



# PRESBYTERIAN REVIEW

**Vol. XVIII April - June 2010 No. 58**



**PCI Biennial General Assembly at Mawngap Presbyterian Church,  
Meghalaya, May 13-16, 2010**

**Presbyterian Review** is a quarterly news magazine concerning the Life and Witness of the Church in Mizoram and other related matters, published by the Mizoram Presbyterian Church Synod.

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**PRESBYTERIAN  
REVIEW**

Vol. XVIII January - March No. 58

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The views expressed in this magazine do not necessarily represent the official position of the Mizoram Presbyterian Church; each contributor is solely responsible for the views expressed in his/her article.

## **LIFE AND MINISTRY OF THE MIZORAM PRESBYTERIAN CHURCH**

*Rev. Dr. K. Lallawmzuala & Ms. P.C. Lalitlani*

### **Good Friday Observed**

The Mizoram Presbyterian church observed Good Friday as usual on 2<sup>nd</sup> April, 2010. On Maundy Thursday the pastors and ministers inside Aizawl city visited (as they were assigned by the Aizawl city pastors) different local churches to celebrate the Lord's Supper. Different themes for Good Friday Services were chosen as follows: Maundy Thursday, "If it were possible, let this cup pass from me" (Mt 26:39); Good Friday forenoon, "Crucify him" (Mk 15:13); afternoon, "It is finished" (John 19:30) and evening, "The curtain of the temple was torn" (Matt. 27:51).

### **Easter Sunday and Revival Anniversary**

April 4 is observed every year by the Mizoram Presbyterian Church as the anniversary of Revival Movement in the region; it falls on Easter Sunday this year. Easter Sunday programme was started with sunrise service. Besides the local churches, Aizawl Theological College also conducted the sunrise service in front of the College main building and Easter eggs were distributed after the service. There was worship services in every local church at 10.00 A.M. and at 1:30 P.M. The theme for the forenoon service was "He is risen from the dead" (Mt.

28:7) ; and that of the afternoon service, "Just as Christ was raised from the dead, we too will raise from the dead" (Rom 6:1-5). The evening service was reserved to mark the Revival Movement Anniversary. The theme chosen was, "It is the Spirit that gives life" (Rom 6:63).

### **ATC Dedication-cum- Farewell Service**

Aizawl Theological College organised Dedication-cum-Farewell Service. on April 19 (Monday), 2010. In this Service, Rev. Dr. Roger Gaikwad, the Principal led the programme. The MPC Synod Moderator, Rev. C. Chawngliana delivered a valedictory message. The outgoing BD and M.Th students were given diploma certificates, bade farewell and dedicated in this Service.

### **PCI Biennial General Assembly**

The 36<sup>th</sup> General Assembly of the Presbyterian Church of India was held during April 21-25, 2010 at Mawngap Presbyterian Church, KJP Synod (Sepngi). In this Assembly, 760 delegates from different sister Synods attended the meeting. Mizoram sent 270 delegates for this Assembly.

As Rev. E.F. Lyngdoh, the Moderator died of heart attack while attending Zeme Naga



Gospel Centenary at Haflong on March 20, 2010, Rev C. Rosiama (Mizo Synod), the former Moderator conducted the meeting till new Moderator, Rev. L.S. Khawbung, (CHT Synod) took over the charge in the Assembly session. The Assembly select theme on “Christ- Our Peace” was preached by Rev. Dr. Roger Gaikwad, ATC Principal on March 21 (Wednesday ) evening service. A Commemoration Service was organised on Sunday at 10.00 A.M. From the Mizo Synod, Ms. Rovi (Imogen Roberts) (who was a Welsh Missionary to Mizoram), Rev. Dr. Zairema, Rev. H. Zalawma and Rev. Vanthangpuia were included among the members who passed away after the last General assembly meeting.

Rev. Zosangliana Colney, Executive Secretary i/c MSSU, Mizoram Synod was elected as the PCI General Assembly Secretary (Jr) and Rev. Dr. K. Lallawmzuala as Leader of the Presbyterian Youth Fellowship. Rev.Dr.Vanllanghaka Ralte is assigned to lead the Bible Study in the next General Assembly. The next PCI General Assembly 2012 will be hosted by Mizoram Presbyterian Synod.

**9<sup>th</sup> Biennial Assembly of NEICCWA- cum-Silver Jubilee.** North East India Christian Council Women Assembly-cum-Celebration of Silver Jubilee was held during April 22-25, 2010, and was hosted by Jingiaseng Kynthei (Women

Fellowship), Khasi Jaintia Presbyterian Synod (Mihngi) at Pohkseh Presbyterian Church, Shillong, Meghalaya. Different denominations from the region sent delegates. Out of the 509 delegates, 73 were from Mizoram Presbyterian Church. In the Inaugural Service on April 22 (Thursday), 7.00- 8:30 P.M., Mrs. Lalmangaihi, Mizoram Presbyterian Church delivered the welcome speech. On April 23 (Friday) at 7.00-8.00 A.M., Bible Study was conducted by Mrs. Zangeni, USA. In the forenoon and afternoon, there was a seminar on the theme, “Human Rights” in which the sub- themes with particular reference to women were presented by Ms.Fenella Lyngdoh Nonglait, and Mrs. Dr.Hrangthanchhungi. Mrs. Zomuani, Mizo Synod was elected as the President for 2010-1012. Dr.(Mrs.) T.Vanlaltlani, Mizo Synod preached in the evening service. On April 25 (Sunday) at 7.00 am there was a Holy Communion Service in which the celebrant was Rev. Ms Noksangchila Ao. From 10:30 A.M. to 5:00 P.M. there was a Silver Jubilee Celebration Service at Pohkseh Public Ground in which Rev. Dr. K. Thenzauva and Dr.(Mrs) R.L. Hnuni preached on the themes ‘Thy Kingdom Come in the Society’ and ‘Thy kingdom come in the Church’ respectively. In the Installation Service at 7.00 P.M., Rev. Dr. H. Lalm,angaiha, President



NEICC conducted the installation. The next Biennial Assembly 2012 will be hosted by Ri-boi Synod.

### **PBS Farewell Service**

On April 28, 2010 (Thursday) at 1.00 P.M. the Presbyterian Bible School (PBS) organised its 18<sup>th</sup> Session Certificate Course Farewell Service at Pi Zaii Hall, Mission Veng. Out of the 41 students who had been enrolled, 31 completed the Certificate Course, with 2 in the First division, 13 in the Second Division, 10 in the Third Division and 6 in the Simple Pass.

Presbyterian Bible School was started in May 2004. Till date 502 students had completed the Certificate Course. Most of the Synod Revival speakers had undergone this Certificate Course. Some of those who have passed out the Course joined B.Th. and B.D. Courses while some became social workers and missionaries.

### **Commissioning of Missionaries**

A Worship Service for Commissioning of the missionary pastors was held on May 2, 2010 (Sunday) at 1.30 P.M. at Kulikawn Presbyterian Church. Rev Lalzuithanga, Executive Sretary i/c Mission conducted the service. Commissioning message was delivered by Rev C. Chawngliana, the Synod Moderator. Upa Vanlallhuma, Synod Secretary (Sr.) offered a prayer of dedication and Rev. Lalchhuanmawia, Mission Board Secretary pronounced benediction.

### **Southern Manipur Gospel Centenary Celebration**

Southern Manipur Gospel Centenary Celebration was organized during May 4-7, 2010 at Lamka, Churachandpur (District Capital) Public Ground. Altogether 22 denominations of Manipur Christians, including Presbyterian Church participated. In response to the invitation from the Centenary Celebration organizers, the Mizoram Presbyterian Church Synod sent the followings delegates: (1) Rev. C. Chawngliana, Synod Moderator; (2) Rev. Zosangliana Colney, Synod Executive Secretary, i/c MSSU, (3) Upa Zonunmawia, Synod Synfo Co-ordinator and (4) The Synod Choir.

On 4<sup>th</sup> May (Tuesday) evening service, Rev. C. Chawnglian, the Synod Moderator lit the Centenary torch and preached on the theme "From Darkness to Light." He announced that Mizoram Presbyterian Church donated Rs. 3,00,000/- for Manipur Gospel Centenary Choir Competition. Rev. Zosangliana Colney, Synod Executive Secretary delivered a sermon on May 5 (Wednesday) in the forenoon service. Mizoram Presbyterian Church Synod Choir sang 5 times in the celebration services.

The Gospel Centenary monument was unveiled by Rev. Randall Sizemore, Director, GMC, Evangelical Congregational Church, USA. Combined Choir (the local member numbering ten



thousand) and the Synod Choir sang the Halleluiahs Chorus.

Earlier, the Independent Church of India (ICI) had celebrated Southern Manipur Gospel Centenary on February 4-9, 2010 at Sielmat (Churachandpur) Rev, Vanlalzuata, Senior Executive Secretary, Mizoram Presbyterian Church Synod had been one of speakers.

### **NEICCYA BIENNIAL ASSEMBLY**

The 13<sup>th</sup> North East India Christian Council Youth Biennial Assembly was held during 6-9 May, 2010 at Chandmary, Baptist Church, Lunglei. Altogether 250 delegates attended the Assembly. From the Mizoram Presbyterian Church, 64 delegates participated including choir members. Dr. Samuel Vanlalhlhanga, Mizo Synod Youth Fellowship was elected as the new President. The Assembly theme, "Youth, the hope of the Church" was preached by different persons viz, Rev. Dr. Roger Gaikwad, Principal Aizawl Theological College (Mizo Synod), Rev. Dr. H.M Songate, President, NEICORD and Rev. Dr. K. Thanzauva President, Baptist Church of Mizoram. The budget for 2010-2012 was Rs. 2, 80,000/-. Next Biennial Assembly will be hosted by Church of God, Meghalaya and Assam

### **Synod Lay Workers Fellowship Day**

The 36<sup>th</sup> Synod Lay Workers Fellowship (SLWF) Annual Meeting was held on May 28, 2010 (Friday)

at Aizawl Theological College Durtlang. In the forenoon session (10:30 A.M. – 12:30 P.M.), Rev. C. Chawngliana, Synod Moderator addressed the meeting, and Rev. Vanlalzuata, Senior Executive Secretary, Mizoram Presbyterian Church preached on the theme, "Faithful Workers: The Need of the Church." The afternoon Session (1.00 -3.00 P.M.) was used for Praise and worship. <sup>1</sup>Upa Ronghaka, Chairman, SLWF led the session, Mr R. Lalrinmawia and Miss C. Lallianpui presented special numbers (solos) and 15 persons were appointed to lead in the singing fellowship. Upa C. Lalbiaktluanga delivered a short message on: "Praise with the Spirit." Certificates were given to 10 pensioners who retired from January 2010. Condolence for 13 persons who had passed away between 2009 June - 2010 May was done and was marked with a silent prayer. The members joined in the supper prepared by the lay workers of the Aizawl Theological College and the Synod Rescue Home.

### **Synod Executive Committee (June 2010)**

The 229<sup>th</sup> Synod Executive Committee meeting was held during June 1-3, 2010 at the Synod Committee Room. Report of Synod Department was given by the Synod Secretary. Altogether 50 agenda were discussed and important resolutions were made.





### **Inauguration of the Missionary Training College**

The Mizoram Presbyterian Church owned Missionary Training College was inaugurated by Rev. C. Chawngliana, the Synod Moderator on June 4, 2010 (Friday) at 2.00 P.M. at Pi Zaii Hall, Synod Conference Centre. The Missionary Training Centre which was started in 1978 at the Aizawl Theological College (Mission Vengthlang) is now upgraded to a College status following the Synod 2007 decision. This College is expected to be recognized by the Senate of Serampore College in the near future.

### **Hindi Bible School Graduation Day**

Presbyterian Hindi Bible School, Bawngkawn organized a Farewell Programme on June 13 (Thursday), 2010. The function started from 1.00 P.M. at the School Chapel. Rev. John Sharma, the Principal conducted the meeting. Rev. Lalchhuanmawia, Synod Mission Board Secretary gave away the Certificates and preached a short message. Rev. Lalzuithanga, Executive Secretary i/c Mission delivered an exhortation speech for the graduating students.

The 25 out-going students are from different Mission Fields, such as Delhi (20); Orissa (4), Arunachal Pradesh (3); Patna/Bihar (10); Jharkhand (2), Siliguri (3); Assam (6), and Mizoram (5). The Presbyterian Hindi Bible School was started from

1990, till date 1044 students (160 women and 884 men) had been trained in this School.

### **Aizawl Theological College Retreat**

The Aizawl Theological College observed a Two-day Retreat during June 24-25 (Thursday and Friday), 2010. Rev. Dr. Leaderwell Pohngap, Shillong preached on the Retreat theme, "Between Choices." He preached five times, three times on the first day and two times on the second day. The second day evening service was a Holy Communion service, Rev. K. Lalhmingliana, Lecture was the celebrant, and was assisted by the ordained students. In the evening there was a singing fellowship at D.E. John's Hall. During the Retreat, times were set apart for group discussions, reflections and private devotions.

