

PRESBYTERIAN REVIEW



Vol VIII

July - September 2010

No. 59



**Adi Village of Arunachal Pradesh :
Arunachal West Mission Field**

CONTENTS

| | |
|---|----|
| 1. Life and Ministry of the Mizoram Presbyterian Church | 3 |
| 2. Arunachal and Assam Mission Field “West” :Mizoram Presbyterian Church | 8 |
| 3. Special Reports of the MPC Ministry | 12 |
| 4. Synod Social Front Activity Report - 2010 | 16 |
| 5. Presbyterian Hindi Bible School | 20 |
| 6. RULES AND REGULATIONS FOR SMTC..... | 23 |
| 7. A BRIEF REPORT ON MASIHI SANGATI KENDRA..... | 31 |
| 8. REPORTS ON PRE-EDINBURGH CONFERENCE, NEICCWA & NEICC MEETINGS, ISPCK-PCI & PCI CONSULTATIONS | 34 |
| 9. A REPORT OF THE 36 TH ANNUAL GENERAL MEETING OF SYNOD LAY WORKERS’ FELLOWSHIP..... | 42 |
| 10. ORIGIN OF THE CONFESSION OF FAITH OF THE PRESBYTERIAN CHURCH OF INDIA.... | 45 |
| 11. <i>Reflection</i> : JESUS’ POLITICS VS CAESAR’S(EMPIRE’S) POLITICS..... | 55 |
| 12. Obituary | 57 |



LIFE AND MINISTRY OF THE MIZORAM PRESBYTERIAN CHURCH

Rev. Dr. K. Lallawmzuala & Ms. P.C. Lalitani

Health Sunday:

Health Sunday and Hospital Sunday was observed on the 4th of July 2010. The theme for the Health Sunday which was observed in the afternoon service was 'Individual Health' and the theme for the Hospital Sunday observed in the night service was 'The Healing Ministry of Jesus' Health Sunday and Hospital Sunday had in the past, always been observed on separate Sundays. But as was resolved in the 2008 Synod, the two Sundays were observed on the same day from this year.

Choir Conductors Training:

The 15th Residential Choir Conductors Training, organized by the Synod Music Committee was held at the Synod Multipurpose Training Centre from the 6th to the 10th of July 2010. Choir conductors from 8 pastorates attended the programme.

Lausanne Congress on World Evangelization at Cape Town, S. Africa to be held from the 16th to the 25th of October 2010.

Synod Revival Speaker's Retreat:

Synod Revival Speakers Retreat was held at Chandmary Presbyterian Church from the 23rd to the 25th of July 2010. The theme for this years retreat was 'Holiness' (John 17:19). There were also paper presentations followed by discussions on various topics relating to the need of the revival speakers of today. The retreat was attended by 484 speakers and team members from 70 revival teams.

'Buhfai Tham' Documentary Film:

Mr Alex Ganta (Media Director), Mr Savio Rodrigues (Media Producer) and Mr Mani Kumar (Cameramen) from Joyce Meyer Ministries, Hyderabad came to Aizawl on the 16th of July to film a documentary on *Buhfai tham (A handful of rice)*. Buhfai Tham is one of the most important ministries of the Women Fellowship and has in fact reached its centenary this year. This documentary film is proposed to be shown at the Third

Graduation Day:

The 10th Graduation day for the outgoing 29 nursing students of the Presbyterian Church Hospital was held on the 30th of July 2010.



Aid to Landslide victims:

The Synod Moderator Rev. C. Chawngliana handed over aid money of RS 5000 each to four families in different parts of Aizawl whose house were destroyed by landslides. He also gave Rs 10,000 each to the families of Timothy Lalhmingthanga and VL Malsawmtluanga who lost their lives in a landslide.

Dedication of Grace Home:

A new building for Grace home was dedicated to God on the 12th of August 2010 by the Synod Moderator, Rev. C. Chawngliana. Grace home, which is part of the Presbyterian Church Hospital is a home for people living with HIV/AIDS and those struggling with addiction. With the new building, Grace Home now has an extra 20 beds, making it a total of 30 beds. Since it's inauguration in 2003, 980 patients had been cared for so far. The Presbyterian church of Wales donated Rs 47 lakh and the Central Youth Fellowship 2 lakh for the construction of the building.

Donation of computers for ATC:

Mrs Neihthangi, Zarkawt donated 10 sets of computers complete with the computer tables to ATC in memory of her late husband Mr Lalthanzama. A small Thanksgiving

service was held in the library on the 23rd of August 2010 which was attended by the faculty, staff and students along with Mrs Neihthangi and her extended families. It was followed by a tea fellowship with refreshments sponsored by Mrs Neihthangi herself.

Seminar on Sex- Video and Pornography:

A seminar cum workshop on Sex-Video and Pornography, organized by the Synod Social Front was held on the 26th of August 2010 at the Synod Conference Centre. It was attended by 242 participants representing different churches and youth fellowships within the Aizawl area. Dr Robert. S. Halliday presented a research paper on 'The status of use of sex among the mizo youths' and Mr Lalramzauva, advocate on 'The legal implications of sex and Pornography'. A paper on 'Pornography and sex Video: the present scenario' written by Ms. Vanlalremi and Ms Laltlansangi was also presented. The presentations were followed by meaningful discussions.

Seminar On 'Issues Facing Christians Today':

A seminar on 'Issues Facing Christians Today' was organized by Calvin Study Centre of Aizawl



Theological College on the 28th of August 2010 at Khatla Presbyterian Church Hall. In the forenoon session, Rev.Lalchungnunga presented a paper on 'Misuse of sex in heterosexuals' and Rev.Dr.Lawmsanga presented a paper on 'Homosexuality'. The topic for the afternoon session was 'Eschatology: from the biblical perspective' presented by Rev.Dr.K.Lallawmzuala and 'Eschatology: from the doctrinal perspective' presented by Rev.Rosiamliana Tochwawng. The seminar was well attended by representatives from the churches within Aizawl and the presentations were all followed by fruitful discussions.

Media Ministry:

The synod Moderator, Rev. C. Chawngliana inaugurated a new media ministry called 'Susamachar Prasaran' on the 31st of August 2010 at Pi Zaii Hall. It is a TV programme in hindi language aimed at spreading the gospel to the hindi speaking population of Aizawl. It will be broadcasted in the local TV channel every Sunday evening between 4.30 to 5.00 pm.

Mission Sunday:

Mission Sunday was observed on the 31st of August 2010. The theme for this year is 'I am not ashamed of the Gospel' (Rom1:16,17) which was preached in all the churches.

Training of Church Elders:

Training for church elders on 'Pastoral Care and Counseling' was held at Synod Multipurpose Training Centre from the 1st to the 14th of September 2010. It was attended by 17 church elders. This is the 13th time such trainings were organized and in all, 249 elders had attended these training sessions.

Synod Finance Meeting:

The 93rd Synod Finance meeting was held on the 2nd of September 2010. According to the secretary report, the amount received from April to August was Rs 224,197,427/- which is Rs 36,405,715 more than the amount received during the same period last year. The amount spent so far is Rs284,629,412/- which is Rs 48,747,974 more than last year.

Children's Sunday's School Conference:

The Presbyterian Church Children's Sunday's School Conference was held on the 12th of September 2010 throughout Mizoram. The Senior Department meet was also held on the 19th of September. This year there are 862 Sundays school, 38,967 teachers and 343,614 students under the Presbyterian Church.



Beihruai:

The month of September is often known as 'Beihruai Month'. Beihruai is a month long programme, which was initially practiced as a united effort to evangelize to any non-believers within the area of the local church. As majority of the Mizos became Christians, this tradition has been carried on by the Synod in setting programmes for every evening throughout the month. This year the topic for the first week is based on Jesus' commandments to spread the Good News to all nations. The next two weeks the focus was on education and the last week was observed as a Christian family week.

ATC student's Examination: The examinations for BD and MTh students were held from the 21st of September to the 1st of October.

Moderator Visits Mamit:

The Synod Moderator Rev. C. Chawngliana visited Mamit, a village where many families suffered huge loss of property due to large deep cracks in the ground on which their houses stood. He handed over a sum of Rs 2000 each to all the affected families along with other material needs of the hour.

Presbytery Meet:

The Presbytery Meeting of the 40 presbyteries of the Presbyterian Church Synod was held from the 7th to the 10th of October 2010. The Moderator and the Executive Secretaries attended different Presbyteries. Dividing into groups, the students of ATC also attended different Presbyteries. Many agendas were discussed and passed in the meetings out of which 55 agendas were set aside to reach the Synod. There are 63 applicants for probationary Pastor, 176 church elders were ordained on the Sunday morning service, the ordination of 16 elders were removed and a memorial service for 70 elders who had passed away in the preceding year was held during the Sunday afternoon service.

PWF Biennial Conference cum Silver Jubilee:

The Presbyterian Women Fellowship Biennial conference cum Silver Jubilee celebration was held at Jaiaw Presbyterian Church, Shillong from the 20th to the 31st of October 2010. 358 delegates from different PWF units attended the meeting. 99 delegates were from the Mizoram Presbyterian Church Synod. The conference was also attended by Rev. Catrin Roberts and her husband Rev. Ifan Rh



Roberts from the Presbyterian church of Wales who preached on the Sunday morning and afternoon worship service respectively. The theme for the conference was 'Vision Beyond 2010' and the sermon on the theme was delivered by Rev.S.S.Majaw, PCI Secy i/c PWF. Bible study based on Phil3:12-14 was led by Ms. BarbaraDohling. Election for the new Office Bearers were held and the newly elected leaders are:

Chair Person - Mrs. P. Tiewsoh (appointed by PCI general assembly)
Vice Chair Person - Mrs. Vahkhohling (Zou Synod)
Secretary -Mrs. Zomalsawm (CHT Synod)

Asst Secy -Mrs. G.P Pohshna (KJP Synod Mihngi)
Treasurer - Mrs.Rachelbon Myrboh (Rhi Boi Synod)

The jubilee celebration was inaugurated on the 30th of October by Rev.L.S. Khawbung, Moderator PCI. Mrs Zomuani preached in the morning service and Miss Zohmangaihi in the night service. There was also a variety programme in the afternoon which was enjoyed by everyone. Holy Communion was celebrated on Sunday morning by Rev.S.S Majaw and dedication of new leaders was held in the night service by Rev.Dr.L.S.Khawbung, Moderator PCI.



**ARUNACHAL AND ASSAM MISSION FIELD “WEST”:
MIZORAM PRESBYTERIAN CHURCH**

**- Rev. Lallianmawia Pachuau
Field Secretary**

INTRODUCTION

It has always been assumed that the North Eastern state of Arunachal Pradesh is a place where Christianity is not popular and has been strongly opposed to. As a result, it is the popular opinion of many people that Christians in this state are oppressed and discriminated against. The plight of the Christians in this state is therefore, a subject of great interest to the outside world. However, the ground reality is totally different. There is a genuine thirst among the people of the state for the work of the Holy Spirit and through the efforts of the churches and individual Christians, the Kingdom of God is being established in the state, slowly but inexorably. In this respect, the pioneering efforts of the Mizoram Presbyterian Church have also shown a lot of progress in a short span of time and there is hope and expectancy that much more will be achieved in the near future.

At this juncture, I would like to extend my heartfelt gratitude to the editorial board of the “Presbyterian Review” magazine for having given me this opportunity for highlighting the work of the church in the state of Arunachal Pradesh and also declaring our hope for the future, in our missionary work. This magazine has been blessed by God and it is our fervent desire that it will continue to serve as a blessing to many people in the future as well.

**THE ORIGIN OF THE
ARUNACHAL AND ASSAM
MISSION FIELD “WEST”**

**AND ITS FUTURE GROWTH
AND DEVELOPMENT**

The entire state of Arunachal Pradesh had been under one Mission Field, but a decision was taken in the Synod Conference of 1999 that the Mission Field should be divided into two parts. Accordingly, on 1st April 2001, the Arunachal and Assam Mission Field “West” was inaugurated at St. Peter’s School chapel at Madhuripathar. It became the 12th Mission Field under the Synod Mission Board. It was decided to establish the headquarters of the new Field at Itanagar, the capital town



of Arunachal Pradesh. However, since suitable accommodation was not immediately available at Itanagar, the work was initiated with St. Peter's School, Madhuripathar, serving as the headquarters, till rented premises were acquired on 1st April 2002 at Itanagar.

