1. The Board of Theological Education of the Senate of Serampore College was convened by Rev. Dr. habil. James Massey, Secretary, to meet at the United Theological College Campus, Bengaluru, Karnataka, on 3rd and 4th February 2010, hosted by the United Theological College, and accordingly met at 9 a.m. on 3rd February 2010 with the Agenda and timing approved as circulated. The opening devotion was led by Bishop Dr. Taranath S. Sagar, Resident and Presiding Bishop of Bangalore Episcopal Area, Methodist Church in India.

2. The BTE Seminar on Mission and its Discontents: Towards A New Human Civilization was led by Rev. Dr. K. M. George, Principal, Orthodox Theological College, Kottayam (Appendix - A). The Chairperson of the Board and the President of the Senate, Rt. Rev. J. S. Sadananda, presided over the session and also offered his presidential remarks. The presentation was followed by a lively and participatory discussion (see report of the Findings Committee).

The Seminar was followed by release of books which were introduced by Rev. Fr. Prof. T. K. John, S.J., CDS Chairperson, and released by Rt. Rev. J. S. Sadananda, Chairperson of the Board and President of the Senate.

B. Dalit Bible Commentary: Old Testament “Exodus”.

Ms. Ella Sonawane introduced the ISPCK Tercentenary Celebrations.

The Board adjourned for lunch.

3. The Board met at 3 p.m. on 3rd February 2010 to take up business. The Chairperson called the meeting to order.

4. Roll Call
   i. Present:
      a. Principals of Affiliated Colleges and the Members of the Board:
         - Rev. Dr. N. V. Luther Paul, Principal A.C.T.C., Hyderabad
         - Rev. J. Sundara Raj, Principal, A.B.S., Allahabad
         - Rev. Dr. Sunil M. Caleb, Principal, B.C., Kolkata
         - Rev. Dr. Yiepetso Wezah, Principal, B.T.C., Pfutseor
         - Dr. S. Robertson, Principal, B.B.C., Guntur
         - Rev. J. J. Kanagaraj, Principal, B.B.I., Danishpet
         - Rev. D. B. Bernard, Principal, C.T.S., Nagercoil
         - Dr. Takatemjen Ao, Principal, C.T.C., Mokokchung
         - Rev. A. Jayakumar, Principal, C.B.S., 24 parganas
         - Rev. Dr. P. G. George, Principal, D.J.V.P., Faridabad
         - Dr. Limatula Longkumer, Representative, E.T.C., Jorhat
         - Rev. Dr. B. Varghese, Principal, F.T.S., Manakala
         - Rev. Dr. K. G. Pothen, Registrar, F.F.R.R.C., Kottayam
Rev. Manmasih Ekka Principal, G.T.C., Ranchi
Rev. Dr. Samuel Meshack Principal GL.T.C., Chennai
Ms. N.G. Prasuna Act. Principal, I.T.S., Chennai
Rev. Dr. M.J. Hynniewta Principal, J.R.T.S., Shillong
Rev. Dr. G. Sobhanam Principal, K.U.T.S., Trivandrum
Rev. Dr. Hannibal R. Cabral Principal, K.T.C., Mangalore
Rev. J. David Onesimu Principal, M.T.S.C., Kilpauk
Rev. Kirit D. Parmar Principal, M.B.S., Vasad
Dr. Abraham Kuruvilla Principal, M.T.T.S., Kottayam
Rev. Dr. Liangao Soto Principal, M.B.C.B.C., Shamshabad
Rev. Dr. P. L. John Panicker Principal, M.T.E.J.I.E., Tiruvalla
Rev. B. George Livingstone Principal, M.C.T., Visakhapatnam
Rev. Dr. Simon Samuel Principal, N.T.C., Dehra Dun
Dr. Samuel Longkumer Registrar, NIIPGTS, W.B.
Rev. Cornelius Tudu Principal, S.T.C., Benegeria
Fr. Dr. Reji Mathew Principal, St. T.O.T.S., Kalmeswar
Rev. Dr. M. Gnanavaram Principal, T.T.S., Madurai
Rev. Dr. T. Lunkim Representative, T.T.S., Imphal
Dr. P. S. Jacob Principal, U.B.S., Pune
Rev. Dr. John Samuel Raj Principal, U.T.C., Bangalore
Rev. Andrew B. Rathod Principal, U.T.S.M., Pune
Dr. Issac V. Mathew Director, Life Enrichment Coun. & Tr. Centre

b. Institutional Members:

Ella Sonawane Secretary, Prog. & Pub., ISPCK
Rev. George Daniel Secretary, BUILD
Margrate Kalaiselvi Secretary, ATTI
Mr. A. Samuel Jayakumar Gen. Secretary, SCMI
Rev. Dr. Arul Dhas T. Representative, CMCH
Dr. B. J. Prashantham Director, CCC, Vellore
Rev. Dr. G. David Samuel Secretary, TAFTTEE
Rev. Santosh George Rep., Leprosy Mission Trust India

c. Church Representative:

Rt. Rev. Dr. J. W. Gladstone Church of South India
Rev. Dr. H. Vanlalauva Mizoram Presbyterian Church Synod

d. Teacher Representatives on the Board:

Rev. M. Syam Sunil Master’s College of Theology, Visakhapatnam

e. Student Representatives on the Board:

Rev. Samuel Rajadurai Tamilnadu Theological Seminary, Madurai
Mr. Athriba Sangtam Eastern Theological College, Jorhat
Mr. K. J. Rajesh Madras Theol. Seminary & College, Chennai
Mr. Boto H. Achumi Trinity Theological College, Dimapur
Mr. Ferdinand Pakyntein Calcutta Bible Seminary, 24 parganas

f. General Secretary, NCCI

Rev. Asir Ebenezer Officiating Gen. Secretary, NCCI

g. Members of the Senate:

Rt. Rev. Dr. John S. Sadananda
Rev. Dr. Lalchungnunga * (also member under category a)
Rev. Dr. habil. James Massey * (also member under category b)
Rev. Ms. Rachel Bag
Rev. Dr. Ravi Tiwari* (also member under category h)
Dr. Moses P. Manohar * (also member under category b)
Rev. Dr. Ms. R. L. Hnuni* (also member under category a)
Rev. Dr. P. Mohan Larbeer
Rev. Dr. Kavito Zhimo* (also member under category a)
Rt. Rev. Dr. D. K. Sahu
Dr. K. M. George* (also member under category a)
Dr. Ms. Ivy Singh
Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa
Rev. Dr. Roger Gaikwad* (also member under category a)
Rev. Richard E. A. Rodgers* (also member under category a)
Rev. Dr. Pratap Chandra Gine

h. Registrar/Director, Research/Dean, Extension Programme:
  Rev. Dr. Ravi Tiwari  
  Rev. Dr. A. Wati Longchar  
  Dr. M. T. Cherian