### **MTA General Conference 2010**

Mizo Theological Association (MTA) General Conference was held on June 30 (Wednesday), 2010 at Chanmari Presbyterian Church Hall with the theme, "Mizo Kristiante Thawhho Dan Tur Hmathlirna." In the first session, the devotion was led by Mrs. P.C.Laltlani, and Rev.C.Chawngliana, the Synod Moderator gave a short message. The following papers were presented: "Kristiante Thawhho Dan Tur Hmathlirna: Kohhran Chanchin A\angin (By Rev. Dr. Lalchhuanliana Mizoram Synod/ Responded by Rev C. Ngurhnema



BCM); “Mizo Kristiante Thawhho Dan Tur Hmathlirna: Kohhran Inpumkhatna a'angin” (By Rev. H. Liangaia, Gen. Secy. BCM/ Responded by Rev. C. Hrangzuala, Gen. Secy. LIKBMK); “Mizo Kristiante Thawhho Dan Tur Hmathlirna: Kohhran Mipuite Zirtir Dan Tur” (By Rev. Vanlalzuata/ Responded by Rev. Ch. Chhama, Sr. Exe Secy. , ECM). The business session in the afternoon (2:30 - 4.00 P.M.) was moderated by Rev. Prof. Vanlalchhuanawma, MTA President. Rev. H.C. Vankairinga, MTA Secretary gave a report. The General Election was presided over by Rev. Prof. Roger Gaikwad, Executive. Member. The following new office bearers were elected: President: Rev. Prof. Vanlalchhuanawma; Vice Presidents: Mrs. P.C. Laltlani, R e v . Vanlalzuata and Rev. F . Sangvela; Secretary: Rev. H.C. Vankairinga; Assist. Secretary: Rev. Dr. L.M. Andrew; Treasurer: Prof. T. Vanlaltlani; Financial Secretary : Rev. Ramdinmawia Ralte.

### **CKTP Donation**

The Central Kristian Thalai Pawl (Central Youth Fellowship) donated Rs.10,000.00 (Ten Thousand) to the Young Mizo Association (YMA) to support the association Anti-Drugs Squad wing. The amount was handed over to Mr. Lal Chungnunga, Central YMA President by Rev. Lalpiangthara, Leader, Central K|P on

June 22 (Tuesday), 2010. The YMA declared 2010 as “Year of Anti-Drugs”. During May 29 – June 27, 2010, the organization had seized drugs amounting to Rs.12,42,525.00.

### **Circular On UID and The Beast (666)**

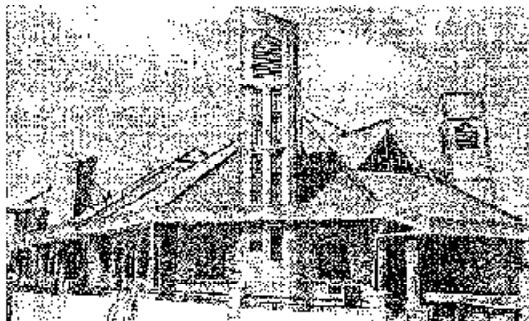
There have been some literature and rumors spread within Mizoram identifying the Indian Government’s proposal to introduce Unique Identification Data (UID) with the Beast (666) mentioned in the Book of Revelation. This has caused fear and confusions among some section of the Mizo community even refusing themselves to be enrolled in the Census. The Presbyterian Church of Mizoram has released a circular clarifying the incredibility of identifying the UID with the Beast (666) from the biblical and theological point of view. It also encourages its members to cooperate with the government officials who undertake the present Census. The circular also affirms that it is the duty of each citizen to enroll himself/herself in the census which is of great importance for the country. The circular which warns its member to be careful with this kind of unsound teachings and rumors was countersigned by the Synod Moderator and the Synod Secretary. Earlier the Mizoram Kohhran Hotute Committee (Mizoram Church Leaders Committee) had issued a circular on the same line.





## THE 39<sup>th</sup> BIENNIAL GENERAL ASSEMBLY OF THE PCI HELD AT MAWNGAP PRESBYTERIAN CHURCH

- Rev. Dr. C. Lalhlira



*(Mawngap Presbyterian Church, venue of the PCI General Assembly)*

**Introduction:** The 39<sup>th</sup> General Assembly of the Presbyterian Church of India was held at Mawngap Presbyterian Church, KJP Synod, Sepngi (Meghalaya) during May 13-16, 2010. According to the record by the Reception Committee) 874 delegates attended this General Assembly. The Session begins with the procession from the Moderator along with all the Office Bearers of the PCI, while the house remained standing and then followed by a Bible Reading and Prayer. Due to the death of the Moderator Rev. E. F. Lyngdoh, the nearest ex-Moderator Rev. C. Rosiama was asked to be the Moderator until the new moderator was elected. Rev. C. Rosiama, after inaugurating the Assembly and conducting all the necessary rituals of the start of the Assembly, handed over the charge of Moderatorship to the Rev. Dr. L. S. Khobung. The

Assembly has expressed its deep sorrow over the sudden demise of Rev. E. F. Lyngdoh, who was the Moderator of the PCI, before completing his term.

Office Bearers were –  
Moderator :

Rev. Dr. L. S. Khawbung  
Secretary (Senior) :

Rev. Lallârmawia  
Secretary (Junior) :

Rev. Zosângliana Colney  
Treasurer :

Rev. Dr. J. F. Jyrwa  
Statistician :

Rev. Rev. Dr. Roger Gaikwad

Releasing of the Book: A compilation of the papers presented during a consultation on the theme “Re-Discovering the legacy of John Calvin’s: A contextual Reading” which was held at Aizawl Theological College, on 5th - 6th



May 2009 was released.

### 1. IMPORTANT RESOLUTIONS:

i. MOU with the Presbyterian Church of Singapore: The Partnership agreement was signed with the Presbyterian Church of Singapore.

ii. Administrative Secretaries of the PCI: Whereas Rev. Lalramliana Pachuau was made the Senior Administrative Secretary of the General Assembly, the term of Rev. S.S. Majaw had been extended for another term (i.e. 2010-2014), and Rev. David T. Lhouvum was appointed as the new Administrative Secretary (2010-2014). Rev. Laldawngliana had to go back to his (Manipur) Synod as his term has expired.

iii. Inclusions of the Women and Youth Members in the Standing Committee: It was resolved to accept one member each from PWF and PYF in the Different Standing Committees and the Selection of Members will be done by the PWF and PYF respectively.

iv. The PCI in Collaboration with the National Council of Churches in India will organise the following workshops and Consultations:

A. National Workshop on "Tribal Women and Spirituality" to be held in Shillong during September 2010.

B. International Consultation on "Issues concerning the Indigenous/tribal People of the Asian and the African countries" which will be held at Andaman Island, during the Month of October 2010.

v. The Executive Committee was entrusted to the accomplishment of the construction of Centre for Capacity Building.

vi. The Assembly does not have a guideline on how to receive a minister who would want to shift himself from one Synod to another Synod under the PCI. The Executive Committee was entrusted to make a guideline and submit the same to the next PCI General Assembly for discussion and its approval.

vii. The General Assembly entrusted the Executive Committee to defend the cases of Indian Christians in times of crises which may be caused by any external or internal factors.

### Public Services and Bible Studies:

**Night services** during the Assembly meeting have been blessings for the delegates. On the first night, a lively and inspiring message was delivered by Rev. Dr. B.L. Nongbri, lecturer in John Roberts Theological Seminary, Shillong in the absence of the fraternal delegate from the CWM. On the Second night, The Rev. Dr. Roger Gaikwad, in the absence of the appointed person Rev. Chuauthuama of Mizoram Synod, was assigned to deliver God's Word on the theme of the General Assembly, "Christ our Peace." In the tradition of the PCI, The last night of the Assembly has been used



for valedictory sermon delivered by the outgoing moderator; but due to the death of the incumbent moderator, Rev. C. Rosiama preached at that time.

There were two **Bible studies** in the mornings during the assembly led by Rev. L. S. Nongphlang on the theme “Without love is nothing,” based on I Corinthians 13: 1-7. On **Sunday morning**, there was **Holy Communion** service in which Rev. L. S. Khobung, the Moderator, was the celebrant. **On the Sunday forenoon and afternoon**, public services were held at the mini-sports complex in the outskirts of the town. This may be unusual for many, but in the Khasi and Jaintia Assembly, it is natural, and the Khasis are known in their zeal to attend this kind of worship. They came in groups with their Sunday dresses, even from villages and towns by their own expenses. They brought their own Tiffin for lunch, and they would not be driven away from the place either rain or heat of the sun until the services were over. Rev. ... was the preacher. After lunch break, another service was held, in which the Rev. Dr. J.F. Jyrwa, the PCI General Assembly Treasurer delivered God’s message. By rough counting, it was calculated that over a ten thousand people attended the services.

Mention should be made the unusual and rather unexpected visitor, the Governor of Meghalaya, who was invited by the host Church’s committee without taking

prior permission of the officials of the General Assembly. This was embarrassing; and he was given a time to address the audience, which he did without knowing the situation and context of the service, thus, out of context. It is advisable that if such things had to happen, prior permission from the General Assembly official should be taken. The best thing is not to invite such outsider in the ceremonious and important meeting of the PCI General Assembly.

**3. Statistics:** According to the statistician, there are 8 Synods within the PCI General Assembly. There were 12, 06, 737 total members, of which 6, 75, 251 were communicant members. There were 2, 046 mission field workers from 2, 931 local churches and 771 branch churches. There were 827 ministers and 127 Probationary pastors 27; there were 9,101 church elders. While some 25, 827 joined the PCI as new Christians, 14, 359 joined it from other denominations. However, 6,621 left the PCI by joining other denominations, whereas 9, 333 were ex-communicated. There were 55, 478 new born babies, but 14, 437 died.

### Next General Assembly

The 40<sup>th</sup> Biennial General Assembly in 2012 will be hosted by the Mizoram Synod, and the theme for this Assembly will be “*Christ, the Lord of Creation*”; Speaker will be



Rev. Dr. M.J. Hynniewta, Principal of the John Roberts Theological Seminary, Shillong, and Bible Study will be given by Rev. Dr. Vanlalnghaka Ralte, Associate professor, Aizawl Theological College.

The Office bearers will be as follows:  
Moderator : Rev. S. I. Iawphniaw,

KFP Synod, Sepngi

Secretary (Sr.) :

Rev. Zosangliana Colney

Treasurer : Rev. Dr. J. F. Jyrwa  
(K.J.P Synod Sepngi)

Statistician: Rev. Tualzachin  
(Zou Synod)

Secretary Junior will be elected by the Nomination committee of the next Assembly, and by tradition, he will be the recorder of the minutes of the Assembly.

Releasing of the Book: During the

Assembly, a compilation of the Papers presented during a consultation on the theme “Re-Discovering the legacy of John Calvin’s: A contextual Reading” which was held at Aizawl Theological College, on 5th - 6th May 2009 was released.

### Other Concerns:

1) Mawngap in a big township a half hour journey from Shillong. The host church, the Mawngap Presbyterian Church, was established in 1925 bearing the name “The Welsh Presbyterian Church, Mawngap, and later it was renamed as the Mawngap Presbyterian Church. The Church building was rotunda in shape, well decorated with timber lining all over. Whereas the majority of the population is Christians,



*(The Crowd in the open air at the PCI General Assembly)*



a good number of the villagers are non-Christians who are following the traditional Khasi religion.

2) Only one assigned preacher could take his time, while all the others didn't turn up. This was discouraging. The Nomination Committee had to fill up their places by appointing people, though; and those newly assigned preachers did very well.

3) Due to late submission or non-submission of the Statistics reports from various synods under

the PCI, there was difficulty for the statistician to formulate and present the correct statistics report.

4) It was sad to record the untimely demise of the existing moderator Rev. E.F. Lyngdoh. The General Assembly mourned his death, and his memorial service was held on the Sunday of the session, along with the memorials of the ministers who passed away in between the last General Assembly and this one.



## AIZAWL THEOLOGICAL COLLEGE DEDICATION-CUM-FAREWELL SERVICE 2010

- Rev. Dr. Vanlalnghaka Ralte

The Dedication-cum-Farewell Service of the Aizawl Theological College (ATC) for the academic year 2009-2010 was held on April 19, 2010 at the ATC Chapel. The programme began with a photo session for the faculty and the outgoing students in front of the College Chapel at 10:30 AM followed by refreshments at 12:30 PM. The main function of the Dedication-cum-Farewell Service started at 1:30 PM with the graduands, faculty members and the Theological Education Board (TEB) Committee members entering the Chapel in a procession.