Arunachal Pradesh is a state covering an area of 83,743 sq. ft., and comprising of 16 Districts. 10 of the Districts are included in the area of operation of the Arunachal and Assam Mission Field "West". Due to shortage of workers, 4 of these Districts remain uncovered, but it is expected that work will also be started soon in these areas.

At the time of the inception of the Arunachal Pradesh and Assam Mission Field "West" in 2001, Along and Boleng Pastorate were already in existence, along with 20 Churches, 13 Preaching Stations and 16 Fellowships, all comprising of 2,311 members, with 50 workers. Two mission schools namely St. Peter School, Madhuripathar and St. Paul School, Bairapkunda, are functioning well. With the blessings from God and the dedicated commitment of the missionaries, this Field has made significant strides. In 2002 a new Pastorate was opened at Bomdila; in 2004 Daporijo Pastorate was established; in 2007 Tato Partorate was formed from the

erstwhile Along Pastorate; in 2009 Thrizino Patorate was established from Bomdila Pastorate and during the current year one new Pastorate was opened at Pasighat from the existing Pastorate at Boleng. Since the formation of this Mission Field in 2001, 5 Pastorates have been opened and it is expected that more will be opened shortly. At present we can now boast of having 7 Pastorates, 38 churches and 21 Preaching Stations with a total membership of 3871. There are 77 workers (including local workers). The records show that from the inception, this Field has had an average of 250-350 new believers per year.

METHODS OF PROPAGATING THE GOSPEL

Our method of propagating the gospel in Arunachal Pradesh is by "Direct Evangelism". With guidance and direction from our Pastors, our missionaries including local workers, go from village to village spreading the gospel and bringing in new souls, resulting in steady progress in our mission work as enumerated above. The method of "Indirect Evangelism" through the field of education and medicine is also simultaneously being implemented. At present, we are running 2 High Schools, 3 Middle Schools and 2 Primary Schools, with over 1000 students. We also have 4



nurses and 2 Health Workers who are stationed in remote villages, extending medical aid to the poor villagers. Besides, these, we also have a Craft Centre at Itanagar, where tailoring skill is imparted to the local girls. In the last Synod Conference, the post of one “Literature Worker” was created and Rev. Jumto Ngamdir from Arunachal Pradesh has been appointed in this position and we expect to benefit greatly from this.

DIFFICULTIES FACED

As mentioned earlier, there was a general consensus of opinion that spreading the gospel in the state of Arunachal Pradesh was difficult for a number of reasons. Today, outwardly no such problems are visible and Christians in Arunachal Pradesh are at liberty to worship without hindrance. However, there are still instances of individuals, churches and missions facing local problems (e.g. Acquiring of land/property, etc.) It is also rumoured that in case of employment with the State Government, there are problems faced by Christian candidates. There are also some other small issues concerning discrimination against Christians in the state, but these issues have not served to hamper the progress of the Mission Field.

Two specific problems being faced by us in our work is given below:

1. Tribalism in that state is a major deterrent in our mission work. There are numerous tribes each having its own language or dialect. There are more than 300 dialects and the only form of communication among the tribes is through the use of a distorted form of Hindi typical to this area. At the same time, the medium of instruction or learning in the educational institutions is English. Since language is a major issue, it is difficult to function effectively even within one Pastorate, not to speak of extending the work to a wider area. Since tribalism is still a major issue, there are still ethnic clashes which affect the work of the church and hamper its further growth.

2. The state is still economically backward and is largely dependant on its neighbouring states. At the same time, due to political reasons, the Central Government is infusing large sums of money into the State for various developmental and other programmes. The latest developments in Information Technology are also made available to the people of the state. The above factors appear to have had a negative impact on the moral fibre of the society resulting in the selfish pursuit of wealth and its attendant problems. This mindset



and value system is not in conformity with God's Word. Even the existing Christians have to re-examine their faith and value system, where it concerns earning their livelihood. The teachings of the Bible through the Church should serve as the guiding light in all our walks of life, including the pursuit of our livelihood. Satan is using "the love of money" as a powerful instrument to lure believers back into his fold. Considering the prevalence of these pitfalls, the number of true believers and the number of baptized members may differ greatly.

PLANS AND HOPES FOR THE FUTURE

As mentioned above, the Arunachal and Assam Mission Field "West" comprises of a vast area of land and at present, it is not possible for us to expand our work to all the places we want to or are invited to. The present area of operation of the existing pastorates is, in many cases, too big to manage efficiently. It is our hope and our expectation that in the next 10 years, not only in each District but also among all the ethnic tribes, we will be able to preach the gospel of Christ.

We expect that in the next Synod Conference, the formation of at least one or two Pastorates will be approved. We also expect that in

the next 5 years, at least 3 more Pastorates will be further approved. We also expect that in the near future, the present Mission Field will be bifurcated into two Fields. The reason for this being the large geographical area and the fact that road communication in these areas is extremely difficult. Important issues and problems cannot be dealt with expeditiously due to problems of size and communication. If and when bifurcation is made, it is hoped that the mission work can progress faster and more effectively.

CONCLUSION

The people of Arunachal Pradesh, today need the Word of God to preserve their identity and avoid their culture, their customs, and their way of life from being obliterated by their neighbours. It is tragic that few, if any, are aware of this critical situation. We appeal to all the readers to pray that they may gain an insight into their situation and seek the Word of God as their only means of Salvation. We also appeal to the readers to pray for the missionaries and workers in this Field, that they maybe made powerful men and women of God for spreading the Word of God in this area, keeping in mind that "in God all things are possible."



SPECIAL REPORTS OF THE MPC MINISTRY

I. Bridgend District Project :Presbyterian Church of Wales 'Redeming Our Communities'

- Rev. H. Sangkhuma
Mission Enabler
Presbyterian Church of Wales

"You'll be known as those who can fix anything, restore old ruins, rebuild and renovate, make the community livable again". (Isaiah 58: 12 The Message).

'Redeeming our communities' is our local initiative (viz. Croserw community partnership and the united churches in Pencoed) that seeks to encourage the church and christian faith based organisation to build on the existing engagement (eg. CourtHouse in Maesteg and new Youth project in Pencoed) with the police and other agencies with a focus around crime reduction and safer, kinder neighbourhoods. We realise that nothing makes the message of Christ more accessible to the outside world than seeing it at work in practical ways : not only changing lives one at a time but also whole communities as christians get together to attack injustice, reduce crime and empower the poor.

God had given us more opportunities and challenges in our ministries, viz. addressing Assemblies at various schools, one-to-one mentoring in the CourtHouse, and the Young Offenders Institution, and also at the two comprehensive schools in the area. God has opened more doors for us as we follow His leading basing on Matthew 7:7 - 8 " Ask, and God will give you. Search,

and you will find. Knock, and the door will open for you. Yes, everyone who asks will receive. Everyone who searches will find. And everyone who knocks will have the door opened".

i) YOUTH FELLOWSHIP SERVICE IN THE COURTHOUSE: Since 11th April till date we are able to arrange an occasional youth fellowship service on a Sunday at 4:00 P.M. This is in response to the Board's decision, " We are committed to working with members of Pastor Sangkhuma's congregation to bring about a



'drop in' facility here on Sundays where members of the church will be able to interact with our young people". (Ref. CHBD:25/01/2010). We have as many as 30 young people who are regular in these meetings in which we shared and explored various issues and concerns, sometimes a simple Bible-story telling, Bible quizz, competition and singing with prizes. Sometimes Thomas and Sarah also shared their experiences of CWM Europe Mission : Impossible, Hungary 2009. Young people raised many issues on this wider participation and two of them asked me whether they could participate like this next time. We recently identified the theme in order to be more christian youth fellowship type, i.e, " *How can a young person live a clean life ?*" *Psalm 119: 9.*

ii) FORMAL, NON FORMAL AND INFORMAL COURSES IN THE COURTHOUSE: Various courses are being offered in the CourtHouse for wider experiences, residential experiences, sports activities, credit achievements, part time employment, baby sitting and caring skills, and an independent living skills etc. Under this report 37 young people received various certificates. I am delighted to report

that 4 volunteers including Thomas (in addition to his managerial work in the Amazon company) had achieved Youth workers' qualifications by the end of July. Other young people are awarded certificates as follows : 15 Millenium volunteers, 4 Sports Leadership, 4 Protection of Vulnerable Adults, 5 Safeguarding children and another 5 Suicide Prevention and Intervention. We are now enrolling Debt Counselling and Mental Health courses commencing from 6th October.

iii) MOTHER-TODDLER GROUP IN CROESERW: In addition to various activities on a Friday morning, Rini, July and Bethan (volunteers) are exploring and identifying courses for the benefit of these young and single mums like Homelessness Forum, Substance Abuse, Money Advice and Counselling. Our two daughters - Sarah and Ruth are helping them for art and craft activities, giving each child a christian language, colouring Bible pictures, simple Bible story telling, choruses and prayers. We intend to develop this group into a more christian Creche with a vision statement - " *Our vision is to be a safe place where every child and parent sees the love of God in the people who care for them, causing*



all to have a greater desire to know Him and serve His church and community.....”.

i v) S K E T C H B O A R D EVANGELISM: With the help of our two daughters being Art and Textile Design students we are now able to start this ministry from a humble beginning. A meeting consists of sketching a puzzle (attention getting) and a message (gospel presentation). We prefer using visual aids like gospel object lessons, mime, drama and sharing the good news with brush and paint on sketchboard. It was encouraging to see people willing to stop and gather to listen, and begin a conversation. We are able to draw the listeners to the board, give them a short message audio and visual and then allow for discussion afterwards which is most important. We missed Ruth very much in this important outreach ministry as she moves on to Birmingham City University for her undergraduate studies from September 2010.

v) STREET PASTORS IN PENCOED: The detached youth work on the streets in Pencoed goes on, with the workers building trust and friendships amongst the young people. From 26th June the Street

Pastors' work has been operational. This will continue to operate each Friday and Saturday night in the streets, mainly the known 'hot spots' in town from 7 - 11 P.M. Members from Zion Pentecostal church in Pencoed are taking this initiative and it is encouraging to work for safe, prosperous and peaceful communities; has impacted and transformed communities - social transformation. It is community cohesion at its best.

vi) PANEL MEMBER FOR 14 - 19 LEARNING PATHWAYS: As many as 58 youth organisations in the Bridgend Borough are affiliated in it including the CourtHouse. I am one of the members responsible for Counselling Services : Self esteem and Self harm, Bereavement, Abuse, Sex and Sexuality, Crisis and Trauma, Health and Development concerns, Problems with partners, friends, families and teachers, Drug and Alcohol problems, Anxiety and Stress, Eating disorders, Life direction, choices and changes, Suicide prevention project and Citizenship.

vii) EXPLORING THE FAITH : I am still working with 4 students with different modules each one doing. I am a bit disappointed for not having an opportunity to be part of the occasional Exploring the faith



weekends in Trefeca as I am the only Tutor in the denominational level. Also, as a new course is being prepared these students do not know whether it is worthwhile to continue to do the same course. But God had given me a new challenge that I should *'prepare God's people for works of service'* Eph.4:12. A more encouraging news is that the recently ordained elders (5 of them) belonging to the South West Wales Presbytery had shown their interests and enthusiasm to undergo lay leadership and empowerment training which we have in mind to organise as soon as possible. One of them emailed me which is encouraging to read (*'.....I feel our role as promoters and teachers of the Word requires us to have knowledge which I am aware that I am lacking in and also my own spiritual development would benefit so much from study of this type'* ref. Mrs. Jill Richards).

viii) HARVEST FESTIVAL AT CROESERW COMMUNITY CENTRE: As many as 28 toddlers and their young mums gathered together on 30th September afternoon for this special celebration prepared by Sarah under her *'Be Imaginative'* package - with the abstract as follows: This Mother - Toddler group celebrates Harvest festival with a story of the *Little red*

Hen to illustrate how fruits, vegetables and crops go from being a seed to the dinner plate. Images of farm machines and processes stimulate discussion about the work of farmers. The celebration aims to enable children - to know the different processes involved in making food and to explore the different processes involved in farming through photographs, farming, story telling and songs. Placing some fruits one by one and selecting children to identify them - what a fun! Sing some simple choruses, simple story telling, colouring pictures of different fruits and vegetables, refreshments and hands together - with a blessing.

