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Didakhe



Lal Vanlung Ur Theology: Patea Hla Thlir Zauna.... 4

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A chhûnga thu awmte

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Editorial:**ISUAN THIHNAATHLANG**

Didakhe-ah hian thu pawimawh chi hrang hrang tihchhuah thin a ni a, tûn tumah hian Mizo zinga hla phuah thiam Patea Hlate aţanga Pathian thu inphum – khawthlang ram leh awmbetute thlirna ni lo, awmbeha awm, ram lei lung fate Pathian thu thlirna leh Pathian thu har Pharaoa rilru tikhauhsak thu leh Good Friday Sermon ‘Kraws Thu’ tih chhuah a ni a, kan hlawkpui ngei kan beisei.

Assam Chief Minister thin Chaliha khan cancer natna a vei a, Central Sorkarin America-a inenkawl a phalsak a; mahse, a duh lo. “Assam ram kan la pachhe em mai a, sawrkar sum chuan ka kal lo vang,” a ti a, a kal ta lo va, a thi ta a ni. Isua pawn a Pa thu zawmin thihna a thlang a ni. Hetiang mi hi tunlaiah an la awm ang em le?

Lal Isua chungah thil thleng zawng zawng – lungngaihna, manganna, sawisakna, vuakna, khen behnate kha a chungah thleng tur rengah kan ngai a ni mai thei; mahse, a ni lo. Amah Lal Isua thlan kha a ni. Hei hi awih har kan ti mai theih a; mahse, a ni tlat si. Mi tam takin Lal Isua thih chhan ber nia an sawi chu an sawisakna nasat vang leh krawsa an khen beh vang a ni a; mahse, a ni lo. A thih chhan tak chu Aman a thlan/amah a inpek vang zawk a ni.

Lal Isua thih dan chungchangah hian ama duhthu ngeia inpea thi a ni tih hi a pawimawh lai a ni. Na tuara thi a ni lo va, an sawisakna tuar lova thi a ni hek lo. Aman thih a duh hun takah a inpe a, nawr luih emaw, tihlaih vang emaw a ni lo, Ama duhthlanna a tih a ni. Chanchin Tha ziaktute pawhin Isua thih dan an sawi hian ‘A thi ta a’ an tih mai lo, “A thlarau a thlah ta a,” tih leh, “Ka Pa, i kutah ka thlarau ka kawltir e,” tih a ni deuh kher. Mi tihlum angin an sawi ngai lo. Ama thu ngeia inpe a ni tih an sawi Chiang a ni. Chuvangin, a thihna hi a danglam bikin a chungnung bik a, a anpui reng reng khawvelah a awm lo. Keini pawhin Lal Isua hnung kan zuinaah hian a naran takin kan ti tur a ni lo, kan nun dan leh inpek dan pawh a danglam bik tur a ni a, a anpui a awm tur a ni lo.

KEIMAHNI

- 1. Central KṮP Leader-ah Rev. Prof. K. Lallawmzuala ruat a ni :** Synod Executive Meeting vawi 272-na chuan Rev. Prof. K. Lallawmzual chu Central KṮP Leader (2018-2020) atan a ruat.
- 2. NEISBS Symposium :** Rev. Dr. B. Lalnunzira leh Rev. Lalenkawla-te chu North East India Society for Biblical Studies (NEI-SBS) Symposium, February 22-23, 2018-a Tura, Meghalaya-a neihah an kal a, Rev. Dr. B. Lalnunzira hian ‘Nehemiah as a Cupbearer: Identity and Boundary Crossing’ tih paper a chhian a, NEI-SBS General Secretary (2018-2020) atan thlan a ni bawk.
- 3. India Republic Day (16.1.2018) lawm a ni :** Upa H. Liansailova, Planning Board Vice Chairman, Mizoram chu Chief Guest-ah sawmin ATC-ah Republic Day lawm a ni.
- 4. Seminar leh Senate Meeting a kal :** Prof. LalnghakṮhuami chu NCCI buatsaih Workshop on Human Sexuality, February 21-24, 2018 khan UTC, Bangalore-ah a tel. Rev. Prof. Vanlalnghaka Ralte chu Senate Research Committee-ah March 21, 2018 khan a tel. Rev. Dr. K. Lalrinkima pawh Senate Academic Council-ah March 201, 2018 khan a tel.
- 5. Kohhran Hmeichhe Rorel Inkhawmpui Speaker-ah:** Rev. Prof. K. Lallawmzuala chu Kohhran Hmeichhe Rorel Inkhawm, March 9–10, 2018 chhunga Tuikual Kohhran Biak Ina neihah Speaker-ah a ṽang a, thupui chu ‘Ram chu Lalpa ta a ni’ tih a ni.
- 6. Bial KṮP Inkhawmpuia Speaker-a ṽangte :** 1) Rev. Dr. B. Lalnunzira – Sateek, 2) Rev. Laldintluanga – Lengpui, 3) Rev. Lalchawimawia – Sairang, 4) Rev. Prof. Lawmsanga – Sialsuk, 5) Rev. V.L. Krosschhuanmawia – Zemabawk, 6) Rev. Prof. K. Lallawmzuala – Mission Veng, 7) Rev. Vanlalrawna – Phullen Vengthar, 8) Rev. Andrew H. Laltlanliana – Khawzawl Dinthar, 9) Rev. Dr. R. Vanlaltluanga – Durtlang, 10) Rev. Dr. H. Lalrinthanga – Bungtlang, 11) Rev. Lalfakawma Ralte – Chawnpui, 12) Rev.

Dr. L.H. Rawsea – Maubawk, 13) Rev. Malsawmzoliana – Madanrting, Shillong.

7. Bial Hmeichhe Inkhawmpuia Speaker-a t̄angte : 1) Prof. T. Vanlaltlani – Vaivakawn 2) Rev. Prof. K. Lallawmzuala – Chawnpui 3) Rev. Dr. R. Vanlaltluanga – Sihphir 4) Rev. Lalfakawma Ralte – Bungtlang 5) Prof. Lalnghak̄thuami – Aibawk, 6) Rev. Malsawmzoliana – Champhai Kahrawt 7) Rev. Dr. H. Vanlalruata – Keit̄um 8) Rev. V.L. Krosschhuanmawia – Saitual 9) Rev. Dr. Tlanghmingthanga – Mission Vengthlang.

8. Reformation Seminar neih a ni : Calvin Study Centre bultumin Ramhlun North-ah Seminar neih a ni. Rev. Dr. Vanlalnghak Ralte, Prof. Lalnghak̄thuami, Rev. Dr. L.H. Rawsea, Rev. Dr. H. Vanlalruata-ten thupui tha tak an ziak a, an chhiar zawhah kan sawi ho nghal a, mi 253 zet an kal a ni.

9. Bawngkawn Chhim Veng Kohhran nen hun hman a ni : March 24-25, 2018 khan Presbyterian Kohhran, Bawngkawn Chhim Veng chuan ATC-a zirtirtu zawng zawngte inpawl hova, zanriah kil ho turin min sawm a. Kan zavaia kan remchan loh avangin kan aiawhin heng mite hi an kal: Rev. Prof. K. Lallawmzualan S.S. Zirlai training-in Inrinni nileng leh zirlai khai khawmin Pathianni chaw hma hun a hmang a, Rev. V. L. Krosschhuanmawian Inrinni zanah thu a sawi a, Rev. Laldintluangan Pathianni chawhnuah thu a sawi a, Rev. Dr. Tlanghmingthangan Pathianni zanah thu a sawi.

10. Mobile Theological Sikul, Hmunpi-ah neih a ni : March 23-26, 2018 chhung khan Hmunpi, Manipur-ah neih a ni a, Rev. Vanlalrawna, Prof. Lalnghak̄thuami, Rev. Lalchawimawia leh Rev. Dr. B. Lalnunzira te an kal.

11. Social Theories leh Methodologies Semiar neih a ni : March 8, 2018 khan ATC-ah Dr. B. Lalarliana, Associate Professor, Department of Sociology MZU chu resource person-a sawmin seminar kan nei a, kan hlawkpui hlein kan hria.

Lal Vanlung Ur Theology: Patea Hla Thlir Zauna

– *Rev. Dr. L.H. Rawsea*

Thuhmahruai

Tunlaia Asia ramín theology a buaipui pakhat chu ‘tualchhuak theology’ an tih hi a ni a. He theology hi khawthlang chhulchhuak theology - sakhuana leh ram rorelna inhnektir lohna khawvel aṅanga lo chhuak, mimal zalennain a vawrh chhuah theology - Kristian thurin a mal te tea thlûr hran thliaina (systematic theology) nen chuan a inang lo. A inang lo mai ni lovin Asia mite tana chutiang theology famkim lohna lai thawmna tur emaw, a puma thlak hlawkna tura duan theology emaw pawh a ni lo. He tualchhuak theology hian a thuk phumah ‘zalenna’ hmangin chhanchhuahna lam a hawi a. Chu chhanchhuahna pawh chu, mi tute emaw awp beh tuar ve hawt lovin tihrehawm tuar mekte chhanchhuahna atana theology an siamsak ang ni lovin, an zalenna chanvo chhuhsaka awm mekte ngeiin an dikna chanvo an humhalhna theology a ni. Heti zawnga beng thara theology kan ngaihtuah tak avang hian Mizo Kristian hmasate ngeiin an phuahte hi a ngaihnaawm thar a; chung hla bute chu keu a nuam ta hle a, Patea hlate pawh khup phal lovin kan keu nawn leh ta a ni.

