FOREWORD

Ravi Tiwari, Registrar, SSC

The annual meetings of the Board of Theological Education of Senate of Serampore College (BTESSC) and the Senate of Serampore College (SSC) were held in Mokokchung, Nagaland from February 2-5, 2011. Clark Theological College was the host for the eighty-fifth sessions of the Senate and thirty-sixth of the BTESSC along with the Convocation of Serampore College (University). The College was celebrating forty years of service to the churches in the north eastern region and wished to share its joy with the theological fraternity in India. Rt. Rev. Dr. John S. Sadananda participated at the BTESS and SSC meeting, for the first time, as the Master of the College. We also welcomed Dr. Roger Gaikwad as the new General Secretary of the Nation Council of Churches in India who led us in Opening devotion.

Dr. Dietrich Werner, Co-coordinator, ETE-WCC led into a seminar at the beginning of BTESSC meeting. The Board meetings were conducted by it Chair-person, Bishop Isaac Mar Philoxenos and Secretary Dr. James Massey. The Master, President and the members of the Senate and BTESSC expressed their appreciation to Dr. James Massey who had led the BTESSC for last six years and provided leadership to its programmes in spite of busy work-schedule of his own; he completed his term as the honorary Secretary and handed over the reign of BTESSC to the newly appointed full-time Secretary. Dr. P. Mohan Larbeer becomes the first person who has been appointment full-time Secretary of BTESSC. Dr. Larbeer had served as former Principal of Tamilnadu Theological Seminary, Madurai and has been associated with the Senate and the Board for a long time. He was the Chair-person of Academic Committee of the Senate till this year, has been and member of the Senate (2006-11) and its Executive Committee for the last triennial. His experience in the church and action groups will be an asset as he plans and executes the programmes for the BTESSC through its Committee on Ecumenical Relations and Church Ministries. He will function from BTESSC office, situated in Bangalore.

Another development that took place at the Senate-2011 concerns with the Research/SATHRI which has now moved from the Bangalore Office to Serampore as the Department of Research/SATHRI under the Faculty of Theology, Serampore College (University). Dr. Vanlalauva has been appointed as the first Dean of the Department. Dr. Vanlalauva has been the Principal of Aizawl Theological College and has a long experience in teaching at BD and MTh level. He has also been the Moderator of his Church, Mizoram Presbyterian Church Synod. The new development will help to strengthen research programme of the Senate which is now being conducted at seven centers.
Serampore College (University) honored three eminent church leaders with the degree of Doctor of Divinity at the annual convocation, in which about 300 hundred (out of 1258) received their degrees in person. A cultural programme arranged by the College was greatly appreciated, so also the warm hospitality of the people and churches of Mokokchung.

Senate has approved two new degree programs - Master of Christian studies is meant for any one who has completed BCS course and would like to go for further studies. Bachelor of Missiology course is a three years degree course for under-graduate, and is meant for an academic understanding of Christian Mission in a pluralistic world. It will also be conducting entrance examination for DTh candidates from 2012 academic session as per the direction of UGC to the universities in India established by the Acts of the Parliament and State Assemblies. Programme for equipping our teaching staff, Senate has been able to commence Pedagogical Institutes (PI) with the active support of SECETRE, Kolkata and Gurukul, Chennai. Under the able leadership of the directors of Institutes, Dr. Wati Logachar and Dr. Samuel Meshack, four sessions were held through which more than hundred staff associated with affiliated colleges could be benefitted. It is decided that the one of the institute can be assigned to different colleges so that maximum number of their staff can be able to train them-selves. FFRRC, Kottayam has agreed to conduct two institutes in 2011-12, and we hope that maximum number of staff from the colleges in Kerala will be benefitted from these institutes. We hope one in Mangalore and another in Madurai may also be arranged. The PI programme is being sponsored by EMW, Hamburg, Germany and ICOENKERKINACTIE, Netherland.

This year’s report has a few additions: we have the paper, presented at the BTTOSSC Seminar, Convocation Address and the Commemoration Address delivered this year. The Board meeting commence with a seminar every year, and other too are also part of our annual exercise. We propose to print them in our annual report so that these important presentations can also be shared with our partner-in-theological education, and a proper record is maintained of other documents.

Senate has recognized Mizo as regional language and has granted permission to offer Dip.C.S. and B.C.S. in Mizo from 2011.

Bishop Isaac Mar Philoxenos, President and Dr. Ivy Singh (Treasurer) are the new officers of the Senate and BTTOSSC along with others who have bee nominated to various committees of the Senate and BTTOSSC for the next triennium (2011-14). We express our thanks to various churches, institutions and organizations who have been quite supportive to us all these years. Some of them are mentioned in our individual reports. Your continued support has been great source of strength to us and most of our affiliated colleges. Do continue to hold us in your prayers and supplications.
I am very pleased to extend a hearty welcome to all of you to the 83rd Convocation of Serampore College, hosted by Clarke Theological College, Nagaland. We are grateful to the principal, staff and students for their dedicated service during these days and the warmth of hospitality extended to us. Special welcome to Rev. T. Alemmeren, Rev. Dr. Thadathil George Koshy and Mr. Samuel Njuguna Kabue, whose contribution we acknowledge and confer them the *Honoris causa*, the Doctor of Divinity.

We are happy to welcome all the principals, Registrars of affiliated colleges and Federated Faculties and Heads of Institutions accredited to the Board and all friends attending this Convocation.

**New Principals of Colleges/Seminaries/Registrars of Federated Faculties:**
* Dr. Akheto Sema in place of Rev. Zhabu Terhuja, Principal, ETC, Jorhat.
* Dr. Shekhar Singh in place of Dr. P.S. Jacob, Principal, UBS, Pune.
* Dr. Jerome Sahabandhu in place of Dr. A.W. Jebanesan, Principal, TCL, Sri Lanka.
* Dr. Chilkuri Vasantha Rao in place of Dr. N.V. Luther Paul, Principal, ACTC, Hyderabad.
* Fr. Bijesh Philip in place of Fr. Dr. Reji Mathew, principal, St. Thomas Orthodox Theological Seminary, Nagpur.
* Rev. Jeffrey C. Bardey, Acting Principal, in place of Rev. Andrew B. Rathod, United Theological Seminary of Maharashtra, Pune.
* Rev. Dr. P.C. Gine, Registrar, NIIPGTS, in place of Dr. Samuel Longkumar.
* Rev. Dr. Vanlalchhuanawma in place of Rev. Dr. Roger Gaikwad, Principal, ATC, Aizawl.

**New Affiliation (Federated Faculty):**
Nav Jyoti Post Graduate and Research Centre(NJPGRC), Federated Faculty of New Theological College, Dehradun, Dharma Jyoti Vidya Peeth, Faridabad, and Centre for Dalit Studies, New Delhi.

**Seminary Up-grading:**
* Indian Theological Seminary, Avadi, Chennai, B.D in English medium.
* Methodist Bible Seminary, Valsad, Integrated B.D. Programme.
Post Graduate Programme: (Addition of New Branch/s from 2010 – 2011)
* Aizawl Theological College, Aizawl - Old Testament & Religions
* Tamilnadu Theological Seminary, Madurai - Religions
* Faith Theological Seminary, Manakala - Christian Theology
* United Theological College, Bangalore- Christian Theology & Women Studies
* Clark Theological College, Mokokchung - Christian Theology
* Union Biblical Seminary, Pune - Christian Theology
* Gurukul Lutheran Theological College, Chennai - Christian Ethics

BCS Programme:
* Masters’s College of Theology, Visakapatnam- Request for BCS exam. Centre,

Obituary:
* Dr. K. Rajaratnam, Former Master - April 7, 2010
* Rev. Bhaskar R. Onawale, Ex-Principal, UTSM, Pune – May 2, 2010

We thank the Lord for their life and contribution to the Church and society.

Graduation:
The following graduates will receive their degrees/diplomas in this convocation.

<table>
<thead>
<tr>
<th>Degree</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.Th</td>
<td>4</td>
</tr>
<tr>
<td>D.Min</td>
<td>6</td>
</tr>
<tr>
<td>M.Th</td>
<td>100</td>
</tr>
<tr>
<td>B.D</td>
<td>665</td>
</tr>
<tr>
<td>B.C.S</td>
<td>87</td>
</tr>
<tr>
<td>B.Th(Internal)</td>
<td>306</td>
</tr>
<tr>
<td>B.Th(External)</td>
<td>2</td>
</tr>
<tr>
<td>Dip.C.P.C</td>
<td>21</td>
</tr>
<tr>
<td>Dip.C.S</td>
<td>57</td>
</tr>
</tbody>
</table>

Total …… (1248 in 2009 – 2010)

New Registration:
New Registration to the various programmes in 2009 is given below:

<table>
<thead>
<tr>
<th>Degree</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.Th</td>
<td>17</td>
</tr>
<tr>
<td>D.Min</td>
<td>15</td>
</tr>
<tr>
<td>M.Th</td>
<td>144</td>
</tr>
<tr>
<td>B.D</td>
<td>1431</td>
</tr>
<tr>
<td>B.Th</td>
<td>94</td>
</tr>
<tr>
<td>B.Th.(Ext.)</td>
<td>10</td>
</tr>
<tr>
<td>B.C.S</td>
<td>205</td>
</tr>
<tr>
<td>Dip.C.P.C</td>
<td>35</td>
</tr>
</tbody>
</table>
Senate Centre for Extension and Pastoral Theological Research:
The SCEPTRE has been involved in
* BCS contact seminars
* D.Min Seminar and Colloquium
* Non-formal ecumenical theological initiatives and
* Coordinating SCEPTRE Programme Centre for various Senate and Church-related programmes

Five BCS contact seminars were conducted in five different regions in which 138 BCS students participated. 56 faculty members from different colleges and seminaries facilitated the seminars.

D.Min Colloquium on issues in Ministry; Orientation Seminar and Research Methodology Seminar at SCEPTRE, Specialization Colloquium at Eastern Theological Seminary, Jorhat, were organized for the benefit of the 28 students in the first and second year. Foundational Colloquium was organized for the first year students.

Two Teacher’s Pedagogy Seminars were conducted at SCEPTRE for the faculty of the affiliated colleges in North and North East India. The SCEPTRE collaborated with EDAN-WCC, ETE-WCC, PTCA, NCCI, Interfaith Coalition for Peace, Compassion India, theological colleges and local churches in coordinating various programmes. This year also Christian Education Fund, Kassel has given a substantial grant for D.Min scholarship for women.

The SCEPTRE facilitated 4 training programmes through Pastor’s Continuing Theological Education attended mainly pastors, youth leaders and women leaders of Nagaland. A National Seminar on “Edinburgh 2010: Witnessing to Christ Today in India”, and a National Consultation on “Revisiting Edinburgh Conference 1910: Implications for Local Congregations” were organized. Skill development Training on “Ministry to People living with AIDS” and one day seminar on “Child Trafficking and Legal Protection Girl Child” were useful to the participants to tackle the social issues in a more professional manner.

It is worth noting that the facilities of SCEPTRE is increasingly used for meetings, lectures and consultations by churches and church-based NGOs. The SCPTRE serves as the host for ATLA Religion and Philosophy consortium online journal for the Senate affiliated colleges.

Dr. Wati Longchar serves as the dean of Extension and D.Min studies and Dr. M.T. Cherian as Associate Dean and Administrative Assistant.
The Committee for Research – SATHRI
Giving opportunity for academic interaction, exchange and mutual learning for research scholars, the committee for Research and SATHRI initiated the following programmes:

a) The annual D.Th Methodology Seminar was conducted at Bishop’s College where 23 Research scholars attended. Thesis Proposal formation, Doctoral level Theological Research in Indian/Asian context, Current trends in Theological Research and Thesis proposal presentation were the main components of the seminar.

b) D.Th Colloquium on the theme “Edinburgh 2010: Witnessing to Christ Today in India”, was organized at TMAM Centre. Kottayam, in collaboration with FFRRC. 77 participants attended this colloquium, with 59 doctoral students, 6 faculty representatives from five doctoral centres and 12 resource persons. The colloquium generated much interest in interdisciplinary mission studies, provoked new mission thinking and practice relevant in Indian/Asian context. The Methodist Church in Britain and Common Global Ministry supported with financial assistance.

c) A National Consultation on “Indian Feminism: Towards New Frontiers” was conducted at Chennai, where 18 Doctoral students from five centres attended along with academics and activists involved in women’s issues. The consultation opened avenues for doctoral students to interact with the catholic and secular university scholars and address the situation of Indian women in the socio-economic, political, religious and cultural particularities of the Indian context.

d) The workshop organized jointly with NCCI-CJPC on “Eco-justice Ministries and Theological Education” at Nagpur was useful to the participants to understand the distress of the earth from the vantage points of the subsistence communities. In the similar direction a colloquium on “Redeeming God’s Creation: Asian Ecumenical Response to Eco-Justice” was organized for D.Th scholars, which considered climate change, water crisis, air pollution, deforestation and exploitation of indigenous communities and the importance of serious theological engagement.

Publications: BTESSC/SATHRI published the following books/journals

Books: This year we have published six books:

i) Embracing Inclusive Community: Disability Perspective

ii) A History of Ecumenical Movement: An Introduction (reprint)

iii) A manual for Researchers and Writers (reprint)

iv) Issues in Theological Research: A Methodological Exploration

v) Meetings of Minds: Gandhi, Buber, Einstein, NeiBuhr

vi) Edinburg 2010: Witnessing to Christ today in India

vii) Mission From The Underside: Transforming theological Education
Journals:
a) Asia journal of theology was published as a joint ecumenical venture of ATESEA, NEAATS & BTESSC.
b) Two issues of SATHRI Journal were published.

Academic Programme
With 20 new admissions through doctoral centres the total number of doctoral students enrolled this academic year under the Senate is 119 (19 men & 29 women)

This year four doctoral students have been recommended to the Senate for the award of degree Doctor of Theology.

Dr. Wati Longchar was holding the responsibility of the Director - in - Charge, research and SATHRI for the last two years along with other responsibilities. He was able to discharge the duties as the Director very effectively. I appreciate his services and hard work. We welcome Dr. H. Vanlalauva, who is appointed as the Dean of the research.

Board of Theological Education of the Senate of Serampore College
The board of Theological Education of the Senate of Serampore College has completed its 36 years in its role as an advisory body to the Senate in ecumenical theological education and ministerial formation. The process of establishing identity and role of the Board within the boundary of ‘One National Structure of Theological Education in India’ had its results. BTESSC organized national and regional consultations. Especially on Edinburgh 2010. The valuable services of Dr. James Massey is appreciated. The appointment of the full - time BTESSC secretary will be much more helpful in the years to come in carrying out the programmes. We do welcome Rev. Dr. Mohan Larbeer as the full – time BTESSC secretary.

Vision and Beyond
As we are in the beginning of the second decade of the 21st century it is imperative to keep the vision of the pioneers of Serampore College and make theological education relevant to the context of Asia. We need to identify the manifold challenges we face in the economic, social, cultural and religious realms and equip individuals and the churches for effective ministry. One of the main objectives of theological education is to communicate the liberative Gospel of Christ so that large number of people who are being oppressed like Dalit/subaltern and tribal will experience freedom.

The new curriculum is meant to develop the capacity to respond meaningfully to the Gospel within the framework of one’s own situation, developing contextual sensitivity, ecumenical education into a liberating and creative one having the sen-
sitivity to the gap between the academic and the practical. It can only be done by combining learning and life, knowledge and commitment, and academic learning and appropriate lifestyles so that the people who are equipped may experience coherence and consistency between what is taught and what is experienced. Taking this into consideration we have introduced an interdisciplinary and integrated approach in the theological education. Greater efforts are needed from the faculty and students to achieve optimum results.

We are called to foster a Christian ministry that enhances relationships. A ministry that builds a community that works for the establishment of God’s reign in this world, upholding the values of the kingdom and the vision of an oikoumene in which all have place, value and dignity. We need to develop the same passion Jesus had for the poor, an option for justice. The invitation of Jesus to follow him is also an invitation to embrace his incarnational and kenotic lifestyles of solidarity. Greater efforts are needed in organizing and executing programmes that will provide more exposure for both theological students and faculty, of the ground reality of the people and society they are called to serve.

Closer relationship between theological institutions and churches is vital for the effectiveness of theological education. Proper interaction and communication between church leaders and theological colleges will enable both to serve the church and world at large.

We are called to uphold a vision that affirms life, a vision that which inspires us to build alternative communities that are inclusive and respect differences. It is a vision that finally reaches beyond the walls of the church and society and embraces the whole of God’s creation. Our main task is to empower the community of God’s people to communicate the liberating Gospel of Christ so that all may experience God’s Shalom.

Thanks:
The leadership and Guidance of Dr. K. Rajaratnam, former Master of Serampore College till April, 07, 2010 was inspiring and with gratitude we remember his life and service to the church and to theological education. Rt. Rev. Dr. John S. Sadananda the Present Master of Serampore College is guiding us with his timely involvement and advice. As a theologian and as a leader of the church we value very much his contribution to theological education in India.

We record our thanks to the Registrar of the Senate Dr. Ravi Tiwari, Treasurer Rev. Rechel Bagh, Secretary BTSSC Dr. James Massey, Dr. Wati Longchar Dean of Extension and D.Min who also shouldered the responsibility of Dean of Research and SATHRI, and administrative assistant and associate Dean of SCEPTRE Dr. M
T. Cherian for their commitment and dedication. I also record our thanks to the members and chairpersons to the various committees for their active participation in the affairs of the Senate and the Board. The Question Paper setters and examiners also deserve our appreciation and thanks. We also record our thanks to the office staff in the Senate office at Serampore BTESSC/ SATHRI office in Bangalore and SCEPTRE in Kolkata who have discharged their duties faithfully.

We thank our ecumenical partners for their support and participation in our journey forward. We express a special word of thanks and appreciation to the EMW Hamburg for their commitment in strengthening and developing the partnership relationships. We record our thanks to the Global ministries division of UCC, ETE-WCC, ICCO – Kerkinactie Netherlands, Methodist Church in Britain, EDAN – WCC and all other partners who have supported us in our activities and we look forward their continued support.

The principal Clark Theological College Dr. Takatemjem Ao, the faculty and students of Clark Theological College for the hospitality and excellent arrangements for the Senate meetings and Convocation. Our hearty congratulations to all those who received their degrees. May God continue to strengthen you to be faithful to your calling and hear the master’s voice, “Well done, good and trustworthy servant; you have been trustworthy in a few things, I will put you in charge of many things, enter into the joy of your master”.
A brief report of few of the important events, decisions and developments during the year will be helpful as a point of reference to the major activities of the Senate.

**Pedagogical institutes**
These institutes have been one of the major topics for discussion in the last four years. We are happy to report that they could be arranged at two centers- SCEPTRE, Kolkata and Gurukul, Chennai. Drs. Wati Longchar and Samuel Meshack has meticulously planned these institutes during the year, contacted best of the resource persons and took upon themselves to organize them. We are thankful to EMW, Hamburg Germany and Kerkienacti, Netherland for their keen interest and financial support. They have come forward to see that these institutes are run for next three years. Detail reports of the institutes are provided with the minutes of Working Committee.

We are happy to report that a great number of staff, as expected, has taken advantage of these institutes. Affiliated colleges have been most supportive to our efforts and have shared the expenses with the Senate by providing one way travel and registration fee. We are happy that Sri Lankan participation was made possible from the grants we received from our over-sea partners. Critical reviews of the our academic system and new curriculum are being discussed in congenial and open atmosphere, and suggestion made during the sessions will be taken up for further discussion in due course of time by various committees, and Senate is expected to take a few policy decisions as and when they will be presented to it. Senate is expected to have a review of the new curriculum and syllabus after five years.

**Results, Graduation, Registration and Examination**
As per the decision of the Senate-2009, a few colleges opted for new course. Their results were declared as per new Regulation and Curriculum. This gave us some valuable experience in conducting examination which is now helpful as most of the colleges are under new Regulation.

I am happy to inform the Senate that we have been able to introduce new system of registration under unique identification number. This programme is developed by Mr. Ashish Kumar who is a trained programmer and has been an MTh student under NIIPGTS. Under this system, the records of students can be kept in one place and his complete data will be available at one stroke of a key. We are planning to provide the registration and examination form to colleges through this system in order to simplify the process. The new programme can gave us important
information about students as per the data collected through registration and examination entry form.

The relevant statistics of the examination-2009 is provided as an appendix to this report. The trend still continues, and we have an increase in number of graduates, touching almost thirteen hundred this year.

The new system of having two paper-setters, setting two sets of question-paper has been quite satisfying.

**Doctoral Programme**

Senate has resumed the evaluation process for DTh dissertations from April 2010. Dissertations received up to September, 2010 have been sent for evaluation and results of most of them have been received. Four students are receiving their degrees at this convocation.

It is a matter of concern that most of theses have been asked to be revised. It is generally commented, that has often been expressed from the floor of the Senate in the past, echoing the sentiments expressed by many evaluators, that the standard of our DTh is falling; that the supervisors do not seem to have time for properly guiding the students; that students are very casual in their approach and presentation. These concerns should be taken seriously by the centers and supervisors. Doctoral centers should give adequate time to supervisors for their wards and for independent research. It may be helpful if Senate appoints an evaluation commission of its DTh programme and the content analysis of the works submitted for the award of doctoral degree under our system in the last ten to fifteen years.

Senate is in the process of introducing centralized entrance test for Doctoral candidates. It is in line with the UGC stipulation for such a process in all the universities under the central/state Acts. The colleges will be able to select students from those who have cleared this test as per the availability of seats and resource persons.

Shifting of SATHRI under the Research Department of Serampore College (University) is under progress. The Council has approved the plan and has allotted a space next to the present Carey Library complex for the construction of new research complex. EMW has also given its consent to use the proceedings from the sale of Bangalore complex for the construction of the new Department of Research/SATHRI. A committee consisting of Ms. Hilda Peacock (Vice-Master), Dr. Lalchungnunnga (Secretary of the Council), Dr. Vanlalauva (Dean-elect) and Dr. Ravi Tiwari (Registrar) is appointed by the Council to initiate the process of construction.
**Academic concern and suggestions**

a. **Migration certificates**: Principals of the colleges might have noticed that Senate is now insisting upon the submission of school leaving/migration certificate from the students. Many students, this year, have been provisionally admitted because of non-submission of these certificates. This is necessary as some students have been misusing the privilege granted by the Senate in the past. As the expectations of the colleges and students are high with regards to Serampore degrees, and its acceptance by Indian universities for post-graduate and doctoral studies, it is expected that Serampore follows the same norms as that of sister universities in India. It is also mandatory for registration in universities in order to check dual registration. We were painfully made aware of this fact only after one of the students of TTS filed a case against Serampore last year. We were justified in our approach by the judgment of Madurai Branch of Madras High Court in our favour, therefore this caution.

b. **Registration of name**: Senate has been requesting colleges to be careful with regards to the spelling of the names of students which should be as per the highest degree certificate. Changes can only be possible through some legal procedures which need to be followed. It is to request, the principals of our institutions to be careful in checking the names while signing the forms and copies of certificates for attestation, and verifying the names. It is regretted that this is now leading many students threatening us to sue us if the names are not properly spelled.

c. **Registration under Old Registration**: It is matter of regret that a few colleges, in difference to the policy and decision of the Senate, admitted students under old course. In the interest of the students, the Senate has decided to register these students under old course, but has asked the colleges to not to admit students under new course for time being.

d. **Post-graduate studies**: It is to bring to the notice of the Senate some recent, but unfortunate, trends creeping in our system. A few colleges have been admitting students without affiliation and later pressurizing Senate for the sake of students to do something; i.e., to grant affiliation to the erring colleges. We also note with regret that few post-graduate colleges are admitting students without proper staff situation and affiliation. In such cases, students are fallen victim, and the Senate is being vilified. It is to bring to the notice of post-graduate colleges that they should not admit students without proper affiliation granted by the Senate. Senate grants affiliation on the recommendation, and the report of the Evaluation Commission, and staff position as per Evaluation Criteria.
It is also a matter of concern that a new kind of competition is developing among post-graduate colleges whereby they compete with each other in offering as many branches in MTh studies as possible. This they do in spite of the fact that they are depending upon superannuated/part-time/visiting professors. It is also a fact that in most of the colleges, proper utilization of resources is below the mark, and in a few, post-graduate departments are functioning for one or two students. Senate may consider of issuing some guidelines for proper utilization of resources in post-graduate and doctoral centers, and encourage them to form federated faculties with neighboring colleges having additional and qualified staff. The new federated faculty, consisting of NTC, Dehradun, DJVP and CDS in Delhi is a recent development in this direction, and we appreciate the cooperation and understanding of the institutions involved. Another one between JRTS, Shillong and ETC, Jorhat is in the initial stage of formation.

**e. Revision of MTh course:** After the completion of revision process of BD programme, it is time that we begin a process of reviewing and revising our MTh programme in the light, and experience, under new BD regulation and curriculum. The older regulation was worked out, keeping in mind the need for providing teaching-staff in theological colleges; a new direction is now required to chalk out to offer post-graduate degree in theology, contextual and relevant to the diversified ministries of its recipients. We need to seek the opinion and suggestion of our staff in theological colleges and church services, and also our MTh graduates who are in different fields of Christian service, before embarking upon the consultation and revision process.

**f. Term appointment of Principals/administrative staff:** One can understand the compulsion, and need, for the term appointment of principals/administrative staff in affiliated colleges; and also appreciate the good intention of the governing bodies to honour senior staff in their institutions; at the same time, let me also express our anxiety in the new situation which is fast developing in our system. There are very few principal/administrative staff now left in the system to strengthen the work of Senate as the senior and experienced professors in affiliated colleges are replaced quite often, creating void in our administrative structure. The frequent changes have created quite difficulties in academic administration too. There is a need for the continuity at the highest level at-least for ten year. Senate may think of working out some direction/guidance for strengthening the system.

**g. Regulated admission system:** In the last few years, Serampore has noted with much satisfaction and pride that it is one of the largest theological universities in the world. The trend is still continuing. It is time that we begin to think
about the implication of our commitment to theological education.

It is brought to our notice that a few organized and institutionalized churches are facing problem in accommodating all the theological graduates into their pastoral and other ministries. It is also a fact that most of our graduates are moving into diversified ministries of the church and society. Many of us will recollect some of our discussions over this issue in the past, and a suggestion on this floor itself, perhaps by Dr. Dietrich Werner, the ETE-WCC Director that Serampore should take into consideration, and look into the real need of the churches for theologically trained persons in term of regulating admission in our theological colleges. It may be suggested that colleges initiate a critical analysis of their programmes for theological education.