Harvest time is a time to be thankful for the food we have, and to thank the people who grow and harvest the food. We are very lucky that we have plenty of food and don't have to be hungry. But there are people who are not so lucky. They don't have enough food and they know what it's like to be hungry all the time.

Prayer : " Lord we thank you for giving us a vision, and the courage to embrace that vision into our hearts in order that it may become a reality. To you Lord, we give all the honour and praise, Amen "



II. Synod Social Front Activity Report - 2010

- Dr. Robert S. Halliday
Co-Ordinator,
Synod Social Front

The following are the main activities of the Synod Social Front during the period November 2009-October 2010 :-

1. New appointments :

1) Mr. K. Lalchhanhima s/o Mr. K. Pakunga, Chawnpui was elected and appointed for the post of Social Worker at Synod Rescue Home. He assumed his duties on April 24th 2010.

2) Miss H. Lalramdinkimi d/o H. Zachuailova, Rulchawm was appointed for the post of Staff Nurse (GNM) at Synod Rescue Home. She assumed her duties on August 12th of 2010.

3) Number of workers under the Synod Social Front :

a) Synod Office (Social Front Department)

| | | |
|--------------------|---|----------|
| Co-ordinator | - | 1 |
| Asst. Co-ordinator | - | 1 |
| Office Assistant | - | 1 |
| Total | - | 3 |

b) Rescue Home

| | | |
|---------------|---|-----------|
| Director | - | 1 |
| Thawktu nghet | - | 14 |
| Contract | - | 9 |
| Daily | - | 2 |
| Total | - | 26 |

2. Outreach programmes :

The following outreach programmes were undertaken by the Social Front Department conducting seminars, organising campaigns etc during November, 2009 - October, 2010. Outreach programmes have been made a total of 23 times visiting districts, churches and youth groups and they are as follows -

| | | |
|--|---|-----------|
| 1) Social Front Awareness | - | 3 |
| 2) HIV/AIDS Awareness | - | 6 |
| 3) Self reliance Seminar/ Awareness | - | 3 |
| 4) Alcohol/Drugs Awareness | - | 2 |
| 5) Media Awareness | - | 2 |
| 6) Sex Education | - | 6 |
| 7) Education reforms | - | 1 |
| Total | - | 23 |

4. Relief funds distribution :

Relief funds were distributed in partnership with the following funding agencies namely the CWM Mission Programme Fund (Poverty alleviation scheme), NEICORD (Tear Fund UK, EFICOR) leh CASA(India) to hailstorm affected people within Mizoram.



5. Participation in Training, Seminar, Consultation etc :

1) “State level workshop cum strategy meet for NGOs in Mizoram on micro finance and women empowerment” organised by MSD&RB on November 17, 2009.

2) CASA State Level Committee held on November 27, 2009. And “State level consultation on climate change” organised by CASA on November 28, 2010.

3) “Consultation on HIV/AIDS” conducted by NEICC on February 17, 2010 which was held at Malki Presbyterian Church, Shillong.

4) “PLHIV IDU research dissemination workshop” organised by Positive Network of Mizoram on May 7, 2010.

5) “Workshop on depression and suicide” jointly organised by VOLCOMH and Social Welfare Department which was held on June 1, 2010.

6) “Workshop on sustainable development through medicinal plants cultivation in Mizoram” held on June 11, 2010 which was jointly organised by Mizoram University Economics Department, Horticulture Department and State Medicinal Plant Board, Mizoram.

7) “International day against drugs abuse and illicit trafficking” organised by the Social Welfare Department on June 25, 2010.

8) Economics Cell members of the Social Front participated in the “Talk Show” hosted by New Land Use Policy Implementing Board and Information & Public Relations on July 20, 2010.

9) Insight study of “Child abuse in Mizoram -Qualitative Study” organised by the State Social welfare Department on August 3, 2010.

10) Dr. Robert S. Halliday, Co-ordinator attended the “Co-ordination Committee on disaster management and rehabilitation” organised by Govt. of Mizoram on August 31, 2010

11) “Consultation on Global Fund Round Nine on Malaria, TB and AIDS” organised by Christian Medical Association of India on September 14-15, 2010.

6. Seminar, Consultation, Workshop organised by Synod Social Front :

1) “Workshop on pornography and sex video” was organised on August 26, 2010 at Synod Conference Centre. 250 participants comprising representatives of local churches and youth groups within



Aizawl and special invitees attended the workshop.

2) "Consulation on Land reforms" was conducted by the Front on October 5, 2010 at the Synod Conference Centre. The theme at the consultation was "Inequality between the rich and the poor in the distribution and ownership of land". 140 participants attended the consultation.

3) The Synod Social Front conducted "Workshop on christian ethics in journalism" specifically for members of the Mizoram journalists Association on October 15, 2010. 54 journalists participated in the workshop.

7. Pledge Card : The Synod Social Front has prepared a pledge card to promote virginity and abstinence from sex until marriage among the youths and faithfulness to spouse among married couples. About 1600 people have used this card and pledged to abstain from sex until marriage or remain faithful to their spouse. The Front has taken this initiative in order to prevent the spread of HIV/AIDS and to promote Christian sex education among the people.

8. Donation/Grant given :

1) As resolved by the Social Front Executive Committee, Rs. 50,000/- has been donated to

Central Young Mizo Association (Central Anti Drugs Squad) to aid them in their project in cleansing the state of drugs and drug peddlers.

2) As resolved by the Social Front Executive Committee, Rs. 50,000/- has been donated to Mission For Social Reforms, Tuikual to aid them in their ongoing work of counselling and rehabilitation of drug addicts and alcoholics.

9. Land Reforms Proposal :

On November 4th 2009, the Social Front submitted a proposal on Land reforms to the Chief Minister and copies were handed to both the Revenue Minister and the Director, Land Revenue & Settlement on November 24th of 2010.

10. Booklets published :

1) Zoram mamawh zirna \ha (Better education - a must for Mizoram)

2) Land Reforms booklet

11. Other important activities :

1) As requested by the Central YMA (CADS), representatives from the Synod Social Front have started giving free counselling to their clients.

2) The Synod Social Front Committee has resolved to facilitate in the marketing of selected



agricultural produces on behalf of the rural farmers in Mizoram.

3) The Synod Social Front Committee has agreed to hire an outreach worker to work among the Men having sex with men. This action has been taken based on the research done by the Social Front last year,

12. Rescue Home

1) Donations to the Rescue Home Community were received during the Christmas and New Year season last year in the form of cash (Rs. 42,260/-) and in kind (2 bags of rice). These donations were given by churches, districts, women groups and enthusiastic individuals.

2) As prepared and resolved by Rescue Home Management Committee, a new profiling system and assessment form for the patients have been adopted. Patients who leave the home without going through the assessment process will now be considered as incompletely treated, even though they have stayed in the centre for the mandatory period.

3) As per regulations of the Synod Rescue Home, the Home Management Committee has resolved and taken steps to engage a visiting doctor for periodical visits.

4) The 23rd rising day of the Rescue Home was observed on the night of September 21, 2010.

5) Patient statistics (October 2009 to September 2010):-

Presently being treated

| | |
|--------------|-----------|
| Male | 29 |
| Female | 13 |
| Total | 42 |

Run away

| | |
|--------------|-----------|
| Male | 68 |
| Female | 16 |
| Total | 84 |

Taken home by parents/guardians

| | |
|--------------|-----------|
| Male | 40 |
| Female | 13 |
| Total | 53 |

Expelled

| | |
|--------------|----------|
| Male | 4 |
| Female | 1 |
| Total | 5 |

Completed course

| | |
|--------------|-------------|
| Male | 8 |
| Female | 2 |
| Total | - 10 |



III. Presbyterian Hindi Bible School Bawngkawn, Aizawl, Mizoram

**- Rev. John Sharma
Principal**



Presbyterian Hindi Bible School (PHBS) was opened on 24th August, 1990 to strengthen the faith of non-Mizo converts living in Mizoram. Classes began from 15th September, 1990 with 20 students. However, as time went on students started coming from different parts of India and neighboring countries like Nepal and Bhutan. At the initial stage 3 months course was conducted but from 1998 it was extended to 6 months course. Two courses are offered in a year, January – June and July – December. The School is residential and fully sponsored by the Synod Mission Board. At present 30 students can be accommodated for one course.

From the time of its inception up to June, 2010 PHBS had produced 1072 graduates. The 46th batch (July – December, 2010) having 27 students is now undergoing training. The students come from various Mission Fields of the Synod who had been working as evangelists and Cross Soldiers as well as new converts. We also have students sent by para-Church organizations with which the Synod is having partnership in mission works. Apart from these some students are sent by concerned individuals. Since many of them come from far away places outside Mizoram they are allowed to have Local Guardians in Mizoram, particularly in Aizawl,

while they are studying. The Synod Mission Board along with the sending organizations and local guardians met the various expenses of the students.

From 2009 PHBS has been upgraded to offer Certificate of Theology (C. Th) course. Since then it has been looked after by a Managing Committee. Members of the Managing Committee during 2010-2011 are as follows:

Chairman: Rev.Lalchhuanmawia
Synod Mission Board Secretary
Secretary: Rev.John Sharma
Principal P.H.B.S
Members: Upa R.Lalmalsawma
Coordinator SMB
Rev. F.Laltlanthanga Member SMB



Upa. Kapchhinga Member SMB
 Pu K. Vanthuama Faculty PHBS
 Ex. Officio: Rev. Lalzuithanga E/S.
 i/c Mission

Every year admission is opened before 10th January for January-June course and before 10th July for July-December course. There are 10 workers at PHBS having various responsibilities as follows:

Rev. John Sharma – Principal
 Mr. K. Vanthuama – Instructor
 Elder H. Lalchungnunga – “
 Ms. Lalruatthangi – “
 Mrs. Zirnuntluangi - Office Assistant
 Mr. Janga Bahadur - Peon cum
 Chowkider
 Mr. Atul Debbarma - Hostel Cook

As per the guidelines laid down by the Synod Mission Board all the instructors are qualified teachers.

PHBS had successfully trained in Hindi medium non-Mizo converts and Mizo young people who have missionary zeal. The training also inspired many graduates to pursue higher studies in theological education, such as B. Th and B.D. in Hindi medium. Graduates of PHBS who are now serving as ordained ministers are Rev. Chinmoi Purkayastha (Cachar), Rev. Pradip Nurzary (CNI), Rev. Pusam Rekhung (Arunachal Pradesh), Rev.

Munsi Hemrom (Jharkhand), Rev. Surendra Gurung (Masihi Sangati, Aizawl). There are also many missionaries who are working in and outside Mizoram. Former students of PHBS who are not working under the Synod Mission Board continue to serve as active and important members of the Church and their respective communities at the same time rendering valuable assistance to missionaries who are working in their area.

Students of PHBS are given intensive training in Christian life and ministry through practical involvement. Each batch undergoes at least 2/3 times counseling training by listening to sermons and by being counseled. This kind of training is given by evangelists employed by some local Churches in Aizawl or by Pastorates. Every Friday afternoon students are sent out to distribute Bible tracts and to give counseling among the non-Mizo residents of Aizawl. They also attend the annual meeting of non-Mizo Christian Fellowship within Aizawl city, they visit different local Churches to attend Sunday School and, if necessary, give counseling to non-Mizo new converts during this time. Students of each batch are given the opportunity to lead singing and to



conduct Bible reading and prayer at Sunday School services and in other worship services of the Church.

