



GBCLINK

TEACH

ENTRUST & WITNESS

FROM THE

Principal's Desk

GBCLINK Spring Semester, 2019 issue simtute tengteng i Toupa Jesus Khrist min in Chibai!



Pathian hehpihna ziak in GBC tungtawn a Pathian gamna i sepna uh paihoih tou zel, Toupa min phat in thupina i pia hi. GBC tungtawn a Toupa gamna i sepna a mohpuakna goltak heutute tungtawn a piak a ka om man in Pathian leh heutute tung ah kipah thu ka gen thakthak hi. January 7, 2019 a pan tuni tanpha sem theizel dia honpipa, i Pa Pathian tung ah thupina pia in kipah thu ka gen hi.

GBC tungtawna i nasepna hiaitan i tun theih hi mimal kuahiam ziak hilou in, i pankhawmna uh: Head Quarters, Divisionte, Saptuamte (local saptuamte), Department tuamtuam (Missions/Dorcas etc) Thumpawl tuamtuam, Inkuan leh mimal tamtak te'n kithuahpihna khut non piakte uh ziak ahi. Sum leh pai, tha leh zung, na sente uh Toupa'n noulam ah zong a vual zawlna tamsem muhna hon suaksak leh chih ka thumna uh ahi.

Huan, hundang a hih zel sang a pek tam zaw leh thutun tamzaw nei thei GBC LINK 2019 suah-khiak theih a hong om nawntak man in Pathian tung leh a saitute tung ah kipahna a lian

mah mah hi.

Tutung, piching Sunday School ah Nasepte laibu i sin lellel ua, Missionary Nasepna awlmoh mahmah Saptuam, ei lawi te sin luat ding a na hi mahmah ve hon chi sak hi. Hiai Laibu "Nasepte" sung mah pansan in kupnop ka nei tei a, tua bel, **"Toupa'n nangmin ban ah bang a gelh dia?"** chi in kon min vuah hi. Lungsim a hiai, bible chang, (I Johan 3:18) vom kawm in sin khawm zual leng:

"TOUPA'N NANGMIN BANAH BANG A GELH DIA?"

Bible chang telte: Nas 4:36-37; 11:19-26; 15:36-40.

(11:24) "Barnaba tuh mi-hoihtak a hi a, Khasiangthou leh Ginna a dim ahi. Huan mi tampi Toupa kiang ah behlap in a om hi.

- Barnaba: Paula te, Peter te, Johan te banga minthang leh ngaihthupi hilou.
- I Laisiangthou mun tawm chik kia ah a min leh nasep tuangkha lel..
- Thil lamdang hiha theih a om khalou, sermon thupi mahmah pia a theih a om kha lou.
- Bible a mi poimoh mahmah a theih te list a tellou.
- Christian tamtakte'n a mah, Barnaba leh a nasepthupi te i phawkkhak vakkhou
- **Himahleh!** Pathian in theihpihna/gupna (certificate/degree) sang penpen nana pe mawk hi!!

Tua bang hiam? (chang 24)

Barnaba, "Mi hohtak" chi hi.

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Editorial

Elder Dou Lamthang Ngaihte,
Editor, GBCLink

Simtute teng teng na vek un i Toupa Jesu Khrist min manpha in chibai aw. Toupa hehpihna leh Saptuamte pankhawmna tungtawn in, GBC nasepna in maban a sawnthei lai a, dinmun hoih sem a hong pipa i Toupa ahihmanin amin i phat masa hi. Tukum 2019 ilut tawh kiton in Principal thak Rev. M. Khamkhanchin, tawh ikipan nawn a, semester khat bang hong pikai nonta ahihmanin, Toupa min i phat nawn hi.

Kum 2016 fall semester akipan in sintu ding kumkhat a khatvei kia admission kibawl pen tukum tawh a liveina ding hita hi. Tukum in, sintu thak ding admission July 18 in ki nei ding ahihmanin, Laisiangthou sin utte ana thuzak ding in i ki ngen hi.

Toupa ompihna tawh tu semester dated January 7, 2019 in a kihong hi. Inauguration bel January 8, 2019 in Jelshyam Chapel ah kinei a, Elder Dou Lamthang Ngaihte, Vice Principal in naupangte, mikhualte, faculty leh staff leh studentte vaidawna thu gen hi. Heutupa Elder Dr. J. Songoukham, Chairman, Board of Governors in Semester honna nei a, Heutupa Rev. K. Kamchinkhup, Director of Missions in thutak genna hong nei hi. Heutupa Rev. Dr. M. Khamkhanchin Principal in semtute leh studentte leh College vai hohtak a hong paitheihna ding in thumsakna nei hi.

Toupan pha ahong sakpih leh tukum in commencement service/graduation hun May kha in kizang tading hi. Tukum in graduation speakers ding in Heutupa Rev. Ginneithang Ngaihte hiding a, Centenary Hall mah ah ki zang ding hi. A hun December apatin May kha in hong kikheng mahleh Saptuam leh supporter teng teng in ngai poimawh a May ni 10, Ziltawpni a na hong tel siau siau uh ki lam en mah mah hi.

GBC khantouhna tawh kisai in, tule a Board of Governors panlakna tawh vision 2050 chih min vawh in tuban kum 30 Chiang a, GBC i dopsang nop natan sepsuah dingdan geelna leh thukupna nakpitakin pai lellel ahihmanin, saptuamte, ngainate, supporterte leh stack holders tuam tuamten na thumna uah hong phawk ding in ka hong chial uhi. Tu issue ah sector khat, Academic Vision 2050 proposal hong ki taklang a, sector dangte ahihle, issue dang ah hong ki taklang jel sawm hi.

Tutung GBC Link ahihle, deihsang in hong ki develop zou naikei mah leh tutung issue ah, studentte khalna leh GBC Link scope tangzaizaw ding etna in, local dialect leh English version in hong ki suah khawm hi. Article te Sappau in hong kigelh tangpi ding a, thudangte ahihle bel local dialect mah in hong ki suah hi.

Toupan simtute teng teng hong vualzawl hen. Ka kipak.

“Nang min ban ah gelh ding hi taleh bang a kigelh dia?”

Dotna: Pathian mitmuh ah, bang in, Barnaba mihoih hisak hiam?

Dawna: Hihna/hoihna- vou tuam mahmah thum aneihte ziak ahi ding e: (three unique-distinctive qualities).

- Khamuanna Tapa/Hehnepna pa/Hanthawanna pa (Son/Man of Encouragement/consolation)
- Ginna/Muanngamna/Muanzohna pa (Man of Faith)- trust/confidence.
- Missionary nasepna a kithalawpna a kidim/kithalawp mahmah mi (A man full of zeal for mission).

A. Khamuanna pa/Hanthawanna pa (Man of Encouragement) (4:36)

i. A min masa “Joseph/Joses” hi a, Sawltak-ten ahihna toh kituak geh min phuhsak ua, Barnabas, (khamuanna tapa) chi uhi.

ii. Consider, here is the story. (Jerusalem ah) Nasepte 4:37

- a. Penticos ni in Barnaba leng Jerusalem ah om kha hih tuak..
 - b. Saptuam kipantung (khotualmi leh polammi) ki-thuahkhawm-ki-punkhawm.
 - c. Gingthak kibehlap jungjung, mipi tamtak saptuamte lak a om top uh, poimoh leh taksap hong tam. Sawltak-te gukbuai mah mah uhi..
 - d. Nek leh dawn leh pawlpi vai ah, poimoh hongtam mahmah, tua hun ah Barnaba’in **Khamuanna/Hehnepna nna** hon sem suah hi.(ch.37) *Hiai mi’n a gam neih a zuak a, a man hontawia, sawltakte khebul ah a koih hi.*
 - Saptuam hong kipan tung, mailam nawt nangin Barnaba a phatuam tel mai!
 - Mimal panpihngai tampite a ding in Barnaba a phatuam tel mai!
 - Lawmte aw. Saptuam leh mimal a ding in bangzahvei na phatuam kha ta?
- e. **A min toh kituak in, Hanthawanna Nna Antiok ah zong vasem. (11:23)**
Antiok ten Pathian hehpihna a tan uh, a muh in kipak mah mah a, Phathuamngai tak a Toupa len chinten ding in a **hanthawn** hi.