We may point out that the new BD curriculum is oriented towards, and focused at, pastoral ministry. Senate has suggested that colleges be encouraged to plan, and offer, courses that are need specific. The process has yet to take shape, and some new trends have yet to set in. There is an observation, with some justification though, that the new courses under curriculum and the schema do not provide enough scope for introduction of extra courses. This needs a fresh look and few half courses needs to be converted into full courses by the amalgamation of two half courses.

Few Reporting

i. Recognition of MTh by Nagaland University for higher studies
   We are happy to report that Nagaland University is another university in India which has recognized Serampore MTh for higher degrees. It is also first central university to recognize higher theological degree for research purpose. This will help us to seek recognition for our MTh in other universities as well. We may note that this has now opened a new possibility for our graduates from the region to pursue higher education in their own state. In the context of gradual recognition of theological degrees, it may be suggested that Serampore recognize secular PhD, obtained on the basis of Serampore MTh, equivalent to Serampore DTh in order to help our institutions to strengthen staff with higher qualification.

ii. Orissa Christian Theological College, Gopalpur-on-Sea
   At the request of the Governing Board of the College, I took time to visit the College. We are happy to report that the churches involved in supporting this College are taking necessary steps to strengthen and up-grade the College to BD level. Senate is concerned with the church related regional seminaries which have not been able to live up to the expectations of the Senate. Churches need to be reminded their commitment to the ministries in their respective
regions, as more ministers are needed to take care of un-served rural congregations. The relevance of regional seminaries can not be written off. Senate is committed to provide its active support for any endeavor that is directed towards the revival and strengthening of regional seminaries.

iii. E-mail through Serampore Web-site
   We are planning to assign email boxes to all the affiliated colleges so that Senate circulars and letters are at once will be transferred to the colleges from the Senate office, and vice versa. Transmittance of data will be easier as we plan to introduce new computer programmes dealing with registration, examination and staff reports. The pass-word shall remain with the colleges. All e-mail ID will be through our website, for which a fee will be charged annually from the colleges. This will be available from April.

iv. Relation with neighboring countries in theological education
   Senate is trying to relate itself with the theological institutions in Asia. With the efforts of Dr. H. S. Wilson, there is a possibility for a team from China to visit us in 2012 during the convocation. A team from Myanmar Institute of Theology is planning to visit Senate this month to seek cooperation and help in strengthening theological education in their country. The MIT also wishes to establish some kind of relationship with the Senate family. Our first experiment, and experience with ATEN, in establishing a theological institution was a failure. Senate is not discouraged, and is still interested in the establishment of theological education programme in Nepal, and looking forward for some kind of initiative from, and cooperating of, the National Christian Council in Nepal.

v. Visit of NACC team
   It is to report that the team visited Senate office during their evaluation of Serampore College. They were quite impressed by the way Senate is functioning under the Act. It was suggested by the members that the College should look into the possibility for offering secular degrees on its own under the Act and supervision of the Senate degrees in new fields and concern helpful to the students. This possibility may further be explored and looked into by the Council and the Senate.

vi. Income Tax Case
   Senate filed an application for the exemption from income tax under section 10(23c) in 2000 which was finally decided against the Senate by the Chief Income Tax Commissioner, Kolkata in November-end 2010. His ground for rejection was that Serampore is a theological University benefiting Christians only hence it can not be given exemption and it should apply under another
section (12A). Our presentation that Serampore is a full fledged university; that it is the Act that limits Serampore to grant degrees in theology; that Serampore can, after fulfilling certain conditions, commence granting degrees in other branches too; that Serampore theological studies are open to all without any distinction of caste, color or creed; that some of theological degrees are open to people of other faith; that ASC courses are conducted by Calcutta University etc was overlooked or does not find favor and we will have to move to higher authorities for remedial and necessary action. We also have to submit combined statement and return of SSC, SCEPTRE and Bangalore Office as per rule after the inspection of all the three accounts by the income tax officer. We need to look into the matter and may have to consult the lawyers on the issue; this is being pursued.

Thanks
Let me express our thanks to EMW, Hamburg, Germany, and Kerkinecti, Netherland; their timely financial support could see the successful commencement of Pedagogical Institutes during the year. Bishop Dr. John S. Sadananda, as President of the Senate, has been a great source of strength and guidance all these years, we wish to thank him for all his help and kindness. I wish to express my appreciation to Bishop Isaac Mar Philoxenos who took the responsibility of the Senate as an interim President, and has seen us through the tem with his wise counsel and guidance. Rev. Rachel Bagh, Treasurer, Dr. James Massey, Secretary, BTSSC, have been quite supportive during the term and we express our thanks to both of them. Dr. Wati Longchar, Dean, Extension and DMin Programme continued to share the responsibility of the Bangalore Office during these most difficult and transient time; I wish to express my deep sense of gratitude and appreciation. Dr. M.T.Cherian Administrative Assistant at the SCEPTRE has been most helpful as usual in conducting the affairs of the SCEPTRE. The chairpersons and members of various committees have been wonderful to work with, and I wish to thank them for their assistance and help.

Last, but not least, Senate and SCEPTRE staff, who have been serving this institution with much of dedication, deserves our thanks and appreciation.

I wish to express my deep sense of gratitude and appreciation to all of you for your continued support and understanding in spite of your reservations and different perspectives than mine over many issues and decisions.

May the good Lord continue to strengthen us, guide us and use us in serving His church and the people with best of our abilities!
Appendix: Statistics: 2009-10

### a. Results-2009-10

<table>
<thead>
<tr>
<th></th>
<th>A+</th>
<th>A-</th>
<th>B+</th>
<th>B-</th>
<th>C+</th>
<th>C-</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>DMin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>M.Th.</td>
<td>11</td>
<td>59</td>
<td>28</td>
<td>2</td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>B.D.</td>
<td>5</td>
<td>102</td>
<td>276</td>
<td>219</td>
<td>59</td>
<td>4</td>
<td>665</td>
</tr>
<tr>
<td>B.Th.</td>
<td>1</td>
<td>10</td>
<td>85</td>
<td>129</td>
<td>70</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>BTh-External</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>306</td>
</tr>
<tr>
<td>BCS - College</td>
<td>1</td>
<td>12</td>
<td>18</td>
<td>31</td>
<td>3</td>
<td></td>
<td>65</td>
</tr>
<tr>
<td>BCS -External</td>
<td>4</td>
<td>8</td>
<td>6</td>
<td>4</td>
<td></td>
<td></td>
<td>22</td>
</tr>
<tr>
<td>DCPC</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>DCS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>57</td>
</tr>
<tr>
<td>Matured cand. Exam</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1258</td>
</tr>
</tbody>
</table>

### b. Graduation

<table>
<thead>
<tr>
<th></th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>DTh</td>
<td>4</td>
<td>14</td>
<td>7</td>
<td>10</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>D Min</td>
<td>5</td>
<td>3</td>
<td>10</td>
<td>10</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>MTh</td>
<td>85</td>
<td>78</td>
<td>82</td>
<td>75</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>BD</td>
<td>598</td>
<td>609</td>
<td>611</td>
<td>646</td>
<td>689</td>
<td>665</td>
</tr>
<tr>
<td>BCS</td>
<td>52</td>
<td>47</td>
<td>89</td>
<td>80</td>
<td>71</td>
<td>87</td>
</tr>
<tr>
<td>BTh(internal)</td>
<td>295</td>
<td>321</td>
<td>310</td>
<td>319</td>
<td>334</td>
<td>306</td>
</tr>
<tr>
<td>BTh (external)</td>
<td>5</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DCPC</td>
<td>16</td>
<td>24</td>
<td>33</td>
<td>20</td>
<td>28</td>
<td>21</td>
</tr>
<tr>
<td>Dip CS</td>
<td>31</td>
<td>40</td>
<td>26</td>
<td>64</td>
<td>63</td>
<td>57</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1086</td>
<td>1136</td>
<td>1160</td>
<td>1240</td>
<td>1301</td>
<td>1248</td>
</tr>
</tbody>
</table>

### c. Registration

<table>
<thead>
<tr>
<th></th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>DTh</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D Min</td>
<td>3</td>
<td>11</td>
<td>11</td>
<td>15</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>MTh</td>
<td>85</td>
<td>82</td>
<td>100</td>
<td>115</td>
<td>124</td>
<td>144</td>
</tr>
<tr>
<td>BD</td>
<td>703</td>
<td>753</td>
<td>744</td>
<td>898</td>
<td>1030</td>
<td>1431</td>
</tr>
<tr>
<td>BTh</td>
<td>377</td>
<td>399</td>
<td>363</td>
<td>367</td>
<td>155</td>
<td>94</td>
</tr>
<tr>
<td>DCPC</td>
<td>22</td>
<td>34</td>
<td>28</td>
<td>31</td>
<td>31</td>
<td>35</td>
</tr>
<tr>
<td>DCS</td>
<td>107</td>
<td>100</td>
<td>138</td>
<td>122</td>
<td>131</td>
<td>106</td>
</tr>
<tr>
<td>BTh ext</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dip BT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1485</td>
<td>1572</td>
<td>1596</td>
<td>1716</td>
<td>1717</td>
<td>1863</td>
</tr>
</tbody>
</table>


**d. Examination**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>MTh</td>
<td>172</td>
<td>185</td>
<td>221</td>
<td>244</td>
</tr>
<tr>
<td>2</td>
<td>BD</td>
<td>2135</td>
<td>2224</td>
<td>2304</td>
<td>2364</td>
</tr>
<tr>
<td>3</td>
<td>BTh Internal</td>
<td>1098</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>External</td>
<td>18</td>
<td>1162</td>
<td>1184</td>
<td>1126</td>
</tr>
<tr>
<td>4</td>
<td>BCS</td>
<td>465</td>
<td>450</td>
<td>448</td>
<td>462</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>246</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gujarati</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hindi</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tamil</td>
<td>81</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Telgu</td>
<td>94</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kannada</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>DCS</td>
<td>227</td>
<td>205</td>
<td>199</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>38</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sinhalee</td>
<td>02</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hindi</td>
<td>05</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tamil</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Telgu</td>
<td>79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kannada</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Dip BT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>D.Min. Comp. Exam:</td>
<td>13</td>
<td>11</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>8</td>
<td>Entrance Examination-D.Min</td>
<td>21</td>
<td>20</td>
<td>44</td>
<td>52</td>
</tr>
<tr>
<td>9</td>
<td>Qlfy. Exam: BD 189+7</td>
<td>111</td>
<td>183</td>
<td>196</td>
<td>186</td>
</tr>
<tr>
<td></td>
<td>Qlfy. Exam: MTh</td>
<td>37</td>
<td>53</td>
<td>57</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Qlfy. Exam: Intg. BD (DCS)</td>
<td>6</td>
<td>29</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Matured Candidacy Exam.:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>BCS/BD</td>
<td>26</td>
<td>19</td>
<td>12</td>
<td>14</td>
</tr>
</tbody>
</table>

**e. Miscellany**

<table>
<thead>
<tr>
<th></th>
<th>06-07</th>
<th>07-08</th>
<th>08-09</th>
<th>09-10</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No. of Question papers</td>
<td>238</td>
<td>244</td>
<td>241</td>
</tr>
<tr>
<td>2</td>
<td>No. of paper-setters</td>
<td>473</td>
<td>272</td>
<td>475</td>
</tr>
<tr>
<td>3</td>
<td>No of examiners</td>
<td>426</td>
<td>444</td>
<td>431</td>
</tr>
<tr>
<td>4</td>
<td>No. of answer scripts evaluated</td>
<td>34112</td>
<td>37251</td>
<td>34201</td>
</tr>
<tr>
<td>5</td>
<td>Remuneration paid</td>
<td>276913</td>
<td>303946</td>
<td>279813</td>
</tr>
<tr>
<td>6</td>
<td>Postal bills paid</td>
<td>109686</td>
<td>120424</td>
<td>111338</td>
</tr>
</tbody>
</table>
2. INTRODUCING NEW SET-UPS

BTESSC and the Senate has established two new sets-ups with effect from this year- one at Bangalore, another at Serampore. BTESSC office will be in Bangalore, whereas Research and SATHRI will be in Serampore. This was being done in order to strengthen the programmes of Senate and BTESSC. A few words may be helpful in understanding the new arrangement

i. BTESSC Office in Bangalore and its new full-time Secretary

With the merger of Board of Theological Education (BTE), a wing of National Council of Churches in India with Senate of Serampore College, the Board was performing its functions through an honorary Secretary since 1975. With the establishment of SATHRI in 1989, as the research wing of the Senate and the Board, the Director of SATHRI and Research was more often was performing the duties, as the honorary Secretary was not available full time to run the affairs of the Board. Once the loose relation of Board and Senate was formalized, and One national Structure of Theological Education was constitutionally approved in 2005, and formed, by the Board, the Council, and Senate of Serampore College, the need for a full-time Secretary was recognized for proper administration and implementations of the programmes as assigned to the Board, quite distinct from that of the Senate. It was only in 2010, the Board and the Senate took historical decision towards formalization of the structure of BTESSC, and began the process towards the appointment of a full-time Secretary. Subsequently, Dr. Mohan Larbeer was appointed first full-time Secretary of BTESSC by the Board and the Senate, and he has resumed his duties with effect from February 8, 2011

Dr. Mohan Larbeer, MA, BD, MTh, PhD taught systematic Theology at Tamilnadu Theological seminary, Madurai for more that 25 years fro 1984. He is an ordained Presbyter, belonging to Madurai-Ramnad Diocese of Church of South India. In between, he served as a national Co-coordinator of Partners in Justice Concerns (PJC) and facilitated social action initiatives in deferent parts of the country. He also served as the consultant to Bread for world (BFW), Germany for five years for Tamilnadu. He is a known Dalit activist and theologian. He served as the Principal of Tamilnadu theological Seminar, Madurai for six years. During his tenure as Principal, he developed the Seminary academically by introducing various PG courses, lay training programmes and developed as a doctoral centre. He introduced also many new development initiatives. His relationship with church leaders and international ecumenical partners is very much appreciated by many. His long experience will definitely strengthen the office of secretary in fulfilling the objectives of BTESSC effectively and meaningfully.

Dr. Larbeer has been a member of the Senates of Serampore College as well as
of Madurai Kamraj University. He also served as the Chairperson of Academic Council of the Senate.

Board is appointed by the Senate to make recommendations on the matters pertaining to its policies and functions. President of the Senate is the Chairperson of the BTESSC, and the Secretary is the officer of the BTESSC. He is responsible for church relations, matters related to Solidarity Fund, he is the secretary of BTTBPSA and represents the Board, in relations to the programmes of BTESSC, in NCCI and other national and international bodies, such as WOCATI. Total membership of the BTESSC, at present, is about 100. It includes the principals of affiliated colleges, heads of institutions involved in theological education, members of churches, theological teachers and students, secular educationists, members of Senate, representatives of College Council and a few co-opted members.

The management of the Board Office and its programmes will be with the Committee for Ecumenical Relation and Church Ministries which is the Working committee of the BTESSC. The Secretary will undertake the programme under the care of the Chairperson of the Committee who is also the President of the Senate of Serampore College.

**Present address and the office of the BTESSC** is as follows:

P.B. No. 4635
3rd Floor, 73, Miller’s Road,
Benson town P.O.
Bangalore, Karnataka.
Tel No.: 080-2353 6868
Tel+Fax: 080-2353 8274
E-mail: secretary@btessc.org

**ii. Department of Research/SATHRI, Faculty of Theology of Serampore College (University)**

For a long period of time, research programme of the Senate was conducted through external studies. Later, it became residential programme where scholars were assigned supervisors available in affiliated colleges and were asked to reside in the colleges concerned. For some time, a few colleges were recognized research centers, and then they were merged with SATHRI which developed as the centralized centre for formal and non-formal research under Senate of Serampore College. SATHRI functioned under its Director from Bangalore for ten years, thereafter a few more centre came into being under the decentralization process for doctoral studies within Serampore system. A review Committee suggested for the shift of doctoral program to Serampore as a national centre for doctoral studies, taking special care of concerns of north and north-east. Under the University, the head of the department is now termed as Dean who will be responsible for research programme. It is envisaged that
a few national professors will be appointed, located in Serampore, and other
centers, who will be fully devoted to doctoral studies- supervising students,
writing research papers and books, conducting seminars and consultations.
Construction of the Research Department, next to the Carey Library and Re-
search Center, is in process. The centre will have offices, seminars rooms, and
office and study rooms for the national/visiting professors, study rooms for
research scholars and residential flats for professors. Plan for a centralized
library is also under consideration. The management of the centre will be with
the council and the Senate, and academic administration will be under the care
of committee for Research of Senate of Serampore College.

Dr. H. Vanlalauva, MA, BD, MTh, DTh, was appointed Dean of the Depart-
ment of Research/SATHRI of Serampore College (University) by the Senate
with effect from February 8, 2011. He taught at Aizawl Theological College
and Serampore College where he was professor of Christian Theology and
Ethics (1989-2007). He has taught at BD and MTh level and had been examiner for Serampore DTh dissertations. He also served as the Principal of Aizawl
Theological College for nine year. He is an ordained minister of Mizoram
Presbyterian church and had served as the Moderator of his church synod. He
specializes in Calvinistic theology and is responsible for establishing a depart-
ment for the study of Calvin at Aizawl Theological College.

Dr. Auva served as a member of the Senate and was a member of its Executive
Committee. He has authored many books and articles in English and Mizo and
has been involved in editorial committees of theological journals of his church
and college.

Present address of Department of Research/SATHRI office:

DEAN
Department of Research & SATHRI
Faculty of Theology
Serampore College (University)
P.O.- Serampore – 712201
Dist. – Hooghly, West Bengal
India
Phone: 033 - 26529732
e-mail: deansathri@senateofseramporecollege.edu.in
4. Report of the Secretary, BTESSC: Review 05-10 & Annual Report 10-11

Rev. Dr. habil. James Massey

1.0 Introduction: Review Report

The Board of Theological Education of the Senate of Serampore College (BTESSC), this year has completed its thirty six year of life (constituted by the Senate in 1975). During the past three and half decades number of attempts have been made by the Senate and the Board to establish BTESSC’s identity and status specially to define its role. In 1989, the Board established one advance research centre, South Asia Theological Research Institute (SATHRI) in Bangalore in order “to develop, co-ordinate and facilitate research at doctoral and non-degree levels emphasizing its indigenous and contextual character”. Afterwards the last twenty two years number of other major development in the life of the Board and Senate have taken place, which includes the adoption of a Constitution of “One National Structure by Theological Education in India” by the Board, Senate and the Council in February 2005. In the Constitution of 2005, the status and the functions of the Board have been further clarified with Board’s Secretary its Officer and the President of the Senate as its Chairperson. The following six functions have been assigned to the Board under the overall supervision of the Senate:

i) Reflection and pioneering on new methods and styles in theological education in relation to the need of the country and of the Churches.

ii) Production of theological literature in general and Theological Text Books in regional languages through the Board for Theological Text book programme of South Asia (BTTBPSA)

iii) Promotion of the welfare of theological teachers and students.

iv) Development of ecumenical co-operation among Theological Institutions and their Libraries.

v) Promotion of relationship between Churches, Theological Institutions and Study Centres

vi) The Board shall recommend names of persons to be considered by the Senate for nomination to be appointed as Senators, Officers. Chairpersons and members of different Committees. (p.8)

The Constitution of 2005, besides placing the Secretary of the Board as a member of Senate’s various important committees, also has been made the Convenor of the Ecumenical Relations and Church Ministries. In 2007 this Committee has been designated as “the Working Committee of the BTESSC in its plans, programme of administration” (Minutes no EC/42/07). In 2007 in the E.C meeting it was also once again made clear that the Secretary, BTESSC as the Executive of the Board.
These are some of the preliminary introductory remarks, but the main report’s highlights, which includes the review of five years (in Para 2 and 3) and in para 4, the main activities of 2010 are given. In the review report here ad there Secretary’s remarks are added. The report end with a reference to the appointment of the full time Secretary of BTESSC, a climax to the history of development of Board’s ‘identity and role’

2.0 Review : BTESSC’s Identity and Role
This section’s discussion is divided in two parts (2.1 and 2.2). The part one deals with the first year (February – January 2006), in which secretary tried to understand the BTESSC and his role as a secretary in the whole affairs of Senate of Serampore College and within this process came the concern of BTESSC’s ‘identity and role’. The part two (February 2006 – January 2007) deals with the actual challenge to the family of Senate of Serampore College in more serious terms about the Board’s identity and role and the kind of efforts needed towards this directions. Here a few high lights are given of these two years.

2.1 Process of Understanding BTESSC Nature and Role
The period from February 2005 – January 2006 was very important for the Secretary of BTESSC, as during this time he made all possible efforts to understand the nature and role of BTESSC and also what is expected from him. The vision and mission of Senate and Board were the basis of his concern, which is stated in the 2005 Constitution in there words.

We believe that the Triume God has offered the possibility of renewal of life and hope for the entire creation in and through Jesus Christ, and that as an instrument of God, the Church is called to be involved in God’s mission of liberation, reconciliation and community building among all peoples through varied forms of ministry.

Set in the midst of the people of other faiths and ideologies as well as situations of life-negating forces, we are called upon to equip the whole people of God to respond to the contextual challenges critically and creatively by being faithful to the Gospel of Jesus Christ.

In light of this faith and self-understanding, we seek to equip ministers, leaders, scholars and the whole people of God to be committed to creative discernment of and active participation in God’s liberative mission in the work at large and in South Asia in particular by providing programmes of theological study and ministerial formation at various levels through affiliated colleges and institutions. (Page p.p.3, 4)
Based upon the vision and mission, began his journey through the territories of Senate and Board. As the Secretary has to serve on all the important committees and relating bodies, therefore by involving in the meetings of these committees during first year, he got a chance to know and learn about the nature and work of each of the Committee and Board. As I said in my first report (2005-06) that: “The various meetings and programmes have given me a comprehensive understanding of the working of various organs of the Senate and Board. These have equipped me to take part and creatively participate in the implementation of the vision of mission of the Senate of Serampore College”. (p.2)

During February 2005-06, the efforts were made to involve the churches directly in the work of Board. For example on 7th June 2005, the Church of North India hosted a meeting of the Committee for Ecumenical Relation and Church Ministries. This was followed by the invitation from Mar Thoma Syrian Church of Malabar. BTSSC’s one major event was to provide a platform for contextual theologies in the form of Dalit, Tribals and Minjung Dialogue, which was took place on August 18-20, 2005. The Secretary was also activity involved in the process of the formation of new curriculum and in the meeting of the Board for theological Text book programme of South Asia (BTTBSA). The Secretary in his annual reports presented to the Board at Serampore put a challenge about the ‘Board’s identity and role’, which was his key concern along with the other officers of the Senate and Board. In this regard what he expected, he said:

As listed in section one of this report, the six functions of the Board, and now if we have to fulfill carry on these effectively, then, there is a definite need of establishing an identity and role of the Board within the boundary of ‘One National Structure of Theological Education in India’. (Constitution) We have to agree with the fact that it is the Board, which can make to any new area and take up the any new concerns of theological education. This will also help to respond to the contemporary challenges, which now are faced by on contemporary society both at the national as well as international levels. Because the effects of caste/ethnic and economic, globalization is continuing to bring changes both levels in the contextual realities …. It is to these new contextual realities we as the Board has to respond. But to do all this, Board needs identity, resources and enabling facilities of course, within the ‘One National Structure’ of Serampore College family (University). (p-6)

2.2 Issue of Board’s Identity and Role
The Secretary’s report presented to the Board on 7th February 2007 at Shillong rightly labeled by the Late Master Dr. K. Rajaratlam, a ‘negative report’, which
Secretary humbly accepted. It is because there were hardly any concrete direct activities under the Board which it could own. Because the issues raised in his previous report were still to be taken by the concerned authorities. But there were some efforts during year, a summary which was given in Shillong report (2006-07), which real as follows

On the issue of Board’s identity, number of informal discussions among the officers of the Senate and Board has taken place. But more formally this was discussed in detail in the meeting of the Finance Committee of Senate held on November 6, 2006 in Chennai and the Senate’s Executive Committee meeting held on January 23, 2007 in Bangalore. The Secretary of the Board strongly suggested in these meetings that a clear-cut picture of Board’s income and expenditure need to be established, because the implementation of the Board’s functions is directly related to this reality. Presently part of income is handled by the Senate office and part by the SATHRI. Because of this fact even there is no possibility to plan a real activity programme. Also presently we are not sure what fund or income belongs to the Board and how the same is used. Anyhow the Finance Committee after a considerable discussion has passed the following resolution.

**Resolution XI**

“II. To initiate the process of preparing separate budgets of SATHRI and BTESSC taking into account of concern and functions of the Board.”

This resolution in principle has approved by the Executive Committee (Ec/99/6). Now there is a need to implement this resolution at the earliest and also the Executive Committee in its last meeting held on Jan 23, 2007 suggested to the Secretary that this matter and other should be reported to the Board (EC/24/07), which I am doing now, so that the Board may take action this regard.

Here once again I want to reiterate the suggestion, which I made in the previous years’ report that if the Board has to fulfill its functions as stated in the Constitution of 2005 and also if it has to response to the contextual realities, then “Board needs identity, resources and enabling facilities, of course within the ‘One National Structure’ of Serampore College family”. *(p.2)*.

The result of Secretary’s ‘negative report’ became very fruitful, which can be seen from the following actions and resolution, of the Board

**Report of the Secretary, BTESSC: Annual Report 2006-2007**

The Annual Report for 2006-2007 was presented by the Secretary, Rev. Dr. (habil) James Massey *(Appendix-B)*. The report was received and discussion followed. The report raised issues with regard to the relationship of the BTE to the SSC, the role of the Secretary, the structure of the BTE, the relation to SATHRI, separate finances/budget etc....
The Board resolved:

**Resolution VIII:**

A. That the report of the Secretary, BTESSC, be accepted with thanks and appreciation.

B. That the issues raised in the report and subsequent discussion be referred to the Executive Committee of the Senate for study and directions as to how the BTE can be activated to fulfill its constitutional responsibilities. The Secretary, BTESSC, and the Senate Officers should meet the preliminary discussions and prepare points for the Executive Committee to discuss. *(Minutes 10,11)*

These actions of Board on the Secretary’s report definitely helped in activating BTESSC, which can be clearly seen in the discussion of next section of this report.

