FORWARD-2012

Ravi Tiwari, Registrar, SSC

The Eighty-sixth Meeting of the Senate of Serampore College, and thirty-seventh session of the Board of Theological Education of Senate of Serampore College (BTESSC) was held on 8-10th February 2012 at New Theological College, Dehra Dun, followed by eighty-second Convocation of Serampore College (University). This was one of the annual meetings where most of the members were present. Notable among them were: the Master of Serampore College, Rt. Rev. Dr. John S. Sadananda, Dr. Lal Tin Hue, President of ATEM, Dr. Maung Maung Yin, Vice-President, Myanmar Institute of Theology, visitors from Myanmar and Dr. Eberhard Will. New Theological College, Dehra Dun was celebrating 25 years of service for which the Board and Senate were invited to have their annual meetings and to hold the Convocation.

Dr. Sidhartha and Dr. Christoph Stuckelberger, Executive Director, Globethics led the seminar at the Board meeting.

As usual, the reports of officers are here for your information. We also have seminar papers, convocation address and commemoration service meditation included in this volume. We wish to inform some of the Major decisions of the Senate here for your general information.

1. **Degree for those who had incomplete non-credit language course in Biblical Studies:**
   There were some students who could not pass Non-credit biblical languages at the College level several years ago, but completed all other requirements, therefore the students were not granted the degree. It was recommended that oversight be condoned, as a very special case, in the interest of the students. Senate decided to declare such students pass, and award them the degree. It does not mean that such students shall receive the degree every time, instead, Colleges are asked to report every year if students have not pass the non-credit compulsory courses and they should not be allowed to appear in final Senate examination if they have not completed college course requirements.

2. **Evaluation of Internal Assessment**
   Senate has approved a guideline for the award of internal marks. Marks allotted for internal assessment in each college paper shall be based upon the Attendance, Sessional examination and Home assignment. For all Courses (theory/practical/project work) examined by the colleges, the continuous assessment shall be for a maximum of 40 marks (consisting of 35 marks for tests/experiments and 5 marks
for attendance. Home assignment may be given to students at any time during the year. The students shall answer the assignment within the time stipulated by the teacher of the course concerned.

There shall be Moderation Committee and Monitoring Committee for Internal Assessment in every College which shall be responsible for the entire process of Internal Assessment in the College, including redressal of grievances, if any. Senate reserves the right to review, and if necessary moderate, the marks in Internal Assessment in any paper/papers in any College/Department. The Board of Moderators shall moderate, if necessary, the Internal Assessment marks across Colleges.

3. **New B.D. first year examination – credits**
   Senate clarified that the marks/grades of first year BD examination under new BD curriculum, as per earlier practice, shall not be included for the final calculation of grade, though they will be treated separately for the pass/necessary for the promotion to the second year course.

4. **Examination structure in Colleges: Scrutiny Committee**
   All affiliated colleges be required to appoint a three member Scrutiny Committee for a period of three years to take appropriate and necessary action concerning matters related to academic and result before they are approved by the college faculty and sent to the Senate.

5. **Disciplinary action against plagiarism**
   Senate has decided that
   i. cases of plagiarism should be taken seriously at institutional level, and colleges be encouraged to set norms for arresting any trend among its scholars;
   ii. if found earlier, or during evaluation process, the work should be rejected and registration of the student be cancelled;
   iii. if found after the award of the degree, the degree should be revoked, taking into account the procedures now acceptable in academic institutions world over.

6. **PhD from secular universities on the strength of Serampore MTh**
   Senate decided to accept PhD degree awarded by secular universities equivalent to Serampore DTh, if it is pursued on the basis of recognition of Serampore MTh for research programme by that university.

7. **Certificate of affiliation**
   Senate will now issue Affiliation Certificate to colleges with provisional and term based confirmed affiliation, mentioning the validity of time and its continuance after term evaluation.
8. **Relationships: BD, MTH, BCS and MCS courses**
   Senate decided that BCS graduates pursuing MTh shall continued for three years (2012-15). It was also decided that MCS graduate with high second class, and above, shall be allowed to teach BCS courses.