B. Ginna/ Muanna pa (Man of Faith & Trust/ confidence/Credibility, (9:26-27; 11:23)

i. Ginna a dim (11:24b) Toupa a ginna kip-tak a neih bangin, Midang ah zong ginna/ muanngamna nei mi ahi. (If you are trust worthy, you’ll also trust others)

ii. *Barnaba in midangte muanngamna nei hi. (Nasepte 9:26-28)**

- a. Saptuamte melma lian penpen a theih a om Saul, Damaska pan Jerusalem ah hong kik
 - b. Gingtu hita chi’n Jerusalem saptuam ah kihel sawm mah leh, Stephen thahna khawng a thupetu ahih miten mangngilhlou in lau uhi. (Darasingh- Graham Stain leh tate nih hallumtu, miten a lauh bang un)
 - c. Tua bang hun patauhuai tak ah, Barnaba in hangsantak in Saul dinpih hi.
 - d. Barnaba ziaikin Saul (Paul) in Jerusalem ah Pathian gamnasep honpan theita-Hal-lelujjah!
- iii. Barnaba in Johan Marka a sekkhiak dan: (13:13 leh 15:36-40)
- a. Paul leh Barnaba missionary khualzinna khatveina ah John Marka vatel hi. Missionary nasepna haksa sa, lunglelhijaka pai kik ahi mai diam?
Ajiak hitheite= Homesick/sickness/ Leadership change- (Marka, Barnaba tupa Kol.4:10) (‘Baraba leh Paul’ kichi zel, ‘Paul leh Barnaba’ hong kichi- Barnaba in Paul pitu hihna pia. Marka a na lungkim lou??)
 - b. Bangtanhiam nung in anihveina ding in missionary khualzinna pan di’n hong kisa nawn ua, Barnaba in Marka thuai nuam -Marka in zuinuam nawn hih tuak.
 - c. Paul (man of principle & discipline) in nasatak in nial mah leh, Barnaba in gingle lou
<> Barnaba, “khamuanna/hehnepna tapa” in theihsiamna liantak/muanngamna nei hi. Mi khatvei na ah lohsam mah leh, anih veina ah lohching thei chih gingta hi Midawilok mah mah zong mi hat leh hangsan hi thei hi, chih gingta hi. Galkap sepaih doilok/taisia zong sepaih muanhuaipen/ginompen hithei
Tua ahih man in Marka ah muanngamna nei in Paul toh kikhen loh hial uhi. (15:37-40) (Paula in Sila tel, in tonpih a, Barnaba in Mark tonpih hi)
 - d. Hutkhiak a om Marka Tanchinhoih Marka gelhtu in hong pang mawk hi.
 - Paul mahmah in leng (66/67 AD, II Tim.4:11) Taan inn pan in pahtakna thu gelh
 - “Marka chial inla, honpiin, amah Agam nasepna ah, kei adingin phatuam hi.”
- iv. MIHOIH= Toupa a ginna +mahni kigintakna+ midangte zong gintakna /muanngamna.

C. Misonari Nasep awlmoh/kilawp mahmah mi. (Mission-mindedness/ zeal for the Lord):

- i. Tangthupha, Judate kia a ding hilou, mitengteng a ding chih a pom hi.
- ii. Ngaihsut khawmding (11:22).
 - Antiok a Kha nasep thupi, va enkhia, kipak-lua in naktak in va hanthawn hi. (ch.23)
 - Buhlakhun, min jiajua bang a Antiok va mu in Evangelist lohching mahmah vasuak.
 - Pawl nih (Juda & Jentel) ki mix te lak a semthei ding, mi pil a om poimoh sa.
 - Saul, hihtheihlamtak hi dinga ngaihsun in Tarsa khua ah va zongkhia hi. (ch.25)
 - Antiok khua ah ahi nungjuite “Christian” a kichih masakpen uh. (v.26)
 - Antiok Saptuam in Kawlmawngpha a kuankhe ding missionary sekkhia/ sawlkhia uh. (13:2,3)
- iii. Agam Nnasepna a lohchin na ding in, veina & kilawpna poimoh dan Barnaba a pan zil ni!.

Thukhupna: Pathian Gam a dia Barnaba Nasepkhiakte tungtawn a chouna:

1. Saptuam kipan tung, Khanna dia tui-buaktu/phungvuh tu ahi.
2. Joses/Joseph- Barnaba chih minvuahsak in om hial- a hihna ziak in.
3. Jerusalem Saptuamte muanmoh a om, Saul dinpih in gum hi
4. Tarsa ah Saul va zongkhia a, missionary thupi penpen suah hi.
5. Genmangtheihlouh, Missionary khualzinna 3vei te Barnaba in amasa pen a patpih ziak ahi
6. Barnaba in Paul sekkhia a, Paul in Tanchinhoih: Luka & Nasepte laibu gelhtu, Luka sekkhia
7. Barnaba in Tanchinhoih Marka gelhtu, a na lunglelpa, Johan Marka sekkhia
8. Peter, laitheilou pa’n Marka secretary/ paulettu in zang ki chi hi.
9. Barnaba sekkhiak a om, Paul tungtawn in Thukhunthak bu 13 (2/3) hongpi-angkhia, ban ah Marka, Luka & Nasepte hong piangkhia!
10. Tua teng a bei lou in Gospel ziak mah in Cyprus ah (AD 64) hallup in om ki chi hi.

Hiai tengteng ziak a Barnaba min ban aa “MIHOIH” chih behlap a om hi kha ding hi!

Dotna: Pathian a di’n bangzah na semkhe ta dia? Unau (na hihna toh kituak ding in) nang min ban ah Pathian in bang a behlap dia? Thum kawm in kingaihsun dih!

Toupa’n simtute tengteng hon vualzawl hen aw!

Rev. Dr. M.Khamkhanchin, Principal, GBC

CONTEMPORARY ISSUES IN MISSIONS AND OUR MISSIONAL RESPONSE

Rev. Dr. M.Khamkhanchin, Principal

Introduction

In his book 'Evangelical Truth,' John Stott (2003:96) writes about mission: 'The Christian Church is called to mission, but there can be no mission without message. So what is our message for the world?' Most mission scholars or missiologists answer that question by pointing to the "gospel."

The English word 'gospel' is the translation of the Greek word evangelion, which means 'an announcement of good news'. Instead of gospel we can simply speak of 'good news'. But what is this good news about? And to whom is it good news? Simple answer could be that of a message of salvation and forgiveness which is for all nations. Christians, in every nook and corner are often confronted with different answers, which become missiological /theological issues even among the Christians. Let us now deal with only 4, out of several missiological issues as follows:

1. The issue of pluralism or universalism:

It was in 2012, on my way to Bangalore, I happened to encounter a fanatic Hindu man, who questioned my conviction and loyalty based on Christ, the only way to heaven. He insists, saying "unlike Christianity, Pluralism is nice, it is polite, it is politically correct, it is comforting, it avoids confrontation and so on." After a short pause, he continues, "what about you, Christians who view Jesus as the only way?"

Yes, we live in a pluralistic society. Thus, the gospel too is interpreted as - good news of many ways that leads to God. God loves all people whatever religion they have and whatever convictions they hold and as a result every human being will enjoy eternal life in God's kingdom. Personal faith in Jesus Christ is not needed for salvation. It is the good news that eventually everyone will be saved.

People who strongly hold this view say, it really doesn't matter what you believe, just as long as you are sincere. Believe that all

religions, no matter their content, get people to the same place.

Missiological Response: The main issue of pluralism/universalism is – how can exclusivist Christians witness to non-Christians without looking triumphalistic? Is that possible? Not easily, otherwise pluralism wouldn't be a missiological issue!

Look at Paul's discourse in Acts 17, he goes from monotheism to creation (Acts 17:24-26). He separates the creator from the creation (verse 24). He goes from the place of man in creation to the omnipresence of God (verse 27). He goes from judgment to Christ (verses 30-31). Paul even quotes their own poets to get his point across to them in a way they will understand (verse 28). He goes where they are and takes them to where they ought to be.

In order to be able to do this today, the Christian witness must know where the pagan religion is coming from. There is a time and place for phenomenology. We need to be aware of how other people and other cultures consider spiritual matters.

To live in peace with each other is very important that we show respect for people who have different religious backgrounds. The danger is that pluralism can give so much respect to other religions that we end up taking away from the uniqueness of our own religion (John 14:6). Our own Christian religion becomes just another religion among many. "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

The effective missionary needs to learn to respect the people but not go overboard respecting the religion. It's possible to respect the culture without giving too much respect to the religion. Faith and culture aren't necessarily inseparable. To deal with pluralism we need to strive to be Culture-Universal and Faith-Particular.

2. Prosperity gospel: It was in 1999, we were in IEM Mission field in Andhra Pradesh where we met a family of new convert. Seeing us, he just threw his Bible to us saying "your Jesus did not meet our needs nor healed my daughter from sickness." It was realized that this had happened because of the sort of gospel imparted to them by the missionary, which was a prosperity gospel- "If you accept Jesus, you will never lack anything, you will be wealthy, healthy and happy" Oh! no, this is the problem.

