

PRESBYTERIAN REVIEW



VOI, XXII

May - August, 2013

No. 67

Good Governance

p. 22

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.

Editor :

Rev. Dr. C. Lalhlira

Members of the Editorial Board:

Rev. Dr. K.Lallawmzuala

Dr. Lalrindiki Ralte

Rev. K. Lalchhuanawma

Mr. Lalsiamkima

Manager :

Rev. Lalthangpuia Fanai

Postal Address of the Editor:

Aizawl Theological College,
Post Box No. 167,
Aizawl - 796 001,
MIZORAM, INDIA.
Ph. (0389) 2361126
Fax (0389) 2361663
E-mail: atheol @ sancharnet.in

Subscription Rates

Annual - Rs. 100.00
Per Copy - Rs. 25.00

To Subscribe, please contact

The Manager,
Presbyterian Review,
Aizawl Theological College,
Post Box - 167,
Aizawl - 796 001,
MIZORAM, INDIA.

Printed at
Synod Press
Mizoram, India.

Type Setting
by ATC
Catholic Study Centre

PRESBYTERIAN REVIEW

Vol. XXI Jan - April, 2013 No. 66

Contents	Page
1. Editorial	1
2. News Around the MPC - <i>Rev. Prof. C. Lalhlira</i>	2
3. Work Spirituality - <i>Ms. Rosy Zoramthangi</i>	13
4. Resolution of SEC Meeting No.244 <i>Dr. Lalrindiki Ralte</i>	18
5. Report of Rural Exposure 2013 - Loye Kabui, B.D. II	20

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.



Editorial

Christian Work Ethics

The Reformers during the 15th/16th centuries in their oppositions to the contemporary emphasis on monasticism taught that every individual vocation is appointed by God for him or her. It was Martin Luther who had insisted this more than any one else. This is not a new teaching on Christian work ethics, though; because Paul in his letters to churches had already taught his communities of believers in different cities and towns that they are called by God to receive salvation from Christ, and consequently to serve him in whatever position they are in all possible manner. They may be in a lowest strata of the society such as slaves, or in higher position such as in the Roman government services.¹ During the Reformation many church members would not regard themselves as doing God's work unless they were ascetics, or priests, or inmates of a monastery. Meanwhile, there was a popular view among the priests and nuns that they were having higher spiritual experiences or they did God's services more than their fellow human beings as they took up monastic life. Such attitudes gave them the idea that even if they didn't do manual work, they are religiously far better than people outside the monastery.

Such an idea could make wrong attitude to works for both people inside and outside the monasteries. On the one side, many people in monasteries became idle and lazy, doing no works while thinking themselves that they are spiritually far better than others. On the other side, the lay and common people, who did not regard themselves as doing God's work, were lazy too in their works; even if it is not the case of laziness, they lived only for their own satisfaction.

It is in such a context that the Reformers emphasised that all human work is the vocation entrusted to them by God. It is true that both Luther and Calvin taught that the grace of God which is revealed through Jesus Christ is sufficient for salvation when it is received through faith. They further taught that 'vocation' or 'Christian calling' is not for gaining or awarding salvation. At the same time, Luther and John Calvin emphasised that since human's everyday work is his/her calling, their work is God's given responsibility on human beings.



Luther makes a distinction between the inner and outer person. The inner person “is justified by faith alone and not any works” and is intimately united with Christ through faith. But Christians are incarnate beings, both spiritual and bodily, who live in the world. The outer person has to do something and thus occupies itself with works, both for the purpose of self-discipline (like an athlete in training) and for the service of others.²

Calvin also “states that the Christian's self-denial has both a God-ward aspect, which involves living not for oneself but for the glory of God, and a man-ward aspect, which involves seeking the good of one's neighbour rather than one's own good. Calvin's concept of works are found throughout his *Institutes*, his commentaries, and his sermons.”³

It's not our intention here to narrate the whole concept of the Reformers on the ‘call’ of God (or vocation). Rather, our intention is to reiterate that all Christian vocations are the call of God to serve him and show his authority, power, Grace and Salvation on this earth. This teaching is important for us today for the following reasons:

1. The Christian should consider that one's vocation is given by God who puts him/her in that position to

serve him. The job or post one holds may be high or low according to the secular's ranks, but if it is executed honestly it could be reputable.

2. No one should make his/her position as an excuse to dominate or oppress others, nor should it be used to say that one does not have a role to play to do good things for others. Rather, if one is keen enough, he or she would find chances of doing good thing to and for others.

3. Since we are all equal before God, we are all responsible to carry out our respective duties to glorify God here on earth. This responsibility includes both the service in the Church and services in our daily works. In fact, Luther did not want to say ‘secular’ and ecclesiastical’ as far as work is concerned.

Thus, wherever we are, and whatever job we may have, we are taught by those saints of the past, to carry out them faithfully and honestly so that the Kingdom of God will be established here on earth.

1 See, for instance, I Thess. 4: 11; II Thess. 3: 6-12;

II Tim, 2: 15ff; Titus 1:10-14.

2. I use Ian Hart, *The Teaching of Luther and Calvin about Ordinary Work*: 2. John Calvin (1509-64). *Evangelical Quarterly*, 67:2 (1995), 121-135

3. From “The Work of a Christian: Vocation in Lutheran Perspective” by Kathryn Kleinhans in *Word & World*,

Volume 25, Number 4, Fall 2005: 395.



**RESOLUTIONS OF THE
SYNOD EXECUTIVE COMMITTEE (SEC) 245TH
Held on June 4-6, 2013**

Dr. Lalrindiki Ralte

1. The audit reports of all the departments under the Synod was found to be in order and was accepted.
2. Dr. Robert S. Halliday was appointed to be the Superintendent in the Synod Office during 2013-2015.
3. The proposal to organize awareness campaign on HIV/AIDS at the local Church and District levels which will be facilitated by the trainers who were trained by the Synod Social Front Department was accepted. It was also decided to organize State level awareness campaign on HIV/AIDS.
4. The Committee decided to continue to run Grace Home (hospice for HIV+/AIDS patients), which comes under the care of Synod Hospital from Hospital budget even though the main funder from the Govt., NACO had decided to stop funding the Home.
5. The proposal for the installation of Automated Teller Machine (ATM) of the State Bank of India was accepted.
6. The estimate for the construction of Multipurpose Hall at Rs. 423 lakhs, which can accommodate around 1,500 people at Synod Higher Secondary School was accepted.
7. It was decided to take census in each local Church community; and the Officers' Meeting of the Synod (OM) was entrusted to pursue the matter.
8. It was agreed to organize a centennial celebration service of the NCCI in one of the local churches within Aizawl area as was requested by the National Council of Churches in India (NCCI) which is going to reach a hundred years of its existence in 2014. The OM was entrusted to take necessary action in this matter.
9. It was decided to increase the rates for Dearness Allowance (DA) and Sitting Allowance (SA) given to those who had gone out or who had attended committees on behalf of the Synod.
10. The Presbyterian Church of India (PCI) was requested by



the World Communion of Reformed Churches (WCRC) to organize a prayer service for its General Assembly to be held during Sept. 29-Oct. 5, 2013 in Brazil. The Committee decided to organize prayer service for the same on 29th Sept., 2013.

11. Mizoram Synod was requested by the Bru Christian Fellowship in Aizawl to acknowledge its existence and to conduct baptismal services for its members. The Pastor in-charge of Mission Veng Pastorate was appointed to take up the matter for the time being.

12. It was resolved to revise the booklet on environmental protection and to publish it again as well as to request each Pastorate to organize Seminar and to prepare a special sermon to all the local Church communities on this issue.

13. The Committee entrusted Worship Committee to take up the translation work of the Worship Manual in Hindi and English.

14. Since there are many urgent matters to be taken up by the SEC, it was decided to have a Special sitting of the SEC on Sept. 3 & 4, 2013.

15. The following Ministers are newly appointed in a number of

ministries as follows:

i) Rev. Lalawmpuia Hauhna as the Registrar in United Theological College, Bangalore.

ii) Rev. R. Ramnginglova as the Chaplain in Christian Medical College & Hospital (CMC&H), Vellore.

iii) Rev. Malsawmzoliana as Lecturer in the Aizawl Theological College, Durtlang.

iv) Rev. Ramngaihawma as the Chaplain in Falkawn Referral Hospital, Falkawn.

