current students, faculty, the international community, and the RPS family Christmas. We had a successfully five days celebration virtually.

RPS's biggest achievements in 2020: At the beginning of the Spring Semester 2020 RPS was reaccredited with three bachelor’s programs (Bachelor of Theology, Bachelor of Theology in Christian Education and Church Music) with ATA, and RPS also received a new accreditation for Master of Divinity (MDiv) degree program from the ATA. From

March 23, 2020, due to COVID 19, Seminary sent all the student home and after few weeks started online classes for students and finished the spring semester with relative success. In May 2020 the RPS President of the board received his doctorate degree from Fuller Theological Seminary, USA. RPS published its 4th edition of the Restorers magazine, this time only a digital version, titled “Urgency of Theological Education in Nepal” keeping in mind the need of the Nepali church and twenty-years of our contributions to it.

With these great achievements, RPS started the Fall Semester on August 20, 2020, online through various mediums (ZOOM, FB Messenger, Google Classrooms, LOOM, etc.). During this Semester, RPS released the 4th edition of Restorers Magazine digitally. And the special 5th edition of RPS Restorers Magazine will be published with the topic “20 Years of Renewing Minds and Reformation Churches.” On the final of the five-day-celebration, we plan a Christmas celebration as well as releasing of the 20th Anniversary magazine. The graduation of the 14th batch of eighteen students is postponed to May 2021 due to COVID 19 pandemic.

The above history recounts God’s faithfulness towards the RPS as we put in our small efforts, reminding us that God is at work in all the affairs of the Seminary life and its future. Ultimately, God is the source and wisdom of RPS as a “church school” that seek to serve the church, and through our vision, mission, and values, we see God has been actively “Renewing Minds and Reforming Churches” across Nepal. We are certain, He will remain faithful.

For RPS, 2021 was a significant year, despite the challenges of the pandemic, we successfully held a joint online graduation for the 14th (18 students) and 15th (15 students) batches from our three bachelor's programs – quite an achievement to navigate that transition to a virtual ceremony. The year also marked a notable leadership transition: Rev. Dr. Arbin Pokharel completed his term as a chairman of the RPS board according to the RPS Bylaws and remains as one of the board of directors. In his position Rev. Dr. Mahendra Bhattarai elected as a board chairman by the RPS board members on July 25, 2021. The board also proposed Dr. David Kim to

be a board member of RPS as he was developing the Church Music department from 2014. This year, it was interesting to see the hybrid approach to classes, welcoming new students physically while continuing online learning for returning students. Releasing the 6th edition of Restorers Magazine and celebrating pre-Christmas both online and physically also highlight the Seminary's continued activities and community engagement despite the circumstances.

The year 2022 marked the graduation of the 16th batch of students, comprising a total of 10 individuals. This cohort included 8 bachelor's level graduates, distributed across Theology (Th-3), Christian Education (CE-2), and Church Music (CM-3) programs, alongside 2 master's level students from the Master of Divinity (MDiv) program. This graduation held particular significance as it celebrated the seminary's first batch of master's level graduates. Adding to this milestone, Mr. Subin Limbu successfully defended his master's thesis, a testament to the growing academic rigor of the institution's advanced programs. This well-written thesis was a noteworthy achievement for both the student and the seminary. However, the year was also marked by a profound and sudden loss. The community was deeply shocked by the unexpected passing of the Principal, Dr. Birendra Shrestha, on February 13, 2022, due to a massive heart attack. This sudden loss created a significant leadership vacuum within the institution. In response, the RPS board swiftly appointed Rev. Mani Koirala as the new Principal on February 28, 2022. Demonstrating his commitment to the seminary, Rev. Koirala took on the dual responsibilities of Principal and Academic Dean, effectively wearing "two caps" to ensure the smooth continuation of the institution's academic and administrative functions during this challenging period. The graduation of the first master's level students and the successful thesis defense by Mr. Limbu stand as historic moments for the seminary, signifying the growth and maturity of its academic offerings. Yet, these achievements were juxtaposed with the significant leadership transition necessitated by the untimely passing of the Principal.

In 2023, the seminary celebrated the graduation of its 17th batch, a larger cohort of 15 students. This batch included 12 graduates from the bachelor's program and 3 graduates from the master's program,

indicating continued growth in both undergraduate and postgraduate studies. The year also witnessed another leadership transition. Rev. Mani Koirala, who had stepped in to fill the Principal role, resigned from his dual position due to health concerns on July 2025. Consequently, on September 12, 2023, the RPS board reinstalled Rev. Amit Karthak as the Principal. Rev. Karthak brought prior experience in this role, providing a sense of stability and familiarity to the leadership. Simultaneously, Rev. MT was appointed as the new Academic Dean, signifying a restructuring of academic leadership within the seminary. Beyond academic and administrative matters, 2023 saw the seminary engage with theological reflection and outreach. On the occasion of Reformation, the 7th edition of the "RPS Restorers" magazine was released. This edition centered on the theme of "In the Spirit and Truth: Unveiling the Transformative Essence of Worship." The content of this edition was largely derived from presentations delivered at the Crossway Worship Renewal Conference held earlier in the year (March 20-23, 2023), indicating the seminary's engagement with contemporary discussions on worship and its desire to disseminate these insights through its publication.

In 2024, the overarching theme for the year was "Heritage and Horizon," suggesting a focus on both honoring the institution's past and looking forward to its future development. A significant achievement of the year was the "Alumni Homecoming 2024," which witnessed the largest gathering of RPS alumni and their families to date. Held on May 27-28, 2024, this event highlighted the growing strength and engagement of the RPS Alumni Association. This homecoming served as a vital platform for reconnecting former students, fostering a sense of community, and strengthening ties with the institution. Faculty development also took center stage in 2024. A majority of the faculty members participated in and completed the GATE Seminar organized by the Asia Theological Association (ATA) from January 8-11, 2024. This participation underscores the seminary's commitment to the ongoing professional growth and development of its faculty. Furthermore, senior students had the opportunity to participate in the Crossway Worship Renewal Conference (CWRC) from April 14-17, 2024, indicating the seminary's continued engagement with contemporary worship

practices and its desire to expose students to relevant theological discussions beyond the classroom. This year Mrs. Sabina Thapa joined as full-time faculty with additional responsibility of an assistant academic dean and coordinator of Christian education department.

The year 2025 marks a significant milestone for the institution as it celebrates its 25th Anniversary (Silver Jubilee) under the theme: "The Covenantal Call." This theme likely reflects on the faithfulness of God throughout the seminary's history and its ongoing mission. The academic year culminates with the graduation of the 18th and 19th batches on May 22, 2025. This combined graduation will see 16 bachelor's students (BTh-8/CE-6/CM-2) and 2 master's students (MDiv) receiving their degrees. Notably, the two master's level students successfully defended their theses, and these scholarly works have been added to the RPS library prior to their graduation, further enriching the seminary's academic resources. In the mid of the semester RPS had the opportunity to participate in the Crossway Worship Renewal Conference (CWRC) with the theme of "Spiritual Foundation for Nepali Church" from April 14-17, 2025, indicating the seminary's continued engagement with contemporary worship and spiritual practices and its desire to expose faculties and students to relevant theological discussions beyond the classroom. Similarly, RPS actively participated in a two-day Spiritual Life Retreat organized by the Association of Graduate Theological Seminaries in Nepal (AGSTNP) alongside its ATA Consortium partners. This participation highlights the seminary's commitment to the spiritual formation of its community and its collaborative engagement with other theological institutions in the region.

The RPS Alumni Association, in partnership with the seminary, is organizing an "RPS Homecoming Day" celebration for alumni on May 21, 2025. This event is strategically timed to coincide with the Seminary's 25th Anniversary and the 18th Graduation celebration, providing a comprehensive opportunity for alumni to reconnect and celebrate the institution's significant achievements. Another leadership transition occurred in 2025, with Rev. Jun EO taking a one-year sabbatical break. During his absence, his responsibilities have

been delegated to AK/RM (SLR) and SS (CE), ensuring the continuity of leadership functions within the seminary. **The year has also brought significant institutional achievements.** In the Spring Semester of 2025, RPS achieved reaccreditation for its bachelor's programs (BTh, BTh in CE, and BTh in CM) and its master's program (MDiv) with the Asia Theological Association (ATA) for another five years (2025-2030). This fourth reaccreditation underscores the seminary's sustained commitment to academic quality and standards recognized by a prominent theological accrediting body. The celebration of the "Silver Jubilee" is a testament to God's grace and the resilience of the institution in the face of numerous challenges and hardships encountered over its 25 years of existence. Adding to the significance of this milestone, Rev. Dr. Yeonjeon Kim, the founding chairman of RPS, has been invited as a special guest for the anniversary celebrations. To commemorate this special occasion, the "RPS Restorers" magazine will publish a 25th Anniversary Special Issue – the "RPS Souvenir" – which is scheduled for release on May 22, 2025. This publication will likely serve as a historical record, a celebration of achievements, and a look towards the future of the institution.

From its initial vision to its current standing as a fully accredited seminary offering both bachelor's and master's level programs, the journey of Reformed & Presbyterian Seminary is a testament to the dedication of its founders, leaders, faculty, and students. Its commitment to training pastors, evangelists, church planters, and Christian leaders, its resilience in the face of challenges, and its ongoing engagement with the Nepali church and the wider theological community mark it as a vital institution with a promising future. Thus, RPS 25 years history recounts God's faithfulness towards the RPS as we put in our small efforts, reminding us that God is at work in all the affairs of the Seminary life and its future. Ultimately, God is the source and wisdom of RPS as a "church school" that seek to serve the church, and through our vision, mission, and values, we are called by God, and we see God has been actively "Renewing Minds and Reforming Churches" across Nepal. We are certain, He will remain faithful. Amen!

Milestones of Reformed & Presbyterian Seminary (RPS)

(Previously known as EPTS) Recorded by Eld. Menuka Mishra

2000 ◀▶ **EPTS (RPS) started as a Night School**

Initial Mission: Initial to train Pastors and Leaders who wanted to enhance theological knowledge and for those who are already and active in their ministry inside Kathmandu valley

Founder: Rev. Yeonjeong Kim (Chairman) & Rev. Phalgun Sunuwar (Principal)

2002 ◀▶ **Mission of Seminary Restated under the Supervision of NPA:**

- Started working with Nepal Presbyterian Alliance (NPA)
- pastors and leaders to develop EPTS (RPS) for purpose of training and producing future evangelists and new church planters for the ministries of NPA
- All the representatives of NPA churches acted as the board members and the teaching faculty of the Seminary, Rev. Yeonjeong Kim became the founding Chairman of the Seminary
- Night school turned to Day school and started housing students on the campus.

2003 ◀▶ 1st Batch Graduated with 11 Students from Night School with B.Th degree

2004 ◀▶ **First Biggest Leadership Transition:**

- Rev. Phalgun Sunuwar left for further (ThM) studies and he delegated the responsibility to Rev. Arbin Pokharel entirely. He became the 2nd Principal of EPTS.
- Rev. Yeonjeong Kim remains as Chairman of the Board but he also left for his further (ThM) studies at Calvin Seminary. Mr. Benjamin Khadka was working under the supervision of Rev. Yeonjeong Kim in his absence.

Mission of Seminary Revised: Under the leadership of Rev. Arbin Pokharel

- (Principal) & Rev. Yeonjeong Kim (Chairman of the Board)
- Primary to train evangelist and church planters for NPA Churches. However, it was also opened to other denominations.
- The seminary became an active member of the ATEN library
- Female students also included in the Theological Education under the leadership of Rev. Arbin Pokharel and Mrs. Bimala Pokharel
- The seminary became fully residential with a Semester system of studies

2005 ◀▶ **Rev. Yeonjeong Kim returned from his studies and resumed his Chairmanship**

2006 ◀▶ **2nd Batch Graduated with 13 Students with B. Th degree**

- Seminary location change from Bagdole to Ekentakuna (Main Road)
- **Leadership Transition:** Mr. Benjamin Khadka left for further studies and Eld. Suman Rai replaced in his position and also work as a registrar

- Mr. Jaywant Das from India joined EPTS as full-time faculty and also took the responsibility of hostel warden for boys
 - Rev. Chang K. Suh, accepted the proposal of the RPS board to be an International Chairman from Korean Church of Chicago. He and the Korean Church of Chicago were faithful in supporting financially and in prayer for many years.
- 2007** ◀▶ **Seminary became the member of ATA (Asia Theological Association)**
- 2008** ◀▶ **3rd Batch Graduated with 12 Students**
- Mr. Benjamin Khadka returned from his studies and he was appointed as a Vice Principal of Administration
- 2009** ◀▶ **4th Batch Graduated with 5 Students**
- Seminary was Accredited with ATA (Asia Theological Seminary)
 - Seminary received 10,000+ books from TBN, US for our Library development
 - Seminary received Rev. Jeff Fisher as an Academic Dean for six-months
- 2010** ◀▶ **5th Batch Graduated with 8 Students**
- Vision & Mission:** Started to refine the vision and mission of Seminary under the leadership of Rev. Yeonjeong Kim, Rev. Arbin Pokharel, Rev. Troy Bierma, and all the faculty
- **Leadership Transition:** Eld. Suman Rai, registrar of EPTS (RPS) taken by DM Government for third country settlement as they were Bhutanese refugee in Nepal
 - Seminary location change from Ekantakuna to Saibu Bhsaipati
 - Seminary appointed Rev. Troy Beirma as an Academic Dean
 - Seminary appointed Eld. Amit Karthak as a full-time teaching faculty
 - Seminary appointed Mr. Umesh Chemjong as a registrar in place of Eld. Suman Rai
- 2011** Study Leave - Rev. Yeonjeong Kim left for Doctoral Studies. However, he remained as a Chairman of the Seminary
- 2012** 6th Batch Graduated with 15 Students with B.Th degree
- Rev. Yeonjeong Kim returned to Seminary after finishing his doctoral course works and started working on his doctoral dissertation from Seminary (EPTS)
 - **Leadership Transition:** Rev. Benjamin Khadka resigned from his position and Eld. Amit Karthak was appointed as Vice-Principal of Administration
- 2013** **7th Batch Graduated with 11 Students with B.Th degree**
- Seminary got refined and clear **Vision and Mission** with 10 Values under the leadership of Chairman (Rev. Yeonjeong Kim), Principal (Rev. Arbin Pokharel), Academic Dean (Rev. Troy Beirma), and all the faculties
 - Ms. Menuka Mishra went for ThM studies and one of her responsibilities as ladies' hostel residential in-charge were taken by a couple of women (??, Ms. Utsha Rai and Mrs. Sobha Sunuwar)
- 2014** **8th Batch Graduated with 8 Students with B.Th degree**
- Reaccredited the B.Th program with ATA (Asia Theological Association)
 - Started CE (Christian Education) & CM (Church Music) departments under the leadership of Rev. Yeonjeong Kim, Dr. David Kim and Rev. Jun Eo
 - Rev. Birendra Shrestha was proposed as a Principal (understudies) and Eld. Amit Karthak worked also as an Acting Principal (in the absence of the proposed Principal)

- 2015** ◀▶ **9th Batch Graduated with 8 Students with B.Th degree**
- Seminary faced a devastating earthquake and Seminary has to close for three months and seminary chapel hall became the storehouse to supply foods and useful materials for earthquake victims.
 - The seminary became one of the consortium members of NTA/AGSTNP for the Master of Divinity and Master of Theology program.
 - EPTS (RPS) celebrated the 15th years of God's Faithfulness and published 15 years souvenir of EPTS (RPS)
 - Rev. Arbin Pokhreal was proposed as a Chairman of Seminary by EPTS (RPS) board members.
- 2016** ◀▶ **10th Batch Graduated with 13 Students with B.Th degree**
- Second Biggest Leadership Transition:**
- Founding Chairman Rev. Yeonjong Kim delegated his leadership to Rev. Arbin Pokharel and he left for his home country to serve as a senior pastor of his home church. Thus, Rev. Arbin Pokhreal became the Chairman of the Seminary.
 - Eld. Amit Karthak (Principal and Vice-Principal of Administration) step down from his position in the beginning of Spring 2016 for further studies (ThM) and Rev. Birendra Shrestha resumed as a Principal and served in this position for one year.
 - Ms. Menuka Mishra appointed as a Vice Principal of Seminary until the present.
- 2017** ◀▶ **11th Batch Graduated with 23 Students with B.Th degree (Concentration: 6- CE & 3-CM)**
- **Leadership Transition:** Rev. Birendra Shrestha left to finished his Doctoral studies in the beginning of Spring 2017, and Ms. Menuka Mishra took the responsibilities of both Acting Principal and Vice-Principal of RPS. Seminary was entrusted to Woman leadership for the first time in RPS history.
 - Rev. Troy Bierma (Academic Dean) left to pursue a Ph.D. degree during the fall semester and Rev. Mani Koirala replaced his position as an Academic Dean of RPS.
- Third Biggest Transition:** Seminary Name Change: On the occasion of 500
- years of Reformation Day (October 31, 2017) Evangelical Presbyterian Theological Seminary (EPTS) name changed to Reformed & Presbyterian Seminary (RPS) with the approval of the Seminary board.
- 2018** ◀▶ **12th Batch Graduated with 12 Students with B.Th degree**
- Dr. Birendra Shrestha returned from his studies and started serving as a full-time Principal of RPS from August 2018.
 - New Program started – Master of Divinity (MDiv) program at RPS
 - RPS launched the 1st edition of RPS Restorers Magazine on the topic of “New Constitution and Its Implication on Nepali Local Churches
- 2019** ◀▶ **13th Batch Graduated with 12 Students (Concentration:5-CE & 3-CM)**
- RPS has signed the MoU with ACTS/AUTC, South Korea
 - Rev. Amit Karthak (former Principal) has appointed as one of the Board members of RPS with the approval of SEC (Seminary Executive Committee) and the RPS Board Members
 - RPS released 2nd edition (False Teachers and Teachings in Nepal) and 3rd edition (Christian Ethics: Marriage and Family) of RPS Restorers Magazine

- 2020** ◀▶ **RPS 20th Anniversary Theme:** RPS 20th Years of Renewing Minds & Reforming Churches
- RPS celebrated 20 years of completion with a series of programs throughout the year of 2020 virtually due to COVID 19 pandemic.
- Biggest Achievements:** At the beginning of the Spring Semester 2020 RPS is
- reaccredited with bachelor's programs (B.Th and B.Th in CE and CM) with ATA and also got new accreditation for our master's program (MDiv) with ATA (Asia Theological Association)
 - From March 23, 2020, due to COVID 19, Seminary started Online classes for students and finished the spring semester with success
 - Seminary started Fall Semester from August 20, 2020, via online classes.
 - RPS released the 4th edition of Digital Restorers Magazine on Spring Semester due to lockdown.
 - RPS Restorers Magazine on 20th Anniversary Special Issue (5th edition) published on December 17, 2020, during our pre-Christmas and RPS 20th Year Celebration.
- 2021** ◀▶ **14th (18 students) and 15th (15 students) batches graduated together due to pandemic from three bachelor's programs**
- Seminary experienced for the first-time online graduation for two batches of students online. It was a blessed and successful graduation online.
- Fourth Biggest Leadership Transition:**
- Rev. Dr. Arbin Pokharel completed his term as a chairman of the RPS board according to the RPS Bylaws and remain as one of the board of directors. In his position Rev. Dr. Mahendra Bhattarai elected as a board chairman by the RPS board members on July 25, 2021.
 - We stated classes physical at RPS campus for new students and for old students online due to COVID-19.
 - RPS released the 6th edition of Restorers Magazine
 - We also celebrated the pre-Christmas both online and physical
- 2022** ◀▶ **16th Batched Graduated with 10 Students - 8 bachelor's level (Th-3/CE-2/CM-3) and 2 master's level (MDiv) students**
- **Leadership Transition:** Dr. Birendra Shrestha's (Principal) sudden death on February 13, 2022, due to his massive heart attack leaving the community shocked. However, in the meantime, Rev. Mani Koirala was appointed as a Principal by RPS board on February 28, 2022. He took the two caps on his head as an academic dean and a Principal by accepting the situation of RPS.
 - Seminary historic moments to commemorate a first batch Master's level (MDiv) graduation and receive one-well written master's thesis from Mr. Subin Limbu by successfully defending his thesis.
- 2023** ◀▶ **17th Batched Graduated with 15 Students from the bachelor's program (12 students) and master's (3 students) program.**
- **Leadership Transition:** Rev. Mani Koirala resigned from his two-digitation due to his health issues during the end of Spring 2023. Thus, the RPS board reinstalled Rev. Amit Karthak as the Principal who has already experience in this field previously, and Rev. MT as new Academic Dean on September 12, 2023, officially.

- On the occasion of Reformation, we had released the 7th edition of RPS Restorers magazine on the theme of “In the Spirit and Truth: Unveiling the Transformative Essence of Worship.” This edition was mostly done from the Crossway Worship Renewal Conference presentation held on March 20-23, 2023.

2024 ◀▶ **Theme of the Year: Heritage and Horizon**

Biggest Achievements:

- **Alumni Homecoming 2024** – biggest number of RPS alumni with their family participated the “Alumni Homecoming” on May 27-28, 2024. RPS Alumni Association becoming stronger eventually
- **ATA/GATE Seminar Year 4** - most of faculty participated and completed the GATE Seminar organized by ATA on January 8-11, 2024 (faculty development program)
- Senior students participated in the Crossway Worship Renewal Conference (CWRC) on April 14-17, 2024
- RPS received Mrs. Sabina Thapa as an Academic Dean’s Assistant and Coordinator for Christian Education program.