For some, the Christian gospel is the good news that God wants to give us power, success, wealth and health. Prosperity teaching principally teaches that Christian people have the right (and even the responsibility) to be prosperous in all areas of life, especially in terms of financial prosperity and health. Various versions of the prosperity gospel are promoted not only by Western preachers but also Indian preachers. The same has been witnessed through the books and TV programs of well-known mega church leaders.

Missiological Response: The prosperity gospel's doctrine of giving is built on faulty motives. Whereas Jesus taught his disciples to "lend, expecting nothing in return" (Luke 6:35), prosperity theologians teach their disciples to give because they will get a great return.

Instead of stressing the importance of wealth, the Bible warns against pursuing it. Believers, especially leaders in the church (1 Timothy 3:3), are to be free from the love of money (Hebrews 13:5). The love of money leads to all kinds of evil (1 Timothy 6:10). Jesus warned, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15).

In sharp contrast to emphasis on gaining money and possessions in this life, Jesus

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said, “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal” (Matthew 6:19). The irreconcilable contradictions between prosperity teaching and the gospel of our Lord Jesus Christ is best summed up in the words of Jesus in Matthew 6:24, “You cannot serve both God and money.”

3. The issue on gospel of liberation: While the prosperity gospel is very popular in Christendom, we can find also those who argue that the gospel is first and foremost to be understood in socio-political terms. They define it as the good news that God wants to make this world a more humane, just and stable place, and that he does so by helping people to liberate themselves from all kinds of political and social oppressions.

Missiological Response: Here, the idea of personal sin, i.e. rebellion against God, from which people need to be saved, and the need of repentance are more or less missing.

It is true that the gospel is almost exclusively seen as good news for the poor and oppressed. Jesus of Nazareth captured the hearts and minds of the oppressed people of his time and of oppressed people of all times and places ever since (Luke 4:18-19). Jesus is Yahweh’s incarnated justice and, in so being, becomes Yahweh’s incarnated reconciliation.

One must not be deviated from the biblical truth that our Lord’s first foremost concern is not social justice and freedom from oppressions, but the spiritual liberation from sin. Everyone may not be set free from social oppression, yet must be set free from satanic bondage of sin. Physical liberation is just for life on this earth, whereas spiritual liberation –salvation is eternal. We therefore must give priority to spirituality.

4. The issue of syncretized gospel: The term Syncretism could simply be defined as “the reconciliation or fusion of different systems of belief.”

Religious syncretism exhibits blending of two or more religious belief systems into

a new system, or the incorporation into a religious tradition of beliefs from unrelated traditions. The consequence is a fatal compromise of the dominant religion’s integrity. The issue of syncretized gospel or syncretism, however, can also be found among us. When facing a personal crisis, health problem some members of our churches consult the local witchdoctors/healers/independent false prophets (maiba/maibi/fortune-tellers rather than their pastors or church elders.

Missiological Response:

- Our loving God gives us His contact number by which everyone can make a call any time, from any place, for anything/case for 24 hours i.e. Jeremiah 33:3, “Call to me I will answer you....”
- It was Jesus who said, ‘Come to me, all you who are wearied and burdened, and I will give you rest’ (Mt. 11:28)
- Peter too vibrantly puts it: “Cast all your anxiety on Him because He cares for you.” (1 Pet.5:7)

Note: Our Lord freely offers solutions to all kinds of life problems.

Syncretized gospel relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true gospel is: “Love the Lord your God with all your heart and with all your soul and with all your mind” (Deuteronomy 6:5; Matthew 22:37); “Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31)

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of “betterment” on health, or wealth or success or even on religion is heresy (Revelation 22:18-19).

Conclusion

Let us just for a moment ponder upon this question: Are these gospels- gospel of prosperity, liberation, postmodernism, universalism, syncretized or apartheid identical to the good news that we can find in the Bible, mentioned in the New Testament seventy

six times?

The answer to that question has to be ‘No!’ Not at all. These gospels are distortions of the Christian gospel. They are different gospels which, as harsh as it may sound, deserve a response like the one the apostle Paul gave to the Galatians: ‘I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel– which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.’ (Gal.1:6-7). So what is meant by the gospel which the apostle and his co-workers preached and the Galatians accepted (:8-9)? What is meant by the word gospel that is mentioned in the New Testament seventy-six times?

Essential to the Christian faith and the faithful performance of pastoral or missional responsibilities is the firm conviction, based on the clear teaching of Scripture, that Jesus is the only way of salvation. Christianity is distinguished by its exclusivist claims centering in Jesus Christ... Jesus is the appearance of flesh of the God of Israel, who as Israel’s Redeemer did not recognize the existence of other gods and so disallowed worship of them as vain and offensive to him. This is what “You shall have no other gods before me” means.

Still, some might think and argue that the bus, the train and a car all will take you to the same destiny. Oh! No, not at all. The only way to heaven is by Jesus. There is no other way. Jesus, my savior, your savior and savior of the world alone is the way! The only GOSPEL we embraced. AMEN.

Sources:

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TOUPA LAU NUMEI PHAT IN OM DING

PAUNAKTE 31:30B

Miss Grace Ngaihvung, Coordinator Ministerial Training Course

Toupa lau mi chih a theih minu/mipa kaan a thupi leh deihhuai a om diam!? Toupa lau mi in ahinkhua ah Laisiangthou in agen “Itna (1 kor.13:1 – 8;5:14, 22, 23)” leh agah khiakte agahsuah sek hi. Huaituh ahunhuna apoimoh banga gahsuahna ahihi. Aigupta kumpipa’n Hebru naudomte Shifra leh Pua kianga, Hebru numeite’n nau aneih Chiang ua pasal ahihleh thatdia thupiak apiak lai-in, Hebru naudomte’n Pathian alauh ziak un Aigupta kumpipa’ thupiak bangin ahihkei uhi. Naudomte’n Pathian lau uh ahihman in, ama’n amaute a ding in innkuante a bawlsak hi (Exo.1:15 – 17, 21).

I thupi lak khiakna Paunakte 31:10 – 31 sung ah Numei Hoih/Zi nunhoih chihthe banga kiletkhia in, numei hinkhua nasep hoih tawh kidim khat tanchin bang-in Khristian vualzou hinkhua gen in om hi. I thupi a imuhte: Muanhuaina; diktatna lam ah, sianthoua lam ah, kizenna lam ah, taimakna lam ah, kong bangkim a apasal in muangzoua thilhoih bangmah tasamlou uhi chih kimu hi. Huaiban ah, hatna, hangsantaka panlakna tawh neek-le-dawn, silh-le-teen, sutuah in insung mite bangmah taksap neiloua lungmuang leh nuamsataka khosadin koihzou chih le muhtheih hi. Insung mite kia buaipih hilou-in gentheite panpih in, thil lei-le-zuakte tanpha ah punna mu hi. Amah kizenna ziamah in apasal le mite theih mahmah leh dinmun poimohtak ah om hi. Huaiteng banah atate’n amah phat ua, apasal in le midang ahihhoih tengtengte khupzouvek asakna puangkhaia hi. Hiaia imuhtheih ahatna, ahauhsakna, asiamna leh adangdangte genvualloh in thupi hi, huaita ziak-in ahi KHRISTIAN VUALZOU HINKHUA tawh itehkak ut! Hiaia ah KHRIST SIAN MANPHA A TATNA TANGTE Amah mou hidite tengteng hihna dia geel hinkhua ahi chih-in lale adeih-huai hi; aziakbel Saptuam le numei banga gen ahihna ah “...na hoih sem dinga Khrist Jesu a siama om ihi; huai mah tuh i omdan ding hima Pathianin amalam peka anabawl kholhsa ahi.”(Eph.2:10).