----- XoX -----

NEWS AROUND THE MPC

PASTORS' RETREAT

The biennial Retreat of the Mizoram Presbyterian Church's Pastors was held during May 14-17, 2013 at Aizawl Theological College in which 361 active pastors and pro. pastors, and 42 retired/pensioners, all of them 403 attended. The theme of the Retreat was "The Good Shepherd," with a focus on the ministry of pastors in the modern times. In the evening of May 14, Rev. Lalramliana Pachuau, Moderator welcomed the ministers, whereas Rev. Vanlalzuata, Senior Executive Secretary delivered the *Key Note* address. The theme was



sub-divided into six sub-themes which were delivered by various people such as 1) **The Good Shepherd in today's Context** - Rev. Prof. C. Lalhira, Vice Principal, ATC; 2) **The Good Shepherd and Spirituality** - Rev. Lalchangliana, Director, Synod Revival; 3) **The Good Shepherd in corporate ministry** - Rev. F. Lalthananga, Pastor i/c Tuikual pastorate; 4) **The Good Shepherd in personal evangelism** - Rev. Lalneihvûra, pastor i/c Vênghnuai pastorate; 5) **The Good Shepherd in Preaching** - Rev. Lianhmingthanga Sailo, pastor i/c Chawnpui pastorate. All these deliveries were followed by discussions. It was commendable that all the assigned ministers did their best efforts, and they were all commended positively.

The last day, i.e. May 16, was spent for general discussions on various concerns of the pastoral ministry. Members were given chance to submit points for discussions which ranged from personal concerns to issues relating to Pastoral Ministry as a whole. Quite a number of questions were asked by those pastors who need clarifications from the senior and more experienced ministers. This was a valuable one. The final

message was delivered by the Moderator who admonished the pastors to give their best effort for the building up of the community towards wholistic humanity.

As it was the beginning of monsoon season, there was storm during the retreat. Pastors were very much worried of their families and congregations at home. But after a 'mass prayer' was conducted asking for the protection of God, the storm stopped and they became comforted.

-----XOX-----

**SYNOD LAY WORKERS' DAY,
MAY 31, 2013 OBSERVED**

The Synod Lay Workers observed their annual Lay Day on May 31, 2013 at the Synod Hospital premises, Durtlang. Altogether 470 lay members attended the function of the Day.

As usual, the programme was divided into two periods, one was more formal, which was held in the forenoon, whereas the afternoon programme was informal and lighter. The formal function was conducted by Dr. Vanlalruata, Director of the Synod Hospital, and reports of different departments were given. The Synod Moderator addressed the members. "Lay ministry is very important to the Church, and the need of the hour



for the lay workers in the Church is zeal to serve; and I urge you to realise that God gives us our respective jobs, and because of which all of us should do our works with zeal," he told. He further urged them to have the spirit of unity; to this end, commitment, obedience, caring one another, openness, reticent, and mutual understanding of others' need.

The theme of the Day was 'Commitment', which was delivered by Rev. Vanlalbêla, a retired Minister. He used the commitment of Jesus for illustration of Christian commitment in service, that Jesus committed himself to be humble, to be holy, and for the healing of others. "His followers are also called to follow his examples," he reiterated. A condolence was held for two pensioners who passed away during the current year, namely Ms. Dârthangi and Mr. R. Biakchungnunga.

The second session in the afternoon was less informal, chaired by Upa R. Dêngzîkpuia. Various 'special items' both entertaining and educative were presented. The best attendance award was won by SMTc department. The Day was closed with a dinner.

Donations were collected on the Lay Day annually, and this time,

an amount of ₹.58,105/- (INR) was collected, which was donated to the Hospital for 'Charity fund' (for payment of Hospital expenses of the poor patients who could not clear their dues).

----- XoX -----

THE 105TH FINANCE COMMITTEE

The 105th meeting of the Synod Finance Committee was held on May 22-23, 2013 at Committee Room No.II of the Synod Office. From outside Aizawl out of 21 members 18 attended, from within Aizawl out of 30 member 26 were present; altogether 44 members attended. Rev. Lalramliana Pachuau Moderator chaired; Synod Finance Secretary gave reports of the financial year 2012-13. From the Pastoral budget of Rs.59,67,67,000/-, the total received amount was Rs.64,36,59,045/- which is 107.86%. From the Mission budget of Rs.1,00,50,24,000, the total received amount was Rs.1,15,47,20,510/- which is 114.89% from the budget. The meeting appointed Auditors and the rates for their honorarium; the budget for the reconstruction of SMTc building. It also received the audit reports of Synod departments during 2012-13.

-----XoX -----



Synod BOOKROOM CONFERENCE 2013

On May 24 (Friday) the Synod Bookroom which has its headquarters at Mission Veng, Aizawl, conducted a conference for its employees at the Zosaphluia Building, Mission Veng. It was a kind of retreat for them, as they had retrospection on their works, and also to make a plan for the future works. The first session was chaired by Mr. Lalniliana, Synod Bookroom Manager, in which Mrs. Rosy Lalhmingawii, PRESKOM Accountant gave financial reports Bookroom sum dinmun report ngaihthlak a ni ang a, Elder R. Lalmalsawma, General

Manager, Press and Bookroom (PRESKOM) gave a detailed report of the functioning during 2012 - 2013 and the follow-up of resolutions passed at the time of Synod Bookroom Conference 2012. The second session held at 11:00 a.m. was chaired by Elder R. Lalmalsawma, PRESKOM General Manager, Branches from different parts of Mizoram gave their reports, followed by discussions on better functioning of the Bookroom.

The third session was conducted by Mrs. B. Lalthiangi, Foreman, Synod Bookroom; Mr.

Lalzârmawia, Sales Promoter, gave summary reports of the 'Yearly Operation Review'. Mr. Lalniliana, Bookroom Manager, announced the best Synod Bookroom Branch and the awards were given away by elder R. Lalmalsawma, PRESKOM General Manager. Dinner was served for all the delegates. As seen in the report, the Synod Bookroom is having 12 branches with 18 distribution centres. The Synod bookroom was established in the year 1911 and till date it is the main source of knowledge for many Mizos, both in and outside Mizoram through literature

-----XoX-----

DOCTORAL CENTRE Inaugurated at AIZAWL THEOLOGICAL COLLEGE

As permitted by The Senate of Serampore College (University) to the Mizoram Presbyterian Church, a Doctoral Programme centre was inaugurated at Aizawl Theological College. On June 7, 2013, the Rev. Merator Rev. Lalramliana Pachuau inaugurated the Centre "to the Glory of God, and for the extension of God's Kingdom." He dedicated to God with a word of prayer.

The Synod Moderator, who inaugurated the Centre, chaired the function. The Chief Minister of



Mizoram, Mr. Lal Thanhawla was the Chief Guest. He expressed his gratitude to the Senate of Serampore College for granting permission to the Mizoram Church to enable to start a programme centre of doctoral study under its University. He also congratulated the Church for having qualified faculty and infrastructure to start the Programme. Rev. Prof. H. Vanlalauva, Dean of Research and SATHRI, was the Guest of honor. He delivered an inaugural speech. He stressed the commitment made by the Mizoram Presbyterian Church to theological education, and that has been acknowledged by the Senate of Serampore College. Prof. Sangkima from MZU felicitated the ATC for the new academic developments.

The Mizoram Presbyterian Church has started basic theological education since 1907 when the Welsh Missionaries trained their new converts. They called it *Bible school* at that time, which was shortly changed to Theological School. As time went on, so also the understanding of Christian faith of theological education was upgraded. Thus, in 1965 the *Theological School* was upgraded to college level and it was then called *Aijal Theological College*

(Aijal is another spelling of Aizawl in those days, probably misspelled by the Western missionaries!), They even awarded certificate called *Licentiate in Theology* (L. Th.). In 1971 it was upgraded again to *Bachelor Degree* (B. Th.) college under the Senate of Serampore College (University). The College has been given permission to run a Bachelor of Divinity course of study in 1994 by the same University. Since 1995 B.D. courses were taught. Looking at the growing demand of higher theological degree particularly for the academic purpose, the Church wanted to upgrade the College for the study of Master of Theology (M. Th.) degree courses. The first M. Th. course was started in Christian Theology department in 2003, and gradually courses were increased, and at present, with the permission of the Senate of Serampore College, M. Th. degree courses are offered in six disciplines such as Christian Theology, Old Testament, New Testament, History of Christianity, Religions and Missiology. The doctoral programme has been started in three disciplines such as New Testament, Christian Theology and Missiology. Since the Senate of Serampore College has introduced a Common



Entrance Test Exam, individual affiliated colleges no longer need to conduct entrance test exam of their own. The Collge starts with one Doctoral student from Nagaland, in the department of Christian Theology.

The inauguration of doctoral programme centre at Aizawl Theological is a landmark for the growth of Theological study in this corner of the Indian sub-continent.

It was a great joy for all the members of the Mizoram Presyterian Church in general, and particularly the Church leaders who have the vision of promoting theological education to its highest level of study. It was joyful because it shows that the Church is blessed by God, and so also the Senate of Serampore College (University) has acknowledged that the Church is giving its full efforts to reach this highest altitude of the study of theological degree. Those who know the value of higher studies will certainly be glad to God with the Mizoram Presbyterian Church for this significant development.