2025 ◀▶ **RPS 25th Anniversary Theme: The Covenantal Call**

- 18th and 19th batches students are graduating on May 22, 2025: 16 bachelor’s students (BTh-8/CE-6/CM-2) and 2 master’s students (MDiv). The two master’s level students have successfully defended their thesis and two MDiv theses are included in the RPS library before their graduation.
- RPS participated in the Crossway Worship Renewal Conference 2025(CWRC) on April 14-17, 2025
- RPS attended the two days Spiritual Life Retreat organized by AGSTNP with their ATA Consortium partners on April 26-27, 2025
- RPS Homecoming Day celebration for RPS alumni on May 21, 2025 organized by RPS Alumni Association partnering with RPS on the occasion of Seminary 25th Anniversary and 18th Graduation celebration.
- **Leadership Transition:** Rev. Jun EO went on a one-year sabbatical break by delegating his responsibilities to AK/RM (Spiritual Life)/ST (Christian Education)

Biggest Achievements:

- In the Spring Semester 2025, RPS is reaccredited for the fourth times with bachelor’s programs (BTh and BTh in CE and CM) and master’s program (MDiv) in English with ATA (Asia Theological Association) for five more years (2025-2030).
- RPS is celebrating “Silver Jubilee” by the grace of God in spite of many challenges and hardships throughout 25 years of existence. Rev. Dr. Yeonjeon Kim, the founding chairman of RPS is invited as a special guest for this celebration.
- RPS Restorers Magazine on 25th Anniversary Special Issue – RPS Souvenir will be published on May 22, 2025.

Heritage & Horizon.

Isaiah 43:18-19

Group 1: Santosh Stha, Bandhana, Nishan, Daniel, Sabina, Romgen, and Nabin



Symbol: Candlelight

1. It symbolizes letting go of the past and releasing old burdens and failures that show hope in the dark. As a candle consumes wax and gives light. However, the candle serves as a reminder of God's promise to bring new things, hope, and joy into our lives. It can be considered a source of hope in times of darkness. It is like God's promise to restore our barren lives.
2. Here the candlelight refers to Jesus who is the light of the World and he is the source of light.

Amid the darkness where darkness has not overcome it (John 1:5). As God is the source of the light in the darkness, as he provides the light we can be also a source of hope for others by doing good deeds and being a good example for them.

3. Therefore, just as a candle consumes wax and turns to light, so God is always a faithful who shows His goodness to us. God renews us where we can find hope in the midst of the darkness of our lives.



Description: The verse Isaiah 43:18 tells us to forget the former things and not to dwell on the past whatever happens in the world and around us. However, the verse directly connects with the context of that time, especially to the chosen nation called Israelites likewise it applies to our context today as a meaningful and majestic command. It gives us the great command to be reformed by the faith in Christ.

However, verse 19 is dedicated to God's plan, covenant, and providence to Israelites, to the chosen nation for Christ and His Great Kingdom. Likewise, we are the chosen nation and elected for the Kingdom of God. All the covenants, promises, and prophesy have been completed by the life of Jesus Christ. But the word still increases and gives hope for tomorrow, the Second Coming of Christ, and Eternal Life in the future. The creation has fallen by sin but it is restoring

through the sacrifice of Christ on the Cross and the Work of the Holy Spirit for the elected people who are saved by faith in Christ. So we are waiting for heritage to see beautiful horizons by the providence of God.

Therefore, the idea of art is to see the Heritage to the Horizons of the country Nepal. Our theme of the art is to fulfill God's plan for Nepal from east to west and north to south through the work and guidance of the Holy Spirit through our generation and especially through us. Our feet are hurry to run for the sake of the Gospel. Our hearts desire to save our people in Nepal through the faith in Christ. We are not just looking for Nepali in Nepal but we want to see all the world may be save in Christ through the Special Grace of God. Finally, we are hopeful to see Heritage to the beautiful Horizons about the earth and people here as verse 19 tells us, See I am doing a new thing.

Group 3: Chahana Bk, Alisha Tharu, Ram Bohora, Binaya Praja, Santosh Tamang, Subash Tamang

Theme: Look toward the Lord, He is our Hope and Comfort.

When we look back, we experienced pandemic of COVID 19 and its worldwide effects. Recently going war between Russia and Ukraine, Israel and Hamas we don't want to remember it. In present context of Nepal, we see increasing unstable politics, corruption, and black marketing. Nepali youths are compelled to set goals to go abroad to have a better life and education because they felt there is no security, opportunity, and hope in this country.

Flying dove bringing olive branches: We drew this picture from Noah's story. Noah sees hope to survive on earth when he knew that water level was now receded and life can be flourished again in the land. Dove pictures the messenger, it is the Holy Spirit who brings hope for every individual and the whole creation.

Globe: It refers that the whole world needs cure and restoration not only the individuals.

Bible verse: Isaiah 43:18-19 point toward the ultimate source of human hope. Chaos to Shalom comes from the Lord only not by the hard work of an individual.

Upholding hands: God is working among us. We are assured that we are still alive in the world by His grace. God's Spirit leads and upholds his creation.



Group 4: Anil Rai, Yabesh Koinch, Priska Koirala, Prakash B.K, Dinesh Praja

Heritage and Horizon was the yearly theme of RPS in 2024 which was based on Bible verse (Isaiah 43:18–19).

As we worked in a group, we named it “Berean” and we love to describe this picture through our own perspective. The core message of this picture is to emphasize the new beginning and divine transformation from the past misfortunes. It also emphasizes not to linger on past misfortune because God is creating hope and establishing a path as a fresh start, where it seems to be no way for further.

This picture talks about those who went through their hard times of suffering and were persecuted for the God. So, it delivers hope to those who were weary and burdened (Matt.11:28) because we live by faith, not by sight (2 Cor.5:7), and that's what this picture talks about.



If we look to the Christian history of Nepal, we find the gospel and the church was not easy as we see today. Right after gospel was entered to Nepal, few Christians and missionaries were being exiled in 18th century and the gospel was completely banned for 2 hundred years.

By the grace of God, again gospel was entered in 1951 A.D. and the growth of the church begun despite many persecutions. Nepal is geographically and culturally diverse; therefore gospel is still need to reach to the many unreached people.

As our theme (heritage and horizon) Isaiah 43:18-19, God wants us not to abide in the past but to live with the trust and hope in His promise. In RPS students are from distinct cultures and from various parts of Nepal. It is not a coincidence but the sovereign plan of God.

In this art, a person is holding Nepal with the cross. It shows that every single believer is to take part in the mission of God to expand His kingdom to every corner of Nepal. This is possible when we do not dwell in our past but look forward with the hope that God is going to do new thing.



“God is Faithful”

This picture shows that a father is holding his son's hand. They are in the journey. They have to go through ups and downs in their journey but the father is always with his son. God the Father is also like this father. He leads us till the end. 'The Faithful God is called 'El Emunah' in Hebrew who is the God of the present, past, and future. Everyone might have different stories but He is always faithful. He fulfills his promise in each story. He is a 'Covenant Faithful God'. Whether we see Him or not He is working in our lives, and is always with us. He never leaves us nor forsakes us, He leads us as the faithful Father holding our hands till the end. Thus, we need to trust our God in every circumstances, worship Him for his faithfulness, and come back to Him who is loving and forgiving.



Church music and Education for Spiritual Formation



Ranjit Magar
CM Department

Church music and Education for spiritual formation Reformed and presbyterian Seminary (RPS) को रजत जयन्तिको अवसरमा म, रन्जित मगर Church Music (CM) department को तर्फबाट परमेश्वरलाई धन्यवाद र RPS लाई हार्दिक शुभकामना तथा बधाई व्यक्त गर्न चाहन्छु। २५औँ वर्षमा हिडिरहदा पक्कै पनि हामीले परमेश्वरको आज्ञाकारिता RPS प्रति देखेकाछौं। त्यसैले RPS विभिन्न नेपाली मण्डलहरूमा आशिषको श्रोत बनेको छ र विभिन्न फलहरू फलाउने कामहरू गरिरहेको छ। RPS यस्तो कलेज हो जहाँ Theological Education को साथसाथै हाम्रो spiritual life, social life & holistic life लाई पनि महत्व दिदै, यसलाई आकार दिन वातावरणहरू सृजना गर्दै आइरहेको छ। Church Music Department पनि जस मध्येको एक हो। हामी इसाईहरूको जीवनमा music ले हाम्रो spiritual life/formation मा निकै ठूलो भूमिका खेलेको हामी महसुस गर्न सक्दछौं। Theological education को साथसाथै Music Education पनि उत्तिकै महत्वपूर्ण हुने भएकोले RPS ले २०१५मा Bachelor of Theology in Church Music को सुरुवात गर्यो। हामी परमेश्वरलाई धन्यवाद दिन्छौं जसले Dr. Kim Davidलाई RPS मा Church Music सुरु गर्नलाई दर्शन दिनुभयो। Church Music मा हामी Introduction to CM, Worship Theology, Music Ministry, Hymnology, Music Education, Practical Music & Technology आदि course हरू प्रदान गर्दै आइरहेका छौं। हामी यस कलेजमा विभिन्न क्षेत्रमा दक्षता प्राप्त गर्नुभएका music teacher द्वारा प्रशिक्षण दिदछौं। हाम्रो मान्यता गीत, संगित हामीहरू सबैलाई परमेश्वरले दिनुभएको सुन्दर उपहार हो र यसलाई हामीले सहि र व्यवस्थित शिक्षाद्वारा परमेश्वरको महिमाको निम्ति प्रयोग गर्न सक्छौं।

हामी इसाईहरू जति पनि छौं, हामीले विचार गर्ने हो भने हामी हरेक अवस्थामा गीत संगितमा संलग्न भई रहेका हुन्छौं तर संगित सिक्नुपर्ने कुरामा हामीहरू त्यति जोड दिदैनौं। हामी मण्डलीमा स्तुति प्रशंसा देखि लिएर, घरेलु संगति, उत्सव वा विलाप, उत्साह

वा निरासा आदि हरेक अवस्थामा हामी संगितमा संलग्न छौं। इसाई संगित बचन पढाइ र प्रार्थना जस्तै इसाईहरूको एउटा जीवनशैली हो। संगित एउटा थोरै समयमा सिकेर ठूलो परिणाम पाउने कुरा नभई हाम्रो जीवनशैली हुनु पर्दछ। इसाई जीवनमा संगित एउटा लामो यात्रा हो। हाम्रो जीवनमा संगित परमेश्वर प्रति हाम्रो अभिव्यक्त प्रकट गर्ने एउटा माध्यम भएको छ। गीत संगितले परमेश्वरसंग नजिक रहन र हाम्रो आत्मिक वृद्धिमा महत्वपूर्ण भूमिका खेलेको छ। हाम्रो यो दैनिक कार्य अथवा जीवनशैली बनाउनु पर्ने हो भने हामीले यसलाई सहि तरिकाले सिक्न र सिकाउन जरुरि छ।

संगित एउटा परमेश्वर प्रतिको आराधनाको भाग भएको कारणले संगितलाई परमेश्वरको सहि र साचो बचनसँगै सन्तुलित रूपमा प्रयोग गर्नु जरुरि छ। संगित एउटा शक्तिशाली माध्यम हो जसले मानिसलाई सजिलै त्यस संगितको सन्देशलाई ग्रहण गर्नलाई प्रोत्साहान गर्दछ। त्यसैले इसाई संगितकर्ताहरूमा सहि बाइबलिय शिक्षा हुन जरुरि छ। शिक्षा कुरा भन्नु पर्दा वाचनमा जरा गाडिएको हुनुपर्छ। गीत संगित के कारणले गर्दा धेरै मानिसहरू गलत शिक्षा तर्फ लागिरहेको हामीले देखेका छौं। संगितमा कथा, सन्देश, भावना, शिक्षा आदि कुराहरू लुकेको हुन्छ। आज हाम्रो इसाई संगितहरूमा हामीले दिने कथा वस्तुहरूमा परमेश्वरको महिमा हुने कुराहरू हुन जरुरि छ। हामी प्राय इसाईहरू जानेर होस् या नजानेर होस् संगितमा संलग्न छौं। हाम्रो दायित्व यो हुन्छ कि हामीले जे गर्दछौं त्यो कुरालाई पूर्ण रूपमा बुझेर त्यसको प्रयोग गर्नु आवश्यक छ। परमेश्वरले दिनुभएको सुन्दर उपहार संगितलाई हामीले उहाँको बचनमा रहेर सन्तुलित र सहि तरिकामा चलाउनलाई हामीले शिक्षा लिन जरुरि छ।

फेरि पनि यो २५औँ रजत जयन्तिको उपलक्षमा RPS college लाई शुभकामना व्यक्त गर्दै र सम्पूर्ण संगित प्रेमीहरूलाई Music Education लिन प्रोत्साहन गर्दै मेरो शब्द यहि राख्छु। धन्यवाद।

Faculty: The Hidden Curriculum Shaping Leaders in Theological Institutions

Eld. Menuka Mishra

Introduction

The composition of faculty extends beyond their formal teaching responsibilities; they inherently form a powerful, often unspoken, curriculum within theological institutions. Their lives serve as tangible examples of leadership for local churches and broader communities. For the past four years (2018-2020, 2024), the ATA and GATE Faculty Workshop has increasingly emphasized this crucial aspect, driven by a concern that theological seminaries and colleges have, in recent years, struggled to cultivate leaders of authentic character for local churches and communities. As Glenn Geher wisely noted, “the future of this Nation depends on teachers” (Geher, 2017). This article builds upon this premise, asserting that the future vitality of our local churches and communities is intrinsically linked to the caliber of the teaching faculty within theological seminaries and colleges. Indeed, these institutions play a pivotal role in shaping the future pastors, leaders, and educators who will serve our communities. Consequently, the purpose of this article is to underscore the paramount importance of recruiting faculty for theological seminaries who are equally qualified in their character and their educational expertise. Specifically, this discussion will focus on these two critical dimensions: the character and the educational professions of the faculty. Ultimately, the conclusion will offer implications for seminaries in Nepal and beyond, advocating for a deliberate approach to recruiting faculty who embody both strong character and professional excellence for the training of future pastors, leaders, and educators for their local churches and communities.

The Character of Teachers of Scripture

The character of those entrusted to teach Scripture is deeply rooted in their sense of calling, their unwavering commitment, and their evident morality and love for their vocation. This section will first explore the calling and commitment inherent in teaching Scripture.

Subsequently, it will delve into the crucial aspects of morality and a genuine love for the profession as a teacher of God’s Word.

Calling and Commitment

As teachers of Scripture, our fundamental calling is to know, profess, practice, and subsequently commit to teaching the truth found within its pages and exemplified through our lives. Understanding our personal calling as an instructor of Scripture is vital. At its core, a profound love for the divine Author of Scripture and His very Words authenticates one’s calling and commitment to this sacred task. This love is directly proportional to the personal knowledge one has of Him and His Word. Jesus himself rebuked the teachers of his time, stating, “Isaiah was right when he prophesied about you hypocrites; as it is written: ‘These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules’” (Mark 7:6-7). This powerful statement reveals a critical insight: these teachers may have embraced their profession, yet they had neglected to cultivate a genuine love for the divine Author and His Word, instead twisting Scripture into self-serving human constructs for personal gain and judgment of others.

The commitment of teachers of Scripture to impart truth is inseparably linked to their personal relationship with God, their open profession of faith in Him and His Word, and their consistent effort to live in accordance with divine principles, thereby inspiring and influencing their students. Consider Jesus Christ, a teacher who imparted Scripture with an authority that stood in stark contrast to the Pharisees and teachers of the law (Mark 1:21-22, 27). His authority stemmed from his intimate knowledge of his Father, his deep understanding of His Word, and his unwavering commitment to living according to that Word until his ascension. This made him an enduringly inspirational and influential teacher for his disciples and

followers throughout history. Therefore, the calling and commitment of faculty are foundational elements of their character as teachers of Scripture.

Morality and Love for the Profession

In the twenty-first century, theological institutions urgently require teachers of Scripture who possess impeccable moral character and a deep, abiding love for their profession. Local churches frequently look to these institutions to produce future pastors, leaders, and educators who not only are theologically competent and ministry-minded but also embody authentic character and demonstrate unconditional love for their churches and communities. Echoing Geher's sentiment, this article emphasizes that the future of our local churches and communities' hinges on the teaching faculty of theological seminaries and colleges. Consequently, the concept of "Faculty as a Curriculum" emerges as a critical issue demanding careful consideration.

The moral and ethical fabric of the teaching faculty is vital because they serve as a mirror, reflecting the future moral compass of pastors, leaders, and educators within our local churches and communities. Regrettably, observations and evaluations from GATE seminars suggest a concerning deficiency in this area. Therefore, it is imperative to prioritize the recruitment of morally and ethically qualified individuals for theological seminaries and colleges. Drawing from the example of Jesus Christ and the prescriptions of the apostles in Scripture, the following are proposed as essential moral and ethical qualifications for teaching faculty: individuals who possess a strong reputation and are held in honor both within and outside their local churches and communities (1 Timothy 3:7, 11; 2 Timothy 2:15-17; Titus 1:6-9); those who demonstrate a profound love for the church (Matthew 16:18; John 21:15-17; Acts 2:42-47); individuals who are devoted to prayer, daily reading, and meditation on Scripture (Acts 2:42; 5:42; 6:2, 4); those who consistently preach, teach, and live in accordance with Scripture (Acts 2:41-42); and those who actively participate in various capacities within local church ministry, such as pastor, elder, leader, or educator for all age groups.

Our Lord Jesus Christ stands as the ultimate model of a teacher with impeccable moral and ethical character, demonstrating an unwavering love for his profession (mission) to build his church through his disciples and followers (Matthew 16:18; John 21:15-17). His disciples, or apostles, embraced this same profession (mission) after his ascension, as chronicled in the book of Acts and the Epistles of the New Testament, serving as role

models for subsequent generations within local churches. Consequently, the apostles consistently urged their local churches to imitate them, emphasizing that they themselves were imitating Jesus Christ in all aspects of their lives (1 Corinthians 11:1; 4:16; Ephesians 5:1-2; Philippians 3:17; 1 Thessalonians 1:6). Therefore, teaching faculty should embody a similar role model, worthy of emulation by their students, inspiring them to participate and collaborate in the mission of Christ to build His church (Matthew 16:18; John 17:1-26; 21:15-17). This underscores the critical importance of calling, commitment, morality, and a deep love for the profession in the character of teaching faculty within theological seminaries and colleges.

Faculty: Holistic Educational Professionals

The contemporary theological education paradigm increasingly recognizes faculty as an inherent, yet often unacknowledged, curriculum within theological institutions. This article posits that this hidden curriculum necessitates the comprehensive development of faculty across four key dimensions of their lives: academic, spiritual, physical, and social. This holistic development equips them to effectively nurture future ministers. Consequently, theological institutions bear a significant responsibility for the holistic growth of future pastors, leaders, and educators, enabling them to embody this influential hidden curriculum for their students.

Academic and Spiritual Qualification

A robust academic foundation (theological competence) coupled with profound spiritual maturity in faculty is indispensable for the healthy intellectual and spiritual growth of their students. This process must first be evident in the teaching faculty themselves, demonstrated through their earned degrees and specialized knowledge in their respective fields, their confidence in their subject matter, their thorough preparation for lectures, their clarity in exposition, and their extensive knowledge that inspires students to delve deeper beyond the core curriculum by providing resources for critical thinking, analysis, and further exploration. Furthermore, faculty should adhere to strict time management principles for their own well-being and that of their students. Secondly, the spiritual discipline of faculty should be manifest in their daily lives – their personal devotion to prayer and scriptural meditation, their investment in the spiritual formation of their students through shared prayer and devotional times, their compassionate pastoral care during times

of difficulty, their demonstration of patience and humility in the face of challenges, and their active involvement in equipping students for present and future ministry through classroom instruction and active participation in the local church and its various ministries.

Physical and Social Qualification

The physical and social development of students is as crucial as their academic and spiritual growth for their holistic formation. As previously stated, faculty serves as a mirror reflecting the character of future pastors, leaders, and educators. Therefore, it is vital for faculty to model healthy physical and social engagement through sharing, building relationships, and mentoring.

Firstly, sharing past experiences and actively engaging in the present by learning alongside students can profoundly impact their development. The proverb “experience is the best teacher” holds true. Faculty should integrate their past experiences into their teaching, lending authenticity and confidence to their lessons. Furthermore, by actively participating and learning alongside students in the present, teachers can motivate and inspire them to follow in their footsteps.

Secondly, cultivating healthy relationships and establishing clear boundaries with students is essential for mutual personal growth. This allows teachers to understand and address students’ individual needs holistically, including areas of weakness. However, wisdom is required in maintaining healthy boundaries to ensure both the teacher’s and the students’ well-being, fostering discipline when necessary and preventing any exploitation.

Finally, mentoring students to navigate the uncertainties of future ministry by encouraging planning, prayer, and complete trust in God is paramount. Mentoring is an indispensable component of any theological education system. Every teaching faculty member should be a capable mentor, and students should also learn the art of mentoring. As educators within theological seminaries, institutions, and colleges, guiding future pastors, leaders, and educators in the ways of the Lord is our responsibility. Specifically, mentoring should equip them for the seen and unseen challenges of future ministry by motivating them to plan, pray, and trust God in all circumstances

while they are physically present in the seminary. Students sometimes experience confusion and may stray from the vision and mission of the seminary and their sending (local) churches. Thus, effective mentoring helps them maintain their focus on Jesus Christ and His mission, fostering a love for the church, which aligns with the vision and mission of both the seminary and their local churches.