1. Patea Tualenna

Patea (1894–1950) tualenna hi tawi tea sawi chuan ‘British-Mizoram khawvel’ a ni. British sawrkar lo lan rual deuhthawhin Patea hi a lo lang ve a, an châm chhung zawng a châm ve a, anniho ṭin rualin a ṭin ve leh a ni. British sawrkar chak takin Mizoram kalphung a tihdanglam dan leh, chu British awp Mizoram khawvela Zofate awm dan hi kan hriat hmasak a ṭul awm e.

Khawchhak khawpui Tlaikuang hâl

Zofate zalenna chhuhsak tumin a siruk lain ṭum nhih lai British ral an rawn lian a. An lo luh hmasak (AD 1871–72) leh luh hnuhnun (AD 1889–90) khan Mizoram khawthlang lam aṅanga rawn vehin, chhim leh hmar aṅanga rawn lut an ni; chuvangin, an rawn luhna kawnga

Mizo lalte leh an khuate chu ding zo awm lovin an tlawm a; an rawn lan ÷um hnihnaah pheih hi chuan Mizoram chhuahsan tawh lovin, kum 1947-a India zalen thleng khan min awp zui a ni. Chutianga chhim leh hmar leh khawthlang lamte an tukdawl hnu chuan Mizoram khawchhak lam an la hneh loh pawh chu hneh tumin an pan chho zel a. Mizo lal hmingthang Vuttaia fapa Kairuma chuan British-ho chu a lo chhawn ÷a duh lo va. Kairuma hian Khawbung ram chhunga a khawthlang lam kawtchhuaha awm Tlaikuangah ngei chuan kaiin British ral lo hmachhawn turin a lo insiamrem a ni. Kairuma tukdaih tumin chhim leh hmar mai ni lo, khawchhak lam Burma a ÷angin Tlaikuang khawpui chu an rawn hual a, kum 1896 ÷al laiin in za sarh khua, Tlaikuang chu British sipaiten an hâl ral ta a ni.¹

Tlaikuang hâl chhiat hian a nghawng na hle. An himna khawpui ber an hâlsak tak avang hian he khuaa mite chu khaw dangah an an vak darh a. Khawbungah te, Zawlseiah te, Chawrah te, Chhingzawlah te, Phuihnamah te, Vanzauvah te, Hlaitlangah te, Hmunteah te an tlân darh a ni. An lal Kairuma pawh Hmunteah a awm ber a. An vaiin hmun nghet nei lovin, retheihna tinreng tuarin eng emaw chen an vâkvai a. Chawra awmte hi Samthang khaw ramah an kai a, Kairuma fapa Lalbikan chu khua chu ÷hutin, kum 1903 khan Khawbungah an insuan ta a.²

Rorelna thar hnuaiia mipui dinhmun

Hetiang British-in Mizoram pum pui an hneh hnu hian min awp zui a. Kum 1890 a ÷ang chuan Mizoram chu British rorelna hnuaiia kan awm ta a. British-hovin min hneh hnuah an duh ang th[^]lin rorelna ruhrel thar an din a. Tun hma lama kan la neih ngai loh hmunpui a lo piang a. Aizawl leh Lunglei chu hmunpuihia siamin heta ÷ang hian bawrhsapten min awp a ni. Hetiang hmunpui bik a lo awm tak avangin, hmunpui ni ve ta lo Kairuma awp khuate chu hmun kilkhawrah an lo chang a. Ramri awm ngai lohnaah ramri a lo awm tak avangin an zalenna chu ramria hung hnan a lo ni ta. Tun hmaa chhak leh thlang inpawhna hmun pawimawh tak ni ÷hin chu khawpui a ÷anga hla takah nawr tawm niin hmun kilkhawr a lo chang ta a,

khawchhak lama an hawi thawvanna ber lah Burma ramriin a lo dal ta bawk si. Hei vang hian mi nun a chepin a thawkipik thlak hle ang tih a rin theih.

Bawrhsapte kha British aiawh roreltu an nih avangin an thu hle mai a. Dan siamtu an ni a, an dan siam lekkawhtu an ni nghal bawk a. An rorelna a tuan theih nan Mizo lalte an hmang tangkai a, an lalna tihtawpsak lovin anmahni khua theuhah thuneihna an la nei ve a ni. Mizo lal zinga lal tha an awm laiin lal sualte pawh an awm ve a ni. Kairuma fapa Lalbika chu a pa ang maia khua leh tuite ngaihsak tak mi a ni.

Hetianga British ral lian tuarte hi engtiang taka rethei leh hrehawm nge an tih nih thu hi keinin kan hre pha vek tawh lo. Hetih hun laia khawchhak lama mite retheihzia chu Patea te chhungkaw dinhmun atang hian kan hre thei a ni. An retheih sa tehlu nen an chhangchhiat vanglai takin Patea pa chu a thi leh hlauh mai si a, Leng khuaa a nu chhungte an va bel a, an va belh ber Patea nu u pasal a lo thi leh a. An nufa za chu an rethei tulh tulh a, Patea pa unau te chuan Patea te unau chu sem darhsak an rilruk hman ta hial a ni awm e. Mahse, chu em chu a nuin a ngai ngam si lo, British laka tlawm ta, Kairuma fapa Lalbika inah an va tlu lut rawih mai a, “lal vanlung ur” an lo ni ta a. An unau za chuan Patea chu lal inah an sei lian a, Khawbungah chuan sikul kai vein ziak leh chhiar thiam a lo ni ve ta a ni.³

British sawrkar leh Zosapte laka ringtu hmasate rilru puthmang

British sawkarin min awp fel hnu lawk hian Zosap missionary ten Chanchin Tha meichher an rawn chhi lut a. An rawn luh atanga reiloteah Pathian thu awih an lo awm ngal a, kohhran a ding a, chak takin a kal zel a ni. British awpna leh mission kaihhruaina hnuai a lo piang Mizo Kristiannaah mi chi hnih: British sawrkar zarzo pha lalte leh an chekkawite, sawrkar hnathawkte bakah mission mi leh sa anmahni bel hnai deuhte an awm a; chutiang ni ve lo mipui nawlpui an awm bawk ang. A hmasa zawkte hian khawtlang nunah

leh kohhranah hmun chungnung an luah a, a hnuhnung zawkte hian hmun hnuaihning an luah.

Heng mi chi hnihte inlaichin dan, a bikin a hnuaihning zawka awmte hian a chungnung zawkte hi engtin nge an ngaih tih hi ngun taka ngaihtuah ngai thil pawimawh a ni. Hemi chungchangah hian rilru puthmng chi thum a awmthei ang, chungte chu: Mizo Kristian nawlpui tam ber chuan Sap rawn chhawm luh nun dan leh rin dan kha awm dan tur tha bera ngaiin an tih dan an zui a. Mi thenkhat erawh chu Kristian nih chu Vai lem channa angah an ngai a, tan an khawh tlat thung a; chutih lain chu Sap nun dan zui lo, Mizo nun hlui awn chuang lo, a inkarah awm hmun rem thiam an awm niin a lang.

Ringtute kal zelna kawngah heng ngaih dan hrang pathumte hi a insut chang leh inrem kim zan loh chang a awm fo va. Chumi rawn lan chhuahna Chiang tak chu an hla sakah a ni. Zosapten, “Hnam dang hla lehlin ngawta Pathian biak chu a tawk lo ve, nangmahni Mizo thlukin hla phuah ula a tha ang,”²⁴ an tih pawhin ringtu hmasa thenkhat chuan Sap hla lehlin tawngkam pangngai ang anga dah chu ki sang takin an sa vawl vawl a. Hetah tak hian Patea pawimawhna a lo lang a. Mission leh sawrkar behchhan lo mah se, retheihna avanga lal ina tlu lut chuan sakhua, vantlang nun leh khawtlang rorelna lama nihna danglam bik a nei a, ‘lal vanlung ur Kristian’ a nihna chu hnamin a mamawh hun takah a par chhuahpui a ni.

2. Mi Chhiate Politics-a Hla Pawimawhna

A chungka kan sawi ang khian Patea tuallenna chu British-Mizoram khawvel a ni a. Sapho khan rorelna fel leh tha tak mai, tun hma lama la awm ngai lo dinah an inngai mai thei a, an hneh lak Mizote tan chuan buaina zakhua (*disorder*) thlentu a ni zawk. Kan pi leh pute khan an duh emaw, duh lo emaw, anmahni rawn tlawmtute thuhnuaiia kun mai loh chu duhthlan tur dang an nei lo va, an hnial thei lo. Sipai chakna tirh chhuah tur an nei lo va, an silai mu kah chhuahna tur ber silaite chu British ke bulah an tung fel tawh a; sap culture-in a bawhbet a, tan han khawh leh chuang tur an awm ngang lo.

America rama political scientist ril tak pakhat, James C. Scott-a chuan awpbegna hnuai awm ‘mi chhiate aw’ kan hriat thiam dan tur a chhui nasa hle. A lehkhabu, *Domination and the Arts of Resistance* (1990)-ah chuan pi pute thawnthu te, hnam lam te, sakhaw thurin te, kan incheina te, kan thil ngaihhlut zawng te, kan hla te hi awpbegna hnuai mi chhiate aw, anmahni awptute an hnarna thin ralthuam niin a ngai.⁵ A kaw tawpa tan khawh Mizote chuan an ngaihtuahna leh an lunglenna, an beiseina leh an tuarna te chu hla hmangin an puang a. Chu ngei chu an zalenna chhuhsaktute an beih letna ralthuam neih chhun a lo ni ta a ni.