**3.0 BTESSC GOT ACTIVATED**

After the above Board’s resolution passed in its meeting at Shillong on 7th February 2007, the Secretary met with the officers of the Senate and Board along with the late Maser Dr. K. Rajarathlam on 15th April, 2007 at Chennai and after a long day’s meeting number of concrete recommendations were prepared, which later on April 17, 2007 were presented in the Executive Committee. After a lengthy discussion, a compressive Resolution was passed by the Executive Committee *(Minutes no. EC/42/07)*, which read as:

**Resolution XIV:**

i) The new set up needs to be strengthened and enabled to function

ii) The Committee for Ecumenical Relations and Church Ministries is to be taken as the Working Committee of the BTESSC in its plans, programme and administration

iii) There is no need for an extra structure, but the present one should be strengthened and enabled to function

iv) The Secretary, BTESSC is the Executive, and should take the responsibility to implement the decisions of the Board through ER & CM.

v) The Secretary can function from his own office

vi) Proper budget needs to be prepared for the programmes of the BTESSC.

vii) A Part of membership fee should be set apart for the programmes of the BTESSC and other resources should be sought for its programmes. If needed, from the internal and external partners.

viii) SATHRI is the wing of the Senate and BTESSC should continue to function as the national structure for research-formal and non-formal under the care of the Research Committee of the Senate.
ix) It is suggested that the expense for office and travel for the Secretary of BTESSC should be provided in the budget of the Board.

x) It is also clarified that:
   a) The Director, Extension and D. Min. Programme is not an officer of the BTESSC. The mistake that has occurred in the Booklet or report and Website should be rectified.
   b) SCEPTRE is the programme of the Senate and not of the BTESSC, the Director, Extension and D. Min. Programme is the staff of the Senate.
   c) The office of the BTESSC, for the practical purpose, should remain in Bangalore, along with the SATHRI office.
   d) The Director, Research and SATHRI may help and assist the programme of the BTESSC. (EC/42/07)

3.1 Year of Planning and Implementing Programmes

Armed with the above EC’s resolution, Secretary after consulting the President and Chairperson, called the meeting of the Committee for Ecumenical Relations of Church Ministries on June 27, 2007 at Chennai and worked out a short term programme for 2007, which included three regional consultations and a ‘Dalit Minjung Dialogue’, and the ‘long term programmer’s which included a Directory of BTESSC Members’, a ‘National Consultation and a publications, containing the papers presented and outcome of the three consultation’. Here a summarized form the implementation of ‘short term programmes’ during 2007 is narrated for the purpose of this review report.

The three Regional Consultations as approved by the Committee were organized: (a) South India, June 28th and 29th, 2007 at Chennai; (b) North India, July 26th & 27th, 2007 at Nagpur and (c) North East India, August 7th & 8th, 2007 at Jorhat. All the three Consultations had a common theme ‘Ecumenism in India Today: A Search for a Relevant Ecclesiology’. These Consultations also provided an opportunity to the Churches, Theological Institutions and Study Centres to enter into the process of Interface Dialogue through an ‘Open Forum’, in which they discussed a very broad issue ‘the Churches and Theological Education in India’.

The other highlight of the three Consultations was that these were attended by about 61 members of the BTESSC, out of 99 members belonging to different sectors, including 17 Churches’ representatives, 36 Institutions and 8 Study Centres. In a way there is a need to improve the attendants from all these three sectors, but still we need to encourage more Churches’ and Study Centres’ participation in our programmes, in order to enrich these more. The outcome of these three regional consultations was published in the form of a book un-
The Board’s other important programme for the year 2007 was the Dalit-Minjung Dialogue, which was held in Seoul, South Korea from October 18th to 22nd, 2007. The participants included representatives of the Dalits, Tribals, women and others attended this dialogue. The theme of this Dialogue was “Our Liberative Traditions and their Contribution to our Doing Theologies”. All the ten participants made written contributions during the Conference, which along with the contribution of the Korean partners, were published first in an academic Journal Madang in Korea.

Besides the above major activities of 2007, the Secretary in order to promote ecumenical relationship among the Theological Institutions and their Libraries made some efforts in this direction, which also has been assigned as its function to the Board in the Constitution (No. IV, p.8). As the financial budget did not allow the Secretary to travel with the official fund, these to be combined with either the Secretary’s other visits, which took place on invitations or along with the programmes of Secretary’s own Study Centre CDS. One of the highlights of such efforts of his visit to Ranchi (April 25th till 27th, 2007) is referred here as an example. During this visit, the Secretary of BTESC had two meetings, one on 25th of April with the Bishops, Theological teachers of GTC (Luthern) and BHTC (CNI) at Human Resource Development Centre, GEL Ranchi. Besides encouraging them for working together, a number of other common concerns were discussed during the meeting.

During 2007, the work on long term programmes also began, which to be completed by phases.

3.2 Context based Activities and Wider Contribution

2008 was the another year, when BTESC moved from the regional churches’ concern, to the contextual regional realities along with moving towards making a wider contributions both at the Asian level as well as at the international made its direct contributions. Here a few highlights of the same are listed.

In this section, a brief review report of some of the important activities held during 2008, are given in order to show, how BTESC and CERCM made efforts promote and strengthen the subaltern concerns in theological endeavour for which it organized two regional consultations. The first consultation was held in South India at Andhra Christian Theological College, Hyderabad on November 28-30, 2008 and the second, in North India at Centre for Dalit/ Subaltern Studies, New Delhi on December 2-4, 2008. The focus theme of these consultations was “Deciphering the Subaltern Terrain: Exploring Dalit and Tribal Religio-Cultural Domains for an Emancipatory Vision.”
The special highlights of the South India Consultation were the following five concrete proposals which the participants put forward for the consideration before BTESSC.

1. To make a subject of special study Dr. B R Ambedkar’s thoughts on religion, caste and conversion for upliftment of all the oppressed sections of the society.
2. To organize seminars on Dalit and Adivasi issues with Biblical perspective.
3. To expose students of Theology to the prevailing living conditions of Dalits and Adivasis by conducting study camps in rural and tribal areas.
4. To encourage research on the relation between Dalit Theological language and Dalit vernacular and literary forms to explore the ways to present Dalit theology in the language that could be understood by them.
5. To encourage dialogue between the sub divisions of Dalit community and between Dalits and Adivasis for unifying all the exploited comminutes so that their claim to power is realized for building up a just and humane society based on the principles of God’s Kingdom.

The same way at the end of the consultation of North India, the following observation was made for the future consideration of BTESSC.

This was a unique attempt from the BTESSC to create a forum where institutional heads, Church leaders and the board members could come together and realize and share the same concern which affects us and to take decisions in how we can overcome it. There was an important observation made that caste distinctions prevail in the theological institutions and churches. And so, it is the responsibility of the institutional heads to go back and provide solutions. For this, first of all the dominant sector which is resisting the change should be identified and tried to challenge. Then, the Dalit/Tribal religio-cultural domains, like myths, narratives, and folk tales should be retrieved, re-looked, reclaimed and given new meaning. Their practices, social relations and rituals should be given importance.

The outcome of the two consultations related to subaltern concerns was published in a book form under the title Deciphering the Subaltern Terrain (2009). The other most important highlight of the Board’s work for the year 2008 is the BTESSC handbook, which contains information about the members. We are grateful to Tamilnadu Theological Seminary (especially the principal Dr. Mohna Larbeer) for their help and co-operation for publishing this Handbook.

BTESSC not only continuing to play a constructive role in the area of theological education in relation to the need of our country India or in South Asia, but it even continue to go beyond these boundaries in Asia as well as worldwide. Here two important examples are being reported briefly to make this point further clear. The Secretary of BTESSC during 2008 represented the Board in two very important conferences, which were organized by the World Conference of Association of
Theological Institutions (WOCATI) from 31st May to 7 June 2008 at Thessalonici in Greece and other by the Christian Conference of Asia (CCA) from November 17-21 at Kolkata in India. The Secretary was also asked to make presentations keeping in views the role of BTESSC in the whole areas of Theological education. His presentation was on the theme “Paradigm shift in Theological Education in India: Advocacy to Solidarity” at WOCATI conference and “Affirming our Ecumenical Vision – A Seminary perspective” at CCA conference. These presentations referred to the Senate’s present project of the curriculum revision and showed how Serampore family is involved with a special emphasis in contextual concerns particularly from the perspective of subalterns.

Both the Conferences have something very concretely addressed to all the Regional Theological Boards/Associations.

3.3. Involvement in South Asia and Dialogue between two Major Asian Theologies

During 2009 special efforts were to make BTESSC more visible in South Asia through visits and conducting consultations. A special consultation was organized for the North East during 2008. Here the main highlights are listed for this review report.

First consultation was held on August 3rd to 5th August, 2009 at the Conference Centre, Presbyterian Church of India, Shillong. It was hosted by the Presbyterian Church of India. The theme of this consultation as well as Sri Lanka consultation was common, “Partnership among Churches and Theological Institutions/Study Centres”.

All the major presentations along with the report and statement of this consultation has been brought out in the form of a book and already has been released and distributed to the members. Here I would like to reproduce only five most important recommendations, which were addressed to the theological institutions and the Churches together. These are:

1. We affirm the importance of commitment of the Senate of Serampore College to Contextual theologies, such as, liberation, indigenization, inculturation, contextualization, etc., and recommend that the theological institutions and the churches execute them in their respective contexts.

2. We affirm the urgency of responding to the challengers of contextual issues pertaining to the Dalits and the tribals.

3. We reiterate the urgent need to address women issue of ordination as it is theologically and biblically sound and contextually relevant. Therefore the process of concretization and consultation on the issue must begin in the churches
4. We reaffirm that Theological Institutions/Study Centres exist to strengthen church ministries, and that the churches meaningfully utilize theologically trained persons.

5. We recommend that the local churches utilize the services of theological teachers in order to strengthen church ministries as well as to equip the teachers themselves to be more relevant to the grassroots

Sri Lanka Consultation was held first week of November 2009 in a small town in a Christian guesthouse named ‘God’s Little Acre’ surrounded by one side by green forest and other side by a large lake. The scene gives a view as God has just created his new universe as seen in Genesis chapter one. The theme of the consultation was the same as of North-East India, “Partnership between Churches and Theological Institutions/Study Centres”. Programme was also on the same line but with some variations. The outcome of these two special consultations was published under the title Partnership between Churches and Theological Institutions (2010).

During 2009 BTESSC’s other major programme included an international consultation namely “Dalit-Minjung Theological Dialogue” on the theme “On Being a New Community and Ecclesia of Justice and Peace in the Globalized and local context of Dalits and Minjung. Theological and Biblical perspectives on the mandate, motives and the movement of Christian Mission” from August 19th -21st August 2009 at the Centre for Dalit/Subaltern Studies, New Delhi. Altogether about 40 people participated including 10 professors from different Universities in South Korea attempted. Again all the papers and discussion of this consultation had been included in the book, which already has been published under the title On Being a New Community and Ecclesia of Justice and Peace (2010) and was presented to every member a copy of the same. In that book at the end, the detail report and a brief statement issued by the participants are also included for the information and implementations for the members of the Board. Here the words of a consensus statement is being re-produced, which brings a challenge to the members on the whole issue of the Christian mission, which reads as follows.

We, all participants in the 8th Dalit-Minjung Theological Dialogue held on Aug. 19-21, 2009 with the theme of “On Being a New Community and Ecclesia of Justice and Peace in the Globalized Local Context of Dalits and Minjung,” state that the Christian missions should aim at being a new community by promoting justice and peace for the people of pain, Dalits and Minjung, in globalized local contexts.

We recognize that globalization generated cruel social systems in which Dalits and minjung became more vulnerable and forced to remain in wretchedness. In the growing socio-ecological hierarchism, collaborated with the caste system in India and proliferated by neo-liberalism in Korea as well as India, that broke the just and
peaceful relations of all creations. We reconsider the nature of Christian mission and reached a conclusion that the Christian church should be a new community by advancing peace and justice. The new ecclesial community is to be motivated by the outcry of the sufferer, to be mandated in the belief in the God of peace and justice, and therefore to move forward to find its identity in the Christian mission of building up just and peaceful communities.

4.0. Response to Edinburgh 2010 and BTESSC reaches to a New Beginning

The year 2010-11 is the last year of the present outgoing secretary, who at the end of this review report for February 2005- January 2011, is to add that it was a joyful enriching experience for working as part of the Serampore larger family. He has been associated with the Serampore family as a Board and Senate member since 1978 and during these more than three decades’ association, he had privileged to serve in a number of positions and had gained the experience, but these six years of his as secretary of the Board was most enriching. He feels privileged to contribute a little on the whole issue of the ‘identity and role’ of BTESSC. This he could have not done alone, because here an equal role came from the late Master Dr. K. Rajarathnam; present Master and former President, The Rt Rev. Dr. John Sadananda; present President of the Senate Rt. Rev. Dr. Isaac Mar Philoxihos; Registrar, Dr. Ravi Tiwari; the former Director Research Dr. Samson Prabhakar and the present Director in-charge Dr. Wati Longchar and Solidarity Fund Trust, Treasurer, Dr Moses P. Monohar and all the members of the Board and Senate. I am indeed grateful to all of them for their support and guidance.

The contribution which special need is the various hosts, who did only contribute their times, but the offered much needed facilities included part of the local financial support. Here a few special names of the churches and institutions need to mention as well as our thank, who happily offered their facilities; the Church of North India for hosting the first meeting of the Committee for Ecumenical Relation and Church Ministries on 7th June 2005. For the three Regional Consultation during 2007; South Indian June 28 and 24, ICSA, Chennai; North India July 26-27 at Nagpur, Church of North India and North East India, Jorhat, Eastern Theological College. During 2008, South India, Andhra Christian Theological College, Hyderabad from Nov. 28-30 and North India Centre for Dalit/Subaltern Studies, New Delhi Dec 2-4. During 2009, a special consultation for North East India, Shillong hosted by Presbyterian Church of India, on Aug 3-5 and Theological College of Lanka hosted similar consultation during the first week of November 2009. Here we need to note, that the Churches, Seminaries and the Research Centres came forward happily, when approached to make their physical contribution. Hope this process will continue.
Besides these special meetings as a part of annual report for the year 2010-11 only two highlights are listed as part of this report.

4.1 National Consultation on “Edinburgh 2010”
Here a few paras from the consultation’s statement are reproduced which not only gave the summary of the consultation, but also brings a message to the Churches and to the Serampore wider family, which reads as:

We, the thirty one participants of the national Consultation, organized by Board of Theological Education of Senate of Serampore College on “Edinburgh 2010: Witnessing to Christ Today in India” representing different church denominations, theological institutions and organizations met during 23-26 November 2010 at SCEPTRE, Kolkata. As we reflect on the Indian churches participation in witnessing to Christ in India during the past 100 years we are thankful for God’s continuous guidance and presence in our journey.

In our witnessing we must also share in Jesus’ prophetic task of exposing sin and fighting against injustices within us and outside. We are challenged to take a stand-boldly identifying, naming and contesting all those oppressive and unjust structures in our church and society like patriarchy, casteism that deny and curtails the rights of all people to live life in its fullest.

Our witnessing must find expression in our identification with God’s vulnerability in service to all humankind, particularly those who are oppressed, despised, discriminated like the dalits, tribals, persons with disabilities who had suffered age-old discrimination and oppression and treated as sub-human. For an authentic witnessing to Christ we should seriously challenge the structures that rob the Tribals and the Adivasis of their land leading to their displacement and alienation from land and its resources from which they acquire their basic needs for sustenance of life. Affirming our belief in the image of God manifested in both men and women we must strive towards the elimination of the evil of religious and social structures in our society caused much injustice to women.

Committed to our call and responsibility to the mission of God and recognizing it as from everywhere to everywhere we also recognize the important place of those whose concerns and issues are often neglected like the children especially the girl child.

In our witnessing to Christ Today the ultimate goal should be the realization of the reign of God on earth. With that hope we should be able to pray “Your Kingdom Come”.

34
Besides the message statement, the complete outcome of the consultation on ‘Edinburgh 2010’ has been also published in the form of a book under the title *Edinburgh 2010: Witnessing to Christ Today in India (2011)*, which has been released already and distributed to all the members of the Board. Now the message quoted above may be the best possible way to conclude our this review report, but here I will be failing my duties, if I will not refer to the climax to the Board’s identity, where we have reached. Therefore the final closing words are as follow.

**4.2. Climax: Appointment of Full time BTESSC Secretary**

During the last few years at the end of my annual report there have been one or two questions concerning the future of BTESSC’s work and who will carry it. In this regard I am happy, finally Board and Senate will confirm during our current meetings a full time secretary, who presently is designated in the person of Rev. Dr. Mohan Larbeer. This possibly will be the best climax of our all the six years efforts to establish Board’s identity and role. I do not want to say more than this except to offer my humble prayers for the success of future new Secretary of the Board. Because I fully agree with the following words of St. Paul, when he says:

> So neither the one who plants nor the one who waters is anything, but God who gives the growth. The one who plants and the one who water have a common purpose, and each will receive wages according to the labor of each. For we are God’s servants, working together…(NRSV I Cor 3:6-9a).
Appendix:

A List of BTESSC’s Publications (Including Jointly Done with Others)

It is a great joy to give report of another fruitful year of SCEPTRE’s work. We were able to achieve many of our dreams and aspirations through the kind support and cooperation of mission partners, churches, colleges/seminaries and individual well wishers. Like in the past years, the SCEPTRE has been involved in three major activities: (a) Academic Programme (b) Non-formal ecumenical theological initiatives, and (c) Coordinating SCEPTRE Programme Centre for various Senate and Church-related programmes. In addition, we had the privilege of organizing two teacher’s pedagogy seminars this year. Here are some of the highlights of the activities from February 2010.

A. Academic Programmes:

1) **B.C.S Contact Seminars**: For the students who are directly registered with the Senate, we organized five regional Contact Seminars in five different regions.
   a) April 29-May 02 – Master’s Theological College, Visakhapatnam
   b) May 25-29 – Madras Theological Seminary, Chennai
   c) June 15-19 – Orthodox Theological Seminary, Kottayam
   d) June 21-26 – SCEPTRE, Kolkata
   e) August 03-07 - Allahabad Bible Seminary, Allahabad for Hindi speaking students.

   Altogether 138 students attended the seminars. 56 faculty members, including the SCEPTRE staff, from different colleges and seminaries facilitated the seminars. We thank all the teachers for giving their precious time and expertise. We also express our gratitude to all the principals for giving their facilities with a nominal charge. We look forward to your partnership and support even in the days to come.

2) **D.Min Seminar and Colloquium**: Currently, we have 28 D.Min students in the first and second year programme who are required to attend seminar/colloquium and fulfill other required course works. We organized five seminars/colloquiums for them.
   a) April 07-14 - Colloquium on *Issues in Ministry* at SCEPTRE, Kolkata, for the second year students.
   b) June 01-10 - *Orientation* Seminar at SCEPTRE, Kolkata, for the newly registered students.
   c) June 01-10 - *Research Methodology* Seminar at SCEPTRE, Kolkata, for the second year students.
   d) September 07-17- *Foundational* Colloquium at OTS, Kottayam, for the first year students.
September 20-30 – **Specialization** Colloquium at ETC, Jorhat, for the second year students.

We thank all the professors for the services they rendered for the success of the D.Min programme. We especially thank the Principals of colleges for subsidizing the rent of the college facilities and allowing D.Min students to use the library free of cost.

3) **Master of Christian Studies**: The detail course outline and regulations relating to MCS degree programme is now ready and the details have been submitted to the Senate for appropriate action. If the Senate approves, we hope to start the programme from 2012 academic session. We thank all the professors for helping us in developing the course outlines.

4) **Teacher’s Pedagogy Seminar**: Two Teacher’s Pedagogy Seminars were successfully organized at SCEPTRE, Kolkata for the Senate affiliated colleges in North and North East India. The first seminar was organized from July 29-31, 2010 in which 30 teachers including the Principals, Vice Principals and Deans attended the seminar. The second teacher’s pedagogy seminar was organized from 01-03 October, 2010 where 30 teachers attended. Altogether 60 teachers from 20 colleges had attended the seminars. 18 resource persons facilitated the seminar. We especially acknowledge the support of Loreto College, Kolkata, for sharing their expertise in both the seminars. We record our sincere appreciation to all the resource persons for sharing their expertise and wisdom. We also express our thankfulness to the Senate, especially to Dr. Ravi Tiwari, the Registrar, for giving us the opportunity to coordinate these important seminars for the Senate affiliated colleges.

B) **Non-formal Ecumenical Theological Education Initiatives**: The SCEPTRE continues to create platform for interfaith dialogue, ecumenical exchange lectures, symposium, consultation, workshop, and theological roundtable on contemporary life cutting-edge issues. This year we have collaborated our activities with EDAN-WCC, ETE-WCC, PTCA (Programme for Theology and Culture in Asia), NCCI, Interfaith Coalition for Peace, Compassion India, Colleges/seminaries, and local churches. Through their support and cooperation, we have organized the following activities during the academic year.

1) A joint national consultation on **“Revisiting Edinburgh Conference 1910: Implications for Local Congregation”** was organized from March 10-13, 2010 in collaboration with Commission on UME-NCCI. 29 participants, representing various Church Traditions and the Senate affiliated Theological Institutions from all over India attended the seminar. At the end of the consultation, the participants issued an appeal calling the attention of the Indian Churches and theological colleges to affirm that
the mission of God requires Collective Solidarity resistance to defend the defenseless people for radical change through raising consciousness and mobilization of Justice Action groups in association with Civil Societies who are struggling to create a New World Order in the Society. The participants affirm to join hands to actively engage in nurturing and empowering women, youth and children and with other marginalized groups. The participants also condemned the rampant corruption and misuse of power in the Church and encouraged a holistic, transparent and accountable system in all functions of the Church. We thank NCCI for the partnership.

2) Skill Development Training on “Ministry to People Living with AIDS” was organized from June 04-07 with the support of Global AIDS ministry of USA and Arunima Hospice, Kolkata. 26 pastors and church leaders representing various church traditions attended the training. The participants were provided training on Care and Counseling techniques for PLW HIV & AIDS, Management of NGOs, issues on HIV and People with different sexual preference, and community prevention programme of HIV. We thank Donald Masser for the support and facilitating the programme.

3) One day seminar on “Child Trafficking and Legal Protection Girl Child” was organized on 12th March with the support of Compassion East India at SCEPTRE. 17 NGOs workers, students and church leaders attended the seminar. The seminar created awareness on the current situation of child trafficking and legal rights of girl child in the country and the role of the church.

4) Interfaith Cooperation for Peace is an ongoing programme of the SCEPTRE. This programme aims to strengthening the relationship between the Senate of Serampore College and other faith-based groups in the area of inter-faith peace education. This year we organized four one day seminars on the theme, “The Role of Religion in Bringing Peace” in collaboration with our member theological colleges and faith-based groups in four major cities:
   a) 16th June at OTS, Kottayam. About 200 participants attended the seminar. 5 resource persons belonging to different faith traditions spoke on the theme.
   b) 19th July at Henry Martin Institute of Islamic Studies, Hyderabad. 60 participants belonging to different faith traditions attended the seminar. 7 eminent scholars spoke on interfaith coalition for peace.
   c) 5th October at Ranchi, Jharkhand. 65 participants mostly Christians and some adherents of indigenous religion attended the seminar. 6 resource persons spoke on the occasion.
   d) 7th December at SCEPTRE, Kolkata. 35 participants representing Christian, Hindu, Islam and Bahai faiths attended the seminar. Four representatives of four faiths communities addressed on the occasion.
   The SCEPTRE is planning to bring out the proceedings of the seminars in the book form for promotion of peace education. We thank Packiam T.
Samuel, the Secretary of Interfaith Coalition for Peace, Delhi for his continued support and cooperation.

3) **Pastor’s Continuing Theological Education** – Under the theme “Effective Christian Leadership in the Changing Context,” the SCEPTRE facilitated 4 training programmes for pastors, youth leaders and women’s leaders of Nagaland:
   a) Ao Baptist Pastor’s training was conducted from March 13-16, 2010 at the SCEPTRE (15 pastors attended the programme).
   b) Women’s Leaders training (first batch) was conducted September 01-04, 2010 at SCEPTRE, Kolkata (19 women leaders attended the programme).
   c) Youth Leaders training was organized from September 14-19, 2010 at SCEPTRE (17 youth leaders attended).
   d) Women’s Leaders training (second batch) was conducted from October 07-11, 2010 at SCEPTRE (20 women’s leaders attended).

Professors from Bishop’s College, Serampore College and staff from Compassion East India were the resource persons for the programmes. We thank the churches in Nagaland for shouldering the expenses of the training programme. We also record our gratefulness to all the resource persons for their time and participation. I hope the other churches will also take advantage of this programme.

5) The SCEPTRE and BTESSC co-hosted the National Seminar on “Edinburgh 2010: Witnessing to Christ Today in India (refer to Secretary’s report for details) from 22-26 November, 2010 at Kolkata.

6) The SCEPTRE and PTCA in collaboration with SATHRI and ATESEA hosted the Inter-regional D.Th colloquium on “Redeeming God’s Creation: Asian Ecumenical Response to Eco-crisis” from 8-10 December, 2010 (refer to Director-in-charge’s report for details) at Kolkata.

7) To support the online journal subscription and promote library exchange programme, the SCEPTRE collaborated in publishing three books: (a) *Embracing Inclusive Community: Disability Perspective* (a joint publication of SATHRI-NCCI-SCEPTRE), (b) *Mission from the Underside: Transforming Theological Education* (a joint publication of PTCA-SATHRI-SCEPTRE), and (c) *Edinburgh 2010: Witnessing to Christ in India Today* (BTESSC/SATHRI-SCEPTRE). The sale proceed are used for the library development.

C) **The SCEPTRE Programme Centre:**

1) **SCEPTRE facilities:** In spite of limited space and facilities, our Centre is increasingly used by churches and church-based NGOs. We had the privilege of hosting 23 meetings, lectures, consultations during the year and this in turn has added considerable income for SCEPTRE’s ministry. We
could also repay part of the loan taken from the Senate. The following facilities were added at the Centre during the last academic year.

a) **ATLA Online Journal** – The SCEPTRE serves as the host for ATLA Religion and Philosophy consortium online journal for the Senate affiliated colleges. 13 colleges are now availing the consortium subsidize rate.

b) We have received 3 additional computers (2 desktop and 1 laptop) as gift from churches and well-wishers. Special thanks for Ungma Baptist Church and Durgapur Diocese for the donations.

c) We have purchased 12 conference tables. Thanks to Rev. Vinay Peter, Methodist Church, Jabalpur and Ao Baptist Arugo Mungdang.

e) We have improved the library facility and office space by adding new tables, chairs and air-conditioners. Thanks to Marthoma Church and Ao Baptist Arugo Mungdang.

f) We have completed the library cataloguing and added 527 books and 15 journals in our library. We thank the CCA for the gifts.