Conclusion

This article serves as a call to theological institutes, seminaries, and colleges to exercise patience and discernment in seeking faculty who embody the qualities of a “hidden curriculum”—individuals who can effectively train and reproduce future pastors, leaders, and educators for our local churches and communities in the likeness of Christ Jesus. Simultaneously, local churches bear the responsibility of recommending and sending prospective future leaders to these theological institutions, ensuring they will be trained by faculty who are qualified in both character and educational expertise for their holistic development. Ultimately, this article challenges theological institutions to prioritize the recruitment of faculty who excel in both character and educational profession for the healthy growth and development of local churches and communities. Qualified faculty serve as a powerful mirror and reflection of leadership for the future of these communities. Therefore, the future vitality of local churches and communities is inseparably linked to the quality of theological institutions and their most influential hidden curriculum: their qualified faculty.

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Technology and Innovation in Mission Leveraging Digital Platforms for Gospel Outreach



Rev. Amit Karthak

Presented by Rev. Amit Karthak at Cross-Way Worship Renewal Conference 2024

*“Go therefore and make disciples of all nations...”
(Matthew 28:19)*

Technopolis as Arthur Hunt names to the world we live in today—digital age! We are living in an age where screens disciple more than pulpits, and attention is the new currency. The Church must not only respond to this reality but embrace it strategically and theologically. This presentation explores how technology and innovation can be leveraged for effective gospel outreach without compromising biblical truth.

Theological Vision: God Over Innovation

Technology is not neutral—it doesn’t just do things *for* us; it does things *to* us. No tools are *neutral*—their usage that determines morality. Samuel D. James in his book *Digital Liturgies* argue that the technology changes the user by shaping their thinking pattern (speed, multitasking, short attention), feelings (dopamine-driven affirmation through likes and shares), values (convenience over contemplation, image over depth), and relation to God and others (isolation, performance, distraction). However, we must not forget that God is sovereign over all technological innovation. Tony Reinke, in his book *God, Technology, and the Christian Life* has effectively argued that AI, algorithms, and digital systems are not outside God’s rule. We are not to transcend our humanity, but to reflect the image of God in our own culture and context. We must not merely use

technology—we must leverage it for effective gospel outreach without compromising biblical truth.

Digital Platforms as Mission Fields

The Agoras and the Areopagus

In Acts 17, Paul arrives in Athens, a city known for philosophy, art, and religious pluralism. While waiting for his companions, he observes the idolatry around him (v.16), which deeply disturbs him. He begins reasoning in the synagogue with Jews and in the marketplace daily with anyone who would listen (v.17). This leads him to Areopagus (Mars Hill), where philosophers (Epicureans and Stoics) engage him in debate. There, Paul gives a contextualized gospel message—he begins with common ground (the altar to the “unknown god”), appeals to creation, quotes their poets, and then proclaims Jesus and the resurrection. Some mocked him, others wanted more, and a few believed.

The Athenian marketplace (agora) was more than a shopping center. It was a hub of ideas, where people exchanged philosophies and worldviews. A place of public discourse, influence, curiosity, and confrontation. A space where truth competed with lies, and where Paul engaged culture. Social media is today’s marketplace of ideas (Acts 17), where people search for meaning and community. Today, social media functions similarly: Facebook, Instagram, YouTube, TikTok are digital agoras. People gather not physically but virtually to consume and debate ideas. Every post, meme, comment, or video is part of a larger cultural conversation. False gospels—of

self, sex, power, and image—are proclaimed daily. Like Athens, many users are “very religious” (Acts 17:22)—though not in the biblical sense.

Just as Paul did not wait for people to come to the synagogue but stepped into the public square, so today, gospel messengers must enter digital spaces intentionally. Like Paul, we must know our audience, their “altars” (influencers, ideologies), and engage meaningfully. The gospel must be shared boldly and wisely, not diluted. Digital platforms allow for ongoing dialogue, follow-up, and apologetics. As in Athens, some will mock, some will delay, and some will believe. Just as Paul preached Christ in Athens’ physical marketplace, we are called to preach Christ in today’s digital marketplace. This means: posting truth with gentleness and clarity. Engaging not only the mind but the heart and culture. Using algorithms as opportunities to reach the curious, the confused, and the seeking.

Acts 17 models bold, respectful, and contextualized gospel outreach in a pluralistic public space. social media is the new *Areopagus*. If we want to fulfill the Great Commission in our generation, we must be like Paul—present, prepared, and proclaiming Christ clearly where the world is listening. It’s a call to step into digital spaces as ambassadors of Christ, not just content creators.

From Content to Community: Discipling Online

Without a doubt today people are being discipled by Facebook reels, TikTok and YouTube. Caleb Lines in his book *The Great Digital Commission* suggests, churches must train teams to pastor their digital congregations. The internet trains us to react, not reflect. Our gospel speech must be deliberate, gentle, and wise. We are called to redirect lives from likes to lives prioritizing follow-up and one-on-one engagement. We should be committed to lead our people from metrics to mission by tracking spiritual growth, not just digital reach.

Guardrails: Discerning Digital Dangers

Who are you?

All who understand *The Great Digital Commission* must also understand the dangers of the *Technopolis*.

Platforms like Instagram, Facebook, and TikTok incentivize carefully filtered images, highlight reels, and strategic self-presentation. This performance culture encourages people to show only their best moments—smiling families, aesthetic homes, mission trips, filtered Bible study time. Viewers (even Christians) then compare their real lives to others’ filtered lives, leading to the problems of insecurity, envy, shame, spiritual discouragement etc. In *Social Sanity in an Insta World*, Sarah Zylstra writes that this digital environment often leads to an identity crisis, particularly among women and teens, who begin to question their worth, beauty, holiness, and even calling.

Paul warns in 2 Corinthians 10:12 says, “*We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise.*” Comparison tempts us to doubt God’s goodness in our own lives. It feeds discontentment, which erodes gratitude and spiritual joy.

When people obsess over crafting a public image, they often begin to: crave applause (likes, shares, comments). They tie their identity to social metrics rather than God’s verdict. Build their self-worth on what others see, rather than who they are in Christ. This leads to a subtle, digital form of pride—boasting not aloud, but in the silence of the scroll. Jer. 9:24 and 2 Cor. 10:17 reminds us “*Let the one who boasts, boast in the Lord.*”

Social media constantly whispers: “*Look at their perfect family... their perfect home... their perfect ministry...*” But in truth: No one’s life is as perfect as their profile suggests. Comparison is often made between your unedited real life and someone else’s digitally enhanced public profile. This not only causes envy, but also discourages mission, especially when Christian leaders feel their work doesn’t “measure up.”

Believers are called to find their identity in Christ because they are loved, accepted, and chosen *not* because of their performance but because of the grace of God in Christ. Therefore, the aim should be to pursue authenticity over appearance. Let your online life reflect the reality of discipleship—not

perfection, but repentance and grace. Practicing digital discernment helps to know when to log off, fast, or create boundaries. Take breaks to reset your heart.

If our worth is rooted in what we post, we'll never preach what we fear might not trend. But when our worth is in Christ, we are: free to be honest, courageous to be bold, humble enough to be real, and motivated to love rather than impress. We must note that only the gospel can give us social sanity—by grounding our identity not in how we look, but in who we belong to.

What you believe?

In the digital age, it's possible to engage in church without: physically gathering, looking anyone in the eye, serving or being served in community. This creates a kind of "disembodied faith"—where your spiritual life exists largely online, detached from real-world relationships, accountability, and sacrificial love. Jay Kim, in *Analog Church*, warns that this model deforms Christian discipleship by turning it into an individual, consumable experience, rather than a communal, embodied life.

Theologically, Christianity is built on the incarnation: "*The Word became flesh and dwelt among us...*" (John 1:14). Jesus didn't email salvation or live-stream miracles. He walked, touched, wept, and ate with people. So, when we prioritize convenience—watching sermons in bed, never committing to a local body, avoiding awkward human interactions—we trade incarnation for efficiency. Kim writes, "We're settling for digitally convenient content instead of incarnational community."

We must understand that the Church Is a Body, not a Broadcast. Paul calls the church a body (1 Cor. 12)—many members with different roles, living and working together. Our experiences of online church has reduced worship to watching, fellowship to liking, preaching to scrolling, accountability to silence. While livestreams and Zoom meetings may be useful tools, they are not substitutes to real fellowship—argues Kim. The Christian life was never meant to be lived in isolation.

It does not mean rejecting technology. Technology has its benefits, especially for outreach and access.

But we must not let the digital convenience override the embodied necessity. We are to use technology as a supplement, not a substitute.

Kim argued, Church is not just a sermon—it is: a family (Rom. 12:10), a body (1 Cor. 12), a temple of living stones (1 Pet. 2:5), a people who break bread together (Acts 2:42).

In the age of remote work, e-learning, and online relationships, the church's physical presence is more radical—and more needed—than ever. To our neighbors, embodied faith says: "We are here.", "We know your name." and "We will show up, not just post." That is deeply counter-cultural and gospel-shaped. Jay Kim reminds us that the church must not conform to the patterns of digital consumerism. Instead, it must reflect the embodied, sacrificial, relational love of Christ. Digital tools are helpful, but community is essential. Real presence forms real disciples.

What's Happening Online?

Jeff Johnson, in *Taming the Fingers: Heavenly Wisdom for Social Media*, addresses how **social media platforms are shaped for conflict**. They reward **hot takes** over humble dialogue, **outrage** over reflection, **tribalism** over truth. Algorithms often prioritize **provocative content**, which means users are constantly exposed to **extremes**—and eventually adopt them.

This fuels a digital environment where: everyone must pick a side. Disagreement feels like a threat and the opponents are viewed as enemies. Johnson warns that Christians often get swept into this culture, **losing the distinctiveness of Christlike speech**. Too much hatred and unfriendliness are spread over the social media today, even among the brothers in faith. James 3:6, 8 reminds us, "*The tongue is a fire... It stains the whole body... It is a restless evil, full of deadly poison.*" in verse 9, it reads, "*With it we bless our Lord and Father, and with it we curse people...*". James reminds us that our **speech reveals our heart** (cf. Luke 6:45). Words can build up or destroy, heal or divide, bring peace or provoke war. This applies even more urgently in **digital spaces**, where we type quickly, often thoughtlessly, and without seeing the human behind the screen.

Outrage-filled posts, sarcastic memes, and angry comment wars may **win arguments**, but they **lose souls**. Christians are called to be: “*Quick to hear, slow to speak, slow to anger*” (James 1:19). Paul reminds us “*Let your speech always be gracious*” (Col. 4:6) and Romans reads, “*Bless those who persecute you*” (Rom. 12:14). Yet online, many Christians reflect **more of their theological pride than their Savior**—it’s something to ponder upon. We must speak the truth, but speak it in love (Eph. 4:15), maintaining kindness, compassion, and respect for one another.

When it comes to *Technopolis*, it’s all about *Taming the Fingers*. Johnson offers wisdom for resisting the “rage machine”. One must **pause before post**: Ask, *Will this help or hinder my gospel witness?* **Pray for the person you’re tempted to criticize. Reject theological pride** when it blinds you to truth or compassion. **Elevate biblical humility** over online performance. **Lead with gentleness**, especially when speaking truth. Outrage **deforms your character**—turning you into someone perpetually angry or fearful.

When one strongly identifies with and remain loyal to their own group, especially when that group is defined by shared beliefs, culture, ideology, or identity—often at the expense of understanding or respecting others outside the group, it **shrinks their worldview**, and makes them suspicious of nuance, grace, or even other believers. Ultimately **undermine gospel credibility**: How can we preach the Prince of Peace while spreading division?

Jeff Johnson calls us back to **James 3**—a chapter not about **ensorship**, but **spiritual maturity**. “*Who is wise and understanding among you? Let him show it by his good conduct...*” (James 3:13) social media gives us a platform—but Scripture gives us a posture. Let us **tame our fingers** as we seek to reflect **Christ’s character online**: wise not reactionary, gentle not tribal, truthful not inflammatory, Christlike, not click-driven. Let us not chase relevance at the cost of reverence. Set tech boundaries: Encourage digital Sabbath.

Technology: A tool for Shalom

Jeremiah 29:7 says, “Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.”

What Is Shalom?

The Hebrew word **shalom** means far more than “peace.” It speaks of **wholeness, harmony, justice, well-being, and flourishing** in every aspect of life—spiritual, relational, social, and cultural. **Amy Sherman**, in her book *Agents of Flourishing*, challenges the church to be **active agents of shalom**—not only in word but also in **practical engagement with the needs of our communities**.

In the digital age, **technology becomes a powerful instrument** to advance this mission.

How Technology Can Promote Shalom?

Amy L. Sherman, in her book *Agents of Flourishing: Pursuing Shalom in Every Corner of Society*, outlines **six dimensions of community flourishing**—a holistic framework rooted in the biblical vision of **shalom** (Jeremiah 29:7). These six areas provide a theological and practical guide for churches and Christians to engage their communities for the common good.

First, The Good – Moral and Social Ethics: A flourishing community promotes **moral order, virtue, and shared values** rooted in justice and righteousness. Communities need **ethical foundations** to guide public life, policy, business, and family. The Church contributes by **shaping consciences**, teaching virtue, and calling out sin in love. E.g. Pro-life advocacy, integrity in politics, biblical sexual ethics, business ethics.

Second, The True – Knowledge and Learning: A flourishing society nurtures **truth, education, and intellectual integrity**. This involves access to quality education, formation of the mind, and **loving the truth**. Christians can contribute through **schools, literacy programs, libraries, and apologetics**. E.g. Christian schools, tutoring ministries, worldview training, biblical literacy.

Third, The Beautiful – Art, Creativity, and Aesthetics: Beauty reflects God’s nature and points people to awe and wonder. Communities thrive when there is **space for art, storytelling, design, and music** that uplift the soul. Churches can **cultivate beauty** through music, architecture, visual arts, and media. E.g. Church-sponsored art shows, films, worship music, design for dignity projects.

Fourth, The Just and Well-Ordered – *Law, Government, and Institutions*: Human flourishing depends on **just systems**, public safety, and lawful order. Sherman emphasizes **healthy institutions**—police, courts, governments—that protect and serve all people fairly. Christians can support **legal reform, civic engagement, and anti-corruption efforts**. E.g. Prison ministry, police chaplaincy, voter education, legal aid clinics.

Fifth, The Prosperous – *Economic Stewardship and Vocation*: A flourishing city enables **economic opportunity, dignified work, and shared prosperity**. The Bible affirms **honest labor and stewardship** as part of shalom. The Church can help by **teaching biblical work ethics, job training, entrepreneurship, and support for the poor**. E.g. Microfinance, business-as-mission, career counseling, financial literacy workshops.

Sixth, The Sustainable – *Health and Creation Care*: Flourishing includes **physical well-being and care for God's creation**. Health (mental, emotional, physical) and environmental stewardship are both part of a just society. Churches can host **health clinics, clean water campaigns, and eco-stewardship programs**. E.g. Christian Clinics practicing ethical medicine, medical missions, nutrition education, environmental restoration, mental health advocacy etc.

Amy Sherman's six-fold vision challenges churches to **go beyond charity and evangelism alone** and work for the **comprehensive renewal of their cities**. This reflects Jesus' lordship over **every sphere of life**, not just the spiritual.

Sherman's four ways digital tools can actively serve the public good are Justice, Beauty, Truth, and Flourishing. Let us also consider that briefly:

(1) Justice: "Learn to do good; seek justice, correct oppression..." (Isaiah 1:17). Technology can amplify justice by giving voice and visibility to those who are otherwise overlooked or silenced. Missional Goal is to reflect God's justice by using digital tools to defend the weak and speak truth to power.

(2) Beauty: "Worship the Lord in the splendor of holiness..." (Psalm 96:9). Beauty is not secondary to mission. It reflects God's creative nature and stirs

the soul toward truth and awe. Missional Goal is to proclaim the gospel in a way that's not only true but beautiful, inviting people to "taste and see that the Lord is good" (Ps. 34:8).

(3) Truth: "Sanctify them in the truth; your word is truth." (John 17:17) In a world drowning in misinformation, tech can clarify and elevate gospel truth when used wisely. Online apologetics ministries can provide biblically faithful answers to common doubts. Podcasts and video series platforms can counter false ideologies and false theology with grace and clarity. AI chatbots can be used to guide seekers toward Scripture, gospel summaries, and available local follow-up teams. Missional Goal can be to use digital platforms to defend the faith, clarify the gospel, and invite seekers to know the truth that sets them free.

(4) Flourishing: "I came that they may have life and have it abundantly." (John 10:10): Shalom includes mental, emotional, and relational well-being, and tech can contribute when wisely directed. Churches and Christian counselors use live platforms to talk about anxiety, depression, and trauma from a biblical lens. Mobile apps and digital classes provide literacy, vocational training, and gospel-centered work ethics—especially in underserved regions. Christian apps and video series for marriage, parenting, and youth ministry build up families, the bedrock of society. Missional Goal is to reflect God's heart for holistic renewal by using digital tools to nurture body, mind, and soul.

These four categories—Justice, Beauty, Truth, and Flourishing—give a rich, biblical framework for tech-driven mission. Instead of seeing digital media as a threat, Sherman invites the Church to see it as a canvas for creativity, a platform for justice, and a bridge for the gospel.

Why This Matters for Mission?

Too often, technology is only seen as a **threat** to faith. Sherman's vision reminds us that **technology, when stewarded well, can be a tool of redemptive power**. It is **not just about evangelism**, but **community transformation—showing the world what God's kingdom looks like, even now**. The **goal is not to escape culture**, but to **redeem it**. By using technology

for **justice, beauty, truth, and flourishing**, churches can **embody the gospel in tangible ways**, bringing shalom to our neighborhoods—both **online and offline**.

What Can Churches Do Now?

Equipping the Church for Digital Mission

In the digital age, churches must move from being **content creators** to **relationship builders**.

Designate a leader, elder, or trained volunteer to **oversee online engagement**. Their role isn't just to post updates but to: respond to messages, pray with people online, moderate groups, and follow up with seekers. Think of it as **pastoral care in the digital space**. Review your website, social media, livestream quality, and online tone. Ask, Does it reflect **gospel clarity and hospitality**? Is your branding consistent with your **message and mission**? Move beyond flashy content to **relational depth**: Stop measuring success by likes or views alone, focus on **testimonies, conversations, and connections** and prioritize **pastoral presence** over polished performances.

Digital mission is not about replacing the physical church—it's about **extending its reach and deepening its discipleship**. Equip your church to **build community, proclaim the gospel, and serve real needs**, both online and offline.

"Be wise as serpents and innocent as doves" (Matt. 10:16) Digital platforms are powerful but formative. If the Church does not speak and serve there, other voices will. Let us leverage technology, not for worldly growth, but for gospel depth and eternal transformation.

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Mission is Temporary

The Eternal Impact of The Temporal Mission of the living, universal, and eternal Church



Rameshwar Yadav

Abstract

This article explores the concept of mission within the framework of Christian theology, emphasizing its temporary nature but eternal impact on God's glory. It examines the biblical foundation of mission through creation, redemption, and the Great Commission, articulating how the mission of the Church transcends time and culture. By engaging with various scriptural references and scholarly interpretations, the article clarifies the true meaning of mission as God's task assigned to believers. The ultimate aim of this mission is to bring individuals into a transformative relationship with God, culminating in eternal worship. Through examples from the Old and New Testaments, including Jesus' interactions and the apostles' journeys, the article highlights the enduring significance of mission work in fostering communities that glorify God.

Introduction

Mission is temporary but its impact is eternal for God's Glory. This concept reflects the idea that while the work of spreading the Gospel and serving others may be time-bound, the effects of that mission endure in the lives of those transformed by faith. This impact ultimately glorifies God, as it leads people to worship Him eternally. In other words, the Divine Mission for the Church and His people often refers to God's purpose and plan for humanity as revealed through scripture. Therefore, this mission encompasses creation, redemption, and the ultimate restoration of the world unto God's Glory through building the church to spread the life-transforming Gospel of Christ, the founder-builder of God's Church.

Among God's people, the word "Mission" is very famous but misunderstood by many. Thus, it is important to reflect, explain, and understand the God-given mission of the church as a true member of the church in this world. To this end, I will explore this idea through biblical verses and also provide scholarly interpretations of it.

Let me ask you a bunch of questions that help you to think rightly about the mission of the church: What Mission is? What bible says about it? How did Old Testament people carry out it? How did Jesus Christ do His missionary work? How Did the Apostles and early Christians do the missionary work? And how we should do it? Keep reflecting, thinking, and studying about these questions to have a biblical understanding of them. Though I am not dealing with all these questions directly to provide a ready-made answer, still you will get good guidance to understand them from this article.

I. The Meaning of Mission

Mission simply means task and assignment. In other words, mission means God's task or assignment for you or me. Thus, we have to understand the meaning and scope of the word "Mission" from the perspective of God and the Bible. Only God can give us the perfect and true perspective of it because it has been commissioned by the Lord. Though people of this world are also claiming their works as the mission, the mission of this world is not the mission and missions of God. Still, it falls under the greater plan of God. Therefore, the Bible is the handbook for the mission and the world is the field to do the mission. Only Christians have the true mission, which

is related to the Lord God and His mission. First and foremost, they have God's mission for the nation to be responsible to reflect the Love of God among the people.

Etymologically, the word "Mission" is derived from the Latin word "*mitto*" which means "send" and denotes a task that a person or group has been assigned, or sent out to perform. Furthermore, the word Mission means in origin a being sends and was originally used of the trinity: the Father "sent" the Son into the world, and the Spirit too was "sent" into the world. Sending is, therefore, integral to the spreading of the Gospel.