Hla hi mipui tea, vantlang bungrua a ni a. A neitu mipuiin an hla sak tur chu an thlang a, chu hla hmang chuan a huhovin sut ngai apiang su a, mi liante rorelna khawl pawh ni se, sawi thiat ngai apiangte chu an sawi thiat a, tun din an duh apiang chu an tung ding thin. Hla hi tu pawhin an phuah thei a, hla nazawng mipuiin an ngaizawng kher lo va, an hla ngaihzaun nazawng thangtharte hnenah an hlan chhawng zel thei hek lo. Vawiin thlenga kan culture-in a vawn nun zelte chiah hi vawn nun zel atana kan mamawhte chu an ni.

‘Patea hlate’ tiin sawi thin mah ila, amah Patea hla bil a ni lo va, Mizo Kristianten kan intawm a ni. Ram hnuai fianrialah inkulh hrangin hla thar nena a rawn haw pawhin, amah ngei khan a thlakhlelh em emte chu vantlang mipui a ni a, anniho kutah a hla dawn tharte hlan thin a ni. Patea zirtu B. Lalthanglian an hemi chungchang hi heti hian a chhinchhiah, “Hetiang a hmun fianriala a kal a, hla a phuah hnuai ina a kir leh zanah hian Khawbunga a thian zaikhawmho thinte chu a sawm khawm a, a hla thar chu a zirtir thin a. Chutianga a zirtir thiam vat loh chuan amah ngei pawhin a theihngihl bo leh mai thin.”⁶

Hlate hi culture hrian a nih rualin, hla hian culture thar a hring thin. Patea hlate hian Kairuma lalram tlukchhiatna hmun ngeiah chuan lalram thar, culture thar a hring a. Chu chu British sawkar chaknain a hual bet zo tawh lo va, sipai kut sa-in meivapah a chantir thei tawh lo va;

he ralthuam thar hi Sappui ke bula khawm theih pawh a ni tawh lo. Mizo Kristian hla thar, chu hla thar hrin culture thar fate chuan inawih lunglen nan mai ni lovin, ralthuamah an hmang a ni.

3. Lal Vanlung Ur Theology – Patea Hlaa Theology Inphumte

A chung a kan sawina eng atanga thlir chuan ‘Patea hlaa theology inphumte’ han tih lek mai chu a uiawm lek lek ta mai; theology a inphum a ni mai lo va, Mizo theology puanchhuahna a ni vek zawk hial ang. Tualchhuak theology a nihna zawnah zel thlirin Patea puanchhuah theology ze hrang hrang chu lo thlir ho dawn ila.

‘Khawngai fate’ suih khawmtu

Tunlaia theology khawvela tawngkam hman rim tak takte chu “*subaltern*” tih te, “*margins*” tih te, “*submerged people*” tih te, “*subjugated people*” tih te, “*marginalized*” tih te, “*periphery*” tih te a ni nawk a. Heng theology thumalte hi Patea tan thil thar a ni lo va, he sikul chhuak a nih avangin ani chuan a takin a hmang par par a ni ber!

Patea hi Mizo lal zinga Sap kuta inpe ve mai lo Kairuma fapa ina sei lian a ni a. Lal ina sei lian a nih avang ngawtin lal thuam a inbel ve ngawt a thiang leh si lo. Riangvai fa a nihna hi eng lai mahin a thlah lo tih a hlaah kan hmu. “Rethei naufa ka ni” tih te, “Kei khawhar lungngai rethei tan” tih te, “Rairah ka riang thlawn e,” tih te, “Kan ngh^k reng che rethei fate’n” tih te hi amah a insawi dan a ni. A khawhar lungngaih ni pawhin, “Kei khawhar lungngai rethei tan,” a inti hram a; sual nih inhriatna a neih tum pawhin, “Mi sual rethei ka tan hmun a awm e,” a ti kher a ni. ‘Rethei’ tih hi a nihna pumphlumah a hmang a ni. Heti zawnga han thlir chuan a hlate zinga a lar ber ni lem lo, ‘Vanduainain min tuam’ tih te hi a lo hlu hle mai, a thunawn chauh t^r chhuak ila:

Aw, khawngai fa ka va riang em ve aw!

Tapin tlaini ka leng leh thin;

An sawi vanram tuala lengte’n

Engtin min rawn ngai ve maw?

Heti taka rethei hi, kalsan han ni lek lek phei se chu, Jerusalem thar a thleng zo lo dawn niin a inhria a, heti hian a han ti a:

*Rethei naufa ka ni,
Nangin min kalsan;
I siam Salem khawpui,
Ka thleng zo ve ang maw.*

Theologian ropui Karl Barth-a ang maiin he leia a hlawhtlinnate phur luk chung a vanram luh a tum lo; thihna lui rala a kai hunah pawh nihna dang inbel a la tum chuang lo va, rethei bakberh nihnaa chu a hmachhuan a ni, heti hian a ti tlat mai:

*Thihna lui ral hnehtu Lal lenna,
Nemte 'n a luang vel nunna tui chu;
Rethei fate kan la bual ang,
Lawm reng a kin lo vang.*

Patea hian amah mai chu chu 'rethei' a ti lo, Zofate luah ram retheihna pawh a rilruin a vei. 'Hawi vel ila zan thim angin' tih hlaah hian ram a vei tih heti hian a lantir a ni:

*Kan ram rethei tak hi, Lalpa hawisan suh la,
Chhun khawhar leh zan thim hnuaiah;
I hming faka kan zaipui tur,
Lengrual ngai hian nau ang kan tap.*

Vanlung theology

Patea hlaa theology inphum hi a lo chhuahna chu retheihna a nih thu kan sawi a. A theology hming hi phuah tur ni ila, 'Lal vanlung ur theolgy' tih mai tur a ni ang. Lal vanlung ur a nih dan ziaktu B. Lalthangliana chuan, "Patea te unauza chu [lal] Lalbika inah an tlulut ta a, 'lal vanlung ur' an lo ni ta. Hei hi 1904 vel kha a ni. Tichuan an unauin lal inah an seilian ta a," a ti.⁷

Salte chu a man thei apiangin an nei thei a, vanlung erawh chu lalte chauhin an neih thin a ni. Patea te unauza hi rethei hle mah se, lal sumhmun chhak lamah emaw, an tap ai-ah zawk emaw, tap chhep

hrangin lal buh char sa ringin an khawsa ve a ni, a ropui teh e!⁸ Chu an khawsakna chu ‘vanlung’ a ni a, an tan himna kulhpui a ni. Chu tak chu Patea theology lungphum chu a ni. Lalin duh duha a chhawr, mahni thuneihna pawh nei lo mah ni se, a himna chu vanlung a ni. Hei hian a ringtu nun kawngah kraws kawng a chhui fiahtir a. Thlaler a awm chang pawhin, a himna kulhpui Krista ngei chu a hmangaihna tlat tih heti hian a sawi:

*Thlaler ram indonaah ral lo zual mah sela,
Hmangaihna kulhpui nghet chhungah;
Ka thlarau hliam Lalpa hruai la,
I tan par ka vul leh ang.*

Patean Isua a kohna pakhat chu, “Ka kulhpui leh ka chhandamtu” tih a ni. A retheih ber lai pawha a himna chu lal vanlung a nih angin, Immanuela kulh chhungah chuan a him tih hi a mualpho lai ber pawhin a theihnghil lo. He rilru puttirtu chu lal vanlung kha a ni. Lalpa hmel hmu lo va a van ruai ruai chang pawhin, lal sutpui bawk a pan leh thin, “Zion kulhpui, khawiah nge maw i awm?” tih a bang thei lo.

Van lung ur Patea tan chuan lal in chu lal leh upate rorelna hmun a ni mai lo va, kulhpui – a inhumhimna hmun a ni. He hmuna awm ve lote hriat phak lo thil a zir a, pawn lam mite hmuh theih loh hmuhna mit var a nei. Kulh chhunga buaina ral lian a hmuh fiah dan hi i han bih dek dek teh ang u:

*Immanuel, i hmangaih kulh chhungah,
Buaina ral a lian, lo hnai leh rawh;
Lo kal leh ang che, ka himna i ni,
Buaina ral a lian e.*

Kulhpui chhunga buaina awm thin hi a chhunga chengte chauh lo chuan an hre pha lo. Ani zawng, unau pianpui panga zet mai leh a nu chawpa nen lal sut vuana tlu lut an ni a; an hlim ni a awm ang a, tuk that loh tum lah a tam zawk a ni hial ang. He nun hian kulhpui chhunga buaina ral len pawha hnehna puantirtu a ni.