D) **D.Min Scholarship for Women**: The Christian Education Fund of Kassel, Germany, has kindly made a substantial grant for D.Min scholarship for women. We have awarded scholarship to 3 women last year. Thanks to Rev. Eberhard Will for this initiative and support.

E) **Promotional Engagements**: Dr. M.T. Cherian and I had the privilege of participating in number of International and National programmes as resource persons. We are happy that we could give leadership both at the National and International programmes. Such participations in turn gave us opportunity to promote SCEPTRE and Senate programmes. We are grateful to the Senate for granting us leave to be engaged and give leadership to those academic activities.

**Concluding Note:**
I would like to end this report with a word of appreciation to all the churches, colleges/seminaries and partners for their continued support and partnership. My special thanks goes to ETE-WCC, EDAN-WCC and Global AIDS Ministry for various programmes; Christian Education Fund, Germany for D.Min women’s scholarship; PTCA, ATESEA and SATHRI for co-hosting Inter-regional Doctoral colloquium; CCA for the books; ICP for supporting interfaith programme; ABAM, Impur, Nagaland for their continued support; Mar Thoma Church, Methodist Church, Jabalpur, Durgapur Diocese, Ungma Baptist Church, NCCI, Colleges/seminaries, Churches, and all the well wishers for their generous contribution and cooperation. Without their active and generous support and partnership we would have not carried out the above activities. May God bless you all.
My thanks also goes to Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, the President of the Senate, Rev. Dr. Ravi Tiwari, the Registrar of the Senate, the D. Min and Extension Committee members for their continued guidance and encouragement all through the year. Last, but not the least, I express my sincere gratitude to my colleague Dr. M.T. Cherian and all the staff of SCEPTRE for efficiently and diligently discharging their duties all through the year.
I thank the Senate for giving me another year to serve as the Director-in-charge of Research and SATHRI. In spite of time constrains due to my dual responsibilities with SCEPTR, we could organize a number of academic activities during the year 2010. Some of the programme highlights are:

1. **Seminars and Consultations:**
   Recognizing that research scholars need to be given opportunity for academic interaction, exchange and mutual learning, we initiated the following academic activities during the year:
   a) The annual **D.Th Methodology Seminar** took place from May 3-19, 2010 at Bishop’s College, Kolkata. A total number of 23 scholars attended the seminar – 19 doctoral students and 4 students who are planning to join the next academic year. Dr. K.P. Aleaz, the Dean of NIIPGTS served as the Director of the Methodology Seminar. 15 professors facilitated the seminar. The seminar consisted of the following components: (a) Thesis Proposal Formulation (b) Doctoral Level Theological Research in Indian/Asian Context (c) Current Trends in Theological Research, and (d) Thesis Proposal Presentation. Evening sessions were set aside for the departmental meetings. Many students expressed their satisfaction and found the sessions thought provoking and insightful for their research work. The sessions on thesis proposal presentation was found to be the most useful and productive. Many of their doubts and confusions were clarified. Besides, the seminar gave opportunity to meet and interact with fellow doctoral students from other doctoral centres. We express our thanks to all the resource persons for their precious time and sharing their respective expertise in the fields. We thank the Principal of Bishop’s College for the support and subsidizing the cost. Thanks also to our partners, especially the Methodist Church in Britain and ICCO & Kerk in Actie, the Netherlands, for their financial support.
   b) **D.Th. Colloquium:** As a follow up celebration of Edinburgh 2010 mission conference and to contribute new mission thinking and practice in Indian/Asian context, this colloquium was organized with the theme “Edinburgh 2010: Witnessing to Christ Today in India,” from 12-15 October, 2010 at TMAM Centre in collaboration with FFRRRC, Kottayam. A total of 77 participants which includes 59 doctoral students in the second and third year programme, and 6 faculty representatives from five doctoral centres, and 12 resource persons attended the colloquium. We gratefully acknowledged the presence and contribution of Dr. Rajan Gurukkal,
the Vice Chancellor of Mahatma Gandhi University who presented an impressive presentation. The colloquium served not only as teacher’s pedagogy in teaching mission but also helped critically re-look at the implication of Edinburgh 2010 mission conference in local congregation in India. I am happy that the colloquium generated much interest in interdisciplinary mission studies, provoked new mission thinking and practice relevant in Indian/Asian context.

We thank all the resource persons for bringing new Biblical, theological and ministerial perspectives in mission. Thanks also to the Methodist Church in Britain, Common Global Ministry for the financial support, and FFRRC, especially Dr. K.G. Pothen for his support and coordination. We also record our gratitude to the Publications Committee of Edinburgh 2010 for making the resources available for the publication of the book.

c) Academic interactions with secular scholars on various public issues is liberating and transforming. To promote ecumenical collaboration and create opportunity for the doctoral students to interact with the Catholic and Secular University scholars, we collaborated with the Asian Centre for Cross-Cultural Studies (ACCS) at Chennai in organizing the National Consultation on the theme, “Indian Feminism: Towards New Frontiers” on 26 and 27 August, 2010 at Chennai in which 18 of our doctoral students from five centres participated. By bringing together academics and activists engaged in women’s issues, the seminar brought insights into the new theories that address the situation of Indian women in the socio-economic, political, religious and cultural particularities of the Indian context. The seminar took stock of the trajectory of Indian feminism, in terms of what it has achieved thus far and its orientations into the future, through the deliberations of women and men interested in the women’s question and in its implications for the wider Indian society. We thank Prof. Felix Wilfred, the Founder-Director of ACCS for the initiative and hospitality and travel subsidy provided to our students.

d) The NCCI-CJPC and BTESSC/SATHRI jointly organized a workshop on “Eco-justice Ministries and Theological Education” from November 19-21, 2010 at NCCI Campus, Nagpur. A total of 26 theological teachers and doctoral students attended the workshop. The workshop helped the participants to understand the distress of the earth from the vantage points of the subsistence communities, provided methodological tools in deconstructing the doctrines and scriptures and traditions, using hermeneutical key of the lived experiences of the dalits, tribals, adivasis, women, poor and other marginal communities. The workshop also studied the course on Green Theology in new B.D curriculum and thus served as teacher’s institute on the subject. We thank the NCCI for this initiative and taking care of the expenses of the seminar.

e) Considering the seriousness of climate change, water crisis, air pollution, de-
forestation, and exploitation of indigenous communities and the importance of serious theological engagement on the issues, we organized an Inter-regional D.Th colloquium on “Redeeming God’s Creation: Asian Ecumenical Response to Eco-justice” in collaboration with PTCA and ATESEA from December 10-12, 2010 at SCEPTRE, Kolkata. This Inter-Doctoral Colloquium created space for doctoral students to exchange their views and research findings in Asia. The seminar re-evaluated the current theologies that legitimized the plunder of eco-system. The wealth of Asian resources was explored to inspire diverse faith communities to live out a vocation of eco-justice life. A total of 25 doctoral students from India, Indonesia, Singapore, Myanmar and the Philippines attended the colloquium. 11 faculty members including three faculty members from ATESEA and NEATS facilitated the colloquium. We thank ETE-WCC and FTESEA for the support.

f) The SAGE publication has launched a major project on the Handbook of Christianity in Asia under the leadership of Fr. Felix Wilfred. Considering that this project will be a significant contribution to people of all walks of life, crossing all religious boundaries, the BTESSC/SATHRI participated with the SAGE in organizing a workshop from December 11-12, 2010 at ACCC, Chennai. 7 professors from the Senate family contributed our perspectives on project. It is envisaged that this scientific and scholarly approach to the subject will contribute towards removing prejudices, forge relationships between religions and act as an instruments of peace and harmony.

g) Research Exposure and Exchange - My dual responsibility with SATHRI and SCEPTRE enabled me to combine some of the programmes for doctoral students. To enable the doctoral students to be exposed on various global and public issues and help in sharpening their research work, we were able to organize and collaborate number of workshops and consultations with churches and ecumenical bodies where 42 doctoral scholars were benefited. Some of the academic activities included the following:

* 7 doctoral students participated in the National Consultation on “Edinburgh 2010: Implication for Local Congregation” in March, 2010 at Kolkata.
* 8 doctoral students participated in the seminar on “Child Trafficking and Legal Protection of Girl Child” in March, 2010 at Kolkata
* 5 doctoral students participated in the “Skill Development Training on Ministry to People Living with HIV & AIDS” in June, 2010 at Kolkata.
* 15 students participated in the “Interfaith Peace Collision” in October in Kottayam, and December at Kolkata.

We thank the Doctoral Centres for encouraging and allowing the students to attend in those consultations.
2. Scholarship

We are happy that the SATHRI could enhance scholarship by 66.3% through the kind support of our partners. Out of the EMW scholarship we were able to provide single and family scholarship to 22 scholars including 9 women. Other 17 deserving students were also given bursaries for their research work. The difference of the enhancement of scholarship was met through the generous grant of Global Ministry of Methodist Church in USA. I am happy to mention that EMW in Germany has increased its annual scholarship grant in view of the enhancement of Doctoral scholarship and to strengthen the faculty development programme of the Senate. We have allocated 4 scholarships, two each from the grant received from the Methodist Church in Britain and ICCO & Kerk in Actie, the Netherlands. I also wish to mention that 6 of our doctoral students continue to receive ETE-WCC scholarship and I thank ETE-WCC for their continued support in faculty development programme of our colleges. The Ecumenical Christian Centre, Whitefield, Bangalore continues to make one scholarship available for D.Th candidates. We thank all our partners for their continued support and partnership in faculty development programme of the Senate.

Publications

a) Books: This year we have published six books:
   i) Embracing Inclusive Community: Disability Perspective
   ii) A History of Ecumenical Movement: An Introduction (reprint)
   iii) A Manual for Researchers and Writers (reprint)
   iv) Issues in Theological Research: A Methodological Exploration
   v) Meetings of Minds: Gandhi, Buber, Einstein, Neibuhr
   vi) Edinburgh 2010: Witnessing to Christ Today in India

I congratulate the authors and contributors for their outstanding scholarship and contribution. The publications have added new knowledge in the field of theological research. All the books are well received and widely circulated. We were able to give number of complimentary copies to several colleges in Asia and Africa and make 30% discount to colleges, theological teachers and students through the kind support we received from our partners like Methodist Church in Britain and ICCO-Kerkinactie in the Netherlands.

b) Journals
   i) Asia Journal of Theology: We continue to publish the AJT regularly as a joint ecumenical venture of all the three theological ‘Universities/Associations’ of Asia (ATESEA & NEAATS) having about 1200 subscribers world over. We have published three issues this year.
ii) SATHRI Journal: We have published two issues this academic year. The Journal publishes scholarly articles including doctoral student’s research papers for wider theological dialogue and reflection. We thank the Methodist Church in Britain for the support in the publication which made possible for us to give subsidized subscription to theological colleges and seminaries.

5. Academic Programme:
   i) New Admissions: The following students were admitted for doctoral programme at various doctoral centres for the year 2010-11:

Federated Faculty For Research In Religion & Culture, Kottayam:
1. Mr. Charlie E. George    New Testament
3. Mr. Shibly Varghese P    Christian Theology
4. Mr. Christ Sumit Abay    Christian Theology
5. Mr. Eldho Varghese      Hist. of Christianity
6. Mr. Anandan S            Hist. of Christianity
7. Mr. Abraham Skaria      Christian Ministry-PCC
8. Ms. Raj Christi Bai      Christian Ministry-PCC
10. Mr. Phanenmo Kath       Christian Ministry-PCC

United Theological College, Bangalore:
11. Mr. Vara Prasad Gosala  Old Testament
12. Mr. A. Israel David     Christian Ministry-PCC
13. Mr. H. Lalthlamuana    Christian Ministry-PCC

The Tamilnadu Theological Seminary, Madurai:
14. Mr. Z.K. Pahrii          Social Analysis

Gurukul Lutheran Theological College, Chennai:
15. Rev. Prashant M. Bansod  Communication
16. Rev. D. Christudas      History of Christianity

NIIPGTS, Kolkata:
19. Mr. Salu Daniel         New Testament
20. Mr. Paluri Wilson       Religion

With these new admissions, the total number of doctoral students enrolled this academic year under the Senate is 119 (90 men, 29 women).
ii) **Doctoral Students recommended to the Senate for the award of degree of Doctoral of Theology (D.Th):**

The following are the details of the students who are recommended to the Senate for the award of Doctor of Theology degree:

1. **Rev. R. Edwin Jebaraj**
   - Year of Registration: 2001
   - Doctoral Centre: FFRRC, Kottayam
   - Area of Research: New Testament
   - Thesis Title: *Justice and Judgement in the Book of Revelation*
   - Thesis Guide: Fr. Dr. John Mathews

2. **Mr. Woba James**
   - Year of Registration: 2003
   - Doctoral Centre: FFRRC, Kottayam
   - Area of Research: History of Christianity
   - Thesis Title: *The Role of the Senate of Serampore College in Fostering Ecumenism in the Context of Theological Education in India*
   - Thesis Guide: Dr. T.I. Varghese

3. **Mr. Songram Basumatary**
   - Year of Registration: 2006
   - Doctoral Centre: United Theological College, Bangalore
   - Area of Research: Theology
   - Thesis Title: *Creating North East Indian Tribal Theologies as Resources to counter Inter-Ethnic Conflicts*
   - Thesis Guide: Fr. Dr. Domnic Veliath SDB

4. **Ms. Lalrindiki Ralte**
   - Year of Registration: 2004
   - Doctoral Centre: SATHRI/TTS
   - Area of Research: Social Analysis
   - Thesis Title: *Women in Transition from Land based to Cash based Economy: An Inter-Ethnic Study in Mizoram*
   - Thesis Guide: Dr. Gabriele Dietrich

The *viva voce* was conducted in three places – FFRRC, Kottayam, Senate Office, Serampore, and Gurukul Lutheran Theological College and Research
Institute, Chennai. We express our gratitude to the Principals/Registrars/Deans of FFRRC, NIIPGTS, and Gurukul for the coordination and support extended to examiners and students.

3. Office Update
The BTESSC/SATHRI office is shifted to the 3rd floor of CISRS’ building. This has reduced the administrative cost to a great extend. We thank the Director of the CISRS for the support during the transition. We have also transferred number of documents and furniture to the new Research Office in Serampore.

Concluding Note:
I thank to all the Registrars/Dean of Research Centre, thesis guides and evaluators, supervisory committee members for their expertise, time and help in research programme of the Senate. We are grateful to all the resource persons from all over India and abroad who helped us in strengthening the Senate research programme, seminar and colloquium. Thanks also to the Research Committee, especially to Bishop Isaac Mar Philexenos Episcopa, President of the Senate and the Chairperson of Research Committee for timely advice and guidance. We express our special thanks to Rt. Rev. Dr. John S. Sadananda, the Master of the Council, Rev. Dr. Ravi Tiwari, the Registrar of the Senate, Rev. Dr. (habel) James Massey, the Secretary of the Board, for their support and encouragement. We also express our gratitude to Ms. Salomi, Ms. Margaret, and Ms. Celestine for their patience and hard work.

It is time to express our thankfulness to our invaluable Mission Partners in our theological education for their continued commitment, support and partnership in training future church leaders. In spite of their financial constrains and many priorities, they continue to make their resources available for our academic programmes. We make special mention of the contribution of the EMW in Germany, ICCO-Kerkinactie in the Netherlands, Methodist Church in Britain and Common Global Ministries (former UCC), USA. I am happy to inform you that they all have enhanced their annual contribution for the next three years. Thanks also to ETE-WCC for the continued support of faculty development, and the Publications Department of Edinburgh 2010 for enabling us to bring out the proceeding of Edinburgh 2010 mission consultations in India. Their continued support and partnership have given us tremendous encouragement and energy in our works.

I wish to congratulate the new officers - Dr. Mohan Larbeer, the Secretary of the BTESSC and Dr. H. Vanlalavua, the Dean of the Research on their new appointment, and wish them all the success as they strive to strengthen the research and church relation programme of Senate.
Thank you, once again, for the opportunity to serve you for the last two years. I will always cherish your caring and helping hands in the days to come. May God bless you all.
7. BTESSE Seminar - 2011

Theological Education in the changing context of World Christianity – an unfinished agenda
Global and ecumenical perspectives from the Edinburgh 2010 process and beyond

Dr. Dietrich Werner, ETE-WCC, Geneva

1. The early beginnings in Edinburgh 1910 – a vision for global ecumenical cooperation in theological education and missionary training

2010 marks the year in which we commemorated 100 years of Christian mission after the 1910 world mission conference in Edinburgh which commonly is regarded as one of the most important key events, if not the unparalleled caesura in the history of World Christianity and the ecumenical movement in the 20th century. As the programme of Ecumenical Theological Education (ETE) institutionally has been considerably involved in the preparatory process towards the Edinburgh 2010 centenary conference in June 2010 we would like to take this process as a reference point and entry perspective for reviewing some of the developments in theological education and the attention it has received by churches and mission agencies in the past century until now. Thus this article is intending – though admittingly in some generalizing attempt as we did not have opportunities to do in depth research on all of this here - to answer three main questions

a) What has been the vision for missionary cooperation in theological education which was articulated in Edinburgh 1910 and the subsequent work on theological education in IMC and WCC?

b) Where are we in terms of achievements and new challenges with regard to theological education in the churches of the South?

c) What are key issues, needs and priorities for future international solidarity in promoting theological education for the 21st century?

Let me start with a personal story and particular memory of its own kind: When we planned to attend the Edinburgh 2010 centenary conference in June this year we thought of making best use of resources, timing and coincidence and invited for a smaller pre-conference of key leaders of regional associations of theological schools which are related to each other as Executive Committee of the World Conference of Associations of Theological Schools (WOCATI). When searching for a proper place for accommodation in Edinburgh we were advised by Scottish friends to go for a place called St. Colm’s missionary college close to the Botanic Garden

---

1 The following essay was presented as a public lecture at the convocation of Philadelphia Lutheran Theological Seminary, 5 October 2010 and the meeting of the Board of the Foundation for Theological Education for South East Asia (FTESEA) in Philadelphia at the same time
which still offered some cheap accommodation. Arriving and meeting there we surprisingly learned that we had landed in that house which – founded 1908 as a Women’s Missionary College of the Free Church of Scotland\(^2\) - not only hosted a number of key delegates of the Edinburgh 1910 world missionary conference (among them particularly the representatives of the so-called younger churches - only 17 in number - , most of which were from Asia). It was also the house in which the famous Commission V report on “the training of missionaries” was drafted and Commission V of Edinburgh 1910 had met for drafting sessions. It was in St. Colm’s College that the famous speech of the Indian Bishop Azariah “Give us Friends” was written which was asking for new ways of true equality and partnership between missionaries and indigenous Christians, the younger and the older churches.\(^3\) Thus we felt not only pretty close and in direct succession to the famous first generation of church leaders from the South and missionaries hundred years ago, who were concerned about international cooperation in theological education. We had literally come to that place at which to some extend the debate on theological education had started in the missionary and the early ecumenical movement. St. Colm’s College presented hundred years of a remarkable history of women’s involvement in world mission and a long history also of biblical formation, theological education and missionary training. We unfortunately also had to learn during our stay in St Colm’s about the fact that Church of Scotland authorities just some two weeks before the solemn commemoration conference of Edinburgh 2010 felt compelled to make a decision about to sell this historic college with the beautiful chapel and all its historic rooms. Estimated value: some 5 million £ which were urgently needed in order to solve budget problems within the overall church and because nobody could develop a sustainable concept of how to raise the needed amounts for maintenance and upgrading the building.\(^4\) Although the immensely precious archives of St. Colm’s could be rescued and preserved, I remember that our group was puzzled and shocked by this painful and incomprehensible decision, which also after an additional petition of international participants of Edinburgh centenary conference\(^5\) was sent to the authorities could not be prevented.

\(^2\) See: archives of St. Colm’s and brief history http://www.mundus.ac.uk/cats/48/1015.htm
\(^4\)http://edinburghnews.scotsman.com/news/Church—sells-off-missionaries39.6307556.jp
\(^5\)http://edinburghnews.scotsman.com/topstories/Global-funding-plan-could-answer.6338078.jp
The small incidence of a house being sold might not lead to lift one’s eyebrows in contexts which have become used to much bigger buildings be given away in times of financial meltdown in western churches, but taken symbolically some deeper questions continued creeping into our minds:
How do we relate to the missionary heritage and vision of our fathers and mothers in faith before us? What does the legacy of the early pioneers of missionary cooperation in theological education mean for us? Are western churches betraying their missionary obligation? Is 21st century Christianity falling behind the degree of missionary commitment, Christian sacrifice and determination to work together inter-denominationally and internationally for the sake of God’s mission all of which have marked the early stages of 20th century Christianity? – All of these were questions which were popping up in our group and which to some extend – though in a more symbolic and general sense - accompany the following reflections here.

Back from this story to the early visions of Edinburgh 1910 and the subsequent work within IMC, the International Missionary Council:
There are two major sections which dealt with issues of education, namely commission III on “Education in Relation to the Christianization of National Life” and commission V on “The Preparations of the Missionaries” both of which in some of their thoughts and ideas – though with all their limitations in terms of the colonial worldview of the outgoing 19th century – are of significance and of surprising actuality still today.6

Without going into detail here some five major points should be recalled from Edinburgh 1910 which referred to theological education and missionary training:

a) Edinburgh 1910 highlighted the strategic importance of (theological) education as an indispensable element of any Christian mission both in the past and in the future: Bishop Gore, Chairman of Commission III stated:
“The subject of education in missionary work is of special and far-reaching importance. No one, who knows the history of missions, can doubt that missionaries were pioneers of education wherever they went, and it is hardly possible to exaggerate the debt of gratitude which is due to them for their labours in education, nor can it be doubted how important a part of education has played in the process of evangelization.”7

b) Edinburgh 1910 attempted to develop an empirical world study and survey on the state of Christian education and theological education by collecting reports from all regions at that time – an ambitious goal which led to a final

---

report of commission III with 455 pages (with appendices).\(^8\) We would be grateful if any empirical research on recent developments in theological education could be presented and done also today, at least in some major regions like Asia and Africa. But there is not much of a comprehensive historical survey and research until now.

c) Edinburgh 1910 called for a **massive quality improvement in training of missionaries** which according to the report of commission V should be drastically upgraded in academic level and enlarged in terms of both a) language studies, b) history of religions and sociology of mission territories and c) in general principles of missionary work. "The missionary should have the highest possible professional qualification in the relevant field." – an early foretaste of the contextualization-debate in the later 60ies.

d) Edinburgh 1910 called for intentionally moving beyond denominational lines in theological education and promoting the **establishment of centralized mission colleges** jointly supported by different denominations and mission agencies. Theological education of missionaries should take place mainly in "central missionary colleges"\(^9\) (not as before just in regional denominational mission seminaries) which were to be foreseen in places like Shanghai, Madras, Calcutta, Beirut and Cairo and should be open to missionaries of all Christian denominations. These plans were visionary and revolutionary in their understanding of Christian education and theological education in particular – an early foretaste of the concept of ecumenical theological education and ecumenical learning which was developed decades later.

e) Edinburgh 1910 finally argued in favor of a deliberate move towards **theological and Christian education in vernacular languages**: Commission III Report stated:

"In the work of training the native Christian Churches, and in particular those who are to be the leaders of the Churches, the greatest possible care will have to be taken to avoid the risk of denationalizing those who are being trained. In particular, we lay the greatest emphasis on the importance of giving religious teaching, not only of the elementary kind, but as far as possible throughout, in the vernacular. We feel certain that those of our witnesses are right who believe that religion can only really be acclimatized in the heart of the natives of any country if it finds expression in their native language – the language of their homes."\(^10\)

---

\(^8\) Edinburgh 2010, Mission Then and Now, p. 87


\(^10\) Quoted from Commission III Report ‘Education in Relation to the Christianisation of National Life’ in: Edinburgh 2010, Mission Then and Now, p. 88
Thus it was the very early phase of the missionary movement which launched a movement and a concern for sound Christian education and quality theological education involving missionary and ecumenical cooperation long before the established churches were ready to consider this paradigm change in their own ministerial formation programmes. It was in missionary situations that the pressing needs for ecumenical learning and interdenominational cooperation in theological education gained their first and most obvious support and evidence. Edinburgh 1910 left behind the legacy and fundamental obligation of the international missionary movement to set theological education at first priority in any sober mission strategy:

As it is stated in Commission III Report:

“We wish to lay it down that we believe that the primary purpose to be served by the educational work of the missionaries is that of the training of the native Church to bear its own proper witness. And inasmuch as the only way in which the native Church can bear its own proper witness, and move forward toward the position of independence and self-government in which it ought to stand, is through native leaders, teachers and officers, we believe that the most important of all ends which missionary education ought to set itself to serve, is that of training those who are to be the spiritual leaders and teachers of their own nation.”

1. From missionary vision to joint action for theological education – The Theological Education Fund of IMC and subsequent PTE/ETE programmes in WCC

Though the whole process of implementing some of the visions and dreams of Edinburgh 1910 was severely delayed due to two world wars and the new world order which unfolded itself in the process of decolonialization it is remarkable that the passion and energy of joint action for mission and theological education was kept alive for decades despite all setbacks. The deep commitment for joint action in theological education was renewed again and found its visible expression in the famous process which led to the creation of the Theological Education Fund (TEF) during the Accra Assembly of the International Missionary Council in 1958.

It was Charles Ranson, the former British Methodist Indian missionary and later General Secretary of the IMC who renewed the conviction articulated already in Edinburgh 1910 that it was essential for the future of the younger churches to train indigenous persons for ministries and teaching responsibilities. He was the one who also initiated a second important overall study on the situation of

---

11 Quoted from Commission III Report in: Edinburgh 2010, Mission Then and Now, p. 89
theological education in churches of the South which then was received by the Ghana Assembly of IMC in 1958. It was this Assembly which created the so-called TEF as a major global fund to promote theological excellency (at this time still understood in terms of Western standards) and to promote creative indigenous leadership in the churches of the South. It was by a major grant of 2 million US$ of J.D. Rockefeller – the same man by the way who had donated for the founding of the Ecumenical Institute in Bossey – that the creation of TEF was achieved as he donated on the condition that within two years mission societies would raise the similar amount.