Similarly in Hebrew the verb "*Salah*" is used in, the Old Testament which means "to send, to stretch forth to get rid of" This verb occurs in the Bible about 850 times. This verb means to "send" in the sense of (1) to initiate and to see that such movement occurs, and (2) to successfully conclude such an Action. Whereas in Greek the word Apostello (Ἀποστέλλω) is used for mission which means to "send forth" an Apostle denotes to send on service or with a commission.

To make the meaning clearer and livelier I borrow the thought of Walter C. Kaiser Jr. whose words help me to represent my thought. According to him "the Bible begins with the theme of mission in the book of Genesis and maintains that driving passion throughout the entire Old Testament and on into the New Testament. If the Old Testament "Great Commission" must be identified it will be Genesis 12:3, "All the people of the earth will be blessed through you (Abraham)". This is the earliest statement of the fact that it will be God's purpose and plan to see that the message of his grace and blessing come to every person on planet Earth. The message did not begin there the basis for it went all the back to Genesis 3:15 as will be seen shortly but in Gen 12:3 it found its most succinct declaration."

In this regard, our Lord has said in this way "The word which Jesus spoke to his first disciple in their representative capacity. As the Father has sent me I am sending you" (Jn. 20:21; 17:18) still applies. The universal church and therefore every local congregation and every Christian is sent into the world to fulfill a definite defined task. Jesus the church's Lord has issued Marching orders. Individually and corporately all God's people are now in the world on the King's business."

Likewise, the last book of the Scripture emphasizes the same concern for people "every nation and tribe and tongue and people" (Rev. 5:9, 7:9, and 14:6). Thus, this theme of a mission to the whole world forms one giant envelope (a figure of speech called on inclusive) forming the whole Bible from Genesis to Revelation.

II. Biblical Foundation

A. Creation and Its Purpose:

The creation and its purpose are central to the Christian mission, as they establish the foundational narrative of God's intention for humanity and the world. According to God, He created the world and called it "good," entrusting humans with the responsibility to steward creation and reflect His love and righteousness. But they failed. After the fall of mankind, God himself took the initiative to save them while they were running from Him and His presence. This understanding shapes the mission of the Church, which seeks to restore and reconcile all aspects of creation to their intended purpose. By acknowledging the inherent value of every person and the created order, Christians are compelled to engage in acts of compassion, justice, and service, embodying the love of Christ in a world that often strays from that original goodness. Ultimately, recognizing the significance of creation and its purpose energizes the Church's mission to evangelize, nurture, and heal, aligning believers with God's overarching plan for redemption and flourishing.

Relating God's mission with the restoration of the creation (mankind) since the fall, NT Wright highlights the importance of God's kingdom and the Lord's ministry. N.T. Wright elaborates on the concept of God's kingdom, asserting that the Divine Mission includes the restoration of creation. Wright posits that Jesus' ministry was about bringing God's kingdom into the present, indicating that Christians are called to continue this work (Wright, 2016).

B. Redemption:

The divine mission of redemption emphasizes God's love and the sacrificial act of Jesus Christ as central to restoring humanity's relationship with Him. According to **John 3:16**: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Here we have

to understand the call for personal call of God and personal relationship with God as well as personal and social transformation. Thus, to make it clear, let me quote a scholar Walter Brueggemann. He suggests that the Divine Mission involves both a call to personal transformation and social justice. He emphasizes that God's mission is not only about Individual salvation but also about the community's responsibility to act justly and love mercy (Brueggemann, 2001).

C. Commission:

The Commission underscores the call for believers to actively participate in God's mission by spreading the gospel and making disciples. To Make it more clear, **Christopher Wright** argues that the Divine Mission encompasses the whole of the biblical narrative, asserting that God's mission is to bless all nations through Israel and, ultimately, through the church. He emphasizes the importance of understanding scripture in the context of mission (Wright, 2006).

Here are some more examples to understand the commission of the Lord for the church and the people of God.

- i. **The Great Commission (Matthew 28:18-20):** Jesus commands His followers to make disciples of all nations, baptizing them and teaching them to observe all He has commanded. This mission was given to the early church and continues today, emphasizing that the work of evangelism and discipleship is vital and ongoing: "Go (going) therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matthew 28:19-20, ESV). In this verse, we find the particples like "going" "baptizing" and "teaching" participle emphasize the ongong aspects of the mission work of Christ's church till the end o this world. Thus, the disciples' obedience led to the establishment of the early church, and many are now in heaven, worshiping God for eternity.
- ii. **Paul's Missionary Journeys (Acts 13-21):** The Apostle Paul undertook several missionary journeys, spreading the Gospel throughout the Roman Empire. His letters to the churches he established are still teaching and guiding

believers today. For **example**, the church in Philippi (Philippians 1:3-6) became a beacon of faith, with its members assured of their eternal impact through the Gospel: "And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ." (Philippians 1:6, ESV). We can its impact. The communities established through Paul's missions continue to affect lives of the people and glorify God.

- iii. **The Samaritan Woman (John 4:1-42):** Jesus' encounter with the Samaritan woman at the well demonstrates how one person's encounter with Christ can lead to the transformation of an entire community. For **example**, after her encounter, the woman shared her experience, leading many in her town to believe in Jesus: "Many Samaritans from that town believed in him because of the woman's testimony." (John 4:39, ESV) here we can see and understand: The faith of those Samaritans resulted in worshiping Jesus, showcasing how individual mission efforts can have a lasting, eternal impact.
- iv. **The Parable of the Sower (Matthew 13:1-23):** This parable illustrates how the Gospel is received in different ways, but when it takes root, it produces lasting fruit. For **example**: The seed sown on good soil represents those who hear the Word and understand it, resulting in a fruitful life: "But the one sown on the good ground, this is one who hears and understands the word and indeed bears fruit." (Matthew 13:23, ESV). Again, we see the transforming power of God's Gospel: The eternal fruit of the Gospel is seen in the transformed lives of people who glorify God.

III. The Eternal Impact of Mission

The ultimate purpose of mission work is to bring people into a relationship with God, resulting in eternal worship. In other words, the mission work is to foster a deep, personal relationship between individuals and God, culminating in eternal worship. This endeavor reflects the heart of the Gospel, as highlighted in Matthew 28:19-20, where Jesus commissions His followers to "go therefore and make disciples of all nations." This mandate emphasizes the importance of reaching people from diverse backgrounds and

cultures, inviting them into a transformative relationship with Christ. The Great Commission encapsulates the essence of mission work: the call to spread the Good News so that all may come to know and worship God.

Revelation 7:9-10 beautifully portrays the culmination of this mission: “After this, I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb.” This passage serves as a powerful vision of the global nature of God’s kingdom. According to theologian Christopher Wright, “The mission of God is to bring people into a right relationship with Him, a relationship that is not merely individualistic but communal and global in scope” (Wright, 2010, p. 95). This vision emphasizes that worship transcends cultural and ethnic boundaries, illustrating God’s desire for unity among diverse peoples.

The invitation to worship God is a divine calling that resonates throughout Scripture. Psalm 86:9 declares, “All the nations you have made shall come and worship before you, O Lord.” This reflects the prophetic vision of a future where all creation acknowledges God’s sovereignty. Scholar Andrew Walls notes, “Christianity is inherently a missionary faith, calling believers to witness and worship in every corner of the world” (Walls, 1996, p. 77). Mission work is not merely about conversion; it is about cultivating a community of worshipers who acknowledge God’s glory and grace, fulfilling the ultimate purpose of bringing every nation into His presence.

Conclusion

Mission work is not merely about conversion; it is about fostering a community that reflects God’s love and grace. Ultimately, the lasting fruit of mission is evidenced in the eternal worship of transformed lives, celebrating the reach of God’s love across generations

and affirming the importance of engaging deeply with His purposes for humanity. This calls all Christians to embrace their role in God’s divine mission, ensuring that His glory is manifested through their actions and witness in the world. Thus, the Great Commission serves as a vital reminder of believers’ responsibility to spread the Gospel and make disciples, reinforcing the idea that God’s mission encompasses all nations and cultures.

The Mission as portrayed in scripture is a multifaceted concept that includes creation, redemption, and the commission to spread the gospel. It invites believers to engage deeply with God’s purposes for humanity and the world while the mission of spreading the Gospel and serving others is indeed temporary, its impact lasts forever. Through obedience to the Great Commission, the witness of transformed lives, and the establishment of faith communities, God’s glory is made manifest. The eternal worship of those who have believed is a testament to the lasting fruit of mission work, celebrating the incredible reach of God’s love and grace throughout eternity. Therefore, the act of mission is temporary, its impact resonates through eternity, as it leads individuals into a profound relationship with God, resulting in lifelong worship.

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सुसमाचार मिसन मण्डली भनेको के हो ?



रेम अरबिन पोखरेल

सुसमाचार मिसन मण्डली

क्रस-वे मण्डलीले आराधना नवीनताको निम्ति यो दर्शन देखेको छ कि, नेपालका मण्डलीहरू अझै खीष्ट केन्द्रित बन्दै, आफ्ना आराधना संगतिहरूमा परमेश्वरलाई अझ घनिष्ट रूपले चिन्दै नवीनतातर्फ बढ्दैजान्छन् । यो सम्मेलनको उद्देश्य पनि यही रहेको छ । यो एक अभियानको रूपमा अधि बढ्नेछ ।

यस सम्मेलनले हासिल गर्न चाहेका लक्ष्यहरू यस्ता छन् :

- क) मण्डली आराधनाबारे ईश्वरशास्त्रलाई केलाउँदै, बुझ्दै मण्डली पोख्त बन्दैजान्छन् ।
- ख) मण्डली आराधना बुझ्दै अभ्यासमा परिवर्तनहरू आउनेछन् ।
- ग) बाइबलीय मण्डली आराधनाको बुझाईसँगै आराधना अगुवाहरूले नयाँ सृजनशील परिकल्पनाहरू निर्माण गर्दै, अभ्यास गर्दै भोलिका मण्डलीहरू धेरै सुन्दर संकल्प र तत्वहरूले सजिएका हुनेछन् (एफिसी २:२०-२२) ।

हामी एक रिफर्म्ड मण्डली भएकोले त्यही ऐतिहासिक पृष्ठभूमि र दृष्टिकोणबाट मण्डली आराधनालाई बुझ्ने र बुझाउने प्रयासमा छौं ।

परमेश्वर पवित्र आत्माद्वारा येशू खीष्ट आफ्नो मण्डलीविच हिँडडुल गर्नुहुन्छ (प्रकाश १,२)। उहाँको इच्छा र उद्देश्य मण्डलीलाई पवित्र र प्रतापी गवाही, संसारमा आफ्नो महिमा प्रसारणको राजदूतावास बनाउँदैजानु हो । जसरी समुद्र पानीले भरिएको छ, त्यसरी सारा पृथ्वी परमेश्वरको महिमाले भर्दैलैजानु हो ।

परमेश्वरले आफ्नो सृष्टिको लागि सबैभन्दा सुन्दर संकल्प मण्डलीलाई बनाउनुभएको छ । यसकारण पावल भन्दछन्, “तर सन्तहरूसँग तिमीहरू (मण्डली) सङ्गी नागरिक र परमेश्वरको परिवारका सदस्यहरू भएका छौ । त्यो घराना प्रेरितहरू र अगमवक्ताहरूको जगमाथि बसालेर निर्माण भएको छ, र खीष्ट येशू आफैँचाहिँ मुख्य कुनैदुङ्गो हुनुहुन्छ । उहाँमा पूरै घर ठिकसँग एकैसाथ जोडिएर प्रभुमा एउटै पवित्र मन्दिर हुनलाई बढ्दै जान्छ । अनि पवित्र आत्मामा परमेश्वरको वासस्थान हुनलाई तिमीहरू पनि उहाँमा एकसाथ निर्माण हुँदैजान्छौ (एफिसी २:२०(२२))”

मण्डलीका गुणहरू सतहमुनि बसालिएको जग, र जराहरूमा भर परेका हुन्छन्, सतहबाहिर देखिने कुराहरूमा होइन, न ता प्रदर्शनयोग्य कुराहरूमा नै हुन्छन् । पास्टर अनि आराधना अगुवाहरूले यो कुरा गम्भीर रूपले बुझ्न आवश्यक छ ।

यसैकारण यस सम्मेलनको यो उद्देश्य रहेको छ, कि हाम्रा भावी पुस्ताका अगुवाहरूले परमेश्वरको यस मण्डलीको लागि अति नै सुन्दर र नयाँ कल्पनाहरू परिकल्पना गर्नेछन् । हामी त यहाँ सुरु मात्र गर्दैछौं । यो एक बाइबलमा जग बसालिएको परिकल्पनाको कारखाना हो, यो एक संकल्पहरू रच्ने अभियान हो ।

हाम्रो हृदय मलिलो माटो जस्तो छ जहाँ परमेश्वरको वचन प्रस्तुतिहरूद्वारा रोप्नेछौं, जुन बोटहरूमा परमेश्वरले आफ्नो मण्डलीको निम्ति प्रशस्त रूपमा असल फलहरू दिनुहुनेछ ।

१. मुख्य विषय : “नेपालमा सुसमाचार मिसन मण्डलीको नवीनताको जग बसाल्दैछौं ।”
२. नेपालमा “सुसमाचार मिसन मण्डली” भन्नाले हामी के बुझ्छौं ?

What do we mean by missional church in Nepal?

परिभाषा:

“Ecclesiology is first of all about church’s identity- who we are and who we serve. And if the biblical story is not the place where our identity is forged, then by default this place will be somewhere else, almost certainly in our cultural story and social location.” Michael Goheen, (*The Church and Its Vocation*, 1)]

मिसन भन्ने शब्दले धेरै प्रकारको अर्थ बोकेको छ । हाम्रा समाजहरूमा, नेपाल र भारत देशमा अझ धेरै थरिका विचार-चित्रहरू बोध भएर आएका छन् । सबैभन्दा प्रख्यात अर्थ यो बनेको छ, कि विदेशबाट आएको वा पठाइएको मिसन सपोर्ट, रूपैयाँ-पैसा हुन् । जुन स्थानीय स्रोतमा आधारित छैनन्, ती मिसन-कार्य हुन् । अथवा मिसनरीहरू भनेपछि विदेशबाट स्रोत-साधन, ज्ञान, शिक्षा आदि लिएर यहाँ दिन आउने व्यक्तिहरू हुन् भन्ने बुझ्नेगरिएको छ ।

निराशाजनक विषय यो छ कि, मिसन भन्नेवित्तिकै विदेश वा विदेशी र ती शब्द वा विचारहरूसँग जोडिएर आएका स्रोत-साधनहरू हुन् भन्ने विचार हावी बनेको छ । यसकारण यो शब्दलाई नै उद्धार गर्नुपर्ने आवश्यकता रहेको छ ।

हाम्रो (सम्मेलनको) उद्देश्यको लागि “मिसन” भन्नाले येशू ख्रीष्टको सुसमाचार लिएर स्थानीय रैथाने जीवनशैलीमा जीउनु हो, जसको निम्ति हामी ख्रीष्टिय विश्वासीहरूले बोलावट पाएका छौं ।

Definition: Missional [is] the very essence and identity of the church as it takes up its role in God's story in the context of its culture and participates in God's mission to the world.” Michael Goheen, (*A Light to the Nations: The missional Church and the Biblical Story*, 4).

माइकल गोहिनको परिभाषा यस्तो छ, “मिसनल भन्नुको अर्थ मण्डलीको पहिचानमा नै हामी परमेश्वरको कथा-वृत्तान्तभित्र रहेर हाम्रो स्थानीय सामाजिक जीवनहरूद्वारा उहाँको मिसन कार्यमा संलग्न हुन्छौं ।”

टिम शेरडेन भन्नुहुन्छ, “For the missionary ecclesiology to emerge, it is necessary to restore mission to the very being and identity of the church and heal the breach between church and mission.”

“यदि मिसनेरी मण्डलीशास्त्र बुझ्नुछ भने, त्यस मण्डलीको पहिचानमा नै मण्डली र यसको मिसन (कार्यक्षेत्र) ख्रीष्टको मिसनमा अडिएको हुन आवश्यक पर्छ ।”

तर हामी नेपाली मण्डलीहरूमा मिसनबारे सतही, दुई अमल गहिरो बुझाई भएको कारणले गर्दा स्वार्थलाभमा बहकिएर पास्टर अगुवाहरूद्वारा मण्डलीको मिसन वृद्धि हुन नसकेको अवस्था छ । हिरा र मोतिहरू भने समुद्रको गहिराइबाट निकालिन्छन् ।

आजको प्रस्तुतिको मुख्य वचन १ कोरिन्थी ३:१०-१५ सम्म रहेको छ । यो पाठलाई छोटकरीमा हेर्नेछौं । पावल प्रेरितले कोरिन्थी सहरमा बसेर कम्तीमा पनि अठ्ठाह महिना लगाएर यो मण्डली स्थापना गरेका थिए । यो मण्डलीको बारेमा उनलाई धेरै कुरा थाहा थियो । मण्डलीभित्र मात्र होइन, बाहिर ग्रिक समाजमा र सहरको वृत्ति-विकास अनि सांस्कृतिक परिवर्तनशीलता पनि उनले आफैले देखेर, बुझेर आएका थिए । यस पटक, त्यहाँको खबर लिएर क्लोएको परिवार आए र तिनीहरूले उनलाई बताए कि जे कुराहरू बाहिरको समाजमा भईआएका थिए, ती शिक्षा र जीवनशैलीहरू अब मण्डलीभित्र पनि आउन थालेका छन् । ती शिक्षा दिनेहरू अब मण्डलीभित्र पनि ख्याति र हावी राख्न थालेका छन् । यी विषयहरूलाई सावधानी मात्र होइन, निर्मुल नै गराउनुपर्ने खाँचो देख्दै पावलले ती शिक्षाहरूलाई एक-एक गर्दै सम्बोधन गरेका छन् ।

१ कोरिन्थी तीन अध्यायमा उनले मण्डली स्थापनाको प्रसङ्गमा आइरहेको अगुवापन र त्यसमा आएका विभाजनको बारेमा लेख्दै भन्दछन्, “निपुण कारीगरले जस्तै मैले (मण्डलीको) जग बसालें ... किनकि जुन जग बसालिएको छ, जो येशू ख्रीष्ट हुनुहुन्छ, त्यसबाहेक कुनै मानिसले अर्को जग बसाल्न सक्दैन । ... र हरेकले कस्तो काम गरेको छ, सो आगोले जाँच गर्नेछ ।

हामीले बुझ्नुपर्ने विषय यो हो कि, मण्डली ख्रीष्टको शरीर हो, र उहाँ यसको शिर हुनुहुन्छ । येशू ख्रीष्ट आफै जीवित र सक्रिय रूपले मण्डली सम्हाल्ने काम गर्दैहुनुहुन्छ । उहाँ नै यसको प्रभु हुनुहुन्छ, सारा आदर, शोभा र सम्मान उहाँलाई मात्र जानुपर्दछ । तर हामी पावलजस्तै सीमित समयको लागि खटाइएका श्रमिकहरू हौं । आफ्नो स्वार्थ, शोभा, सम्मान र सम्पत्तिको लागि हामी मण्डलीमा कार्यरत छैनौं । यो कुरा सर्वप्रथम बुझ्न आवश्यक छ । धेरैजसो, हामी अगुवाहरू सेवकाइ सुरु गर्दा अति जोसिलो हुन्छौं, परमेश्वरको तागतमा जे पनि गर्न सक्छौं भन्ने डाहा हुन्छ । तर सेवकाइको अन्तरालमा ख्रीष्टको प्रभुत्वलाई विर्सेर, पन्छाएर हामी आफ्नै प्रभुत्वमा ध्यान दिन थाल्छौं । अनि विस्तारै निराशाले हामीलाई घेर्दैजान्छ किनभने हामीले आशा गरेका कुराहरूले हामीलाई पुग्दैन, चाहे त्यो मान-सम्मान, स्टेज-टाइम वा कुर्सी होस् । आफ्नो इच्छा-चाहनाहरू हेला भए होलान्, परिवारले बुझिदिएनन्, ख्याति फराकिलो भएन होला (आजको सामाजिक संजालले यसरी जोखेगर्छ), अथवा सम्पत्तिमा उत्तरोत्तर लाग्न सकिएन होला । जब मण्डलीमा अरूका प्रार्थनाहरूको धेरै उत्तर हुन्छन्, तर आफू भने जहाँको त्यहीँ । छिमेकीहरू भन्छन्, “खै त ? तिम्रो लागि के भयो ?” उनीहरू देश-विदेश घुम्न हिँड्छन् । यस्ता अनेक विचारहरूले हामी अगुवाहरू पिडित छौं । त्यसमाथि अभ्र मण्डलीमा अगुवापन बारे भैँ-भगडाहरू आइपर्दा हामी बिचल्ली हुन्छौं ।

तर येशू ख्रीष्टको आवाज सुन्न हामीले छोड्नुहुँदैन । हाम्रा सबै निराशाहरू हाम्रो मनस्थितिमा बसेका आकांक्षाहरूको कारणले आउने गर्दछन् । अनि जुन जोस र शक्तिमा हामीले सेवकाइमा हात बडाएका थियौं, ती भुलिपठाउँछौं । अनि आफ्नै तागत, युक्ति, स्रोत-साधनमा भर पर्नथाल्छौं र पतनको बाटोमा लाग्छौं ।

यी कुराहरूलाई नै ध्यानमा राखेर क्रस-वे आराधना नवीनताको सम्मेलन राखिएको हो । हामी जग बसाल्दैछौं, नयाँ तरिकाले मण्डली आराधना, सुसमाचार जीवन र अभियानलाई बुझ्दै बढ्नेछौं । भन्नुपर्दा जगको फर्मा मात्र हाल्दैछौं । ढलान गर्दा सिमेन्ट मसला हाल्नुअगाडि त्यसको लागि फर्मा ठोकिन्छ, ताकि पछि सुकेपछि सबै कुरा ठिक ठाउँमा ठिक आकार-प्रकारमा बसेको होस् । हामी ख्रीष्ट-लायक अगुवाहरू बन्न, उहाँको आकार, सपना, इच्छा, चाहना र भविष्यको स्वरूपमा फर्मा अड्याउँदैछौं ।

यहाँ दुई जना विद्वानका उद्धरण राख्न चाहन्छु, यसका रहस्यहरू बुझ्नुहोला :

Missional [is] the very essence and identity of the church as it takes up its role in God's story in the

context of its culture and participates in God's mission to the world." Michael Goheen, (*A Light to the Nations: The missional Church and the Biblical Story*, 4).