This solemn and graceful service was attended by about 300 members comprising of the College community, the officers of the Presbyterian Church of Mizoram, TEB members, selected representatives of the local churches, relatives of the outgoing students, well-wishers and friends of the College. This special function of the College was led by Rev. Prof. Roger Gaikwad, the College Principal in which the important features of the service comprised of -- prayers of invocation offered by Mrs. P.C. Lalitani, thanks by Rev. Rosiamliana Tochwawng, forgiveness by Rev. R. Vanlalnuanga, intercession by Rev. Lalhangpuia Fanai, and benediction by Rev. C. Biakmawia, TEB Member. The Dean of the Post Graduate Studies, Rev. Prof. Vanlalchuanawma, presented the M.Th. outgoing students whereas, the College Registrar, Rev. Dr. C. Lalhlira presented the B.D. outgoing students. There were farewell speeches from Rev. Lalchungnunga (staff representative) and Mr. Vanlalhriata (students'

representative), and there were also responses from the outgoing students representing both the B.D. and M.Th. students.

The Moderator of the Presbyterian Church of Mizoram graced the function and delivered an inspiring and challenging sermon. The Act of dedication for the outgoing students was led by the Principal as the students standing in their respective places affirmed their dictation to the service of God and humanity by reciting the following words:

Merciful Lord, I am no longer my own, but yours. Put me to what you will; rank me with whom you will; put me to doing; put me to suffering; let me be employed for you or laid aside for you, exalted for you or brought low for you; let me be full, let me be empty; let me have all things, let me have nothing; I freely and wholeheartedly yield all things to your pleasure and disposal. As your Son, Jesus Christ, stood by your truth though it cost him his life, arm us with your Spirit so that we may stand with him prepared for





honour or disgrace, praise or blame, desiring only that your truth be proclaimed and your work done, in the name of Jesus Christ our Lord. Amen.

The function was also graced with the singing of three deeply moved devotional hymns and the distribution of prizes to the students by

Rev. Vanlalzuata, Sr. Executive Secretary of the Mizoram Presbyterian Church Synod. The function was followed by a dinner served at the dinning hall of the College's Hostel.

The following is the list of the outgoing students who were bade farewell and dedicated on this auspicious function:

**LIST OF OUT GOING STUDENTS**

<b>Name</b>	<b>Address</b>	<b>Sponsorship</b>
<b>M.Th. II</b>		
1. Rev. Peitha	College Veng, Saiha	ECM
2. K. Laltlankima	Churachandpur	Synod Category 2
3. Vanlalhriata	Ramhlun South	Private
4. C. Kaphmingthanga	N.E. Khawdungsei	Synod Category 1
5. K. Kavikato Jimo	Nagaland	CBCNEI
6. Hallelujah Khawm Lian Suum	Myanmar	Synod Category 2
7. Albert Kawldingliana	Durtlang Mel-5	Private
8. Makanmi Kasomva	Manipur	Synod Category 2
<b>B.D. III</b>		
1. Lalhmunmawia Pachuau	Chanmari West	Synod Category 2
2. V. Khairodinga	Mimbung	Synod Category 1
3. Michael Zorinpuia	Ramhlun North,	Synod Category 3
4. T. Lalthafamkima	Dawrlawn	Synod Category 1
5. Vanlalliana Sonset	Shillong	Synod Category 1
6. C. Lalfakzuala	N. Vanlaiphai	Synod Category 1
7. Joseph Lalnunmawia	Lunglei	Synod Category 1
8. C. Lalrosiama	Samthanga	Synod Category 1
9. Vanlalhruaii	Lunglei	Synod Category 1
10. Vanlalchhuanga	Electric Veng, Azl.	Synod Category 3
11. Lalsiamtluanga	Serchhip	Synod Category 1
12. Lalhmunsaanga Tlau	Kanan Veng	Synod Category 1
13. Lalramchuanglura	Bawngkawn	Synod Category 2
14. T. Lalremruata	Vaphai	Synod Category 3
15. Malsawmtluanga	Lengpui Vengthar	Synod Category 1
16. Lahlhimpuia	Tlungvel Dawrkawn	Synod Category 2
17. Zonunsanga	Vengsang, Khawzawl	Synod Category 1
18. Ngurthanmawia Sailo	Baktawng Venghlun	Synod Category 1
19. C. Vanlaltluanga	Sialsuk, Vengthlang	Synod Category 1
20. Samuel Vanlalmanpuia	Vengthlang, Champhai	Synod Category 2



21. Hmingthansanga Pachuau	Bilkhawthlir	Synod Category 1
22. Vanlalchhanhimi	Upper Republic	Synod Category 3
23. C.Zaihmingthanga	Ruantlang Mualveng	Synod Category 1
24. Lalnuntluanga	Nursery Veng	Synod Category 1
25. C.Lalremruata	Sihphir Tlangveng	Synod Category 1
26. C.Partei	New Colony, Saiha	ECM
27. Lianzangthang Ranglong	Noagong, Tripura	SMB
28. Lalhmuchhuaka	Bawngkawn	Private
29. L.Solomon Kom	Khoirentak Khuman	KBA
30. Joe Sanghmingthanga Hmar	Ngurte Churachandpur	ICI
31. Za Thawng Lian	Rihkhawdar, Falam	Synod
32. Lal Piak Lian	N. Lamka, Churachanpur	Synod
33. Lalnunchhuanga	Khawpuibung, Manipur	Synod
34. Tanyo Pabin	Kaying, Arunachal	SMB/Chaltlang Bial Hmeichhia
35. Rev. Lalfakawma Chhangte	Bawngkawn Chhim Veng	Synod
36. S.Charles Manovah	Chennai	Private
37. Rev. Dailamhanga	ATC Campus	Synod
38. R.Lallawmawma	Armed Veng	Synod Category 1
39. Ramengmawia	Chanmari, Aizawl	Synod Category 3



## HIGHLIGHTS OF THE 229<sup>th</sup> MIZORAM PRESBYTERIAN CHURCH SYNOD EXECUTIVE COMMITTEE MINUTES

- Rev. Lalthangpuia Fanai

The 229<sup>th</sup> Synod Executive Committee of the Mizoram Presbyterian Church met during 1<sup>st</sup> – 3<sup>rd</sup> June 2010 at Synod Conference Centre, Mission Veng, Aizawl. Rev. C. Chawngliana, the Synod Moderator, presided over the meeting; 124 members were present and apology was received from three members.

The followings are some of the important resolutions:

**1. Pay Fixation for the Filed Workers (SEC 228:56):** The committee approved the Pay Fixation for the Field Workers, without changing the Pay structure, prepared by the sub-committee formed by SEC 228:36.

**2. Matters concerning homosexual relationship SEC 228:11):** The committee received the findings and suggestions of the Marriage Sub-Committee concerning homosexuality and lesbian; and it is resolved to refer the matter with some changes to the next Synod meeting.

**3. Matters relating to statistics (Synod 2008 Gen. 56; SEC 224:9; 228:12):** It is resolved that students in any institution within one local church, who are not enrolled in their mother church, should be enrolled in the statistics of that church.

**4. Equipment of Presbyterian Hospital (Synod 2009 Gen. 18; SEC 228:15):** The committee received the findings and proposals of the Hospital Board, entrusted by the SEC 228. It is agreed to purchase C.T. Scan and

the reasonable amount for the same will be allocated in the new budget; other proposals will be taken care of in the subsequent meetings.

**5. Regularization of Synod Workers:** The committee agreed to regularize two Office Assistants under the Presbyterian Hospital Board. Namely, H. Lalnundanga s/o H. Kaikhama, Durtlang and Hmingthanauva s/o Lalringa, Lungdai. It is also agreed to regularize ten workers under the PRESCOM Board.

**6. Establishment of Hospital in South Mizoram (Synod 2009 Gen. 82: SEC 228:26):** As per the resolution of the SEC 228, the Sub-Committee submits its report that due to some inconveniences the proposed site should be exchanged with the Mission Centre, which has been under construction. The committee resolved to ask the permission of the Synod Mission Board, and if the concerned Board agreed, the Presbyterian Hospital Board is entrusted to do the needful.

**7. Degree Increment for the Synod workers (Synod Gen. 51; SEC 228:27):** In pursuance of the decision of the Synod concerning reallocation of degree



increment, the SEC 228:27 appointed a small commission; and the recommendation is accepted in principle. But the commission is entrusted to do an in dept study of the same matter relating to the workers under the Synod Mission Board and to report the same in the next meeting.

**8. Synod Vehicles Guidelines (Synod 2005 Gen. 51; 2009 Gen. 60; SEC 228:28):**

The Synod 2009 entrusted the SEC to review the Guidelines for the Synod vehicles. The proposal submitted by the sub-committee formed by the SEC 228:28 is approved. The Guidelines includes the purpose and use of the Synod Vehicles, names of designation which are eligible to keep and use the vehicle, maintenance and condemnation, etc.

**9. Site for M.T.C. (Synod 2009 Gen. 74; SEC 228:34):** The Synod 2009 resolved to look for a bigger plot of land for Missionary Training College. The report submitted by the appointed persons is discussed and resolved to entrust the same persons to look for any possible site and to report in the next meeting.

**10. Partnership with PC in Bangladesh Synod 2008 Gen. 77; SEC 228:44):** As per the decision of the Synod 2008, the Partnership Committee its proposals, and it is agreed to sign the Partnership Agreement between the Synod Mission Board and the Presbyterian Church in Bangladesh mainly for the work of mission and evangelism.

**11. Matrimonial Guidelines for Bru Christians Synod 2009 gen. 78; SEC 228:45):** As per the resolution of the SEC 228:45, the Marriage Sub-Committee worked out Matrimonial Guidelines for Bru Christians and reported its recommendations. The committee resolved that it is not necessary to make a separate Marriage Law for a particular tribe, and that the citation in the marriage certificate, “in accordance with Mizo Christian Custom” should be changed into “Christian Custom”, deleting the word “Mizo”.

**12. Revival Festival in Aizawl (OM 8:16/2010):** The Synod Officers’ Meeting (OM) reported that Rev. Robert Cunville, Associate Evangelist, Billy Graham Evangelistic Association requested the Mizo Synod to organize the Revival Festival in Aizawl. It is decided that after having an in dept study the matter will be discussed in the next SEC.

**13. Bus Hiring System for ATC and Rescue Home (SEC 225:5; OM 6:17/10):** As per the decision of the Synod Finance Committee concerning Bus hiring system, the SEC 225:5 entrusted the OM to pursue the matter. After having discussion from the report the committee decided to continue Bus hiring system for the two institutions.

**14. Request from Rev. Laldawngliana, A/S PCI:** Rev. Laldawngliana, Administrative Secretary, PCI, requests the Mizo Synod to pay Rs. 5,38,500/- for the



construction of Centre for Capacity Building & Empowerment. The committee agreed to pay the same amount and to include it in the new financial budget.

**15. Purchasing a plot of for Church Building in Shillong (OM 6:41/10):**

The committee agreed to purchase a plot of land where two houses had been constructed with its fencing for the Church building of Vaiphei church at Madanrting, Shillong, which cost Rs. 5,00,000/.

**16. Revision of the ministry of Revival Speakers:**

The recommendation of the Synod Revival Committee concerning the revision of the Revival Speakers' ministry is accepted. As per the new guidelines, the number of counselors is reduced from 10 to 7 including the Speaker; the local church must send its application to the concerned department without having prior information to the speaker and the office will send the 70 Speakers in rotation as far as possible.

**17. Overtures From the Synod Mission Board:**

1) The Mission Board asked permission to translate the Constitution of PCI into Kokborok dialect. The committee decided to forward the petition to the Working Committee of PCI.

2) The Mission Board proposed to sell out the Mission House, Charmwood, South End Apartment, Faridabad, Haryana; but the

Committee decided not to sell out for the time being.

3) As the Mission Board proposed the Committee agreed to invite Rt. Rev. Sunil Kumar Singh, Bishop of CNI, Delhi Diocese, to attend the Synod 2010 hoping that there will be a better cooperation in mission work.

4) Since the tenure of Rev. Dr. Lalhmangaiha has come to an end, the Committee appointed Rev. Dr. Vanlalchhuanawma, Vice Principal, ATC, to be a member of UTC Council representing the Mizo Synod.

**18. Overtures From Manipur Area Committee:**

1) As per the request of the Manipur Area Committee, the Committee agreed to renew giving grant to Schools run by the local churches in Manipur.

2) The Area Committee asked the Synod to pay Rs. 25,00,000/ for purchasing the new site of Lamka Presbyterian Church. The Committee agreed to pay the same and resolved that when the old Church building is disposed of the price should be handed over to the Mizo Synod.