Students are also taught manual labor, including cooking. Most of the students come from families where they are never taught to cook and in order to make them more self-reliant every day 2/3 students are assigned to help the Hostel Cook. They also clean and sweep the compound of the School and the streets of Bawngkawn locality. This is a crucial exercise in imparting to them the importance of practical Christian life and in helping others.

In India there are very few institutions which impart theological education in Hindi medium. In Northeast India PHBS seems to be the only one of its kind. It is a place where people from different parts of India can get training in Church ministry and administration under the Mizoram Presbyterian Church without taking the trouble of going back to their native places. All these things are possible, not because of the wisdom and strength of human beings, but only because of the grace and blessings of God.

[This report is rendered into English by Ms. Lalrindiki Ralte]



**RULES AND REGULATIONS FOR
SYNOD MULTIPURPOSE TRAINING CENTER
(Synod 2000 Appendix- 15)**

**- Rev. F. Lalrinnunga
Director, SMTC**

The Synod of 1993 decided that the old Aizawl Theological College premises be used for the establishment of the Synod Multipurpose Training Center (SMTC) (Vide Synod Gen. 48).

The SMTC has been functioning for five years as per the directives of Synod Executive Committee. However, the changing lifestyle and economic situation in the society, and the ever-growing missions of the church make some of the estimated policy rather ineffective. As such the SMTC managing committee felt the need to amend some of its basic policies and therefore submitted to the SEC (SEC 175: 48(2)) Appendix No. 10). The revised rules and regulations for the SMTC are listed below.

**THE POSITION OF THE SYNOD MULTIPURPOSE
TRAINING CENTER**

The SMTC will function under the direction of the Synod Pastoral Ministry and will be under the SEC sub-committee. The Executive Secretary i/c Pastoral Ministry will be its directive head. All the expense of SMTC will be borne by the Pastoral Ministry budget. Trainings conducted by various departments of the Synod will be held at SMTC. The SMTC will function as follows.

I. MANAGING COMMITTEE

The Managing committee will be set up with 8 members.

1. Chairman- Executive Secretary i/c Pastoral Ministry
2. Secretary- Program Director, SMTC
3. Members- There will be 5 appointed members with a tenure of 3 years. Of these, 2 can be from persons outside of the SEC member

who can contribute to the missions of the SMTC.

4. Ex-officio- Dean of the Missionary Training, as long as it is joined with the SMTC.

The Managing Committee is expected to sit/meet every month.

II. STAFF

The SMTC will comprise of five staffs



1. Program Director - 1
2. Office Assistant - 1
3. Driver - 1
4. Peon - 1
5. Chowkider - 1

Besides them Resource Person and Cook would be employed to assist the SMTC staffs if and when Training Programs are conducted. Helpers employed in these cases are to be given their pay in lump sum, and the Managing Committee will decide the amount.

The SEC will select candidates for the Program Director as per the Synod Recruitment rules. The Director's post will be for a three year term and can be re-elected for one more term.

III. BUDGET

SMTC budget will come under the Pastoral Ministry budget with a different head. The Managing Committee will be in charge of planning and preparing the budget.

IV. PROGRAMME

Training program will be conducted at SMTC all year through with two types of training, namely- Ministerial and Vocational Training.

1. Ministerial Training:

Trainings organized by the various departments of the Synod with an aim to strengthen and help develop

the local churches will be held at SMTC depending on its availability. Training expense will be borne by the departments that conducted it. Listed are the training programs that will come under the umbrella of Ministerial Training, They are-

- 1). Residential Lay Theological Education
- 2). Lay Leadership Training
- 3). Church Management and Administrative Training
- 4). Stewardship Training
- 5). Accounts and Financial Management Training
- 6). Training Programs organized by different departments
- 7). Certain Training that the SMTC Managing Committee felt its need.

2. Vocational Training:

The social and economic changes that our State has been witnessing create inequality among the people. The rich gets richer and more powerful while the poorer sections are left poorer. Earning a living is more difficult than before for the poorer sections. Keeping in mind these issues, the Synod resolve to conduct Vocational Training of different streams at SMTC to help the poor and other needy persons find a way to support themselves. Different Trainings or Streams under Vocational Training are as follows-



- | | | |
|-------------------------------|--|-----------|
| 1) Tailoring School/ Training | 5. YWCA. | 6). YMCA. |
| 2) Computer School | 7. SCMI. | |
| 3) Carpentry School | If the Managing Committee of SMTC deems fit for use of SMTC premises, organizations other than listed above can also use it. | |
| 4) Shoe Making School | | |
| 5) Weaving School | | |

Guidelines for Vocational Training

1. Synod Building within the premises of Aizawl can be utilized for conducting the different Vocational training until the SMTC is properly equipped for all the various streams of Vocational Training.

2. **Fees:** Computer Training will require fee, the amount will be fixed by the Managing Committee.

3. **Stipend:** Trainees will get monthly stipend the amount will be fixed by the Managing Committee.

4. **Instructor/ Instructress:** Instructor/ Instructress will be employed on contract basis and the SEC guideline for employment of contract workers will be followed.

5. **Term:** The Managing committee will decide the duration for different Vocational training Programs.

V. USE OF SMTC BY OTHERS

The SMTC can be used by the following Ecumenical Organizations as per the directives of the SMTC.

- | | |
|----------|-------------|
| 1. CASA. | 2. NEICC. |
| 3. NCCI. | 4. NEICORD. |

RESPONSIBILITY OF THE SMTC COMMITTEE AND STAFFS

The Synod Executive Committee chalked out responsibilities for the Managing Committee and Workers respectively and it should be put into effect.

1. The Managing Committee's Responsibility

1. Guidelines: As the SMTC hosts various types of Training it is mandatory to have proper rules and regulation for the smooth running of various trainings, therefore, The SMTC Managing Committee is responsible for making rules and regulations.

2. Search for Trainers: If and when needed, the committee will employ trainers on contract basis required in the SMTC.

3. Daily Routine: The committee is entrusted to make daily routine. It is also responsible to look into the needs and demands of the SMTC so as to host trainings all year round and find ways to meet these.

4. Finance: As the committee drafts the budget it will also control its finance,



and the SMTC Finance Administration is to be monitored carefully.

5. Fund-Raising: With the permission of the SEC the managing committee is permitted to search for donors, in cash and in kind in India and abroad.

6. Partnership with other Training Institution: With the consent of the SEC, the committee will explore possibilities for partnership with various Training Institutions of Christian Organizations in India.

2. Responsibilities of the Employees

The responsibilities of the employees are listed below

1. Religious Life: As the SMTC is the host for different kinds of Training under the Synod Departments, Christian organizations, and of Vocational Training, the upkeep of religious life within the campus therefore is the obligation of the employees. It should be kept in mind that different Training Programs are to cater to not only the physical needs but also the spiritual needs of the trainees as well.

2. Training Facilities: The employees of SMTC with the supervision of the Managing Committee are authorized to meet the needs of the Training Programs.

- a). Collect books for the Library
- b). To prepare Guidelines

- c). To gather equipments needed for the Vocational Training Programs
- d). To collect Audio Visual Aid Materials.

3. To find competent Resource Person: To make various Training Programs in SMTC successful, the employees are to search for and find competent Resource persons.

4. Staff Meeting: The SMTC Staffs are expected to meet once every month.

5. Cleanliness: Keeping the SMTC campus clean and organized is the duty of the Staffs.

6. Reports: SMTC Staffs should present Reports of SMTC Progress to the Managing Committee once every three months.

7. Annual Report: The Program Director, SMTC should submit Annual Report to the SEC through the Managing Committee.

USE OF SYNOD MULTI-PURPOSE TRAINING CENTER

The SMTC is established with a view to strengthen and expand the Mizo Presbyterian Church. The principal intention of it is to host various seminars organized by different departments of the Synod. Even though it is not launch with a motif for generating money



however, it is felt that it would contribute financially for its maintenance and development from lease. Here are the guidelines for leasing out and list of organizations who utilize the Center.

I. List of bodies permitted to use the SMTC facilities

1. Training, Seminar, Consultation, Retreat and Committee organized by Assembly, Synod, Presbytery and Pastorate level.
2. Training, Seminar, Consultation, Retreat and Committee organized by the various departments of the Synod.
3. Training, Seminar, Consultation, Retreat and Committee organizes by Local Church including Youth (KTP), and Women's Fellowship.
4. Denominations whom we have partnership (Marriage Act Part II).
5. NEICC, NCCI, CASA, World Vision, CWM, YMCA, YWCA, NEICORD, BSI, and other para-church organizations that the Committee deems fit to use.
6. Different Non-Governmental Organizations who works for the betterment of the society.
7. Various Departments under the Government.
8. Family or for Private, such as-Marriage function, Celebration of Achievement, Cassette or for Book Release.

N.B : The Synod programs will be given priority as far as possible.

II. THE SMTC WOULD NOT BE USED FOR-

1. Political Party activities.
2. Activities outside of the Church's discipline.
3. Social gatherings like- campaign and Camping etc.

III. GUIDELINES FOR RENTAL CHARGE:

A. Room Rent:

1. For No. 1- 3 of the eligible list
 - a. Rs. 30/- per head if it is for less than a week.
 - b. Rs. 3500/- for a week if occupied for day and night.
2. For Serial No. 4-8.
 - a. Rs. 40/- per head, per night if it is less than a week.
 - c. Rs. 6000/- per week if occupied for day and night.

The above mentioned rental charges will include the Lecture Hall.

B. Charge for Lecture Hall (for daytime booking)

1. Rs. 200/hr. for serial No. 1- 3 of bodies or organizations that can avail the SMTC
2. Rs. 400/hr for serial No. 4- 8 of bodies or organizations that can avail the SMTC

C. Charge for Kitchen and Dining Hall:



3. For Sl. No. 1-3 of those who can make use of SMTC it will be Rs. 200/- per hour.
4. For Sl. No. 4-8 of those who can make use of SMTC it will be Rs. 400/- per hour.
5. The charge for Kitchen covers water and use of Kitchen appliances. No one is allowed to bring in utensils from outside without obtaining prior permission.
6. Cooking gas is not provided.
7. In case of damage to the appliances, the ones using should replace with a new one.
8. In regard to water, the party who rents it and the Program director will settle.

D. Duration for Rent;

1. Maximum rental period for organizations and other Groups is not more than a week.
2. The duration can be stretched for more than a week in case of Synod Programs.

First Training Organized

26031. 8. 1996

Trainings Conducted

123 times at SMTC
 31 times outside SMTC
Total- 154 times

Nos. of trained leaders

3256
 1764
5020

E. Accommodation for Participants

Due to the limited number of beds, participants for full day should not be more than 40 in number because the SMTC can provide only 40 beds for lodging at night.

IV. How to apply for rent

Those who wish to use the SMTC should apply for permission from the Program Director, and he will grant permission accordingly.

V. Prohibition of Certain substances

All kinds of liquor products and other intoxicating substances are not allowed inside the compound.

Reports on Trainings Conducted at SMTC

1. **Ministerial Training:** Lay Leaders' Training is one of the most important training under Ministerial Training. Short report on trainings conducted:

2. **Vocational Training:** Vocational Training in different trades/fields has been organized especially for the youths with a vision of enabling them to support themselves financially. The short report of trainings conducted is as follows:



| Name of the Trade | Commen -cement | No. of Trainings | C course Duration | Available Seat | No. of Trained Conducted | Current Trainees personnel |
|----------------------|----------------|------------------|-------------------|----------------|--------------------------|----------------------------|
| 1. Tailoring (Women) | - 9.4. 1998 | - 17 - | - 11months - | - 25 - | - 322 - | - 25 - |
| 2. Tailoring (Men) | - 5.10.1999 | - 14 - | - do - | - 15 - | - 190 - | - 15 - |
| 3. Shoe-Making | - 1.6.2000 | - 10 - | - do - | - 5 - | - 40 - | - 5 - |
| 4. Knitting | - 8.1.2003 | - 10 - | - 5months- | x | - 48 - | x |
| 5. Computer | - 15.10.2007 | - 6 - | - 6months- | - 30 - | - 114 - | - 30 - |
| Total | | | | 70 | 691 | 75 |

Training for Knitting is closed since 2008, mainly due to the absence of applicants and also in part to the difficulty in acquiring knitting machine and lesser job demands. The 5 vacant seats are allotted to the Women's Tailoring Trade. Thus from 2008 onwards there are 25 trainees in this section.