"The mission is about *esse* (essence) of the church, not its *bene esse* (well-being). (Tim Sheridan, *Becoming a Missionary Church*, 3). "The church is an Apostolic body... it ought to be a bearer of witness to God." (20)

Two examples from NRC

एन आर सी बाट "सुसमाचार मिसन" को बुझाई

मिसन प्रोजेक्टको संकल्पले बनेको अथवा स्थानीय रूपमा स्वस्थ मण्डली

आफूले मण्डली बारे सिकाउन थालेको २० वर्ष भएछ । तर आफू नेपाली मण्डलीको विद्यार्थी भएको चाहिँ ३० वर्ष भयो । कलेज पढ्दादेखि मण्डली र अगुवापन अध्ययन गर्दा सधैं नै नेपाली मण्डलीको अध्ययन हुनेगर्थ्यो । नेपालमा हामी अगुवाहरू बाइबल वा पुस्तकहरू अध्ययन गरेर सिक्नुभन्दा पनि बढी सामाजिक माध्यमहरूबाट सिक्नेगर्छौं । हाम्रा प्राथमिक आधारहरू भने वरिपरिका शिक्षकहरू हुनपुग्छन् । ती स्रोतहरूको आधारमा दिमागमा मण्डली वा सेवाकार्य यस्तो हुनुपर्ने हो भनी छापेका चित्रहरू बोकेर सेवा गर्छौं ।

एक जना पास्टरसँग मेरो भेट भयो । उहाँ पश्चिम क्षेत्रको एउटा जिल्लामा मण्डली स्थापना गर्छु भनेर आउनुभयो । एक परिपाको मानिस, मण्डलीमा अगुवा भएर धेरै समय काम गरेको, हामीले खुसीसाथ उहाँलाई नियुक्त गर्यौं । समयको अन्तरालमा मण्डली त जसोतसो वृद्धि हुँदैथियो, तर उहाँलाई धेरै कुराले पिरोल्न थाल्यो । आफ्नो परिवारदेखि टाढा अर्कै जिल्लामा सेवाकार्य गर्न उहाँलाई गाह्रो भयो । उहाँले एकलो महसुस गर्न थाल्नुभयो । छोराहरू विदेशमा काम गर्न गएका थिए तर राम्रो कमाएर परिवारलाई सपोर्ट गर्न सकेका थिएनन्, यसकारण आर्थिक अभाव पनि बराबरै थियो । विश्वासीहरू पनि सामाजिक र आर्थिक गन्तीमा निम्न वर्गबाट आएका हुनाले पास्टरलाई धेरै सहायता गर्न सकेका थिएनन् । मण्डली बाँस, माटो र खरले बनेको थियो, सामाजिक स्तरमा त्यति मान्यतापूर्ण औकात देखिँदैनथ्यो । सेवाकार्य जसोतसो चलिराखेकै थियो, तर पास्टरको भित्री तितोपना के थियो भने, उहाँलाई खटाएको मिसनले उहाँको अवस्थामा ध्यानै दिएन, सपोर्ट गरेन । बिस्तारै-बिस्तारै उहाँ शनिवार संगति चलाउन मात्र मण्डलीमा जाने, अरू दिन आफ्नै परिवारसँग ३ घण्टा पर बस्न थाले । सेवाकार्यप्रति उहाँको मनै मरेर गयो ।

करिब सात वर्षपछि भ्रमण गर्दै म त्यो गाउँमा पुगें । त्यहाँको मण्डली र पास्टरको बारेमा मानिसहरूलाई सोध्दा उनीहरूले भने, "अँ... थिए एक पास्टर, मिसनसँगै उनी पनि गइ गए ।" त्यो गाउँको मण्डली पास्टर र उनले ल्याएको मिसन प्रोजेक्टसँगै बिलाएर गयो ।

जब हामी मिसन भन्छौं, हाम्रो दिमागले विदेशका स्रोत-साधन र सम्पत्ति मात्र होइन, तिनीहरूले परिचालन गर्ने प्रोजेक्टहरू पनि भन्ने हामी बुझ्छौं । यो गलत बुझाइ हो । एक जना पास्टरले भने, "हाम्रो संगति भएको घर नजिकै मेरो जग्गा छ । त्यहाँ मिसनले मण्डली भवन बनाइदिनुहोस्, अनि हामीलाई जग्गाको मासिक भाडा दिनुहोला । यो विचार र व्यहोरा (यदि बनाइएको खण्डमा) मिसन बारे सरासर गलत र हानिकारक कुरा हो ।

दोस्रो मण्डली : करिब ३० मिनेट पर दुई वर्षअगाडि मात्र अर्को एउटा मण्डली स्थापना गर्ने योजना भयो । त्यस्तै अर्को एक जना पास्टर हुनुहुन्थ्यो जसले आफ्नै समाजका मानिसहरूलाई, मादल र खैंजडीको भरमा संगति गर्दै निरन्तर सुसमाचार सुनाइरहुनुहुन्थ्यो । त्यही अवस्थामा हामीले उहाँलाई प्रथम पटक भेट्यौं । ती पास्टरले दुःख र संघर्ष गर्दै पचपन्न वर्ष काटिसकेका थिए । ख्रीष्टिय विश्वासमा उनी जिएको पनि लामो समय भएको थियो । पहिलेको मण्डलीमा अगुवा भए तापनि, आफ्नो जाति निम्न स्तरको दलित समुदायको भएको, उनको सेवाकार्यलाई धेरै महत्व नदिएको, महामारीको कारण गाउँका विश्वासीहरूको वास्ता नभएको, आदि कारणले गर्दा उहाँले आफ्नै गाउँमा अलग्गै संगति सुरु गर्नुभएको थियो । हामीले उहाँलाई मण्डली स्थापनाको निम्ति तालिम दियौं र उहाँसँग सहकार्य गर्दै आएको दुई वर्षमा बाह्र जनाले बप्तिस्मा लिए । अहिले करिब ४० जना संगतिमा भेला हुन थालेका छन् । आफ्नै गाउँको बाँस, माटो, र खरले छाएको मण्डली भवनमा विश्वासीहरू नअट्ने भएपछि गाउँको प्रशासन कार्यलयमा धाएर दुई कठ्ठा जमिन पनि सुनिश्चित गरिसक्नुभएको छ । अरू सहयोग पनि खोज्न आवश्यक हुन्छ, तर यो एउटा यस्तो मण्डली हो जुन स्थानीय रूपले स्वाभिमानी, स्वस्थ र उत्कृष्ट नेपाली सुसमाचार मण्डली बनेको छ । यो हो हाम्रो परिभाषामा मिसन मण्डली । परमेश्वरले त्यस मण्डलीलाई भविष्यमा पनि सुरक्षित राख्नुभएको होस् ।

हामीले मिसन मण्डली बारे जति नै शिक्षा दिए पनि यदि स्थानीय पास्टर अगुवाहरूले व्यक्तिगत तहमा र मण्डली समुदायमा, मन दिमागभित्र बोकेको चित्र खीष्ट केन्द्रित र स्वस्थ छैन भने, त्यो जराबाट बढ्दैआउने रुख हाँगाहरू पनि स्वस्थ मण्डली बन्न सक्दैन । यसकारण मन हृदयमा बोक्ने चित्रहरू विशुद्ध खीष्टको मण्डली हुनपर्दछ ।

टिम शेरडेन भन्नुहुन्छ, "... For the missionary ecclesiology to emerge, it is necessary to restore mission to the very being and identity of the church and heal the breach between church and mission." "यदि मिसनेरी मण्डलीशास्त्र बुझ्नुछ भने, त्यस मण्डलीको पहिचानमा नै मण्डली र यसको मिसन (कार्यलक्ष्य) खीष्टको मिसनमा अडिएको हुन आवश्यक पर्छ ।"

[Missional [is] the very essence and identity of the church as it takes up its role in God's story in the context of its culture and participates in God's mission

to the world.” Michael Goheen, (*A Light to the Nations: The missional Church and the Biblical Story*, 4).

माइकल गोहेनको परिभाषा यस्तो छ, “मिसन भन्नुको अर्थ मण्डलीको पहिचानमा नै हामी परमेश्वरको कथा वृत्तान्तभित्र रहेर हाम्रो स्थानीय सामाजिक जीवनहरूद्वारा उहाँको मिसन कार्यमा संलग्न हुन्छौं ।”

तर हामी नेपाली मण्डलीहरूमा मिसन बारे सतही, दुई अमल गहिरो बुझाइ भएको कारण स्वार्थलाभमा बहकिएर पास्टर अगुवाहरूद्वारा मण्डलीको मिसन वृद्धि हुन नसकेको अवस्था छ । हिरा र मोतीहरू समुद्रको गहिराइबाट निकालिन्छन् ।

After Tim’s definition...

यसको मतलब, हामीभित्र मिसन मण्डलीको अपरेटिङ सिस्टम नै चाहिने रहेछ, बाहिरबाट पोतेको बोक्रो मिसन मण्डली होइन । त्यो चाहिँ फोटो खिच्दा क्यामरामा मात्र आउने सतही नक्सा मात्र हुन्छ । सुसमाचारीय मिसन मण्डली बुझ्न हामीले सर्वप्रथम सुसमाचारलाई नै विशुद्ध रूपमा बुझ्न आवश्यक छ ।

सुसमाचार के हो ? सुसमाचार येशू ख्रीष्ट नै हुनुहुन्छ । सुसमाचार येशू ख्रीष्टले दिने आशिष, अथवा शारीरिक चङ्गाइ, भौतिक र आर्थिक उन्नतिको खजानाहरू होइनन्, जसले मलाई सुख, सुरक्षा, सुविधा, शान्ति र सञ्चो साथै प्रगतिको बाटोमा डोर्छ । नेपाली मण्डलीहरूमा सुसमाचार बारे केही यस्ता भ्रमहरू रहिआएका छन् । बाइबलले प्रस्तुत गरेको सुसमाचार चाहिँ येशू ख्रीष्ट स्वयं हुनुहुन्छ । उहाँको जन्म, जीवनकाल र कार्यहरू, मृत्यु, पुनरुत्थान, स्वर्गारोहण र दोस्रो आगमन, अथवा नयाँ सृष्टिको आशा र प्रतीक्षा नै सुसमाचार हो । ख्रीष्टको जीवन र शिक्षाभित्र नै हाम्रो र संसारका सबै रहस्यहरू लुकेका छन् ।

मण्डली ख्रीष्टको शरीर हो (१ कोरिन्थी १२)। यदि मण्डली ख्रीष्टको शरीर हो भने उहाँको जीवनशैली र वचनलाई आत्मसात् गर्नु नै ख्रीष्ट केन्द्रित मण्डली बन्नु हो ।

येशू ख्रीष्टले आफ्ना चेलाहरूसँग आफ्नो जीवन र वचनको सारलाई लिएर भन्नुभयो, “जसरी पिताले मलाई पठाउनुभयो, त्यसरी म तिमीहरूलाई पठाउँदैछु (यूहन्ना २०:२१, १७:१८)।” यो आशयद्वारा नै प्रेरितीय (पठाइएको) मण्डली बनेको छ ।

यसकारण सुसमाचारका पुस्तकहरूमा आधारित वचनहरू गहिरो रूपले अध्ययन गर्न आवश्यक हुन्छ ।

३. सुसमाचार मिसन मण्डली नवीनताको लागि केही अभ्यासका पक्षहरू यस्ता हुन सक्छन् :

मण्डलीले सर्वप्रथम त परमेश्वरको उपस्थितिको अभ्यास गर्दछ । यही कुरा सामूहिक रूपमा गर्न शबाथ आराधना बनिएको हुन्छ । हामी परमेश्वरका मानिसहरू बन्यौं भनेर चिनारी दिनको लागि हामी बप्तिस्मा लिन्छौं । यसैकारण हामी ख्रीष्टिय धार्मिक विधिहरू अभ्यास गर्छौं जसलाई अनुग्रहका साधनहरू भनिन्छ । शबाथ

आराधनामा निरन्तर भाग लिँदा हामी परमेश्वरका जाति, ख्रीष्टमा उद्धार पाएका, उहाँको कथा-वृत्तान्तमा जित्नको निम्ति समर्पित हौं भनी प्रमाणित गर्दछौं ।

जेम्स के ए स्मिथ भन्नुहुन्छ, “प्रेम बानी हो, प्रेम हामीले गर्ने क्रियाकलाप हो । हाम्रो हृदयलाई सही बाटोमा राख्नको लागि शबाथ आराधना दिइएको हो, ताकि हामी ठिक कुराहरूलाई प्रेम गर्न सकौं । अनि हाम्रो हृदयलाई सिकाउने प्रेमको बानी चेलापन हो ।”

“If you are what you love, ... Love is a habit... something that we do ...then discipleship is a rehabilitation of your loves.” “Sabbath worship was given for us to keep our hearts in check. It is training our hearts to desire the right things.” (*You are What You Love*, James KA Smith).

“You have made us for yourself, and our hearts are restless until it finds rest in you.” St. Augustine.

क) हामी हाम्रो हृदयलाई व्यक्तिगत अनि सामूहिक रूपमा परमेश्वरको उपस्थिति चाहना गर्ने र उहाँलाई प्रेम गर्ने बनाऔं, त्यसको आदत बसालौं ।

हाम्रो जीवन सृजनाको मुहान हो भन्नुको मतलब हामीले हाम्रो हृदयभित्र बुनेर राखेका ... वा हामीभित्र सँगलिराखेका चुली-चुली सपना र चाहनाका डोकाहरू हुन् । ती संग्रह गर्ने हाम्रा बानीहरूमा ध्यान लगाउन आवश्यक छ । हामीले दैनिक ध्यान दिएर मन लगाउने कुराहरू, जस्तै हेर्ने मीडियाका माध्यमहरू, निरन्तर चियो-चर्चो गर्ने हाम्रा छिमेकीहरू, हाम्रा इन्द्रियहरू नै हाम्रा सपना, र भविष्यका कल्पनाका माध्यमहरू हुन् । त्यसैले हामीलाई के सुन्ने, के हेर्ने, के खाने, के अनुभव गर्ने बानी बसेको छ, सो हामीले विचार गर्नुपर्दछ ।

के हामीलाई परमेश्वर र उहाँका कुराहरू मनपर्ने बानी बसेको छ ? यो पहिले आफूले आफूलाई अनुशासनमा राख्नुपर्ने विषय हो । अनि दोस्रो चाहिँ मण्डलीमा ल्याउनुपर्ने नवीनताका अभ्यासहरू हुनुपर्दछ ।

ख) ख्रीष्टको मण्डलीका संकल्पहरू परिकल्पना गरौं ।

माथि उल्लेख भएको मण्डलीको निम्ति परमेश्वरका संकल्पहरू विचार गरौं । अगुवाहरू भएर हामी मण्डलीलाई परमेश्वरको उपस्थिति अभ्यास गर्ने बाटोमा बसालौं । अगुवालाई धेरै परीक्षा आउँदछ । ती परीक्षाहरू आफ्नै स्वार्थमा केन्द्रित हुनेगर्दछन् । तर एक-आपसको सहायताले, प्रार्थना, परामर्श र पवित्र आत्माको सहायताले हामी यो काम गर्न सक्नेछौं । यति मात्र हो कि हामीले हाम्रा आनीबानीहरूलाई परिवर्तन गर्दै, ख्रीष्टको श्रद्धामा एक-अर्काको अधीनमा बस्दै र सिक्ने क्रमलाई तिब्रता दिँदै हामी अधि बढ्नुपर्छ । परमेश्वर आफ्नो करारको प्रतिज्ञामा विश्वासयोग्य हुनुहुन्छ । आमेन, मारानाथा ।

बढिरहेको सतावट र धार्मिक स्वतन्त्रताको संरक्षणमा नेपाली मण्डलीको भूमिका



सन्तोश कुमार

ख्रीष्टियन सतावट र धार्मिक स्वतन्त्रताको सवाल नेपाली मण्डलीका निम्त मुख्य चुनौतिको विषय बनेको छ। जसरी पहिलो यरुशलेमको मण्डलीलाई सताउने कार्य भयो, त्यसरी नै नेपाली मण्डलीलाई पनि यसको आरम्भ संगै सताउने कार्य भयो। आज पनि सताउने काममा कमी आएको छैन। कुनै न कुनै निहुमा सताउने काम बढिरहे कै पाईन्छ। यसकारण मण्डली आफ्नो अस्तित्व र स्वतन्त्रताको निम्ति संघर्ष गर्दै र महत्वपूर्ण भूमिका खेल्दै अगाडी बढ्नु अपरिहार्य देखिन्छ। बाइबलिय तथा ईश्वरीय दृष्टिबाट हेर्दा परमेश्वरका जनहरु सताइनु कुनै नौलो विषय भने होइन। चाहे त्यो पुरानो करारमा होस् वा नयाँ करारमा। समय अगाडी बढिरहँदा अन्याय, अत्याचार, दमन, शोषण जस्ता सतावट भोगिरहेकाहरुका निम्ति छुटकारा र स्वतन्त्रता दिन परमेश्वरले अगुवाहरु पठाउनु भयो। यसको प्रमाण बाइबल र मण्डलीको इतिहासमा पाईन्छ। परमेश्वर सर्वशक्तिमान हुनुहुन्छ। उहाँ नियन्त्रण देखि बाहिर हुनुहुन्न। परमेश्वरले आफ्ना जनहरुलाई जाँच, शुद्ध तुल्याउन, अनुशासित बनाउन, विश्वासमा परिपक्क र चलायमान बनाउन पनि सतावटको बाटो तय गर्नु हुन्छ। अर्को पक्षबाट हेर्दा धर्मको विरुद्धमा अधर्म शक्तिशाली हुनु पापको प्रभाव हो। तर सवाल यो हो कि सतावटको समयमा नेपाली मण्डलीहरुले कसरी आफ्नो भूमिका निवार्ह गरे? धार्मिक स्वतन्त्रताको उपयोग कसरी गर्दै छन् र यसको निम्ति के कस्ता भूमिका खेल्दैछन्? यो अजको टड्कारो सवाल हो।

मण्डली सतावट : पहिलो मण्डली यरुशलेमको मण्डली हो। यो मण्डली इस्वी सम्बत् २९ देखि ३३ को समयमा स्थापना भएको भनि इतिहासमा उल्लेख छ। मण्डलीको सुरुको कालखण्ड देखि नै यस माथि प्रहार तथा ज्यादती गरेको पाईन्छ। पहिलो सतावट दिने व्यक्ति समूह यहूदहरु थिए भने दोस्रो समूह रोमी सम्राटहरु थिए। दुवै समूहले सतावट दिनुको कारण तिनीहरुको धार्मिक आस्थामा पुग्न गएको असर, राजनैतिक, आर्थिक र सामाजिक क्षेत्रमा पुग्न गएको प्रभाव नै मूल कारण हो। तर मण्डलीको मनशाय कुनै पनि जाति, सम्प्रदाय वा शासक वर्गको आस्था माथि प्रहार वा सामाजिक सद्भाव विथोल्नु थिएन। उद्देश्य केवल एउटै थियो। येशू जीवित परमेश्वर, उद्धारकर्ता, आउनेवाला मसिह

हुनुहुन्छ भनि बताउनु थियो। यो सत्यतालाई यहूदी समूह र रोमीहरुले स्वीकार गर्न सकेनन्। एक पछि अर्को गर्दै सताइ नै रहे। हुनत येशू आफै पनि सताइनु भयो। उहाँले भन्नु भएको छ “मेरो नाउँको खातिर सबैबाट तिमीहरु घृणित हुनेछौं,” ...मती १०:२२।