**19. Overtures From the Synod Service Board:**

1) The Committee agreed to appoint the following number of workers at Presbyterian Hospital:- (1) Medical Officer — 2; 2) Pharmacist — 1; (3) Medical Record Assistant — 1; Total — 4.



2) The Committee approved the recommendation of the Service Board concerning the Recruitment Schedule for the Staff of the Missionary Training College.

3) The Committee agreed to appoint one Chowkidar at ATC and one recording Assistant and one Cameraman for the Information Publicity department.

**20. The Extention of Rev. V.L. Zaithanga's Service:** The PCI Executive Committee requested the Synod to extend the tenure of

Rev. V.L. Zaithanga, Assembly Officer, and it is agreed to extend from May 2010 to April 2011.

**21.** The Committee agreed to invite Rt. Rev. Dr. John S. Sadananda, Master of Serampore College, to attend the Synod 2010.

**22.** Rev. Dr. Lalchungnunga, Principal and Secretary of the Council of Serampore College, asked the Synod to give one time grant to the College due to financial crisis. The Committee agreed to give the sum of Rs. 10,00,000/ to Serampore College.





## THE MINISTRY OF THE HANDFUL OF RICE COLLECTION HAS REACHED ITS CETENNIAL YEAR!

-Mrs.Lalrinkimi

Co-Ordinator, Women's Department, MPC

Handful of Rice Collection<sup>1</sup>, one of the most crucial aspects in the ministry of the Women's Fellowship under the Mizoram Presbyterian Synod, has reached its hundredth year in 2010. We give thanks and glory to Almighty God, who has blessed and guided this important ministry all these years.

In Mizoram the practice of collecting handful of rice and selling them to support the ministry of the Church was intimated from the Khasi Christians. It was first started in 1910 to support the construction of the earliest Church at Mission Veng under the leadership of missionaries like Mrs. Catherine Ellen Williams (fondly known as Pi Zosaphluii by the Mizos), wife of Rev. D.E.Jones and Mrs. Siniboni, a Khasi woman. Pi Zosaphluii gathered the early Mizo Christian women for a fellowship where she taught them various skills as well as preaching the Word of God to them. When the Church was opened for worship service on 17<sup>th</sup> April, 1913 the money received from the selling of the handful of rice collection came up to Rs. 80/-. After the Church building was finished the money from the handful of rice collection was used for supporting the ministry of Bible Women as per the resolution of the Church Committee (Aizawl Kohhran Thuremna No. V. of 27/6/1913). However, from 1949 the Assembly (Synod) decided to use the money for supporting the overall ministry of the Church. From that period till today the money generated from the selling of

handful of rice collection undertaken by the Church Women's Fellowship continues to support the various ministries under the Mizoram Presbyterian Synod. This is a humble ministry in which everyone, irrespective of age and gender, can take part. But it seems that God is happy with the generosity and willingness of the people to share part of their daily meal for His ministry by showering it with manifold blessings. The money received from the selling of rice collected from each household during April 2009 – March 2010 has come up to Rs. 673,58,648/- (Rupees Six Hundred Seventy Three Lakh) !

In 2006 the Executive Committee of Central Women's Fellowship decided to celebrate the centenary of Handful of rice Collection. Previously, the year 1913 was considered as the beginning of the practice of Handful of Rice Collection in the Mizoram Presbyterian Church. The Committee decided to clarify the exact year in which this important practice was started and submitted a request to the Synod Executive Committee (SEC) accordingly. The SEC entrusted the



Research and Evaluation Team to take up the matter. According to the findings of the Research and Evaluation Team, 1910 was the actual year in which the practice of collecting handful of rice was started by the women in Mission Veng. As per the findings of the Research and Evaluation Team SEC accepted 1910 as the year in which the Handful of Rice Collection was started in Mizoram (SEC 214:76 of 5-9/11/2007). Subsequently at the 2007 Mizoram Presbyterian Women's Fellowship Biennial Assembly it was decided to celebrate the centennial year of the ministry of Handful of Rice Collection in 2010 and the Synod Officers' Meeting (OM) was requested to give guidelines. The OM felt that since this particular ministry has always been more or less solely taken up by the Church Women's Fellowship, the Women's Fellowship was entrusted to work out the celebration programme.

The following are the activities conducted in celebration of the centennial year of the ministry of the Handful of Rice Collection in Mizoram:

1. Drama script writing competition on the theme "Handful of Rice Collection" was conducted and the following were the winners:  
 1<sup>st</sup> Prize: Rs. 5000 Mrs. C. Lalbiaktluangi, Zotlang, Aizawl  
 2<sup>nd</sup> Prize: Rs. 3000 Mrs. K. Thanhuni, Kolasib Diakkawn  
 3<sup>rd</sup> Prize: Rs. 2000 Mrs. Laldingpuii, Dawrpui Vengthar, Aizawl

Consolation Prize of Rs. 500 each was also given to ten people

2. Special Worship Service:

Date : 11.3.2010 (Thursday evening)

Place : Presbyterian Church, Electric Veng, Aizawl

Chairman : Mrs. Zomuani,  
 Chairman, General Assembly  
 (Khawmpui Lian)

(i) Inaugural Address : Rev. C. Chawngliana, Synod Moderator

(ii) Report : Mrs. Lalrinkimi, General Secretary

(iii) Souvenir Release :  
 Rev. Zosangliana Colney, Exe. Secretary i/c Women

(v) Presentation of Prizes for Drama writing competition : Former Chairmen of General Assembly

(vi) Presentation of First Prize to Christian Family Recipient: NE Khawdungsei Pastorate

Presenter: Elder Vanlalhuma, Synod Secy. (Sr)

(vii) In honor of the Centennial Year prizes were also given to 20 Pastorates where all the families daily collected handful of rice at each meal.

(viii) Choir : Synod Choir  
 Women's Fellowship Choir of Electric Veng Pastorate

(ix) Benediction : Rev. Dr. Lalhmangaiha, Finance Officer

After the Worship Service the following programme was held:

Chairman :

Mrs. C. Lalneihkimi,

Vice Chairman, Khawmpui Lian

Report :

Ms Vanlalsawmi, Convener,

Monument Sub-Committee



Unveiling of Handful of Rice Collection Centenary Monument :  
Rev. C.Chawngliana, Synod Moderator

Handful of Rice Collection either at the Pastorate level or at the local Church on **Kohhran Hmeichhe Ni** in 2010. On this occasion they will perform one of the dramas among the top three from the Drama writing competition. History of the Ministry of the Handful of Rice Collection written by Mrs. Zomuani should also be read out.

3. The following were also made: Souvenir Book, Memento, Handful of Rice Collection chart, booklet on Handful of Rice Collection in Mizo and English.

4. Various programmes in celebration of the Handful of Rice Collection centenary can be observed throughout 2010.

5. The Women's Fellowship will celebrate the centennial year of the

6. We are very grateful to the Synod for granting Rs. 7,00,000/- for organizing the celebration programme of the Handful of Rice Collection Centenary Year at our request.

### Endnote:

<sup>1</sup> While preparing rice for morning and evening meal in each household (rice constitutes the main part of every Mizo meal), a handful will be collected and put aside separately in a container. After a specific interval this will be collected by members of the local Church Women's Fellowship who will sell them again to the local people at a cheaper rate than the market. Every month each local Church submits the money generated from the selling of the collected rice to the Synod Office. The Handful of Rice Collection not only provides crucial financial support to the Church, but also provides good quality of rice at a cheaper rate to the local community, particularly to low income families.

*(The article is rendered into English by Ms.Lalrindiki Ralte)*



**EDINBURGH 2010**  
**(Theme : Witnessing To Christ Today)**

- Rev. K.Lalhmingliana

“Edinburgh 2010” is a Centenary celebration of World Missionary Conference held at Edinburgh in the year 1910. Way back in 1910 there was a missionary conference in Edinburgh, Scotland. It was called World Missionary Conference. Many serving missionaries in different parts of the world and many who were working in Mission Boards/Societies in Europe and America attended the conference. It was the first of its kind. There were 1200 delegates mainly from the North (Europe and America). Roman Catholic Church and Orthodox Church were not invited. The Edinburgh 1910 was so significant that it was both a culmination of Protestant missionary cooperative movement from the second half of the nineteenth century and the birthplace of the ecumenical movement of the twentieth century. The International Missionary Council that was formed in 1921 and World Council of Churches that was founded in 1948 were the outcome of Edinburgh 1910. The famous phrase of John R. Mott, Chairman of Edinburgh 1910, “The evangelization of the world in this generation” became the watchword of the movement surrounding Edinburgh 1910.

Scott LaTourettes says that “The World Missionary Conference, Edinburgh 1910, was the birthplace of the modern ecumenical movement.”

By that time Europe and North America were regarded as Christian worlds and the rest were non-Christian worlds. In Africa Muslims were gaining ground. But during the last century things changed. Muslims are gaining ground in Europe and Christians rapidly increase in Africa. **Rev. Prof. Kyo Seong Ahn** Presbyterian College and Theological Seminary, South Korea said, “**The ecclesiastical change over the last 100 years can be epitomized as ‘the shift of the gravity of Christianity’ and ‘the emergence**

**of Southern Christianity.**” This year being the hundredth year of this World Missionary Conference 1910 its centenary was celebrated in Edinburgh during 2<sup>nd</sup> to 6<sup>th</sup> June, 2010.

**Who organized Edinburgh 2010?**

Edinburgh 2010 is a project of the World Church. It is governed by a General Council made up of 20 representatives from the Evangelical, Orthodox, Roman Catholic, Pentecostal and Protestant Christian traditions. The General Council has the authority to decide all matters of strategy and policy. It was the product of much careful planning by the Towards 2010 network which started preparation in 2000. The Edinburgh 2010 General Council was established as



an international body and met for the first time in September 2006. It has met twice since, once in 2008 and again in April 2009. Chairman of the General Council was Rev. Andrew Anderson, Church of Scotland.

**Venue :** Edinburgh 2010 was held at Pollock Halls, University of Edinburgh. It was jointly hosted by the Church of Scotland and the University of Edinburgh.

**Members of the Edinburgh 2010 General Council -**

Dr. Des van der Water, Council for World Mission\*

- Rev. Canon Edgar Ruddock, Churches together in Britain and Ireland
- Ms. Jet den Hollander, World Alliance of Reformed Churches
- Rev. Roger Schmidt, Lutheran World Federation
- Mrs. Rose Dowsett, World Evangelical Alliance\*
- Dr. Cathy Ross, International Association for Mission Studies
- Rev. Blair Carlson, Lausanne Committee for World Evangelization\*
- Ms. Ruth Padilla-De Borst, Latin American Theological Fellowship\*
- Rev. Andrew Anderson, Church of Scotland\*#
- Dr. Ganoune Diop, Seventh Day Adventist Church
- Dr. Julie Ma, Asian Pentecostal Society\*
- Ms. Maria Aranzazu Aguado Arrese, Roman Catholic Church
- Rev. John Kafwanka, Anglican Communion\*

- Prof. Petros Vassiliadis, Orthodox Churches
  - n/a, Baptist World Alliance
  - Ms. Anastasia Vasileiadou, World Council of Churches
  - Prof. Joseph Otubu, African Independent Churches
  - Bishop Heinrich Bolleter, World Methodist Council
  - Rev. Michael Wallace, World Student Christian Federation\*#
  - Femi Adeleye, International Fellowship of Evangelical Students
- \* denotes member of the Executive Committee

# denotes Chairpersons

**Funding Bodies**

■ The Edinburgh 2010 conference is being jointly funded by the stakeholders of Edinburgh 2010 and a number of other churches, organizations and individuals.

**Stakeholders of Edinburgh 2010**

- African Independent Churches
- Anglican Communion
- Asian Pentecostal Society
- Baptist World Alliance
- Church of Scotland
- Churches Together in Britain and Ireland
- Council for World Mission - International Association for Mission Studies
- International Fellowship of Evangelical Students
- Latin American Theological Fellowship
- Lausanne Committee for World Evangelization



- Lutheran World Federation
- Orthodox Churches
- Roman Catholic Church
- Seventh Day Adventist
- World Alliance of Reformed Churches
- World Council of Churches
- World Evangelical Alliance
- World Methodist Council
- World Student Christian Federation

#### **Other funding bodies**

- Church of England
- Church of Sweden
- Evangelisches Missionswerk Germany
- Evangelical Lutheran Church in America
- Finnish Evangelical Lutheran Mission
- Methodist Church of Great Britain
- Norwegian Missionary Society
- Presbyterian Church of Canada
- Presbytery of Denver
- Protestant Church in the Netherlands
- Roman Catholic Bishops' Conference of Scotland
- Scottish Churches House
- Scottish Episcopal Church
- Scottish Society for Promoting Christian Knowledge
- The Scottish Churches through ACTS and SCOT
- Yoido Full Gospel Church, Korea
- Young Nak Presbyterian Church Korea

#### **Executive Committee**

■ The Edinburgh 2010 Executive Committee was constituted to ensure

implementation of the major policy decisions of the General Council and oversee staff. The Executive Committee is supported by five sub-committees to carry out various aspects of the project. Its members hold regular telephone conference calls and meet as required.