-----xox-----

SYNOD SOCIAL FRONT’S “POLITICAL EDUCATION SEMINAR ON THE RESPONSIBILITY OF CITIZENS”

A consultation on Political Education Seminar was organised by the Synod Social Front on July 11, 2013 at Pi Zaii Hall, Synod Conference Centre, Aizawl, in which the responsibility of the citizens was discussed. Out of thirty-five Presbytery Moderators and Secretaries inside Mizoram and one from outside Mizoram, sixty of them could attend; others were five officials and three special invitees. The resource person was the Rev. Dr. K. Lallawmzuala, Associate Professor, ATC. The Programme was divided into two sessions, the first session was conducted by the Synod Moderator Rev. Lalramliana Pachuau; Upa H. Lalhmingmawia, Social Front Coordinator welcomed the members, and he explained the purpose of the seminar by saying that it was pertinent to educate the public to have a better political atmosphere and satisfactory governance.

A presentation of paper by Rev. Dr. K. Lallawmzuala followed. In his paper, he stressed the importance of the people not just to become passive observers of political activities but to actively take part in reforming and restructuring



of political leaderships and even to having a spirit of ownership in making or forming a government. The afternoon session was led by Rev. P. C. Pachhunga, Executive Secretary i/c Social front, etc in which discussions on the papers were held. Members shared their views on how to have a better governance and educate the general public for the same concerns.

-----XOX-----

News from the SYNOD BOOKROOM:

- During July 8-13, 2013, the Synod Bookroom conducted reduction sales drive in their different bookroom branches. The discount prices were given from 5%-80% for different items including books and stationery.

- Elder R. Lalmalsawma, the General Manager of Synod Bookroom and Mr. Lalniana Bookroom Manager and Mr. Lalramênga Royte (Junior Engineer) went to Lawngtlai to see the progress of building construction for a bookroom.

- Mr. Lalniana (Bookroom Manager) and Mr. Lalzârmawia, (Sales Promoter) organised a literature campaign during July 27-29, 2013 at North Vanlaiphai sub-town. They also went to Champhai for the same programme during

August 3&4, 2013.

-----XOX-----

News from WOMEN'S FELLOWSHIP

- The Women Fellowship of the Mizoram Presbyterian Church released a book entitled *Thu Ziak Tha Zual 50 Thlankhâwm'*, [Collections of good articles] a souvenir for the commemoration of the Silver Jubilee of their journal 'AGAPE'. It contains collections of 50 articles from the journal. Rev. P. C. Pachhunga, Executive Secretary i/c women released the book in a simple function in the Synod Office. on July 25, 2015.

-A Leadership Training programme was conducted at Bâktawng Vênghlun Church; Mrs. Vanlaltluangi, Fin. Secretary, Mrs. Maria Lalchhanhimi both members of the Central Committee conducted the programme. A similar programme along with awareness campaign for Christian Family, was conducted at Lawngtlai during August 9-11, 2013, in which Mrs. Rosângpui, Mrs. Sailûti, and Mrs. Lalbiakêngi, Central Committee members were the trainers/campaigners.

During the same time, a similar programme was conducted at Bûnghmun Church at Khawlailung Pastorate; Dr. (Mrs). Vanlalhruii



Asst. Secretary, Mrs. C. Lalrinliani and Mrs. C. Chawngpuii both Committee members were trainers/ campaigners.

- Mrs. Lalrinkimi, Vice Chairman of NEICCWA, Mrs. Vanrammawii and Mrs. Lalhmingmawii Sailo (committee members) visited Evangelical Church of Maraland Women during August 9-11, 2013 as an exchanged programme under the North East India Christian Council Women's Assembly.

-----XOX-----

ACCOUNT TRAINING

A one day training on financial accounting was held on July 18, 2013 at Synod Office in which all responsible persons of accounts in different Synod departments of the northern part of Mizoram were convened. Rev. Lalzuithanga, E/S, Finance Officer, Mr. Zaihmingthanga, accountant at Synod Office, were resource persons. Discussions with clarifications of doubts followed the presentations under the leadership of Rev. Vanlaluata, Senior E/S.

A similar training had been conducted during July 25-27, 2013 at Lunglei for the Southern part of Mizoram.

-----XOX-----

CAMPUS MINISTRY

- Skill Development Training

During July 22-24, 2013, a residential training was conducted by the Campus Ministry for the Non-government schools at Synod Conference Centre, Aizawl; in which ten school could send their teacher. Rev. Dr. Lawmsanga and Rev. Dr. K. Lallawmzual, Assocote professors at Aizawl Theological College led the Bible Study classes in the morning periods, while at noon time there were paper presentations followed by discussions.

- On August 9, the Union of Evangelical Students of India (UESI) Mizoram State 1st Annual General meeting was held at Synod Conference Centre. Rev. V. L. Krosschhuanmawia, Coordinator of Campus Ministry presented a paper and a lively discussion followed.

-----XoX-----

NCCI TRIBAL AND ADIVASI SUNDAY OBSERVED

On the request of the National Council of Churches (NCCI) Headquarters at Nagpur, Mahasthra, India, the Mizoram Presbyterian Church joined the member churches of the NCCI in observing August 4, 2013 as **Tribal and Adivasi Sunday**. Prayers



were held for them in every churches under the Mioram Presbyterian Church with the prayer theme, “God of Life, Lead us to Justice and Peace”.

-----XOX-----

THE FIRST PAVALAI MEET HELD

The Pavalai Pawl, the recently established Men’s Fellowship under the Mizoram Presbyterian Church held their first ever ‘Meet’ or conference for the whole of Mizoram after their inception. The meeting was held at Bethlehem Vêng Church during August 3-4, 2013. There was no business agendum; it was only for the purpose of spiritual gathering in which preaching and singing praises were the main business! The theme for the conference was “Be a blessing to others,” based of Gen. 12: 2-3. Thousands of men who are in their mid ages flocked to the venue. They were all enthusiastic to praise God in both traditional/typical Mizo and Western tunes of Music. The theme of the Conference was divided into three sub-topics which were delivered by Rev. Lalramliana Pachuau Moderator, (Be a blessing to the Church); Rev. Vanlalzuata Senior E/S., (Be a blessing to your country); Rev. Lalnuntluanga pastor i/c Venghlui (Be a blessing to the

society); and Rev. P. C. Pachhunga, E/S (Be a blessing to your Family). More than a thousand of them were hosted by the families at Bethlehem veng, while another four thousands them came to attend the worship services from outside this locality. In the last worship service on Sunday evening, more than 6000 worshippers could be counted.

The *Pavalai Pawl*, the newly established ‘Men’s Fellowship’ has become the channel of inspiration and active participations for many passive male members of the Church. Many married men, who have never been bothered by the Church’s activities such as worship services, construction of church buildings, giving of tithes, and so on. They had never felt responsible to any of church works. Now, wherever the Fellowship has been established, middle-aged men in the church have been awakened to actively participate in such works. The Church is looking at this fellowship with high expectation to renew the church.

-----XOX-----



**DEDICATION OF
HRUAINA ÊNG 24X7 TV
PROGRAMME**

The Synod TV Programme named 'HRUAINA ÊNG' (meaning 'Guiding Light' in English) was held on August 30 (Friday), 2013 evening 8 p.m. at the Synod Conference Centre, Mission Veng, Aizawl. The dedication programme was conducted at Pi Zaii Hall at Synod Conference Centre, Mission Veng. Rev. Lalzuithanga, the Executive Secretary i/c Synod Information and Publicity (SYNFO) chaired the function and started off with devotion, while the Synod Moderator Rev. Lalramliana Pachuau dedicated the programme with a word of prayer preceded by a short speech. The Synod Officers, Members of the Synod's Executive Committee and Pastors within Aizawl, Department & Sub-Department Heads under the Synod, Central Committee Members of Christian Youth

Fellowship (CKTP) & Central Women Church Fellowship, representatives from AIR and Doordarshan [satellite TV], ZONET and LPS (TV Cable), Office Bearers of Mizoram Journalist Association (MJA) were invited and they graced the function. The TV programme was telecasted/given through cable networks by the local ZONET and LPS Cable networks.

The Synod Choir, Chaltlang and Mission Vengthlang Pastorate's Choirs presented songs of praises; soloists Mr. Andrew Laltlankima and Ms. Lalduhsaki (the Youth icon of 2013) sang praises beautifully. Dr. Robert S. Halliday, Coordinator i/c SYNFO gave a report about this TV programme, and Rev. Dr. C. Lalhlira, Member of SYNFO Committee proposed vote of thanks. The Rev. Vanlalzuata, Senior Executive Secretary closed the function by pronouncing the Benediction. Refreshment followed.