All the trainees except Computer Trainees received stipend of Rs. 300/- from the Synod. The office keeps the stipend for those trainees who wish to take collectively at the end of the course. The amount for 11 months' stipend is Rs. 3,300/- the Synod graciously contributes to meet the required amount needed to buy a new sewing machine after they finish their training. For the hostellers, the Synod paid half of their mess fee, i.e. Rs. 500/- p.m. With the permission of the SEC 228:38(2), Sewing Training will be expanded to 60 seats from the previous 40 seats.

Computer Training: As the SEC 212:52 put forward to the OM (Officers Meeting) regarding the utilization of the CWM Mission Program Support Fund, and with the authorization of the OM, the SMTC Managing Committee 76:3, resolved and brought forward the guiding principle for Computer Training. On 15th Oct., 2007, Rev. Dr. Lalmangaiha, Senior Executive Secretary, and Chairman of the SMTC Managing Committee inaugurated the newly formed Computer Training. The course is for 6months, ten will be taught in one class for duration of one and half hours. Trainees paid Rs. 100/- Registration Fee and Rs.50/- monthly fee. Incentive of Rs. 1,200/- is given to those who finish their course successfully.

The Synod authorities and Fingertips computer Academy, Sikulpuikawn signed a contract for the Computer Training section. 30 students in the



7th batch are now doing Certificate in Computer Application Course. As mentioned before, the total CCA graduate is 114.

Vision of SMTC: The SMTC has been witnessing God's blessing and guiding hand in its ministries and various activities. The vision of SMTC is that it would carry on

helping others help themselves. Moreover, it pledges to strive forward with an aspiration for achieving the best for God and the Church in guiding and training persons who will be faithful to God and to bring in invaluable contributions for the betterment of not only theirs but others' lives as well.

*[This article is rendered into English by Ms. Rosy Zoramthangi,
Lecturer, ATC]*



A BRIEF REPORT ON MASIHI SANGATI KENDRA

Mr. Lalvena Hnamte

Director,

Christian Centre, Bawngkawn

It is not exactly known that since which year and date the evangelization of the non Mizo people of other faith began and by whom. However, the Mizoram Synod, under its Mission Board, officially took up the work since 1982 by forming a Gospel Team comprising seven members, including a diligent Mizo bachelor as its leader. This team travelled the length and breadth of Mizoram to evangelize the so called non Mizos of other faith. At the same time, various local churches came to be aware of the need of doing mission work in their respective localities. Many churches set up a separate body/committee to pursue evangelization. These local bodies collaborated with the Gospel Team as local church members could not communicate with non-Mizos either in Hindi or their mother tongue.

Within a year, a good number of converts were congregated as a house church at Bawngkawn. And with the passage of time, the number of converts slowly increased, particularly in Aizawl. Need was felt that a particular place or centre should be established that all new convert christians residing in Aizawl town can worship together on regular basis. Rev. Lalsawma, the then Secretary of the Synod Mission Board directed the Gospel Team to raise funds for the purchase of land. But it was merely a meagre amount that they could raise. Land was available at Bawngkawn for Rs 60,000/-, which was comparatively high and costly

at that time. Neither the Synod Mission Board nor the Gospel Team could afford to buy. At this point of time, in 1983, Mrs Parkungi a rich lady from Dawrpui Vengthar was battling cancer, and she expressed her willingness to donate part her wealth to the Synod before she dies. She was informed that the Synod Mission Board was urgently in need of Rs 60,000/- for the purchase of land to build a centre for new convert christians. She was very happy to know this and willingly donated exactly the required amount to the Mission Board. One can interpret the development being the involvement of the hand of God in time of need. The Mission Board



then rushed to the owner of the land and purchased the same.

As soon as the land was purchased, the enthusiastic new converts immediately organised a fellowship which consist of several non-Mizos with some local Mizos as their leaders. The thatched-roof cowshed was converted to a chapel. This was the first of its kind in Mizoram, that a separate place of worship had been prepared for non-Mizo Christian Fellowship. One can truly say that non-Mizo Christian Fellowship, as was the case with Jesus Christ, took birth in the cowshed. The Mission Board took necessary steps to construct a new building to accomodate the Gospel team and other workers. The centre was named 'Hnamdang Kristian Centre' which English version is 'Non-Mizo Christian Centre'. This was the humble beginning of this centre.

Seven years have passed since the establishment of the centre, in 1990, the then workers in this front conceived a new line of ministry in favour of the new believers, that they be given a short course bible training for their spiritual nurturing and maturity. Hence a new residential bible training school came into existence within the Christian

Centre, which was named Hindi Bible School. Certain 20 students from diverse linguistic backgrounds were enrolled as students of the first batch for a three-month course. The bible school was headed by the then Pro Pastor Vanlalbela as Head Instructor, and was assisted by Upa H.Lalchungnunga as an instructor. The duration of the course was later extended to six months since 1998. As many as 1072 students have graduated till date and most of them became influential workers and leaders of churches in their respective homestates.

Christian Centre had been a mere residential complex till 2007. But a new policy for bifurcation of administration for the non-Mizo front had been laid down by the Synod Mission Board, and henceforth launched a new office headed by a Director in 2008, to look after and oversee the works of the evangelists. Now the Christian Centre became a directorate to coordinate the link between local churches and the Mission Board Hqrs. as far as mission among non-Mizos is concerned. In the same year, the official name of Non-Mizo Christian Fellowship was changed to Masihi Sangati by the Synod Mission Board, hence the Non-Mizo



Christian Centre too was changed to Masihi Sangati Kendra. However, change of name did not entail any further change in the functions of the office.

Masihi Sangati Kendra, therefore, oversees the evangelization works among diverse communities who came from outside Mizoram. There are 103 evangelists working in the North Mizoram area, drawing their monthly salary from this office, and submit their monthly performance report to the Director. Out of these, 83 evangelists are attached to either

a particular church or a particular pastorate. Almost all these evangelists are being employed under a collaboration policy laid by the Mission Board. As per terms and conditions of this policy, the local church / pastorate committee has to bear part of the monthly salary and part of accomodation costs. Besides these attached evangelists, there are 10 members Gospel Team, 5 members Gorkha Gospel Team and 5 evangelists for particular communities. All are obliged to submit their monthly report to the Director of Masihi Sangati Kendra.



REPORTS ON PRE-EDINBURGH CONFERENCE, NEICCWA & NEICC MEETINGS, ISPCCK-PCI & PCI CONSULTATIONS

- Dr. T. Vanlalhlani

I. Pre-Edinburgh Conference

Since the first International Missionary Conference was held successfully in 1910 at Edinburgh this year 2010 is the celebration of its first centenary. In connection to this regional programs were organized in different parts of the world. One of such programs, called *Towards Edinburgh 2010*, A Consultation on CHRISTIAN MISSION AMONG OTHER FAITHS, was held in India during July 17-19, 2009, at United Theological College, Bangalore. The Consultation began with an Opening Worship led by Dr.

Lalrinawmi Ralte. Bishop Dr. D.K. Sahu, the General Secretary of National Council of Churches in India delivered a meditational reflection on the text, 2 Kgs. 7:5-9 in which the protagonists are four lepers. The Edinburgh 2010 Celebration Committee, the National Council of Churches in India, the Methodist Church of India (South India Regional Conference), Henry Martyn Institute (Hyderabad), Centre for Contemporary Christianity (Bangalore), and United Theological College jointly organized this consultation. CISRS and ECC (both from Bangalore) had also participated in the earlier preparatory discussions.

After Inauguration act being done on 17th July, 2009 at forenoon

session, in the traditional Indian way of lighting of the lamp done by Bishop Dr. D.K. Sahu and others, Dr. Daryl Balia, International Coordinator of Edinburgh 2010 Consultation delivered the Keynote Address. In the midst of several suggestions for the theme the group felt to understand the theme as '**Witnessing Christ among Faith Communities**'.

The main topics taken up in divided group discussions, reported in plenary sessions and followed up by critical discussions and reflections are as follows:

Interfaith Relations from Jewish Perspectives; Interfaith Relations from Muslim Perspectives; Interfaith Relations from Hindu Perspectives; Interfaith Relations



from Sikh Perspectives; Interfaith Relations from Subaltern Perspectives; Interfaith Perspectives from Marxist/ Secularist/ Humanist Perspectives; Interfaith Relations from Feminist Perspectives; and, Perspectives and Issues in Mission and Interfaith Dialogue.

There was a special presentation by Dr. Peniel Jesudasan Rufus Rajkumar on “**Murder of Motivation as Motivation for Murder? Caste, Christianity and Kandhamal in Retrospect.**” A critical analysis was given on the incident of Christian persecution in Kandhamal District of Orissa state.

On 19th July, 2010 the Consultation was concluded with prayer at 5:00 p.m. This programme was attended by three persons from Mizoram, namely Rev. Prof. Roger Gaikwad, Principal, Aizawl Theological College, Prof. R.L. Hnuni, Principal, Academy of Integrated Christian Studies, and Prof. T. Vanlaltlani, Aizawl Theological College.

The particular purpose of giving this report is to awaken the members of PCI as well as other readers to think seriously in order to identify the more relevant terms,

themes and methods for meaningful witnessing Christ among all Faith communities living as our neighbours and fellow humans in our respective habitats and contexts. After the Christians of 1910 gathered together in Edinburgh thinking how to do mission in a meaningful way in the face of other faiths, and even Edinburgh centenary has been celebrated last summer to continue God’s mission in every possible way, very much we are in debt of giving more concentration and deeper thought to find the ways and means in order to let ourselves becoming living witnesses to Christ in the world of pluralistic faiths and practices.

II. North East India Christian Council Women Assembly (NEICCWA) Silver Jubilee Celebration cum 9th Biennial Assembly

North East India Christian Council Women Assembly, started in 1984, celebrated her Silver Jubilee this year at Pohkseh Presbyterian Church, Shillong, along with her 9th Biennial Assembly during April 22-25, 2010. Several women from different units of NEICC family attended. Over 100 delegates from different church denominations of Mizoram attended this programme.



NECCWA had the theme “Thy Kingdom Come” (Matt.6:10). Inaugural service was held at 7-8 P.M.under the chairpersonship of Ms.Hiarmon Pyrtuh, President of NEICCWA.Inaugural speech on ‘Thy Kingdom Ccme’ was delivered by Rev. N.S.Phawa, General Secretary, NEICC, and three choirs presented their special songs.

Seminar was held on 23rd April,2010 on the theme ‘**Human Rights**’: Three papers were presented, viz. 1) **An Overview of Violence Against Women in NEI** presented by Ms.Fenella Lyngdoh Nonglait, 2) **Women and Human Rights** by Ms.Fenella Lyngdoh Nonglait, and 3) **Women for Land and Property Rights** presented by Dr.Hrangthanchhungi, NCCI representative.

Bible Study was conducted twice (i.e.on 23rd &24th April) by Mrs.Zangeni, with the sharing of her wonderful life experiences.

NEICCWA Silver Jubilee Memorial Tablet was prepared and was unveiled by Mrs.Maya John Ingty, Former President of NEICCWA.

Four thematic sermons were delivered: 1) **Thy Kingdom Come in Mission** delivered by Rev.(Mrs)

H.Lalhmingthangi, Garo Baptist Convention. 2) **Thy Kingdom Come in the Family** delivered by Prof.T.Vanlaltlani in the absence of Rev.Dr (Mrs) Narola Imchen, ETC, Jorhat. 3) **Thy Kingdom Come in the Society** delivered by Rev.Dr.K.Thanzauva in the absence of Rev.Dr (Mrs) Kim Vaiphei Haokip. 4) **Thy Kingdom Come in the Church** delivered by Dr.Mrs R.L.Hnuni, Principal, AICS.