  Registrar, Senate of Serampore College, Serampore
  Dean for Extn. & D.Min. Programme, SCEPTRE, Kolkata
  Associate Dean & Administrative Assistant, SCEPTRE, Kolkata

ii. Apologies:
  Rev. Shallindro R. Marak  
  Rev. Edwin Jebaraj  
  Dr. Mrs. Elizabeth Sunita Charles

  Principal, Harding Theological College, Tura
  Acting Principal, Believers Church Theological Seminary, Tiruvalla
  Secular Educationist

iii. Absent:
  Rt. Rev. S. Jebanesn  
  Rev. Jayant Noel  
  Rev. Dr. L. Kholi  
  Rev. Dr. Adai Jacob  
  Rev. S. K. Turuk  
  Dr. George Thykkattil  
  Rev. Shourabh Pholia  
  Rev. Dr. Jerome Sahabandhu  
  Rev. Dr. M. Mani Chacko  
  Dr. Varghese Manimala  
  Dr. Vijay Aruldas  
  Rev. Mrs. Nirmala Vasanth Kumar  
  Dr. George Varghese  
  Rev. Dr. Jolly Ramai  
  Mr. Tony T. C. Marak  
  Mr. Sanjay Patra  
  Rev. Dr. Jonathan H. Thumra  
  Rev. Dr. M.K. Pramanik  
  Teacher Representative  
  Teacher Representative

  Principal, Christian Theological Seminary, Chunnakam, Sri Lanka
  Principal, Gujarat United School of Theology
  Principal, Manipur Theological College
  Principal, Malankara Syrian Orthodox Theological Seminary, Ernakulam
  Principal, Southern Asia Christian College
  Principal, St. Andrew’s Theological College
  Representative, Theological College of Lanka
  Director, ECC
  Director, HMIIS
  General Secretary, CMAI
  President, ATTWI
  Director, TMAIC
  Secular Educationist
  Co-Opted Member
  Co-Opted Member
  Council Nomination
  Council Nomination
  Gurukul Lutheran Theological College, Chennai
  North Indian Institute of Post Graduate Theological Studies, West Bengal
  Allahabad Bible Seminary, Allahabad
  Senator
  Senator

iv. Guests:
  Rt. Rev. Dr. Jagdhari Masih  
  Rev. Dr. K. Thanzauva  
  Most Rev. Dr. A.M. Chinnappa  
  Rev. Dr. Dietrich Werner  
  Fr. K.G. Gabriel  
  Bishop Taranath Sagar

  Chairperson, Committee for ER & CM
5. Business Hours:
The Board resolved:
**Resolution I:** that the following hours of business be approved:
Wednesday, 3 February 2010 9 a.m. to 1 p.m. and 3 p.m. to 6 p.m.
Thursday, 4 February 2010 9 a.m. to 1 p.m.

6. Appointments:
A. Recording Secretaries:
The Board resolved:
**Resolution II:**
That Rev. Richard E. A. Rodgers and Rev. Dr. Sunil Caleb be appointed as Recording Secretaries for the current session.

B. Findings Committee:
The Board resolved:
**Resolution III:**
That Rev. Dr. Roger Gaikwad and Dr. Aruldhas constitute the Findings Committee.

C. Nominations Committee:
The Board resolved:
**Resolution IV:**
That the following members constitute the Nominations Committee:
Two Church Leaders : Rev. Dr. Vanlalauva (Convener)
                       Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa
Two Principals   : Rev. J. Sundara Raj
                   Rev. Dr. Simon Samuel
One from the Board : Dr. Moses Manohar
One woman        : Ms. Ella Sonawane
Consultants     : The Registrar, Rev. Dr. Ravi Tiwari
                 Acting Director, Research and SATHRI, Rev. Dr. A. Wati Longchar.

7. Welcome
A. Rev. Dr. John Samuel Raj, Principal, United Theological College, Bengaluru, extended a warm welcome to all and invited the Board members and guests to various functions arranged by the College over the next few days.
B. Rt. Rev. Dr. John S. Sadananda, Chairperson of the Board and President of the Senate, extended a warm welcome to all members, especially mentioning:
   I. **New Principals and Church leaders:**
      Rev. Dr. John Samuel Raj, United Theological College, Bangalore
      Ms. N.G. Prasuna, Indian Theological Seminary, Chennai.
      Rev. Dr. K.G. Pothen, Registrar, FFRRC, Kerala
      Rev. S. K. Turuk, Orissa Christian Theological College, Gopalpur.
      Rev. Dr. Yiepetso Wezah, Baptist Theological College, Pfutsero
      Rev. Zhabu Terhuja, Eastern Theological College, Jorhat
      Rev. Dr. M. Gnanavaram, Tamilnadu Theological Seminary, Madurai
      Dr. P.S. Jacob, Union Biblical Seminary, Pune
      Rev. Dr. Hannibal Richard Cabral, Karnataka Theological College, Mangalore.
      Rev. Dr. B. Varghese, Faith Theological Seminary, Manakala.

   II. **Teacher Representatives:**
      Rev. M. Syam Sunil, Master’s College of Theology, Visakhapatnam

   III. **Student Representatives:**
      Rev. Samuel Rajadurai, Tamilnadu Theological Seminary, Madurai
      Mr. Athriba Sangtam, Eastern Theological College, Jorhat
      Mr. K. J. Rajesh, Madras Theol. Seminary & College, Chennai
      Mr. Boto H. Achumi, Trinity Theological College, Dimapur
      Mr. Ferdinand Pakyntein, Calcutta Bible Seminary, 24 parganas
8. **Adoption of the Agenda:**
   The Board resolved:
   
   **Resolution V:**
   That the proposed Agenda, as circulated, be adopted.

**INTERIM BUSINESS**

9. **Approval of Minutes:**
   The Minutes of the Board meeting held at the Tamilnadu Theological Seminary, Madurai, Tamilnadu, 4th & 5th February 2009 was presented.
   The Board resolved:
   
   **Resolution VI:**
   That the minutes of the Board meeting held on 4th and 5th February 2009 (pages 1-7/2009), as approved in circulation, be received.

10. **Release of Special Books:**
    
    A. BTESSC Publications Release by Dr. Dietrich Werner. Dr. Werner also brought the greetings of the ETE/WCC assuring the BTESSC of “continued accompaniment and solidarity in the journey of theological education”.
    
    B. Publications on Sikhism by Rev. Dr. Ravi Tiwari.

    
    The Annual report for 2009-2010 was presented by the Secretary, Rev. Dr. habil. James Massey (Appendix - B). The report was received and discussion followed.
    
    In the discussion, the following points were highlighted:
    
    A. The BTESSC was challenged to help in theological education in Nepal, Myanmar and other neighbouring countries taking the support of partners like NCCI etc…
    
    B. The concern was expressed for more women representatives; if necessary, women faculty members be invited from each College.
    