प्राचिन मण्डलीको सतावट आजको भन्दा भन्ने कठोर थियो। मृत्यु दण्ड, एकान्त वास, पशुको आहार बन्नु पर्ने। क्रूसमा टागीनु पर्ने, जीवितै जलाईनु जस्ता अमानवीय व्यवहार हुन्थ्यो। तर सतावटको सकारात्मक पक्षलाई हेर्दा मण्डली शुद्धता र परिपक्ता तर्फ बढेको छ। विश्वासीहरुले जति कठोर सजाय पाए, तिनीहरु उती नै बलियो विश्वासी भए। जति घृणा गरिन्थ्यो त्यति नै तिनीहरुमा प्रगाढ प्रेम भेटिन्थ्यो। मण्डलीका पिता टर्तुलीयन भन्छन् “शहीदको रगत मण्डलीको निम्ति विउ हो”। यो भनाई अर्थपूर्ण भएको पाईन्छ। जति सुसमाचारको कार्य रोकन खोज्यो मण्डली भन् भन् फैलिदै र दृढ हुदै गयो। मण्डलीले संसारका धेरै शासक, सम्राज्य र राजनैतिक शक्तिको अन्त देखेको छ। रोमी सम्राज्यको पतन इस्वी सन ४७६ मा भयो। तर मण्डलीले आफ्नो अस्तित्व जोगाई रह्यो। यसर्थ मण्डलीले जहिले पनि शासक र सम्राज्यहरुको ज्यादतिहरुलाई सामना गर्न सफल भएको इतिहास साक्षी छ। मण्डली कुनै शक्ति समक्ष झुकेको छैन। इतिहासलाई फर्केर हेर्दा सतावट विरुद्ध मण्डलीको भूमिका उल्लेखनिय देखिन्छ। मण्डलीका पिता जस्टीन मर्टरले “क्षमायाचना” (Apology) पुस्तकद्वारा प्रतिवाद गरेका छन्। पुस्तकमा ख्रीष्टियन विश्वासलाई जोगाउने प्रयास गरेका र ख्रीष्टियनहरु राष्ट्रका असल नागरिकहरु हुन भनी लेखेका छन्। यहूदी धर्मबाट ख्रीष्टियनलाई आउन सक्ने बाधा वा धम्कीबाट जोगाउने प्रयास पनि उनको पुस्तकमा पाईन्छ। प्रेरित तथा मण्डलीका पिताहरुले साँचो विश्वासको निम्ति शारीरिक तथा मानशिक यातना, सामाजिक बहिष्कार र हर प्रकारका दुःख भोगी शहिद भए। ख्रीष्टको वचनलाई हरेक परिस्थितिमा पालन र विश्वास गर्दै जीवित गवाही दिन सफल भए। कुनै शासकको सामू नझुक्ने स्वभावको भूमिकाले आज तिनीहरुको ख्रीष्टियन विश्वास नयाँ विश्वासीको लागि कोषे ढुङ्गा सावित भएको छ।

फलस्वरूप रोमी सम्राट कन्स्टेनटाइन जस्ता ख्रिष्टियन शासकको उदय भयो । जसले मण्डलीको सतावटलाई अन्त गरे । ख्रिष्टियन मतलाई अरु धर्म सरहको व्यवहार भयो । धार्मिक स्वतन्त्रताको महसुस तत्कालीन ख्रिष्टियनहरूले गरे । राज्यले ख्रिष्टियन तथा अख्रिष्टियन दुवैलाई समान कानूनी दृष्टिले हेर्न थाल्यो । यी सबै परिणामको पछि सतावट मुख्य मानिन्छ । साथै मण्डलीको प्रार्थना, विश्वास, धैर्यता, आशा र मण्डलीका पिताहरूले खेलेको भूमिका पनि त्यतिकै महत्वपूर्ण रहेको छ । अन्ततः ख्रिष्टियन शहीदहरूको त्याग र बलिदानले मण्डलीमा नयाँ युगको थालनी भयो । सुसमाचार विश्वभरी फैलिन थाल्यो । यो कार्य कुनै व्यक्तिको बलबुताले चाहेर वा नचाहेर भइरहेको थिएन । जे भइरहेको थियो त्यो जीवित येशू प्रभुको महान आज्ञा पुराहुदै थियो, मती २८: १८-२० ।

सुसमाचारको प्रभावले नेपाल पनि अछुतो हुन सकेन । ख्रिष्टियन विश्वास फैलिनबाट नेपालको भूगोल, राजनिति, सामाजिक, आर्थिक, धार्मिक कुनै अवस्थाले रोक्न सकेन । अर्को यथार्थ निरंकुश राजतन्त्रको शासन देखि आजको गणतन्त्र स्थापना सम्मको यात्रामा मण्डलीलाई नकहिल्यै सहज भयो । नेपाली मण्डलीले फरक-फरक शासक र शासन व्यवस्था भोग्नु प्यो । व्यवस्था फेरिए, शासक फेरिए तर संक्रमण सोच फेरिएन नत भुईमान्छेहरूको अवस्था नै बदलियो । यसको प्रभाव नेपाली मण्डलीमा पनि स्पष्ट देख्न सकिन्छ । आज पनि नेपालको मण्डली सतावटदेखि अलग हुन सकेको छैन । स्वतन्त्रताको अनुभूति पूर्णरूपमा प्राप्त भएको छैन । नेपाली मण्डलीमाथी सतावट यसको स्थापना कालदेखि आज सम्म नै निरन्तररूपमा बढीरहेको छ । यो कार्य सत्यलाई अपमान र असत्यलाई प्रोत्साहान दिनु हो । यो पापको प्रभाव हो भन्दा त्यती फरक नपर्ला । मानिसहरू आफुलाई जति नै शिक्षित, सभ्य र वैज्ञानीक यूगमा बाचिरहेको धाक लगाए पनि अबै पनि पापको दास भएर जिइरहेका छन् भन्ने उदाहरण हो । आज नेपाली मण्डलीका निम्ति चुनौति र अवसर दुवै छ ।

नेपाली मण्डली इतिहासलाई हेर्दा सतावट फरक-फरक रूपमा प्रकट भएको पाईन्छ । २००७ सालको प्रजान्त्रिको घोषणा पछिको घटना क्रमलाई नियाल्दा, तानसेनमा बप्तिस्मा दिने र लिने दुवैलाई जेल चलान गरिएको थियो । बप्तिस्मा दिने पास्टर प्रेम प्रधानले ४ वर्ष ६ महिना जेलको यातना भोग्नु प्यो । बप्तिस्मा लिने ८ जनाले १ वर्ष । बहुदलिय प्रजातन्त्र २०४६ पछि पनि सतावट भएको छ । अर्का एक अग्रज पास्टर अतन लेप्चा लामा सेवा तथा भेटघाटको क्रममा लामाचौर (पोखरा) चोकमा “उ त्थै हो क्रिस्चियन डिलर” भन्दै स्थानीय हुल्याहाहरूको समूहले मोसो लगाई दिएका थिए । राजतन्त्रको अन्त भइ गणतन्त्रको स्थापन भए पश्चात पनि यस्तो क्रम रोकिन सकेको छैन । २०६६ जेठ ९ गते शनिवारको दिन, ललितपुर धोवीघाटस्थित एजम्पसन चर्चमा बम विस्फोट भयो । दुई जनाको ज्यान गयो र डेढ दर्जन मानिस घाइते भएका थिए । बेला बखतमा पास्टरहरूलाई कालो मोसो लगाउने, मण्डली भवन तोडफोड गर्ने र जेल हाल्ने कार्य भई नै रहेको छ । मिति २०८०-१२-२५ गते गृहमन्त्रालयले धर्म प्रचार-प्रसार तथा धर्म परिवर्तनको नाउमा, ख्रिष्टियन

कृयाकलापको सुक्ष्म निगरानी गरी, कारवाही गर्न जिल्ला प्रशासन कार्यालय धनकुटालाई आदेश जारी गरेको पत्र सार्वजनिक भएको थियो । यसरी राज्य र व्यक्ति समूहले सताउने कार्य जारी नै छ । यसप्रकारबाट हरेक काल खण्डमा मण्डलीको आस्थामा प्रहार, भौतिक आक्रमण साथै सामाजिक मतभेदहरू गरेको पाईन्छ । सताउने अन्य माध्यमहरू: विदेशी धर्म मान्ने, आर्थिक प्रलोभनमा परेका र धर्म परिवर्तन गर्ने एजेन्ट जस्ता भ्रामक सन्देशहरू फैलाई सताउने दुष्प्रयास भएको पाईन्छ । हुन त केही यसमा सत्यता नभएको भने होइन । इसाई धर्मको नाउमा विकृतिहरू छन् । तर नियमन पक्षले सत्य तथ्य पत्ता लगाइ कानूनी कारवाही गर्नु उपयुक्त हुन्छ ।

धार्मिक स्वतन्त्रता : नेपाल हिन्दु राष्ट्र हुदा होस् वा गणतन्त्रात्मक देश कुनै पनि व्यक्तिले धर्म मान्न वा नमान्न पाउनु उसको नैसर्गीक अधिकार हो । सवाल केवल यसको अभ्यासको स्वतन्त्रता हो । यस अधिकारलाई नेपालको संविधान २०७२ ले धार्मिक स्वतन्त्रताको हक भनि उल्लेख गरेको छ । उल्लेखित धारा यसप्रकारको छ : -

धारा २६ (१) धर्ममा आस्था राख्ने प्रत्येक व्यक्तिलाई आफ्नो आस्थाअनुसार धर्मको अवलम्बन, अभ्यास र संरक्षण गर्ने स्वतन्त्रता हुनेछ ।

(२) प्रत्येक धार्मिक सम्प्रदायलाई धार्मिक स्थल तथा धार्मिक गुठी सञ्चालन र संरक्षण गर्ने हक हुनेछ । तर धार्मिक स्थल तथा धार्मिक गुठीको सञ्चालन र संरक्षण गर्न तथा गुठी सम्पत्ति तथा जग्गाका व्यवस्थानका लागि कानून बनाई नियमित गर्न बाधा पुगेको मानिने छैन ।

(३) यस धाराद्वारा प्रदत्त हकको प्रयोग गर्दा कसैले पनि सार्वजनिक स्वास्थ्य, शिष्टाचार र नैतिकताको प्रतिकूल हुने वा सार्वजनिक शान्ति भङ्ग गर्ने कृयाकलाप गर्न, गराउन वा कसैको धर्म परिवर्तन गराउने वा अर्काको धर्ममा खलल पर्ने काम वा व्यवहार गर्न वा गराउन हुदैन र त्यस्तो कार्य कानून बमोजिम दण्डनीय हुने छ ।

यसरी नेपालको संविधानले धार्मिक स्वतन्त्रताको हक प्रदान गरेको छ । यस अवसरको उपयोग नेपाली मण्डलीहरूले पनि सकभर गरीरहेका छन् । प्रत्येक शनिवारको आराधना सेवा, घरेलु संगती, बाइबल कलेज संचालन, बाइबल तालिम, गोष्ठी, सेमिनार, सभा, सम्मेलन, खुल्ला मञ्चमा उत्सव मनाउने अवसरको अभ्यासहरू हुन । अन्य कार्य जस्तै: ख्रिष्टियन समाजहरूको स्थापना, सामाजिक सेवाको काम, प्रत्यक्ष तथा अप्रत्यक्ष सु-समाचारको कार्य पनि अगाडी बढि रहेको छ । यो संविधानको सुन्दर पक्ष हो । तर जुन प्रकारले स्वतन्त्रत भई धर्मको अभ्यास गर्न पाउनु पर्ने हो त्यो स्वतन्त्रता माथि प्रश्न उठेको छ । के साच्चै नेपालको संविधानले धार्मिक स्वतन्त्रताको हक सुनिश्चित गरेकै हो त ? हो भने किन बेला बेलामा ख्रिष्टियनहरू माथि धरपकड भइरहेको छ । पास्टरहरूलाई कालो मोसो लगाउने काम । भुटा आरोप खेप्नु पर्ने । मण्डली भवनमा तोडफोड हुनु । यस्ता जघन्य अपराधिक कृयाकलापहरू संविधान विपरित छन् । यसकारण संविधानले जे जति हकको सुनिश्चितता गरेको छ, त्यसको उपयोग बुद्धिमानी पूर्वक गर्नु पर्ने

देखिन्छ। धाराको तेस्रो बुदामा उल्लेख गरिएको “धर्म परिवर्तन” जो छ, यो वाक्यांशले धर्मको स्वतन्त्र अभ्यास गर्न पाउने मान्यतालाई ओभरलेमा पारेको छ। संविधानले अल्पसंख्यक धार्मिक समुदायका मानिसहरूको स्वतन्त्रतामाथि पर्याप्त ध्यान दिएको छैन। यसर्थ अल्पसंख्यकले आफ्नो धार्मिक हकको प्रयोग गर्दा अपमानित हुने, उसको आस्था माथि रोक लगाउने, र अनागरीकको व्यवहार गर्ने जस्ता कृत्याकलाप भईरहेका छन्। काठमाडौं जिल्ला मिति २०८० पौष ४ गते का दिन “उपत्यकाव्यापी संयुक्त चर्च परिवार” ले आयोजना गरेको “उपत्यका व्यापी संयुक्त वृहत खीष्टमस महोत्सव” मा तत्कालिन पर्यटन, संस्कृति तथा नागरिक उड्डयन मन्त्रि सुदन किराँती उपस्थित थिए। उनले संविधानमा उल्लेख भएको धार्मिक स्वतन्त्रतामा जोड दिइ वक्तव्य दिँदा उनको भाषणले खीष्टियनहरू उत्साहीत भएका थिए। तर यथार्थ फरक भयो। उनी विवादि पात्रको रूपमा राज्य सामु देखिए। उनको राजिनामाको माग भयो। मन्त्रि आफैले पनि धार्मिक स्वतन्त्रताको अनुभूति गर्न नसकेको तितो सत्य राज्य सामु छर्लङ्ग भएको थियो। यस्तो अवस्थामा राज्य सरकार मौन बस्ने, जवाफ देही नहुने, जिम्मेवारीदेखि अलग रहने देखिन्छ। देश धर्म निरपेक्ष भएतापनि खीष्टियनहरूलाई पूर्ण धार्मिक स्वतन्त्रताको प्रत्याभूति मिलेको छैन। धार्मिक स्वतन्त्रताको हकलाई कुन्तीत बनाइएको छ। यसको विकल्प के ? आज चुनौतिको विषय बनेको छ।

एक रोमन क्याथोलिक ईश्वरशास्त्री (Gustabo Gutierrez) ले भनेका छन्, धर्मिक स्वतन्त्रता र सु-समाचारको लागि सामाजिक, आर्थिक तथा राजनैतिक छुटकारा प्रारम्भिक हो। अर्को एक धारणा “छुटकारा ईश्वरशास्त्र” (Liberation Theology) ले भन्दछ, धर्मको निम्ति अन्याय र अत्याचारको अभ्यासलाई आवश्यक परे शक्ति प्रयोग गरेर भएपनि अन्त गर्नु पर्छ। तर यी विचार र सिद्धान्तहरूको प्रयोगद्वारा धार्मिक स्वतन्त्रताको स्थापना गर्नु त्यती सान्दर्भिक देखिदैन किनकी नेपालको संविधानले धर्मिक हकको व्यवस्था गरिसकेको छ। आवश्यकता चै असल सरकार र शासनको छ। खीष्टियनहरूको निम्ति येशूको वचन पालन, उहाँ माथिको भरोसा र मण्डलीको प्रार्थना मूल हो। साथै राजनितिक र कानूनी पहल पनि आवश्यक छ।

मण्डलीको भूमिका: यो लेखको मनशाय आज सम्म मण्डलीले खेलेको भूमिका माथि प्रश्न उठाउनु होइन तर सशक्त र प्रत्यक्ष अनुभूत गराउने गरी होस भन्नु हो। किनकी विगतमा मण्डलीका अगुवाहरूले खेलेको भूमिका कम महत्वको छैन। “नेपाल खीष्टियन परिषद र खीष्टियन महासंघ” ले नेपालमा पूर्ण धार्मिक स्वतन्त्रता हुनुपर्दछभनी वकालत र बहस गरे फलस्वरूप नेपाल सरकारले खीष्टमसको दिन एक दिन विदा दिने घोषणा गर्‍यो। केही समय लागू भयो तर फेरी यसलाई खारेज गरियो। तसर्थ मण्डलीको भूमिका नभएको होइन तर राज्यको अल्पसंख्यक माथिको दोहोरो चरित्रका कारण अबै संघर्ष गर्नु परेको छ। मिति २०८०, पुष ०३ का दिन सम्पन्न भएको खीष्टमस शुभकामना आदानप्रदान कार्यक्रममा “नेपाल खीष्टिय समाज लुम्बिनी प्रदेश र नेपाल राष्ट्रिय मण्डली संगति लुम्बिनी प्रदेश” को संयुक्त आयोजनामा तत्कालीन प्रदेशका अर्थ मन्त्रिलाई आफ्नो हक अधिकारको

बारेमा ध्यानाकर्षण पत्र बुझाएको थियो। मन्त्रि धनबहादुर मास्कीले ज्ञापन पत्र बुझ्दै गर्दा भनेका थिए “नेपाल सबै धार्मिक समुदायको साझा थलो हो। यहाँ धार्मिक समुदाय सार्वभौम छन्। सबै धार्मिक समुदायलाई आस्था राख्न छुट छ। हाम्रो तर्फबाट गर्नुपर्ने कानून संशोधन र सुधारको लागि तयार छौं भनेका थिए। उनले ढुक्क भएर शान्ति र सद्भावलाई केन्द्रमा राखेर आफ्नो आस्था प्रकट गर्नुस् भन्दै शुभकामना प्रदान गरेका थिए। विभिन्न धर्मका अगुवाहरूको पनि वाक्लो उपस्थिती थियो। अर्को एक प्रयत्न, मिति २०८०, माघ ०३ गते सिंहदरबार स्थित पर्यटन, संस्कृति तथा नागरिक उड्डयन मन्त्रालयमा एक छलफल भएको थियो। छलफलमा आठ धार्मिक समुदायका अगुवाहरूको सहभागिता रहेको थियो। खीष्टियन अगुवाहरूमा डा. के.वी. रोकाय र डा. महेन्द्र भट्टराई ज्यूको सहभागिता थियो। उक्त मन्त्रालयका तत्कालिन मन्त्री सुदन किराँती संग छलफल गरी अगुवाहरूले नेपालको संविधानको भावनाको कदर गर्दै “अन्तर धार्मिक आयोग” गठन गर्न एक स्वरमा माग गरेका थिए। मन्त्री किराँतीले आफु देशका सबै धर्म संस्कृतिको हकहितको पक्षमा रहेको बताउँदै मन्त्रालयले अन्तरधार्मिक अगुवाहरूसंग निरन्तर छलफल गर्ने तथा अन्तरधार्मिक आयोग गठनमा सकारात्मक रहेको पनि बताए। यसर्थ मण्डलीले आफ्नो भूमिका निर्वाह गरि नै रहेको पाईन्छ। तर धार्मिक स्वतन्त्रताको हकको सवालमा भने अब राज्य र नागरीक आस्वस्थ हुन सकेको आभास भने छैन। यसकारण नेपाली मण्डली यस भन्दा माथी उठेर आफ्नो भूमिका निर्वाह गर्दै र स्पष्ट धारण र आवाज प्रकट गर्न सक्नु पर्छ।

यस सन्दर्भमा पावलको भूमिका उदाहरणीय छ। जो आजको मण्डलीले पनि अभ्यास गर्न उपयोगी देखिन्छ। उनी खीष्टको साक्षी दिदा सताइए तर अन्यायको विरुद्धमा प्रतिवाद गर्न पछि हटेनन्। अन्याय हुदा मौन भएर बसेनन् किनकी उनका भनाईहरूबाट थाहा गर्न सिकिन्छ, “तर म त रोमी हुँ” प्रेरित २२:२८। “...म त फरिसीहरूका छोरो फरिसी नै हुँ” प्रेरित २३:६, भन्दै आफु माथिको आरोप विरुद्ध आवाज उठाएका छन्। न्यायको पक्षमा बोलेका छन्। उनले नागरीक हक र धार्मिक पक्षमा उभिएर आफ्नो विश्वासलाई प्रकट गरेका छन्। आज नेपाली खीष्टियनहरू पनि बठिरेको सतावट विरुद्ध र धार्मिक स्वतन्त्रताको पक्षमा खुट्टा नकमाई आफ्नो हक र हितको निम्ति उभिने हो की ? आफ्नो व्यक्तिगत पहिचान दिदा नागरीकको हकमा म एक सच्चा नेपाली र धार्मिक रूपमा खीष्टियन हुँ भन्ने साहास गर्ने हो की ? प्रेरित २३:१ मा पावलले जस्तै “... परमेश्वरको दृष्टिमा मैले शुद्ध विवेकले जीवन बिताएको छु,” भनेर राज्य सामु गवाही पो दिनु पर्ने हो ? यसप्रकारको प्रतिबद्धता चाहिएको छ। सतावट बठिरेको विषम परिस्थितीमा मण्डलीले यसको विरुद्धमा र धर्मिक स्वतन्त्रताको हितको निम्ति एक जुट भई सशक्त भूमिका खेल्नुको विकल्प छैन।

निष्कर्ष : खीष्टियन मतको संस्थापक येशू जसलाई क्रूसमा भण्डाए र मारे। सताउने समूहले येशूको मृत्यु भए पछि सबै कुराको समाप्त हुने छ भनि सोचेका थिए होलान्। तर परिस्थिति उल्टो भयो। खीष्टिय मत भन भन फैलिदै गयो। प्रेरितहरू, मण्डलीका

पिताहरु र विश्वास गर्नेहरुका निम्ति कुनै प्रकारको सतावट बाँकी रहेन । प्राणको आहुति दिन तयार भए र धेरै जना शहिद पनि भए । मण्डली भन्ने विश्वास र शिक्षामा दृढ हुदै संसार सामू खीष्टको साक्षी दिन योग्य भयो । यसो भन्दै गर्दा नेपाली मण्डलीका अग्रजहरुको भूमिका पनि कम छैन । उनिहरुका सामू चुनौति र अवसर दुवै छन् । आज नेपालमा जति नै सतावट भए पनि विगतको मण्डली इतिहासमा जस्तो शहिद बन्नु पर्ने वाध्यता छैन । अहिले मण्डलीको निम्ति सुनौलो अवसर छ भन्दा फरक नपर्ला । यसकारण मण्डलीका सेवकहरु केही कुराको स्वार्थ, लोभ, लालच, ईर्ष्या, छलकपट नगरी खीष्टको गवाही दिन सवै जिम्मेवार बन्नु पर्छ । पद, पैसा, मान, सम्मान, जस लिने होडवाजीमा नअल्झिनु र सम्प्रादायिकताको कुनै मतभेद नराखि साझा मुद्दामा खीष्टियन अगुवाहरुको एकताको स्वर राज्य समक्ष पुऱ्याउनु सबैको कर्तव्य हो । सरकार सामू आफ्नो हक सुनिश्चित गर्न निरन्तर पहल हुन खाँचो छ । केवल सतावट हुने समय र परिस्थिती हेरेर काम गरिनु हुदैन । तेरो र मेरो मण्डली नभनी खीष्टको मण्डली वा देह