A remarkable event was the **Holy Communion shared by the delegates on 25th April morning. The celebrant was Rev. Dr.(Mrs) Nokshangchilla, assisted by 5 ordained women and few ordained men. Those women assistants are Elder Mrs P.Liangengi from Baptist Church of Mizoram, Elder Mrs Remmawii.** All the units of Presbyterian Church of India send good number of official delegates (about half of all delegates) but has nobody to assist the Holy communion celebrant due to the denial of their ordination by their Church.

The next, i.e.10th Biennial Assembly is to be hosted by Presbyterian Church, Ribhoi Synod. This NEICCWA Silver Jubilee Celebration and 9th Biennial



Assembly was attended by Mrs P.C.Laltlani and Mrs T.Vanlaltlani from ATC family as delegates from Mizoram Presbyterian Church Women.

III. NORTH EAST INDIA CHRISTIAN COUNCIL (NEICC) 73rd ANNUAL MEETING.

North East India Christian Council (NEICC) had its 73rd annual session during 12th-16th May, was hosted by Evangelical Church of Maraland (ECM) at New Colony Church having a theme “**The Word of God in a Changing World**”. The business session was presided over by the President, Rev. Dr. Lalmangaiha; 158 members attended the meeting, which is the biggest number so far. Revd. D.H.L. Nongbri and Revd. HC. Vankairinga are appointed to be the Recording Secretaries. Some important remarks and records from this NEICC session are as follows:

1. Amendment of the Constitution (Resl. No. 6; E/C. No. 24.A)

The Secretary, Rev.N.S.Phawa highlighted the matter. After a deliberate discussion, resolved that all members be requested to go through with the proposed

amendment of the Constitution and bring suggestions in the next session, i.e., May 15, 2010.

As members are requested to go through the proposed amendment distributed to them earlier, the amendments of the constitution was discussed and referred the matter back to the Executive Committee to look into with some of the portions that needed to be added in the amendments.

2. Platinum Jubilee Celebrations (Resl. No. 7; E/C. No. 24.B)

The Secretary presented the proposals made by the Executive Committee on the Platinum Jubilee Celebrations, May 15-20, 2012. After a threadbare discussion, resolved to refer the matter back to the Executive Committee to the needful including some of the items that are left out.

3. Appointment of the Secretary

Rev. R. Lalnunzira (Baptist Church of Mizoram) is appointed to be the new Secretary of the NEICC for a period of three years (2011-2013). Rev. N. S. Phawa was requested to continue his office till the new Secretary joins the office, i.e., December 2010. The new Secretary would work with him one month before he takes full charge.



4. Nomination and Approval of the New Leaders of NEICC

Nomination Committee of NEICC nominated the names below to be the new leaders of the NEICC for the term 2010-2012. The Council approved the same:

a) Office Bearers:

President : Rev. K. Nongpluh
 Vice President: Rev. Dr. J. Huaplien Neitham
 Secretary : Rev.R. Lalnunzira (2011-2013)
 Treasurer: Elder K. Lyngkhoi

b) 10 member for **Executive Committee**, 5 for **Church Union Committee**, 6 for **Theological Education Committee**, 6 for **Mission and Evangelism Committee**; 6 for **Civil Rights and Public Relations Committee**, 6 for **Land and Property Committee**, 6 for **Relief and Development Committee**.

5. Announcement of the death of former Secretary, Rev. C. Sapruala.

The Secretary, on 15th May, informed the Council that Rev. C. Sapruala, former Secretary of NEICC passed away on the night of 14th May, in Shillong. As proposed from the floor, a moment of silence was observed in memory of the deceased leader and a word of

prayer offered by Elder Dr. B.K. Kharlukhy for the bereaved family.

6. Visiting to and preaching in 26 Churches on Sunday Morning Service

There are 26 preachers selected from the council delegates to visit and preaching in 26 churches belong to NEICC family. The offering collected in every church visited were brought dedicated to the Council.

7. Reports given below were given and received by the Council happily:

- 1) Secretary's Report, 2009-2010
- 2) Treasurer's Report
- 3) Audit Report (2008-2009)
- 4) UCC Report 2009-2010
- 5) Report of NEICCWA
- 6) Report of NEICCYA

8. Reports of several committee of each chaired by Standing Committee members were given. Those reports were from the followings: 1) **Christian Home Committee**, 2) **Church Union Committee**, 3) **Theological Education Committee**, 4) **Civil Rights and Public Relations Committee**, 5) **Development and Relief Committee**, 6) **Mission and Evangelism Committee**, and 7) **Land and Property Committee**.



9. Challenging Bible Study.

The last point but not the least of remarks during this last NEICC Annual Session is the **Bible Study** led by Rev. Dr. Laiu Fachhai on the theme “**The Word of God in a Changing World – Women Leadership in the Church**”. By pointing out different kinds of Contextual Reading of the Bible in the 21st century like- 1) reading the scriptures from a “tribal” perspective or “tribal theology, 2) socio-rhetorical reading of the Bible, 3) theo-eco-political reading of the Bible, 4) missional-theological reading of the Bible, 4) millennium-nondenominational-nonracial/tribal/communal reading of the Scriptures, 5) spatio-ethno-theological reading of the Bible, 6) gender conceptual and sensitive reading of the Bible – men and women as equal before God, etc, Rev. L. Fachhai concentrated on a **gender conceptual and sensitive reading of the Word of God in the 21st century**, with special reference to women leadership in the church. Let us read only his concluding remarks:

We live in the 21st Century global village. The Word of God has not changed. But the world has changed a lot. Therefore, we must interpret the unchanging

Word of God within the context of the world today. In the first century Palestine, women normally did not go to school, nor were they allowed to sit at the city gates. These rendered women illiterate and so not qualified to hold public offices. But today, females are equally educated with men, if not more. And they are holding high positions in public offices including presidents and prime ministers of nation-states. Trying to be responsive to the times and so relevant for the times we are in, many churches in the world, as mentioned earlier, have ordained women and have them as church leaders. And the contribution of these women towards the betterment of the church and society is amazing.

By having women as church leaders, the churches have nothing to lose, but only gains. So, why not women lead the Church of God and teach the Word of God to men, women, youth and children alongside men?

This NEICC session was attended by three Faculty members of ATC, Rev. Dr. Roger Gaikwad and Rev. Dr. Vanlalchhuanawma as they were Standing Committee



members, and Dr.T.Vanlaltlani as delegate of Mizo theological Association .

IV. ISPCK-PCI Workshop

The Indian Society for Promoting Christian Knowledge (ISPCK) and Presbyterian Church of India (PCI) has jointly organized Workshop during 7th-8th Sept.2010 at Presbyterian Assembly House , Central Ward, Shillong, having the theme on ‘Emerging Tribal & Indigenous Theology’. There were twenty five (25) participants from different units of PCI family. Mr.Sandeep Chaudhry, Asst.Gen.Secretary /Ecumenical Relations, ISPCK, and three Administrative Secretaries of PCI were the hosting Officials of the workshop.

The programme was inaugurated by Most Rev.Dr.Purely Lyngdoh, Moderator, CNI & President of ISPCK with his meaningful inaugural message. Rev. Dr. J. F. Jyrwa, too, gave inaugural address. There were three resource persons, all from Aizawl Theological College, whose names and respective papers presented are given below:

1. Dr.T.Vanlaltlani-
 - a) Who are Tribal/Indigenous people?
 - b) Christianity and Tribal Religion.
2. Rev.Rosiamliana Tochwawng-
 - a) Rights of the Tribals in India.

b) Resistance and Struggle for identity of Tribals and Indigenous groups.

3. Dr.Lalngakthuami-

a) Structural Violence in Tribes : A Christian Response.

b) Theologizing Tribal Heritage.

Mr.Sandeep Chaudhry presented the Profile of ISPCK for the last three hundred (300) years covering variety of ministries taken up by the ISPCK.

The participants have expressed their strong wishes to coin the relevant term to replace the term ‘tribal’ for referring to the people living in the hilly areas of North East India.

V. PCI Consultation on The Commemoration of the 500th Birth Anniversary of John Calvin

PCI has organized a Consultation on The Commemoration of the 500th Birth Anniversary of John Calvin during Sept.29-Oct.1, 2010, at John Roberts Theological Seminary, Mawklot, Shillong. The theme of the consultation is “The Relevance of John Calvin’s Teaching in the 21st century”. Inaugural session was led by Rev.D.C.Haia, Chairman, Theological Education Committee



(TEC) of PCI and Rev. Dr. L. S. Khawbung , Moderator of PCI delivered the message.

The keynote address on **“Reviewing the Max Weberian Hermeneutics on Calvinism in the Contemporary Context of Economic Globalization”** was given by Rev.Dr.Roger Gaikwad, Principal, ATC. Three papers were presented as given below along with the presenters:

1. **“John Calvin’s Understanding of Baptism: An Overview and a Response”** was presented by Rev. Dr. M. J. Hynniewta, Prinicpal, JRTS.
2. **“Re examining the Churches’ participation in politics, in the light of John Calvin’s views on Church and State”** was written by Rev.Dr.Vanlalchhuanawma and Dr.T.Vanlaltlani read the paper in the writer’s absentia.
3. **“The Significance of the Views of John Calvin on God’s Sovereignty and Predestination**

for PCI today” was presented by Rev.Dr.B.L.Nongbri.

A good number of delegates from almost all units of PCI family attended the programme and the participants were actively deliberating on the topic concerns and issues. There was a strong feeling and understanding that only the relevant ones of John Calvin’s teachings must be rediscovered for the betterment of the ministry of the Churches in general and of the PCI in particular.

This consultation was attended by four Faculty members of ATC: Rev.Dr.Roger Gaikwad as Resource person, and Rev. Dr. C. Lalhlira, Registrar, Prof. T. Vanlaltlani and Asst. Prof. Lalnghakthuami.

There was a joint meeting of Faculty members of JRTS and of ATC and they discussed about the exchange prorogramme between two Theo.Colleges, i.e exchange of teachers as well as of students. This matter has to be forwarded by Theological Education Committee of PCI to the main Assembly of PCI.



**A REPORT OF THE 36TH ANNUAL GENERAL MEETING OF
SYNOD LAY WORKERS' FELLOWSHIP**

**- Upa H. Ronghaka
Chairman, SLWF**

The 36th Annual General Meeting of the Synod Lay Workers' Fellowship (SLWF), which is generally known as Lay Day or Lay Day with Charity Activity, is held on the 28th May 2010 at Aizawl Theological College (ATC) Quadrangle. It is a joyous occasion for the Lay Workers under the Presbyterian Church of Mizoram; and around four hundred members attend the meeting. The SLWF is formed in 1973; since its formation there might be one or two year(s) when Lay Day is not observed; it has been regularly observed during the last twenty years. As it is the time of joy and fellowship for the hard working people in the offices of different departments, its members are looking forward and eagerly waiting for this Day. The following items will highlight how we spent this special occasion.

1. BLOOD DONATION:

As part of our celebration of this special occasion, the SLWF Committee resolved to organize voluntary Blood Donation programme. The highest authority of the SLWF, called the Inter-Departmental Committee (IDC), resolved that as the Synod Lay Workers are called to serve others, and as our dedication to God we had to freely donate our precious blood for the sick people. The Officers of the Presbyterian Hospital take the initiative part and invite all the Lay Workers to donate blood for the needy persons in the Hospital. Thus Blood Donation Camp is held on the 24th May 2010 at Pi Zaii's Hall,

Synod Conference Centre, Aizawl. On this day forty workers happily donated their blood. After this, Blood Donation Programme is carried on among the Lay workers at Synod Higher Secondary School, Aizawl Theological College, and Presbyterian Hospital, Durtlang. Thus, as many as hundred and one persons donated. The officers of the Presbyterian Hospital did all the needful, spending their valuable time and wisdom; they arranged every thing for the success of this Blood Donation programme. The SLWF is very grateful to them for their hard work. The SLWF felt that it is good to be accustomed of this kind of social service and be a blessing for the needy.