    Make necessary constitutional changes to ensure gender balance in meetings/membership on Committees etc…
    
    C. Study be done to ascertain where M.Th. and D.Th. candidates are going after getting their degrees. This is to be done in the light of the demand for teachers in Colleges, yet qualified and competent persons are not available.
    
    D. The question was raised as to whether the Senate can help in securing visas for students from neighbouring countries. This would again depend upon the Senate’s status as a recognized University.
    
    E. The issue of ordination of women and women representation was again raised with the possibility of Colleges and Churches being asked to send women upto 50% of their representation.
    
    F. The BTE asked to produce literature clearly showing that there are no barriers with regard to issues of theological, biblical, political, social participation of women at every level.
    
    G. Empirical data be collected on church growth, projection of needs for pastors and theological education to cater to those needs.
    
    H. The Senate web-site be regularly updated and to contain more information on programmes, curricula, resource persons in each field, affiliated colleges etc…….
    
    I. The need to give thought to how to help those who come from educationally deprived backgrounds.
    
    J. BTE to conduct seminars through CERCM to empower Church leaders to understand and deal with contextual theological issues.
    
    K. A suggestion was made for the on-line sharing of resources especially with regard to Library facilities.
    
    **Resolution VII:**
    The report of the Secretary of the BTE was adopted with thanks and referred to the appropriate Committees/Boards for further study and action.

12. The session for the day came to a close with prayer and benediction offered by Rev. Dr. Ivy Singh.

**Thursday, 4 February 2010**

13. Members joined in the Worship Service led by Rev. Dr. R. Sahayadhas. The reflection was brought by Ms. N. G. Prasunna.
14. The day’s session began with introductions to the following:
   A. Rt. Rev. Gabriel Mar Gregorious, Member of the Council.
   B. Dr. B. J. Prashantham, Director, CCC, Vellore.
   C. Rt. Rev. J. W. Gladstone, former President of the Senate and former Moderator of the CSI.

15. Report of the Director In-Charge, Research and SATHRI:
   The report for Research and SATHRI for 2009-2010 was presented by the Director, Rev. Dr. A. Wati Longchar (Appendix - C). The report was received and discussion followed. The following points were highlighted:
   A. Concern expressed to strengthen the peace-making process at various levels. Further, to move from discussion to action.
   B. Links with scholars of other faiths.
   C. Any steps for part-time D.Th. candidates? Matter to be studied.
   D. Use secular experts and scholars of other faiths in the Methodological Seminar.
   E. Concern expressed regarding admission and award of SATHRI scholarships. The Committee be asked to prioritize admission and scholarships giving first preference to candidates from the affiliated Colleges as part of faculty development.
   F. Encouragement to women both as resource persons in the Methodology Seminar, and as research scholars.
   G. Consideration be given to the time factor – whether 3/4/5 years and whether scholarship be given for this entire time. Some consideration be given to women both in terms of time and scholarship, who need to multi-task – as wife, mother etc….
   H. Role of SATHRI and doctoral centres in arranging the exposure programmes.
   I. Serious attention be given to empirical research methods, use of software, etc….
   J. Avoid duplication in publications.
   K. What percentage of doctoral candidates do not complete in 5 years? If the percentage is high, then the matter has to be looked into and remedial steps be taken.
   L. Contribution of ECC to doctoral scholarship to be included in report.
   M. Equivalence of Senate degrees with secular degrees for enrolment in Secular Universities for teaching.
   Whether scholarship can be considered for studies in a secular university? Need for innovative methods of co-ordinating between Church related theological education and departments in secular universities.
   N. Whether couples can be admitted simultaneously? How are they doing? Are they able to meet requirements satisfactorily?
   O. Dependence on foreign funding for doctoral programmes; it weakens the programme.
   P. Thanks expressed to Rev. Dr. Samson Prabhakar for his contribution and hard work in Research and SATHRI.
   Q. Chairperson of the Research Committee, Rt. Rev. Isaac Mar Philoxenos expressed thanks to Dr. A. Wati Longchar for his hard work and contribution in the short time that he has taken over.

Resolution VIII:
With the above recommendations, the report of the Director In-Charge, Research/SATHRI was approved with thanks.

BUSINESS ARISING

16. From the Executive Committee of the Senate
   Board resolved to recommend to the Senate that
   Resolution XIX
   i. The members of the Review Committee, Dr. Henry Wilson, Dr. Mary John, Dr. Felix Wilfred and Mr. Sanjay Patra be thanked for time given, and hard work done, in preparing the report to help the Senate and BTESSC;
   ii. Research/SATHRI office, as suggested, be moved to Serampore so as to function as the Department of Research of the University;
   iii. Committee on Research be enlarged and be made responsible for the administration of SATHRI;
   iv. the place of location of BTESSC office be appropriately decided and a full-time Secretary be considered for an early appointment;
   v. the concerns, expressed in the Executive Committee, in the Board and the Senate be taken into consideration while finalizing other details;
   vi. The Executive be requested to do the needful.
B. SATHRI/BTESSC – Interim arrangements (EC/10/09d, p. 63; Ref. Sen/21/09):
The Board noted the arrangement made by the Executive Committee in requesting Dr. Wati Longchar to act as In-charge of Research /SATHRI.

C. Search Committee – Director, Research and SATHRI (EC/33/09, Ref. Sen/21/09, EC/10/09e, p. 64):
The Board noted the action of the Executive Committee.

D. Settlement of payments – Rev. Dr. Samson Prabhakar, Director – Research and SATHRI (EC/34/09, Ref. Sen/21/09, EC/10/09 f, p. 64):
The Board noted the action of the Executive Committee.

E. Co-opted Member to the Board:
The Board referred the matter to the Nomination Committee for necessary action.

F. Audited statement and accounts for the year 2008-2009: BTESSC/SATHRI, Bangalore (EC/41/09 vi):
The Board referred the matter to the Senate for necessary action.

The Board referred the matter to the Senate for necessary action.

The Board noted that the report is included in the Secretary’s report.

17. Matters from the Ecumenical Relations and Church Ministries Committee:
A. Handbook of BTESSC (CERCM/10/2008/A, CERCM/09/09 B):
The Board received the Handbooks with thanks to Dr. Mohan Larbeer who did the editing and publication of the Handbook.

B. National Consultation (CERCM/10/2008/B, CERCM/09/09 C):
The Board noted that the report is included in the Secretary’s report.

C. Programmes for 2010-2011 (CERCM/13/09):
The Board noted that the report is included in the Secretary’s report.

D. Participation of Women (CERCM/15/09):
The members expressed their concern with regards to the representation of women in the faculties of the college, in the Board and Senate and their various committees in spite of its earlier direction in this regards. A suggestion is accepted that the colleges, to begin with, be encouraged to send women as staff and students representatives from next Board and Senate meetings.

18. Report of the Findings Committee: to be taken at Senate meeting.
The Board noted that the report will be presented to the Senate.