9. **Continuation of B.Th. Course**
   In order to help the church-related seminaries, Senate decided to allow them to continue BTh courses for five years (2012-17). In their cases, Senate shall conduct comprehensive examination as it does in case of colleges in Sri Lanka.

10. **Partnership with Globethics.net**
    Senate signed a partnership agreement with the Globethics for the benefit of staff and students of Serampore affiliated colleges. Serampore and its affiliated college may join through the Senate or through separate agreement to make their resources available for the benefit of all. At the same time they will be able to have an access to all academic material that is available at Globethics site. Further details will soon be available for the information of all concerned.

11. Senate has included Ao language as a medium of instruction and examinations at Dip.CS and BCs levels. With this addition Senate is conduction examinations in fourteen regional languages of India and Sri Lanka.

The next Board, Senate meetings and Convocation will take place in Aizawl, Mizoram, from February 7-10, 2013, at the invitation of Academy of Integrated Christian Studies,

We expressed our thanks and gratefulness to all our partners who have contributed for our programmes, thereby strengthening theological education in this region. We thank God for his grace to see us through.

Serampore

March 1, 2012

Rev. Dr. Ravi Tiwari

Registrar
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1. REPORT OF THE PRESIDENT OF THE SENATE

Rt. Rev. Dr. Isaac Mar Philoxenos

Respected Master of Serampore College \{University\} Rt. Rev. Dr. John S. Sadananda, Members of the Council, Members of the Senate and Members of the Board of Theological Education, Graduates, Distinguished guests, Ladies and Gentlemen,

At this cool and serene ambiance I am pleased to extend a hearty welcome to all of you to the 82nd Convocation of Serampore College, hosted by New Theological College, Dehradun. 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. Hrilrokhum Thiek, Rt. Rev. Dr. Zacharias Mar Theophilus Suffragan Metropolitan and Rev. Dr. James Alan Bergquist whose contributions 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.

A. New Principals/Vice-Principals/Registrars of Colleges/Seminar-ies/Federated Faculties:

i. Mrs. Chakme C. Marak, Officiating Principal, Harding Theological College, Tura in place of Late Rev. Dr. S.R. Marak.
ii. Rev. Dr. C.P. Mathews, Principal, MTEJIE, Thiruvalla in place of Rev. Dr. P.L. John Panicker.
iii. Rev. Dr. Geevarghese Mathew, Principal, MTTS, Kottayam in place of Rev. Dr. Abraham Kuruvilla.
iv. Rev. Dr. K. David Udayakumar, Principal, GLTC, Chennai in place of Rev. Dr. Samuel W. Meshack.
v. Rev. Dr. Samuel W. Meshack, Principal, CTS, Nagercoil in place of Rev. D. V. Bernard.
vi. Dr. Beulah Herbert, Principal (from June 01, 2011 to July 31, 2012), Bethel Bible Institute, Danishpet, in place of Rev. Dr. Pari Titus (acting).

viii. Rev. Dr. Abraham Stephen, Principal, ITS, Chennai, in place of Ms. N. G. Prasuna.
ix. Rev. Dr. P.T. George, Principal, KUTS, Mangalore, in place of Rev. Dr. D. Burnabas.
B. Affiliation cases

New Affiliation:

i. Calvin Institute of Theology, Chengalpet Road, Kanchipuram – BD college

ii. Dr. Somervell Memorial C.S.I. Medical College & Hospital, Karakonam, Thiruvananthapuram, Kerala – Dip. C.P.C. course

iii. Impur Bible School, Nagaland – for Dip.CS/BCS course

Confirmation of Affiliation:

i. Manipur Theological College, Kangpokpi. Manipur – BD in English medium

ii. Harding Theological College, Mission Compound, Tura Meghalaya – BD in English medium

Seminary up-grading:

Concordia Theological Seminary, Nagercoil – B.D. in English medium

BCS program:

Concordia Theological Seminary, Nagercoil

Obituary:

Rev. Dr. G. Sobhanam, Principal, KUTS, Trivandrum. (26 -03 – 2011)