News from the CENTRAL CHRISTIAN YOUTH FELLOWSHIP (KTP):

- During July 6-7 the Executive Secretary i/c Christian Youth Fellowship Rev. Lalzuithanga and the Leader Rev. Lalrinmawia, Asst. Leader Dr. Samuel Vanlalhlanga and Pu Saizamlia Sailo, Com. Member, visited Khawzawl where the next 'biennial' Gen. Conference will be held. They handed over to them a sum of ₹. 2,30,000/- (INR) or fund collected for the preparation of the Conference; so also a sum of ₹. 2,00,000/- which they received from the National Rural Health Mission (NRHM) to conduct awareness campaign on rural health. They held meetings with different sub-committees of the Organising Committee. On July 8 (Monday) the Organising Committee convened a meeting in which the leaders from the Central office and the constituency MLA, Mr. Lalrinliana Sailo, Minister i/c of Health etc. attended; and they selected Field No. 1 (a playground) for hosting the Conference.

- On July 13-14 Mr. Vanlalhruaia went to Mamit to attend the Pastorate's Meet. He

was accompanied by the Synod Choir. Meanwhile, during July 13-14, 2013, Mr. Lalhruaizela and Mr. Samuel Laldingliana conducted a Leadership Training programme at Lengpui for Pastorate's PYF.

- On July 12 (Friday) 3:00 pm CPYF Committee had a preview on PYF Gen. Conference 2014/ Diamond Jubilee celebration programme. The Central Committee met on July 24, 2014 again for further deliberations.

-----XoX-----



**SYNOD HOSPITAL
HEALTH AND HOSPITAL
SUNDAY OBSERVED:**

The Mizoram Presbyterian Church observed July 7, 2013 as Health & Hospital Sunday. Hospital Sunday was observed on any convenient Sundays since 1928; and since 1981 the particular Sunday was observed on this day. Health Sunday was added, and on the same day programmes were made for the two. The afternoon worship service of the Sunday was used for Health Sunday, while the evening worship was used for Hospital Sunday.

The theme of Health Sunday this year was “Health and Sanitation” based on Proverbs 3:5-10, I Cor. 3:16-17. In the evening, “Jesus for the wholistic healing” based on Mark 1:32-34 was the theme for Hospital Sunday programme. Preachers in all the Presbyterian church under the MPC Synod delivered messages based on this. The report of the Synod Hospital is given as below.

**SYNOD HOSPITAL
REPORT 2013**

The Synod Hospital has been serving the public for 85 years now. The present situation of the Hospital is as below:

1. **Numbers of Beds** including Grace Home and HIV/AIDS patients - 320
 2. **Numbers of Workers:-**
 - a) Doctors - 30
 - b) Nursing Staff - 184
 - c) Para-medical Staff - 28
 - d) Others (word attn, etc) - 123
- Total** - 365

(these includes both permanent and temporary workers)

3. New Administrative Set up:

The 2013 Synod approved the proposal for the new administrative set up to be introduced in the Hospital. The same was applied since the beginning of 2013. The salary of doctors increased by 50% of their existing salary while the private practice (making extra income) was not allowed for them. Elder F. Lalsângliana, Coordinator, was appointed to become the Director. He has many experiences in office administration, for he had been given different responsibilities under the Synod such as Synod



Office Superintendent, Coordinator of Synod Social Front, Coordinator of Synod Mission Board, and General Manager of Press and Bookroom, etc. As a new Director, he has many things to do for the development and improvements of the Hospital.

4. New Surgeon: Dr. C. Lalmangaihzuala, s/o C. Lallunghnêma, Mission Vengthlang, joined the Hospital. With his appointment, the hospital has been equipped in surgical section, which was lacking after the retirement of Dr. C. Lalmingliana.

5. Preparation of Doctors: There are 4 MBBS students at CMC&H Vellore who agreed to render their service when completing their study at least for two years.

6. New Recruitments: Three doctors, four staff nurse, one lab technician and three fourth Grade workers joined during this year.

7. New Building construction: Construction works have been going on for Private Ward and Nursing Hostel. With the hope of faster work, it has been given to a contractor.

8. External Services:

a) Mobile Clinic: Mobile clinics have been conducted in 46 places during the period of 2012-2013 hospital Sundays, in which 6760 patients were given medical help.

b) Blood Donation: During the same period, 4154 units of blood were received from non-governmental organisations such as YMA etc, and the Christian Youth Fellowship (PYF/KTP)

c) Surgical eye Camps:

i) Outreach in three villages, and 157 operations were carried out

ii) Base Hospital eye camps were held for eleven times and 333 cataract operations were done.

9. Projects and Other Services:

The Hospital has joint services with the Government as follows:

a) The State Government handed over **the Primary Health Centre** at Marpara to the Synod Hospital under its Public Private Mode (scheme), thus the Hospital doctors keep on duty by turns each month.

b) Mobile Medical Unit: By this service, the Hospital visits 40 villages in Aizawl West districts on behalf of the government, and give



medicines and health related requirements. Hospital staff pay visits to the villages in this districts every two month.

c) Grace Home - HIV/AIDS Patients Section: The funds for this section which have been received from the government has discontinued since April 2013, the Hospital is solely responsible to look after the AIDS patients. The Hospital has to make a proper plan for the future.

d) Drop-in Centre: This centre is made to give counselling and give medical help to the drug addicted people; it has been functioning at the Central Young Mizo Association (YMA's) Office, Mission Veng, Aizawl.

10. Donations Received: The following donations were received in recent times:

a) Charity Funds: Since April 2012-March 2013, donations are

received as follows:

Charity funds: ₹. 1,025,952.00
Hospital Sunday collection
₹. 410,100.00
b) Donation ₹. 187,365.00
Grand Total ₹. **1623,317.00**

c) Gifts in kind: Churches donated the following:

i) Benches : 62
ii) Brooms : 1025
iii) Water Filter : 3
iv) BP instrument: 3
v) Weighing Scale: 3
vi) Photometer 5010: 1
(@ ₹. 250,000.00)
vii) Various item of medicines : 34 (cost of ₹.11,858.00)

The Synod Hospital expresses its gratitude to the church members and well wishers for their invaluable gifts and prayer supports.

-----XoX-----

TRIPURA MISSION FIELD 2013

-A Report

Rev. C. Zorammawia, Field Secretary



It was Chief Hrangvunga of Bûnghmun, ordained in 1911 at the Mission Veng as church elder, who brought the Gospel to Tripura. Since then onwards, various missionary societies worked in this state and the mission works extended significantly. The Mizoram Presbyterian Church Synod have been working there since 1986.

Tripura mission field is the largest of all the mission fields under the MPC which the statistics is shown below:

Presbyteries :	4
Pastorates/districts :	16
Missionary Pastors :	10
Field Worker Pastors :	6
Minister :	1
Retired Ministera :	2
church elders :	121
Number of Churches:	81
Preaching Stations :	182
Families :	4972
Church members :	18,776
Full Communicant members:	11,769

Numbers of workers are as follows:

Missionary (permanent):	84
Missionary (on cContract) :	49
Fixed pay/Field Workers:	72
Permanent Field workers :	35

Workers Total - 235.

To reach the largest possible numbers of people with the gospel, 85 evangelists worked untiringly in different pastorates/districts bringing the gospel to people, so also groups of evangelists go out to different places making people accept the Gospel. Besides, a 'Gospel Team', having seven members is also visiting villages where they could find non-converts to tell the Gospel. Daily schools supplement to direct evangelism, with having six schools in which 63 'Missionary evangelist teachers' and 43 'Fixed paid' (Field Workers) are working, having 2547 pupils at present. As School teachers are also expected to do evangelism, they look after churches. Schools organise annual 'Gospel week' to explain to their pupils about the Gospel of Jesus Christ more in detail. The Mission has four Craft Centres and four Tailoring Training Centres, having 28 trainees. Bible Correspondence Course has been conducted since 2003 for the Bengalis; but as of now, different tribal communities are making more use of it than the target people. Through all these works, there have been 1238 new

believers this year.

The mission in Tripura is planning to make the native people self-support both in terms of administration and funding. This has been made more obvious since 1990 when a Presbytery was inaugurated. Till late, the income of the budgetted fund surplus the expenditure as it has been expected, having 30 lakhs of rupees of its own disposal at present. Seeing their ability, the Mizoram Synod is preparing it to stand by itself and have its own Synod as soon as possible. The future plan is as follows: -

That except in Mission, it will stand by itself, and run its own course. With regards to Mission, there will be a Tripura Synod Mission Board which will coordinate with the Mizoram Synod Mission Board as it has been now. They will make proper agreement on mission work such as area of service, funding, recruitment of missionary personnel, and so on. The Field Secretary may remain there as long as it is required.

With regards to pastors, the Mizoram Synod may give its pastors on loan until they recruit the



required numbers from their own people, and for the training the Mizo Mission will help. In case of financial shortage, the Mizoram Synod Mission Field budget may be given as Grant-in-Aids. This will be minimised annually.

The Tripura Synod Office will have to be separated from the Tripura Mission Field Office as they would function separately both in terms of church court and finance management.