Lal sut vawn hi mi panngai tih chi a ni lo va. Himna zawngtuin loh theih loh thilah, a tawpkhawng tamkmeuha a inhumhim nana tih thin a ni. Lalin a nun a humhimte chu mahni tan an nung tawh lo va, an ei pawhin, an in pawhin, lal thu hnuai mi vek an ni tawh. He nun hi Patea zin kawng zawh a nih avangin, Krista zara a chan khawngaihna Chanchin Tha chu a tan a hlu bik chuang a. Rawngbawl hna a thawh ve te pawh chu a phu vang a ni lo tih a hre hle. Thlarau lungngai leh vak bo hnena kraws put tur a pek chu, lawm avangin zang takin a pu niin a lang:

*Ka thlarau lungngai leh vak bo hnenah,
Kristan a hmangaihna thu nung chu;
A lo hril phal ve tak avang chuan aw,
Halleluia! ka fak ning lo vang.*

Hmun nghet zawwna

Lal vanlung urte chuan an nihna a hre chiang hle ang. An chen mekna chu lal in pawh ni se, a neitu an ni ve lo va; an tam hmun nghet a ni lo tih an chiang. Heti zawnga chhut hian Patea hla hi kan chhiar a, kan sak thin a pawimawh.

Patea nun hi khualzin nun a ni a. Tualtea piang chu retheihna avangin Leng khua leh Sailulak an pan a, chawlhna tur an hmu lo va; Khawbungah erawh chuan rei tak a khawsa a, mahse chu khua pawh chu atan khaw nget a ni chuang lo. Khawbung atangin Chin Hills lam panin Mualzawl an pan a; mahse, Indopuiin a rawn hnawt let a, Reiekah an lut a, reiloteah an insawn duhna a nei leh a. Kawlram bawk chuan an lung a len a ni ang, chu hmuna pem tum chuan an thawk chhuak a. An pem tur kal chu Samthang lal Sapchhawna, Khawbung lal Lalbika fapa chuan a lo chelh a, Samthangah hian a cheng hlen ta a ni. Hetianga retheih vanga pem thin ngei hian, “Dam lai lungpui dung leh vang fang mah ila,” tih hla phuahtu atan a sitawm loh.

Asia chhul chhuak zinga Pathian thu lama khawvelhriat hlawh langsar ber zinga mi, Kosuke Koyama chuan, *Pilgrim or Tourist* (1974) tih bu a ziak a. Khualzin tamna rama mi khual lo chiau-au thinte chuan

mikhual an hmuhte hnenah, “Hmun thianghim tlawh tura lo kal nge in nih, khualpang zin?” an tih fo a ngai. Khualpang zin leh ram thianghim fang chu an inang lo hle thin. Patean, “Dam lai luipui dung leh vang hi fang mah ila,” tih hla hi a chang hmasa ber chauh pawh chhiar ila, Patea hian khualpang zin a nih lohzia kan hre thei ang:

*Dam lai luipui dung leh vang hi fang mah ila,
Hma lam khua nuam Kanaan chu thlir zelin;
Ka lawmman lallukhum chu a hnai tawh e,
Tapin khawvel hi ka hmang rei tawh lo vang.”*

Hetianga hmun nget nei lova a pem khual chhan hi a retheih vang a ni ber. Chu retheihna chuan ringtu chu khualzin, chatuan ram pana kal mek niin a hmu. Israel faten Aigupta atanga an zalenna tur Kanaan an pannah hian a tel ve a ni ber. A chak leh a lungkham ber chu Jordan lui dai kai a, Kanaan ramah pawh Jerusalem chu a thlir ber a ni, Jerusalem-ah pawh Zion tlang ngei mai han chuan vang vang a chak thin a ni.

*Kanaan kalkawng lamah chuan,
Jordan lui min hruai la;
Thlaler kawng ral hlauhawmah hian,
Hmun rlamuang min thlen la.*

*Zion, i tlang chungah chuan,
Lungngaiten chawlhna an hmu;
Kei pawh i tlang hlimna ramah,
Nuamin ka leng ve ang.*

Theology ti-hringtu

India ram mi thiam, George Mathew Nalunnakkal-a chuan ‘Green Liberation’ (1999) tih bu a ziak a, chutah chuan kan khawvel tihhrin leh dan tur a buaipui nasa hle. He lehkhabu ai mah hian Patea hlate hi a hring tha zawk em aw, tih awl tak a ni. Theology dang laka tualchhuak theology danglamna chu mihringte ngawt hi Pathian chhandamna changtu an ni lo va, Chhandamna chanchinah hian Pathian thilsiam zawng zawngin hmun an chang tih thupuia a neih tel vang a ni. Khawthlang sappui theology lamin a hawl fuh theih

meuh loh kha, keini theology-ah chuan a thuk phum pawimawh zinga mi a ni. Hemi kawngah hian Patea bawh hian fak a phu.

Patea hian a hla tam takah Mizoram mawina a pho chhuak a, kan rama thil hlu leh mawi, pi leh pute chena an lo sawi thin lungloh tui te, fiara tui te, hawilopar te hi chhandamna chei mawi nan thiam takin a hmang a. A hla thu tam takah – thing, boruak, tui, leh pangpar te hi a inpawlh chiat a, a hla thu tihmawi nan mai ni lovin, tunlai khawvelin a mamawh ngawi ngawih *green theology* min chhawp chhuaksak a ni. Sik leh sa a danglam chak takin chhiatna rpathlak a thlen tur lakah he lei hi kan chhan theihna tura thuchah hmanhmawh tak chu Pathian thilsiam dangte humhalh hi a ni. Chu chu theology huang chhungah pawh tun hma deuh atang khan mi thiamte rilru pekna a nih avangin ecotheology hian hmun a chang thuk hle.

Hetianga Patea theology a tih hrin theihna chhan hi a thlarau nun leh Pathian thilsiam dangte an inzawm tlat vang a ni a. Mite chuan in ropui tak tak atangin theology an zir a, hotel changkang tak takah nuamsain theology sawi ho thin a ni thei; Patea erawh chuan hmun ropuiah Pathian thu a zir ve ngai lo va. Theology a zirna hmun chu hmun fianrial leh ram reh raihah te a ni ber. Ramhnuai reh raiha, hnahtel chungah tawh han han chung a hla phuahte a nih avangin ‘green theology’ han tih mai tur hi a nghah hle. He hla thu hi ecology tarmit nen han bih nawn ngat teh ang:

*Ka damlai thlipui a ral hunin,
Ka Lal, Chhandamtu hmel chu ka hmu ang a;
Chutah ka lawmna a chuai lo vang a,
A hmelah van pangpar a vul reng ang a.*

*Aw nunna thing, i zar hnuaiah
Van angel rual hlimin an leng;
Aw, chutah kan la chawl ve ang,
Israel tlang thianghlimah chuan.*

Patea hian mit danglam a nei a, tarmit danglam a bun a ni. Isua hmelah lallukhum chhe thei lo ni lovin, ‘van pangpar vul reng’ a

hmu a, Nunna thing zar hnuaiiah Vantirhkohte tla vel hi a taka hmu ni awm khawpin a hlaah a hmu chiang a ni. Patea hian an khaw kawtchhuah lal lungdawha far kung lian tawk tak, buk tha tak hnuaiiah sava chi hrang hrangte nen Thlarau pawlna nen fur ruahpui an do ho atanga a chhar chhuah a ni.

Chutiang zelin Krismas min chei hrinsaktu pawh Patea bawk a ni. Krismas hun hi kan tana Pathian Fapa kan soal tlan tura a mihringa a rawn pianna champaha a ni a, a ropui tehluul nen hian khawvel rawng a kai nasa ta hle. Sumdawnge tana sumdawn runpui hun a ni ta ber a; Krismas hunpuiah ngei pawh hian lunglen a inzep tel hlei thei ta lo. Patea erawh chuan sumdawnna bungraw thleng thar ni lo, Lalpa thilsiam ropui tak Tlaizawng par atangin Krismas hunpui a hmuak a. Lurh tlang leh a vel ramngaw no nghual te, a tl^ng pang pera Tlaizawng par vul chuk te chu chunglam sana-in lal pian hun a rawn puanna nia ngaiin heti hian a phuah a ni:

*Lal pian hun pangpar a vul leh ta,
Thinlai mu hnu lunglen a kai tho ve;
Van hnuai mi hril Bethlehem tlang chungah,
Rinin thlain mi an thlawk kai.*

Sapho lunglengin ‘Blue Christmas’ an tih loh leh ‘White Christmas’ te an ti a; Patea erawh chuan ‘Green Christmas’ min hmantir leh thin a ni. Patea hmuh angin hi hmu ve hlawm mah ila, Patea chan ang ecology thlaraua chhun khah ni hlawm ila, kham panga hnim par mal ngawt pawh hi Krismas hman nawmpui tham a tling awm asin!