#### **Members of the Edinburgh 2010 Executive Committee**

- Dr. Des van der Water, Council for World Mission
  - Mrs. Rose Dowsett, World Evangelical Alliance
  - Rev. Blair Carlson, Lausanne Committee for World Evangelization
  - Ms. Ruth Padilla-De Borst, Latin American Theological Fraternity
  - Rev. Andrew Anderson, Church of Scotland#
  - Dr. Julie Ma, Asian Pentecostal Society
  - Rev. John Kafwanka, Anglican Communion
  - Ms. Anastasia Vasileiadou, World Council of Churches
  - Rev. Michael Wallace, World Student Christian Federation#
- # denotes Chairpersons

#### **Delegates**

Delegates who were actually registered were 297. According to Rev. Dr. Lalsangkima Pachuau one of the officials of Edinburgh 2010, it was initially intended to be a gathering of some 1200 Christians from around the world, but was re-





designed to be a smaller meeting (of about 300 delegates) primarily centering on the ongoing study themes. But still it may be one of the most widely represented Christian gatherings as delegates of various Christian traditions from 60 countries, males, females and youths representing Roman Catholic, Orthodox, Pentecostals (including Unitarian – United Pentecostal church of Belgium), Lutherans, Baptist, Seventh Day Adventist and Evangelical and Student bodies gathered there. Delegates from India are –Fr Vineeth Koshy and Rev. Raj Bharat Patta from NCCI; Ms Carmen Fernandez Aguinaco Roman Catholic; Mr. Frampton Frank Fox Center for Mission Studies; Dr. Marina Ngursangzeli Behera, Rev. Dr. Peniel Rajkumar, UTC; Dr. Joshua Kalapathi Madras Christian College; Mr. Paul Joshua – no address, Dr. Atola Longkumer – no address and myself Rev. K. Lalhmingliana Aizawl Theological College..

### Study Process

The Edinburgh 2010 Study Process was initiated in 2005-2006. It has been centered on nine main themes which are:

1. Foundations for mission
2. Christian mission among other faiths
3. Mission and postmodernities
4. Mission and power
5. Forms of missionary engagement
6. Theological education and formation

7. Christian communities in contemporary contexts

8. Mission and unity – ecclesiology and mission

9. Mission spirituality and authentic discipleship

These nine themes were divided into three groups called Track No 1, 2 and 3. (Track no 1 consists of theme no 1, 8 and 9; Track no 2 – 4, 5 and 7 and Track no 3 – 2, 3 and 6). Delegates were asked well in advance to select the track they were interested in.

There are nine study groups which are so diverse in terms of region, denomination, gender and age. Each group prepared a 10,000 word paper on the given topic for the conference. Apart from the selected nine topics, the Study Process (Group) also identified seven **transversal** topics intended to complement and exercise a critical function with regard to the main themes. The transversal topics are:

1. Women and mission
2. Youth and mission
3. Healing and reconciliation
4. Bible and mission – mission in the Bible
5. Contextualization, inculturation and dialogue of worldviews
6. Sabaltern voices
7. Ecological perspectives on mission

### Study Process in the conference

Study Process Monitoring Group was formed so as to make the



Conference fruitful and meaningful. The aims of the Study Process Monitoring Group are:

1. to make clear the changes in mission thinking since 1910
2. to create a new vision and spirituality of mission to inspire churches/mission bodies/Christians
3. to encourage networks and alliances across regions (especially the North-South divide) and confessions for common witness
4. to give guidelines on mission practice and identify priorities for church and mission leaders
5. to highlight issues for further research and reflection
6. to result in commitment to continue the spirit of cooperation

It was intended that study (of the themes) should take place in the context of spiritual life and that those planning the study process should work as closely as possible with the Spiritual Life Group to bring as much integration as possible between the Bible studies and worship sessions.

#### CONFERENCE PROGRAMME

From 9 am onwards we had a time of Common prayer and sharing, Plenary, Parallel session/discussion, tea break, etc in different halls. Normally no one sits at the dais. Program Coordinator or chairperson goes to the lectern and conducts the meeting, calls upon Bible reader, or speaker or song leader. You will not see church leaders or high dignitaries wearing black suit sitting at the dais to make program boring.

#### Opening

Opening celebration was so interesting. It was scheduled to be started at 9 am. From around 8:30 a Scottish Bagpiper was playing Scottish music with his pipe and this attracted delegates so much that everybody turned up before 9 am. As we entered the hall we dropped pebbles we brought from our respective countries, upon the cross made of cotton that spread on the floor and we sang choruses in Spanish, etc etc.

Rev. Dr. Olav Fykse Tveit General Secretary, World Council of Churches and Rev. Doug Birdsall, Executive Chair of the Lausanne Committee for World Evangelization reflected on the significance of the conference and their hopes for its outcome. **Rev. Dr Olav Fykse** affirmed, that “mission and unity belong together. To be one in Christ is to witness together to Christ. If there is to be a witness to Christ, there must be a mission movement of the cross. This means that if there is a will to be one in Christ, there must be an ecumenical movement of the cross. Nobody needs triumphalistic movements. It is important to keep a healthy dialectic and creative tension between the many dimensions of our calling. To witness to Christ is both evangelism and the prophetic stand for Christ’s will for justice, peace and care of creation.”

**Pope Benedict XVI** sent greetings to the conference. He said, “I send my greetings to those gathered



during these days in Scotland for the centennial of the first Edinburgh Missionary Conference, which is now acknowledged to have given birth to the modern ecumenical movement. May we all renew our commitment to work humbly and patiently, under the guidance of the Holy Spirit, to live again together our common apostolic heritage.” Given the long enmity between Catholics and Protestants and Orthodox, it is very moving to receive a message from the pope himself.

**\* Plenary 1 (Thursday, 3 June): “Mission in long perspective”.** Keynote speaker: Dr. Dana Robert, Truman Collins Professor of World Christianity and History of Mission, Boston University School of Theology. The first plenary illuminated the theme ‘Witnessing to Christ Today’ in the light of one hundred years of mission since 1910

**\* Plenary 2 (Friday, 4 June 2010): “Mission worldwide”.** Four case studies that included four examples of contemporary initiatives in Christian witness.

- Rev. Dr. Lee Young-Hoon, Senior Pastor, Yoido Full Gospel Church, Seoul;

-Dr. Tony Kireopoulos, Senior Program Director for Faith & Order and Interfaith Relations, National Council of Churches USA;

-Dr. Teresa Francesca Rossi, Associate Director, Centro Pro Unione, Rome; and

- Dr. Fidon Mwombeki, Executive Director, United Evangelical Mission, Germany.

**Plenary 3 (Saturday, 5 June): ‘Towards a common call’.** A business meeting concluding the study process, highlighting the key issues and priorities for the From the beginning, the “Edinburgh 2010” was planned to be polycentric in nature with celebrations around the world culminating in the main celebrative event in Edinburgh in

### Closing

While the opening ceremony and other meetings took place in the conference center of the University of Edinburgh, the closing celebration in the afternoon of Sunday June 6<sup>th</sup> was held in the same Edinburgh Assembly Hall where Edinburgh 1910 met 100 years ago. With participation restricted, more than 700 Christians joined the worldwide delegates in the closing ceremony. Archbishop John Sentamu of York (originally from Ghana) delivered the closing message, and the performances of the African Mass Choir and the Indian classical dancers were the highlights of the afternoon. The extract of the address of V.S. Azariah, an Indian delegate of Edinburgh 1910 and the first Indian Bishop of Dornakal was read out by the present Bishop of Dornakal, “You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us friends...” As we went out from the Assembly Hall, all the



delegates were given one pebble each of Iona island, one of the cradles of Christianity in Scotland. The other day we were also presented a cotton bag and big umbrella bearing inscription “Edinburgh 2010 Witnessing To Christ Today”. After returning home I gave the cotton bag and pebble to the Aizawl Theological College museum.

Meant to commemorate Edinburgh 1910 and to renew world mission commitment, the 2010 conference displayed striking difference from the conference of 1910. While the 1910 conference was a meeting primarily of European mission and church leaders (one black, 19 Asians, no one from Latin America!) laying out a program to evangelize the world, the 2010 meeting is a multi-denominational event bringing together colorful-mix of people from around the world to renew their commitment to mission. Reaffirming the meaning of Christian mission as the Church’s participation in God’s mission, the conference issued “a common call” to mission as below.

### COMMON CALL

As we gather for the centenary of the World Missionary Conference of Edinburgh 1910, we believe the church, as a sign and symbol of the reign of God, is called to witness to Christ today by sharing in God’s mission of love through the transforming power of the Holy Spirit.

1. Trusting in the Triune God and with a renewed sense of urgency,

we are called to incarnate and proclaim the good news of salvation, of forgiveness of sin, of life in abundance, and of liberation for all poor and oppressed. We are challenged to witness and evangelism in such a way that we are a living demonstration of the love, righteousness and justice that God intends for the whole world.

2. Remembering Christ’s sacrifice on the Cross and his resurrection for the world’s salvation, and empowered by the Holy Spirit, we are called to authentic dialogue, respectful engagement and humble witness among people of other faiths—and no faith—to the uniqueness of Christ. Our approach is marked with bold confidence in the gospel message; it builds friendship, seeks reconciliation and practices hospitality.

3. Knowing the Holy Spirit who blows over the world at will, reconnecting creation and bringing authentic life, we are called to become communities of compassion and healing, where young people are actively participating in mission, and women and men share power and responsibilities fairly, where there is a new zeal for justice, peace and the protection of the environment, and renewed liturgy reflecting the beauties of the Creator and creation.

4. Disturbed by the asymmetries and imbalances of power that divide and trouble us in church and world, we are called to repentance, to critical reflection on systems of power, and to accountable use of



power structures. We are called to find practical ways to live as members of One Body in full awareness that God resists the proud, Christ welcomes and empowers the poor and afflicted, and the power of the Holy Spirit is manifested in our vulnerability.

5. Affirming the importance of the biblical foundations of our missional engagement and valuing the witness of the Apostles and martyrs, we are called to rejoice in the expressions of the gospel in many nations all over the world. We celebrate the renewal experienced through movements of migration and mission in all directions, the way all are equipped for mission by the gifts of the Holy Spirit, and God's continual calling of children and young people to further the gospel.

6. Recognizing the need to shape a new generation of leaders with authenticity for mission in a world of diversities in the twenty-first century, we are called to work together in new forms of theological education. Because we are all made in the image of God, these will draw on one another's unique charisms, challenge each other to grow in faith and understanding, share resources equitably worldwide, involve the entire human being and the whole family of God, and respect the wisdom of our elders while also fostering the participation of children.

7. Hearing the call of Jesus to make disciples of all people – poor,

wealthy, marginalized, ignored, powerful, living with disability, young, and old – we are called as communities of faith to mission from everywhere to everywhere. In joy we hear the call to receive from one another in our witness by word and action, in streets, fields, offices, homes, and schools, offering reconciliation, showing love, demonstrating grace and speaking out truth.

8. Recalling Christ, the host at the banquet, and committed to that unity for which he lived and prayed, we are called to ongoing co-operation, to deal with controversial issues and to work towards a common vision. We are challenged to welcome one another in our diversity, affirm our membership through baptism in the One Body of Christ, and recognize our need for mutuality, partnership, collaboration and networking in mission, so that the world might believe.

9. Remembering Jesus' way of witness and service, we believe we are called by God to follow this way joyfully, inspired, anointed, sent and empowered by the Holy Spirit, and nurtured by Christian disciplines in community. As we look to Christ's coming in glory and judgment, we experience his presence with us in the Holy Spirit, and we invite all to join with us as we participate in God's transforming and reconciling mission of love to the whole creation.

Edinburgh, 6 June 2010



## MISSIONARY TRAINING COLLEGE INAUGURATION

- Rev. K. Lalrinkima  
Principal, MTC

The day was drizzly yet the temperature was pleasant as usual in the hilly city of Aizawl, the capital of Mizoram. Like any other week days, most people commuted by buses or taxis, some sat idly inside their rolling cars while many die hard riders wetted their roaring motor cycles as the torrential rain caused havoc to traffic on the busy streets. The sun hid her glorious face as thick clouds ruled over the beautiful city by concealing the spectacular and enchanting scenario of this hill station. On that day, June 4, 2010 was inaugurated the first Missionary Training College in Mizoram. This event inked a line in the history of the Mizo Christianity.