VISION FOR GOOD GOVERNANCE IN MIZORAM

K. Lallawmzuala
Aizawl Theological College

This article is an attempt to show a vision for good governance in Mizoram. As we are looking forward to the MLA election 2013, it is right and quite appropriate to focus our attention on the future governance of Mizoram. However, it is not easy to set an absolute and immutable yardstick by which one measures good or bad governance. This is mainly because the concepts 'governance' and 'good governance' have become more and more complex and ambiguous as these terms are being increasingly used in different contexts with different meanings especially in the development literatures. These terms can be different things to

people in different contexts. In this situation, it is necessary to have a particular framework within which our vision for good governance is spelled out. The discussion of the vision in this article will be confined within the democratic framework rather than envisioning a new or different form of political framework as Mizoram is a part of one of the largest democratic countries in the world. In other words, the vision in this paper is going to be dominated by the fundamental principles of democracy as good governance can sometimes be equated with promoting democratic values and principles. In the context of various definitions and perspectives on good governance, an attempt is made to use the important characteristics of good governance outlined by the United Nations as the yardstick of our vision for good governance. According to the UN, good governance has eight major



characteristics such as, participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. These characteristics of good governance are going to be the main outline and criteria that shape the whole discussion in this paper.

WHAT IS GOVERNANCE?

In order to have a workable definition of good governance, it is, first of all, important to have a clear-cut perception on what governance is all about and certain principles that it entails. The concept of "governance" is as old as human civilization. Simply put "governance" means: the process of decision-making and the process by which decisions are implemented (or not implemented). Governance consists of the traditions and institutions by which authority is exercised. This includes the process by which governments are selected, monitored and replaced; the capacity of the government to effectively formulate and implement sound policies; and the respect of citizens and the state for the institutions that govern economic and social interactions among them. Moreover, governance can also refer to the "action or manner of governing" that centres around the responsibility

of government and governing bodies to meet the needs of the masses. However, governance should not be equated with government as it has wider connotation. Governance can be used in several contexts such as corporate governance, international governance, national governance, state governance and local governance.

In the case of governance of the state, government may be one of the main actors as some other actors like media and other private sectors or civil society are also actively involved in decision-making process. All actors other than government may be grouped together as part of the civil society. Ramachandran observes, "Governance therefore is larger than government and envisages a role for private sector, civil society and citizens at large. Improvement in governance cannot be limited to reforms within government but would need to encompass a wider arena including civil society." In some countries where there is poor governance, organized crime syndicates like Mafia and gang, in addition to the civil society, also influence decision-making, particularly in urban areas and at the state and national level. "Since governance is the process of decision-making and the process by



which decisions are implemented, an analysis of governance focuses on the formal and informal actors involved in decision-making and implementing the decisions made and the formal and informal structures that have been set in place to arrive at and implement the decision."

VISION FOR GOOD GOVERNANCE

As mention above, according to the UN perspective, good governance is characterized by eight important features such as, participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and the rule of law. These major characteristics of good governance will now be employed to look at the present condition of governance in Mizoram and to look forward for the future governance.

Participation

The first concern of our vision for good governance in Mizoram should be participation of all members in the political process. Democracy requires that citizens' interests be heard, deliberated and legislated on. Equal participation by all members of society is the key element of good governance, with everyone having a role in the

process of decision-making. In a democratic setting, free and fair election is very fundamental for good governance, and it is the basic right of every adult member that gives an opportunity to participate in the decision-making process. However, this valuable right of an individual to participate in governance can be easily manipulated and exploited by means of fraud, forces, money or some other lures. If the votes of individuals are controlled unscrupulously by any means to serve the interest other than their own free choice, they can no longer fully participate in the decision-making process. The efforts given by the Mizoram People Forum (MPF) to attain free and fair election in our state are worth mentioning as the steps undertaken are certainly important move towards the full participation of the people in good governance. Unless and until there is free and fair election in the state, no good governance can be expected.

Decentralization of power may encourage the participation of all members in the governance. All political power in democracy stems from people. In order to achieve good governance in democratic setting, one cannot overemphasize the importance of empowerment of



people by increasing their control over governance. Decentralization has emerged as a dominant trend in world politics. Mizoram has been following two tiers system of government (state and village governments) for some decades excepting the geographical areas covered by the three autonomous districts. The gap between the two elected bodies, state government and village council, is too wide, and at the same time the former claims absolute authority over the latter. In fact, the Village/Local Council is made paralyse as it is not given much power and separate budget to take care of its local affairs. On the other hand, power is concentrated too much in the state government and it dictates everything for the Village Council from the capital of the state. The huge gap between the state and local governments has been filled up by the non-elected government officials and local leaders of the ruling parties, where there is a loophole for financial corruption and misappropriation of development funds. What is strongly needed now is two or at least one more elected body in between the two existing bodies that may function at the district/block level with political, administrative and fiscal powers. Moreover, the

Village/Local council should also be empowered with a separate budget and more administrative power. Decentralization of power will give more space for the participation of local people in their own affairs, which will, in turn, gives them a sense of ownership and responsibility in governance. This is very much in line with the Central policy expressed in the 73rd Constitution Amendment of 1992 that formally recognized a third tier of government at the sub-state level or Panchayati Raj.

Participation can also be seen in terms of gender inclusivity in the decision-making body. Participation by both men and women is a key cornerstone of good governance. At present, women representatives are hardly to be seen in the state legislative assembly, though some women are emerging at the AMC and local council level recently. Women are half of the state's population, and as such their voice should be heard in the democratic process. Democracy needs women in order to be truly democratic, and women need democracy if they are to change the systems and laws that preclude them, and preclude societies as a whole, from attaining equality. Participation could be either direct or through legitimate



intermediate institutions or representatives.

Consensus oriented

The decision-making process in the legislative assembly of the state has now been greatly dominated by adversarial decision making process rather consensus-oriented one. This pattern or the majority voting process is now largely followed by most of the decision-making bodies in the state government. Good governance requires mediation of the different interests in society to reach a broad consensus in society on what is in the best interest of the whole community and how this can be achieved. A consensus-oriented decision-making process includes and respects all parties, and generates as much agreement as possible, and sets the stage for greater cooperation in implementing the resulting decisions. Having consensus does not, however, necessarily mean that the proposal being considered is the first choice of every member. Members can vote their consent to a proposal because they choose to cooperate with the direction of the group and they think that the direction would be the best interest of the majority of the people, rather than insist on their personal preference. Consensus seeks to improve

solidarity in the long run. Accordingly it should not be confused with unanimity in the immediate situation which is often a symptom of groupthink. In order to achieve this end, it is very important to develop and inculcate the culture of respect, cooperation and understanding among the members of the decision-making body. Moreover, a new system of decision-making process, which is consensus-oriented one, can be introduced in the state legislative assembly as well as in any other bodies that involve in governance. Sometimes, it is argued that consensus decision-making can be a time-consuming process as it focuses on discussion and seeks the input of all participants. However, this process should be adopted at least in certain decisions regarding policies and projects that affected the majority of the population even if it may not be possible to apply in everything.

Another serious concern is that Mizoram has never got people's government. Rather what has been seen so far was 'government of the party, for the party and by the party.' When can the people have 'government of the people, for the people and by the people'? This is what we eagerly have to look



forward!

Equity and inclusiveness

Equity or social justice is another important manifestation of good governance. Where there is good governance there is equity and inclusiveness. On the other hand, where there is poor governance, people have unequal opportunities to grow as a result of which the gulf between the rich and poor is increasingly widening. "A society's well being depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires all groups, but particularly the most vulnerable, have opportunities to improve or maintain their well being." Good governance gives priority to the most helpless people in the society and fights for the eradication of poverty in order to have harmonious life in society. The big question we have to ask ourselves is - are we doing justice to the needy and poor people in our land? Rahul Gandhi says, "My father Rajiv Gandhi used to say that only ten paise out of one rupee reached genuine people, but I say that the needy people still get ten paise out of hundred rupees under the Central development and welfare schemes." If he is correct, Rs. 99.90 is vanished on its way while only ten

paise hits the target! What would be the case of the plan fund of our state budget? How much would really hit the target?