Tun lai hian tui hna humalh hi a tul ta ngang a ni ang, kohhran inkhawmpui lianah hial sawi a ni a; PHE leh YMA lamin tuihna humhallhna thuthlung an ziak a ni. Sawrkar bakah kohhran leh tlawngai pawl hialin humhallh ngai tia an lo din chhuah tak avangin hian mut thluksan chi niin a lang lo. Tui hna humhallh thute hi tui hna hlutzia leh a siamtu ropuizia hriatna atang ngawt loh chuan thawhchhuahpui a har thin. Pathian thil siamte hmangaihpuitu Patea chuan Fiara tui ngei pawh zaiin a lo chawi daih tawh a, ecotheology

sawi a nih hma daih khan Fiara tui leh Pathian zahngaihna nen a lo chhun fin diam tawh a ni:

*Lungduhte nen kan dawn lai Fiara tui nem diai,
Kam lo ang e Fiara tui, kam lo nang e;
Fur khaw thiang, thal romei zing rii ri ai hnuai ah,
Chung Pathian zarah kan dawn leh mahna.*

Patea hian vanram a thlir pawhin rangkachak tual, lunghlua chei mawi, in chhawng sang leh mawi a mitthla bar lo, chutiang ram chu a lungkham ber a ni ve lo; a tum ram tak chu heti hian a puang zawk a ni:

*Kan pan zel dawn chatuan thlifim lenna chu,
Uai lova pangparte an vul reng e;
Beramno leh van pangpar vul rengte chu,
Thisen vangin aw ka la thleng ngei ang a.*

Zalenna theology

Khawvel ngaih san zalenna hi Mizote rilruah pawh a nep bik lo. Mizo nun pum pui mai hi an zalenna humhimna atana an beihna vek niin a ngaih theih. James C. Scott-a chuan tlangrama kan cheng tlat mai te, kum tin maia kan lo neihna kan sawn thin te, thu zia kana hawrawp nei reng sia kan tibo daih mai te, chhungkaw te tak te tea kan in dang nghal thuai thuai thin te hi mi dang awp nih kan duh loh vang niin a sawi.⁹ Hmun khat atanga rorelna kalpui ai chuan, tlang hran mual hrana kan lalten ro an rel a, khaw tin maite mahni ro inrela kan awm thinte pawh tute emaw awpna laka zalen kan tumna leh duhna vang vek a ni.

Chutiang chutianga zalenna kan roh em em chu Bristish sawrkar lakah kan chⁿ a; Patea tuallenna khawvela zalenna pawh chu Tlaikuang meikhuah a thamral a ni. Chu zalenna chu kan zawng a, kan thil zawn hlu tak chu Patean hlain min puanchhuahsak a ni. Chu zalenna chu kawngkhar inhawng ang te, khawvar ang tein a sawi thin.

Patea hian mi ngaihsan deuh pahnih a nei tih a hla atangin kan hmu a. Pakhat zawk chu Mosia a ni. Mosia a ngaihsan chhan chu sal tangte hruai chhuaktu a nih avangah a puh loh theih loh. Khawvela

chhanchhuahna theologian lar ber berte pawhin Mosia bawk hi an belbul ðhin reng a. Patea hi lal bawih a nih miau avangin zalenna hi a thupui a ni lo thei lo va. Zalenna thuchah kengtu Mosia che zia chuan a mit a la a, zalenna ram Kanaan a thlirte chu a lo thlirpui ve dauh dauh ðhin a ni. Mosia ang hian ani pawhin a Kanaan ram chu a thlir ðhin a. Chu ram a thlir ðhin chhan chu a ropuina leh himna hmun tur a nih vang a ni ang. A hla ohuah hmasak ber ngei hi i han thlir nawn leh teh ang u:

*Ka ropuina tur leh ka himna hmun,
Ral hlauhawm leh ðitna awm lo chu;
Thlaler aţang hianin ka hmu rinin,
Chu hmun hlun chuan min tuam vel vangin.*

Patean a ngaihsan em em, a sawi nin ngai loh mi pakhat dang leh chu Isua a ni. Isua pawh hi sal t^ngte chhuah zalentu ropui a ni. Patean Isua a hmuh dan hi sawi sen a ni lo. Nausen Isua a lawm dan leh Kalvari pana liam mek Isua a thlah dan hi sawi ila, kan fiah tawk tho ang. Nausen Isua hmelah zalenna dar vawttu a hmu a, heti hian a sawi chhuak a ni:

*Han thlir teh u, angelte u,
In lawm lai Lal Isua;
A lo thleng ta rethei fate hlimna,
Par ang kan lawm ve ang.*

Isua thlan tl^ng a thlir danah pakai dawrh mai ila. Mi chhiate leh riangvai fate zalenna kawngpuiah hian khawpui mi liante hi an hnawk duh khawp mai. Chu thu chu Patea hian a hlaah thiam takin a zep a ni. Khawpui mite chu Isua khawngaihna dawnga haider si ðhin leh, thingtlang mite chu a tawp thlenga Isua zui ðhin tih hlimthla hi, a hla ropui ber pakhat, “Zan lungngaih thlak Zion pindan chhungah,” tihah a pho chhuak nalh teh asin -

*Aw nangni, Jerusalemte u,
A khawngaih in chan kha hria ula;
In nat tinreng a tihdamsak che u,
A lungngaihna hai der lul suh u.*

Ani thingtlang pa erawh chu Isua lam t̄angah a insiam sauh sauh thung a, khawpui miten an hnawhchhuahna lam Kalvari lam a hawi a, a khawngaihna chauh ni lovin, a tuarna ngei pawh chu a dam chhunga vawng tlat turin a intiam a ni. Sal tangte chhuah zalentu Isua a hmangaihzia hi a hla dang pawh a thiat fir fer a ni.

Patea hian a duh tak leh a thlakhlelh zalenna ram hi amaha pumbil a tum lo. Zion fa zawng zawngte chanvo a nih avangin, chu ram chu zawng ve turin mi dang pawh min sawm a:

*I kal zel ang aw, Zion fate,
Kan zalenna ram ropui a hnai ta e;
Tunah lungngaih t̄ah leh buaina hi,
Ka lawmna pangparah an la vul ngei ang.*

Zalenna hi a nghahhlelh em vang nge ni ang a, mipuiin an mamawh em vang zawk, lo thleng mai tur angin a hmu a:

*Ni ropui a lo thleng dawn ta,
Kan nghak, Lal Immanuel;
Sual leh ramhuai tlawmna ni chu,
Chhandam fate kan zalenna tur chu.*

Mi chhiate zalenna hupbosaktu ‘sual leh ramhuaite’ a tihte hi tu tak ni ang maw? Keini t̄hangtharte hriat Patea hi chu Mizo Hal Kungpui Mual chawimawina Patea a ni a, vanlung ur Patea tana sual leh ramhuaite chu tu tak ni ang maw?

Tlangkawmna

Patea hi a tuallenna khawvel a t̄ang ngeia a hlate han zir chuan a lo pa te hle lo tih kan hmu ta. *Cake* ur thar ang maia to tualchhuak theology fir t̄ha tak a ni e. Mizo Kristianten tana sulhnu ropui min hnutchhiah hi theology mualah ngei tar chhuah a nih a pawimawh. Patea hi mi hnuaihning a ni a, mi hnuaihning a nihna phatsan ngai lo mi a ni lehzel a. Chu dinhmun a t̄anga min ban theology hi kan hlut thiam a t̄ul hle. ‘Khawngai fate’ thlirna a t̄anga lo chhuak ‘lal vanlung ur theology’ hi kan chhiar thiam a, kan sak thiam a hun e. Chutih hunah chuan he ram hian zawn tur dik tak a zawng ang a, kan ram

hring nuam takah hian Pathian min pek zalenna humhalh tur hian sah thlak ngai apiang kan sat thla ngam dawn a ni.

(Endnotes)

¹ B. Lalthangliana, “Kairuma,” *Zoram Encyclopedia* (Aizawl: Mizoram, 2003), 214-219.

² B. Lalthangliana, *Patea leh Damhauhva Hnuhma* (Aizawl: M.C. Lalrinthanga, 1985), 4.

³ Lalthangliana, *Patea leh Damhauhva Hnuhma*, 3-4.

⁴ Lalthangliana, *Patea leh Damhauhva Hnuhma*, 2.

⁵ James C. Scott, *Domination and the Arts of Resistance: Hidden Transcript* (New Heaven & London: Yale University, 1990), 165-168.

⁶ Lalthangliana, *Patea leh Damhauhva Hnuhma*, 2.

⁷ Lalthangliana, *Patea leh Damhauhva Hnuhma*, 4.

⁸ James Dokhuma, “Vanlung,” *Tawng Un Hrilhfiahna*, Second Edition (Aizawl: Lalrawna, 2004), 501.

⁹ James C. Scott, *The Art of Not Being governed: An Anarchist History of Upland Southeast Asia* (New Heaven and London: Yale University Press, 2009).

“Kan ram leh hnam, a bikin German Kristiante hian hun khirh tak kan tawh mek hi kan pal tlang ngei tur a ni. German Kristiante hian duh thlan tur hautak zet mai leh kori tu tham kan hmachhawn mek a, chu chu – Kristianna tun din nan Hitler-a pawlte hneh kan tum dawn nge, Hitler-a pawlte chaktira, Kristianna nuai bo vek, tih hi a ni. Hetah hian thutlukna dik kan siam a tul a, kan thlan dik a pawimawh ble. Kei chuan ka thlan zawk tur chu ka hre Chiang a; mahse, he duhthlanna hi mahni sa himna tur leh hamthatna zawna atang chuan a tih theih loh a ni.”

– Dietrich Bonhoeffer

GOOD FRIDAY SERMON

KRAWS THU (Isaia 53:3-6)

– *Rev. Dr. Zaihmingthanga*

Good Friday leh a awmzia

Kan Lalpa Isua Krista hmingin Good Friday chibai ka buk a che u. Kan hriat theuh angin Good Friday lo awmna chhan chu Pathianin a duh taka a siam mihringte suala tlu tawh hnu, a chhandam leh theihna tur kawng zawnga ama Fapa mal neih chhun kan tuar aia tuar tur leh sual man thihna ngei pawh ama nunna pea minrawn tlan chhuah lehna chu a ni. Chu kraws kawng chu Lal Isuan huphurh tak chungin, kawng dang a awm miao si loh avangin arawn zawh chhuak ta a, pumpelh a zawng lo.