The inauguration of a new Missionary Training College belonging to the Mizoram Presbyterian Church was held at Pi Zaii's Hall, a hall named after a name given to the Welsh missionary by Mizos. This Welsh missionary to Mizoram made her fame in introducing tonic solfa to this wonderful singing community. The function was led by Rev. Lazuithanga, Executive Secretary for Mission, etc of the Mizoram Presbyterian Church Synod. Upa R.Lalmalsawma, Co-ordinator in the Synod Mission department intimated the invitees while the main report on the new college was delivered by Rev. Lalchuanmawia, Secretary of the Synod Mission Board. The main figure of the occasion was none other than Rev. C.Chawngliana, Moderator of the Mizoram Presbyterian Church Synod who officially inaugurated the new college. The function was concluded with a vote of thanks

from the Principal of the college, Rev. K.Lalrinkima.

In his speech following the official inauguration, the moderator blessed the institution to become a successful and progressive college. He also expressed his personal expectation of the college to be contributive to the Synod by becoming a strategic institution for the progress of mission studies in Mizo Christianity. He asked the staff of the new college to accept challenges created by the changing world and look into the existing system in the church so as to make contribution towards its improvement and development.

The idea of starting a missionary training school was first conceived by some members of the Synod Mission Board in 1976. It was then materialized as a resolution in 1977 to be approved by the Synod general meeting in 1977. So Missionary Training Collage began her journey in 1978 as Missionary



Training Department under Aizawl Theological College. It continued to function as a department until 1996 when it became Missionary Training Centre separated from Aizawl Theological College. In 2007, the Synod of Mizoram Presbyterian Church resolved to upgrade the training centre to college status by 2010 and introduce Bachelor of Missiology (B.Miss) course. Following the Synod decision, the Synod Mission Board took initiative in the process of its implementation.

The institution will continue to train in-service missionaries while having admitted students for B.Miss course. B.Miss students will need three years to complete the course while in-service missionary trainees will spend three months to finish the training. The first batch of B.Miss students, eight girls and seven boys, were selected through entrance exam and personal interviews conducted by MTC Managing Board on April 27 and 29, 2010 respectively. The institution has at present eight teaching staffs together with the Principal and five non-teaching staffs. All the teaching

staffs are either experienced missionaries with required educational qualification or theological graduate with master degree in mission studies.

Missionary works has been occupying a prominent place in the hearts of Mizo Christians. There are many Mizo missionaries serving in different mission fields in India and abroad and the number of Mizo oversea missionaries is dramatically increasing. The college aims to meet the demands of Mizo Christians in mission studies and equip missionaries with better skills and knowledge while recruiting young people to commit themselves to Christian mission. It also aims to infuse awareness on understanding of mission into the minds of the people. So the college will serve as both a training centre and a college. In our vision, the college will some day become a missionary research centre and the missionary resources of various kinds collected and kept in the library will benefit researchers, teachers, church leaders and mission leaders in their mission endeavor.





## THE ASSAM MISSION FIELD: YOUNG AND UNIQUE

-Rev. K. Lalrinmawia  
Field Secretary

### Introduction

Assam Mission Field is one of the sixteen Mission Fields of the Mission Board of the Mizoram Presbyterian Church Synod. The name itself clearly signifies that the field is meant for the territorial unit of the present Assam state of the Indian Union. However, parts of Assam had already been reached by the Mizo Synod with the Gospel before inaugurating the present Assam Field. Those earlier reached are Karbi Anglong in 1984 with Diphu as its Field headquarters and the Barak area, started in the early 1960's having its headquarters at Silchar. Therefore, the present Assam Mission Field covers all the remaining vast lands of Assam.

Assam is one of the eldest territorial unit of free India. The term Assam is said to be a corruption of the word *Asāma* in Ahom. But before the entry of the Ahoms from south east Asia in A.D. 1228, this land had been known to ancient Indian history as *Pragjyotisha* and afterwards as *Kamarupa*. However, when the Ahoms conquered the land, they settled up, ruled over and occupied. Then gradually it came to be known as Assam, a sanskritised form of *Asāma* which means peerless or unparalleled. The entire state of Assam covers an area of 78,438 sq. km that can be broadly divided up into two – the Brahmaputra Valley and the Barak Valley. The Assam Mission Field covers the Brahmaputra valley whereas Barak valley is covered by the Barak field.

Assam Mission Field is curved out of Arunachal & Assam Mission Field (AAMF) East and AAMF West since both fields have some

stations in the state Assam. Many of such stations have now been demarcated under the Assam Mission Field while a few of them are still retained by the two. The Assam Field runs from Digboi following the westward course of the mighty Brahmaputra till W. Bengal. It is surrounded by the states of Arunachal Pradesh, Nagaland, Karbi Anglong (a large district in Assam), Meghalaya and an independent country of Bhutan. The Field has its headquarters in Guwahati, capital city of Assam that has a population of more than 20 lacs. There are at present 56 workers in the mission which is likely to be increased in the nearby future because the Himali Church is now in the process of merging into it.

### Introduction of Christian Missions

Gospel had been brought to the area long time back by different societies from the early part of the



19<sup>th</sup> century. Dr. William Carey, the famous pioneer missionary of the modern missionary movement had sent Krishna Chandra Pal, a Brahmin convert in the second decade of the 19<sup>th</sup> century to the present Meghalaya, then Assam, that had severed out into Meghalaya. Carey completed translation of the New Testament into Assamese in 1819, and the whole Bible in 1833. But his translation was not really intelligible. However, Serampore Trio's work in the area was not long.

Mr. James Rae and his wife entered Guwahati as missionaries in July 1829 after having two years training at the Serampore College. Mr. Robinson seconded Mr. Rae in the early 1830's and they even opened up a school in Nowgong (now Nagaon), but they ended up soon due to various hardships. Meanwhile, the American Baptists started mission work in Sadiya via Burma (Myanmar) with Nathan Brown as the pioneer missionary. Brown's re-enforcements in the persons of Mr. Thomas and Mr. Bronson came through Guwahati in 1837 who found English mission in Guwahati not very promising. British Baptist missionaries then gradually pulled off when the American Baptists took over the field for their mission work. Thus, mission work in the erstwhile Assam (later divided up into various political units like Assam, Meghalaya, Manipur, Nagaland,

Arunachal Pradesh, with the exception of Mizoram, Tripura and Barak Valley including North Cachar Hills) was left open to American Baptist Missionary Union. Welsh Calvinistic Methodist Mission later started mission works in Mizoram, Cachar and a large portion of Meghalaya with amazing success. Baptist missions from other countries and other Church traditions also entered various parts of Assam later on with variant successes during the following one and a half century.

### **Presbyterian Mission Field inaugurated**

The Presbyterian Church of Mizoram, having missionary obligations from the outset, has also now opened its mission field in Assam from March 2008. The proposal for coping with the great commission in this vast land of the mighty Brahmaputra valley was started in 2000. Yet, there was also a sense of timidity because of fear of intrusion to sister churches' field of work. But knowing that approximately 3% only of the population in the present Assam proper have known and accepted the saving works of our Lord Jesus Christ, our mission would also be questionable before God who commissioned us to bring the Gospel to the entire world. Why not us? Thus, the Synod Mission Board sent one of its well qualified and better experienced missionary, Mr.



R. Lalnuntluanga to study the situation in 2005 to the proposed field. Tluangtea (as the writer calls him with affection) started his researches in Dibrugarh, a city in Upper Assam for a whole year in 2005. Then he moved down to Guwahati in 2006 and finally came out with definite proposal that a mission field be opened. He came out with some concrete suggestions to be followed up by the mission, though some of which the synod demarcation of field boundary has automatically altered.

The synod in its 2007 annual meeting finally resolved to open the field with a provision of Rs 30, 92,000/- as an initial budget. Thus, the ground was prepared. The Synod named Rev. K. Lalrinmawia, writer of this report, to take up as the first Field Secretary. Due to pressure of situation, the field was inaugurated on the 12<sup>th</sup> March, 2008 (19 days before the budget ripen). Inaugural function was formally held at the Church of the Mizo Presbyterian Church, Guwahati. Rev. Vanlalbela, Secretary of the Mission Board chaired the service and Rev. Zosangliana Colney, Executive Secretary i/c Mission officially inaugurated the new field and blessed the occasion. The presence of Rev. R. Lalchangliana (F/S of Arunachal West) and Rev. Z.D. Lalhmachhuana (F/S of Arunachal East) enriched the service. The new field is, however

curved out from the Arunachal & Assam Mission Field (East & West), so their presence is very much needed. After the service Officers of the Board and the three Field Secretaries met together and named the first team of Working Committee. So was how the Assam Mission Field get started.

God the Wonder-worker blessed us with 19 new believers during the first year (i.e 2008) and during the second year (i.e 2009) with another 19 converts. This year till 4<sup>th</sup> July we are permitted by God to receive 18 new believers so far. We are expecting more numbers in the nearby future.

### **Mission Method**

Not much variety of mission method is applied here till date. For an indirect evangelism we have one English medium High School starting from Nursery to Class X in a remote area called Bhairabkunda. This village is a tri-meeting point of the states of Assam, Arunachal Pradesh and Bhutan. We have 192 students enrolled at the beginning of the session, but now two have dropped out due to unknown reasons. The school was started in late 1980's by a group of friends in Champhai, an eastern town of Mizoram and Mr. Duhvea and his family looked after it. It was taken over by the Synod Mission Board and upgraded it as High School. It serves the people around them, mostly Boros and Santhal children



who would not financially avail to get admission in other schools. Gospel weeks and daily devotion period are the main means of sharing the gospel to the children.

The mission has no other indirect method of evangelization other than this school. But more weight is given at this juncture to direct evangelism. All together there are 24 evangelists who move around their own areas giving gospel tracts, New Testament and the whole Bible to people. They are also sharing the gospel to whosoever is ready to listen to them.

During 26 – 29 November, 2009, we organized crusade programme giving the local term *Khristyó Utkhov* (meaning Christ's Festival) at the Nehru Park. This park is located at the heart of the city called Pan Bazar. Rev. Vanlalbela shared the Gospel in a fluent Hindi whereas the Synod Choir and Miss Sumi attracted people with their beautiful songs and Cheraw (bamboo) dance, a typical Mizo dance that had recently found its place in the Guinness Book of World Records. Mrs. Lalremtluangi also served in healing ministry and prayer. Hundreds of people thronged at the park for the three consecutive nights. Many received God's healing through this programme. We hope and pray that God will continue to work in the lives of those who attended the programme there. All the evangelists in the Assam field

came together in this north eastern city for the crusade. All the Mizos (especially regulars at the Guwahati Mizo Presbyterian Church) also earnestly served in various capacities for the success of the festival.

The field has been now divided into two Pastorates (or districts) – Guwahati and Dibrugarh from January 2010 with several small congregations to look after. In April 2010 some staff of our partner mission *Seva Bharat* introduced our mission to some secret Muslim-Christians. For security reason let me refrain from mentioning their identity – names and place names. These brothers came requesting us to look after and tend to their spiritual needs. After their second visit to us, Pastor H. Lalhmingmawia and two evangelists went to their place towards the end of May. On 2<sup>nd</sup> July, Field Secretary, Pastor and two evangelists went visit them again and finally sparks the fire. After having lunch at Mr. X's place, they moved to Mr. Y's house where his young son was having a high fever. The Field Secretary took the boy on his lap, laid his right hands upon his head and pray to God to heal him, and then concluded the prayer with benediction. So many children came together watching them pray. When they were about to leave the place with their car (Bolero SLX), children shout "Christians! Christians!" and throw mud at the back of the vehicle. Not much harm was done to the missionaries and



the vehicle. The next day, the villagers started threatening Mr. Y and Mr. X for their faith in Jesus Christ. Mr. X's wife was not yet converted. But by the threatening of their villagers, she also became more and more drawn towards Christ whose gospel she had known for some time. We pray that she would also come to the faith sooner or later.

Mr. Y is doing a small business for livelihood. He had a partner with whom he used to go about. His partner is not a Christian, but this time he is also threatened not to take company with Mr. Y because of his faith. Rather he became more and more drawn towards the faith instead of leaving his business partner. By the time of writing this particular event, Mr. X is living with one of the evangelists to learn more about Christ and of His Church. We are now expectantly waiting for a large number (more than fifty, if it is God's will) of new believers to join us in the nearby future. However, we still need to keep ourselves from revealing too much about our expectation for fear of much publicity before the eggs are hatched.