19. Report of the Nomination Committee: to be taken at Senate meeting.
The Board noted that the report is included in the Secretary’s report.

20. Report from the Solidarity Fund Trust Committee:
The Board received the report and approved the same.

21. Dates of Future Events:
The Board noted that the report will be presented to the Senate.

22. Request from Secretary, ATTI,
Rev. Margaret Selvi, the Secretary requested principals to encourage theological teachers to become members.

23. Vote of Thanks:
The Chairperson thanked all the members for their cooperation and participation. He also thanked the Principal of United Theological College and the College Community for being the host.


Dr. John S. Sadananda                          Dr. James Massey
Chairperson, BTESSC                           Secretary, BTESSC

Rev. Richard E.A. Rodgers and Dr. Sunil M. Caleb
Recording Secretaries
Appendix - A
Board of theological education of the Senate of Serampore College, Bangalore, Feb. 3, 2010

MISSION AND ITS DISCONTENTS: Towards New a Human Civilization
Rev Dr K.M. George

Indian economist and Nobel Laureate Amartya Sen, devotes a whole chapter in his recent book *The Idea of justice* to the celebrated dialogue between Arjuna, the warrior hero and Krishna, his divine advisor and friend in the epic *Mahabharata*. As we know, the conversation takes place on the eve of the devastating battle of Kurukshetra. The moral and political debate the arguments on both sides created in India and elsewhere has been intense.

Arjuna is very reluctant to engage in a fight that would kill a great many people, especially his close relatives and revered teachers. He anticipate the terrible violence and devastation of the war. Krishna, on the other hand, insists on Arjuna doing his duty without least bothering about the consequences. It is a just war, and one must fight to the very end irrespective of the result. We are all aware how the *Gita* that contains Krishna’s decisive arguments influenced Mahatma Gandhi in his moral philosophy and spiritual struggles during the independence movement of this country.

As Sen says, "Krishna’s high deontology, including his duty-centred and consequence-independent reasoning, has been deeply influential in moral debates in subsequent millennia". However, Amartya Sen, like several other eminent interpreters of Gita, thinks that it was Arjuna’s doubts and not Lord Krishna’s arguments that proved right at the very end of the gigantic war. The epic Mahabharata is a tragedy, lamenting about death and carnage, and dotted with the grief and deep anguish that accompanied the victory of the “just” cause.

In his attempt to distinguish between the Indian notions of *niti* and *nyaya* (both translated as justice in English) Sen identifies Krishna’s position with *niti* or justice as pure deontology, and that of Arjuna with *nyaya* or justice that takes into account the processes and consequences. He brings out the following three elements in Arjuna’s reasoning:

First, central to Arjuna’s thinking is his general belief that what happens to the world must matter and be significant to our moral and political thinking.

Second, Arjuna argues that a person whose decisions bring about some serious consequences must take personal responsibility for what results from his own choices.

Third, Arjuna identifies the people who would be killed, and he is very much bothered by having to kill his relatives and loved ones.

While Amartya Sen introduces this classical Indian discussion to indicate the orientation of the working out of his idea of justice and the just economic, political and ethical order of the world, we may adopt it to start a new discussion on mission and the missionary order of the world on the eve of the centenary celebrations of Edinburgh 1910. Any projected order of the world assumes a particular world-view, and in the modern missionary movement and its agenda obviously there were unchallenged assumptions of a certain world view.

Unquestioned assumptions
Let me point out some of these assumptions.

1. In 1910 when the first missionary conference was held, the western colonial powers were still at the height of their glory. The world was then divided into civilized and uncivilized, redeemed and unredeemed, enlightened and unenlightened. Mission was an imperious imperative and set the order of the day. “Go therefore and make disciples of all nations….” (Matt 28:19). “Go into all the world, and proclaim the good news to the whole creation” (Mk. 16:15). Every Christian was duty-bound to take the gospel to the ends of the world. The missionary deontology was in its extreme form. As in the case of Lord Krishna it was least bothered about the processes and consequences. Mission was like a just war a Christian had to fight at any cost. This missionary polemological paradigm of the west lingered on to our times like in Vietnam War and Iraq war.

2. Like in Arjuna’s case, the question who holds responsibility for the outcome of action is crucial. The current shape of our world from its geopolitical order to the ecological debacle, from economic globalization and to the financial melt-down is the outcome of the last 500 years of the colonial-missionary paradigm. Who is responsible for our world? Is a major theological-ethical as well as a political-economic question for the future of humanity. Like in the expression *ecological debt* that accumulated over the same span of five centuries (debt that the colonizing nations owe to the colonized for exploiting and plundering the natural resources of the colonized countries over against the recent financial debt of the latter to the
imposition by sanctifying it. We live, for example, according to the Gregorian Calendar, Anno Domini, in the Year
urban children have never seen the sun rise nor the moon wax and wane for obvious reasons!) week ends, work style and waking hours all are expressions of an alien time concept. (Most of our new generation
aspirations and agenda of a particular culture can be radically altered by introducing an alien time frame and sense
and tied to a mechanical order arising from a totally alien cultural matrix. The profoundly original and innate
sense of time as traditionally associated with solar and lunar phenomena as well as natures rhythms was uprooted
and then subdued the Asians with their guns and clock-products of the new technological civilization. All in all, the
watches introduced by the colonial powers has been immense. It is well-known that how the Portuguese impressed
January to be celebrated as New York in this country?

Time and its Reckoning

Calendars are cultural creations. Apart from their reckoning of days, months and years on the basis of
astronomical calculations, they reflect geographical, cultural or political realities of the people who produce them. For instance, the flight of the Prophet Muhammad from Mecca to Medina or the flooding of the Nile or the en-
thronement of a king in an Indian kingdom can be at the source of a caldendrical system. In India we have numerous
calendars, each having its own regional, religious or social significance. They reflect the climatic or cultural experience of the people of India. After all what is the significance of the 1st of January to be celebrated as New York in this country?

The creation and propagation of the Julian-Gregorian calendar was a contribution of the western colonial-missionary movement. Little by little all nations of the world accepted that Roman calendar created by Julius Caesar and reformed by Pope Gregory XIII in the 16th century, and hence named after them. One may ask the
question what is wrong with such acceptance if the Gregorian calendar is astronomically more accurate than many others. There is nothing wrong except the fact that the Gregorian Calendar is a cultural imposition since it does not reflect the climatic or cultural experience of the people of India. After all what is the significance of the 1st of January to be celebrated as New York in this country?