Lal Isua chu Juda hnamah a lo piang a, he chhandamna ropui arawn hlen chhuah hun pawh hi Pathianin a kut chaka Aigupta rama Pharaoa sala an tang, a chhan chhuah hun champaha, Kalhlen Kut nen a inrual chiah a. Kalhlen Kuta beram no thisen a chhuak ang khan Pathian Beram No, khawvel sual kalpuitu tura ruat, Isua Krista thisen chhuak nen chuan khaikhin a ni bawka a ni.

Kraws chungchang hi hmasang Rom-in a lo hman dan chuan mi sual berte, tual that, ram hmelma, suam hmang leh nung tlak lova an ngaihte hremna atan a ni a. Mosia hunah te pawh khan, “Thinga khai apiang chu Pathian anchhe dawng a ni si a,” tiin ziak a ni a (Deut. 21:23). Chuvangin krawsa thi te chu tuman an khawih duh lo va, an thih hnuah pawh mulukawlh leh savaten an tlan ral vel mai mai thin a ni an ti. Amaherawhchu, Lal Isua ruang chu amah zuitu Josefa, Arimathai khua a miin Pilata phalna la thlapin a la thla a, mi ropuite ruang an tuamna ang puan zai sin a tuamin, rimtui nena chulh thlapin thlan thar, tuma la zalhna ngai lovah chuan an zalh ta a ni.

Good Friday chuan khawvela thil hmuhsitawm ber leh anchhe dawng Kraws pawh chu Pathian hmangaihna puan chhuahna a nih tak si avangin awmze thar arawn neihtir ta a. Paula chuan, “Kraws

thu chu boral mekte tan chuan atna a ni si a, keini chhandam mekte tan erawh chuan Pathian thiltihtheihna a ni zawk e” (1 Kor. 1:18) a ti ta a ni. Galatia 6:14-ah pawh, ”Kei erawh chuan kan Lalpa Krista kraws lo chu ka chhuan loh tur zia mai chu, chumi zarah chuan khawvel hi ka tan khen behin a awm ta, kei pawh khawvel tan khen behin ka awm a ni,” a ti.

1. Krawsah chuan damna famkim a awm

Kraws lera Lal Isua tawngkam pasarih zinga ngaihnawm ber mai chu, amah lainatna awm miah lova thisen chhuah khawpa sawisa a, hling lukhum khumtura, chilchaktute leh krawsa kheng bettute ngei mai, huatna chhete mah nei lova, hmangaih tak maia, “Ka Pa, anni hi ngaidam rawh, an thiltih hi an hre lo a nih hi” tia Pathian hnenah a dilsak thei hi a ropui tak meuh va. Amah ang chiah hian amah zuitute zingah martar hmasaber Stephena pawh khan lunga an den hlum lai khan, Pathian hnenah ngaihdam a dilsak bawka. Ngaihdamna hi damna a ni.

Mi ngaihdam theih loh kan neih tlat chuan kan dam tak tak thei lo. Lal Tawngtaina kan sawi pawh hian, Pathian ngaihdamna chang tur chuan keini pawhin kan englo bate kan ngaihdam ang hian, tih a ni tlat a ni. Pathian hian a ngaihdamna diltu tawh phawt mai chu, Kraws lera an khen beh, inthlahrung taka a hriat rengna chauh beiseitu dilna pawh kha a ngaidam a, ”Vawiihah ka hnenah Paradiisah i awm ve ang,” a ti nghal mai a ni. Zawlnei Isaian, Lal Isua lo kal hma kum 600 zeta hmaah tawh khan ti hian a lo sawi tawh a, “Anni chuan kan natnate phurin, kan lungngaihnate pawh a phur ngei a,a vuakna vualtea tihdamin kan awm ta,” a ti a (Isa. 53:4-5)

Vawiihah hian i rilru natna te, i taksa natna te, i awm tinuam lotu tam tak i neih te kha i awmna hmun atang khan Lal Isua chu i chhandamtu atan sawm la, a kraws thiltihtheihna chuan a tidam thei che tih ring la, damna dil mai rawh. Inthlahrung suh, chawplehchilhin a tidam nghal duh a che. Hebrai ziaktu chuan, “Isua chu niminah nen, vawiihah nen, kumkhua pawhin a pangngaiin a awm fo vang,” a ti (Heb. 13:8).

2. Kraws chuan inremna a thlen a ni

Thlahtu bul Adama leh Evi-te bawhchhiatna avanga Pathian leh mihring lo inmihran tawhna chu kraws chuan a rawn inzawmtir leh ta a. A Fapa duh tak Isua Krista avang chuan Pathian chuan a fahte min pawm leh ta a, Pathian chhungte kan lo ni ta a. Kraws chuan intaina chu a tibo va, pawl hnihte chu pumkhatah a siam a, tiin Paula chuan Judate leh Jentail te chungchang a sawi a.”Amah chu kan inremna a ni si a” (Eph. 2:15-16) a ti a. Tichuan Lal Isua ringtute, a kohhranhote chu “Remna Chanchin Tha puangtute” ni turin min beisei a ni. “Krista aia Palai” kan ni tiin Paulan a sawi (2 Kor. 5:11-21). Chu chu tawngkam danga sawi chuan chhandamna thu, Chanchin Tha thu puangtu turte chu kan ni, a tihna a ni.

Hei hi khawvelin a mamawh em em chu a ni. Mahni hmasialna a khat mihringte hian ram inchuh avang te, hausakna sum leh pai inchuh avangte, inhmun lo ram inchuh avangte, ro inchuh avang te leh mahni dinhmun ben bel duh avang te hian kan inngeih thei lo fo va. Kristian chuan kraws ngun taka a en chuan Lal Isua, saruaka awm chu a hmu a, a tlawmna leh mualphona chuan Krista avanga chan ngamna, Krista avanga retheih pawh a huam a, Krista avanga tuar a, hlim tak leh lungawi taka awm theihna a chang thei a ni.

Lal Isua zirtirnaah chuan hmelmate nen lama inremna a awm a, chu tak mai chu mitin in kan mamawh chu a ni. Kraws kan en chuan Lal Isua chu khenbehin a awm a, a thiam thu kam khat mah a sawi lo, tharum thawhin a bei let bawk hek lo. “Tin, kei lei ata khaikana ka awm chuan, mi zawng zawng ka hnenah ka hip ang”, (Jn. 12:32) a ti. Hei hian Kraws thiltihtheihna chu Chiang takin a tarlang a ni. A sawi ang ngeiin tunah hian khawvel pumpui kan thlir chuan Kristiante chu tluklehdingawn hnih leh vaibelchhetak hnih kan tling tawh a. Chu chu khawvela mihring awm zawng zawng atanga chhutin 31 (31%) tluk lai kan ni tawh a ni. Lal Isuan ram neih a thulh thei lo tih angin tihduhdahnate hi awm thin mahse, ringtute hi an la pung zel a, Chanchin Tha chu hrihlin a la awm zel a ni.

3. Kraws chu Sual leh Thihna hnehna hmanrua a ni

Kan sualnate phura Isuan Krawsa min turasakna chuan Krawsah chuan a vawrtawp a thleng a. Sual man chu thihna a ni si a. Nimahsela, Lal Isua, sualna reng nei lo chu thihna chelhhlen rual a ni lo va, Pa Pathian chuan a kaitho leh ta a, Pathian kut ding lamah thuin lei leh vana thuneihna zawng zawng ka hnenah pek a ni tawh, a ti a. Lal Isua thawhlehma chuan ringtute tan beiseina thar, he khawvel piah lamah pawh Vanram, chatuana kan awmna tur chu min kawhhmuh a. Chuvangin ringtute tan chuan thihna chu Ropuina rama luhna kawng a lo ni ta zawk a ni. Paulan, “Aw thihna, i hnehna chu khawiah nge a awm tak? Aw thihna, i tur chu khawiahnge a awm tak? Thihna tur chu sual a ni a, sual thiltihtheihna chu dan thu chu a ni. Nimahsela kan Lalpa Isua Krista zara hnehna min petu Pathian hnenah chuan lawmthu awm rawh se,” (1 Kor. 15:55-57) a ti a.

4. A tawp berah chuan “I thu ni se” tih hian a fun kim vek a ni

Min chhandam tura Lal Isuan kraws kawng a zawhnaah hian Pa Pathian thu thua awm tura a inhlanna hi a ropui a, Pathian pawhin chu chu a lawm em em a ni tih kan hmu a. Hemi chungchang hi tihian Paulan a sawi, “Ani zawngin Pathian anga awm a, Pathian tluka awm chu thil thlakhlelh hleih theihah a ruat lo va, mihringte anga lo piangin, bawih angah a insiam a, amah leh amah a intitlawm ta zawk a. Tin, mihring anga lo awmin, a inngaitlawm a, thi khawp hiala thu zawmin a lo awm ta a, krawsa thihna ngei chu. Chumi avang chuan Isua hmingin mi tin – vana mi te, lei a mi te, lei hnuaia mite nen an thingthit nan leh Pa Pathian tihropuina turin, ‘Isua Krista chu Lal a ni,’ tiin lei tinrengin a puan nan, Pathianin a ni chu nasa takin a chawimawi ve ta thung a, hming zawng zawnga hming chung nung ber chu a pe ta a,” tiin (Phil. 2:6-11).