### **Master Plan**

The Field Working Committee has laid down Master Plan for the field that is yet to be discussed again at the Field committee, a higher and more authoritative body of the field. To the limited knowledge of this writer no other mission fields under

the Mizoram Presbyterian Church's Synod Mission Board had made any such visionary plan as concrete as this. According to the proposed Master Plan (though not yet discussed by the Field Committee) the Assam Mission Field is to be continued till the year 2060 (fifty years). From 2060 onward the Assam Presbyterian Synod shall be expected to stand on their own feet, self-governing, self-supporting and self-propagating.

This Plan is feeling needed for, among various reasons the workers in the mission are transferable and shall surely be transferred from time to time. All the Field Secretaries under the Mizoram Presbyterian Mission Fields are appointed for a period of only three years, and can be re-appointed for only one more term (another three years) at the same field. Likewise, field Pastors are also appointed for 5 years term. All the missionary evangelists and evangelist teachers are also transferable. Since this is the case, the committee feels that the work needs to be carried forward towards specific goal even when there are changeovers of individual workers in the mission. In this way continuity of central focus shall be kept alive even after twenty years or more, and a strong church that stands on her feet is expected to take over within fifty years.

It is the writer's 'pleasing dream' that all the mission fields of the Synod Mission Board create such



a Master Plan. Contexts are always changing, people also changes, but the 'great commission' never changes. Likewise, though mission worker changes, persons in the responsible positions also change, but the goal of the mission should not be changed. We may change our strategies from time to time, we may employ new and better methods of evangelism, but our goal should not be changed.

### **Conclusion**

In all our dealings with things or persons, we are careful not to be too much in a hurry. Whereas the first Christian missionaries to

Mizoram - Rev. J.H. Lorrain and Rev. F.W. Savidge – came to Aizawl in January 1894, the first two Mizos to receive Christian baptism got it after six years, i.e 25 June, 1899 from the hands of Rev. D.E. Jones. Knowing this we are happy and thankful to God for blessing us with 19 new converts in the same year we set foot on the land. Perhaps we may not have a huge number of conversion report now, we are looking forward that God will bless this land by giving matured, responsible, dependable and firm to the faith leaders of the Church. And our appeal to all our readers is to pray for the Presbyterian mission work in Assam.



## CWM FACE TO FACE ZAMBIA 2009

- Mr. Lalbiaksanga

First and foremost I thank God for the grace given to me to participate in the Face to Face Zambia 2009 and I am equally thankful to my Church, The Presbyterian Church of India, Mizoram Synod, The Aizawl Theological College and the Council for World Mission along with the United Church of Zambia and the United Church of Zambia Theological College who have put together an enriching experience far beyond my expectations in any possible way.

I also acknowledge the careful planning and tireless efforts of Ms Lindsey Horsfield, CWM and Rev Kondolo, UCZTC who have been key players in making the programme worthwhile and successful and I just cannot imagine a Face to Face Programme without them. I am also blessed to have wonderful participants from all over the world and I thank God for their friendship and love which I have found during our stay here.

Last but not least I thank my family for their constant support and prayers not only during this programme but throughout my life.

**I. INTRODUCTION:**

Face to Face<sup>1</sup> Zambia 2009 has enabled me to witness various experiences and come across different people and learn their culture and traditions and within this short programme I have had many experiences which will remain with me for long. Among various important issues and impacts I have brought out selected issues which are in line with the project to enable a more coherent and unified picture. Also, as the Face to Face Programme aims at bringing awareness about the importance of culture and tradition in mission and not a judgemental attitude towards the people of Zambia this project write up is not a critical evaluation.

**II. DEFINITION OF THE TOPIC:**

The topic which I have chosen for my project is 'The impact of Tradition in the life of the Zambian Church and society'. By Tradition here I mean:

a. The passing down of elements of a culture from generation to generation, especially by oral communication.

b. A mode of thought or behaviour followed by a people continuously from generation to generation; a custom or usage.

c. A set of such customs and usages viewed as a coherent body of precedents influencing the present: *followed family tradition in dress and manners.*





d. A body of unwritten religious precepts.

e. A time-honoured practice or set of such practices.

As it is the case in any tradition around the world the people of Africa, i.e. to say Zambians also have various traditional practices which they hold onto strongly and these traditional beliefs, whether positive or negative are held closely by Zambians which is reflected in the life of the Church and society. This may include a way of greeting one another, showing respect to others, position of men and women in the society and Church, way of worship in the Church, etc.

### III. METHOD USED IN APPROACHING THE TOPIC:

The method used in approaching the topic is mainly through interviews and personal experience gained through observations and interactions with people.

### IV. CONTEXT AND ISSUES:

The topic is confined within the context of Zambia; specifically parts of Kitwe, Ndola, Lusaka and Itezhi-Itzhi, Basanga, Batunga, Ngoma and some parts of Livingstone and mostly within the context of the United Church of Zambia (UCZ) with inputs from other denominations also.

Zambia is often called the 'Real Africa' and for a good reason because in Zambia there are 72 different tribes meaning that one will find most of the other African

traditions in Zambia. So as a result of this there are many different practices all over the country especially in the rural areas. The same goes for the urban area because in urban areas there tend to be people coming from different backgrounds and what might be the norm for one might not be the same for the other and thus influence the social, religious and economic lives of the people.

There are many traditional practices which seem to be quite Biblical and helpful for the society but at the same time it is often the bad traditional practices which comes out in the limelight and influence the Church and society in a negative way as it often provides an excuse for one to freely practice whatever one wishes basing it in tradition and culture. So at this juncture it is a real challenge to distinguish between what is applicable and acceptable for both the society and the Church as tradition and culture has a deep impact on both. At the same time, as mentioned in the Introduction, as the aim of this project and programme is not to critique the people of Zambia and its traditions, a critique on any one is altogether avoided.

The project is also only for a limited period of time, i.e. a month and a half in all. To be more specific, about two weeks in the urban setting and a little over two weeks in the rural setting. So this project is rather limited and is by no means final but rather open to correction and



improvement. At the same time utmost care and concern is given on the project regarding its accuracy, relevancy and credibility.

## V. ANALYSIS:

As mentioned the project is taken up mainly through personal interviews of people, observation and personal experience in living with the people of Zambia and so the analysis is also a primary one. To look deeper into the impact of Traditional Practices in the life of the Church and Society I have proposed to look at some of the practices of the Church and society as follows:

### i) Impact of Tradition in the Church:

Zambians by nature love singing and dancing and this is also clearly visible in the worship. Churches, both in the urban and rural areas have at least two choirs- usually one Praise Team and a Church Choir who learn songs on a regular basis and lead the congregation in terms of worship and lifts up the worship atmosphere of the Church as a whole.

Just as singing is an integral part of the worship, so is dancing. From my worship experiences in Zambia what really fascinated me was the way in which people (youths, men, women, young and old, everyone) worshipped God and danced to the glory of God. People are not ashamed of dancing while worshipping God and when there is

a real joy in the worship some people make loud sounds which sound something like 'Alelelelele...' which is equivalent to a great applause or clapping of hands which I believe is also unique to Zambian culture if not Africa.

Apart from the singing and dancing in the Church various traditional instruments are also present in Church worship which consists of drums, saxophones, etc. which produce music appealing to the people and enables the congregation to sing songs of praises which is much more in line with the majority of the members and this is very true especially in the rural areas in which there is no electricity and where the Church does not have the luxury of acquiring various modern worship instruments like the Piano, Keyboard, Electric Guitar, etc. but through tradition it is seen that God provides what is enough for a Church to worship through the various traditional instruments.

Also as marriage is taken seriously in Zambian tradition it goes along very well with the teaching of the Church and as older men and women give advice to engaged couples regarding marriage well before the marriage there are as a result fewer cases of couples getting divorced in an age where divorce is nothing new in many other parts of the world.

There is also a strong element of humility and submission seen in



worship which is visible while people give tithes and offerings to God where people come out with their offering and momentarily pause and slightly bend down the knee while giving the offerings as a sign of respect which has been from long one of the traditional ways of showing respect to someone.

There is also a unique practice especially among the rural areas in which women are the ones usually found to be leading the Confession Prayers in worship. This is also related to the traditional practice of sending women and children before approaching someone in power; for instance in the case of meeting a Village Chief to symbolize peace and respect. So the practice of coming before God and confessing sin in humble submission in a traditional way is vividly visible and this practice does not necessarily refer to the subordination of women as many understood.

#### **ii) Impact of Tradition in the Society:**

Being a Zambian means living with one another, caring for one another and being there for each other. This is what has been handed down for generations and this continues even today. People greet each other on the road, from the bus, in the fields and so on and when someone laughs and celebrates the whole community celebrates, and when someone mourns the community mourns and there is a

strong communitarian life among people especially in the rural areas.

Hospitality is another area in which Zambians have been taught well and I have experienced this affluently. The hospitality of the people of Zambia is what makes Zambia a wonderful place to live in. Though people may be rich or poor the hospitality is the same and people offer the best that they can offer to guests in terms of lodging, food, etc. and this good traditional value is something which is not found everywhere but found in abundance in Zambia.

Polygamy has been from long common in the life of Zambians and has continued today. Though Christians, the society accepts polygamy just as it accepts monogamy and there have also been instances, especially in the Southern Provinces, where a man may also marry the sisters of his first wife upon the request and consent of his wife and although polygamy may be seen as something different in other traditions and cultures around the world, it is not the case in Zambia.

Another very visible traditional practice in the Zambian society is how the woman of the house tells when lunch or dinner is ready to the head of the house, the husband. When lunch or dinner is served the woman of the house usually comes and approaches the husband and kneels down and announces that dinner is served. When I first witnessed this practice I was



touched by the practice of women on how they honour their husbands, especially in the presence of other guests and by submitting themselves to their husbands they in turn they honour themselves as well.

Though having a very communitarian life, it is often said that a girl will live alone when she comes to a certain age and move out of the family, especially in a rural setting. As a result of this practice there is now a strong tendency among youths, with the influence of western individualism to live a very independent life whether for the good or for the worse. This is because when a person is now independent from the family no one can (or in other words, is not supposed to) say anything that the person does because he/she is independent. So a lot of youths tend to drink alcohol, have sexual relations with others etc. claiming that they can do whatever they want as tradition permits them and that they have come of age and above all, no one can really say anything against them.

The Chieftainship which is still at large today is something which is very unique and visible in Zambian tradition. Under a Chief is the Village Headman and the Headman is the representative of the Chief and in a village there may be more than one or two headmen depending upon the need and agreement of the present Headman and the Chief. The Village Headman is also responsible for the proper

functioning of the village and it is he who allocates the land to the people. The Headman also settles disputes within the Village and if the matter cannot be resolved it is then handed over to the Chief and then to the Government court of Law as necessary. So the people do not go directly to the court of Law to settle disputes. The Government also has two houses and one of them is the House of Chiefs in which a Chief is elected to represent the Chiefs and take part in the working of the Government. So Chieftainship is a strong institution in Africa and likewise the Headman ship is also for the villages and is inherited by a capable person within the tribe or kin.

## VI. Reflection & Theological Insights gained:

i) God reveals Himself/Herself to people through various ways in a way which people can understand and in a way which people can relate to God with their tradition and culture. God is not against tradition and culture but rather a God with many traditions and culture.

ii) God often use different things to proclaim God's glory and I think that it was just overwhelming to see God's marvellous creation when I saw the animals at the game park, the Victoria Falls etc. As the song goes my spirit joins in; 'Then sings my soul my Saviour God to thee, how great thou art, how great thou art...' when I saw these amazing sights.



iii) Through the hospitality and humility of people I could see the good work that God has done to people in Zambia and I am in turn humbled by the humility and hospitality shown to me and it taught me a lot about being humility and submission and I thank Zambia for that.

iv) Through the Face to Face Programme I came to witness the richness of God not only in terms of objects but also in terms of how we can worship God and pray to God in different ways and it really is a privilege to witness all these and also a great joy to not only hear about all these but to experience them.

v) Looking at the way how the Chief handles the affairs of his village I think that God's hand can be seen in various ways because it

is God who gives wisdom, health and a sound mind to the Chiefs and Headmen as well regarding settling of disputes, allocation of land etc. and when a Chief or a Village Headman is a follower of Christ it is especially encouraging for his subjects to follow Christ.

Apart from all these the Face to Face Zambia 2009 has really been a blessing to me in many aspects and it has also taught me many things- the value of culture, the richness of God, the different manifestations of God through various cultures, the unity among the diversity of the people of Zambia and the participants as well, the necessity of constantly looking at the stand of the Church regarding its practices etc.



*(Zambian youth performing talents dance)*



**VII. Conclusion:**

Lastly, as I have said, I have come Face to Face with different people and cultures, and though fleeting a moment as it is has been, I have come and lived with the people of Zambia and shared their grief and their joys. I have danced with them and I have also mourned with them. The people of Zambia have accepted me as I am in spite of all my imperfections and I too have embraced not only the people but the country and has grown to love them and I know that it is only through the grace of God that I have been accepted and I thank God for enabling me go this far and also for the Face to Face Programme Zambia 2009.