Land reform may be one of the most important steps forward for attaining equity in the Mizoram context. Since land is not expandable and limited in supply, it is extremely necessary to have a good land use pattern that would serve the wellbeing of the whole society. Moreover, in the Mizoram rural context where there is no source of food without land, the best way to distribute resources fairly is to make sure that every household has a share of land for cultivation. The traditional communal ownership of land under the leadership of the village chief had been broken by the political change in 1952, and privatization of land began to emerge after the introduction of 'patta system' in Mizoram. Privatization of land has been accelerated by the government's policy of New Land Use Policy, which granted and distributed the village community land to different households. Many of these rural poor have sold out their lands to the urban rich people, who then accumulate them as much as they could to invest their capital in terms of planting certain cash crops like teak, coffee, orange etc., for



commercial purpose. In addition, the urban rich people are also interested in accumulating land for the 'speculative land holding' since the government used to spend a huge amount of money for purchasing land from the private landowners when land is needed for the government projects. The government normally purchased land from the affluent and ruling elite. This process certainly accelerates the gap between the rich and the poor as the rich become richer and the poor poorer. Prasad observes, "The emergence of capitalistic money economy and institution of private property have continued to the concentration of wealth at the top, a few elites, and poverty at the bottom of the social hierarchy, a large segments of the society." If the present land system continues, the further alienation of the rural poor is inevitable, which in turn will destroy socio-religious harmony in the society. At present there is no proper land ceiling act and tax system that prevents large-scale accumulation of land in Mizoram. If we really value for good governance, land issues has to be taken seriously and land reform must be brought out to move forward to social justice.

It is also a high time to go for

sustainable development in order to eradicate poverty and maintain equity in the state. Recently, Gujarat Chief Minister Narendra Modi has said, "This nation is being ruined by vote bank politics. This nation requires development politics. If we switch to politics of development, we will soon be in a position to bring about lasting change and progress." This vision is quite inspiring and forward-looking. However, when we talk about development, it is important to have a clear perception of the type of development we want. Much is being said about lack of development in Mizoram but very little reflection exists on the type of development that the state needs. Development is today understood only as economic growth and infrastructure-building following the dominant western model. Intrinsic to it is people's displacement and deprivation and poverty that result from it. It is now increasingly realized that economic benefits of this form of development do not reach every class and that some classes pay the price of the benefits that others get at their cost. This kind of development often upholds the interests of a few elite whereas a large majority of the people are forced to sacrifice their lands and other valuable resources of life in



the name of development. To be sustainable, development has to be inclusive. Its benefits have to reach every group, particularly the poor and the hardest hits of development who pay its price. Moreover, development has to be sustainable even for the natural environment. In the name of development the environment has been severely destroyed, and as a result of which the world is now facing ecological crisis. It is no longer deniable that the dominant model of development is not sustainable as it makes a large contribution to the emission of greenhouse gases that cause global warming and ecological crisis. Good governance is all about the management of resources for the wellbeing of the whole society and the whole creation; and it is time to find a sustainable ways of developing and sharing the resources available for the common good of God's creation.

Effectiveness and efficiency

We are now living in a fast changing world. In this context, it is very difficult to manage change without proper principles of governance. So far, the government of Mizoram has not yet laid down key principles upon which its governance will be carried out. What is required now is effective and

efficient management with a simple and clear 'key principles of governance' that can be easily handled and applied in the changing circumstances. If this kind of principles can be prepared by bipartisan agreement among different political parties and legislated as 'The Governance Principles of the Mizoram Government,' it would be a very important step forward for effective and efficient governance.

According to the UN, "Good governance means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal." The question is - does the present system of governance in Mizoram deliver the results that meet the needs of our society? What about the present administrative system of the state government popularly known as 'Red Tape system,' which is generally considered as wasteful and inefficient processes, excessive bureaucracy, and inflexible organizational structures and professional practices? Red tape is now universally seen as something outdated and problematic that must be overcome or reduced. In fact, this system of administration can be strongly connected with corruption



and other dirty practices in the government offices. Is it not time to do away this kind of wasteful system and find a more effective and efficient ways of managing the resources and interests of the citizens?

Another important concern regarding effectiveness and efficiency may be something related to the development of organizational structure of the various departments of the government. The general tendency now is that every new government wants to grow in terms of expanding the size of organizational structure (more departments, directorates, agencies). This kind of development can simply lead to creation of more unproductive units that would consume more financial and other valuable resources. What is needed now is qualitative growth rather than quantitative growth, or getting the right size rather than mere expansion of organizational size. Even if we want to strengthen and equip the existing departments, it may be better to equip them by enhancing the skills of the workers in terms of capacity building and providing them with better equipments to serve the purpose rather than expanding the structure or creating more new posts.

Reform of bureaucracy is also imperative to sharpen bureaucrats to be more committed and effective. The concept of efficiency in the context of good governance also covers commitment, management and sustainable use of resources for the common good of the people. It is very important to provide a space for competition among the workers to be more committed, efficient and effective. Private companies and corporations are now using effectively incentives and efficiency-based promotion that open space for healthy competition among their workers. In the government of Mizoram, however, there is still no such provision and encouragement even for a very committed and efficient worker; and the promotion of the worker is still largely and exclusively based on seniority rather than efficiency and commitment. Is it not a high time to introduce efficiency-based promotion in this competitive world that would definitely inspire the workers to be more committed and effective? Otherwise, it is quite difficult to foresee the improvement of governance in terms of efficiency and effectiveness.

Another significant indicator of the performance of the state government may be seen in the



management of the Public Sector Enterprise such as, MAMCO, ZENICS, MULCO, ZOHANCO, MIZOFED etc. Right from their inception, most of these public enterprises are unproductive or rather wasteful as they are consuming a huge amount of the state budget rather than making profits. This certainly reflects the quality and status of the state in governance. Moreover, the Public Utility Providers (Power department, PHE department etc) are also wasting and losing a huge amount of money rather than contributing surplus to the government. What is needed now is to learn a new lesson to have a strategic management for these public sectors that will transform them into productive enterprises or providers. Even if we may not have innovative ideas for the improvement, perhaps, we may at least learn the best practices that are readily available in the other parts of India or of the world.

Transparency

Things done in darkness and bright day light can be very different. Lack of transparency may be one of the biggest contributing factors for the widespread financial corruption in Mizoram. Transparency is another basic

element to attain good governance and it should always be a part of our vision. The general public have the right to know what is going on in the management of their affairs. The more transparency we have, the better governance we attain. According to the UN, "Transparency means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided in easily understandable forms and media." Transparency in governance in Mizoram has certainly improved in recent years, but a lot is still to be desired. The passage of the Right to information Act in 2005 in the Indian parliament has been a truly revolutionary event, in the sense that it empowers citizens to seek information on all public matters without asking for justification, sets a time-frame within which officials must provide information, and also provides for punishments for those officers who wrongfully, or with mal-intent, deny information to the public. Despite all these improvements, however, more



needs to be done as corruption, unfair practices in the selection of government employees or beneficiaries of certain schemes, misappropriation of development funds etc. are still rampant and have not yet been fully uprooted and dried! A better system of checks and balances in the government offices and a more transparent and safer way of managing development funds should be discovered and introduced.

Rule of law

Justice and peace must be the clearest reflection of good governance. In order to maintain justice and peace in a society, there is no better option other than following the rule of law. The rule of law in Mizoram is very weak and sometimes nonexistent. If we are really striving for good governance, the rule of law is a must. Good governance requires fair legal frameworks that are enforced impartially. No one is above the law and everyone is equal before the law regardless of social, economic, or political status. In good governance, the rule of law is superior to the rule of any human leader. This should form our core vision for good governance.

Good governance also requires full protection of human rights,

particularly those of minorities and voiceless ones. A clear indicator of poor governance is that there is no proper legal protection for the minorities and other underprivileged people whereas the dominant and majority are always above the law. In any society, racial minorities, and other minorities in terms of economic, political and social are the most vulnerable section who need special legal protection. The rule of law ensures provisions for the protection of the welfare and rights of such vulnerable people.

Impartial enforcement of laws also requires an independent judiciary force. Separation of judiciary, parliament and executive is considered to be the steel frame of democracy that establishes the mechanism of checks and balances system in governance. Checks and Balances are meant to limit the power of the government. It achieves it by splitting the government into competing groups that can actively limit the power of the others. This is more likely to be done when a group is trying to use its power illegitimately. In fact, legislators and executives in the government have historically been the major violators of the rule of law in Mizoram. In this context, it is quite imperative to have a complete



separation of judiciary in order to strengthen the rule of law and operate Checks and Balances system effectively.

The rule of law may also be connected with the issues of corruption. Corruption may be briefly defined as the abuse of public authority or trust for private benefit. Where there is weak rule of law, there are incentives and more scope for corruption. Thus, the promotion of rule of law helps combat corruption. Corruption may be regarded as the greatest enemy of good governance. At the national level, Anna Hazare and his team are raising their voices loud and clear for the passage of Lokpal bill in order to check politicians and bureaucrats who involve in corruption and fraud. The Indian constitution has already provided a provision for the states to establish Lokayukta, which is the state-level version of Lokpal. The Lokayukta is an anti-corruption ombudsman organization that investigates any complaint against fraud and corruption in the government institutions and any other statutory bodies or corporations established by or under any law of the state legislature. If anybody, be it Chief Minister or Minister or MLA, is found guilty, he/she should be fired, whereas in the

case of government officers suspension from the job should be imposed. It is a high time to have 'the Mizoram Lokayukta' if the state is really committed for the rule of law and the eradication of fraud and corruption. The big question is - which political party will take up this agenda and push forward by incorporating it in their election manifesto?