Gethsemani huana Lal Isua tawngtai hi a ropui ngawt mai, leiah a bawkkhupa tiin Matthaia leh Marka ten an sawi laiin Luka chuan a thingthi a, a ti a, “Aw ka Pa, a theih chuan he no hian mi pel lul rawh se, nimahsela keima thu ni lovin, nangma thu thu ni zawk rawh se,” a ti a. Chutiang chu ni lo se chu kan chhandamna tura Pathian

remruat chu a hlwhchham chiang viau ang le. Keini Lal Isua hnung zuitute hian Pathian thu hi kan awih ava pawimawh em. Kan ram hian kan Pathian thu awih that duh loh rah hi kan seng mek nite hian a hriat theih a ni, entir nan:- Mizoram chu India rama camcer natna tamna berah a hmingthang a; HIV+AIDS natna hlauhawm tak darh chakna ber dawttuah te min sawi bawk a; heng hi mipat hmeichhiatna kan hman khawloh nasat em avanga darh chak niin an sawi a. Bus leh Taxi-ahte condom fakna a inbel tiar tuar mai te leh Aizawl khawpui kawtchhuah zawng zawngah, a langsar lai berah te tar a ni hlawm bawk a, hengte hi a zahthlak in a mualphothlak hle a ni. Zu leh Drugs-in min tihbuaizia pawh kan ram rorelna sang Assembly House-ah hial pawh sawi a ni tawh a, a manganthlak tak zet zawng a ni e.

Kan thalai rual kan invui liam hnem lutuk te hi a paw ngawt mai. Tun hnaiah KTP General Conference, West Phailenga neih zawh takah khan kum kal ta chhunga thalai member thi zat chu 469 lai an tling a, chung zinga 405 chu tlangval an ni. Hei hi Presbyterian Kohhrran chauh a la ni a, Zoram Kohhrran zawng zawngte nen phei chuan thalai eng zat tak thi ang maw, tiin ka lo ngaihtuah a, kan ram hmabak hi ava lungngaihthlak dawn ve aw ka ti a ni. Hetiang hi kan dinhmun a nih si chuan tih takzet a, kan sualnate avanga Pathian hnena thupha chawi leh leia bawkkhupa Pathian kan auh a va tul ta em! Lal Isua kraws bulah chuan kan ram dam nan i tawngtai ve ang u. I thu thu ni rawh se tiin Lalpa ke bulah i intu lut ve ang u. A hminga Kristian intite vek kan ni mai si a; mahse, Pathian thu kan hriat anga zawm tum leh si lote kan ang ber a. Hei hian kan Kristianna te hi a tinep zo va, Lal Isua hmel chu kan ti mawi lo zo va, Kristian nih nawmna te, zahawmna te, duhawmna te chu kan tikhaw lo zo fo a ni. Chuvangin kan Mizo Kristian hmasate an hriat dan chu, “Pathian thu awihho” an tih ang khan keini pawh hi Pathian thu awihho tih hming pu tlak rinawm leh fel takin Lal Isua hi i zui ang u, chutah chuan kan chhandamna chu a awm si a.

Tlangkawmna

Kumina Good Friday hmangtu zawng zawngte chibai ka buk leh che u a. He ni ropui takah hian kan Lal Isua chu chawimawiin awm se la, Pathian ram pawh lo thleng zel rawh se. Hmasanga mi sual berte hremna atana an hman thin Kraws chu min chhandamtu Lal Isua Kristan a rawn hman ve tak chinah chuan a lo ropui em em a, khawvel pumah Kristiante chuan kan chhinchhiahna atan kan hmang a, kan chhuang a, kan chawimawi ta zawk a ni.

Chu kraws thu chu boral mekte tan chuan thil atthlak nimahsela keini tan chuan Pathian thiltihtheihna a ni si a. Chu krawsah chuan damna famkim chu a awm a, tun thleng pawh hian a mamawhtu leh pantu apiangte tan damna a la ni reng a ni. Keini Zafate tan pawh damna famkim chu a awm tih hriain i pan ve ang u. Chu kraws chuan Pathian leh mihring inremna a rawn siam a, mihringte zingah pawh inremna a rawn thlen ta zel a ni. Chu remna chanchin tha chu i hril zel ang u. Chu kraws chu sual leh thihna hnehna hmanrua chu a ni a. Thihna hnehna hmanrua chu a ni a. Thihna hneha tho leh Lal Isua zarah chuan kan taksa ngei hi ropui taka tihdanglamin kan la tho leh dawn a ni. Heng zawng zawng lo awm theihna chhan hi Lal Isua thuawihna avang a ni a. Keini pawh hian Pathian thu hi thatakin i awih ve ang u. Chutah chuan kan tan damna, lawmna leh hlimna te, thlamuana te chu a awm a ni. A thu thianghlim kan sawi takte kha Lalpan kan za atan mal min sawmsak theuh rawh se. Amen.

(He Sermon hi March 27, 2018-a DDK, Aizawla a sawi a ni a, chu chu Didakhe-ah kan rawn chhuah leh a ni e. - Editor)

“New York khawpuia an sermon-ah hian thil chi brang brang an sawi thin a, an sawi khat pawl tak leh vawi khat mah an sawi lo emaw ni aw tia ka lo ngaihtuah chu Isua Krista Chanchin Tha, Kraws thu, Sual thu, Ngaihdamna thu, Thihna leh Nunna thu hi a ni”

- Dietrich Bonhoeffer

BIBLE THU THLURBING

PHARAOA THINLUNG TIHKHAUH THU

– *Rev. Lalenkawla*

Pathian thu thiamte leh Bible zir mite zinga inhnialna awm fo pakhat chu ‘Pharaoa thinlung tikhauh’ chungchang hi a ni. “Tikhauh/tikhauh” tih thumal hi Exodus 4-14-ah vawi 20 kan hmu a, chung zinga tum 10 lai mai chu Pathian sawi nia a lan avangin he thu hian sawi zui a hlawh hle a (Ex. 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17). Ngaihndan chi hrang hrang lo piang chhuakin Pathian chu sual siamtu leh suala mi tuemaw hnuk luttu ang hiala ngaihna te pawh a awm a ni. A lan dan maiah chuan Pharaoa thinlung chu Pathianin a tikhauh miau avangin duh thlang thei dinhmunah a ding lova, thil tha a tithei lova, a tih theih awm chhun chu Pathian dodal zawnga khawsak zel mai niin a lang. Chu chuan Pathian leh mihring inkar thua zawhna chi hrang hrang siamin Pathian hian mihringte hi duhthlanna zalen a pe em? Mihringte zalenna hi Pathianin a thunun em ni? Exodus thil thlengah hian Pharaoa ni lovin Pathian zawk hi dem tur a ni em? tih te a ni. He thu harsa tak hi mi hrang hrangin chhan tumin an lo bei tawh thin a, fiah taka chhan erawh thil awl ai lo tak a ni. Bible thu behchhana mi thiam thenkhatte chhanna thlir zui ila:

He thu hi Exodus hun laia Aigupta lalte nihna leh dinhmun hre chungah hrihlfiah ngai niin a lang a. Aigupta lalte kha an ropui em em a, lal thenkhat phei chu pathian anga inchhalin ni-pathian (sun-god) puihna avangin pathian dang nena tehkhin phak lohah an inggai a ni. Exodus bua Israelte chhanchhuahna chanchin pawh hi mihring leh mihring inbeihna mai ni lovin Israelte Pathian Yahweh leh Aigupta lal pathiana inchhal (god-king) inbeihna a ni a. Mi thiam pakhat Labuschagne chuan, “Israelte chhanchhuahna hnathawh a nih khan Pharaoa kha Aigupta lal a nih avang chauha Pathian hmelma ni lovin amah ngei kha pathian nia a inchhal vang a ni,” tiin a sawi. A hnua Pharaoa chungah thil lo thleng leh a thinlung tikhauha a lo awm tak na chhan

pawh hi Israelte Lalpa Yahweh ngeiin “keimah ang reng reng hi tu mah an awm lo” (9:14) tih hriattir a duh vang a ni thei ang. Pharaoa thinlung tikhauh a nih thu hian Israelte Lalpa chu pathiana inchhal Pharaoa aiin a chak a, thil a tithei zawk tih a tarlang a, Israelte Pathian chu pathian dang laka danglam leh khaikhin phak rual loh a nihzia a puang chhuak bawk a ni.

He thu hi Hebrai hoten Thuthlung Hlui huna Pathian an ngaihdan thlir chung a sawifiah ngai niin a lang bawk. Khatih hun lai khan Pathian thu ril leh thuk pui pui an la ngaihtuahin a rinawm lova. An rin dan mawlteah chuan Pathian chu engkimtithei leh engkim siamtu a ni a, eng thil pawh lo thleng se Pathian thlentirah an ngai mai a ni. U. Cassuto chuan, “Pharaoa thinlung tikhauh chungchang hi tun lai thurin leh ngaihdan chi hrang hrang mit ațanga thlir lovin Hebrai hovin Pathian chu engkim chung a lalber a nih thu mawl taka an rinna ațanga thlir tur a ni,” tiin a sawi (1 Sam 1:15). S.R. Driver-a pawhin, “Pathian chu engkim chung a lalber a nihna hian Hebrai hote thil sawi dan leh thlir dan nasa takin a kaihruai a, mihring thiltih pawh ni se Pathian tihah an puh vek ðhin a, he thu pawh hi chutiang entirna ang chuan ngaih tur a ni,” a ti.