2. WE HAVE A THEME

FOR THE DAY: The auspicious Day has dawned on the 28th May 2010 and many Lay Workers are approaching the beautiful mount of ATC. The programme of the Day is divided into two sessions: The Forenoon Session is started at 10:30 AM and it is led by Dr. Lalremthanga, Director, Presbyterian Hospital. The Secretary of the SLWF gives his report and there is roll call in order to distinguish the representatives of different departments. Then Rev. C. Chawngliana, Moderator of the Mizoram Presbyterian Church Synod, gives his Lay Day address. The Moderator said, 'unlike the churches in other parts of the world, the Mizoram Presbyterian Church gives importance to lay ministry and Lay Workers play a very important role in the church and in the pastoral ministry as well. While the ordained ministers are holding office and are appointed having a definite period of time, most of the Lay Workers are sitting in the same office right from their appointment till their retirement. As they have a very good experience in the office, it is highly necessary to have a good cooperation between lay ministry and ordained ministry for the improvement of our ministry as a whole.

The Inter-Departmental Committee (IDC) selects the topic 'The Church Need a Faithful Servant' for the theme of the 36th Lay Day celebration. It also appoints Rev. Vanlalzuata, Senior Executive Secretary, the head of the Office of the Presbyterian Church as its speaker. As the speaker is a good orator, the audiences are very much impressed and challenged. The speaker said that due to the increase of worldly desire, selfishness and greediness there are many malpractices and corruptions in our country, in such environment the servants of the Lord are expected to be faithful and do justice. He emphasizes that the image of the church has been spoiled and blemish because of some negligent and careless workers on the office but on the other hand pretending to be spiritual person in the local church and Pastorate level. A believer is supposed to be trustworthy and faithful because God, whom s/he believes and reliance upon, is faithful and just. Thus faithfulness is the means by which a servant can serve God without delivering a speech.

Upa P.C. Sangluaia, Secretary, SLWF, reports that at present there 740 members under SLWF. Unfortunately, four members have



left for their heavenly abode during last year, a condolence meeting is held for each one and the sum of Rupees twenty thousand is given to each of the bereaved family. One of the significant activities of the SLWF is to maintain a Photo Album, in which the photos of all members are stuck together; this Album helps us to make a good relationship and cooperation.

In the Forenoon Session, we observe one minute silent remembering our fellow workers who have responded the heavenly call during the past year. We also give Letter of Appreciation to the five pensioners, who have retired from January this year. The first session is closed after singing a hymn 'Lalpa nghaktu apiangte chu an lo chak thar ang' (Those who wait for the Lord shall renew their strength).

3. PRAISE AND WORSHIP: The second session is

Praise and Worship programme, and Upa H. Ronghaka, Chairman, SLWF, leads the meeting, a group of fifteen members called Praise Group lead us while singing praise. Upa C. Lalbiakthanga, Business Manager, *Kristian Tlangau*, delivers a short message using 'Praising God in Spirit' as his topic. All the members are impressed by the message. We spend a time of rejoicing by singing the most popular songs and many of us are standing and stretching out their hands in praise of God.

After the second session is dismissed, a feast is prepared by the host, ATC and Synod Rescue Home and we all partake a very delicious dinner. We are very grateful to the staffs of ATC and Synod Rescue Home for organizing everything in order. We give thanks to the Principal and staffs of ATC especially for allowing us the College and its premises and providing us all the needful.

[This article is rendered into English by Rev. Lalthangpuia Fana]



ORIGIN OF THE CONFESSION OF FAITH OF THE PRESBYTERIAN CHURCH OF INDIA

- Rev. H. Remthanga

One may think of the



Confession of Faith of the Presbyterian Church of India (PCI) to have come down from the Welsh Calvinistic Methodist Church from whose mission the PCI came into being. But this is not so. In the Constitution of the Presbyterian Church in Assam 1925, (Mizo edition) mention has been made of Rules of Discipline and Confession of Faith prepared by the Assembly (now Synod) of the Presbyterian Church in Assam during the years 1907 to 1917. The first edition of this was printed and published in 1912.¹ (The copy is not available to us). Interestingly, Rev. D. E. Jones, the first Welsh missionary in Mizoram, translated the *Rules of Discipline and Confession of Faith* into Lushai (Mizo), second edition 1912.² We do not know whether this is the same with what had been printed and published by the Assembly in the same year. We are, however, sure that what D.E. Jones translated was exactly the same as the 'Rules of Discipline and Confession of Faith' of the Welsh Calvinistic Methodists or the Presbyterians of Wales.³ It is well possible that the Assembly, while preparing the Rules of Discipline and the Confession of Faith under the supervision of the Welsh missionaries, decided to adopt what had been in use in the Mother Church.

The Mairang Assembly of the Presbyterian Church in Assam adopted and confirmed its Confession of Faith in 1924. Surprisingly, this had no similarity in form and size with the Welsh Confession of Faith except in thought and few expressions. Still more remarkable is that the Confession adopted here is to a large extent the same as the Confession of Faith adopted by the Presbyterian Church in India in 1904.⁴ This

Presbyterian Church in India (started in 1904) may not be familiar to many of us today. But it is in the Confession of Faith of this Church that the Confession of Faith of the Presbyterian Church in *Assam* (now *India*) found its distant origin. A brief trace of history of the Presbyterians in India may help us to understand the question behind this. In doing this the name of two Presbyterian Churches in India will be mentioned. The first, the



Presbyterian Church in India started in 1904 will be referred to as **PCI-I** whereas the second, the *Presbyterian Church of India* (called as 'Presbyterian Church in Assam' in 1924, as 'Presbyterian Church in North East India' in 1968, and lastly as 'Presbyterian Church of India' since 1992) will be referred to as **PCI-II**.

In 1875, missionaries from ten Presbyterian Churches of the U.K., U.S.A., Canada, New Zealand and the Continent of Europe formed the *Presbyterian Alliance of India*. All except four of these Churches united to form the *Presbyterian Church in India* (PCI-I) in Allahabad in December 1904,⁵ (this was the first General Assembly of the PCI-I). [With a view to enter into a deeper and wider unity, the South India group of the PCI-I was united with the Congregationalists to form the South India United Church (S.I.U.C) in 1908.⁶ The North India part also was united with the Congregationalists of Western India forming the United Church of Northern India (U.C.N.I.) in 1924].⁷ The first and important decision of the first General Assembly of the PCI-I in 1904 was the adoption of the Confession of Faith, Constitution and Canons with the following statement:

"It was moved by Rev. W.A. Wilson and unanimously resolved

that the Provisional General Assembly of the Presbyterian Church in India, do now accept and unite upon the basis of the Confession of Faith, Constitution and Canons prepared by the Sixth and Seventh Councils of the Presbyterian Alliance and finally adopted by the Eighth Council."⁸

The Confession of Faith, Constitution and Canons adopted were attached at the end of the minutes of this First General Assembly.⁹ The Confession of Faith has twelve Articles. The Articles are short but comprehensive, clear and understandable. The same Confession was taken over and used as its own by the U.C.N.I. which came into being in 1924 till it was again united with other Churches to form the Church of North India in 1970.¹⁰ (The Constitution of the Church of North India keeps on the said Confession in the original form among the Doctrines of the uniting Churches).¹¹ It was this same Confession with slight adjustments but still attached to its original feature and theology that has been in use in the PCI-II.

Coming to the PCI-II, the first edition of its Constitution was brought out in 1924 during the Assembly (now Synod) held at Mairang, Khasi Hills, that is, two years before the Synod (now the



General Assembly) was formally constituted.¹² (Unfortunately, the English edition of this first edition is not available to us. The Confession of Faith could, however, be found in page 1-6 of the Mizo edition of Constitution 1925.¹³ Going through this and the Confession of the PCI-I, one could not but recognize the close similarity between them. One explanation of the similarity could be that the Confession of the PCI-I 1904 might have been taken from that of the Presbyterians of Wales that has been existed years before 1904. This is unlikely because the Confession of Faith of the Presbyterians of Wales has 44 Articles. The articles are long and elaborate, and lengthy explanations follow each Article¹⁴ while the Confession of PCI-I has only twelve short Articles. A careful study of the two, however, takes us to the conclusion, as the Preamble of 1904 also shows, that the Confession of Faith of the Presbyterians of Wales became one of the basis for those who framed the Confession of Faith 1904.

The other possibility is that the Confession of Faith of the PCI-I 1904 is taken over by the PCI-II with some modifications in 1924. It is highly probable that the Welsh missionaries of the Khasi Hills were part of those who formed the Presbyterian Alliance of India in

1875 and also among those who framed the Confession of Faith that was adopted by the Presbyterian Church in India in 1904. It is, however, surprising why the Presbyterian Church in Assam did not join the PCI when inaugurated in 1904. Because of this, the General Assembly of the PCI 1904 decided to make contacts with "Presbyteries connected with the Alliance which have not yet formally entered the Union" with a view to request them to join the union. The Presbyterian Church in Assam was one of them. As a result of this attempt, the Presbyterian Church in Assam decided to join the union (PCI-I) in 1918 and that was reported in 1921 Gen. Assembly of the PCI-I that 'the union with the Presbyterian Church of Assam was consummated.'¹⁵ Five years after this that is in 1926 the Presbyterian Church in Assam formed itself into a Synod (later Assembly) to be known as the Synod of Assam. The creation of three Assemblies (now Synods) took place in 1924. It was here (1924) that the Confession of the Presbyterian Church of Assam was approved and confirmed.¹⁶

The Presbyterian Church in Assam (PCI-II), while considering joining of the PCI-I must have carefully studied the Confession of



Faith of PCI-I. The decision to join the PCI-I in 1918 must also be the result of its acceptance of the said Confession. Then, having been part of that confessional body, the Presbyterian Church in Assam must not only be acquainted with the Confession of PCI-I, but probably also be fond of it due to its brevity yet comprehensive and straightforward and simple expressions. Compared to the lengthy and elaborate Confession of Faith of the Presbyterians of Wales, it is quite possible that leaders of the Presbyterian Church in Assam (PCI-II) preferred the Confession of Faith 1904 of PCI-I to that of the Welsh and decided to adopt it with few modifications.

In the absence of the first English edition of the Confession of PCI-II, we will have to depend on the second edition of 1955 for the purpose of our assessment. The main difference of the two Confessions is that the Confession of 1904 (PCI-I) has Twelve Articles while the Confession of 1955 of PCI-II has Ten Articles. Articles IV and V of 1904 are incorporated into one which becomes Article IV of 1955. In the same way Articles VI and VII of 1904 forms Article V of 1955. By omitting one-third

of its first part, Article IX of 1904 was made Article VII in 1955. With these, the Confession of 1955 has Ten Articles. The other main difference is found in the Preamble. The significant clause of the 1904 Confession, “*the Westminster Confession of Faith and the Confession and Canons of the Synod of Dort*” was omitted in the 1955 Confession. This is noteworthy as the two Confessions omitted are important for the Presbyterians. In spite of such differences, we may, with confident say that the differences do not affect any substantial doctrinal variation between the two Confessions. When compared the differences and similarities between them, one is tempted to conclude that ‘the Confession of Faith of the *Presbyterian Church of India* (PCI-II) is more or less a reproduction of the Confession of Faith of the *Presbyterian Church in India* (PCI-I) with some minor adjustments and omissions.’ In its essence, however, the Confession of Faith of the PCI-II is not simply the replica of that of the PCI-I but an epitome of the faith tradition of the Presbyterian and the Reformed Churches worldwide.

Putting the two Confessions together side by side will reveal how close the two have been. (*Bolt-Italic* words indicate differences).



**PRESBYTERIAN CHURCH
IN INDIA (1904-1924)
Confession of Faith 1904**

—————
PREAMBLE

The Presbyterian Church in *India* adopting the following as its Confession of Faith, to be subscribed by ministers, *licentiates*, and elders, **does not thereby reject** any of the doctrinal standards of the parent churches, but, on the contrary, commends them – especially the *Westminster Confession of Faith*, the *Welsh Calvinistic Confession of faith*, **and the Confession and Canons of the Synod of Dort** – as worthy *exponents* of the Word of God, and as systems of doctrine to be taught in our Churches and seminaries.

ARTICLE I

The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

ARTICLE II

There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, truth and love.