Responsiveness

Responsiveness is another cornerstone of good governance. Good governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe. The needs of all citizens irrespective of their caste, religion, social and economic classes etc. should be responded with a sense of sensitivity. Moreover, any group of people, be it NGO, private company, religious group, farmers association etc. should be controlled, and at the same time, taken care of and responded according to their needs. In good governance, facilities and infrastructures for development such as good road, electric power, health care etc. should be provided to those who would make use of them for good purpose. Special care should be given to the most disadvantaged groups of people in the society, and their needs should



be responded accordingly.

In order to be more responsive and to meet the needs of people in a technologically advanced society, the government has to move forward for e-governance. E-governance simply means 'electronic governance' that use Information and Communication Technology (ICT) for exchanging information and services. Modern technology can be used effectively to provide services to the citizens. Governance is all about flow of information between the Government and Citizens, Government and Businesses and Government and Government. E-Governance also covers all these relationships, and the only thing is that modern technology is used as the means of communication in order to have a quicker and better responses. To start with, the most basic e-governance (government to citizens) will also be a great help and a significant step-forward in governance. Moreover, E-governance will help to reduce a significant amount of man-power, energy, paperwork, time and lots of other resources.

Accountability

Accountability is another key requirement of good governance. Not only governmental institutions

but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Accountability simply means being answerable for the performance of tasks assigned to a person; if task assigned is selection of beneficiaries for a scheme, then accountability will imply whether the selection has been carried out by applying the criteria, and following the procedures laid down, in the timely manner within the budgets specified. Therefore, accountability requires the clear specification of tasks to be performed, the time frame and budget available for performing those tasks. Who is accountable to whom varies depending on whether decisions or actions taken are internal or external to an organization or institution. In general an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law.

CONCLUSION

From the above discussion it is obvious that good governance entails many things, and justice is not done to the topic as it is impossible to embrace all related issues in this short article. However, it is believed



that at least some important points are brought out that may help us see the right direction as we envision the future governance of Mizoram. It is clear that good governance is an ideal which is difficult to achieve in its totality. At the same time, it is also important to remember that there cannot be a significant transformation without a big vision. The future belongs to those who believe in the beauty of their dreams. Let us believe that we are the generation who can make a big difference for a better tomorrow for the new generation to come. Let me conclude by quoting APJ Abdul Kalam, the former President of India: "Small aim is a crime".

End Notes:

¹The World Bank: Governance is defined as the manner in which power is exercised in the management of a country's economic and social resources. The World Bank has identified three distinct aspects of governance (1) the form of political regime; (2) the process by which authority is exercised in the management of a country's economic and social resources for development; and (3) the capacity of governments to design, formulate and implement policies and discharge functions. United Nations Development Programme: Governance is viewed as

the exercise of political, economic and administrative authority in the management of a country's affairs at all levels. It comprises mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations, and mediate their differences.

Organization for Economic Cooperation and Development: The concept of governance denotes the use of political authority and exercise of control in a society in relation to the management of its resources for social and economic development. This broad definition encompasses the role of public authorities in establishing the environment in which economic operators function and in determining the distribution of benefits, as well as the nature of the relationship between the ruler and the ruled.

Commission on Global Governance: Governance is the sum of the many ways individuals and institutions, public and private, manage their common affairs. It is a continuing process through which conflicting or diverse interests may be accommodated and cooperative action may be taken. It includes formal institutions and regimes empowered to enforce compliance, as well as informal arrangements that people and institutions either have agreed to or perceive to be in their interest. Adapted from Human Development in South Asia, 1999 -The Crisis of Governance, Oxford, p. 29.

²"What is good governance?" <http://>



www.unescap.org (15.2.2013)

³ "What is good governance" <http://info.worldbank.org> (20.2.2013)

⁴ *Concise Oxford English Dictionary* (Eleventh Edition, Electronic Version).

⁵ "What is good governance?" UNESCAP.

⁶ H. Ramachandran, "Vision 2020: Governance and People's Participation" (Unpublished paper, n.d.), 2.

⁷ Ibid.

⁸ Lalsanglura Ralte, "Kan mamawh sorkar tha" (Issued by M.P.F. General Headquarters, Aizawl: Mizoram, n.d.), 3-5.

⁹ H.T. Sangliana, "Mizo Kristiante leh Politics" in *Kum 100 Kristian Zofate Hmabak*, (Bangalore: Bangalore Mizo Christian Fellowship, 1994), 126.

¹⁰ "What is good governance?" UNESCAP

¹¹ Ibid.

¹² *Outlook Magazine*, June 2009.

¹³ Thangchungnunga, "Ramhlutna leh a hman tangkai dan" in *Kristiante Rahbi Thar*, edited by Lalchhuanliana (Aizawl: Synod Social Front Committee, 1991), 319.

¹⁴ R.N. Prasad, *Government and Politics in Mizoram*, (New Delhi: Northern Book Centre, 1987), 5.

¹⁵ According to the Mizo District (Agricultural Land) Act of 1963 & Rules, no one should be granted more than 30 bighas of land without the permission of the executive. However, this act has been violated so much by powerful people.

¹⁶ "Vote-bank politics has 'ruined'

nation: Narendra Modi addresses students at SRCC" *Deccan Chronicle*, 6.3.2013.

¹⁷ "What is good governance?" UNESCAP.

¹⁸ Red Tape may be defined as "collection or sequence of forms and procedures required to gain bureaucratic approval for something, especially when oppressively complex and time-consuming". Another definition is the "bureaucratic practice of hair splitting or foot dragging, blamed by its practitioners on the system that forces them to follow prescribed procedures to the letter". "Red Tape" <http://en.wikipedia.org> (15.2.2013).

¹⁹ Ibid.

²⁰ See how RTI is being practiced in Mizoram government offices and the prevalence of financial corruption in government undertakings. S.L. Sailo, "Sorkar tha hlutna leh a tha lovin a nghawngte" in *State Level Consultation on Good Governance*, (Aizawl: The Mizoram People Forum, 2009), 33-60.

²¹ Ibid., 34.

²² The Administrative Reforms Commission (ARC) headed by Morarji Desai submitted a special interim report on "Problems of Redressal of Citizen's Grievances" in 1966. In this report, the ARC recommended the setting up of two special authorities designated as 'Lokpal' and 'Lokayukta' for the redressal of citizens' grievances. Maharashtra was the first state to introduce the institution of Lokayukta through *The*



Maharashtra Lokayukta and Upa-Lokayuktas Act in 1971. This was followed by similar acts being enacted by states of Rajasthan, Bihar, Uttar Pradesh, Karnataka, Madhya Pradesh, Andhra Pradesh, Gujarat and Delhi.

²³ K. Thanzauva, *Zonunmawi*, (Aizawl: Greenhill Development and Research, 2012) 217.

²⁴ "What is good governance?" UNESCAP.



OBITUARY:**I. Rev. Lalchunglura**

Rev. Lalchunglura (82 yrs.) passed away on May 10, 2013, 11:00 pm due to Cancer. His funeral was held at Jubilee Church, Mission Vengthlang, Aizawl on May 11, 2013.

Rev. Lalchunglura was born on August 3, 1931 at Tlângkhua, Tripura. His father was Rokima Rokhûm and his mother was Bûki Chhange with 5 brothers and 2 sisters. During their childhood, the family shifted from place to place until they settled at Kanhmun. He married to Rothuamliani Thangluah and they were blessed with seven children - five males and two females. He first worked as evangelist under the Tripura Baptist Church from May 1, 1958. In 1960 he studied at Bible School in Bengali Medium at Agartala, and in 1962 he continued his study at Jubilee Bible School at Serkawn, the Headquarters of Baptist Church of Mizoram. He continued theological courses of study at the Aizawl Theological College during 1963-1965 with which he was awarded a diploma certificate. Later he wrote an exam for

Graduate in Theology (G. Th.) course. In 1996 he was posted as a Village Pastor, and in 1968 he became a probationary pastor under the Tripura Baptist Church Union (T.B.C.U). He was ordained in 1969. He had always the vision that churches in Tripura would progress faster in all aspects if they join the Mizoram Presbyterian Church. He was instrumental for the establishment of Presbyterian Church in Tripura in 1976. He joined the Presbyterian Church's Pastoral Ministry in 1985. Rev. Lalchunglura was instrumental for the progress of the Tripura Mission; he spent his good years serving there until he was transferred to Mizoram in his advanced age. He was first posted at Sairang pastorate/district in 1987; but after one year there, he was transferred to Zamuang pastorate. He served there till his retirement in 1993. He then came to Kolasib after the retirement. Later, he came to Aizawl in 2009 and settled at Mission Vêngthlang.