Hiaibang hinkhua i lunggulh leh Kha Siangthou honpina hi-in la in, Pathian’ thutak Laisiangthoua imuhte eimah aa dia zangding in Toupa ah kitulut lehang amah hatna leh thilhihtheihna a thop in i omdhi hi. Khrist itna in ahon thunun Chiang in, aman ihidhia adeihte utkei mahlehang hihlouhtheihlouh a ngaia phatuamngai taka nasepna hong omdhi hi. Kha Siangthou in thadahna leh deihteelna dikloute a kipan hon suaktasak dinga, suakta tak leh thanuam takin adeihlam nna sep i hinkhua leh i kipahna ahigige ding hi. Sumsin mi long bangin gamlapi a kipan khalam ann inkuanpihte aa dia pawlutmi hihna hinkhua nei in leh Phalvak a thou in Inkuanpihte aa dia thum-sakna nei in, khalam hinkhua a poimoh khalam annte bawlsak a naseemte nekdi tanpha piakna omdhi hi. “Ama’n loumun hoih zongin leia, a khut nasep gahte-a grephuan bawl hi (Pau.31:16) Kha-mangthang zonna nasep nadi hoih i zong muta hialeh? Huaipe’n khitui leh thumna, thilpiakte leh khut nasepte a lei in bangchi bang in nna i semta a? Ahihkeileh zankhang Chiang in imeivak avakna hia? Toupa’n maitam ah mei a aam gige dinga, amit ding ahi kei (Lev.6:13) achi hi. Thupiak lah khawnvak ahi ngala, Dan leng vakna ahi. Kisinsakna dia taihilhna tuh hinna lampi ahi. Na thu ka khe a dingin khawnvak ahi a, ka lampi a ding in vakna ahi (Pau.6:23; Sam 119:105) chih gelh ahih bangin.

Inkuan sung khalam nasepna ban ah– gentheite panpihna, inpualam a Pathian’ nasepna dang khat ahinawn hi. Pathian leh mi kuapeuh “Pa’ ma a sakho siangthou leh nin banglou tuh hiai ahi,

tagahte leh meithaite a haksat hun ua veh a, khovel buahnate a pan kikep siangthou ahi” (Jakob 1:28). Kornelia, Pathian limsak mi ahi a, a inkuante tengteng tawh Pathian laumi ahi ua, mite kiang a hephihna thilpiakte pegige mi leh thum gige mi ahi. Tabitha (Dorka), hiai numei tuh thilhoih hih gige leh hephihna thilpiak pegige mi ahi (Nas.10:2; 9:36). Tulai-in, mi hausate’n thilpiak pia ua Khristian tamtakte’n Pathian’ min a khutdoh jumhuai salou uhi. Apetu hihsang-in, adongtu hihbang kithalawp in phattuumngaih kisuah hi. Pathian in A pumpi ah eite aa din gentheihna tawpkhaw thuk mahleh neih-le-lam thilte ah gentheilou-a gou chiteng Amah aa ahizhiak-in amin a khutdohte kipahpihlou ding in up huai hi.

Insung mite puan malngat leh puan sandupte silhsak ichih Chiang-in puan mantamte ngen genna ahimah hi, himahleh tulaia ipuan mantam kicheinate, insung cheinate hizawlou in, khalam hinkhua a kithuamsak ahihna gen in lazawle ichi hi. Puan malngat tuh mi siangthoute’ diktatna nasep diktatte genna ahi hi. “Amah tuh puan malngat hoih, siang sitset leh te-selsel a akizep phalsak ahi a, puan malngat bel misiangthoute diktatna nasepte ahi (Kil.19:8) chih imuh bang in; Puan sandup kichile kumpite leh mi hausate puan genna ahi a, Peter in “...noute bel, mial akipan amah vak thupitaka hon sampa pahtawina na puankhiak theihna ding un, nam tel, kumpi siampu, nam siangthou, amah ah mi tuambik nahi uhi (1 Pet.2:9) chi hi. Huchibangin diktatna leh Pathian’ tate hihna langsak khalam hinkhua toh insung mite iki thuam nahiam chihbang velphat poimoh hi. Piangthak hinkhua ah, hatna, hangsanna, chihtakna leh theihtawp suahna aloutheilou ahi hi. I khalam meivak mite muha avak gige nadi leh Inkuan a khalam ankuang umkhawm a tai-le-vah a khosak nadi’n, Toupa toh kithuahna leh Amah a kingakna loungal lampi dang omlou hi chih ithei uhi.

Toupa lauhna in bang genhiam chih Laisiangthou ah en ni:

“Toupa lauh tuh theihna kipatna ahi” (1:7) chih-in Paunakte Laibu kipan a “TOUPA lau numei phat in a omding” (31:30b) chih in tawp hi. Toupa launa ah nakpitaka kimuan-ngamna a oma, A tate’n kibukna ding aneiding uhi. Kingaihniamna leh Toupa launa in, Hauhsakna, zahtakhuaina leh hinna atun hi. Toupa lau tuh pil kizilna ahi a, Zahtakhuaina ma ah kingaihniamna apai (Pau.14:26; 22:4; 15:33) chihthe imu hi. Sam 19:9a leh Isai 33:6 ah, “Toupa lauh tuh a siangthoua, a detdou hi... amah nadamsung kingakna kip ahidinga, amah hotdamna leh pilna leh theihna kiching mahmah ahiding hi. Tangtawn Toupa laudansiam zaw gou manpha ahi hi.” Pathian’ kamsuak thute izuih ding, i hinkhua a i zatdia huai hinkhua in amah hi in eite hile hon kipaksak ding chih ahi hi. Tu-hun in, naupang neute lousiah heutu hihna nei makai poimoh taktak hichiat ihi, adiak in Insunga nu-le-pate makai poimohtak hikholdiak uhi, haichi pawina ‘louhuan’ ichih uh banga hinkhua haichite hongpou

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khiakna/hong kibulpatna mun Inkuan sung ahizhiakin.

Tuailaite, Nupi papite leh mipi makai dia dinmun neite tengteng in Pathian' deihdan tawh kituaka vaisaia ma ikaih a ilawhchin nad- ing in Pathian lauh poimoh a, Pathian i lauhtheih nadinn in amah tawh kizopna diktak i neih poimoh hi. Pathian tawh hing khawm (piangthak) hinkhua neilou-in amah lauhna diktak neitheilou ding ahihmanin. Pathian' deihlam seemtute hihna ding in athuman/ athupiakte zuih a, amah tawh kithuahkhawm a thilhihding chihthe i hinkhua adia athiltup leh ageeldan him ahizhiak in, huai ding in hong lam-en in hon ngak gige hi. Toupa Jesu thunuaia kitulut a, Amah a kipan pilna leh kingainiamna hinkhua tawh thil ihihchiang in lawhchinna, muanna leh bitna, hatna leh hauhsakna, lungkim- na leh kipahnate hong omding a huaite' tungtawn in Pathian in pahtawina leh thupina tang dinga, eite tung ah khalam leh salam a vualzawlinate kiningching tak in om ding hi, huaite ahonchiamsa ahizhiak-in.

Pathian in mipil/pilna Achihthe bangchibang pilna ahiam chih en- chian nawnl: Mipil in thupina gou luah ding a, himahleh mihaite gou nutsiat bel zahlakna hiding hi. Apilte bel van a va-akte bangin a taangding uh a, mi tampi diktatna ngah a na pite lah aksite bangin ataang denden ding uhi...mi kingainiamte'n pilna anei uhi. Mipil lal- lukhu tuh hauhsakna ahi a...Mipil mukte'n mi tampi a vak a...Mipil lungtang in a kam asinsak a, amukte ah theihna a behlap hi. Piltaka thute limsak in thilhoih angah dinga, TOUPA muang peuhmahten nuam asa uhi (Pau.3:35; Dan.12:3; Pau.11:2; 14:24; 10:21; 16:23, 20) Laisiangthou in chi hi. Pathian in amah lungtang tengteng, lungsim tengteng leh hatna tengteng a it mi leh zong mite mipil chi-hi. Mipil te'n Pathian it in theichian sem sem ut in amai zong gige uhi. Pathian in amite piltak leh thilhihtheihna neia hing dingin hondeih hi. Huai pilna tuh siangthou leh diktat, athutak a kinga ahi a deihtelna dik leh thupukna dik bawl in, Pathian tawh amah kikal adiksak banah mihing tawh akikal diksak hi. Mi kuapeuh Pathian tawh a kikal bawldik in, a thuneihnate diktaka zang in insung ah, saptuam sung ah, khotang hinkhua leh gamsung vaiah kuapeuh hoihna dia kikhekna piangsak ding in theihtawp suahin nna sem hi.