The three decisive marks and main concerns of TEF’s work were
- *Quality* combining intellectual rigor, spiritual maturity and commitment
- *authenticity* involving critical encounter with each cultural context in the design, purpose and shape of theological education
- *creativity*, understood as promoting new approaches of the churches obedience in mission.

TEF was a remarkable enterprise and example for high level international cooperation in funding and promoting indigenous institutions of theological education and textbook programmes for churches in the South. Limited and particular interests of individual mission boards and churches were set aside to achieve the common goal of international cooperation in promoting joint action in theological education. Having brought together six full time executive staff with regional expertise this programme in its three mandate periods achieved a lot, just to briefly mention only
a) support for local faculty development programmes in all major regions;

b) strategic support for a crucial number of interdenominational “centers for advanced theological study in the third world”\(^{12}\);

c) an advanced theological textbook programme in regional languages (many of which were translations of western theological books into Asian and African languages, an impressive collection of which still can be seen in WCC archives);

d) the formation of a first limited number of associations of theological schools in different regions (ATESEA for instance was formed 1957 in Singapore with its first executive directors John R. Fleming and Kosuke Koyama - from 1968 onwards - had close working relations with TEF);

---

the launching of the whole debate and programme on contextualization of theology and theological education by Shoki Coe (from Tainan Theological College who spent 14 years as staff and Director of TEF) which led to the emerging of liberation theologies in many churches and colleges in the Southern hemisphere.\textsuperscript{13}

a) the encouragement for alternative models of theological education such as theological education by extension;\textsuperscript{14}

b) the stimulation of a debate on appropriate partnerships models of theological education in the West/North which are properly geared to serve theological education in the South;\textsuperscript{15}

c) the close interaction with some major funding organizations and partner organizations interested in promoting theological education in Asia and Africa (of particular interest in this context is the close relation between TEF and FTESEA, as Dr. Ivy Chou, Methodist theological scholar from Malaysia, was appointed both by FTESEA and the Theological Education Fund of the World Council of Churches to be the Executive Director of their Joint South East Asia office in Bromley, England, in the period between 1972 and 1977 (before Dr. Marvin Hoff joined).\textsuperscript{16}

\begin{flushleft}
\footnotesize
\end{flushleft}

\begin{flushleft}
\footnotesize
\end{flushleft}

\begin{flushleft}
\footnotesize
\textsuperscript{15} See the case studies on Missionsacademy University of Hamburg, in: Learning in Context. The Search for Innovative Patterns in Theological Education, TEF London Bromley, 1973, 132ff
\end{flushleft}

\begin{flushleft}
\footnotesize
\end{flushleft}
It is not possible here to go into details with regard to the rich and diverse history both of TEF and the subsequent programme of PTE, as it was called after the integration of the TEF in WCC in 1977.\textsuperscript{17} There is a fascinating concluding report from the last meeting of the TEF Committee in Bromley 1977 in which Shoki Coe as TEF-Director stated in his evaluation that TEF really has served as “an ecumenical symbol of (common) concern for the advancement of theological education in the Third World” which was “motivated by an ‘ecumenical vision’ of mission which questioned the denominational approach of Modern Missions”\textsuperscript{18} and as a common working instrument which did spend roughly some 13 million dollars for its programmes in the three Mandate periods (1958-1977) with more then 100 donor agencies and mission boards participating. The innumerous archive boxes of TEF and PTE’s history which are located in the Ecumenical Center in Geneva still wait for several PhD research projects on the history of theological education in Asia, Africa and Latin America to find their rich material base. Shoki Coe however also emphasized that equipping and qualifying theological education in the churches of the South in many aspects remains “an unfinished task”\textsuperscript{19}, particularly because the TEF “as an ecumenical agency could not and should not try to cover everything which is the normal responsibility of the Schools and the Churches”\textsuperscript{20}. He also made a prophetic statement concerning the future of WCC’s involvement in the area of theological education in emphasizing, that “regionalization is a missiological necessity and welcomed practically everywhere, but its role, function, and its structures need careful mutual consultation and it is my conviction that the effectiveness of the new PTE will depend on its ability to evolve this healthy relation between the regions and the PTE”\textsuperscript{21}.

When in 1977 TEF was formally integrated into the WCC and the new Programme on Theological Education (PTE) was formed under its first Director Aharon Sabsezian this was with the common understanding of all sides, that the WCC had undertaken some obligations for the years to come so as to secure a

\textsuperscript{18} Shoki Coe, Director’s Report for the last TEF Committee Meeting Bromley, July 1977, TEF Archives, Box 35 (1977), WCC, p. 15f
\textsuperscript{19} Shoki Coe, Director’s Report for the last TEF Committee Meeting Bromley, July 1977, WCC, p. 17
\textsuperscript{20} Shoki Coe, Director’s Report for the last TEF Committee Meeting Bromley, July 1977, WCC, p. 16
\textsuperscript{21} Shoki Coe, Director’s Report for the last TEF Committee Meeting Bromley, July 1977, WCC, p. 10
proper future and continuity of this core programme of the international missionary movement within its own structures and to maintain a continued commitment to bring together key partners and agencies to collaborate in the advancement of theological education although the forms of this programme might change. The overall history of PTE and ETE in the period between 1977 and 2000 with all its crucial achievements and key publications still needs to be written (again: many materials are waiting for research projects from younger scholars in the WCC archives). But the obligation of WCC not to lose track of the needs of its member churches for theological education and to continue the work started by TEF in the changing context of modern times remains on the agenda until today. With all the financial turmoil and setbacks and constant needs for restructuring in recent years there are always reasons to be mindful of this historical pledge from 1977.

3. Where are we with theological education at the beginning of the 21st century? – signposts of crisis and new opportunities from the Edinburgh 2010 process

Edinburgh 2010 provided a first chance to reflect on the dramatic global changes in the landscape of World Christianity which hundred years ago nobody would have dreamt of. The new Atlas of Global Christianity which was published by Todd M. Johnson and Kenneth Ross provided a chance to have more details on the well known shift of the center of gravity in Christianity. As this is vital as a general background for looking into the situation of theological education in today’s world let us remember some of the key trends and figures (with some graphs attached as slides):

---


23 With the integration of TEF into WCC in 1976 the long-term commitment was made by the Central Committee, that „the concern for theological education become(s) an integral and identifiable part of the ongoing work of the WCC“(in: Central Committee Report Report 1976, WCC, p. 30f); the basic document leading to the formation of PTE program in 1976 was the „Report of the Theological Education Task Force, appointed by the Commission on World Mission and Evangelism in Basel February 1974“, printed in: Minutes of the 20th Meeting of the Theological Education Fund Committee, Costa Rica, 21-25 July 1976, p. 41ff, Appendix VI. (TEF Archives Box 37, Signed copies of TEF-Minutes 1971-1977WCC); see also: The Future Role of WCC in the field of Theological Education, in: Minutes of the Twentieth Meeting of the Theological Education Fund Committee at the Centro Metodista, Alajuela, Costa Rica, 21-25 July 1976, p. 4ff (TEF Archives, WCC) and: Nairobi to Vancouver, 1975-1983, Report of the CC to the Sixth Assembly of WCC, WCC 1983, p. 194ff;

a) While 66% of all Christians lived in Europe in 1910, by 2010 only 25.6% Christian churches in Europe. By contrast, less than 2% of all Christians lived in Africa in 1910 skyrocketing to almost 22% by 2010. The Global North (defined as Europe and Northern America) contained over 80% of all Christians in 1910 falling to under 40% of all Christians by 2010. However the overall percentage of Christians in World Population did not change much (what tempted Dana Roberts in her brilliant opening speech in Edinburgh 2010 to the remark: “A century ago the participants at Edinburgh 1910 complained that only one/third of the world was Christian. Today we rejoice that one/third of the world are followers of Christ.”)

b) Seen as Christian percentage of the population per region the shift becomes even more obvious in Africa: While Africa had less than 10% Christians in 1910, its population was nearly 50% Christian in 2010, with sub-Saharan Africa well over 70% Christian.

c) While Christianity remains a minority religion in most of the Asian countries there still has been is an overall increase of Christian population in Asia between 1910 and today from 2,4% to 8,5 % which pushed the Asian Christian population to over 292 million today, with a particular increase of Christian populations in South East Asia (from 10,8% to 21,8%) (but also a sharp decrease in Western Asia from 22,9% to 5,7%).

d) It is well-known that the general projection concerning the developments until 2050 is that Christianity will still grow in the Global South (particularly Western Africa, Middle Africa and Eastern Asia (China) and South East Asia, but will also sharply contract in the Global North (particularly in Europe).

e) More specifically Christianity in Asia will grow particularly in countries like China, India, Nepal and Cambodia. Increasingly inner Asian missions play a major role in spreading the Gospel (examples: some 40,000 to 80,000 Indians working as missionaries and evangelists to other ethnic groups and 250 mission organizations within India or 15,000 foreign missionaries sent out by South Korean churches to other Asian countries).

While Edinburgh 2010 made available the new Atlas of Global Christianity and hereby provided some updated and revealing data concerning general trends in the landscape and composition of World Christianity, we do not have similar exact data available yet on how these changes in World Christianity were reflected (or contradicted) in terms of the availability and numbers of theological colleges, faculties of religious studies and Bible schools worldwide. Neither the Atlas of Global Christianity nor the World Christian Database offer reliable empirical data on this essential element of mission and education history.

---

26 Dana Robert, Christian Mission, p. 78
We certainly know some of the regional developments, for instance that the number of ATESEA member schools has grown since 1957 (Singapore meeting) from 16 to 10427 or that theological colleges in the Senate of Serampore system have grown to 54 since 191028 or that theological schools in China have experienced a remarkable new development with the reopening of Nanjing Theological Seminary in 1981 and in the period between 1981 and 2009 some 10,000 theological students graduated from the 19 theological seminaries in China.29 Probably we have around 2000 or more theological colleges and Bible Schools in World Christianity today30 thus certainly presenting some tremendous increase in the past hundred years. However secular statistics on world developments in higher education investment, library and internet access and scholarly publications in the different countries – data trends which are available in special graphic presentation from worldmapper.org (see tertiary education expenditure trends in various countries and on world level) - point to a reality of sharp contrasts and growing un-equality in the area of tertiary education in general between the North and the South which certainly is not without impact and parallel phenomena in the area of higher theological education. The worldwide realities of theological education are certainly co-influenced by the general situation of availability of higher education programmes on global level. Many indicators point to the picture that accessibility and numbers of programmes and institutions of theological education vary considerably between the regions and the standards and stability of theological education still is extremely different between the global North and the global South, in many aspects more different then 100 years ago.

The Edinburgh 2010 process had encouraged the formation of nine international study groups to work on the different sub-themes of Edinburgh, one of which was dealing with theological education. Despite the absence of a comprehensive database in terms of global developments in theological education within the past hundred years of Christian mission, the group came forward with some new surveys and empirical observations concerning the developments in theological education on world level. It belonged to the contributions of ETE within the Edinburgh 2010

27http://en.wikipedia.org/wiki/Association_for_Theological_Education_in_South_East_Asia#History
28 http://www.senateofseramporecollege.edu.in/
30 The International Directory of Theological Colleges which was published in the 90ies had listed more than some 2000 theological colleges worldwide: Alec Gilmore, An International Director of Theological Colleges 1997, PTE, WCC Publications, 1996
process and the newly formed international study group on theological education\textsuperscript{31}. The international study group on theological education – based on some earlier publications and papers from ETE\textsuperscript{32} - came up with some important publications and research papers for the area of theological education in world perspective which include the following:

- the 100 pages global study report on theological education: “Challenges and Opportunities in Theological Education in the 21\textsuperscript{st} century. Pointers for a new International debate on theological education” which was published in November 2009 and introduced during the session on theological education in Edinburgh June 2010\textsuperscript{33};
- the 800 pages “Handbook on Theological Education in World Christianity” which was released during the Edinburgh 2010 centenary conference;
- a report on the two sessions and major issues raised during the Edinburgh 2010 centenary conference which will be part of the final conference volume;
- a major publication on the “future of African theological education” which was developed after the Stellenbosch conference on the future of theological education in Africa in November 2009 (published in Missionalia, SAMS, vol. 1, 2010);
- in addition a major “resource book on women and mission in world Christianity” which was initiated in 2009 with a project group\textsuperscript{34} which still is accompanied and will finalize a solid publication on this topic in 2011.

Some of the results of these publications are important for reviewing the changing situation of theological education in the 21 century and therefore should be briefly referred to in 6 points\textsuperscript{35}:

\textsuperscript{31} The group was moderated by Dietrich Werner and Namsoon Kang, composed of representatives both from historical churches and their institutions of theological education, evangelical organizations and Pentecostal educators. It developed a substantial listening and reviewing process of recent major challenges and trends in global theological education - a first attempt of this kind since decades.

\textsuperscript{32} See: theme issue: Theological Education in Mission, IRM Vol. 388, April 2009; Jubilee Issue of Ministerial Formation on 50 years of work of PTE/ETE in the WCC, MF No 110, April 2008


\textsuperscript{34} Moderated by Christine Lienemann, Atola Longkumer, Afrie Songko Joyce.

\textsuperscript{35} The following points are also referred to in: Edinburgh 2010 and the future of theological education in the 21\textsuperscript{st} century. Report of parallel session on theological education – Edinburgh 2010 (will be published in final Edinburgh 2010 conference volume)
1) Accessibility gap in theological education (the challenge of unequal distribution)

The absolute majority of resources for theological education – both teaching staff, scholarship funds, theological libraries and publications – are still located in the North, whereas the majority needs and demands for theological education, in a situation marked by a remarkable shift of the center of gravity of world Christianity, are in the Southern hemisphere. There is a tremendous gap between the availability of resources and programmes for theological education and the growth of Christianity in various regions of the world. Both do not correspond properly. The dramatic increase in demands for general higher education due to younger and dynamic populations in Asia and Africa which is reflected also in growing demands for theological education and theological study programs is not answered yet by a similar increase of opportunities in theological education. In Nepal for instance where the number of Christians has grown from zero to 900,000 only within the past fifty years, many pastors have only a rudimentary 5-month training program which enables them to read the Bible and to pray, but no common BD course is offered yet. There is an enormous zeal to serve God, but an enormous lack of well-trained pastors and theological educators and still no M.Th. course is available within that country. More than 50% of all Southern African church leaders (African Instituted Churches included) do not have any formal theological degree because degree programmes of theological education are not accessible or affordable for them. The crisis of world economy in past years has deeply affected theological education systems, both in endowment based theological colleges as well as in state funded departments for theology or religious studies. There is a widening gap between state-funded or endowment driven theological colleges in the North and the smaller, highly vulnerable church based theological colleges in the South. In contexts where the monthly average salary is below 30 USD it is difficult to come up with expenses for a “normal” theological book of 60USD or for access fees of electronic theological journals which are demanded by some commercial providers. There is a grave lack of scholarships and grants available for higher studies in theological education in almost all theological colleges of the South and several churches in the South are facing increasing difficulties to fund their institutions of theological education. The predominant bilateralism and voluntarism of donations for funds supporting theological education has weakened international or centralized regional structures to support faculty development in theological education.

36 Global Study Report on Theological Education, a.a.O., p. 82, Section 24) Bridging the divide in terms of unequal accessibility of theological education
Thus the “most important of all ends which missionary education ought to set itself to serve, that is of training those who are to be the spiritual leaders and teachers of their own nation” (Edinburgh 1910, commission III) seems not to be met yet in a satisfactory manner.

2) Contextualization gap in theological education (the challenge of cultural dominance)

While the plea of Edinburgh 1910 to develop contextualized forms of theological education in the Asian churches was partly answered by some indigenous models of theological education and contextual theologies which were established and worked out in the 20th century, Western patterns and concepts of theology continue to be exported throughout the Global South, so that the task of Edinburgh 1910 was only gradually and very incompletely fulfilled. Theological research and publications from Europe are present in African theological libraries, but theological research from Africa to a great extent is absent from African theological libraries. Voices from Africa and Asia point to a decline in the commitment for contextualized theologies and declining numbers of books published on Asian or African theologies. Instead there is an increased trend to create affiliated programmes of American, Asian or other Western theological colleges to operate as branches in countries of the South, so that some voices speak of ambivalent trends of Koreanization or Americanization of theological education in Asia or Africa. Models and curricula of theological education from the West have often been coined and formed within a Constantinian or post-Constantinian church setting. Once they are transferred into contexts in the South (which in most cases have a pre-Constantinian setting) without much adaptation problems and unsolved challenges for contextualization of theological education in the churches of the South are becoming obvious. Much of what is happening in and through the rapid spread of evangelical or Pentecostal theological education today also reflects the unresolved needs of pre-Constantinian church settings for contextualized teaching materials and curriculum plans. Visiting theological libraries in smaller theological colleges in Asia or Africa and checking what is available in terms of theological books written from indigenous perspectives sometimes is a revealing experience. The challenge for contextualization also holds true for centralized theological colleges in Asia or Africa which operate in English medium: Do they really serve the contextualization of the Gospel and of church ministries or do they – unintentionally – also serve the de-contextualization and westernization of theology in Asian or African contexts? Do candidates who have benefitted from their programmes, often located in urbanized areas with different modes and chances of communication, feel motivated and equipped to go back to parishes in rural areas where different needs are at stake? Looking around one cannot but state that many urgent needs remain for
culturally and linguistically appropriate programmes and resources of theological education. The plea of Edinburgh 1910 to establish theological literature and education programmes in vernacular languages was overshadowed by the historic development which has given preeminence to English as the new global colonial language outside the realm of which it is still difficult to find international recognition and chances for communication for indigenous theological knowledge production and related publications.

3) Diversification gap in theological education (the challenge of migration and pluralization)

While contextualization of theological education is at stake also trans-contextuality and diversification of theological education have become an issue in many contexts both of the South as well as in the North. As the world is shrinking and global migration brings different cultures, religions and denominational identities from isolated pockets into close and vibrant neighborhoods the need of theological education to address different identities, cultural milieus and social spheres within one context has become imperative: Malaysia having to address thousands of Philippino and Chinese immigrants, African nations like DRC or South Africa having to cope with thousands of refugees or migrants from war-driven neighboring states, American colleges having to open up for Hispanic or Afro American communities as a result of decades of immigration, the realities can be amply studied alongside Germantown Street in Philadelphia. According to the International Organization for Migration (IOM) the number of international migrants increased by 45 million – an annual growth rate of about 2.1%, adding some 10 million of migrants each year. The fundamental implications of global migration and changing and increasingly diverse constituencies for programmes of theological education are probably not yet fully spelled out. And there is a need not only for higher degree programmes of theological education, but more often needs for informal and extension like programmes of theological education. If we compare the resources invested in residential and degree oriented theological education programmes with resources made available for informal and lay theological education programmes there often is an imbalance. But in many churches there is a great need also for informal theological education for catechists, Bible women, lay preachers and lay preachers as they bear the greatest burden for mission and evangelism today. Diversification of theological education is needed in terms of making available affordable and accessible courses

37 Henry S. Wilson/Werner Kahl, Global Migration and Challenges to Theological Education, in: D. Werner, et. al. Handbook on Theological Education in World Christianity, 76ff
for theological education for those groups carrying the key tasks for mission and evangelism today. Diversification of theological education is experienced as one of the key features in American theological colleges in the past decade. It holds true for many other contexts as well what Daniel Aleshire from ATS has stated in his challenging address to the last ATS/COA Biennial Meeting: “The shifting center of gravity in global Christianity invites North American theological schools both to consider their contribution to a wider world and to embrace the intellectual contributions that the world brings to them.”

4) Unity and credibility gap of theological education (the challenge of disintegration and fragmentation of World Christianity)

The single most remarkable trend however in World Christianity today is, that the degree of denominational fragmentation in the international and regional landscape of theological education networks and institutions is as high as never before in the history of Christianity. The number of different Christian denominations has climbed to astronomical numbers which in 1910 nobody possibly would have dreamt of – particularly due to the rise of the so-called Independent Churches from 1.5% in 1910 to 16.1% of all Christians in the world in 2010 which is only one of the indicators. Just to take the example of Africa: The missionary enterprise in Africa led to the creation of predominantly ethnic churches in Africa – ethnic identities aligned with denominational identities. There are about 2600 ethnic groups in Africa. In many countries – like Kenya, Nigeria or DRC Congo - there are thousands of different Christian denominations and churches today (Kenya: 4000 denominations, Angola: 800 denominations). Every major denominational family nowadays tends to have its own theological college or Bible school, tends to build up for its own Christian universities and undertakes strong efforts to strengthen its own denominational identity (and less associations of schools if interdenominational character). There are different denominational world families of associations of theological schools (WOCATI/ETE as the ecumenical family, WAPTE as the Pentecostal family, ICETE as bringing together schools from evangelical background) and financial streams of support do not any more join together into one global or one regional programme like it was the

40 Atlas of Global Christianity, a.a.O., p. 70
41 Details come from André Karamaga, GS of AACC, Nairobi 2009
case with TEF in the 60ies and 70ies of the 20th century, but follow denominational and bilateral lines of funding and support thereby creating complex multi-parallel and often rivaling systems of theological education, accreditation and degree-giving. Denominational identities are reinforced through separate and isolated systems of theological education, sometimes even in polemical or exclusive attitudes over against each other.

Even the newly emerging splits within denominational families or across denominational boundaries which are related to different positions in the understanding of Biblical hermeneutics, authority of Biblical tradition and to human sexuality or women’s ordination to a major extend are either caused or at least co-influenced by certain trends and shortcomings in organized systems of theological education. As a consequence of this isolation and fragmentation there is a general lack of common quality standards and mutual recognition between theological schools of different contexts and denominational orientation which again leads to weaker positions over against requirements and challenges from governments or secular accreditation bodies. The vision and hope of the fathers and mothers of Edinburgh 1910, that cooperation in Christian mission would also lead to more unity and solidarity in theological education obviously was disappointed in major segments of World Christianity some hundred years later.

5) Ownership gap of theological education (the challenge of long-term viability of theological institutions and associations of theological schools)

_Financial viability of theological education_ after the world’s financial meltdown is an issue not only within the US, but even more so with many theological colleges in the South. The support and financial commitment of churches to their institutions of theological education has not increased but instead even crumbled in several regions – a perennial problem particularly in Asia. Growing churches and struggling Christian communities are facing increasing difficulties to get a sufficient number of well-trained ministers and pastors and to

42 Wati Longchar had stated: “Many theological schools in Asia continue to depend, until today, on external sources – mission agencies, ecumenical partners and evangelistic associations in North America and in the West for the construction of buildings and development of other infrastructure, and the implementation of master and doctoral programs. In some cases even teacher’s salaries come from abroad. The ecumenical schools are facing more problems in terms of management and support. Many schools suffer from the “everybody’s baby-but-nobody’s baby” syndrome. Theological colleges are often left alone or churches extend little support for theological education programs”, in: Partnership in Training God’s Servants for Asia. Essays in Honor of Marvin D. Hoff, ed. by Sientje Merentek-Abram, A. Wati Longchar, ATESEA 2006, Jorhat, p. 54f
financially maintain their theological colleges. Sometimes difficulties of churches to pay their pastors and ministers in turn have led to a decreasing number of students enrolled for ministerial formation programmes (South Africa). Although it might be argued that unlike hundred years ago the majority of financial resources for theological education are today raised from local sources in the South, there still remains a large number of theological colleges in Asia and Africa which continue to depend on external support from partners and the fragility of financial support and threatened long-term stability of interdenominational as well as some denominational theological colleges is a topic which is discussed almost everywhere. Thus the **sense of ownership** and the **interlinkedness of Church, Christian mission and theological education** which was highlighted by many authors and studies in the 20th century, seem to be endangered and even threatened at the beginning of our century.

Several churches in the South had to reduce or withdraw their support to interdenominational theological colleges, others have put a lot of hope in becoming part of Christian universities or transforming former church related theological colleges into departments of Humanities in larger Christian universities and getting them financed by state resources – which reduces the influence and sense of ownership of churches and also can diminish the role these institutions can play for ministerial formation. Thus the concrete implementation of this vital interrelatedness remains a constant task for all churches and institutions of theological education. The global study report on theological education therefore has called for improved Churches support and sense of ownership for institutions of theological education.43

There are some positive signals from REOs (AACC, CCA and CLAI) for a growing concern for networking with associations of theological schools and - with the help of ETE – to work out new models of regional cooperation in theological education: AACC has installed an advisory commission for theological education which aims at the revitalization of theological education and the creation of a major African theological education Fund (we would need an equivalent of FTESEA for the African continent, a Foundation for Theological Education in All Africa (FTEAA) which still is missing to provide some additional financial and moral support). CCA has agreed to create an Asian Theological Education Fund and to work together with an Asian Forum on Theological Education (AFTE). In Latin America CLAI has agreed to a Latin American Forum of Theological Education which brings together all major associations of theological schools in Latin America and will include the building up a Latin American Theological Education Fund. -
But all of this is still a new and rather fragile development, because REOs themselves often are not fully supported and financially and in terms of staffing equipped by their member churches. In this area we urgently need more international support, more visible ownership of churches for theological education and more strategic networking between funding organizations and different partners around the world.

6) The plausibility gap of theology within post-modern university trends (challenge of a new kind of secularism in politics of science)

A last and often underestimated factor are the changing political and university related structural conditions of theological education which are becoming obvious in several contexts: While the academic discipline of “theology” and it’s role for theological education historically belonged to the formative elements of medieval universities in European in the Middle Ages and “theology” could for centuries present itself as the “crown of all science” times have changed tremendously in post-Enlightenment and post-Christendom societies in Europe as well as in several other regions: The plausibility and legitimacy of ‘theology’ (as a confession bound distinct academic discipline) in a secular university context is questioned. In several contexts there is a trend to move away from theological faculties and to give priority to departments of religious studies in state-funded universities. Reports from both Great Britain, Scandinavia and Germany indicate a decline in research projects and teaching positions in theology proper and a shift towards projects and positions in the field of religious studies.44 The Third Consultation of Theological Faculties in

---

44 Vidar Hannes from MF Norwegian School of Theology reports: “Several of the theological faculties in Scandinavia have gone through external evaluations and benchmarking processes and some have merged with other faculties and institutes. The threats are not so much on quality as of economy, resources and critical size. There is a great need for research and education in religion and society, but this – on the other hand – is a threat to research and education in theology proper. There is a growing interest in the study of Religion in general, but no parallel interest in the study of Theology. In most of the Scandinavian faculties, positions in classical theology are replaced by positions in religious studies. It is difficult to fund theological projects, while in all the Scandinavian countries there are research programs in Religion and Society, funded by research councils.” (Vidar Hannes, Academic Theology in Scandinavia: Research – Education – Formation, p. 2. Contribution to the Third Consultation of Theological Faculties in Europe, Graz, Austria, 7-10 July 2010, unpublished paper). In a similar way Peter Stilwell from Portugal describes the situation of theological education in Latin Countries in Europe: "How can we justify the existence of Theology in a university setting? We are under fire from those who think the study of religion should be handed over to Cultural Anthropology, Sociology, Psychology, History, Philosophy and possibly even Literature, supposedly neutral in their methodologies and with identifiable epistemologies. Only these are considered to raise the study of religion above ‘mere catechetics.'" (Some Notes on the situation of Theological Education in Latin Countries”, p.2)
Europe which met in Graz, Austria July 2010 therefore made a strong plea to recognize the validity and importance of theology within the European university context and stated:

“The move to Religious Studies is in part a response to a decrease in student numbers, in part a reflection of an interest in the religious pluralism of Europe. However, the inevitable result is a decrease in the number of faculty in traditional theological disciplines. We recognize that Theology and Religious Studies can be complementary disciplines in a faculty.”