Various responsibilities given to him during his ministry showed his leadership ability in various church committees and social organisations



both during his service and after his retirement. While he was serving under the Baptist Church, he was a Chairman in a district. After he joined the Presbyterian Church, he was the Moderator of Tripura until the Mizoram Presbyterian Church Synod amalgamated to its mission field. After he joined and worked under the Synod, he became Chairman of pastorate, Moderator of Western Presbytery, and so on. Even after he came to Mission Vêngthlang, the Jubilee Church appointed him as Chairman of Church committee, Finance Committee, Music Committee and Adult Sunday School and also Member of Pastorate's Standing Committee and Sunday School Committee.

His funeral was conducted in Mission Vêngthlang Aizawl, first at his resident, which was followed by the Church programme in Jubilee Church at 1:00 pm. The funeral message was delivered by Rev. Vanlalzuata, Senior Executive Secretary, Mizoram Presbyterian Church Synod.

Rev. Lalchunlura was always happy to see the progress of the churches in Tripura under the

Mizoram Presbyterian Church's mission. He always cherished the service he rendered for the people, and was also grateful to the Mizoram Presbyterian Church for the work rendered to uplift the poor and saving the lost souls in Tripura. The MPC mourns his death for it lost one of the most committed pastors in mission. *May God comfort his family.*

-----XOX-----

II. Rev. Lalbiaktluanga

Rev. Lalbiaktluanga (84 years) passed away on 29.7.2013 at 6:45 a.m. at the Aizawl Hospital. His funeral was held at Bungkawn Church, Aizawl the same day at 1:00 p.m where he worshipped in his life time.

Rev. Lalbiaktluanga was born at Tlângpuilian in December 1929, the year as remembered for famine and severe landslides. His father was Suakvunga (also called as Chênga) and his mother Chalphungi.

He had basic education in a Primary School at Tlângpui village, and in 1942 he wrote class III exam at Biate Centre, where he stood third position. Although he was encouraged to continue his study,



he had to help his parents in cultivation during 1943-1948. When Middle Anglo Vernacular School was started near his village by the Welsh mission, he attended classes for two months, but due to family problems, he could not finish the study. When charismatic revival happened in 1947 he experienced the spiritual/charismatic revival and consequently he fully committed his life to God for His ministry.

In 1951 he passed class 6. In 1954 application was opened for the same. He applied, and was given admission with two other friends, one of them has similar name of his!

In 1955, Rev. J.M. Lloyd the missionary teacher went farlough and Aizawl Theological School was closed. They were sent to Cherra Theological College, Meghalaya, where the Welsh Mission had a Theological College to continue their studies.

In Full Time Ministry :

The final exam was conducted during March-April, 1958. When they came home after they finished the exam, they were asked to visit villages on preaching assignments. When the Church was satisfied with

their training, he was taken to become probationary pastor along with five other candidates in the special Synod held during June 28&29, 1958 at Dawrpui Church.

Probationary pastor Lalbiaktluanga was trained under Pastor Pathiauva, at Tualchêng of Aiduzawl Pastorate. He served there for eight months only, till he was shifted to Sateek pastorate where he served during April 1959 - June 1961 - two years and two months. He was ordained on June 28, 1959, at the Special Synod in Mission Veng.

While he was serving at Sateek, he passed the Serampore matric (a course prepared by the Serampore College to qualify for higher theological study). He thus qualified himself to do B.D. under the Senate of Serampore College. He married to Vanhmingliani, d/o Upa Chalkhuma, Tlângpui on May 29, 1961. The same year he went to Serampore for B.D. study. He finished B.D. in 1965.

The 1964 Synod held at Mission Veng appointed him to be in charge of Mission Veng Pastorate; there he served from June 24, 1965 - Dec. 31, 1979.



During that time, Aizawl was divided into two pastorates, North and South, which has now been made into more than twenty pastorates. When Pastor Thanga, the pastor in-charge of Dawrpui pastorate in the northern area, he had to look after the pastorate from June to December in 1967.

During the time of political turmoil due to underground movement in 1966, many of the villages, outskirts and nearby Aizawl, had to be separated and have their own pastorates, the Mission Veng pastor's work had become lighter in term of geographical area.

After he served at Mission Veng Pastorate for fifteen years, he was given the responsibility of editing the publications of the Mizoram Presbyterian Church Synod, and he became the first Editor after the formation of the 'Synod Publication Board'. After his term was over, he was posted at Ramhlun Veng Pastorate, the newly formed pastorate at that time in 1981- where he served there for full 11 years (1981-1991). He retired on January 1, 1992 from the same pastorate.

After his retirement, he settled at Bûngkâwn Vêng, Aizawl. The duration of his service was 33 years: Pro. Pastor 1 year; Theology study B.D. 4 years; Editor 1 year; Pastor 27 years. He served in 4 pastorates such as Aiduzawl (Tualchêng), Sateêk, Mission Veng and Ramhlun.

During his service, he was appointed as member in various committees at the Pastorates, Presbyteries and the Synod levels. He was Moderator of the Synod for two terms; one term as Synod Statistician; member of Nomination Committee for 14 times; member of Standing Committee once; Executive Committee for 9 terms; Pastoral Committee for 4 terms; Mission Committee for 2 terms; Sunday School Committee for 3 terms; Theological Committee for 5 terms; Finance Committee, Literature Committee for 2 terms each; Communication Board for 3 terms; Hospital Board for one term; Pension & Provident Fund Board for 4 terms. He had been a member of different sub-committees under the Synod such as Marriage Regulations, Revival, Social Front, and Service Board.



He had been chairman of Pastorate Meetings, Presbytery Moderators for 3 times in different places. Even at the level of the PCI Assembly he had been Assembly Statistician for a term, member of Executive Committee for four terms; and he once represented the Assembly at the Synod of the Church of South India, Madurai in 1988.

His leadership ability and expertise in service had also been utilised even outside the Church such as Bible Society of India as Vice President for a term, and member of its Executive Committee for a term; President of Aizawl Associate Auxiliary leh Auxiliary for 10 years; and President and Secretary of BSIAizawl Branch for numbers of years. He had been on the team of Bible translators from 1973 till the final forms of both the 'Formal' and 'Dynamic Equivalent' translations.

His illness:

Rev. Lalbiaktluanga had good health until later in his life. But on 14.7.2013 (Sunday) night he was found lying unconscious by his bed, and was rushed to the *Aizawl Hospital*. After medication for a

week-long days, he was discharged from the hospital on 22.7.2013 with good results. But he was found unconscious again on 29.7.2013 (Monday) morning and was rushed back again to the Aizawl Hospital. That became the call of God for him, and he breathed his last at 6:45 a.m on that same day. His funeral was held at Búngkawn Church, at 2: 30 p.m. on the same day which was conducted by the Rev. Lalramliana Pachuau, Synod Moderator.

The MPC mourned the death of Rev. Lalbiaktluanga for it lost one of its most talented ministers particularly in framing church administrative set up. He would always be remembered for his sincerity to carry out his ministry; instances of this could be seen when he conducted worship services, or funerals, or weddings. Even if few people sits on the pew, he would do the formal order of worship services as if he would conduct worship service when hundreds of people fill the pews. He was interested in History of Christianity on which he wrote few books, so also his articles about the growth and progress of Christianity



and the Church in Mizoram are occasionally published in magazines.
May God comfort his family.

“These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the lamb ” (Revelation 7:14b).



**DECLARATION
SCHEDULED FORM OF DECLARATION
FORM 1 (See Rule No. 3)**

1. Title of the News paper : Presbyterian Review
2. Language in which it is published : English
3. Periodicity of its Publication : Quarterly
4. Retail selling price of the Newspaper
a) Annual subscription : Rs. 100
b) Per copy : Rs. 25
5. Publisher's Name : Rev. Dr. Vanlalchhuanawma
Nationality : Indian
Address : Aizawl Theological
College, Durtlang,
Mizoram
6. Place of Publication : Mission Veng, Aizawl
7. Name of the Printing Press : Synod Press
Where printing is to be conducted : Mission Veng
Aizawl, Mizoram
8. Name of the owner of the Printing Press : Upa R. Lalmalsawma
9. Editor's Name : Rev. Dr. C. Lalhlira
Nationality : Indian
Address : Aizawl Theological
College, Durtlang,
Mizoram
10. Owner's Name : Mizoram Presbyterian Church
Nationality : Indian
Address : Aizawl Theological
College: Durtlang

I, Rev. Dr. Vanlalchhuanawma, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/-



RNI Regd. No. 67377/96

To

If undelivered, Please Return to :

The Manager,

Presbyterian Review

Aizawl Theological College

Durtlang, Mizoram - 796001

INDIA

Published by Mr.R. Lalmalsawma at Aizawl, Mizoram on behalf of the
Mizoram Presbyterian Church, Synod,
and Printed at the Synod Press, Aizawl - 796 001, Mizoram