Mipil in Pathian' thutak alungtang sunga koihgige in huaite ah kivaak in avanzat inle neih. Akipahna Toupa dan ah ahizaw a, sun- le-zan in a dante angaihtuah hi. Toupa'n Joshua kianga "Hiai dan bu-in na kam pawtsan het kei hen; huai thugelheng tengteng nazuih chinten theihna ding in sun leh zan in na ngaihtuah zawd- ing hi: huchi in na lampite na tuahphasak dia na hong lamzangzel ding hi (Josh.1:8) achihthe amah a hisak in panla hi. Huaite ban ah midang Pathian limsakte dong in athuhilhnate uh ngaikhia hi. Mipil kuamah in amah thuthu leh amah kia deihna bang in thupukna

leh thutanna bawllou hi. Mipilte hinkhua ah, omdan leh thilhih a sianthoua, kingainiamna, kipiakzohna kampau hoih leh midangte theihiamna om gige hi. Pil-le-pillouh tawh kisai in, Pathian in lawhchinna hong pekei mahleh, bangchibang in i hinkhua i zang a, chih tawh kisaiah hon enchian hi. Amah tawh kikal bawldikna tuh amangtheilou gou ahi a, leitung thupinate amang theilou gou ahi hi. Huchibang ahizhiak in piltak a deihteelna i bawl a Pathian' hon et didan leh hon koih didan theikawma i hinkhua i zat ding i poimohpen i hihsak aloutheilou in ngaile i hampaha ding uhi.

Mi diktatte bangchibang in Laisiangthou in agen a: Paunakte 4:18 ah...mi diktat lampi tuh nisa vak bang ahi a, Sun tanglai donga vakpha deuhdeuh tawh kibang ahi, chi in bung 10na sung ah hichibang in gen hi, Gitlouhna a lamkhiak gou in phattuumna aneikeia, himahleh diktatna in sihna a kipan ahunkhia hi. Midiktat gilkiak ding TOUPAN apha keia, Midiktat lutang ah vualzawlina aom a, Midiktat theihgigena tuh vualzawlina ahi a, Diktattaka ommi bittakin aom dinga, Midiktat sepgimna man in hinna atun a, Midik- tat lei tuh dangka deihtohhuai ahi a, Midiktat lamet tuh kipahna ahidinga, Toupa lampi tuh midiktat a ding in hatna ahi a, Midiktat suankhiak ahingeikei dinga, midiktat kam in pilna thu agenkhia a, Midiktat lei in thil pomtak atheia... (10:2, 3, 6, 7, 9, 16, 20, 28, 29, 30 – 32) chihthe Laisiangthoua kigen ahi a, bung 11na in, Midiktat a thudikna in amakaih dinga, Midiktat a diktatna in hunkhe dinga, Midiktat vualzawlina in khopi tawisangin a oma, Mi diktat in thilhoih kia adeih a, Midiktat gah tuh hinna sing ahi a, Khate man tuh mipil ahi (11:3, 6, 8, 11, 23, 30) chi hi. Bung 12 – 14 ah, "Midiktat ngaih- tuahnate adik a, Midiktat in a gantate hinna angaipomoh a, Midiktat bel haksatna a pan asuaktazel hi, Diktatna lampi ah hinna aom a, Midiktat in zuau ahua a, Midiktat in akha lungkimnatanin ane a, Diktattaka gamtang mi in Toupa alaua, diktatna in nam atawisanga, himahleh khelhna zaw namchih a dingin zahlakna ahi (12:5, 10, 13, 28; 13:5, 25; 14:2, 34).

Hiai Laisiangthou a kigente limsakloua, dikloutak a hinkhua izatleh eimah-le-eimah kituisabuah kihiding hi. Diktatna tuh Pathian' hihnate laka khat ahizhiak in amah i batnale ahi hi. I niteng nek-le- tak zonna, i mihinpihte toh kikal hi-in, eimah kia a i omchiang leh eimah khut liauliaua kinga thilte ah ihihna diktak etchian in omhi. I kingakna leh ikimuazohna koia kinga ahiam chih kivelphat poimoh hi. A lama lungsim diktak pumite tunga a hatdan hihlang ding in khovel tengtengah TOUPA mit a vaak dundun sek ahi (2 Kronikil 16:9). Pathian-in imelhoih hiam, igeensiam ziak hiam, idinmun ziak hiam, ineh-ilam ziak hiam, ithilhoih hihziakte hiam in Nahih Hoih e! honchiloudia A tapa Jesu Khrist tungtawn a Adeihlam seemte kia HIH HOIH honchi ding...

Thutuam tuam

GRADUATION DAY: Tukum apan Graduation Service May 10, 2019 in kizang ta ding hi. Kumdang in EBC Khawmpilian toh kituak in December in kizang zel hi. Himahleh student one-in-take (Admission kumkhat a khat vei lak) ihih nung naupangte a vek un Spring/May kha in hon zouta uh hi. Huchia December ngaksak pen sintute adinga kum lost ahihman in, College dangte paidan toh hong kituak a May kha a kizang ahi hi.

BOYS HOSTEL THAK: Boys Hostel Dormitory thak lamna ding BOG in approval a bawl dungzui in Rs. 51,05,920.00 Bud- get estimate kibawl a, Upa L. Pumkhanpau etkolna nuai ah tu in nna pat in omta, tukum a zohsiang lamet ahi.

Bore well: GBC a tui toh kisai a haksatna omziakin Bore-well khat ki touthak hi.

GBC VISION 2050: ACADEMIC SECTOR

Grace Bible College in tulel in sinsakna leh siamna degree tuam tuam M.Div., B.Th., Dip.Th., leh MTC te pekhia hi. GBC ahiehleh, a tungin Bible skul (Paite Pau) in kipan a, tu in Toupa hehpihna tawh Bible College in dopsang hita hi. Tuban kum 30-32 sung (i.e. 2050 AD) chiang a college/seminary or University dinmun tanpha a dopsang ding a lamet ahi. Academic lamsang ah college in course thak, program thak, sinsakna leh kisinsakna paidan thak leh theology/Pathian thu suina tuam tuam, Khristian principles leh sepkhiaknate neitheita ding dinmun in omta ding hi. Maban ah, college in, 'Vision 2050' a ding in academic ah panlak thak nading ngaihndan tuam tuamte anuai ah I gen ding hi.

1. NGAIH TUAH MASAK DING TE:

Maban ah, GBC dinmun dopsang ding leh Program thak I lunggulh manin anuai a bangin

1.1. College min ding in 'Grace Bible Seminary (GBS) or Grace Bible College & Seminary (GBCS) or Grace Seminary & Bible Institute...' i chi ut diam?

1.2. College Vision Statement, Mission Statement leh Core Values tup leh ngiim te subjective leh objective ding in enthak leng.

Example:

• Vision Statement:

Toupa min thupi nading a– (i) Mission lunglut sikha heutu bawl ding, or (ii) Pathian nasepna dinga saptuamte thop ding or (iii) Khristian tawndan leh paidan chidam sinsakna piak ding or (iv) Sikha bang heutu, khalam pichingtaka nungta, Laisiangthou a kibulphuh ginna leh culture tawh kituak a nasem thei ding te BAWL ding.

• Mission Statement:

(i) Pathian nasepna dinga Laisiangthou sinsakna tawh Saptuamte thop ding or (ii) Laisiamna leh khalam dinmun hoihtak pansan a Pathian sapna tangte numei leh pasal, sinsak ding (iii) Jesu heutu hihna etton a nei a heutu na sem leh hinkhua zangte; ginna leh sepna khentuamlou, ginomtak leh kithalawp taka Jesu thupiak gol (great commission) ahun tawh kituak a semthei ding bawl (iv) Buhlakna ahat sem na dinga, Mission lunglut Sikha heutu te thop ding (v) Hichibangte sepsuahna leh tangtunna ding in, Saptuamte, Boardte, Faculty te, Staff te leh Sintute ki pekhia uhi.

• **Core Value:** Evangelical Theology sinsakna gingtu teng teng theih ding/sinding, Hinna a zat ding, leh Pathian nasepna a zat ding, leh paipihpen ahiehding, huchi a, khamangthangte Jesu Khrist khebul a piilut a a om theihna ding; leh hichibang sinsaknate I khosakna a kilatsak ding.

2. ACADEMIC PROGRAMME THAKTE PAT DING

College maban paijel ding ah, course leh program tamzaw patkhia-ta, school tuam tuam leh centre tuam tuam a saikhawm hoih ding a gintak ahi. School tuam tuam, a poimawhna dungzui a etin, anuai a banga lep dingin hoih kisa hi.