The final statement therefore emphasized the “urgent need to make the case for the importance of theology in the context of universities in Europe. The case for theology taking its place amongst the humanities (and indeed the sciences) needs to be made by University teachers, church leaders and Christians with influence on the authorities. Reasons for the ongoing significance of theology include the rich history of theology in the Universities from their birth, the growing importance of religion in European and world politics, and the postmodern critique of any claim to an ultimately non-confessional worldview.”

Referring to the same trend towards Departments of Religious Studies in global Scale the Global Study Report on Theological Education from ETE had stated before:

“In several cases Theological Faculties which were closely related to churches and serve both ministerial formation programs as well as general religious education programs were being transformed into mere Departments of Religious Studies which are integrated into larger Faculties of Humanities (for example in UNISA, South Africa). While also new opportunities can be implied within these new scenarios (more openness and potential for interdisciplinary research and academic recognition, more financial stability, overcoming of one-sided dependency from one major denominational tradition) this also poses some questions: How is the inner coherence and church-related responsibility of theological education exercised if the structural framework does not any longer allow staff to emphasize ministerial formation? How are churches enabled to continue to formulate their own priorities and directives for theological education if they are structurally no longer related to the institutional framework of theological education in their countries?”

In a similar direction also the concluding report of the session of Edinburgh 2010 conference observed:

---


46 Global Study Report on Theological Education, Section 12) Changing context for theological education in the 21st century p. 56
“There is a move from denominational seminaries to studying in university faculties of religion. This means that many of the theological seminaries are at risk of closure or the dimension of ministerial formation has been weakened. This also risks a disconnect from the international communions of various Christian traditions. Also inter-denominational theological seminaries have been closed or are threatened in some contexts. While the insights of “secular” education are of their own value to the theological enterprise and theological education should not be isolated from other realms of human knowledge, emphasis should be given to the need to bring theological perspectives to bear on the task of defining the distinctive goals and character of theological education. Increasing tendencies of universities to integrate on theological education under Philosophy and Religion departments put pressure on churches to look for their denominational oriented training centers. In some cases denominational houses of studies within university contexts have proved a good alternative and complement. Ecumenical institutions find it hard to survive both due to the monitory expectations of the universities and also due to the increasing secularization of theological education in university contexts. While working under a lot of academic and financial pressure ecumenical theological colleges need to deliver the ministerial training expectations of the churches without losing their contextual emphasis. In this sense such ecumenical institutions of theological education need to be encouraged worldwide”\textsuperscript{47}

Conclusion

Coming to a conclusion and preliminary summary evaluation of the relevance of the centenary conference of Edinburgh 2010 for the area of theological education it can be stated that

- Edinburgh was successful in that for the first time in this century it brought together all major streams of World Christianity to again be in dialogue with each other on key questions of Christian mission including the perspectives of theological education. The “common call” which was issued at the close of the conference also presented some common language to define a broad common basis for the understanding of mission.

- Edinburgh 2010 was also successful as a study conference due to the commitment of all nine international study groups under the inspiring leadership of Kirsteen Kim. There is some major work and material available for research of several generations of missiologists and experts in World Christianity from this conference.

- The concluding report of the session on theological education from Edinburgh 2010 rightly states: “The concern for Christian education, theological education and ministerial formation which has been a key task throughout the history of Christian mission from its very beginning, needs to be reaffirmed

• and identified as a strategic task of common action for all Christian churches in the 21st century.”

The problem is that this remains more a passionate claim, then an actual common practical commitment, because unlike Edinburgh 1910 the centenary conference in June 2010 was neither designed nor able to enter into a further stage and to move towards common action and international new joint practical commitments for mission in the area of theological education. Edinburgh 2010 thus was weak in terms of strategizing for new models of real international and inter-denominational cooperation. Might be that with only four main days of conference meetings and only two very short 90 minutes sessions on each of the nine study-themes Edinburgh 2010 did not have the structural and time-related preconditions to achieve a similar depth and sense of commitment then the world mission conference brought about 100 years ago.

But the problems may even lie on a deeper level: The sad fact that Edinburgh 2010 fell short of expectations of many which would have liked to see a clearer follow up strategy and some real commitment for joint action on theological education worldwide also reflects the enormous fragmentation of World Christianity and the weakening of the ecumenical spirit and international solidarity for this key area of the missionary task of Christianity in the beginning 21st century.

It can be argued therefore that the famous statement of the Tambaram world mission conference 1938: “The weakest element in the enterprise of Modern Missions is theological education”

which two decades later had let to the formation of the TEF programme, to some extend still holds true under the different historical conditions of our time. The historic success or strength of protestant Christian mission was to a large extend based on the famous tri-polar concept of mission which hold together evangelizing, education and health-care, and with it a fraternal relationship between faith and critical reasoning, spiritual or ministerial formation and sound intellectual and academic reflection of theology. The changing landscape of World Christianity which sees a stagnation or slight decline of Protestant churches in the past hundred years (from 18,8% of the global population in 1910 to 18,3% in 2010) over against a sharp increase of Independent (Charismatic churches)(from 1,5% in 1910 to 16,1% in 2010) will not automatically continue that Protestant tradition of higher theological education. It will not automatically give priority to a type of theological education which is based on this Protestant:

---


49 Shoki Coe, Director’s Report for the last TEF Committee Meeting Bromley, July 1977, TEF Archives, Box 35 (1977), WCC, p. 15

50 Atlas Todd M. Johnson, Kenneth R. Ross, Atlas of Global Christianity, p. 70
tradition of theological education not to become marginalized within the context of World Christianity in the coming centuries. Or as the Edinburgh 2010 report on theological education has stated:

“The integrity and authenticity of all the diverse streams of World Christianity in the 21st century can be maintained and deepened only if we move beyond a situation in which Christianity seems to flourish where theological education does not flourish and vice versa, but where instead innovative forms of theological education are emerging which are life-giving, renewing, participatory and relevant for the growing charismatic renewal movements in the South and for the renewing churches in the North.”

4. Pointers and open questions for possible priorities for joint action and solidarity in cooperation for theological education in the 21st century

In this concluding chapter we can only tentatively formulate some pointers to new priorities and some key challenges with regard to strengthening international cooperation for theological education in the changed contexts of World Christianity today:

a) Attention to the needs of newly emerging churches in the contexts of poverty – avoiding a new apartheid in theological education

Mission agencies and churches worldwide have to be more attentive to the needs of newly emerging churches and their needs for theological education, particularly with churches which are growing in contexts of poverty and in societies which see rapid changes, marginalization and poverty. Nobody could have imagined hundred years ago the changes and political openings which have come about in countries like China, Nepal, Cambodia, Laos and growing churches in several African countries. We live in different stages and epochs of church history in the context of World Christianity in the 21st century. For those churches which are in a very early stage concerning their short history careful attention, support and accompaniment is needed to develop contextualized systems and materials for theological education without which an organic growth and holistic Christian mission in their context cannot take place. Churches which have some 500 or 200 years of history need to listen to the authentic needs of churches which have only 80 or 50 years of history and are in a quite different stage of development. Churches in a context of affluence need to overcome their cultural captivity and develop a sensitivity for newly emerging churches which come from completely different backgrounds. It cannot be allowed that churches from established and affluent backgrounds look down on indigenous churches (like AICs) due to some of their peculiar theological trends or features while at the same time practically denying their rights for more and sound theological education.
There are several emerging churches in Africa, which have grown significantly during the past two decades numerically, but have not grown theologically and this is insane in long-term perspective. The unity and inner coherence of World Christianity in the 21st century to a large extent is dependent from joint international efforts to make theological education accessible, affordable and meaningful for all. Otherwise World Christianity will see increased inner fragmentation with growing inner conflicts tearing it apart and with a growing massive loss of relevance over against booming Muslim higher education systems in the world of the coming century.

b) International cooperation for strengthening regional associations of theological schools and regional funds for faculty development

The unprecedented denominational fragmentation and isolation between the different networks of theological education is not vital for the future and for the common witness of Christianity in interfaith contexts and over against the general public of society. We need to explore the creation of proper new mechanisms of international cooperation between agencies and churches of different denominational orientation both on the international and on the regional level to be more effective and to respond the needs of theological education both structurally and theologically. The most important tool and platform for transformation in theological schools are the regional associations of theological schools, but unlike in ATS these entities are still very fragile, dependent on external support or are even non-existing like particularly in the African continent. As the ETE programme in WCC which at present is supported only by three major funding partners and churches is changing its role from becoming more relational in its global networking role and less directly involved in operational (grant giving) work in the regions, it certainly is interested to explore chances to bring about a new global platform of cooperation within the area of theological education to mobilize more support for associations of theological schools in networking with REOs. Without dominating or intending to recreate something like TEF some regular form of international exchange might be helpful with a number of key partners in order to identify development goals for theological education in different regions which are shared by several partners. The setting up of regional ecumenical funds for theological education has been proposed and ETE has initiated processes around these goals as one of the strategies in Africa, in Asia and in Latin America.

51 The concluding report of Edinburgh 2010 session on theological education noted: “An international working group for theological education should be considered - or explored to be established as working group within IAMS - which would bring together representatives of all Christian confessions beyond all present divides and which would serve as a continuation committee of this session of Edinburgh 2010 to explore common synergies and joint action in support of theological education for the mission of the Church.”
inviting other partners to join, though it is not yet clear how far this strategy can be sufficiently supported by the churches from the respective regions. It was in the consequence of Edinburgh 1910 that for a limited period a strategic global alliance of mission partners was formed to build up for theological education ion the South. Perhaps it should be a consequence of Edinburgh 2010 that a strategic alliance of ecumenical partners and churches should be reinvented to support the creation and building of regional funds for theological education particularly in Africa, Asia, Latin America and particularly in China which are the areas in which fast developments are taking place and improvement in theological education is urgently needed.

c) Stimulating proper empirical research on regional developments, quality and financial viability in theological education

Another area for joint action and cooperation for the advancement in theological education is needed refers to proper theological research on changes and trends in theological education. We definitively need more in depth empirical data and historical and substantial theological research on recent trends, financial viability and developments in theological education in Asia and Africa as the landscape is changing rapidly but there are none or very few agencies investing to get proper research and a sound survey on recent developments done and made available in this area. Associations like ATESEA or Senate of Serampore, not to speak of associations in Africa, would be helped if somebody could do substantial research on what has been the impact on curriculum BD reform on church ministers or on financial viability and church support for theological education in Asia throughout the last decades. Similar research would be needed on the impact of theological scholarship programmes of different providers in Asia and Africa.

d) Raising a common voice for the future of theology within university settings

Reports from both Europe and some other countries in Africa have underlined that in some countries colleagues in theological education interpret the situation as a state or emergency in which time has or will come to stand up in order to defend and fight for the legitimacy of theology as a discipline in public universities. Secularization, De-Christianization and also trends in research funding seem to move into a direction by which it is less likely to get support for a theological faculty and for proper theological research then it is possible to get funding for projects in the area of religious studies. While religious studies do form an important part of theological education, warning signals have been sent out by some over against a tendency to replace theology as a discipline by religious studies in principle. Churches need theology as a confession bound discipline of academia to claim its place and role in the public
sphere and in the university context of post-modern societies. The value decisions and the role both of religions and spirituality which are at stake in society still need serious theological reflection from a theological discipline which is bound and guided by positional statements of faith as rooted in the catholic heritage of the universal church;

e) **Defining ecumenical standards for quality in theological education**
Churches in dialogue with theological seminaries and faculties need to come to some common guidelines developing a common framework for *understanding and defining of quality of theological education*\(^\text{52}\). As national and international accreditation agencies will continue to question theological institutions which cannot give sufficient answers with regard to their quality standards it will be important for churches to come together in order to define some common standards for quality theological education and for minimum requirements for entering into the ministry (as Protestant churches in Europe and also a network of theological educators in Latin America have worked on already\(^\text{53}\));

f) **Strengthening the disciplines of missiology, World Christianity and Ecumenics**
In the context of World Christianity in the 21\(^\text{st}\) century which is full of unexpected and decentralized examples of “mission from everywhere to everywhere” theological education cannot fulfill its task without *disciplines or fields like missiology and World Christianity* playing their vital and indispensable part in the whole of the theological enterprise. The tendency to cut teaching staff positions in field of missiology, ecumenics and interreligious dialogue should be countered by deliberate attempts to securing the interrelatedness of theological education and missiology/mission concerns and issues of World Christianity and interreligious dialogue. Carrying on the ecumenical memory within the ecumenical movement cannot be taken for granted anymore. It needs to be seriously considered whether the WCC as the primary catalyst and agent of the ecumenical movement should create and support a specialized theological scholarship programme focused on PhD programmes and MTh programmes on ecumenism, ecumenical missiology and ecumenical interfaith dialogue in order to safeguard and enhance new ecumenical theological leadership in these key areas without which the ecumenical movement can easily die out from

---


\(^{53}\) See Michael Beintker, The Study of Protestant Theology in Europe, in : D. Werner et.al., Handbook of Theological Education in World Christianity, p. 556ff
amnesia or gradual oblivion.

g)  **Building bridges of synergy and exchange between Diaspora and homeland communities of theological educators**
The implications of global migration for theological education have not yet been fully realized and explored for the international networking of theological education. It is very promising that FTESEA has put plans for more interaction between Diaspora communities of Asian theological educators and theological education systems in the Asian home countries as one of its top priorities and that the newly formed Association of Asian Theological Educators in North America (AATENA) will play its role in enhancing theological teaching in Asian colleges.\(^{54}\) Similar models are also to be worked on with regard to African networks between African Diaspora churches and institutions of theological education on the African continent;

h)  **Overcoming mutual isolation and polarization in theological education - encouraging interdenominational schools and joint projects with Pentecostal theological education**
The growing interest and self-confidence of Pentecostal churches in theological education programmes should be taken up and listened to carefully by theological colleges from mainline churches instead of following the path of separate development and reinforced denominationalism. There is a growing international community of highly qualified academic Pentecostal theological educators which have recently formed their own international network (WAPTE), demanding for a more visible role of Pentecostal schools of theology in the international landscape of theological education, better prominence given to theological education within Pentecostal churches themselves and higher emphasis to be put on Pentecostal denominational identity over against other networks (to some extent also with openness to relate to other networks and institutions of theological education)\(^{55}\);

i)  **Joining forces in creating one global portal for a multilingual digital theological library**
Theological knowledge transfer had taken the shape of theological text book programmes within the TEF period some 40 years ago. While the need for proper and contextualized theological textbooks continues today the means of communication have changed in the 21\(^{st}\) century. An immediate priority for

---

\(^{54}\) Report of Network of Asian Theological Educators Meeting, jointly organized by the Asian Theological Summer Institute of the Lutheran Theological Seminary at Philadelphia and FTESEA, LTSP, June 5-7, 2010

today is about working out new systems for a more just model of theological knowledge transfer between North and North, East and West which makes use of internet facilities. A project group in Geneva has worked on a “Global Digital Theological Library” – Project which does have a proper software and tools for harvesting machines already by being linked to the existing Globethics.Net Library system\(^{56}\), but needs more support in terms of theological libraries and agencies cooperating and funds to allow for a major quantum leap in making available proper theological information in all kinds of direction, particularly South – South and South to North. The new developments in communication technologies open up better chances for programmes of theological e-learning and a global digital theological library networking system which can be promising for the future.

### j) Developing common guidelines or standards for international ecumenical partnerships between institutions of theological education

A final point: WCC and its programme in Theological Education since Mexico City 1963 stood for a six-continent approach in theological education which – however one is counting the continents – implies that all regions of the inhabited earth should be in vital contact and proper partnership relations with all other regions with regard to enabling each other for the task for theological education. We do think that we could benefit from a new understanding and new models of authentic and participatory cross-cultural partnership in theological education worldwide.\(^{57}\) What are our standards, our expectations and our criteria for proper and authentic ecumenical partnership in theological education with institutions and networks from other regions of this world? Are there specific experiences or guidelines on standards for ecumenical partnerships in theological education which can be shared with others? It would be beneficiary for many associations of theological schools like ATS or those from other continents if some guidelines based on recent expectations

---

\(^{56}\) See website: [http://www.globethics.net/](http://www.globethics.net/)

\(^{57}\) The Concluding Report of the Edinburgh 2010 session on theological education had some provocative phrases on this issue: “We also need new and authentic models of international partnerships between institutions of theological education in the North and the South, East and West. As it is a known fact that most of the Christians are in the South and most of the educational resources are in the North it is not acceptable that those who are in control of the inequity should attempt to solve this crisis with “tokenism” by making unilateral decisions about who comes and who does not, rather than giving up some of their privileges and developing models of mutual sharing and decision-making. The richest seminaries of this world, rather than becoming the “experts” on the communities of the South and importing select southern students to kneel at the altar of accredited education, should contribute to credible and authentic models of authentic partnership with theological colleges and faculties in the South.”
and experiences could be worked out which would pave the way for a more participatory, broad and future-oriented approach to international partnerships in theological education in global perspective – this is vital for **theological Education in the changing context of World Christianity today** – an unfinished agenda.
8. CONVOCATION ADDRESS

Towards Disability Inclusive Church and Society:
Enabling theological education to empower and transform

Dr. Samuel Kabue, Executive Secretary, EDAN-WCC

Introduction:
The last 60 years have seen a number of initiatives addressing Disability from the perspective of human rights by governments, inter-governmental organizations and non-governmental organizations. In recent times, the ecumenical movement too in its quest of the vision of a new world guided by the values of justice and inclusion has taken up this as concerns. The World Council of Churches project that I now work for, the Ecumenical Disability Advocate Network (EDAN) is one of such initiatives. Allow me to say a few words about EDAN before I move on to address two specific areas of concern about the place and role of people with disabilities in the church that I consider to be of interest and also relevant to this august theological community.

The Ecumenical Disability Advocates Network (EDAN) is a programme of the World Council of Churches initiated in 1998 to address the concerns of persons with disabilities and to advocate for the inclusion, participation and active involvement of persons with disabilities in the spiritual, social, economic and structural life of the church in particular and the society in general. The establishment of EDAN by the WCC is an expression of the recognition that persons with disabilities have been historically marginalized, their voices unheard and their gifts and contribution ignored. It is recognition that if the church has to be what it is truly called to be, an inclusive community and a sign of the coming reign of God, responding to and including persons with disabilities is not an option to it but its defining characteristic.

The 9th WCC Assembly in Porto Alegre, Brazil specifically affirmed EDAN as a necessary ecumenical expression by identifying its work as one of the Council’s priority in the next seven years leading to the 10th Assembly. The Assembly mandated that the WCC ‘works with the Ecumenical Disabilities Advocates Network to articulate in an even more bold and creative manner, consistent with Christian theology, ways to make the churches fully inclusive communities and the ecumenical movement a more open space for all human beings’. In response to this theological understanding, EDAN has been made a part of the Just and Inclusive Communities Programme which also brings together WCC’s other long time concerns of Overcoming Racism, Indigenous Peoples, Dalit Solidarity and Migration. With the conviction that advocacy on behalf of the excluded people in the wider society
is credible only when churches and the ecumenical movement are internalize those values, the Just and Inclusive Communities programme has been placed within Programme 2 on Unity, Mission, Evangelism and Spirituality.

The placement of EDAN in Programme 2 on Unity, Mission, Evangelism and Spirituality and within the Just and Inclusive stream, therefore, provide an opportunity for it to benefit greatly from the WCC’s call to the churches for visible Unity in which all gifts and contribution at individual level are indispensable for the building of the one church of Christ.

Although EDAN in its current cycle has several areas of concern, from theological reflection, human rights and inclusive development, I would like to elaborate two foci of its theological work for our reflection at this Convocation. These are: i) engagement with churches with a view to enable them to be disability inclusive in their worship and community life, and proclamation and prayer life; and, ii) engagement with theological institutions with a view to promote more transforming and empowering theological initiatives.

The importance of these two areas lies in the fact that they call for a paradigm shift from one of charity and mere compassion to active engagement with the life-world of the people with disabilities with a view to transform the church and to that extent attempt theology that empowers the church and all its initiatives towards inclusivity. Let me elaborate these two theological foci:

I. **Introducing Disability discourse in Churches:**

This Aspect of the work is largely based on a significant theological resource produced jointly by the Commission on Faith and Order and EDAN in 2003, called “A Church for All and of All” to which I would like to draw your attention. This document was developed over a period of three years by EDAN jointly with the WCC Faith and Order Department in consultations with persons with disabilities, theologians, carers and disability workers. It is now viewed as the WCC policy on disability. It is an information, awareness raising and an advocacy document aimed at the church and theologians as the key audience. Commending it to the Churches in its session of August 2003, the Central Committee introduced it as an interim statement for the reason that it was a document to be sent out to the churches for study, reflection, feedback and action. It marked a point in the journey of persons with disabilities and the church as a WCC initiative through which interaction would bring about ongoing discussion and hence greater understanding, sensitivity and therefore inclusion of persons with disabilities as partakers in the mission of the Church.

It was anticipated that through study, reflection and feedback, the document would go through critical analysis by the churches, theologians and practitio-
ners leading to improvement. It was also felt that the concepts and thinking about disability is not static and what may have been considered appropriate at the time of producing the document could change with time and hence the reason for it to be termed as “Interim”. The document was originally produced in the four languages of WCC i.e. English, French, Spanish and German but has since then been translated into a number of other languages such as Portuguese, Swedish and Arabic. So far, the document still remains the authentic position of WCC in respect to disability. From the point of view of persons with disabilities, the document elaborates on six fundamental principles which pose serious theological challenges for churches in their work towards becoming truly inclusive communities. The six are: Commonalities and differences, Hermeneutics, Imago dei, Healing, Giftedness and, Practical considerations towards a church of all and for all.

Allow me to elaborate on three of these which I believe are appropriate for this occasion and also pertinent to the consideration of theologians and theological institutions and theologians. These are: Hermeneutics, Imago Dei and Healing.

a. Hermeneutics

Interaction with persons with disabilities throughout history has very much been influenced by the view we take depending on our interpretation of the bible from its disability context. The hermeneutical theological challenge remains the different views on what disability truly means to different people. To some, it is taken to be loss, tragedy or deficiency while to others it is part of the human diversity, part of God’s pluralistic world or even a gift from God. How do we resolve this dichotomy in our hermeneutic in respect to interpreting disabilities? The question raised by the document is: “How can we interpret from a theological perspective the fact that some people live with disabilities? What does that fact tell us about human life in God’s world? The document points out that when we are developing a theological interpretation of the fact of human disabilities, we must acknowledge that history has changed and will change the way we interpret it. In this connection, disability has historically been interpreted as loss, an example of the tragedies that human beings can experience. The gospel stories about how Jesus heals persons with different diseases and disabilities are traditionally interpreted as illustrating how human beings are liberated and empowered to live a richer life. The document argues that the church has justified this view from different theological perspectives. For instance, disability has been interpreted as a punishment for sins, either committed by the persons with disabilities themselves or by their relatives in earlier generations. Or disability has been understood as a sign of lack of faith that prevents God from performing a healing miracle. Or disability has been understood as a sign of demonic activity, in which case exorcism is needed to overcome the disability. Such interpretations have not been help-
ful to persons with disabilities.

The documents go on to illustrate that in the search for unity and inclusion, some have acknowledged that people with disability must be included in the life and the witness of the churches. Often, this has been connected to the language about weakness found in the New Testament, especially in the two Epistles to the Corinthians. However, to persons with disabilities, the language of “weakness” raises several questions: Is disability really something that shows the weaknesses in human life? Is that in itself a limiting and oppressive interpretation? Do we not have to take another, more radical step? Is disability really something that is limiting? Is the language of disability as a “loss”, inadequate, despite it being a stage of the journey undertaken by persons with disabilities themselves? Is a language of plurality not more adequate? To live with a disability is to live with other abilities and limitations that others do not have? All human beings live with limitations. Is not disability something that God has created in order to build a plural, and richer, world? Is not disability a gift from God rather than a limiting condition with which some persons have to live?

Some theologians with disabilities assert that disability is a human condition and, as such, it is ambiguous. To be human is to live a life that is marked both by the God-given good of creation and the brokenness that is a part of human life. We experience both sides of human life with disabilities. To interpret disability from one of these perspectives is to deny the ambiguity of life and to create an artificial ontological split in the heart of our understanding of disability.

b. Imago Dei

The challenge here is the understanding what “Imago Dei” means from the perspective of persons with disabilities. The key question is: How should Christian theology interpret imago dei without excluding persons with disabilities? The main challenge for theology in this is how to create a balance between the post modern prevailing values of beauty, intellect, fitness and perfection on one hand and the understanding of Imago Dei on the other. As the document points out, in the history of Christian theology, the notion that humanity is made in the image of God has tended to mean that it is the mind or soul which is in God’s image, since the bodily (corporeal or physical) aspect of human nature can hardly represent the incorporeal, spiritual reality of the transcendent God. This perceived kinship between our minds and God’s mind (or Logos), coupled with the assumed analogy between the incarnation of God’s Logos in Christ and the embodiment of the (immortal) soul/mind in the human person, encouraged a predominantly intellectual interpretation of how human beings are made in the image of God. This understanding of human nature is both inherently elitist and dualist. It ultimately tends to exclude those whose
mental or physical incapacities profoundly affect their entire personality and existence. Disabled people disturb human notions of perfection, purpose, reward, success and status; they also disturb notions of a God who rewards virtue with health and prosperity. How then will theology contend with the idea that they too are created in the image of God when they are so different?