Pharaoa chung a thil thleng hi Pathian thil tih ni angin lang mahsela Bible thu chik taka kan en chuan amah Pharaoa ngei hi a chhan bulpui ber chu niin a lang. Hremna hmasa panga lo langah khan Pharaolan ama thinlung ngei a tikhauh tlat thu ðum 10 kan hmu a (Ex 7:13, 14, 22; 8:15, 19, 32; 9:7, 34, 35; 13:15). Hei hian Pharaoa thinlung tikhauh a nih chhan chu midang vang ni lovin ama thiam loh a ni tih a tichiang hle. S.R. Driver-a chuan, “Pathian chu lainatnaa khat Pathian a ni a, thil engkimah chhan mumal nei lovin a che ngawt ngai lova. Amah mamawh leh a hnen pantute thinlung a tikhauhsak ngai lo a ni,” a ti. A sawi zelnaah chuan Exodus chanchinah hian a tir ațang rengin Pharaoa kha mahni thu duh, mi luhlul, Pathian laka thinlung khauh pu ngar ngar a ni a. Chutianga thinlung khauh a put hmasak tlat avang chuan Pathian

pawhin a tikhauhsak ta angin a lang a. Pathian chuan inlamletna hun tha vawi tam tak siam mahsela a luhlul lui tlat a ni. Pathianin Pharaoa duhtlanna kha englai mahin a thunun sak lo va. A khawngaihna chu a pangngai reng a, Pharaoa zawkin duhtlanna dik lo hmanga thinlung khauh a put luih tlat avangin Pathianin a thinlung tikhauhsak anga tarlan a ni mai zawk a ni.

Sawi fiah tumna dang lelah chuan Pharaoa thinlung tikhauh thu hi Exodus 4-14-ah chauh a lang a, Exodus chanchin kal zelah he thu hi hmuh tur a awm tawh lo a ni. Hetiang a nih avang hian mi thiam thenkhat chuan thu belh niin an ngai a. Hremna chi hrang hrang lo langte awmze nei taka zawm khawm nan he thu hi tlai khaw hnu deuha belh niin an ring a ni. "... a thinlung ka tikhauhsak ang" tia tawngkam ngai leh thumun lo lang fo hian a thu kalhmang awmze neia a siam piah lamah Lalpa chu lalber leh pathian dang nena khaikhin phak rual loh a nih thu a tichiang bawk a ni.

Pathian chuan sualah tumah a hnuk lut ngai lova, mihringte zalenna pawh a thunun lo va, mihringte duhtlanna a zahsak em em zawk a ni tih Pharaoa thinlung tikhauh thua hian chiang takin kan hmu a. Pharaoa chungchangah pawh hian Pathian hi dem tur niin a lang lo va. Pathian chuan mi tupawh, ring lo mi pawh ni se, a chhandamna hna thawk turin a thawhpui thei tih Lal Kura chungchangah pawh kan hmu a. Pharaoa kha inlamletna hun a hawnsak a, thawhpuih vawi tam tak a sawm a ni. Lal Kuran Babulon saltangte chhuaha Pathian a thawhpui ang khan Pharaoa pawh khan duh chu ni se a ti thei ve reng a ni. Lal Kuran ama duhtlanna ngeia Israel fate Babulon sal ata a hruai kir avangin Pathian chu ropui taka chawimawiin a awm a. Lal Kura angin Pharaoa pawh khan duhtlanna dik hmang ve se la chu Exodus pawh kha ropui taka Pathian chawimawina hun a ni ngei ang. Exodus chanchinah hian dem tura chu Pathian ni lovin Pharaoa zawk kha a ni a. A thinlung a tikhauh luih tlat avangin Israel fate mai bakah Aigupta mite ngei pawhin nasa takin an tuar phah a ni.

THEOLOGY THUMAL HRILHFIAHNA

Universalism:

Mi zawng zawng emaw thil zawng zawng huap rin dan. Awmze lian pui pui pahnih a nei. Pathian thil tum leh duh dan chuan khawi hnam leh chi emaw kawh bik emaw tin zawn bik emaw awm lovin khawvel pum, mi zawng zawng a huap tiin Bible-ah chuan hman a ni a. A bik takin Judate Pathianin a bika a thuthlung a siamsak lo va, Abrahamana hnena Pathian thuthlung chu mi zawng zawng huap a ni a, Judate chauh ni lovin Jentail-te pawh Pathian chhandamna chuan a huap vek a ni. Thuthlung Tharah phei chuan Juda leh Grik emaw, bawih leh bawih lo emaw, hmeichhia leh mipa emaw pawh thliar lovin an leng vek tawh a, Pathian ramah chuan mi zawng zawng sawm an ni vek a ni. Chhandamna chu mi zawng zawng huap a ni.

A hman dan pahnihnaah chuan - a tawp khawkah chuan mi zawng zawng chhandamin an awm rinna a ni. A hun bi a kim hunah chuan engkim hi Pathianah siam thara awmin tih that vek an ni ang a, Krista ringtu leh ring lotu pawh ni se, sual leh hremna ata chhuah zalena awmin Pathianah siam tharin an awm vek ang tih rinna a ni a. Mi zawng zawng chhandama awmah Pathian-in a duh a, chu duhna chu tihhlawhtlin a la ni ngei ang tih hi he rin dan hian a sawi uar.

Chatuan hremna a awm rin lohna chi thum a awm a, chhandamte chauh chatuan-in an nung a, mi sualte chu chatuana hremni lovin an thlarau tihboral/tihhlum a ni ang (annihilationism), tih hnuah sual ngaihdamna awmin a tawpah Setana meuh pawh siam thar leha awmin Pathianin engkim a din thar ang (restorationism) tih leh thil zawng zawng chhandama awm rinna (universalism) te hi. Tumah hmaih bik awm lova chhandam vek tura rinna hi universalism a ni. Kohhran pate hun lai khan Origen-a leh mi dangten Pathian hian engkim a siam thar a, a tawpah chuan Setana pawh chhandam a la ni ang tih an zirtir a, hei hi Council of Constantinople (533)-ah hnawl a ni. Kohhran siam that hun lai khan thenkhatin he zirtirna hi an chawk nung leh a,

mahse chu pawh hnawl a ni leh a. Schleiermacher-a khan Pathian hmangaihna chu dal zo an awm loh avang leh vanramawmten chatuana hrem te an hriat chuan vanrama chu tihkhawloh a niang tih tanchhanin arawn sawi lar leh a, chumi hnuin Karl Barth leh Emmil Brunner-a te khan fiah taka zirtir si lovin an zirtirna khan a keng deuh a; kum zabi 20-na lamah John Hick-an sakhaw dangte nena inremna rilru nei chungin arawn sawi lar leh bawk.

Utopia:

Grik tawng ‘*utopos*’ tih atanga lo chhuak, ‘u’ tih chu ‘awm lo / ni lo’ tihna a ni a, ‘*topos*’ tih chu ‘hun / hmun’ tihna niin, ‘Utopia’ tih chu ‘hun lo la thleng lo’ emaw ‘hmun la awm lo’ tihna emaw a ni. Tun lai khawvel dinhmun atanga thlira hun duhthusam, hrehawmna, intihnatna leh inrah- behna awm tawh lohna tur hun thlirna sawi nan hman a ni. Tuna mihringin kan hmuh theih leh tih theih bak hun duhthusam a awm theih ringlotute chuan ‘utopia’ chu ‘zeldin thubawl’ leh ‘duhthusamna’ mai niin an ngai. Amaherawhchu, tun dinhmun siam tha tur chuan nakin hun duhthusam (utopia) lo thlen hun tur beiseina leh thlir lawkna neih a ngai a ni tih ngaihdan pawmtu pawh tam tak an awm tho. Ram tam takah chuan hun duhthusam leh tha zawk lo thlen beiseina avangin an tawn mek inawpbehna, inrahbehna leh harsatna chi hrang hrangte paih thlak dan kawng an zawng a, chungte avang chuan nasa takin khawtlang leh ram inrelbawl dan pawh a inthlak danglam phah thei a ni. Hun tha zawk beiseina avang hian tuna kal dan phung leh inlaichinna tha lo leh dik lo tam tak a tha zawka thlak thleng dan tur ngaihtuahna leh chungte chu tuna a taka hman nghal dan tur zawinna mi tam takin an neih phah a. Kristiante tan chuan ‘Pathian Ram’ kan ngaihdan hi ‘utopia’ nena inang thei viau awm e. ‘Pathian Ram’ - harsatna, natna leh hrehawmna awm tawh lohna, hun duhthusam chu a famkimna nakina lo la thleng tur a ni a, mahse ‘Pathian Ram’ lo thlen hun tur beiseina avangin tun atangin kan nun kawng tinrengah ‘Pathian Ram’ zia kan nun chhuahpui tur a ni.

**AIZAWL THEOLOGICAL COLLEGE-A
KUM 2018-2019 SESSION-A ZIR TURA LAK THARTE
B.D. ZIR TURA LAKTE**

Sl. Name	Address
1. C. Lalhlimpuia	- Jubili, Mission Vengthlang
2. Malsawmdingliana Renthlei	- Champhai Venglai
3. Lalfelkima	- Bazaricherra, Karbi Anglong
4. C. Lalrindika	- Leitan South
5. F. Vanlalchawimawii	- Mission Veng
6. Lalruatsanga	- Khawhai South
7. C. Laltlankimi	- Melriat
8. Lallawmsanga	- Thenzawl Kanan Veng
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