2.1. School of Cross-Cultural Missions or Missiology (SOCCM)

2.2. School of Pastoral Theology & Practical Ministries (SOPT & PM)

2.3. School of Systematic Theology (SOST)

2.4. School of Christian Education (SOCE)

2.5. School of Biblical & Theological Studies (SOB & TS) i.e. Personal care, Marriage & Family Studies

2.6. School of Spiritual & Personal Formation (SOPF), i.e. Personal care, Marriage & Family Studies

2.7. School of Christian Leadership (SOCL) i.e. Children's & Family

Ministry, Community Ministry, Discipleship, Global Evangelization & Contextual Ministry, Ministry Leadership, Preaching & Communication, Emerging Christian Leadership, etc

3. DEGREES PROGRAMMES SKUL NUAIA OMDING TE:

Certificate leh Diploma course chihlouw siah, degree leh program B.Th. apat Ph.D. chiang school teng teng ah, sinsak ding siamna nei om dan dungzui leh sinsaktu kichindan dungzui a patkhia ding. Poimawh dan dungzui a program leh degree, school tuam tuam nuaia pat masak dingte–

3.1. Doctoral Program in Missiology (D.Miss.)

3.2. Doctoral Program in Ministries (D.Min.)

3.3. Doctoral Program in Systematic Theology (D.Th.)

3.4. Doctoral Program in Pastoral Theology or Practical Ministries (D.Th. or D.Min.)

4. CERTIFICATE/DIPLOMA PROGRAMME PATDINGTE:

Tulel a MTC program pen Certificate/Diploma piak theih ding a dopsang ding. Program sunga Courses pat theih dingte anuai a bang ahi.

4.1. Cross-Cultural Missions

4.2. Theological Studies

4.3. Youth Ministries

4.4. Child Ministries

4.5. Preaching & Communication

4.6. Children & Family Ministries

4.7. Pastoral Care & Counselling

4.8. Lay Ministries

4.9. Christian Leadership

4.10. Discipleship in Community

4.11. Music & Christian Worship

4.12. Counselling & Christian Response to Crisis

4.13. Christian Leadership

5. CHRISTIAN LEADERS TRAINING INSTITUTE (CLTI) PHUH DING

5.1. TUP LEH NGIIM (OBJECTIVES):

College in anuai a tup leh ngiimte sepsuah na ding in CLTI a hongin a enkol ding.

5.1.1. Missionary kuan dingte kisinsakna masa aneih theih nading ua sai ding

5.1.2. Semtuten short-term training a neih theih nading ua sai ding

5.1.3. Pastor candidates te sinsakna ding leh thop na ding

5.1.4. Pastor, Mission Teachers, Evangelist, Church Workers ten Nasep dingdan (Orientation) leh Kipuathakna (Refresher Course) a neih theih na ding ua sai ding

5.1.5. Upa candidate ten nasep dingdan (Orientation) a sin theih

nading ua sai ding

5.1.6. Upa ordain saten short-term course (ni 25 sang a sau zawlou) sinsak na ding

5.1.7. Pathian nasep dingdan short-term training sai na ding

5.1.8. Committee tuam tuam: Local, Division leh HQ level a Office Bearer ten kisinsakna ding

5.2. KIVAIPUAKNA GUHGEELPI (Administrative Structure):

Training institute bel EBC/GBC in a seh hiam a thak a lak Director khat etkai na nuaia om ding hi. Training Director bel Staff in panpih ding hi. Himahleh, sinsak siam leh sinsaktu GBC sung hiam polam ah hiam apat zat ahi ding hi. Sinsakna a hunbangjel a sai ding ahi.

MTC graduate ten maban a sin nop uh leh Certificate/Diploma program te amau chitna dungzui in sinsak theih ahi ding uh (Certificate program ading in Class X standard leh Diploma program ading in Class XII). Huchi in, maban ah, Saptuam in sepna tumta sepna ding in Certificate/Diploma sepna tumta sepna ding a tehna in a zang hiam ahikheileh, duhthusam in a koih thei ta ding hi.

6. MISSION FIELD AH BIBLE SCHOOL HONG DING

GBC leh EBC pangkhawm in EBC mission field te ah "Open Bible Schools" gingthakte Tanchinhoih (gospel) sinsakna leh thopna ding in a hong thei ding uhi. A kipat chillin, MTC level ahi dia, local dialect a sinsak theih ahi ding hi.

7. OPEN DISTANCE LEARNING SYSTEM (ODLS) PATKHIK DING

Mun zazaw huampha ding ngiimna leh Gingtu khat peuh in amau omna mun pansan a Laisiangthou a sin theih nadingin, College in online learning system or Open Distance Learning system a pan thei ding hi.

7.1. A TUP:

7.1.1. Technology zanga mi tampi sinsakna leh thopna nasep sep theih nading in

7.1.2. National leh international a septheih na ding in.

7.1.3. Laisiangthou sinsakna gingtute kongkhak mahmah a piak ahik theih na dingin.

7.1.4. Michih, kum leh mun leh hihna khenlou a Laisiangthou sinsakna piak ahik theih na ding in.

7.2. A SEPSUAH NA:

7.2.1. Admission bawl theih gige ding

7.2.2. Laisin sung bawl lamdang theih gige ding

7.2.3. Technology leh communication system zat ding

7.2.4. Sum tawmchik bei a sai ding

7.2.5. Modular system zat ding

7.2.6. Admission online a bawl theih ding

7.3. ACADEMIC PROGRAM ONLINE A PAT DING TE

7.3.1. Certificate in Basic Theology (A hunsung: a tom pen a kha 6 apat kum 1)

7.3.2. Diploma in Theology (A hunsung: Kum 1 apat kum 2 sung)

7.3.3. Bachelor of Theology (A hunsung: Kum 3 apat kum 4 sung)

7.4. EVALUATION SYSTEM:

College in credit system zang in program te a sai ding hi. Etchetna dan chituam tuam zat ahi ding hi

7.4.1. Mahni a ki etchetna

7.4.2. Assignment, Practical Assignments, Seminar/Workshops tungtawn a etchetna

7.4.3. Term bei chiang a etchetna (Examination)

7.4.4. Project Works

Note: Term End Examination (TEE) in 70% a nei dia, etchetna dangte bel activities tuam tuam apat ahi ding hi.

7.5. STUDY MATERIAL:

Laisin bu ahikhele a kigelthoh bang, Audio bang leh Video bang leh teleconferencing te zat ahi ding hi.

7.6. CHITNA DING A POIMAWH TE:

Open Distance Learning (ODL) system pat theih nading in anuai a kalbi te zat ahi ding hi.

7.6.1. Distance Learning pat ding

7.6.2. Program Co-ordinator neih ding

7.6.3. Course gelh ding a siamna neite team khat bawl ding

7.6.4. Asia Theological Association (ATA) theihpihna (recognition) nget ding.

8. COLLEGE DOPSANG NADINGA POIMAWH MASATE

8.1. LIBRARY PUAHDING:

College ah programme behlap leh puahthak ahik a, sinsakna mumpi, kisinsakna leh research seminary ahiktheih na dingin international standard library in neih masak poimawh ding hi.

8.1.1. Tulela system kizang pen puah hoih ding leh a hun tawh kituak laibu thakte, journal te leh sinsakna vanzat te koih ding

8.1.2. Books leh References book omzah nakpi a behlap ding

8.1.3. GBC Library leh World-class Seminary Library te tawh kizopsak ding

8.1.4. Computer Library Centre, Theological Library Association, Library Information Network etc te zop (join) ding.

8.1.5. GBC annual budget head ah, Library puahna ding leh etkolna ding (online library, books, references and journals etc) a koih ding.

Program patthakte sukha dinga laibute leiding. Laibu kileite department chih akibang a sukha ding a balance thei ding a lei ding.

8.2. FACULTY PUAHTHAK DING:

Academic quality nei degree/siamna neite kia sepsak ding. Faculty member behlap ding leh puah hoih ahik theihna ding in anuai ate zat ding ahi.

8.2.1. Sinsakna pia Faculty te GBC RR dungzui a direct a recruit te kia ahik ding

8.2.2. Akipatna level Assistant Professor hiding, Professor a retire ding. BoG in Recruitment Rule (RR) a kibawl ding. (Minimum qualification, teaching experiences, publish books/ article in reputed journal, seminar, trainings, conferences attended, etc)

8.2.3. Principal ding ahikhele Senior Professor te apata appointment piak ding ahi.

8.2.4. Teaching Faculty te EBC transfer leh posting in a sukkhak theihlouh ding ahi.

8.2.5. GBC upgrade ahik tunglai in GBC leh EBC saptuam in tulel a faculty member te hitaleh, Saptuam nasep hitaleh, Pastor/Reverend te hitaleh M.Th. sinsate Ph.D. sinding a hanthawm in panpihna poimawh bang bang (Sumlepai, Lungsim, Salam, Khalam, Pumpi etc) in a panpih ding hi. Himahleh, maban sindingte bel program pat ding te leh a poimawh masa dungzui a phalna piak ding ahi. Candidate thakte bang zong program thak taksap dungzui a Ph.D., or M.Th. program sinding a panpihna piak ding ahi. Gentehna ding in M.Th/Ph.D. in Missions, Ministries, History, Theology, Religion etc.