One may ask: what has all this to do with the missionary movement? The missions reinforced the colonial
imposition by sanctifying it. We live, for example, according to the Gregorian Calendar, Anno Domini, in the Year

One may ask: what has all this to do with the missionary movement? The missions reinforced the colonial
imposition by sanctifying it. We live, for example, according to the Gregorian Calendar, Anno Domini, in the Year
of the Lord, though that calendar has really nothing to do with the birth of Christ. The assumed sacredness of the western colonial calendrical system came into conflict with the many unacknowledged calendars of other cultures at the time of the ‘millennium’ turn. While Christian Churches, western institutions and business circles planned to celebrated Anno Domini 2000, other religions and cultures suddenly became self conscious and began retrieving their own traditional time reckoning system. This was in effect a “clash of civilizations” though Samuel Huntington does not seem to recognize this aspect of the clash 10.

Within Christianity itself, the Churches are scandalously divided on the date of Easter. The Western and Eastern Churches celebrate the most important feast of the Christian tradition on different dates, not primarily for reasons of astronomical calculations, but because of the perception that the Gregorian calendar and its Easter date are a unilateral Roman (Western) imposition on the Eastern Christians.

Space and its Configuration

Some of the earliest “world” maps created in Europe are exhibited on the walls of the inner corridors of the Vatican palace (open only to privileged visitors). Maps were classified as top secret for the burgeoning European colonial powers lest they be used by rival powers to explore the still unknown world and conquer it. These old maps had a large blank area around the drawing of Europe marked in bold letters as terra incognita, the unknown earth. The European powers, armed with amazing energy and tremendous will, unrivalled by any people in history, set out to discover these unseen lands by the sheer spirit of adventure, conquest and the desire for possession.

By the time the “The World Missionary Conference to Consider Missionary Problems in Relation to the Non-Christian World” (that was the original title of the world missionary conference) was convened in 1910, the whole of the terra incognita had been discovered and occupied by the Portuguese and the Spanish, the British and the French. Yet the missionary conference spoke in terms of the “occupied” and “unoccupied” fields, because there were still patches of the earth untouched by the feet of the missionary.

Ever since the rhyming Latin naming of our home lands (Asia, Africa, America, Australia, Artica, Antarc-tica) our space has been occupied Only Europe beginning with E stands out as an exception!

The Eurocentric configuration of world space is silently accepted by all people of the earth. In India we have renamed our cities and other places in a rather delayed self-conscious affirmation of our post-colonial identity over against the colonial naming of our lands (We are now meeting not in Bangalore, but in Bengaluru!). It may be amusing to imagine Asians, and Africans and South Americans all meeting to rename their continents in their own way! Along with the naming and possessing of the physical geography of our lands, our mental, intellectual and spiritual landscapes have been shaped by the West in the last 500 years or so. As in the case of time, the missionary movement sanctified this new configuration of psychic, spiritual, physical and intellectual space. The present shape of the world in economic and political, cultural and intellectual terms is the continuation of this activity of naming and possessing space. One may cite many examples from human body language to seating arrangements in meetings, from aesthetic sensitivity in the non-western world at present by the original western exploration and labeling of space.

One may say that these are utopian reflections as we can hardly make any change in the current configuration. However, an awareness of the impasse will certainly helps us make changes in future in ways that are not known to us now. The overarching frame of space and time are affected and altered by at least last 5 centuries of west European adventure, not to speak of the whole millennium. The missionary movement is only a part of that though it exercised the priestly-spiritual authority to seal that endeavour with the sign of the cross and the oil of mended, terrorists would continue to strike with more and more vehemence. No measure of security, however sophisticated and expensive, would be able to counter it. The inbuilt violent order of the present world requires that we examine the frame of our space and time that shapes its contents. Our eager ‘waiting for the new heaven and new earth where justice dwells’ (II Pet. 3:13) doesn’t need to be only eschatological provided we actively outline the contours of a new human civilization.
Towards a New Civilization

This is the time we should begin reflecting on the foundations of a new civilization. Why do we speak about civilization? The word was heard several times in discussions in the aftermath of attack on America. Even some very distinguished heads of states used the word “civilized”, to refer to the West, in contrast to a vague notion of “Islamic terrorists”. The theory of Samuel Huntington that the next world conflict would be a “clash of civilizations”, mainly between the Christian West and the Islamic world was heatedly debated. Edward Said, well-known critic of the present western civilization, called it a “clash of ignorance”. He would rather think in terms of the powerful and the powerless and of justice and injustice, rather than in labels of Islam and the West.

 Violence is built into our global civilization, our space and time, for the last 500 years or so, have been dripping with blood. The screams of agony of millions of dispossessed peoples and enslaved classes are still heard behind the curtains of modernity, our profligate consumerist culture and our much vaunted technological-economic “progress”.

Aggressive Mission or Inclusive Hospitality?

A new civilizational order will have to take human dignity and the integrity of creation as fundamental. A very useful paradigm known in all our cultures world over is that of hospitality, and it is increasingly attracting the attention of “missiologist”.

* In hospitality there is mutual respect and care. You visit the other by invitation or on account of your personal care or friendship. This model nothing to do with the aggressive invasions of land and people in the colonial-missionary movement that violated all rules of hospitality.
* A true guest brings in shalom to the house where he/she enters, and gladly shares what is offered. The model set by Jesus in still relevant! Why is that the hospitality model with shalom at its heart outlined in the gospels (Matt. 10:5-15; Mk. 6:7-11; Lk. 6:12-16) as Jesus commissioned the Twelve to announce the good news and heal the sick was rather ignored by the missionary movement, and the “go out and make disciples of all nations” became aggressively dominant??
* A true guest and host do not keep arms out of fear for each other. Weapons are nodded where there is fear and no trust. Our present order of civilization is built on mutual mistrust and therefore on weapons of mutual deterrence.
* A good host offers before his/her guest the best in the house. A good guest never exploits or makes capital our of the generosity of his/her host. This is in contrast to the greed and jealousy of the market that now rules our human relations.
* A true guest does not overstay nor interferes in the domestic life of the guest. The rule of genuine hospitality keeps this rule flexible, so that the guest and host can evolve into becoming one family in mutual care and support. One may contrast this with what happened during the colonial missionary era.
* A true guest and host enjoy sharing stories of travel and the great diversity and plurality of their cultural experience. There is no attempt to standardize experience or dominate the other with one single model of cultural perception. Contrast the phenomenon of globalization now spreading its tentacles all over cultures and people in the world trying to wipe out distinctions and identities and thus to impose one single model.
* True hospitality does not require great wealth or many consumer goods or any profligate spending. The poor are generally the most hospitable. The monastic tradition in ancient religions kept hospitality as one of its greatest virtues in spite of its extreme simplicity of life. Hospitality and simply style of life go together. The present order of civilization is not at all hospitable since it does not believe in simplicity of life.
* Hospitality is based on true friendship and love. And ‘there is no love greater than that of the one who gives his/her life for the sake of a friend’ (Jn. 15:13). Divine hospitality is singularly expressed in God’s self-giving in Christ. It took the whole creation into the household of God. God made friends with us. ‘I no longer call you servants, but friends’ (Jn. 15:156). A new human civilization can emerge only on the basis of friendship and voluntary sacrifice out of love.