सम्झि दुःखमा साथ र सहयोग गर्नु आवश्यक छ । दियावलसले मौका हेरिरहेको छ । कुनै पनि समयमा यसले अक्रमण गर्न सक्छ । मण्डली जहिले पनि आत्मिकी हातहतियारहरु धारणगरी सुसज्जित हुन जरुरी छ, एफिसी ६:१०-१८ । आउने दिनहरुमा साझा उद्देश्यको निम्ति हातेमालो गरी खीष्टको वचन पालन गर्दै हरेक चुनौतिलाई सामना गर्नु आजको आवश्यकता हो ।

सन्दर्भ सामाग्रीहरु:

नेपालको संविधान २०७२, पेज. ९८ ।

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नेपालमा अग्रगामी मिशनरीहरूको कथाहरू



एल्डर उमेश तेम्जोङ्ग

१७ औं शताब्दी अघि नेपालमा इसाई धर्म सुनिएको थिएन । नेपाल पृथक राष्ट्र थियो, जहाँ बाहिरी मुलुकसंग कुनै पनि सम्बन्ध रहेको थिएन । रोमका मिसनरीहरू नेपाल हुँदै तिब्बत जाने क्रममा उहाँहरूको आँखा नेपालमा पर्‍यो । उहाँहरूको योजना यहाँ सु-समाचार प्रचार गर्ने थिएन तर सार्वभौम परमेश्वरसंग यो सुन्दर नेपाल राष्ट्रको लागी फरक योजना थियो । जब ति मिसनरीहरूले तिब्बतको योजना गर्दैथिए, परमेश्वरले नेपालको लागी आफ्नो सु-समाचार र राज्यको ढोका खोल्दै हुनुहुन्थ्यो । रोमका मिशनरीहरू नेपाल हुँदै तिब्बत जाने क्रमसँगै बिस्तारै विश्वका अरु देशहरूबाट पनि मिशनरीहरूको प्रवेश हुन थाल्यो । यसरी यस लेखबाट हामीले छोटकरीमा उहाँहरूको कठिन परिश्रम र महान योगदानको नेपाली मण्डली इतिहास प्रति स्मरण गर्नेछौं ।

नेपालमा प्रथम मिशनरीहरू:

ई.स.१६२८ ताका पहिलो पटक नेपालमा गैर-नेपालीहरूको प्रवेश भएको थियो, जो ख्रीष्टियन धर्मावलम्बीहरू थिए । त्यसपछि ई.स.१६६१ मा पेकिङ (अहिलेको चीन) बाट रोम जाने क्रममा दुईजना पादरीहरू ख्रीष्टमसको साँझ काठमाण्डौं प्रवेश गरे । यसरी नेपालमा, काठमाण्डौं उपत्यकामा ख्रीष्टियन वा गैर-एशियाली प्रवेश गरेको पहिलो रेकर्ड ई.स.१६६१ मा बन्यो । यद्यपि १७औं र १८औं शताब्दी नेपाली जनताको लागी शान्तिपूर्ण युग थियो। मल्ल वंशले नेपालमा शासन गर्दै गर्दा, उनले जेसुइट र क्यापुचिनहरूलाई नेपालमा बस्न र कुनै अवरोध बिना उनीहरूको धार्मिक अभ्यासहरू गर्न न्यायो स्वागत गरेकाथिए । उनले तिनीहरूलाई बस्न अनुमति दिए र “मुक्त विचारको आदेश (Decree of freedom of Conscience.)” नामक आदेश पनि जारी गरे। यस युगबाट, हामीले विदेशी मिशनरीहरूको कथाहरू नेपालमा सुन्न सक्छौं, तर जब राजा पृथ्वीनारायण शाहले नेपाललाई एकीकरण गरी उनीहरूलाई देशबाट निर्वासन गरे त्यसबेलादेखि लगभग २०० वर्षसम्म सुसमाचारका लागी नेपालमा बाहिरी मुलुकबाट प्रवेस गर्न रोक लगाईयो । साथै नेपाल सम्पूर्ण विदेशी पर्यटकहरूका लागी पनि बन्द रह्यो । लिन्डेलका अनुसार, पृथ्वीनारायण शाहले निर्वासित गरेको वर्षसम्म काठमाण्डौंमा मिशन लगभग ५४ वर्षसम्म सक्रिय थियो । ई.स.१७९५-१७९९

का बीचमा २९ जना क्यापुचिन पादरीहरूले उपत्यका भित्र र बाहिर पनि काम गरेका थिए । उहाँहरूले विशेष स्वास्थ्य र शिक्षाका साथै ख्रीष्टियन शिक्षा सिकाउनमा पनि योगदान पुऱ्याए । तसर्थ सुसमाचार २०० वर्षसम्म बन्द रहदा न परमेस्वर मौन हुनुभयो न उहाँका मानिसहरू नै, ति समयमा प्रभु आफ्ना मानिसहरूका लागी तयारि गर्दै हुनुहुन्थ्यो, साथै विश्वभरिका धेरै मानिसहरू, परिवारहरू, र मिशनरीहरू पनि नेपालमा सु-समाचारको बन्द ढोका खुलोस भनेर सक्रिय रूपमा प्रार्थना गर्दैथिए। धेरै मिशनरीहरू नेपालको सीमानाहरूमा सु-समाचारसहित नेपाल प्रवेश गर्न तयारी अवस्थामा थिए । मिशनरीहरू सक्रिय रूपमा नेपाल र भारतको सिमानामा रहेको नेपाली समुदायमा सुसमाचार प्रचार गरिरहेका थिए। आशाको किरण सहित उनीहरू दार्जिलिङ, रक्सौल, नौतनुवा जस्ता ठाउँहरूमा नेपाली मानिसहरूलाई सुसमाचारको लागी प्रशिक्षण दिइरहेका थिए । उनीहरूले नेपाल इभान्जलिष्टिक ब्याण्ड (NEB), रिलिजियन्स् वियोन्ड मिशनरी युनियन (RBMU) र रक्सौल मेडिकल मिसन (RMM) स्थापना गरे ताकि नेपालमा सु-समाचार फैलाउन सकियोस् । अन्तत यि सबै तयारी र प्रार्थनाको उत्तर उहाँको आफ्नो सहि समयमा पुरा गर्नुभयो । शैतान परास्त भयो र सुसमाचारको लागी बन्द ढोका पनि ई.स.१९५० मा खुल्यो। यस वर्ष धेरै मिशनरीहरू र मिशन संगठनहरूले सुसमाचारसहित नेपाल प्रवेश गरे र उहाँको राज्यलाई विस्तार गर्न थाले । परमेश्वरको ईच्छा बिना कुनै कुरा अथवा शक्ति उहाँको विरुद्धमा खडा रहन सक्दैन ।

१८औं - २०औं शताब्दीका मिशनरीहरू र मिशन

त्यसैले नेपाली मण्डली इतिहासमा ई.स.१९५० विशिष्ट वर्ष थियो, जुन नेपाली ख्रीष्टियनले कहिल्यै भुल्ने छैनन् । यो युगलाई नेपालमा सुसमाचारले आफ्नो गति लिएको समय भनि पनि चिनिन्छ । यही वर्ष नेपालमा विदेशी मिशनरीहरू र सुसमाचारको लागी ढोका खोलिएको थियो। विदेशी मिशनरीहरूको साथसाथै परमेश्वरले स्थानीय युवा ख्रीष्टियन नेपालीहरूलाई पनि आफ्नो राज्य स्थापना गर्न प्रयोग गर्नभयो। धेरै तरिकामा उनीहरूले नेपाली मानिसहरूलाई प्रभुमा बढ्द मद्दत गरे साथै सामाजिक कार्यहरू पनि गरे । जसले नेपाली चर्चहरूको इतिहासमा साथै स्थानीय समुदायलाई विभिन्न माध्यमबाट योगदान पुऱ्याएका छन् ।

ती योगदान पुर्याउने संघ-संथाहरूमा- युनाइटेड मिशन टु नेपाल (UMN), नेपाल कुष्ठरोग ट्रस्ट (NLT), युथ फर क्राइष्ट (YFC), क्याम्पस क्रुसेड फर क्राइष्ट (CCFC), अपरेसन मोबिलाइजेशन (OM), गोस्पल फर एशिया (GFA), इन्टरनेशनल नीड (IN), इन्टरनेशनल नेपाल फेलोशिप (INF), टीम मिशन (TM) । त्यस्तै यस आधुनिक युगमा पनि धेरै मिशन संगठनहरू र मिशनरीहरू छन् जसले स्थानीय चर्चहरू र समुदायलाई समग्र रूपमा वृद्धि गर्न योगदान दिइरहेका छन् । तिनीहरू विभिन्न तरिकामा नेपाली चर्चहरूको मेरुदण्डजस्तै छन् । यहाँ केही मिशन संगठनहरू र पठाउने देशहरूको नाम सूचीबद्ध गरेको छ । १. क्रिश्चियन रिफर्म्ड वर्ल्ड मिशन (CRWM), USA, दक्षिण कोरियाली मिशनरीहरू, भारतीय मिशनरीहरू, ग्लोबल रेजोनेट (USA) आदि । तर विभिन्न राष्ट्रबाट व्यक्तिगत रूपमा पनि छन् जसले उहाँको महिमा लागि योगदान दिइरहेका छन् । तिनीहरूले परमेश्वरको महान आज्ञालाई पालन गर्दै नेपाली मण्डलीहरूलाई आत्मीक रूपमा सशक्ता बनाउनमा लागि परेकाछन् ।

नेपाली मण्डलीहरूमा मिशनरीहरूको देनः

ई.स.१९५१ पछि जेसुइट मिशनरीहरूले शिक्षा क्षेत्रमा पनि धेरै काम गरेका थिए भनेर रेव. ए.ई. गीवरुगीसेले आफ्नो पुस्तक “एन इन्ट्रोडक्शन टु चर्च हिस्ट्री १९९४” मा उल्लेख गरेका छन् ।

जसरी माथि उल्लेख गर्ने अनुसार धेरै मिशनरीहरू र ख्रीष्टियन मिशन संगठनहरू नेपालमा प्रवेश गरे र उल्लेखनीय काम गरे । उनीहरूले नै नेपाली चर्चहरूलाई आत्मिक र शारीरिक रूपमा बढ्ने मद्दत पनि गरे । यसरी अग्लो पहाडहरूको विचमा लुकेको भूमिमा धेरै वर्ष अगाडी उनीहरूले छोरेको सुसमाचारको बीउ अब बढ्दै गइरहेको छ । येशू ख्रीष्टको सुसमाचार एक स्थानबाट अर्को स्थानमा, फैलिदैछ । जुन कार्य आज दोस्रो पुस्ताका मिशनरीहरूले अगाडि बढाइरहेका छन् ।

ई.स.१९५० अघि, जब देश ख्रीष्टियन गतिविधिहरूका लागि प्रतिबन्धित थियो, तब मिशनरीहरू नेपाल र भारतका विभिन्न सिमाना क्षेत्रहरूमा सक्रिय रूपमा काम गरिरहेका थिए । उनीहरूले पश्चिममा पिथौरागढ, टनकपुर, रुपैडियाह, र नौतनवा, मध्य नेपालमा रक्सौल, जोगबनी र पूर्वमा दार्जिलिङ र शिलङलाई केन्द्रको रूपमा राखेका थिए । मिशनरीहरू मुख्यतया आध्यात्मिक र सामाजिक कार्यमा संलग्न थिए । आध्यात्मिक क्षेत्रमा, उनीहरूले मुख्य रूपमा बाइबल शिक्षण, सुसमाचार प्रचार, र प्रचारमा संलग्न थिए । यद्यपि, सामाजिक कार्यमा उनीहरू शिक्षा, साक्षरता, औषधि, स्वास्थ्य, प्रशिक्षण, इन्जिनियरिङ र पशुपालनमा सक्रिय रूपमा संलग्न थिए ।

स्कटिस मिशनरीहरूको कुरा गर्दा हामी दार्जिलिङमा रेव. स्टार्ट, निबेल, र विलियम म्याकफारलेनको कडा परिश्रमलाई बिसन सक्दैनौं । १९औं शताब्दीमा उनीहरू नेपाली जनतालाई बाइबल सिक्न र पढ्न प्रशिक्षण दिने कार्यमा सक्रिय रूपमा संलग्न थिए । उनले नेपालीहरूलाई अंग्रेजी र बाइबल प्रश्नोत्तर (Catechism)

मात्र नभएर उनीहरू साहित्य, नयाँ करारमा सु-समाचारिय पुस्तक जस्तैः लूका, प्रेरितको पुस्तक, अनि केही भजनहरूको अनुवाद गर्ने कार्यमा पनि सक्रिय थिए । उनीहरूको कडा परिश्रम र उत्साहका कारण धेरै नेपाली युवाहरूले येशू ख्रीष्टलाई अनुसरण गरे र सुसमाचार प्रचारक, अगुवाहरू र पास्टरहरू बन्ने प्रशिक्षण पाए, र केही नेपालका लागि सु-समाचार प्रचारकहरू बने ।

यसरी, मिशनरीहरूको सहयोगले पादरी गंगा प्रसाद प्रधानले ई.स.१९९४ मा सम्पूर्ण नेपाली बाइबलको अनुवाद गर्नुभयो । नेपाली जनताका लागि आफ्नै भाषामा बाइबल हुनु ठूलो आशिषको कुरा थियो ।

२१ शौ शताब्दीमा हाम्रो देशका लागि सफल मिशन काम

विशेष गरी यु.एम.एन.(UMN)को सहायतामा मिसनरीले नेपालको दुर्गम स्थानहरूमा नयाँ भुण्डहरू स्थापित गरे । शिक्षित पास्टर र मण्डली अगुवाहरूको कमीको पश्चात नयाँ ख्रीष्टियनहरूलाई मिरिक बाइबल स्कूल, दार्जिलिङ र युनियन बाइबल स्कूल (U.B.S.) पुने मा प्रशिक्षणको लागि पठाइयो । साथै एन.सि.एफ. द्वारा संचालित अल्पकालिन प्रशिक्षण शिविरहरू र सम्मेलनहरूमा सिक्ने मौका पाए ।

उनीहरूले परमेश्वरको राज्यलाई विस्तार गर्नमा ध्यान केन्द्रित गरे । उनीहरू शिक्षित तथा विभिन्न क्षेत्रका विशेषज्ञहरू थिए । त्यस्तै उनीहरूले स्थानीय सरकारको सहयोगमा नेपाली समुदायका लागि स्कूल र अस्पतालहरू स्थापना गरे । ति स्कूल र अस्पतालहरू आज पनि नेपालमा अवस्थित छ । जस्तैः हरियो खर्क अस्पताल तानसेन अस्पताल, पाटन अस्पताल, लुङ्टेल स्कूल गोरखा, गण्डकी बोर्डिङ स्कूल पोखरा, सेन्ट जेभिएर ललितपुर, लिभिङ स्टोन एकेडेमी, किङ्स् ल्याण्ड स्कूल ललितपुर आदि । यस्ता सस्थाहरूले समुदायहरूलाई गुणस्तरीय शिक्षा प्रदान गर्न र येशू ख्रीष्टको प्रेम बाढ्न निर्माण गरेका थिए ।

मिशनको विस्तार

आजको युगमा दोस्रो पुस्ताका मिशनरिहरू सक्रियताकासाथ मण्डलीको विस्तार र सु - समाचार प्रचार गर्ने काममा संलग्न छन् । सतावट र कष्टको समयमा पनि ज्यानको बाजि राखि परमेश्वरको काम गरी नै रहेका थिए । त्यसको फलस्वरूप परमेश्वरको प्रेम बाढ्ने र उहाँको राज्य स्थापना गर्ने काम अघि बढाउने काम भईरहेको छ । उनिहरूको कठिन परिश्रम र महान योगदानको कारण हामी यस स-समाचारको लागी बन्द भएका भूमिमा मिशनरीहरूको कामको वृद्धि र फलहरू हेर्न सक्छौं । त्यो बाहेक मिशनरीहरू मण्डली स्थापना , अगुवापन तालिम, सु-समाचार प्रचार , एन.जि.ओ. र आई.एन.जि.ओ. लाई सहयोग र सेमीनारीमा आर्थिक तथ भौतिक रूपमा सक्रियताका साथ संलग्न छन् । उहाँहरूको सहयोग र परिश्रमलाई हामी नेपाली विश्वासीहरूले कहिल्यै भुल्न सक्दैनौं ।

निष्कर्ष:

अन्तमा, हाम्रो परमेश्वर, सर्वोच्च र राजाहरूको राजा हुनुहुन्छ । उहाँ यो देशको राजा र सृष्टिकर्ता हुनुहुन्छ । यसकारण, उहाँले आफ्नो मानिसहरूलाई यस बन्द देशमा आफ्नो सु-समाचार ल्याउन पठाउनु भयो । तर यो देशमा सु-समाचार ल्याउने मानिसको योजना नभएर परमेश्वरको पुर्व योजना थियो । त्यसैले उहाँको कृपाले गर्दा नेपाली जनताले सु-समाचार र मुक्ति पाउन सकेका छन् । यो परमेश्वरको इच्छा हो, जुन बन्द गरिएको ढोका उहाँको मानिसहरूको लागि खोलिएको छ ।

परमेश्वरले उहाँको मानिसहरूलाई मात्र ढोका खोल्ने काम नभएर सबै नेपाली जनताको लागि उहाँको सु-समाचारको ढोका खोल्नुहुन्छ । यद्यपि नेपालले मिशनरीहरूद्वारा बहुमूल्य उपहार: मत्तिको सु-समाचार प्राप्त गरेको छ । त्रिएक परमेश्वरको अनुग्रहले गर्दा आज नेपाल संसारकै सबैभन्दा छिटो इसाई धर्मको वृद्धि भएको देश भनि चिनिएको छ ।

परमेश्वरले आज पनि उहाँका चुनिएको मानिसबाट उहाँको करार पुरा गर्दै हुनुहुन्छ । उहाँ आफ्नो चुनिएको मानिस तथा अब्राहमसंग बाध्नुभएको करार कहिल्यै भुल्नुहुन्न । मण्डलीको ईतीहास र वृद्धिले देखाउँदछ की उहाँले अझै उहाँको करार विशेषगरी विभिन्न देशहरूबाट आएर उहाँले चन्नुभएका मिसनरीहरूद्वारा पुरा गर्नुहुन्छ । उहाँहरू नेपालको निम्ती परमेश्वरले दिनुभएको आशिषको श्रोत हुन् र ज-जसले परमेश्वरको आज्ञा पालन गर्छन् तिनीहरू पनि आशिषको श्रोत बन्न सक्छन् । म यो चुनौती राख्न चाहान्छु कि नेपाली मण्डलीहरूले पनि आशिषको श्रोत हुनको लागि परमेश्वरको महान आज्ञा मती २८:१९-२० लाई पालन गर्दै संसार भरी सु-समाचार लिएर निस्कनुपर्छ ।

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GLIMPSES



















GRADUATES



1st Batch: Left to Right: Mr. Chetan, Mrs. Anju Karmacharya, Mr. Prabin Karmacharya, Mr. Dharma K.C., Mr. Dil Thapa, Mr. Babu Ram Himal, Mr. Bal Tamang, Mr. Hem Jarga, Mr. Milan Subba, Mr. Meg Gurung



2nd Batch: Left to Right: Mr. Manga Lama, Mr. Amos Gurung, Mr. Rajesh Panta, Mr. Khem Shahu, Mr. Rewat Ram Burawal, Mr. Maan Tamang, Mr. Mangal Shrestha, Mr. Sandesh Dahal, Mr. Tek Buramu, Mr. Kamlesh Khadka, Mr. Arjun Sunuwar, Mr. Narbu Sherpa, Mr. Bala Ram Sunuwar



3rd Batch: Left to Right: Mr. Ding Paite, Mr. John Maharjan, Mr. Dinesh Jarga, Mr. Thoma Pun, Mr. Ganesh Kumal, Miss. Sabina Thapa, Miss. Ruth Magar, Mr. Setu Gurung, Mr. Santosh Khatiwada, Mr. Shankar Khadka, Mr. Rajendra Pariyar, Mr. Resham Shahu.