8.2.6. Evangelical thu-up zuite leh Baptist thu-up zuite leh Lunglut-

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10.Joy Thanglian
11.Mr.Chinsuanthang Guite
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16.Mrs.N.Ninglian ching
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22.Mrs&Mr.T.Khamsuanmung
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26.EIPAWL
27.Mrs.Mangai hnm
28.Mr&Mrs. K.Paubiaklun
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30.Upa T.Chinkhopau
31.BDF Bethany
32.Nu Mangai hching
33.TBSUC EBCC,College Veng
34.V.Nengkhausanthatang
35.Ngaimalsawmching
36.Zokim
37.Goihkhannan
38.Zarzhoukim
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44.Linda Suanniang
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48.Ginthanlian Valte & Family
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51.George Langmuanlal Samte & Family
52.Mrs.L.Ningzaching & Family
53.EBCC Mawnglian
54.Zenkhanching/SB.Khanching
55.Lalhmangaih Hauzel
Khateng a Rs. 900/-pia
56.Nu Dr.Chinshanng Tawmbing & Family
Khateng a Rs. 600/-pete
57.Lalkholian Guite
58.Niang Prisilla
59.Upa L.T.Juan Tonsing
60.H.Thanghuzam
61.T.Nemkhoching
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99.Danial Prayer Team
100.V.Pumkhan siam
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112.Mrs.Chiinthianching
113.Zenzaning
114.Miss Daining
115.Mrs.Chiinngaihlun
116.V.Kamhau
117.V.Khausuanthatng
118.Jire Hnunglekim
119.Mrs.Nianman
120.Upa Nengzalian
121.Ms.T.Nianggouman
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123.Pi Donzaching
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149.Upa T.Khupkholal
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151.Upa L.Vungzamuan
152.Upa L.Pauthuam
153.Nu Lalmalsawm
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155.Engzam
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175.Nu S.Manzaniang
176.Nu Joycee Lillian
177.Vungneikim & Family
178.H.Tunzaman
179.K.Kamsonmuan
180.Dr.Chinthianing Tombing & Family
181.K.Paubiaklal
182.Mr&Mrs.N.Kamzathang
183.Khrist Thuzoh Ngaihtuahna
184.N.Nengkhanchin
185.Upa K. Ginzahau
186.Chinsuanmang
187.T.Nengzaching
188.Nu Lianvung
189.Pa G.Guizathang

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na kibatpihte tawh Partnership bawl ding, Faculty Exchange programme leh Students exchange programme te sai ding ahi. Huchi a, mundang a om faculty mberte college in phattuampih ding hi. Hichibangin, GBC in sinsakna uang bawl ut omte sepsuah na ding in “Chairs” om theih nading in a partner te tawh MoU a bawl ding hi. Gentehna ding in, LANGHAM MINISTRIES tawh bang, RZIM tawh bang, Baptist Hospital tawh bang MoU bawl theih hi.

8.2.7. In-Service Training Program, kum khat a khatvei Faculty teng teng ading a alou theilou ahi ding hi (Seminary, Workshop, Short-Term training programmes etc).

8.3. CAMPUS SUNGA TENNA:

College kivaipuakna leh vaihawmna lamzanna ding leh Sinsakna lam hoihna ding in college in Residential college/Seminary ahi ding hi. Huchi a, Faculty, Staffs leh Sintute compound khat sanga a tenkhawm theihna ding un. Compound ahiehleh Khota khat bangin a pai ding a, anuai ate a om ding ahi.

- 8.3.1. Computer Centre
- 8.3.2. Music & Fellowship Centre
- 8.3.3. Health Care Centre
- 8.3.4. Counselling Centre
- 8.3.5. Ki polhlimna mun ding bang
- 8.3.6. Shopping complex bang
- 8.3.7. Canteens bang
- 8.3.8. Children's Park bang
- 8.3.9. Sports Complex bang
- 8.3.10. Auditorium bang
- 8.3.11. Adang dang a om ding hi.

8.4. SUM SAIDAN HOIHZAW:

College Upgrade ni, Puahni ichih leh, sum leh pai tapi beina hiding ahimanin, college hitaleh EBC in hitaleh sum tapi a seen louh theihlouh suak ding hi. Sum zat ding kiching a om theihna ding in college panlakdan tuam tuamte zang a hunbi neitaka, sum muh dingdan a saitheih poimawh ding hi. Gentehna ding in, Program thak patna ding a EBC in Budgetary support a piak ding, Fee te pungsak ding, Lungtup kibatpih Seminaries, Program dungzuia MoU partnership pihte, Evangelical leh Baptist pihte, Lungtup kibatpih Seminaryte tawh ki zop ding, huchi a, a poimawh zah resources hong piangkhe thei ding ahi.

8.5. FIELD MINISTRY PROGRAMME (FMP):

Sintu teng teng a ding in Practical Ministries or Field Ministries programmes te poimawh ngaih masak ahi ding hi. Ahih theih leh course or program khat zohkhiat na ding in, FMP in course mark 30% bang poleh hoih mahmah ding hi.

MINISTRY REPORT

Mr.H.Pauthianmuang, Practical Incharge, GBC

December 7–9, 2018 sung in Vacation Ministry kinei hi. Hiai ministry group 3 **Singngat Division Ministry, Thanlon Division Ministry** leh **Manipur Mission Ministry** in kikhon hi. December 7, 2018 zing dak 7:00 in Principal Rev. Dr. M. Khamkhanchin in thum-na nei in Ministry pai dingte khak khiakna nei hi.

1. Singngat Division Ministry

Singngat Division Ministry team member 18 te group thum a kikhon sawn in, Dec. 7, 2018 in Thuangtam, New Kangkap leh Lungthul (D) veh uhi. Saptuam mipi te toh kithuahkhawmna nei in nuamsa mahmah uhi. Dec. 8, 2018 in Enpum, Suangdai leh Lungchin veh in, saptuam te tawh hun manphatak zang khawm ua kipak pawl toh khase pawl tawh nuamsa mahmah uhi. Dec. 9, 2018 in EBCC Suangdoh a kisutuah in Saptuamte toh hun nuamtak zangkhawm uhi. Hiai hun ah, inn-inn a va dak in thumsakna leh khamuan-na thute gen uhi. Khen khat damlou omte neihdan zil in Rs.100–Rs.200 bangin vehna nei ua, mimal a counselling leng neihpiph uhi. Huchiin, Pathian ompihna toh bangmah buaina omlou in, lamzangtak in Dec. 10, 2018 in Campus sung tung kik uhi.

2. Thanlon Division Ministry

Team member 18 pha ua, amaute B.Th leh M.Div kigawm hi uhi. Dec. 7, 2018 nitaklam dak 3:30 in Thanlon tung uhi. A nitak mahin saptuamten vaidawmna hi kawm in kikhopna neih pih uhi. Dec. 8, 2018 zing lam in hotdamna lam a buaina nei innkuan thum counselling neihpiph ua kipahna thak hon nei uhi. Sun dak 12:00 in Thanlon akipan Bukpi zuan in nitaklam in tung uhi. Saptuam mipite ana kipak mahmah ua, nitak in kikhopna neih pih pah uhi. Huchiin, Bukpi akipat Sinzawl zuan non uhi. Zinglam dak 10:30 vel in Sinzawl tung uhi. Dec. 9, 2018 zing biakna leh nitak biakna kikhop saptuam mipi te tawh neikhawm non in, huchiin, Dec. 10, 2019 in Sinzawl akipan GBC Campus damtakin zuan kik thei non uhi.

3. Manipur Mission Field

Team member 16 pha in Group 3 kikhon sawn uhi. Dec.7–8, 2018 in Thanga MEBC vehna nei ua, inn-inn a lutin thumna leh kikhopna neihpiph uhi. Khenkhat mimal counselling neihpiph uhi. Team khat in Thamnapokpi veh ua, team khat in Nambol lam veh uhi. Saptuam vehna munte ah thumsakna leh Pathian thu a ki hanthawna neizel uhi. Huan hiai hun sung in student lam apat in testimony sharing leng neih hi a, mimal a lasakna leng om a, gingtute tawm chik himah le uh, nuam sa in kipak mahmah uhi. Dec.10, 2018 in buaina omlou in GBC Campus tung kik naw uhi.

- | | | |
|-----------------------------------|---------------------------------|----------------------------------|
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| 237.Nialthianching | 305.S.Thuambiaklian | 383.Khawlzaching |
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⚠ Naupang Chawmtu Mimal/Saptuam/Pawlpi kigelh khalou omthei ahihnna an tuabang a om leh hehpihtak a Office lam te hon theisak ngal dingin kon ngen uhi.