With the current convergence of Biotechnology, Information Technology and Neurosciences human nature as well as human social order are liable to undergo some radical changes. As apostle John the visionary says “What we shall become is not yet revealed” (I Jn 3:2). If we have so far done mission at the geo-physical level of occupation-possession as well as subject-object dichotomy, and at the numerical-institutional level of converts and quantity, it is time to make a new pilgrimage in all humility, with “nothing for the journey”, to the inner recesses of the emerging humanity – a new spiritual exploration aiming at a qualitative, reconciling and unifying experience of the Whole as one Body, the Body of Christ. This has immense civilizational implications for our future. Our
mission consists in envisioning this new order of the world, well equipped with the gospel values of love, faith, hope, justice and all the fruit of the Spirit.

Notes
6. See the important discussion on time, history and calendar systems by Romila Thapar, “Time as a Metaphor of History” in her collection of writings *History and Beyond*, Oxford University Press, 2000, pp. 1-53. Amartya Sen also goes into considerable discussion on this issue in his *Argumentative Indian*, op. cit. p. 321 ff
Report of the Secretary, the Board of Theological Education of the Senate of Serampore College

I. Introduction
This report covers the period from February 2009 till January 2010. As for this period the basic programme was accepted and approved by the Board and Senate in their meetings held on February 4-6, 2009 at Tamilnadu Theological Seminary Madurai, therefore the secretary after that immediately started discussion and planning these programmes with the officers of the Board and Senate. During the year from the six functions assigned to the Board in the ‘Constitution of One National Structure for Theological Education in India’, during this period priority was given to the following two constitutional functions.

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

2. Promotion of relationship between Churches, Theological Institutions and Study Centres.

In the Board meeting it was also decided to focus on two parts of South Asia, one North-East India focusing on the tribal Churches, Seminaries and Study Centres. The other was to organized a consultation exclusively for Sri Lanka. This decision was taken because already two consultations on the theme, "Deciphering the Subaltern Terrain: Exploring Dalit and Tribal Religio-Cultural Domain for Emancipatory Vision" was held, one in the North India and other in South India during November and December 2009. Therefore the Board and Senate’s decision and guidance to the BTESSC and ERCM (The Committee for Ecumenical Relations and Church ministries) for the said programme in North-East India and Sri Lanka were indeed a welcome step.

During the year the Secretary had a full support of the officers of the Board as well as Senate. Master of the Council of Serampore College, Dr. K. Rajaratnam always was also ready to offer his blessing and guidance whenever, the Secretary approached him.

Here in this report some of the highlights of the Board’s activities of 2009-10 are being shared with the members for their information as well as for their further guidance. The main discussion beside this introduction, of this report is divided under the following sub-heads.

* Meeting of ERCM at CDS, New Delhi on 18 August, 2009
* North East India Consultation at Conference Centre, Presbyterian Church of India, Shillong on 3-8 August, 2009
* Secretary’s visit to Kathmandu, Nepal on August 7th to 8th, 2009 on the invitation of Nepal Institute of Theology.
* Dalit-Minjung Theological Dialogue at CDS, New Delhi on August 19-21, 2009
* Sri Lanka Consultation at God’s Little Actre, Moratuwa, Sri Lanka
* Future Plans – 2010-15
* Conclusion

II. Meeting of CERCM on 18th August
This meeting was held on 18th August, 2009 in which majority of the members sent their apologies. But we could have adjourned meeting at 5:00 pm. with Rev. Dr. Takatemjen in the chair. The main agenda of this meeting was to inform and discuss the forthcoming programmes of CERCM and BTESSC. For information and perusal the minutes of this meeting is already including in the files as part of Board/Senate agendas. Therefore here the detail of this is not given and the major programme activities carried on by BTESSC and CERCM are discussed in the succeeding sections of this report.

III. North East India Consultation
This 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”. At the inaugural session, the participants were welcomed by Rev. Majaw, Administrative Secretary, Theological Education Committee, Presbyterian Church of India and it was inaugurated by Dr Ravi Tiwari, Registrar, Senate of Serampore. After the inaugural session, two perspectives the Church and the Seminary were taken by keynote addresses which followed by the presentations on “Task of Theological Education” and “Ownership of Theological Education” Then the consultation had a panel discussion in which ‘Women’s response’, ‘Societal/Tribal response’ and ‘Church response’ were presented and discussed in the plenary session. All the major presentations along with the report and statement 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 are 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.

IV. Secretary’s Visit to Nepal

The Secretary of the Board visited Nepal on the invitation of the Nepal Institute of Theology (NIT), Kathmandu on August 6-9, 2009. He had a meeting with the management, Church representatives, faculty and students and came to know the situation of theological education in Nepal in general. But more specific information he had on 8 August in a meeting about the state of Church as well as theological education in Nepal. This meeting was held at the Headquarter of the National Council of Christians in Nepal, in which besides Dr. Rokaya, the General Secretary and Chairperson of NCCN and the staff took part. It was here he learned that there are about 7000 autonomous Protestant churches led by 7000 (almost all led by self ordained ministers). These are the results of Northern countries, so called mission work carried on by individual charismatic groups after the present government of Nepal allowed freedom of religion. He was told presently there is a kind of chaos as far as the Protestant Christians in Nepal are concerned. There is small (about 1%) Roman Catholic Church, but with a Bishop and their educational institutions. The Government of Nepal look to the Roman Catholic for any official advice. The question was raised, is there a possibility to have a theological college or seminary in the absence of any organized Church, because without a Church for whom such an institution will train the ministers? These are the questions possibly we need to discuss even in our meetings today.

V. Dalit-Minjung Theological Dialogue

During 2009 BTESSC’s 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 attended. Again all the papers and discussion of this consultation have been included in the book, which already has been released and 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.
Justice and peace are the irreducible values for all creation. We will participate in the movement of peace and justice with the Christian Musicological consciousness until God calls all our sisters and brothers to meet together on June 8-10 (Wed.-Fri.), 2010, in Seoul Korea”

3. CERCM Annual Meeting (One Meeting).
This proposed programmes was submitted to the Finance Committee as well as to the Executive Committee held on November 3, 2009 at ICSA, Chennai, which has been approved and the same has been forwarded to this Board/Senate meeting for final approval.

VIII. Conclusion:
In the conclusion I want to add, first that this report, I have kept small in size, so that we can have some time for the members to make contribution in the following two areas:
1. To make more effective work of the Board in relation to its constitutional given tasks.
2. To receive some concrete suggestions for the next year’s activity programme of the Board, besides the already proposed.