Gordon Cowans addressing the issue from the point of view of a theologian with a disability suggests that a liberation theology of disability must insist that the only condition for the presence of the image of God must be human life itself. Wherever there is human life, there too is the image of God. He goes on to say that a view which would be consonant with a liberating theology of disability is that view which sees the symbol “image of God” as reflecting and being reflected in human life in relationship with God and with others in the created order. Like God, human beings are meant to live in community. Human relationship “reflects the life of God who eternally lives not in solitary existence but in community. Thus the image of God is not to be construed primarily as a set of human faculties, possessions, or endowments. It expresses self-transcending life in relationship with others – with the ‘wholly other’ we call God, and with all those different ‘others’ who need our help and whose help we also need in order to be what God intends us to be.

This view is in agreement with that presented in part of the WCC document. With the breath of life, God has imbued each person with dignity and worth. We believe that humanity is “created in the image and likeness of God” (Gen. 1:26), with each human bearing aspects of that divine nature yet no one of us reflecting God fully or completely. Being in God’s image does not just mean bearing this likeness, but the possibility of becoming as God intends. This includes all people, whatever their abilities or impairments. It means that every human being is innately gifted and has something to offer that others need. This may be simply one’s presence, one’s capacity to respond to attention, to exhibit some sign of appreciation, and love for other people. Each has something unique to contribute (1 Cor. 12:12-27) and should thus be considered as a gift. We cannot speak about this “giftedness” without also speaking about each person’s limitations. They are the basis of our need of each other and of God, irrespective of the labelling of our abilities. Living in this interdependence opens us to one another and to a deeper, more honest, self-knowledge, and so makes us each more fully human, more fully people of communion, more fully realizing the Imago Dei we bear. These views remain open to further discussion posing yet another challenge to theology.

c. Healing:
The third challenge to elaborate in this discussion is that which is raised by the
topic of “Healing”. The question is: How should healing” be understood in respect to persons with disabilities in church and society in the 21st century? The document provides some insights on alternative ways to view the subject of healing and disabilities in the modern age. It makes a difference in the understanding of the terms “healing” and “cure”. Healing in this distinction refers to the removal of oppressive systems, whereas curing has to do with the physiological reconstruction of the physical body. The gospel healing stories are seen not as merely cure of the body but more of the individual’s restoration in and into the society. It is an act of making them human and therefore joining up with the rest of the community in their day to day pre-occupation. When the blind Bartimeus’ sight is restored (Mark 10: 46-52), he immediately joins in the procession as the others. He is transformed from the beggar on the roadside to one member of the crowd that followed with Jesus. He is no longer isolated, ignored, despised or rebuked. His transformation transcends from mere ability to see to becoming an equal participant to the daily life and happening in his society.

When the physically disabled man at the beautiful gate (Acts 3: 1-10), has his ability restored, he joins other worshipers in the temple. Something he had never done before. He is accepted as one of them and no longer a stranger. This is a great transformation brought about not only by the cure but also by the act of reconciliation with those who previously had nothing to do with him. His act of worship also signifies reconciliation with God. This is a full process of healing as it brought about the man’s restoration of his humanity and therefore acceptance by those who had always considered him less human.

In the story of the man who had been at the pool of Bethsaida for thirty-eight years as found in John 5: 1-18, we are told that he met with Jesus later after his cure in the temple. This might probably be the first time that he had ever been to a temple because prior to that, his disability according to the Jewish culture and religion made him unclean and therefore unworthy of being in a holy place. Like the other two, he had been restored, set free, made human and therefore reconciled with the rest of the Jewish people. The cardinal message in these stories is that when we create an inviting environment and provide space for full participation and active involvement of people with disabilities in the church life, we are participating in Christ’s healing ministry.

According to Nancy Eiseland in her book, The Disabled God, there has been an attempt to extend Feminist theology philosophy to disability issues. The stories in the gospels about how Jesus healed persons with different diseases and disabilities are traditionally interpreted as acts of liberation, stories of how human beings receive possibilities to live a richer life. The discrimination and marginalization felt by many with disabilities (including blindness) has led to a liberation theology of
disability. Although such a theology has not been officially articulated, it might include the healing of societal inequalities that lead to poverty, preventable disabilities, and unequal treatment of persons with disabilities; in this view, societal healing is as important as individual healing. Liberation theology might also emphasize the changing of persons with disabilities internalized negative attitudes toward disability to attitudes of self-affirmation.

II. Introducing Disability discourse in theological institutions:
Realizing the deep rooted attitudes in the society and equally in the church, the Network from its inception identified the need to introduce disability discourse in theological institutions as a way of positively influencing the attitudes of potential ministers and church leaders in their formation stage. At the conception of the idea to bring on board theological institutions into our work, EDAN was particularly concerned that women and men, who are trained to work in churches, lay training centres, theological and ecumenical institutions are well prepared and equipped to address the pastoral, theological and ethical concerns that are voiced by people with disabilities. To us, these are primary frontiers to promote true inclusion. As one of the members of our advisory committee pointed out, “The problem is not that we have people who are deaf, mute and blind (and with other disabilities) among us, rather the churches and church-related institutions are usually deaf, mute and blind towards our concerns and needs.”

We believe that including the stories of people with disabilities within theological curricula provides future clergy with a foundational understanding of disability as they begin their careers. Sharing the human story of disability also enables people not only to understand one another better through the eyes of faith, but also demonstrates how members within congregations may find deeper ways to care about one another.

Exposure to disability inquiry and “culture” broadens a theological school’s capacity to become more inclusive. In effect, exposed theological students have opportunities for more informed contextual learning experiences—about the world, people with disabilities and themselves. With the ever improving and enabling technology, accommodating students with a variety of cultural backgrounds—among them, students with disabilities in theological institutions is a need that will continue to rise. Administrators and theological school communities will need to be prepared for these new intakes with special needs that have not in the past been part of the life of their learning environment.

At the beginning of our engagement, the idea was to give motivational talks on disability to final year students in theological institutions. But while working
with the WCC Ecumenical Theological Education (ETE) department, this idea was further developed to introduce disability studies course either as separate elective but examinable course or as an integrated course within other theological disciplines such as systematic theology, Liberation theology, Contextual theology or even New Testament studies. The approach to target deans of studies in select institutions as the nuclear for developing further the idea was very successful. Together with these deans of studies from different regions of WCC, we were able to come up with a draft curriculum which was flexible enough for adaptations in different settings. The content of the course is both contextual from region to region but there are basic concept like attitudes, societal and environmental barriers, theological barriers, discrimination, poverty, theodicy, social justice, liberation, disability movement, UN initiatives and the Ecumenical response which will be cross cutting. Saint Paul’s United Theological College in Limuru Kenya, (Now St. Paul’s University), a premier institution in the region and the one that hosted the first international Consultation for the Deans of Studies took lead in introducing the curriculum and this has seen the idea taken up in Asia, Caribbean, Latin America and more recently the Pacific.

Among the successes in this programme is Saint Paul’s University in Kenya where nearly all the final year Bachelor of Divinity student numbering about 70 enrolled and completed the course the year it was offered for the first time and this has remained the trend. We have not been without some set backs as was the case in Stockholm School of Theology in Sweden where they tried to introduce the course but due to competing curriculum demands and since the course was an elective, no students enrolled at the first attempt. Among our main challenges in this project and therefore our focus in the current phase is how to develop teaching materials, to train potential lecturers and to sustain faculty’s interests as we continue to interest new institutions.

Literary barrenness in disability and theology as a field of study has turned out to be a major challenge and therefore a necessary focus in this project. Very little is written on the subject and the little that may be available is not written from the perspective of persons with disabilities. In addressing this problem, the project has undertaken a resource material development approach that is both participatory and sensitive to the views of persons with disabilities. This has taken the form of writers workshops of which three have so far taken place in different regions. The first of these was held in May 2007 in Manila, Philippines under the joint leadership of the WCC Ecumenical theological Education, EDAN and the Association of Theological Education Institutions in South East Asia (ATESEA). The workshop entitled “Doing Theology from Disability Perspective” brought together 30 writers who were drawn mainly from theologians, persons with disabilities and disability experts from the South. Each of the writers had earlier on been allocated a topic.
within their area of expertise and experience to research on and prepare a paper. During the workshop, thirty papers were presented, critically analyzed and the writers given time to go back and improve on them. An editorial committee was formed to put the papers together and the result of all this work was the publication of two volumes of a theological resource book. These two pieces of work are now in use in different institutions which are teaching the course.

The second Resource Material development writers’ workshop was jointly organised by ETE and EDAN in March 2008 in Quito, Ecuador and was hosted by the Latin American Conference of Churches (CLAI). It had 48 participants who included persons with disabilities, theologians, Biblical scholars and expertise in disability affairs. The workshop provided opportunities to share different experiences: Biblical and theological reflection on the one hand, and testimonies from persons with disabilities on the other. As was the case in the Manila Workshop, writers prepared their papers ahead of time and they were circulated before the workshop. The business of the workshop was to among other things offer a critique of the papers and to offer suggestions for improvement. The resource book which resulted from this process has been printed and published in Spanish and has also been translated into English. The English version will soon be published by EDAN Nairobi office. The Spanish version is already in circulation and in use in Latin America. The book has been very well received in theological institutions in Ecuador, Peru, Bolivia and Chile where official presentations have been done. Positive feedbacks have been received especially from the institutions which have made it part of the reference literature.

The third Resource Material Development writers’ workshop was jointly organised by ETE, EDAN and hosted by St. Paul’s University Limuru, Kenya. The workshop took place in Mombasa, Kenya from 24th to 28th June 2008. The workshop brought together 22 participants who included theologians mainly from the region, biblical scholars, persons with disabilities and expertise in the disability field. The planning took the same format as those in Manila and Quito. One unique feature of the Mombasa workshop was the very strong leadership of St. Paul’s University faculty staff who strongly felt the need to participate in the production of materials for use in the institutions affiliated to them and who needed to implement the disability studies curriculum. They had an objective to use St. Paul’s University as an entry point and platform to introduce the disability discourse into theological institution. The editorial team under the leadership of Saint Paul’s University prepared the final manuscript which has just been published.

In conclusion, the work of EDAN from the perspectives of these challenges seeks and raises the question as to the presence of persons with disabilities in all aspects of the life of the church. As the WCC Interim theological document states, “In our
attitudes and actions towards one another, at all times, the guiding principle must be the conviction that we are incomplete, we are less than whole, without the gifts and talents of all people. We are not a full community without one another. Responding to and fully including people with disabilities is not an option for the churches of Christ. It is the church’s defining characteristic.”
9. COMMEMORATION SERVICE ADDRESS

“SERVING CHRIST IN THE MINISTRY” (Jn.1.35-51)

Dr. O.M. Rao

Introduction:
I was in a way attached to the Tiwari family, our beloved Registrar Dr. Ravi Tiwari was earlier lecturer and Rector at Serampore College and his dear father after retirement from Bishop’s College as a lecturer came to live with his son at Serampore college. His father was slim and agile wearing Indian traditional white dhoti and kurta.

His father was attending my St. John’s Gospel class when I taught there for a short period in the early 1990’s. I happened to take around of the Serampore Campus, the grandson of Dr. John Cook the first principal of Jorhat Bible college. Seeing Dr.Tiwari’s father standing beside the college foot path I introduced him as retired professor of religions at Bishop’s College and at Serampore he attends my St. John’s classes now. In return he told young John Cook,”I must tell you I have attended C. H. Dodd’s class in England but Dr.Rao is much better teacher than him”. This comment came unexpectedly and I felt humbled though I am in no comparison to the famous professor C.H. Dodd. Dr. Ravi Tiwari’s book titled “Yisu Das, witness of a convert”, (ISPCK Publication), in the second section narrates his father’s “spiritual journey through Johannine studies” where we find his father giving the sanskritic interpretation of the Johannine message suitable for the Indian Hindu readership which indeed far excels both me and Prof .C. H. Dodd.

I must also tell about the occasion our family got into the same compartment of the Howrah bound train at Samalkot rly. Station of A.P. where the former Registrar Reverend Chittaranjan with the present Registrar Dr. Rai Tiwari happened to travel. When my wife came to know the handsome young Tiwari not yet married, my wife told him, “why not come to Assam, I will get you married to a good girl.” Straight-away came the reply like a pure Brahmin still, “Oh no, if I cross into the Kamrup area, it is stated in our scriptures, I will lose my gotra”. We all had a hearty laugh. Now as Registrar Dr. Tiwari not only crosses Kamrup but also crosses into Nagaland, the land of the former headhunters, (of course now they profess as ‘soul hunters or soul winner’s indeed).

I also wish to refer to a discussion on the topic “Christian Witness in India”. The N.C.C. selected four Protestant leaders- two Bishops-late Dr. Prem Sagar and Dr. Downs of Methodist Church, and two professors from theological colleges, one from U.T.C, Bangalore and me from Eastern Theological College, Jorhat. We four from the Protestant Church met the Catholic leaders at the St. Peter’s Seminary in Kerala. At one point a Roman Catholic French professor stretched the map of India
before us. He pointed out showing from the map where the Gospel reached the areas in India like the Malabar Coast in the southwest and next the southeast Tamil Nadu coast then went to Koch Bihar of Central India and next to Northeast India like Nagaland etc. Then the French professor said that the major central Hindu area of “the Gangetic plain” was not touched much by the Gospel. He concluded saying that the only hope to reach that area was by the Malyalees of Kerala.” I disagreed saying it was the Christians of Kerala though arrived in the early centuries from the Middle East (if not St. Thomas’ arrival in the 1st century itself and establishing the church in the Malabar Coast). If they had started missionary task right then itself in the rest of India, I hope more than half of India would have become Christians. I told the French Father that probably Nagas today who are bold and free to approach anybody could be the people. Only they have to learn the Hindi language. This comment does not mean I am minimizing the great mission task of our Kerala Christians now taken up in the context of the foreign friends who had to leave India. They are managing most of the Christian Institutions in India now and they are foremost in most of the Christian programmes all over India and abroad also. God bless them.

Now I wish to say a few things about my life when I accepted Jesus Christ through the ministry of the great grandson of Mr. Choudhury who was the dewan of Bobbili, an estate between Andhra Pradesh and Orissa. I started to witness for Christ along with few Christian youths in the villages around my town Kakinada of Andhra Pradesh. As I did not take the job in the Planning Commission offered to me after finishing my M.A. in Economics from the Presidency College of Madras, some began to think that I was turning mad. Incidentally one day a lecturer of the Bible school at Kakinada, riding on a bike in our area, seeing me walking on the road, stopped to talk to me. He said, “If you really wish to be a servant of Christ better join a theological college near Calcutta established by a famous Baptist English Missionary by the name William Carey. This was the first time I heard the name of William Carey. He arranged to meet the Canadian Missionary in our town and the missionary was very happy and asked me to bring my certificates. This was also the time of unhappiness of my father in the family for not accepting the job. I wished to be away for sometime from them. On reaching Serampore College close to Calcutta along with two senior students I was very much impressed at the main building with tall Gothic pillars in front and even the grand iron gate which, I heard was imported from England. I was given a single room at the hostel, at backside of the main building. The problem I faced, I did not have a single paise in hand. In the morning I used to break a thin branch from the neem tree to brush my teeth and take bath from the tap water wiping with a cloth as I did not have soap. After three months on my request I got from the missionary Rs.20 as pocket money.

With regard to studies I did not find the studies difficult and finished twelve sub-
jects in the first year and ten in the second year (as the faculty did not allow more than 10 subjects). I was told that only two subjects were left for the third year. I told them what I would do the whole year with just two, so I took permission to go home and appear from there. When I got home, with some youth visited a missionary lady, who was influenced by the revival groups newly arrived in our area, who advised us young men, to go out to hilly areas, than ministering in the towns and sent us away with such prayer. That was the time I got a letter from the American Principal Dr. Duffy to join as a lecturer at the Bible College at Jorhat, Assam. I also got a letter from my colleague Mr. Jonathan Thumra who studied with me and joined as lecturer there. He it seems introduced me to the Principal. So I took the plunge to travel all the way to Assam in the North east. The first night I slept in a room with a low window with a river called Tocklai close by and jackals from that side were continuously sniffing from the low window and most of the night I was frightened and tears came to my eyes. I thought that if I had made a wrong decision. Mr. Thumra invited me to have meals for a month with his family before I settle down. The first meal as I took that night, tears were running down my both eyes, (this was the second time while I was there). His wife noticed my tears at the meal and told her husband Mr. Thumra, as he was preparing for his classes the next day. He came and tapped on my shoulders thinking I was homesick he tried to comfort me. I said please get me a spoonful of sugar for my tears are for your curry as it is so hot, it burns my throat. From then on they gave me curry where they took out my portion before putting their special chillie powder in the curry. Like the jackals, in your ministry there will be always someone plotting against you and like the chillie powder, you will be hurt. Now I must say I stayed on for over thirty five years teaching at the present Eastern Theological College, as well married to an Assamese lady and finally retired as the principal of the College for the last six years. What I wish to observe here is what man proposes, God disposes or vice versa. For example someone like P.M. Thomas from Kerala goes all the way to Jammu and Kashmir to spread the Gospel there along the Himalayan ranges or like Bhakt Singh coming from Punjab and giving his life to evangelize the southern states like Tamil Nadu and Andhra Pradesh. This is God’s way and our task is to do the best we can in any situation favourable or unfavourable from our point of view. We have to seek God’s will in all our tasks.

MESSAGE: -
Couple of years before the bicentenary year of William Carey i.e. 1993 (11th November 1793, Carey arrived in Calcutta), the committee selected a secretary and a president for the above celebrations. I found the secretary had not done much preparation for the coming celebrations. So I took up the responsibility as president to call the committee at Calcutta. We met at the Lower Circular Road Baptist Church and Mr. Parmanik, the pastor of the church, was put in-charge of the local arrangements with an office in the that church compound. The pandal was erected at the
campus of St. Paul’s Cathedral at Calcutta. Around 3500 delegates attended of which 3000 were Indian delegates out of whom 1000 were accommodated at the by-pass Football Stadium and the rest in hostels of different schools. There were foreign delegates from 18 countries who were accommodated at the 5-star and 3-star hotels at Calcutta. As president I was conducting meetings for 10 days. I must let you know that after three months I realized there were no bandhs in those days of celebrations, common at Calcutta, because of which the meetings went on smoothly. So I knelt in my room and thanked God for his abundant grace for smooth running of the programme. We should never forget to acknowledge that with all of our efforts in our ministry, without God’s help it would not be a success. It is like the parable of the rich fool told by Christ who in his all abundance never acknowledged God for his riches or helped any poor around, who never enjoyed his riches because he lost his life at that very night (Lk.12.14ff).

After the end of the bicentenary celebration of William Carey we decided to carry the torch of William Carey in the context of starting an M. Div. Extension programme in the name of William Carey. I was made the director and by the grace of God the programme started at the Calcutta Bible College Campus with regular classes of M.Div extension programme and also other centers in India. It was chiefly for the working people who could not afford three or four years of study leave.

Let us look into the life of the father of Modern Mission, William Carey. Carey was the son of an English weaver and he was apprenticed to a shoemaker. He started to minister to a small Baptist Church in England called Moulton and he began to study New Testament in Greek language too. During the time of Carey the church leaders used to think that the great commission (given in Matthew 20.19-20) was given only to the Apostles. In 1786 in the Baptist Ministerial meeting at Northampton, England, Carey raised the issue of the great commission for the present church. The reaction was negative. Carey did not give up but he brought out 87 pages of the obligations of the Christians for the mission titled as “An Inquiry”. He gave scriptural defense of mission and cited in addition to the Apostles, others like the Moravians, John Wesley etc. He presented also the statistical tables of the countries like populations, religions and so on. What we find here is Carey’s personal concern for the mission in addition to himself volunteering for mission work. In a sermon at Nottingham in 1792 he spoke from Isaiah Ch.54: verses 2&3. From this he challenged his fellow pastors of the local Baptist association with a great motto “expect great things from God and attempt great things for God”. His challenge would have gone unheeded but for the support of Andrew Fuller, an influential pastor, and commitment to the cause and to serve as the secretary of the Baptist Missionary Society newly formed at Katterting in 1792. Then and there at the house of a rich lady at Katterting, where 12 ministers met and the hat went around for the donations for the mission. The collection was 13 pounds 2 shillings and 6 pence.
John Thomas, who as a doctor had already served in India with the east India Company, was selected. Carey volunteered to be “a suitable companion” and he too was accepted. Unfortunately Carey’s family was not consulted for his decision and he was willing to set sail to India with his 8 year old son only. But later his wife along with his sister-in-law and children agreed to accompany him.

They reached Calcutta by ship and Carey faced financial crises from the very beginning but yet by God’s grace he got a job in the Indigo factory at Madanbatti along with John Thomas. Unfortunately his elder son Peter passed away there and the Indigo factory also failed. The better side was that he started to learn the Bengali language, though he later realized, only after the eighth printing of the New Testament in Bengali language, he felt that it was the proper Bengali language. He managed to buy a printing press at Madanbatti before he shifted to Serampore. He had to shift to Serampore, a Danish colony at around 1800 A.D. as the East India Company did not allow any evangelist at that time. At Serampore William Ward joined him from England in December 1799 with a printing press and he was a great asset in all the printing programmes. He helped to print six vernacular Bibles i.e Bengali, Sanskrit, Oriya, Marathi, Telugu and Assamese. Also 30 New Testaments and portions of scripture in vernacular languages. This he did in view of establishing a strong indigenous church and also establishing Indian culture by printing Hindu literature like Ramayana etc. He also wanted to develop Indian nationals for this task. He also introduced a course of Indian culture in the college later.

As the Danish Govt. did not obstruct evangelistic work, the evangelistic work progressed well. Earlier two Moravian missionaries like Grassman et al, after few years work at Serampore, left with no converts, saying “it is like ploughing on a rock”. In the case of Carey’s ministry, Krishna Paul, a carpenter, was the first convert, baptized on 28th December 1800. In 1802, Peeru, first Muslim convert and Singh, a Khyat convert and in the next year 1803, two Brahmans, Padmarabha and K.Prasad took baptism. By the end of 1803 Carey got a total of 25 converts. Krishna Paul was sent to Assam for missionary work. Carey also recognized the need for women missionaries to reach the secluded Hindu women. In 1st July, 1806, Bow Bazaar Chapel and 1st January, 1809, Lal Bazaar Chapel both opened.

On the social side Carey collected information of how many wives were burnt alive at the cremation of their dead husbands as ‘sati’. With the support of Raja Ram Mohan Roy, a Bengali social reformer, the sati system was finally abolished by Lord Bentinck, the British Governor General, on 6th December, 1829, so too girl child infanticide stopped in 1802, lepers thrown into burning pit and all sorts of social evils were also abolished.

With William Carey’s knowledge of Bengali, Sanskrit and Marathi etc, he was
appointed as lecturer at Fort Williams College at Calcutta. Marshman and his wife with their Anglo Indian schooling and hostels also got good income. Like the Moravian system of pulling their resources for common fund, the ‘Serampore trio’ maintained themselves even when strained relations with Home Board in England affected fund release to them.

In Mk.1.16-20, we find Jesus passing along the Sea of Galilee called the two pairs of fishermen brothers-Simon and Andrew, James and John. In v.17 Jesus told them “Follow me” and in v.18 it states “they followed him”. The Greek imperative “Akoluthei” appears in the first three Gospels in the context of the call to follow Jesus as the disciples (Mark 2.14; Matthew 8.22; 19.21etc.) The disciples following Jesus in John Ch. 1.35-51, we find a pattern. John the Baptist first introduces Jesus to Andrew and another disciple (Jn.1.35-36), and Andrew meets Jesus. Next Andrew introduces Christ to Peter and Peter meets Christ (Jn.1.37-42). Philip introduces Christ to Nathanael and he meets Jesus (Ch.1.45-46). Here we find that it is often ‘the human agency’ through which ‘one meets Christ’. This I call ‘a golden chain’ of responsibility of those receiving Christ to introduce him to their fellowbeings whom they meet daily. This is our witness part. This need not be mere preaching of the Christian faith but more the Christian life we live among people around us who are watching us. In the early Church the non-Christians remarked about the disciples “they have been with Jesus” (Act.4.13). In some parts of Africa it is said if they wish to evangelize a particular area the church simply places a family in that area. The people there on seeing the life of this Christian family begin to be drawn to Christ whom they represent.

In the Gospel of John we find to follow Jesus one needs to have personal encounter with Jesus. Jesus himself was inviting “come and see” (Jn.1.39). We have to go and find for ourselves how Christ himself gives out the call to follow (Jn.1.43). Here we have to note that it is not a call to follow a set of principles or certain rules of religion but it is a matter of following a living person. Jesus thus becomes the leader in our newly committed lives. In 1st Corinthians Cp.1.26-29, we find that Paul was exhorting the church leaders “consider your call brethren”. What Paul was telling them here is not a question of how wise or powerful one has to be as a follower but how ‘committed’ they are to follow Christ’s leading.

Smith Wigglesworth, pastor of Bradford Church, England, states God uses for his mission not on the basis of ability alone but on the basis of availability and I add also one’s commitment to one’s call to discipleship. In 1st Cor.1.26-28, Paul points out how the despised and foolish are made use of in the Christian ministry. If you take the case of India where most are not from the higher class of society yet if we are called it is God who makes use of us. Bishop Wascom Pickett in his book “Christ’s way to India’s heart” refers to this fact. So it is not a question of how wise
or how good we are but ‘how committed we are’ to his call. The disciples whom Christ called were simple folks many of whom were fishermen. The Sanhedrin Council of the Jewish Authority saw the apostles. Their comment was “they are uneducated common men” (Acts.4.13). But we know these common people were deeply committed to the call of Christ. They took the call of Christ seriously. They followed their master unto death. Christ laid down the basic principles of discipleship “If anyone would come after me let him deny himself and take up his cross and follow me” (Mark 8.34).

After 1st year M.A. at the Presidency College at Madras I wanted to be baptized at my hometown church of Kakinada. I contacted the pastor of the church, a handsome man (retired earlier from the army), who asked me to come on a certain day to meet the church executive committee. I went accordingly to the empty church and sat at the last bench of the church all alone. Soon I heard the chairman shouting at the pastor as “you fool”. I was shocked to hear that. Soon on two more occasions the same repeated. The poor pastor came to me to leave. And he would call me later. But I did not go there anymore. I got baptized in a church in Madras in my 2nd year of M.A. there. This incident I narrate to show what humiliating situations the servants of God get in their ministry. But you have to bear it for the Lord’s sake.