ANNUAL SPORTS 2018

Semtu leh sintu naupang te'n a ngaklah mahmah uh Annual Sports-2018 nuam leh lohchingtak in September 26–28, 2018 sung in “Marching Towards The Goal” chih thupi zang in GBC Campus leh Nghathal Play Ground ah kinei hi.

Annual Sports 2018 honna campus ah September 26, 2018 zing dak 7 in Shyamlal Poonia IAS, DC, Churachandpur in Chief Guest hihna toh hong nei hi. Hiai hun ah DC in India Flag hosting nei in National Anthem sak na kinei a, ama' kiangah kipah etsakna in Bible khat kipia hi.

Annual Sports khakna leh kipahman hawmna October 2, 2018 in GBC huangsung ah thupitak a neih in om hi. Hiai hun ah Chief Guest in Colonel Mukesh Sharma, CO Khuga Battalion leh Major Jaswant Singh, 6th Sikh Light Infantry (Khuga Battalion) te hong tel ua GBC panpihna in Rs. 10,000 hon piak banuah kipahmante piakkhiatna leng hong neihsak uhi. Amaute tungah kipah etsakna in Paite Puan-dum Muffler kipia hi. Studentte a kipan Namlam tuamtuam lahna om in, nitaklam in annkuang umkhawmna kinei hi.

Sports Items:

Annual Sports ni 3 (thum) sung kinei hi. Ani masa tegel (i.e. 26th & 27th Sept.) GBC huangsung ah kinei in, ni thumna (i.e. 28th Sept.) Nghathal playground ah kinei hi. Hiai hun a kimawlina item te hiai bang ahi:

INDIVIDUAL ITEMS:	GROUP ITEMS:
1. Marathon	1. Quartet (<i>What a friend we have in Jesus</i>)
2. Extempore Speech	2. Bible Action – Eccl. 12:1-8
3. Drunken Football	3. Quiz
4. Balloon Race	4. Junk Fashion
5. Blind Hit	5. Water Filling
6. Table Tennis	6. Cricket (Gents)
7. Long Jump	7. Sepak Takraw (Gents)
8. High Jump	8. Throw Ball (Ladies)
9. 100 m Race	9. Volley Ball
10. 800 m Race	10. Dragon Race
	11. Continental Bomb
	12. Group Search
	13. Football (Gents)

Item chi tuam mahmah Treasure Hunt kichi sport hunsung teng kinei a, huai bel GBC huang sungah van bawm neu khat sungah (treasure) thil manpha khat kikoih a huai bawm pen student pawl khat ten Sports kipatni a kipanin om muang manlou phial in a zong nainai sek uhi. Vangphat huai takin a ni nih ni in studentte khat in hon mu a, a thil muh sung ah Rs. 200 om a huai bel ama lawmman himai hi. Huai lou in Faculty leh student ten zong Football Friendly match nei uh a Faculty team in zou uhi.

Group Points muhdan anuai abang ahi:

HOUSE OF MANIPUR MISSION FIELD (The Red Team)	– 1,820 (Champion)
HOUSE OF DHEMAJI MISSION FIELD (The Yellow Team)	– 1,785



HOUSE OF KARBI ANGLONG MISSION FIELD (The Blue Team) – 1,785
HOUSE OF NEPAL MISSION FIELD (The Green Team) – 1,535

Chiamteh tham khenkhatte:

Tutung sports ah chikmah a GBC a om mengmeng lou Tent kizang hi. Hiai bel Khuga Dam a 6th Sikh Light Infantry (Khuga Battalion) te a khelhman omlou in Nu Hming, College Veng te nupa tungtawn in kikhel hi. Tent sungah group chih tawldam uh a, nuamtuam mahmah hi.

Hiai sports ah Indoor games leng a tam ziakin naupangte adin kihel theihna tam a nuam sa tuan mahmah uhi. Cricket bang leng item khat a atelkhak man in mundang a hong kipan ten nuam sa tuan mahmah uh ahihdan gen uhi.

Pathian ompihna ziakin Sports hun sungin buaina bangmah om-lou a, kimawlte lakah kihikhka hiam tangkhialkha thupilua bangmah omlou hi. Toupa hoihna chiamteh tham mahmah hi. Toupa'n thupina tang hen!

ADVERTISEMENT

We invites applicants for the following programs of theological study in Fall Semester 2019.

SIn	Program of Study	Duration of Study	Essential Qualification
01	Master of Divinity	3 Years for Secular degree holders and 2 years for B.Th. degree from ATA/Senate of Serampore (SS) with 3 GPA.	Bachelor Degree from recognized University and B.Th. accredited by ATA/SS
02	Bachelor of Theology	3 Years	10+2 passed from recognized Board or Dip.Th. from ATA/SS
03	Diploma in Theology	2 Years	Matriculate from recognized Board
04	Ministerial Training Course (Galzilna)	2 Years	Desirable Class VIII passed & above

Notes:

- Application forms can be obtained from the college office during office hours on all working days or can be downloaded from <https://gracebiblecollege.in>
- Limited hostel accommodation and partial-scholarship available for needy/deserving students.
- Last date of submission of Applications: July 16, 2019.
- Date of Entrance/Qualifying Examination: July 18, 2019
- Date of Personal Interview: July 19, 2019. **Sd/- Chinkhenthang Guite, Registrar**

Gown Khelhtheih

GBC leh Saptuam te i pankhawmnate uh ziak in Gown thak neih hita. Tu in alui te saptuam vai a zatnopna nei i omleh manbei a khelhtheih ding in kikoih hi. Gown ahiehleh hiaia lemlak bang bang ahi.



MEMBER PANTHEIHNA

Member hihtheihna tuamtumte leh tuel a i dinmun: (as of 20 March 2019)

1. Special Patron	: Rs. 10,000/- +	: 173
2. Group Patron	: Rs. 5,000/-	: 108
3. Individual Patron	: Rs. 2,000/-	: 1,459
4. Life Member	: Rs. 1,000/-	: 639
5. Memo/Anniv. Gift	: Rs. 500/-	: 416
6. Annual Member	: Rs. 100/-	: 44
Total		: 2,839

brief report 2019

SINTU NAUPANG OMZAH: SPRING 2019

Master of Divinity	: 67
Bachelor of Theology	: 78
Diploma in Theology	: 28
Total	: 171

Day Scholar= 64; Hosteller= 107 (Numei 33, Pasal 74)

TUKUM MAY 10, 2019 A GRADUATES DING

Master of Divinity	: 14
Bachelor of Theology	: 20
Diploma in Theology	: 12
Total	: 46

Ministerial Training Course = 25 vel lamet ahi.

GBC A SINTU NAUPANG CHAWMNA

Mimal/ Pawl sintu naupang chawmna khateng a Rs 500/- apan atunglam pia tuni tan in 401 kipa ta hi.

Fee Structure (w.e.f.: Spring Semester 2018)

DIPLOMA IN THEOLOGY

Description	1 st Yr	2 nd Yr
Admission fee	1,000	
Tuition Fee	4,800	4,800
Library fee	1000	1,000
Course fee	1,200	1200
Medicare	200	200
ID Card	100	x
Games & Sports	300	300
Book Grant	500	500
Examination	800	800
Computer fee	1,000	1,000
Graduation fee		1,000
TOTAL	10,900	10,800

BACHELOR OF THEOLOGY

Description	1 st Yr	2 nd Yr	3 rd Yr
Admission fee	1,000	x	x
Tuition Fee	6,400	6,400	6400
Library fee	1,200	1,200	1200
Course fee	1,200	1,200	1200
Medicare	200	200	200
ID Card	100	x	x
Games & Sports	300	300	300
Book Grant	1,000	1,000	1000
Examination	1,000	1,000	1000
Computer fee	1,000	1,000	1000
Graduation fee	x	x	1000
TOTAL	13,400	12,300	13,300

MASTER OF DIVINITY

Description	1 st Yr	2 nd Yr	3 rd Yr
Admission fee	1,000	x	x
Tuition Fee	8,000	8,000	8,000
Library fee	1,400	1,400	1,400
Course fee	1,200	1,200	1,200
Medicare	200	200	200
ID Card	100	x	x
Games & Sports	300	300	300
Book Grant	1,500	1,500	1,500
Examination	1,200	1,200	1,200
Computer fee	1,000	1,000	1,000
Graduation fee	x	x	1,000
TOTAL	15,900	14,800	15,800

Hostel Fee (per year) Rs. 18,000