4th Batch: Left to Right: Mr. Suraj Muktan, Mr. Prakash Rijal, Mr. Lakim Rai, Miss. Esther Rai, Miss. Nisha Tamang



5th Batch: Left to Right: Mr. Sanjay Maharjan, Mr. Bibek Rai, Mr. Sohila Gante, Miss. Sapna Rai, Miss. Babita Rana Magar, Miss. Naina Kala Rai, Miss. Min Kumari Gurung, Miss. Shobha Sunuwar



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8th Batch: Left to Right: Miss. Anjana Sunar, Miss. Kamala Magar, Mr. Basanta Rai, Mr. Dinesh Kandangwa, Mr. Ishwor Sunuwar, Miss. Rita Paudel, Mr. Kumar Khatri



9th Batch: Suresh Tamrakar, Shanti Shrestha, Mili Maharjan, Rupak Tamang, Jisong Sunuwar, Anita Sharma, Ashish Mishra, Himal GC



10th Batch: Akash Magar, Simon Shrestha, Suresh Magar, Rajkumar Sunuwar, Sajesh Maharjan, Yakub Tamang, Dilip Tamang, Barat Pandey, James Lepcha, Junu Gharti Magar, Shova Khanal, Prajila Rai



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Binod Rai



Chandra Tamang



Daniel Tamang



Dhoni



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Ganga



Kalpana



Manoj



Merry Yonzon



Prem Shrestha



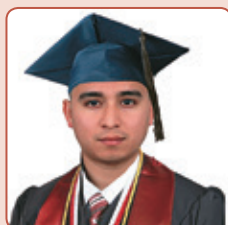
Rupa Thapa Magar



Sovit Sherpa



Subash Tamang



Subin Rana Magar

14th Batch



15th Batch: Abishek, Alisha, Anita, Champi, Ester, Harilal, Joshep, Kalpana, Manisha, Manoj, Prabina, Susan



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Congratulatory Message **On the Occasion of the** *Silver Jubilee Celebration Reformed Presbyterian Theological Seminary*



“God’s Faithfulness Over the Years”

It brings me immense joy to hear that the Reformed Presbyterian Theological Seminary is celebrating its Silver Jubilee — a remarkable milestone that stands as a testament to God’s unwavering faithfulness and abundant grace over the years.

I fondly recall Pastor Phalgune Sunuwar, the co-founder of the seminary, who graciously invited me to take a few sessions at what was then known as the Evangelical Presbyterian Theological Seminary. From its very inception, I have had the privilege of walking closely with EPTS/RPTS and witnessing its transformative journey. I still cherish those early days of teaching and engaging with the passionate students.

In 2005, Pastor Arbin Pokharel, then Principal of the seminary, invited me to join the Board of Trustees. It was a great honor to serve in that capacity, and I was also blessed with the opportunity to teach at the seminary for nearly three years—a truly enriching

experience that deepened my commitment to theological education and leadership development.

On this joyous occasion, I extend my heartfelt congratulations to the entire seminary family—Board members, faculty, staff, students, and alumni—for your unwavering dedication and significant contribution in shaping future leaders for the rapidly growing churches of Nepal and beyond.

May the Almighty Lord continue to pour out His heavenly blessings upon you all. May He grant you renewed strength, wisdom, and courage to carry forward this noble mission with even greater zeal and impact.

With warmest regards and prayers,

In His Vineyard,
Dr. Shashi Kumar Bhattarai
Chairman, Board of Trustees
Nepal Campus Crusade for Christ

Greetings from WALES, UK



**Dr. Mike Viccary
and Hellen Viccary**

What a wonderful privilege it was to come out to Nepal and teach at Reformed Presbyterian Seminary Kathmandu earlier this year (March 2025). My wife (Helen) and I spent just over two glorious weeks amongst the company of believers in and around the Seminary. It was quite a task teaching the whole book of Isaiah in ten sessions but the students were keen, responsive, and graciously kind too. The presence of God was most surely in our classroom as we studied together and also as we worshipped the Lord during chapel time. It may have been the intention for me to come and teach, but in truth I received far more from the Lord through the students and faculty at RPS than I think I gave. I have confidence in the Lord Jesus that He will use these young people in the furtherance of the gospel and to His glory as they go forth throughout Nepal.

I have made some wonderful friends from our visit whose lives showed forth the grace and goodness of the Lord Jesus. Although Nepali culture is so different to ours in the UK, what shone through time and again was the same love for Christ and the same aim to glorify the living God. I count it all joy to have been a very small part of this year's

programme, and my prayer is that the students and faculty would deepen in their knowledge of God. Paul teaches us that whoever desires to live a godly life in union with Christ Jesus "*will suffer persecution*" (2Timothy 3:12), so the days ahead may be difficult, but the apostle then goes on to say that we "*must continue*" in those things we have learned from the "*Holy Scriptures*" which are able to bring us wisdom, for these alone are given of inspiration of the Spirit of God so that we may be equipped for every good work (2Timothy 3:14-17). The Lord is worthy of all! May the Lord impress upon the students and other believers to persevere and to deepen their faith in Christ.

My special thanks go to Principal Amit Karthak for his great kindness in looking after us so well during our stay, to Mark Klompier for his invaluable help and fellowship especially on our trip to Jiri, to Arjun Shrestha who was a blessing on our trip to Jiri and also on a memorable visit to Bhaktapur, and to all the faculty members with whom we had fellowship with over lunch and at other times.

Much love in Christ,

Dr. Mike Viccary and Hellen Viccar

The Beginning of Christian Education Department



Mrs Sabina Thapa

There is a great need for Education in Nepal as churches are growing and opportunities to educate believers and promote their growth in faith are increasing. Furthermore, there is also a great need for the Christian educators in Nepal who are working in educational organizations to be trained and equipped for the fruitful ministry. However, there are not enough formal and qualified programs for these needs and opportunities. Having seen the need, and obtained guidance of God, Reformed and Presbyterian Seminary has launched a Bachelor in Christian Education Program since spring 2014 even though RPS was founded in 2000 A.D. This program is to train and equip the potential leaders, especially for the needs of Christian education in Nepal. The program is a fully qualified for a B.Th degree, therefore, graduates may be ordained as a pastor. The graduates of this program are equipped for all kinds of ministry in the church or in any Christian organization. However, because they are specially trained for Christian education, they are most effective for educational ministry in a church, Christian organizations, and a day school.

It is expected that students will make a breakthrough in Christian education in Nepal. Christian communities will be blessed through their contribution, and its impact will bring continuous transformation.

From 2014 Rev. Jun has been leading the Christian Education Department with great enthusiasm. His servanthood leadership inspires many faculty members who are still making contributions to the seminary. During his Sabbatical leave, Mrs. Sabina

Thapa is leading the department throughout 2025. She is an alumna of RPS. She joined RPS as a part-time faculty member since 2012 and continue her journey as full-time teaching faculty from 2024. There are highly qualified faculty members in the department who have much teaching experience in this field. There are 35 graduates, 6 who will graduate and 12 enrolled students in this program. We are proud of our alumni whose involvement in various capacities, including church ministry, leading Christian organizations or teaching in day schools, exemplifies the strength of our department.

The 25th anniversary of RPS not only celebrates our past but also inspires our future. We look forward to continuing our mission of spiritual leadership and academic excellence, cultivating a new generation of leaders equipped to impact the nation.

We extend our heartfelt gratitude to the dedicated staff and faculty who have nurtured and guided hundreds of students over the years. Their unwavering commitment to excellence in teaching has shaped the foundation of our seminary and inspired generations to pursue their calling.

We congratulate RPS and continue to pray that the seminary may make a profound impact on the community by providing spiritual leadership, engaging in outreach programs, and fostering a culture of service. May the graduates lead churches, participate in missions, and contribute to societal change, demonstrating a commitment to Biblical principles beyond the walls of the seminary.

२५ औं वर्षगाँठको हृदयभरिको मुरी मुरी शुभकामना



रेम. संगम के.सी.

आशा प्रेस्विटेरियन चर्च मगर गाउँ,
ललितपुर

दर्शन देख्यौं आफै
सिकाउन ईश्वरशास्त्र र वचन
अनि खीष्टको सुसमाचार प्रचार गर्न
खडा गर्न परमेश्वरका खेतालाहरु

सजिलो अवश्य थिएन
वचनको सही अर्थलाई स्थापित गर्न
निरन्तर लगनशीलता प्रार्थनाले
यहाँसम्म डोच्यायो वचनको बीउ छर्न

पार गर्दै अप्ठ्यारा खुड्किलाहरु
विजय ध्वनीको विगुल फुक्दै
राष्ट्रलाई सुसमाचारले सुसज्जित गर्न
अनवरत लागिर्ह्यौ फुटाउँदै चुनौतिका पहाडहरु

अभाव संकटहरुमा पनि उभियौं
देखेको दर्शनमा स्थिर भईरह्यौं
आशा छ अबिरल बगिरहने नदी भैं
परमेश्वरको ईच्छालाई पुरा गर्नेछौं

नेपाली माटोमा वचनको ज्योति छरिएको छ
सात प्रदेश अनि सतहत्तर जिल्लाहरुमा नै
परमेश्वरको वचनको शिक्षालाई
अनवरत रुपमा सिकाउने कार्य जारी छ

अघि बढ, देखिएका दर्शनहरुमा
पुरा गर्नु छ खीष्टको महान् आज्ञालाई
फोरेर बाधा र अवरोधका जन्जालहरु
गाड्नु छ खीष्ट येशुको क्रुसको झण्डालाई

निरन्तर आत्माको अगुवाई र अभिषेकमा
तयार पाउँ खीष्ट येशुका सेनानीहरु
जारी रहन्छ, दुष्टसँगको मुकाविलामा
जागा रहँदै अगाडि बढ्छन् खीष्टका सेवकहरु

परीक्षा, सतावट अनि विरोधमा पनि
अघि लम्किरह्यौ आफ्नो लक्ष्य र गन्तव्यमा
समेटेर नेपाली भाषी खीष्टियानहरुका माझमा पनि
दौडिरह्यौ एकोहोरो परमेश्वरले दिएको विजयी पथमा

सफलता मिलिरहोस् भन्ने ईच्छा र चाहनामा
निरन्तर प्रार्थना र हजारौं शुभेच्छा छ
फलोस फुलोस वचनको ज्योति आर. पि. एसमा
२५ औं वर्षगाँठको हृदयभरिको वधाई र मुरीमुरी शुभकामना ।

आर.पी.एस. पुस्तकालय



मैयाँ नेपाल

सर्वप्रथम म परमेश्वरलाई धन्यवाद चढाउँछु किनकि उहाँले मलाई यस आर.पी.एस. पुस्तकालयमा काम गर्ने मौका दिनुभयो । म २०१८ मा यहाँ काम गर्ने मनसाय लिएर आएको थिएँ, तर पुस्तकालयको कामको मेसो मलाई केही थाहा थिएन । जब मैले पुस्तकालयको कामको बारेमा जान्दै गएँ, मेरो टाउको झन् झन् भारी हुँदै गयो । मैले ठानेँ, म एक-दुई महिनाभन्दा बढी यहाँ टिक्न सकिदैनँ । पुस्तकालयको काम बुझ्न मलाई एकदमै गा्रो भयो । सायद यस्तो कुरा सुन्दा तपाईंहरूलाई अचम्म लाग्न सक्छ । पुस्तकालयको कामको बारेमा धेरैलाई थाहा हुँदैन । त्यसैले “त्यहाँ केचाहिँ त्यस्तो ठूलो काम गर्नुपर्छ र ? त्यही किताब मिलाउनु त हो नि” भनेर मानिसहरू सोच्ने गर्छन् । हो, त्यहाँ किताब मिलाउनु नै हो तर जहाँ पायो त्यहीँ मिलाएर नहुने रहेछ । प्रत्येक किताबको आफ्नै उभिने ठाउँ हुन्छ । त्यहाँ काम गर्नेले प्रत्येक किताबको ठाउँ चिन्नुपर्छ । पुस्तकालयमा काम गर्ने मानिसले प्रत्येक किताबलाई त्यसको सही ठेगानामा राख्न जान्नुपर्छ । प्रत्येक किताबको आफ्नै ठेगाना हुन्छ । चाहिएको समयमा त्यो ठेगाना पत्ता लगाएर त्यो किताब भेटाउन सक्नु नै एउटा लाइब्रेरियनको खुबी हो । लाइब्रेरियनसँग किताबको ठेगाना कसरी पत्ता लगाउने भन्ने ज्ञान हुनु अत्यन्त आवश्यक हुन्छ । अहिलेसम्म परमेश्वरको अनुग्रह र सम्पूर्ण कर्मचारीहरूको सहयोगले गर्दा आर.पी.एस. पुस्तकालय राम्रोसँग चलिआएको छ ।

एकदमै थोरै पुस्तकहरूको संकलनबाट सुरु भएको आर.पी.एस. पुस्तकालयमा हाल आएर करिब तेह्र हजार सात सय पुस्तकहरू छन् । यस पुस्तकालयको मुख्य उद्देश्य यस कलेजमा आएका विद्यार्थीहरूलाई उच्च स्तरको ज्ञान प्राप्तिका लागि सेवा प्रदान

गर्नु हो । पुस्तकहरूको संख्या चाहना गरे अनुरूप नभए पनि यस पुस्तकालयबाट काठमाडौँका अन्य बाइबल कलेजका विद्यार्थीहरूलाई पनि सहयोग मिलेको छ ।

आर.पी.एस. बाट दिक्षित भएका भूतपूर्व विद्यार्थीहरूका साथै अन्य बाइबल कलेजका विद्यार्थीहरूको लागि पनि यो पुस्तकालय खुला राखिएको छ । स्नातक तथा स्नातकोत्तर तहका विद्यार्थीहरू यस पुस्तकालयमा आउन बढी मन पराउँछन्, किनभने यो काठमाडौँका सेमिनारीहरूमा भएका पुस्तकालयहरूमध्ये सबैभन्दा ठूलो र उत्कृष्ट पुस्तकालय हो । यो पुस्तकालयले स्थानीय पास्टर तथा अगुवाहरूलाई पनि सेवा उपलब्ध गराउने गरेको छ । सन् २०१८ देखि यो पुस्तकालय ओ.पि.सि “अनलाइन पब्लिक क्याटलग” अर्थात् कम्प्युटरको माध्यमबाट चलिआएको छ । यो माध्यमबाट पुस्तकालयको सदुपयोग गर्न एकदमै सजिलो हुन्छ । आफुलाई चाहिएको किताब छिटो भेटाउन सकिन्छ ।

सन् २०१९ देखि आर.पी.एस. ले एम. डि.भ. कक्षाहरू सुरु गर्‍यो । त्यसको निम्ति गुणस्तरीय पुस्तकहरूको संख्या बढाउनु आवश्यक थियो । त्यही उद्देश्यलाई पूरा गर्न दुई वर्षभित्र लगभग दुई हजार किताबहरू यस पुस्तकालयमा थप्ने काम गरियो । हालसम्म लगभग तिन हजार सातसय किताबहरू यसमा थपिएका छन् । तीमध्ये केही किताबहरू उपहारस्वरूप प्राप्त भएका हुन् । अरू चाहिँ खरिद गरिएका हुन् । गुणस्तरीय शिक्षा प्रदानका लागि अझ धेरै किताबहरूको आवश्यकता छ । यो काम पूरा गर्न अझ केही समय लाग्ने देखिन्छ । यस कार्यमा सहयोग गर्न चाहनुहुने महानुभावहरूलाई सदैव स्वागत छ ।



इभाण्जलिकल प्रेस्वीटियरियन चर्च अफ नेपाल EVANGELICAL PRESBYTERIAN CHURCH OF NEPAL (EPCON)

ललितपुर, नेपाल Lalitpur, Nepal
जि.पि.ओ. बक्स ८९७५, ई.पी.सी. १६२१ GPO Box 8975, EPC 1621

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We rejoice with you and offer our prayers for your continued success.

हार्दिक बधाई तथा शुभकामना

परमेश्वरको खेतका खेतालाहरू तयार गर्ने काममा बाइबल स्कूल, कलेज तथा सेमिनारीहरूको भूमिका सदियौंदेखि अत्यन्त महत्वपूर्ण रहँदैआएको छ। नेपाल जस्तो परमेश्वरको वचनबाट सिँचित हुन नपाएको मुलुकको निम्ति त बाइबल अध्ययन गराउने संस्थाहरूको आवश्यकता भनै टड्कारो छ। यसै आवश्यकतालाई मध्यनजर गरी परमेश्वरका सेवकहरूले नेपालमा विभिन्न प्रकारका बाइबल तालिम केन्द्र तथा बाइबल कलेजहरू स्थापना गरी परमेश्वरका कामदारहरू तयार गर्ने काम गरिरहनुभएको छ। सन् २००० मा स्थापना भएको Evangelical Presbyterian Theological Seminary (हाल Reformed and Presbyterian Seminary, आर.पी.एस. नामबाट परिचित) तीमध्ये एउटा हो। यस आर.पी.एस. सेमिनारीले विगत पच्चिस वर्षदेखि अनवरत सेवा गरी खीष्टका सयौं सेवकसेविकाहरू तयार गरिसकेको सर्वविदितै छ। हाल ती सेवकसेविकाहरू आफ्नो कार्य-क्षेत्रमा रही परमेश्वरको निम्ति आत्मिक फल फलाउने काममा व्यस्त हुनुहुन्छ। परमेश्वरको अनुग्रहमा नै आर.पी.एस.ले आफ्नो कार्यमा सफलता पाएको कुरालाई स्वीकार गर्दै उहाँप्रति कृतज्ञता प्रकट गर्न पच्चिसौं वार्षिक उत्सव मनाउन लागिहनुभएका यस संस्थाका कार्यसमिति सदस्य, कर्मचारी, शिक्षक-शिक्षिकासहित वर्तमान तथा भूतपूर्व विद्यार्थीहरू सबैप्रति म र मेरो संस्था स्कृचर यूनियन नेपाल (Scripture Union Nepal) को तर्फबाट हार्दिक बधाई तथा शुभकामना व्यक्त गर्न चाहन्छु, साथै उहाँहरूको उत्तरोत्तर प्रगतिको निम्ति परमेश्वरसँग प्रार्थना गर्दछु। परमेश्वरले आर.पी.एस. सँग सम्बन्धित सम्पूर्ण महानुभावहरूलाई प्रशस्त आशिष् दिनुभएको होस्। धन्यवाद।



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"On this special occasion, we extend our warmest congratulations to the Reformed & Presbyterian Seminary on the 25th anniversary of your founding and to the graduating class of 2025. Your commitment to theological education and services in Nepal for the past two and a half decades has touched countless lives, and we celebrate the graduates' achievements and the seminary's enduring legacy."

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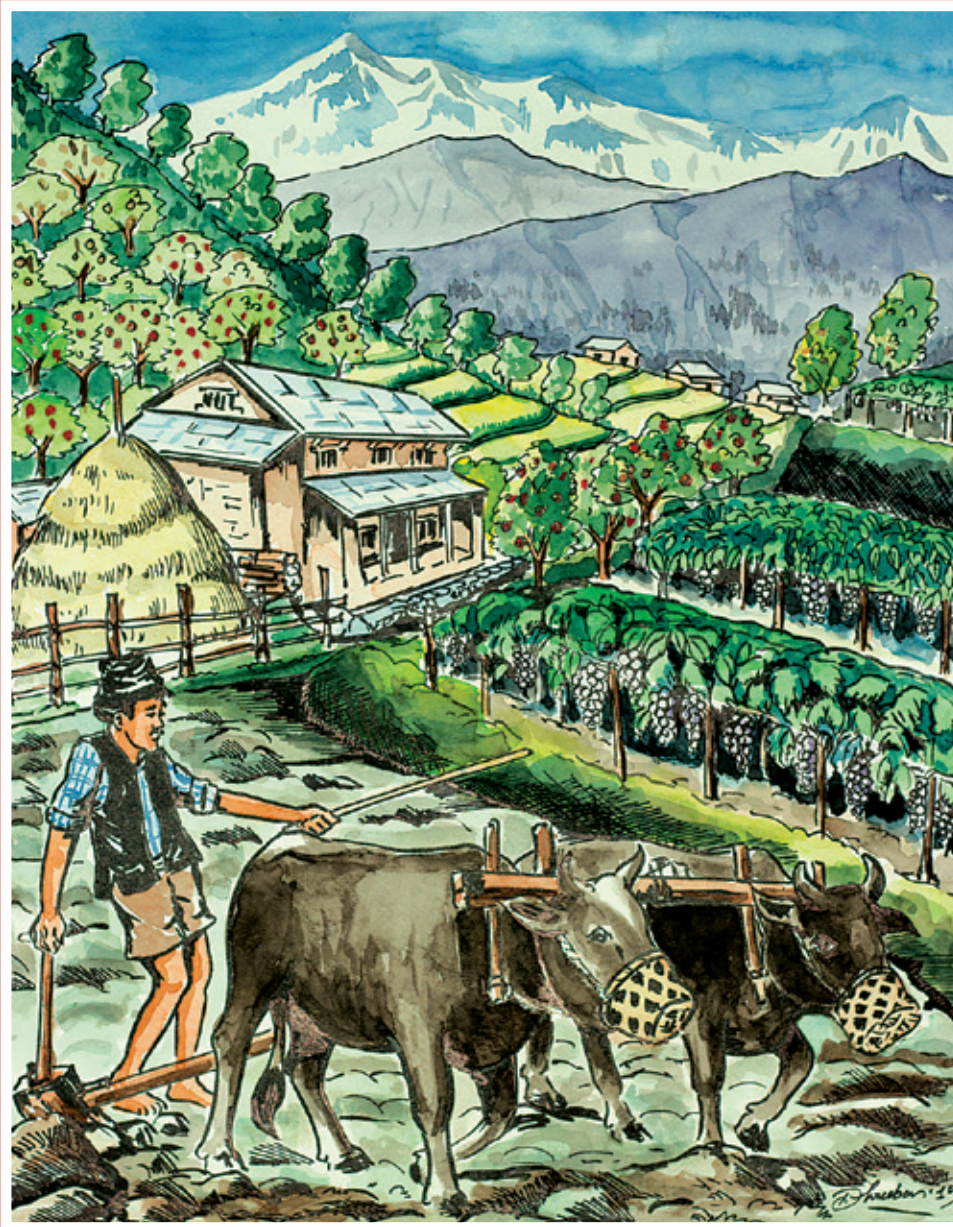
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