On a different note, I'd like to add that I see a lot of potential in the life and country of the people of Zambia and I am sure that one day through

the grace of God Zambia will reach its zenith and shed off what is not helping it grow and in turn nurture the belief and hope that one day it will be where it really belongs and bring about a better Zambia and I believe that that day will come soon and I know that this is just the beginning.

Long live Face to Face Zambia.  
*"Tualumba"*

**Endnote:**

<sup>1</sup>

Face to Face is a program under the CWM that exposes students to a context other than their own to stimulate theological reflection, encourage sensitivity to people of other cultures and motivate people to involvement in mission

[Mr.Lalbiaksanga is an M.Th. (Theology) student at the Aizawl Theological College]



**MESSAGE : SERVICE TO GOD AND HUMANKIND**

**Mt. 6:31-33**

**- Rev. C.Chawngliana,  
Morderator, MPC Synod**

I would like to first of all greet the Principal, faculty the students and all those gathered here today in the precious name of our Lord and Saviour Jesus Christ. I would also like to thank the Principal and staff for giving me this opportunity to be here with you all in this occasion.

I had completed my B.Th. Studies in 1983 when the ATC was in Mission Vengthlang, but I cannot recall if we had this type of programme during our stay there and I am quite new to this type of programme as I do not have any experience in this type of programme.

I take this opportunity to congratulate all the outgoing students and wish to remind them that their achievement is not their personal achievement but the achievement of the church and the church is proud of your achievement. I, on behalf of the Mizoram Presbyterian Church Synod congratulate you all.

I would like to say the following words :-

1. A few years back all those graduating from the theological colleges were ordained as Pastors as they were few and far between. But now since there are more people having their theological degrees, the church cannot accommodate all, and so we are unable to fulfill our vocation. This has made the decision making difficult due to:-

(1)The Theologian's far outnumber the demand of the

churches and this is a blessing by God on the churches.

(2)Since the church is unable to provide work the ATC and the church may also suffer due to less people coming forward to pursue theological studies.

Some well-wishers are also of the view that we should provide employment to all we have provided education but the church has made it known since the beginning that we are not indebt to provide employment to all, even though we provide free education.

There are a lot of opportunities for service to God and we should make use of these opportunities.

2. You may belong to different denominations and your work for the church may be different but I would like to remind you that in any vocation, you should not use money as your prime objective for your work. We need money for our everyday use but when we make it priority number one we are unable to discharge our duties faithfully.

The church is sensitive to our needs and we should be happy with the decision the church.





In Matt.6:31-33 we are called “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’. For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

3. We should be able lead our youths. Our youths are commendable but we should also remember those youths who are misled and want to lead a Christlike life. A few youths who are misled make the society look bad and so we should remember that it is our duty as a theologian to lead these youths to the mainstream. The KTP (Christian Youth Fellowship) members are always there to help you and are awaiting your leadership so always be prepared for service to others from what you have learned here.

4. I would like to say a few words to the faculty – I thank you

for your service and your enthusiasm in imparting knowledge to your students. I appreciate your dedication for service in spite of the many odds and difficulties that you face in your work, but your service to the college has resulted in its growth everyday.

I would like to request you to always evaluate the needs of the church and society so that the need may be addressed by the College; and people are helped. In order to meet this need we need to be sensitive to the things happening around us.

The College was founded on the principle of “training people to be able leaders in the church” so that they in turn would be able to lead the church without being too actively involved in worldly thing, but be grounded in the faith and I wish the Aizawl Theological College would continue in this endeavour.

It is my prayer that all those who come in contact with this institution would have a meaningful relationship with Jesus Christ and grow in their faith.

Thank you.

*[This message was delivered by Rev. C.Chawngliana, Moderator of the Mizoram Presbyterian Church Synod at the Dedication-cum-Farewell Programe of the Aizawl Theological College on April 19, 2010]*



## DIRECTORY OF THE MIZORAM PRESBYTERIAN CHURCH MISSIONARIES WORKING IN PARTNERSHIP WITH OTHER MISSIONS

### *1. Council for World Mission*

- |                      |  |
|----------------------|--|
| 1. Taiwan            | 1) Rev. Zaidarhzauva / <a href="mailto:zaidarh@hotmail.com">zaidarh@hotmail.com</a>                  |
| 2..Madagascar        | 2) Lalbiaksangi Ralte / <a href="mailto:lbrsalte@yahoo.com">lbrsalte@yahoo.com</a>                   |
| 3.Samoa              | 3) K.Zorinpui / <a href="mailto:zorin@rediffmail.com">zorin@rediffmail.com</a>                       |
|                      | 4) Lalenzami Chhakchhuak<br><a href="mailto:maengich@yahoo.com">maengich@yahoo.com</a>               |
|                      | 5) V.L.Thanpui Chawngthu<br><a href="mailto:thanpuiic@yahoo.com">thanpuiic@yahoo.com</a>             |
|                      | 6) Rachel Zote/ <a href="mailto:rachel_zote@yahoo.co.in">rachel_zote@yahoo.co.in</a>                 |
|                      | 7) Lalliansangi/ <a href="mailto:naiichawngthu@yahoo.co.in">naiichawngthu@yahoo.co.in</a>            |
| 4. Solomon's Islands | 8)Dr. Ramdinthara <a href="mailto:Sailo/dina@solomom.com.sb">Sailo/dina@solomom.com.sb</a>           |
|                      | 9) Dr. Zochhuani/ <a href="mailto:zoteiralte@yahoo.com">zoteiralte@yahoo.com</a>                     |
| 5. Wales (Maesteg)   | 10) Rev. H.Sangkhuma/ <a href="mailto:sangkhuma@onetel.com">sangkhuma@onetel.com</a>                 |
| Wales (Ebbe Vale)    | 11) Rev. Z. John Malsawma Colney<br><a href="mailto:zjohncolney@tesco.net">zjohncolney@tesco.net</a> |
| 6. Nepal             | 12)Dr. C. Lallawmzuali / <a href="mailto:drlomi@yahoo.com">drlomi@yahoo.com</a>                      |
| 7.American Samoa     | 13) Lalramnghaki Fanai / <a href="mailto:rami_f@rediffmail.com">rami_f@rediffmail.com</a>            |
|                      | 14) Liantluangpuii / <a href="mailto:liantluangpuii15@yahoo.com">liantluangpuii15@yahoo.com</a>      |
|                      | 15) Lalremtluangi Renthlei / <a href="mailto:m_renthlei@yahoo.com">m_renthlei@yahoo.com</a>          |
| 8. Kiribati          | 16) Vanrammawii Hrahse/ <a href="mailto:lateihrahse@yahoo.com">lateihrahse@yahoo.com</a>             |

### *2. Presbyterian Church (USA)*

- |                      |   |
|----------------------|---|
| 1. U.S.A (Michiganj) | 17)Rev. J.H.Vanlalhruaia / <a href="mailto:jhhruaia@hotmail.com">jhhruaia@hotmail.com</a> |
|----------------------|---|

### *3. Interserve*

- |          |                                  |
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| 1. Delhi | 18) Dr. Laldineni                |
| 2. Pune  | 19) Rev. David Lalramliana Ralte |

### *4. World Vision*

- |          |                 |
|----------|-----------------|
| 1. Delhi | 20) Lalnunmawii |
|----------|-----------------|

### *5. Emmanuel Hospital Association*

- |           |                 |
|-----------|-----------------|
| 1. Raxual | 21) Vanlalmuani |
|-----------|-----------------|



**6. Indian Missionary Association**

- |              |                      |
|--------------|----------------------|
| 1. Hyderabad | 22) A. Zohmingthanga |
| 2. Hyderabad | 23) Lalduhawma       |

**7. Serampore Theological College**

- |            |                            |
|------------|----------------------------|
| 1. Kolkata | 24) Rev. Dr. Lalchungnunga |
|------------|----------------------------|

**8. Church Missionary Society**

- |                       |   |
|-----------------------|---|
| 1. Srinagar, J & K    | 25) H. Lalthatluanga  |
|                       | 26) P.C. Lalngkhakhele  |
| 2. Amritsar           | 27) Melody Lalbuatsaihi   |
|                       | 28) Lalzahawmi  |
|                       | 29) Saidingliana Sailo  |
| 4. Kerygma, Bangalore | 30) Debbie Lalnunhlui   |
| 5. Nepal (Contract)   | 31) Lalramthara <a href="mailto:maanga@gmail.com">maanga@gmail.com</a>              |
| 6. Nepal (Contract)   | 32) Lalruatdiki Khiangte <a href="mailto:dikteisn@yahoo.com">dikteisn@yahoo.com</a> |
| 7. China              | 33) Lallawmzuali Fanai <a href="mailto:ell.zee@gmail.com">ell.zee@gmail.com</a>     |

**9. Partnership in Mission Meghalaya(Contract)**

- |              |                           |
|--------------|---------------------------|
| 1. Jowai     | 34) Laltlanchhuangi       |
| 2. Sohra     | 35) Lalmalsawmi Zote      |
| 3. Nongkhlaw | 36) Lalhminga Thianglai   |
| 4. Mynso     | 37) T. Boiliana           |
| 5. Mawkaiaw  | 38) Lallawmkimi Chawngthu |
| 6. Mawsynram | 39) Venus Zothanpari      |

**10. Christian Reformed World Mission (Contract)**

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| 1. Nepal | 40) P.C. Lalhmingmawii |
|          | 41) R. Lalremruati     |
|          | 42) Vanlalchhuanawmi   |
|          | 43) C. Lalzawmliana    |

**11. Seva Bharat (Contract)**

- |              |                       |
|--------------|-----------------------|
| 1. Hyderabad | 44) P.C. Lalchhanhimi |
| Hyderabad    | 45) H.Z. Siana        |
| Delhi        | 46) Lalchhandami      |
| Delhi        | 47) Vanlaldiki        |
| Guwahati     | 48) T. Vanthlanthangi |
| Guwahati     | 49) Lalthazuali       |
| Bhopal       | 50) H. Laltlanhlui    |

**12. New Enterprise International**

- |              |  |
|--------------|--|
| 1. Chiangmai | 51) R. Lalrinawmi / <a href="mailto:marinie_ralte@yahoo.com">marinie_ralte@yahoo.com</a> |
|--------------|--|



**STUDY PROGRAMMES AT AIZAWL THEOLOGICAL COLLEGE**

Candidates interested in pursuing B.D. and M.Th. studies at Aizawl Theological College from June 2010 and those wanting to register for B.C.S. and Dip.C.S. programmes from January 2010 may avail of the Application Form and Prospectus from the College Office (Rs. 100/- for M.Th. and Rs. 75/- for B.D.; Rs. 50/- for enlisting BCS and Dip.C.S. candidates).

The requirements for admission are as given below:

**M. Th. in Christian Theology, New Testament, Missiology and History of Christianity:**

- (i) Minimum overall B Grade (60%) in Serampore B.D.; minimum 60% marks in three B.D. papers in the intended area of M.Th. specialization. (Language requirements for M.Th. in Christian Theology and New Testament must also be fulfilled)
- (ii) B. Th. upgraders should have a minimum overall B Grade (60%) in Serampore B.D.; minimum 60% marks in at least two B.D. papers in the intended area of specialization. (Language requirements for M.Th. in Christian Theology and New Testament must also be fulfilled).

**B.D. Studies**

- (i) Graduation or above from a recognized university; **or**
- (ii) B. Th. graduate (Should have passed B.Th. English papers 72 & 73)

**B.C.S. (Bachelor of Christian Studies) Programme**

- (i) Graduation or above from a recognized university; **or**
- (ii) B. Th. graduate (Should have passed B.Th. English Papers 72 & 73); **or**
- (iii) Dip.C.S. Second class (Should have passed B.Th. English Papers 72 & 73); **or**
- (iii) Persons who are 25 years old and above, who have been engaged in full time employment for at least two years, and who have passed the Mature Candidates Entrance Examination of the Senate of Serampore College.

**Dip. C.S. (Diploma in Christian Studies) Programme**

- (i) Should be 18 years old or above.
- (ii) Should have passed Class XII (Higher Secondary School); **or**
- (iii) Should have passed Class X and been engaged in full time employment for at least five years; **or**
- (iv) Should have passed Class X and thereafter successfully completed a two-year course in Theology or some other discipline.

*Persons using tobacco products or any intoxicants need not apply.*

Last Date for submission of completed application forms: December 15, 2009

Entrance Test : January 27, 2010 (for M. Th. candidates)  
February 23, 2010 (B. D. candidates)

Interview : January 28 & 29, 2010 (M. Th. candidates)  
February 25 & 26, 2010 (B.D.candidates)

**Principal, Aizawl Theological College**  
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