The second incident which I wish to narrate is a pleasant one to show how your labor in the ministry will bear fruit, maybe much later, but beyond your expectation. I was on my way to Chennai for some meeting and suddenly at Anakapalli platform of Andhra Pradesh, I saw Hanumanta Rao a close friend of mine in the Presidency College, M.A.(Ecom study) at Madras. He was a Brahmin, the brother of the assistant editor of the Hindu newspaper. I used to take him to the English service at Madras. Here now at the railway station when the train was about to leave he told me” for your sake I went to Vizag city and searched many book stores till I found the Bibles. I bought two copies and brought them to my college and kept them in the college library for your sake.” Hearing this I felt humbled though he was just my classmate yet the Christian faith I held touched him to do this good job. Surely this shows your labor in the Lord’s service will not go in vain.

In my concluding paragraph I wish to mention about two incidents as a senior member of Serampore Council. The first one was on the birthday of William Carey on the 17th of August (born in 1761, at Paulespury, Northamptonshire, England). I was asked to cut the ribbon of the hall at Serampore College showing the works of William Carey and his colleagues. This was followed by a procession from Serampore College to the cemetery where I was asked to lay the wreath on Carey’s tomb. The words written on his tomb touched me. “A wretched, poor and helpless worm on thine kind arms I fall”.

While Carey was on his deathbed, I guess Dr. Duff of Scottish College Calcutta
visited Carey and when he started to talk about the greatness of Carey, Carey told him “when I am gone do not speak of Dr. Carey, but speak of Dr.Carey’s savior”. This shows the spirit of the person who left England and never returned serving his savior in India for around 4 decades. He died on 9th June 1834. The college he built in 1818 offers both secular degrees and religious degrees in terms of the Christian Ministry in India and the other countries. We can close with the motto of William Carey from Isaiah Ch.54.2&3, ”Expect great things from God and attempt great things for God.” This motto should ring in our ears as we follow in the footsteps of this great servant of God.
10. CITATIONS

a. The Reverend T. Alemmeren

Sir,

I present to you The Reverend T. Alemmeren, upon whom, on the recommendation of the Senate, the Master and the Council of Serampore College have resolved to confer the Degree of Doctor of Divinity (Honoris Causa) in recognition of his services to the Church and Society.

Rev. T. Alemmeren was born in a committed Christian family of Mr. Tangshiba and Tekala on 1st July, 1931 at Mokokchung, Nagaland. He was the fifth child of his parents. His early education took place in his own village. He could not complete high school as he had to leave the school due to political and social pressure, but some how succeeded late in life. Principal D.J. Duffy of Eastern Theological College helped him to study theology as well complete matriculation examination in the year 1957. He is married to Ms. Imlilemla and is blessed with four children.

After completion of theological studies, he entered into the ministry and served the Church in Nagaland under Ao Baptist Arogo Mungdang (ABAM). Before he was ordained, he taught at Impur Bible School for several years, served as the pastor at the local church, and worked as an evangelist under ABAM. He is a noble soul, and deep religious person filled with evangelical and missionary zeal. He is an able organizer and administrator. He served as the Director of Nagaland Missionary Movement, President of Nagaland Council of Churches, Member of Executive committee of CBCNEI. He has been a prolific writer and written many books in English and Ao languages. His evangelical zeal has produced tracts in Cantonese, Mandarin and Hindi languages as well. His contribution in producing books for Sunday School teaching is well appreciated by the people of Nagaland. The linguistic knowledge of Rev. Alemmeren was utilized by the Nagaland Government and he was appointed Secretary of Literature Committee for the development of Ao language. Under his leadership, much impetus was provided for the production of literature in Ao language.

He is initiator of the Child Evangelism Ministry as a part of the ministry of the churches in Nagaland. He printed systematic lessons for the ministry and encouraged women of the church to take up this responsibility. A ministry started in 1959, has now became a part of the total ministry of the local churches with a full-time directors to take care of the ministry. The lasting contribution of Rev. Alemmeren is related to the establishment of Clark Theological College and Outreach Leadership Centre which is now known as Missiological Research Centre in Nagaland.
Conceived as Bible School in 1972 during the Centenary Year of the Ao Baptist Church, it was named as Clark Theological College, in memory of first American Baptist Missionary to the Naga, later moved to the new location in Mokokchung and affiliated with Serampore in 1982. Mission Centre is functioning from Impur and is training missionaries, offering courses in English and Ao.

Rev. T. Alemmeren has achieved an eminent milestone in serving the Church and society in Nagaland for more than five decades. Though an octogenarian, his advanced stage in life has not drained his enthusiasm and the zeal and vision to reach out to the uttermost parts of the world, attempting great thing for God and expecting great things from God. He is a living legend in terms of his dedication and contribution towards the betterment of the whole society.

The Senate and the Council of Serampore College heartily welcome The Reverend T. Alemmeren among the honored and distinguished fellowship of the graduates of the College.

I present to you Sir, The Reverend T. Alemmeren, for the distinction of the Degree of Doctor of Divinity.
b. Rev. Dr. Thadathil George Koshy

Sir,

I present to you The Rev. Dr. Thadathil George Koshy upon whom, on the recommendation of the Senate, the Master and the Council of Serampore College have resolved to confer the Degree of Doctor of Divinity (Honoris Causa) in recognition of his services to the Church and Society.

Dr. Koshy was born in 16th May, 1933 at Enathu, Adoor, Kerala as the youngest son of Mr. T.G. George and Mrs. Annamma George. After his matriculation and Intermediate studies he went to the US where he took B.Sc. from South Western Assembly of God Bible College, WA in 1966. Hailing from a family of missionaries, Dr. Koshy had imbibed the missionary spirit from his childhood. He entered into Christian Ministry in 1958 and became an itinerant preacher and evangelist. He established Faith Chapel and Ministries to carry out his vision and mission. He had a great vision for ministry in India and he began to venture out to other states for Christian Ministry and evangelization in local languages like Telugu, Kannada, Hindi, Gujarathi, Odiya and Nepali.

One of the major contributions of Pastor Koshy is the establishment of institution for diversified theological education within Pentecostal tradition. Rev. Dr. T. G. Koshy is recognized and commended as the founder of Faith Theological Seminary for his remarkable and unparallel contribution to quality theological education and ministerial training. After coming back from the US, he founded Bible Institute at Manakala in 1970 to train people in Christian Ministry in India. The institute was renamed as Faith Theological Seminary, Manakala. It is offering B.D. and M.Th. courses. FTS has also started Extension Education Program in Theology for lay people and extension education centres are now functioning in Bahrain, Kuwait, US and UK. It has literature ministry and radio ministry as well. Rev. Koshy has motivated many people for higher theological training even by sponsoring them financially for higher theological education. Faith Theological Seminary has the exclusive distinction and recognition of being the first Pentecostal institution within the whole Serampore family.

Pastor Koshy not only has vision for Christian ministry, and theological education, he also has shown remarkable social commitment and involvement in the development of local community and empowerment of the weaker sections of the society. Vocational training centre for women, educational aids to the school going children and aids for marriage are some areas of involvement in this regard. FTS entered an important milestone in addressing the needs of children who are physically challenged. To this end, Deepti Centre was opened for Children with Cere-
bral Palsy in August 2010. This Centre provides free physiotherapy and care for children with Cerebral Palsy and support for their parents. Twenty-four children are registered at the Centre and parents are very happy for the kind of care and love their children are receiving from the Centre. He is now planning to set up a special school for these children which will be addressing the educational needs of these children with an aim to provide a holistic development in these children and bring them to the main stream to the society.

He is a visionary who has a special place in the history of Pentecostal Churches in India, as a great Church leader and pioneer of Pentecostal theological training. He is the President of the Sharon Fellowship Churches, which is one of the mainline Pentecostal Denominations, with more than 1400 congregations in India and abroad. Rev. Dr. T.G. Koshy has been very keen to foster a strong ecumenical relationship. He maintains a very cordial relationship with other Churches and theological institutions.

The Senate and the Council of Serampore College heartily welcome The Rev. Dr. T.G. Koshy among the honored and distinguished fellowship of the graduates of the College.

I present to you Sir, The Rev. Dr. Thadathil George Koshy, for the distinction of the Degree of Doctor of Divinity.
c. Mr. Samuel Njuguna Kabue

Sir,

I present to you Mr. Samuel Njuguna Kabue, upon whom, on the recommendation of the Senate, the Master and the Council of Serampore College have resolved to confer the Degree of Doctor of Divinity (Honoris Causa) in recognition of his services to the Church and Society.

Mr. Kabue was born on October 27, 1951 in Nairobi, Kenya. He was not blind by birth, but became so at the age of sixteen. This could have been an end of the world for the teen-ager, but he hoped for some divine intervention and miracle in life, which though did not come through. Slowly he recovered and accepted the fact of blindness as a part of his being. His faith commitment prompted him to offer himself for the ministry of the Church, but the church did not accept him. There has always been some prejudice against the people with physical disabilities in the religious traditions, and society. This, however, did not deter him from moving ahead, and he completed his education with a BA and MA in Education from the University of Nairobi; and another MA from University of Birmingham. His quest for more knowledge led to pursue certificate courses in International Development Studies from the University of Oslo, Sweden, and management of Braille Production Units from German Institute for the Blind.

Mr. Kabue served as a teacher at Kijabe High School and taught as tutor at Highridge Teachers College. His expertise in Braille was recognized, and he was appointed manager of the Braille Printing House at the Kenyan Institute for the Blind. Though he could not become a pastor, he was elected an Elder in the local Presbyterian. His training, and disability as well, led him to work with different organizations that provided platforms to challenge the religious, political and economic structures that excluded the disability discourse at every level. As an advocate, eloquent speaker and writer, Mr. Kabue succeeded in including disability discourse from the periphery to the centre of power. Serving as the Director of the Programme for Persons with Disabilities of the National Council Churches of Kenya from 1995-2002, he diligently and tirelessly devoted his energies in advocacy, awareness drive and empowerment of persons with disabilities. In his ecumenical venture under Civic Education Programme for Participatory Democracy, people and organizations belonging to Protestants, Catholics, Hindu and Muslim affiliations whole-heartedly participated and cooperated. His programmes offered persons with disabilities an opportunity to meet together and forge a strong disability movement through advocacy and leadership training. His personal initiative led the formation of an organization, United Disabled Persons of Kenya, providing visibility of such persons in the government and society of his country. His persuasive intervention
forced a review, and an enactment, of laws relating to persons with disabilities in Kenya. Since 2004, Mr. Kabue is the Consultative/Executive Secretary of Ecumenical Disability Advocates Network (EDAN) a WCC program. The mandate of the program is to advocate for the inclusion, participation and active involvement of persons with disabilities in spiritual, social, economic and political life in their societies. He participated at the United Nations Ad Hoc Committee working on an Integral and Comprehensive Convention on Promotion and Protection of the Rights and Dignity of Persons with Disabilities. He is also on the National Steering Committee on the implementation of the African Decade for Persons which was created in 1999.

Mr. Kubae took the initiative that significantly engaged Churches on the need to include persons with disabilities in their program, and to move from ethos of charity to more inclusive theology. His personal life and involvement has provided the church an insight to add in its mission and attitude a dimension of inclusion of persons with disabilities, signifying the departure from seeing them only on the receiving end. He has contributed immensely on academic writings on issues of persons, living with disability. Currently, he is involved in major initiative to introduce disability studies in theological institutes. Senate introduced a course in disability discourse under new curriculum due to his personal initiative and encouragement.

The Senate and the Council of Serampore College heartily welcome Mr. Samuel Njuguna Kabue among the honored and distinguished fellowship of the graduates of the College. In honoring him, we are honouring the undying spirit of countless people with disabilities who have proved that even with difficult structures their voices can be heard, and their issues can be included in the discussions within different forum in church and society.

I present to you Sir, Mr. Samuel Njuguna Kabue, for the distinction of the Degree of Doctor of Divinity
11. Serampore College (University): Officers

Master
Rt. Rev. Dr. John S. Sadananda, M.A., B.D., Dr.Theol.

Council of Serampore College (2010)
Rt. Rev. Dr. John S. Sadananda, M.A., B.D., Dr.Theol.
Mrs. Hilda Peacock, Vice Master, M.A., B.Ed.
Rev. Dr. Lalchungnunga, Principal & Secretary, M.A., M.Phil., B.D., Ph.D.
Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, B.D., S.T.M., Ph.D.
Rev. Dr. V.K. Nuh, D.D.
Rev. Dr. Jonathan H. Thumra, M.Th., D.Th.
Rev. Dr. Philip S. Masih, M.A., B.D., D.Min.
Rt. Rev. Dr. Surya Prakash, B.A., M.Th., D.Th.
Rev. Dr. S. Joseph, M.Th., D.Th.
Dr. Sarada Devi Karnatakam, M.A., Ph.D.
Rt. Rev. Dr. Purely Lyngdoh, B.D., D.D.
Rev. Dr. Ponnaiah Manoharan, M.Th., D.D.
Rev. H. Liannyaigaia, B.Th., B.D.
Rev. Dr. J. F. Jyrwa, M.Th. D.Min.

Members of the Senate
Rev. Dr. Lalchungnunga, M.A., M.Phil, B.D., Ph.D.
Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, B.D., S.T.M., Ph.D.
Rev. Dr. Ravi Tiwari, B.Sc., B.D., M.A., Ph.D.
Rev. Dr. habil James Massey, M.A., B.D., Ph.D.
Rev. (Ms.) Rachel Bag, B.D., M.Th.
Dr. Marvin Massey, Ph.D
Rev. Dr. P. Mohan Larbeer, M.A., M.Th., Ph.D.
Rev. Dr. Kavito Zhimo, M.Th., D.Th.
Rt. Rev. Dr. D.K. Sahu, M.A. (Oxon), B.D., Ph.D.
Dr. K. M. George, B.Sc., B.D., M.Th., D.Th.
Dr. Ms. Ivy Singh, M.Th., D.Th.
Rev. Dr. Roger Gaikwad, M.Th., D.Th.
Dr. Moses P. Manohar, M.A., B.D., M.Phil., Ph.D.
Rev. Dr. Takatemjen Ao, B.Sc., B.D., M.Th., D.Th.

104
**Officers of the Senate**

**President**
Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, M.A., B.D., S.T.M., Ph.D.

**Convener**
Rev. Dr. Lalchungnonga, M.A., M.Phil, B.D., Ph.D.

**Treasurer**
Rev. (Ms.) Rachel Bag, B.D., M.Th.

**Registrar**
Rev. Dr. Ravi Tiwari, B.Sc., B.D., M.A., Ph.D.

**SCEPTRE**

**Dean for Extension & D.Min Programme**
Rev. Dr. A. Wati Longchar, M.Th., D.Th.
Professor

**Associate Dean & Administrative Assistant**
Dr. M.T. Cherian, M.Th., D.Th.
Associate Professor

**Officers of the BTESSC**

**Chairperson**
Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, B.D., S.T.M., Ph.D.

**Secretary of the Board**
Rev. Dr. habil James Massey, M.A., B.D., Ph.D.

**Treasurer**
Rev. (Ms.) Rachel Bag, B.D., M.Th.

**Director-in-charge, Research & SATHRI**
Rev. Dr. A. Wati Longchar, M.Th., D.Th.
Professor
12. Affiliated Colleges & the Principals

1. Serampore College, Serampore
   Principal Dr. Lalchungnunga
   (M.A. B.D., M.Phil., Ph.D.)
2. United Theol. College, Bangalore
   Rev. Dr. J. R. John Samuel Raj
   (M.A., B.D., M.Th., Dr. Theol.)
3. Bishop’s College, Calcutta
   Rev. Dr. Sunil Caleb
   (M.A., B.D., Ph.D.)
4. Leonard Theol. College, Jabalpur
   Rev. Richard E. A. Rodgers
   (M.Th.)
5. Mar Thoma Theol. Seminary, Kottayam
   Rev. Dr. Abraham Kuruvilla
   (B.Sc., D.Th.)
6. Kerala United Theol. Seminary, Trivandrum
   Rev. Dr. G. Sobhanam
   (M.A., B.D., M.Th., Th.M., D.Th.)
7. Orthodox Theol. Seminary, Kottayam
   Rev. Dr. K.M. George
   (B.Sc., B.D., M.Th., D.Th.)
   Rev. Dr. Chilkuri Vasantha Rao
   (B.Com, M.Th., Dr. Theol.)
9. Tamilnadu Theol. Seminary, Madurai
   Rev. Dr. M. Gnanavaram
   (M.A., Ph.D.)
10. Karnataka Theol. College, Mangalore
    Rev. Dr. Hannibal R. Cabral
    (M.Th., D.Th.)
11. Union Biblical Seminary, Pune
    Rev. Dr. Shekhar Singh
    (B.Com., M.Th., D.Th.)
    Rev. Dr. Akheto Sema (D.Th.)
    Rev. Dr. Samuel W. Meshack
    (B.Sc., B.Ed., M.Th., Ph.D.)
14. Malankara Syrian Orthodox Theol. Seminary, Ernakulam
    Rev. Dr. Adai Jacob
    (B.A., B.Ed., B.D., Th.D.)
15. Aizawl Theol. College, Aizawl
    Rev. Dr. Vanlalchhuanawma
    (B.A. (Distn.), M.Th., D.Th.)
16. John Robert’s Theol. Seminary, Shillong
    Rev. Dr. M. J. Hynniewta
    (B.A., B.D., M.Th., Ph.D.)
17. Gujarat United School of Theology, Ahmedabad
    Rev. Jayant Noel (B.D.)
<table>
<thead>
<tr>
<th>No.</th>
<th>Institution</th>
<th>Principal/Professor</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Theological College of Lanka, Pilimatalawa, Sri Lanka</td>
<td>Rev. Dr. Jerome Sahabandhu (B.D., M.A., Ph.D.)</td>
</tr>
<tr>
<td>22</td>
<td>Allahabad Bible Seminary, Allahabad</td>
<td>Rev. J. Sundera Raj (B.D., M.Th.)</td>
</tr>
<tr>
<td>24</td>
<td>Clark Theol. College, Mokokchung</td>
<td>Dr. Takatemjen Ao (B.Sc., B.D., M.Th., D.Th.)</td>
</tr>
<tr>
<td>27</td>
<td>Faith Theol. Seminary, Manakala</td>
<td>Rev. Dr. B. Varghese (B.A., M.Th., D.Th.)</td>
</tr>
<tr>
<td>29</td>
<td>Trulock Theol. Seminary, Imphal, Manipur</td>
<td>Rev. Dr. H. Khongsai (B.A., M.Th., D.Min.)</td>
</tr>
<tr>
<td>30</td>
<td>Baptist Theol. College, Pfutsero, Nagaland</td>
<td>Rev. Yiepetso Wezah (M.Th., D.Th.)</td>
</tr>
<tr>
<td>31</td>
<td>Mennonite Brethren Centenary Bible College, Shamshabad</td>
<td>Rev. Dr. S. L. Soto (M.A., M.Th., D.Th.)</td>
</tr>
<tr>
<td>33</td>
<td>Trinity Theol. College, Dimapur, Nagaland</td>
<td>Dr. Kavito Zhimo (M.Th., D.Th.)</td>
</tr>
<tr>
<td>34</td>
<td>Orissa Christian Theol. College, Gopalpur, Orissa</td>
<td>Rev. S. K. Turuk (Incharge) (L.Th., M.Th.)</td>
</tr>
<tr>
<td>No.</td>
<td>Institution Name</td>
<td>Position or Title</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------------</td>
<td>--------------------------------------------------------</td>
</tr>
<tr>
<td>36</td>
<td>Indian Theol. Seminary</td>
<td>Principal</td>
</tr>
<tr>
<td></td>
<td>Avadi, Chennai</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Mar Thoma Episcopal Jubilee Institute of Evangelism</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>Tiruvalla</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Academy of Integrated Christian Studies, Aizawl</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>St. Thomas Orthodox Theol. Seminary, Kalmeswar</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Harding Theological College, Tura</td>
<td>Off,,</td>
</tr>
<tr>
<td>41</td>
<td>Christian Theological Seminary Chunnakam, Sri Lanka</td>
<td>Act,,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Dharma Jyothi Vidya Peeth, Faridabad</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Calcutta Bible Seminary, 24, Parganas, West Bengal</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Master’s College of Theology Visakhapatnam</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bethel Bible College, Guntur, Andhra Pradesh</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Bethel Bible Institute, Danishpet</td>
<td>Act,,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>North India Institute of Post-Graduate Theol. Studies</td>
<td>Registrar</td>
</tr>
<tr>
<td></td>
<td>W.B.(Serpore/Bishop’s College)</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Federated Faculty for Research in Religion &amp; Culture,</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>Kerala</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>Regional Extension Centre St. Andrew’s Theol. College</td>
<td>Principal</td>
</tr>
<tr>
<td></td>
<td>Dhaka, Bangladesh</td>
<td></td>
</tr>
</tbody>
</table>

**Professional Centres:**

1. Christian Medical College & Hospital (CMCH), Vellore  
   Principal: Dr. Ravi Jacob Korula (M.B.B.S., D.Orth., M.S. (Ortho), F.A.C.S.)
2. Christian Medical Association Gen.Sec. Dr. Vijay Arul Dhas (*M.B.B.S.*) of India, (CMAI) New Delhi

3. Thomas Mar Athanasius Director Rev. Dr. Georege Varghese
   Institute of Counselling (TMAIC),Kottayam
   (M.A., B.D., M.Th., Ph.D.)

4. Life Enrichment Counselling & Training Centre, Thodupuzha
   Dr. Issac V. Mathew
   “” East, Kerala
   (B.D., M.Th., D.Th.)
13. RECIPIENTS OF SENATE PRIZES - 2010

1) Master’s Prize (M.Th.)
1255/08 Malwin Stone Passah United Theological College, Bangalore

2) Late Dr. C. Devasahayam Prize for Christian Ministry (M.Th.)
1357/08 Chubatemjen Clark Theological College, Mokokchung

3) C.S.I. Diocese of Madras Prize in Christian Ministry (M.Th.)
1357/08 Chubatemjen Clark Theological College, Mokokchung

4) George Howell’s Prize in Christian Theology (B.D.)
9131/08 Paoyoshang Kashung Eastern Theological College, Jorhat

5) C.E. Abraham Prize in Church History (B.D.)
7757/06 Jinzon Z. Mathew New Theological College, Dehra Dun

6) E.C. Dewick Prize in Religion (B.D.)
9031/08 D. Solomonraju Pallikonda Serampore College, Serampore

7) Senate Prize for Autonomous College (B.D.) (for highest grade in the whole examination)
8237/07 Joseph Devaraj, D.P. United Theological College, Bangalore

8) Senate Prize in Biblical Studies (B.D.)
9031/08 D. Solomonraju Pallikonda O.T. Serampore College, Serampore

9) Rev. C. C. Pande Memorial Prize in B.D. (for overall highest grade)
9031/08 D. Solomonraju Pallikonda Serampore College, Serampore

10) Union Biblical Seminary Prize in B.D. (for highest grade in O.T. & N.T.)
9031/08 D. Solomonraju Pallikonda O.T. Serampore College, Serampore

7757/06 Jinzon Z. Mathew New Theological College, Dehra Dun

12) Late Dr. C. Devasahayam Prize for Christian Ministry (B.D.)
7757/06 Jinzon Z. Mathew New Theological College, Dehra Dun

13) Dr. T. Sither Prize by Tamilnadu Theological Seminary, Madurai (B.Th.)
(for highest grade in Senate examined papers)
5896/07 Awale Ashutosh Ashok United Theological Seminary of Maharashtra, Pune
14) Rev. C.C. Pande Memorial Prize (B.Th.) (for overall highest grade)
   5896/07 Awale Ashutosh Ashok United Theological Seminary of Maharashtra, Pune

15) Rt. Rev. S.R. Furtado Prize (B.Th.) (for highest grade in Christian Ministry)
   5896/07 Awale Ashutosh Ashok United Theological Seminary of Maharashtra, Pune
## 14. Appendices

### a. Registrations

<table>
<thead>
<tr>
<th>Course</th>
<th>Registration 2009</th>
<th>Registration 2010</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Internal</td>
<td>External</td>
</tr>
<tr>
<td>Dip.B.T.</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Dip.C.S.</td>
<td>X</td>
<td>132</td>
</tr>
<tr>
<td>B.C.S.</td>
<td>X</td>
<td>199</td>
</tr>
<tr>
<td>B.Th.</td>
<td>155</td>
<td>X</td>
</tr>
<tr>
<td>B.D.</td>
<td>1028</td>
<td>X</td>
</tr>
<tr>
<td>D.Min.</td>
<td>X</td>
<td>15</td>
</tr>
<tr>
<td>D.C.P.C.</td>
<td>X</td>
<td>31</td>
</tr>
<tr>
<td>M.Th.</td>
<td>124</td>
<td>X</td>
</tr>
<tr>
<td>D.Th.</td>
<td>32</td>
<td>X</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1339</strong></td>
<td><strong>377</strong></td>
</tr>
</tbody>
</table>

### b. Examination Results: - 2010

- D.C.P.C. 21
- Dip.C.S. 57
- B.C.S. 87
- B.Th. 308
- B.D. 665
- M.Th. 100
- D.Min. 6
- D.Th. 4
c. Total number of students who have qualified for diplomas and degrees since 1911:

<table>
<thead>
<tr>
<th>Degree Type</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>L.Th.</td>
<td>1563</td>
</tr>
<tr>
<td>D.C.P.C.</td>
<td>185</td>
</tr>
<tr>
<td>Dip.C.S.</td>
<td>352</td>
</tr>
<tr>
<td>R.K.</td>
<td>21</td>
</tr>
<tr>
<td>B.R.E.</td>
<td>30</td>
</tr>
<tr>
<td>B.C.S.</td>
<td>644</td>
</tr>
<tr>
<td>B.Th.</td>
<td>10096</td>
</tr>
<tr>
<td>B.D.</td>
<td>14778</td>
</tr>
<tr>
<td>B.D. (Hons.)</td>
<td>8</td>
</tr>
<tr>
<td>M.R.S.</td>
<td>10</td>
</tr>
<tr>
<td>M.Min.</td>
<td>2</td>
</tr>
<tr>
<td>M.Th.</td>
<td>1822</td>
</tr>
<tr>
<td>D.Min.</td>
<td>40</td>
</tr>
<tr>
<td>D.D. (Honoris Causa)</td>
<td>108</td>
</tr>
<tr>
<td>D.Th. (By thesis)</td>
<td>144</td>
</tr>
<tr>
<td>D.D. (By thesis)</td>
<td>1</td>
</tr>
</tbody>
</table>