But before opening the floor to you. I want to fulfill another duty. It to offer my thanks to the whole Serampore family and all the Board members for their cooperation, which you have given during the last one year. Particularly I want to offer my thanks to the Master, Dr. K. Rajaratnam for his keen interest in the work of the Board and also for his guidance to me personally. Very special thanks to our Senate President, Rt. Rev. Dr. John S Sadananda; Senate Treasure, Rev. (Mrs.) Rachel Bagh; Senate Register, Rev. Dr. Ravi Tiwari and the Research and SATHRI Officiating Director, Rev. Dr. Wati Longchar for their guidance and help in carrying out my responsibility as Secretary of the Board.

Above all I want to offer our thanks to God Almighty and Christ who guided us all, His Holy Spirit in our undertaking during the Year,

Also I thank all of you hearing this report patiently.

Rev. Dr. (habil) James Massey
Secretary, BT ESSC
I took over the responsibility of Research and SATHRI as Director-in-charge on 13th April, 2009 as Dr. Samson Prabhakar took an early retirement on health ground. Since this was an additional responsibility along with the SCEPTRE work and the two offices being distantly located in two different cities, it was practically a very challenging and difficult responsibility. However, the dual responsibilities gave me opportunity to combine some activities of the SATHRI and SCEPTRE. Here are some of the highlights of the activities during the year 2009.

1. Seminars and Consultations:
   The following academic activities were initiated and collaborated during the year:

   a) The annual **D.Th Methodology Seminar** took place from May 4-16, 2009 at UTC, Bangalore. Of the 31 doctoral students who were registered for doctoral programme this academic year, 30 scholars (3 women and 27 men) from 6 doctoral centres attended the seminar. The seminar consisted of the following components: (a) Thesis Proposal Formulation (b) Doctoral Level Theological Research in Indian/Asian Context (c) Methodological Issues, and (c) Thesis Proposal Presentation. Evening sessions were set aside for departmental meetings. There were 14 facilitators for the Seminar. 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 fellow students from various centres. Students suggested that during the thesis proposal presentation, at least one professor from each department should be invited and more sessions may be allotted for empirical research methodology. It was also suggested that in the selection of resource persons, younger scholars, regional and gender representation be ensured.

   We thank all the resource persons for their precious time and sharing their respective expertise in the fields. Thanks also to Methodist Church in Britain and ICCO & Kerk in Actie, the Netherlands for their financial support.

   b) **D.Th. Colloquium**: Under the theme “Widening Theological and Ministerial Horizon from Disability Perspective”, the SATHRI in collaboration with NCCI and EDAN-WCC organized the annual Doctoral Colloquium -2009 from 12-14 November, 2009 at Vishranthi Nilayam, Bangalore. Participants included 43 doctoral students in the second and third year programme, and 5 faculty representatives from five doctoral centres. Altogether 7 resource persons facilitated the colloquium. This theme was chosen to create awareness and integrate disability concerns as part of their research and consequent mission work. This colloquium assumes special significance as the Senate is going to introduce a new course on disability for ministerial candidates. Therefore, it also served as a teacher’s pedagogy on this concern. The colloquium dealt with four areas relating to disabilities: (1) Forms of discrimination and exclusion in society, (2) Rereading of the Bible from Disability Perspective, (3) Theological-Ethical Reconstruction and Implications, (4) Ministerial and Missiological Implications. The proceeding of the papers will be published shortly by SATHRI. Evening hours were set aside for student-faculty meetings to discuss problems and challenges in the student’s research and further strengthening the research programme of the Senate. Rt. Rev. Dr. D.K. Sahu, Dr. K.P. Aleaz and Dr. Mohan Larbeer for facilitating the meetings.

   We also thank all the resource persons for bringing new Biblical, theological and ministerial perspectives in this field. Thanks also to EDAN-WCC, Common Global Ministry for financial support, and NCCI for their active participation. We record our gratitude to EDAN-WCC for granting travel subsidy to Mr. Samuel George for his exposure trip to Lutheran Theological Seminary, Philadelphia, USA.

   c) Academic interactions and participations in seminars and consultations is liberating and transforming. To promote ecumenical collaboration and create opportunity for the doctoral students to interact with Catholic and Secular University scholars, we collaborated with Asian Centre for Cross-Cultural Studies (ACCCS) at Chennai in organizing the **National Consultation** on the theme, “Natural Resources: A Multi Religious Approach” from 14-16 October, 2009 at Chennai in which 16 of our doctoral students from five centres
I also had the opportunity of presenting a paper. We thank Prof. Felix Wilfred, the Founder-Director of ACCS for the initiative and hospitality and travel subsidy provided to our students. We plan to have similar joint consultation next academic year as well.

d) 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 issues and sharpening their research work, we were able to organize and collaborate number of workshops and consultations with churches, ecumenical bodies and theological movements where 35 doctoral scholars were invited to take part. Some of the academic activities included the following:

* 5 doctoral students participated in the National Consultation on “Interfaith Cooperation for Peace Making” in September, 2009 at Kolkata.
* 7 doctoral students attended the CCA Ecumenical Course – 2009 in October at Kolkata.
* 15 students participated in the Sub-regional Consultation on the theme, “Religious Fundamentalism, Minorities and Interdisciplinary Education” in November at Kolkata.
* 8 doctoral students took part in the Theological Roundtable on “Churches’ Response to Human Sexuality” in December at Kolkata.

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

2. Scholarship
With the generous contribution of EMW in Germany, we were able to provide single and family scholarship to 27 scholars including 8 women. Other 8 deserving students were also given bursaries for their research work. We were also able to allocate 4 scholarships, two each from the grant received from the Methodist Church in Britain and ICCO & Kerkinactie, the Netherlands. We record our appreciation to our partners for their continued support in the academic programme of the Senate. I also wish to mention that 3 of our doctoral students are receiving ETE-WCC scholarship and I thank ETE-WCC for their continued support in faculty development programme of our colleges.

3. SATHRI Review Committee
The SATHRI Review Committee team consisted of Dr. Felix Wilfred, Dr. Mary John, Mr. Sanjay Patra, and Dr. H.S. Wilson met in three places (New Delhi, Bangalore and Kolkata) and submitted the evaluation report to the Senate for appropriate action. I am confident that the recommendations of the Review Committee will strengthen the research programme of the Senate. We thank them for their efforts and hard work.

4. Publications
a) Books
This year we have published five books:

a) *M.M. Thomas and Dalit Theology* by Adrian Bird (pp. 324)
b) *Approaching Religion in a Pluralistic Context* by S. Robertson (pp. 210).
c) *Globalization and Women’s Subsistence Labour: A Third World Theological Perspective* by W.S. Annie (pp. 156).
d) *Chennakesave Cult and Dalits* by T. Swami Raju.
e) *Contextual Theological Bible Commentaries Series Vol. 12, Romans 1-8 – A New Man in Jesus* by M.M. Thomas.