**PRESBYTERIAN CHURCH
IN ASSAM (*Presbyterian
Church of India since 1992*)
Confession of Faith 1955**

—————
PREAMBLE

The Presbyterian Church in *Assam*, (**without rejecting** any of the doctrinal standards of the parent churches, but, on the contrary, commending them, especially the Confession of Faith of the *Presbyterian Church of Wales* as worthy *expositions* of the Word of God, and as systems of doctrine to be taught in its Churches and seminaries,) adopts the following articles as the Confession of Faith, to be subscribed to by its Ministers, *Evangelists* and Elders.

ARTICLE I

The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

ARTICLE II

There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, truth and love.



ARTICLE III

In the Godhead there are three Persons, the Father, the Son and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

ARTICLE IV

All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is no way the author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purposes.

ARTICLE V

God created man, male and female, after His own image, in knowledge, righteousness and holiness, *with dominion over the creatures*. All men have *the same* origin, and are brethren.

ARTICLE VI

Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the head of the race, sinned in him and fell with him. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life and in that which is to come.

ARTICLE III

In the Godhead there are three Persons, the Father, the Son and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

ARTICLE IV

God *who created the heavens and the earth and all things therein*, created man, male and female, after His own image, in knowledge, righteousness and holiness. All men have *a like* origin, and are brethren.



ARTICLE VII

To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. The eternal Son became true man and so was and continueth to be true God and true man, in two distinct natures and one person for ever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead and to judge the world.

ARTICLE VIII

The Holy Spirit who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ, freely offered to them in the Gospel, and working in them all the fruits of the righteousness.

ARTICLE V

Man by his own free choice has transgressed God's law and thereby has involved himself in guilt and corruption.

To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. The eternal Son became true man and so was and continues to be true God and true man, in two distinct natures and one person for ever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He makes intercession for His people, and whence He shall come again to raise the dead and to judge the world.

ARTICLE VI

The Holy Spirit who proceeds from the Father and the Son, makes men partakers of salvation, convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ, freely offered to them in the Gospel, and working in them all the fruits of the righteousness.



ARTICLE IX

While God chose a people in Christ before the foundation of the world, that they should be holy and without blemish before Him in love; having foreordained them unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on them in the Beloved; He maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, *the chief benefits which they* receive being justification, adoption *into the number of the* sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work the Holy Spirit useth the means of grace, especially the word, sacraments and prayer.

ARTICLE X

The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and the Son and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Spirit, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their Children.

ARTICLE VII

God *in Christ* makes a full and free offer of salvation to all men, and commands them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, receiving *forgiveness of sins*, justification, adoption *as* sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work the Holy Spirit uses the means of grace, especially the word, sacraments and prayer.

ARTICLE VIII

The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and the Son and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Spirit, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their Children.



The Lord's Supper is the partaking of the bread and of the cup as a memorial of Christ's death and is a sign and seal of the benefits thereof to believers. It is to be observed by His people till He come, in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further *engagement* to serve Him, and of their communion with Him and with one another. The benefits of the Sacraments are not only from any virtue in them, or in him that doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

ARTICLE XI

It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christ-like spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

ARTICLE XII

At the last day the dead shall be raised, and all shall appear before the judgment seat of Christ, and shall *receive* according to the deeds done in this present life whether good or bad. *Those who have believed in Christ and obeyed Him shall be openly acquitted and received into glory*; but the unbelieving and wicked, being condemned, shall suffer the punishment due their sins.

The Lord's Supper is the partaking of the bread and of the cup as a memorial of Christ's death and is a sign and seal of the benefits thereof to believers. It is to be observed by His people till He come, in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further *giving of themselves* to serve Him, and of their communion with Him and with one another. The benefits of the Sacraments are not only from any virtue in them, or in him that doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

ARTICLE IX

It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christ-like spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

ARTICLE X

At the last day the dead shall be raised, and all shall appear before the judgment seat of Christ, and shall *be judged* according to the deeds done in this present life whether good or bad. The unbelieving and wicked, being condemned, shall suffer the punishment due their sins, but, *those who have believed in Christ and obeyed Him shall be openly acquitted and received into glory*.



(Footnotes)

- ¹ - *The Constitution of the Presbyterian Church in Assam* (Mizo), Aijal: Welsh Mission Bookroom, 1925, p. v-vi.
- ² - *Kohhranho Thunun dan leh Thu-rin Thlankhawm (Rules of Discipline and Confession of Faith)*, 2nd edition, Welsh Missio, 1912.
- ³ - *The History, Constitution, Rules of Discipline, and Confession of Faith of the Calvinistic Methodists or the Presbyterians of Wales*, Carnarvon, D. O'Brien Owen, The Bookroom, 1900, pp. 23-125.
- ⁴ - *Minutes of the First Gen. Assembly of the Presbyterian Church in India*, December, 1904, pp.8-10.
- ⁵ - James Kellock, *Breakthrough for Church Union in North India and Pakistan*, Madras : CLS, 1965, p. 2.
- ⁶ Firth, Cyril Bruce, *An Introduction to Indian Church History*, Madras: CLS, 1989, p. 238.
- ⁷ - *ibid.* pp. 238, 239.
- ⁸ - *Minutes of the First Gen. Assembly of the Presbyterian Church in India, December, 1904*, p 3.
- ⁹- *ibid.* pp.8-21.
- ¹⁰ - *The United Church of Northern India , Confession of Faith, Constitution, Rules and Forms of Procedure*, 1928, pp. 1- 5.
- ¹¹ - *The Constitution of the Church of North India and Bye-Laws*, Delhi: ISPCK, 2001, p. 6-9.
- ¹² - *The Constitution of the Presbyterian Church of India*, Seventh Edition, Shillong : PCI, 2004, p. i.
- ¹³ - *The Constitution of the Presbyterian Church in Assam : Assam Ram a Presbyterian Kohhran ho Ban Bu chu*, Aijal : Welsh Mission Bookroom, 1925, pp.1-6.
- ¹⁴ - *The History, Constitution, Rules of Discipline, and Confession of Faith of the Calvinistic Methodists or the Presbyterians of Wales*, Carnarvon, D. O'Brien Owen, The Bookroom, 1900, pp. 32-125.
- ¹⁵ - *Minutes of the Eleventh Gen. Assembly of the Presbyterian Church in India*, December, 1921, p.4.
- ¹⁶ - *The Constitution of the Presbyterian Church in Assam* (Mizo), Aijal: Welsh Mission Bookroom, 1925, vii

[Rev. H. Remthanga is the former Principal of Aizawl Theological College, Moderator of both the Mizoram Presbyterian Church and the Presbyterian Church of India]



Reflection: JESUS' POLITICS VS CAESAR'S(EMPIRE'S) POLITICS

- Rev. Lalfakzuala

In his earthly ministry Jesus presented a direct challenge to the empire; he exposed Rome's style of politics as a kind of anti politics and authoritarianism, and this was reflected in his message. He became a threat to the empire. The empire struck back and Jesus was crucified on the cross-the manner of execution used by Roman for political offenders. And he was crucified with the title "King of the Jews" attached to his cross- certainly a political term. The death of Jesus on the cross as God's

economic plan of salvation for humanity is a fundamental doctrine of Christianity, but the way Jesus died was very political in nature.

Not of this world

The allegation of Jesus claiming to be the king is centre stage before Pilate. Pilate's question focussed on important political issues "Are you the king of the Jews." Jesus did not answer with a simple denial. But he makes it clear that this world is not his empire saying "My kingdom is not of this world." Jesus also makes it clear that, unlike the Romans, he is not seeking to rule the empire by brute force (Mt.26:53). Many people read this statement and think that Jesus did not concern himself with the politics of material world, rather purely the spiritual or otherworldly kingdom. But the evidence would seem to indicate otherwise.

Is Jesus Political ?

Jesus is apolitical if politics is understood as strictly power politics or the politics of the sword. But Jesus is political if politics is understood as a meaning the way human beings order their social and economic world. The empire's politics is based on power , a power exercised in the suppression and destruction of the weak and defenceless instead of the protection of their rights and dignity. On the other hand Jesus' politics is based on service and compassion, seeking the wellbeing of other people. It is a servant oriented approach which Jesus himself embodied in his ministry. In fact what Jesus taught about –turning the other cheek, sharing with those in need, and rejection of Gentile



style of rulehip .ie lording it over others – was certainly political. When Jesus says “my kingdom is not of this world” it may be best understand to mean, “my way of him in a way of self giving life which embodies the reign of God on earth. The servant oriented approach which Jesus demonstrated in his life should govern our lives in every setting and become a normative for life everywhere and at all times.

Subversive Hope

The resurrection of Jesus provides his believers with a subversive hope, a hope that challenges the injustice, inhumanity and violence in the socio-economic realm, a hope that rectifies the wrong into right. A subversive hope

which confronts Caesar’s politics in all forms . A subversive hope which upholds the rights and dignity of people, embraces everyone regardless of race, sex, class and status. A subversive hope which responds to and challenges all form of abuse that dehumanise people and regard people as a mere commodity. A subversive hope which promotes fuller humanity and brings a real difference in people’s lives. The resurrection of Jesus also witnesses the truth of his life- a life committed to the politics of service and compassion and to the falsity of the politics of empire - a politics based on power
One is tempted to ask whose politics to follow- Jesus’ politics or Caesar’s politics.

[Rev. Lalfakzuala is during a Doctoral Studies in Old Testament at Sheffield University, U.K.]



OBITUARY



REV. R. C. ZOKHUMA
(1957-2010)

Rev. R.C.Zokhuma (53), an ordained minister and pastor in-charge of the Zemabawk Pastorate of the Mizoram Presbyterian Church (MPC) passed away on June 17, 2010 at 1:30 pm leaving behind his wife Mrs.Zaithuami, two daughters Lalremtluangi Ralte (21), Lalrempuii (12) and one son Lalremsanga (16). Rev.Zokhuma died of Hepatitis 'B' and related ailments at the Presbyterian Hospital, Durtlang. Rev.Zokhuma was born at Bawngchawm in Serchhip District of Mizoram and then later on settled at Serchhip town. He was the second youngest of the four children born of Elder Kawlliana (L) and Mrs.Biaksangi.

After passing HSLC, Rev.Zokhuma completed a B.Th. Course in 1983 and then he joined to the Mizoram Presbyterian Church's ministry by January 1, 1984 as a Pro.Pastor at Kanghmun Bial, bordering Tripura state. He was ordained in 1986 by the MPC Synod. Then he had been assigned to various posts and responsibilities within the MPC ministry, such as: Pastor in-charge of Sialhawk Pastorate (1987-1990); Missionary Pastor at Koilamati Pastorate, Karbi Anglong Mission Field (1991-1995); Pastor in-charge of Khawzawl



Venglai Pastorate (1996); Revival Department, Synod Office (2001-2005); Pastor in-charge of Kolasib Hmar Veng Pastorate (2006); Pastor in-charge of Zemabawk Pastorate (2007-2010). Besides these, Rev. Zokhuma did a BD course at the Aizawl Theological College during 1997-2000, and he was assigned to be the Pastor of Mamit Hmunsam Pastorate in 2000 which he could not join due to ill health.

By nature Rev. R. C. Zokhuma was a man with humility and understanding. Everyone was free and comfortable with him. He had the gift of listening and deep concern for others. He had a strong faith in God and was deeply committed to his ministry in spite of his ill

health during most part of his life. He would never compare his fate with others nor complaint about his placing in the ministry but used to give importance to his personal relationship with God. With his life principles of simplicity and self-sacrifice, and his sense of humour, Rev. R. C. Zokhuma left behind an example of a great servant of God and invaluable friend to whom he served and to those he labor with in the ministry of God.

The Editorial Board of the Presbyterian Review deeply mourned at the loss of our co-worker and a faithful servant of God, and it is our prayer that the Gracious and Loving God will comfort the family of Rev. R. C. Zokhuma in their bereavement, keep them in his hands and bless them abundantly.



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. F. Lalsangliana at Aizawl, Mizoram on behalf of Mizoram Presbyterian Church, Synod, and Printed at the Synod Press, Aizawl - 796 001, Mizoram