I congratulate the authors for their outstanding scholarship and contribution. All the books are well received and widely circulated. We were able to offer 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 Anglican Church of Canada and ICCO-Kerk in the Netherlands.

b) Journals

a) *Asia Journal of Theology*: We continue to publish the AJT regularly as a joint 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.

b) *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 2009-10:

**GURUKUL LUTHERAN THEOLOGICAL COLLEGE, CHENNAI**

1. Mr. Thomas Manoj Samuel
   - Communications
2. Rev. Bhanu Samuel
   - Religions
3. Ms. Kaholi Zhimomi
   - History of Christianity
4. Mr. P. Karunanidhi
   - History of Christianity

**UNITED THEOLOGICAL COLLEGE, BANGALORE**

1. Rev. Sunil Varakumar B.
   - Christian Ethics
2. Rev. James George
   - Christian Ministry – PCC
3. Rev. Hangpi Manlun Zou
   - Communication
4. Rev. R. Lalthanmawia
   - New Testament
5. Rev. T. B. Premjith Kumar
   - New Testament
6. Rev. L. H. Rawsea
   - New Testament
7. Rev. Gummalolla Soleman
   - New Testament

**FFRRC, KOTTAYAM**

1. Akani Kinimi
   - Old Testament
2. Jerald Praveen N
   - Old Testament
3. Babu Emmanuel
   - New Testament
4. D. Jacob
   - New Testament
5. Roji T. George
   - New Testament
6. Jayasree K.B.
   - New Testament
7. Shanbha Hayong
   - Christian Theology
8. Tiameren Aier
   - Christian Theology
9. Thomas P. Zacharia
   - Christian Theology
10. T. M. Jose
    - Christian Theology
11. Akho
    - History of Christianity
12. C. V. Varghese
    - History of Christianity

**NIIPGTS, KOLKATA**

1. Mr. Justin Moses
   - Religion
2. Mr. Dhanbir K. Rai
   - Religion
3. Mr. John V. Mathew
   - Religion
4. Rev. Esmael Murmu
   - New Testament
5. Mr. Lima Longkumer
   - New Testament
6. Mr. Kennedy Poumai
   - New Testament

**TTS, MADURAI**

1. Rev. Sethe S.A.
   - Social Analysis

**UBS, PUNE**

1. Mr. R. Nungshilepzkuk
   - Old Testament

With these new admissions, the total number of doctoral students registered under the Senate goes 123 (96 men, 27 women) in the enrolment.

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. H. G. Mithra**

<table>
<thead>
<tr>
<th>Year of Registration</th>
<th>2005</th>
</tr>
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<tbody>
<tr>
<td>Doctoral Centre</td>
<td>SATHRI</td>
</tr>
<tr>
<td>Area of Research</td>
<td>Christian Ministry – Christian Education</td>
</tr>
<tr>
<td>Thesis Title</td>
<td><em>John Wesley’s Thought on Christian Education and Its Relevance for Today</em></td>
</tr>
<tr>
<td>Thesis Guide</td>
<td>Fr. Dr. Paul Puthanangady</td>
</tr>
</tbody>
</table>
2) **Rev. G. Jesudian Vijayasingh**  
Year of Registration : 2004  
Doctoral Centre : Gurukul Lutheran Theological College, Chennai  
Area of Research : Old Testament  
Thesis Title : *Reading Selected Texts of Jeremiah from the Margin: A Quest for a Prophetic Contextual Theology*  
Thesis Guide : Dr. M. Mani Chacko  

3) **Rev. R. Sahayadhas**  
Year of Registration : 2003  
Doctoral Centre : United Theological College, Bangalore  
Area of Research : Theology  
Thesis Title : *Towards an Ecclesiology in the Contemporary Indian Context of Hindu Nationalism in Critical Interaction with Martin Luther’s Ecclesiology*  
Thesis Guide : Dr. O.V. Jathanna  

4) **Rev. A. Temjen Jamir**  
Year of Registration : 2004  
Doctoral Centre : United Theological College, Bangalore  
Area of Research : Communication  
Thesis Title : *Folk Dance for the Promotion of Ecumenism in Nagaland: A Study with Special Reference to the Ao Nagas*  
Thesis Guide : Fr. Dr. Sebastian Periannan  

5) **Rev. D. John Winslow**  
Year of Registration : 1999  
Doctoral Centre : FFRRC, Kottayam  
Area of Research : Theology  
Thesis Title : *A Theological Critique of the Patterns of Leadership and Administration in the Church of South India during the past Fifty Years*  
Thesis Guide : Dr. K.K. Koshy  

6) **Rev. John Philip A**  
Year of Registration : 2004  
Doctoral Centre : FFRRC, Kottayam  
Area of Research : Theology  
Thesis Title : *Mystery and Meaning in the Trinitarian Understanding of Gregory of Nyssa for a Christian Theology of Religious Pluralism*  
Thesis Guide : Most Rev. Dr. Juhanon Mar diascoros Metropolitan  

The *Viva voce* for the doctoral students was conducted in two places—SATHRI, Bangalore and FFRRC, Kottayam. We express our gratitude to the FFRRC, especially to Dr. Pothen, Registrar of Research, and Dr. Abraham Kuruvilla, the Principal Mar Thoma Theological Seminary, Kottayam for the coordination and hospitality extended to examiners and students, and also for the special lunch hosted in honour of guests and D.Th scholars.

**Concluding Note**  
I thank Dr. Samson Prahbakar for his help in many ways during the transitional period. In spite of his ill health he was always ready to extend his help and guidance all through the year. We pray and wish him all the best and good health as he continues to serve the Lord in a different capacity. A special word of thanks to Dr. K.C. Abraham, the former Director of BTESCC & SATHRI, for his help, guidance and expertise during the D.Th Methodology Seminar and Colloquium. His guidance gave me much encouragement. Thanks to all the thesis guides and evaluators for their time and help in research programme of the Senate. We are grateful to resource persons from all over India and abroad, and to faculty members and deans/registrar of Doctoral Centres, who helped us in strengthening the Senate research programme, seminars and colloquium. Thanks also to the Research Committee, especially to Bishop Isaac Mar Philexenos Episcopa, Chairperson of Research Committee for timely advice and guidance. We express our special thanks to Rt. Rev. Dr. John S. Sadananda, the President of the Senate, 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 record our gratitude to Ms. Salomi, Ms. Margaret, and Ms. Celestine for their patience and hard work.

We record our gratitude to our invaluable Mission Partners in our theological education endeavours for their continued support. In spite of their financial constrains and many priorities, they have continued to make their resources available for our programmes. We make special mention of the contribution of the EMW in Germany, ICCO-Kerkinactie in the Netherlands, Methodist Church in Britain, Common Global Ministries (former UCC), USA, ETE-WCC for the faculty development scholarship, Anglican Church of Canada, EDAN-WCC and NCCI. Their continued support and partnership have been a tremendous encouragement to us.

Thank you for the opportunity to serve you. May God bless you all.

Respectfully yours,

Wati Longchar
Director-in-charge,
Research & SATHRI
Bangalore, February 2010