We thank the Lord for his 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/Program</th>
<th>Number</th>
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<tbody>
<tr>
<td>D.Th.</td>
<td>12</td>
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<tr>
<td>D.Min.</td>
<td>6</td>
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<tr>
<td>M.Th.</td>
<td>131</td>
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<tr>
<td>B.D.</td>
<td>667</td>
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<tr>
<td>BD (Auto)</td>
<td>21</td>
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<tr>
<td>B.C.S.</td>
<td>71</td>
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<tr>
<td>B.Th. (Internal)</td>
<td>320</td>
</tr>
<tr>
<td>B.Th. – External</td>
<td>6</td>
</tr>
<tr>
<td>B.Th. – BCTS</td>
<td>2</td>
</tr>
<tr>
<td>DCPC</td>
<td>29</td>
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<tr>
<td>DCS</td>
<td>51</td>
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Total 1316
New Registration:
New Registration to the various programmes in 2009 is given below:

<table>
<thead>
<tr>
<th>Programme</th>
<th>Number</th>
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<tbody>
<tr>
<td>D.Th</td>
<td>30</td>
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<tr>
<td>D.Min</td>
<td>27</td>
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<tr>
<td>M.Th</td>
<td>146</td>
</tr>
<tr>
<td>B.D.</td>
<td>1206</td>
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<tr>
<td>B.D. (Auto)</td>
<td>16</td>
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<tr>
<td>B.Th</td>
<td>118</td>
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<tr>
<td>Dip. B.T.</td>
<td>15</td>
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<tr>
<td>B.C.S</td>
<td>223</td>
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<tr>
<td>Dip.C.P.C</td>
<td>43</td>
</tr>
<tr>
<td>Dip.C.S</td>
<td>113</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>1937</strong></td>
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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

For the students who are directly registered with the Senate, four regional Contact Seminars were conducted. 127 students attended the seminars, along with 55 faculty members.

D.Min Seminar and Colloquium: on issues in Ministry; Orientation Seminar and Research Methodology Seminar at SCEPTRE, Foundational Colloquium at SCEPTRE and Orthodox Theological Seminary, Kottayam were organized for the benefit of the students in the first and second year. Master of Christian Studies Teacher’s Seminar was organized at SCEPTRE for the Senate affiliated colleges who are offering BCS program. Altogether 17 teachers attended the seminar.

Two Teacher’s Pedagogy Seminars were conducted at SCEPTRE, Kolkata for the faculty of the affiliated colleges in North and North East India, focusing on the issues like the use of effective teaching, teaching theology from the Margin’s Perspective, and the use of information technology in teaching theology. Considering the emerging trend in the Hospitality Industry, a one day seminar was organized on “Commercial Tourism and Theological Education”, recognizing the ethical, theological and missiological concerns.
Non-formal Ecumenical Theological Education Initiatives continues as a major program of SCEPTRE. It creates a platform for interfaith dialogue, ecumenical exchange lectures, symposium and consultations through theological roundtable on contemporary life issues. The SCEPTRE also collaborated with EDAN-WCC, ETE-WCC, NCCI, Compassion India, theological colleges and local churches in coordinating various programmes. Christian Education Fund, Kassel continues to support through a substantial grant for D.Min scholarship for six women.

Under Church Leader’s Continuing Theological Education, on the theme “Re-reading the Bible in the Changing Contest”, five training programs were conducted for pastors, youth leaders and women leaders of Nagaland. SCEPTRE also hosted an International Theological Symposium on just and Inclusive communities, jointly organized by WCC, NCCI, Bishop’s College and Gossner Theological College.

It is worth noting that the facilities of SCEPTRE are increasingly used for meetings, lectures and consultations by churches and church-based NGOs.

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

A major change has taken place this year in the functioning of Research / SATHRI. For more than two decades research programs of the senate had been coordinated by SATHRI from BTESSC Office, Bangalore. As per the decision of the Senate, and approval from the council, SATHRI was moved to Serampore, and the Research program is conducted under the Department of Research of the Serampore College (University). Consequently the head of the department of Research has become Dean of Research who shall be responsible for Research programs. Rev. Dr. H Vanlalauva was appointed as the Dean of Research / SATHRI from February, 2011.

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 SCEPTRE, Kolkata with the support of ICCO and Kerk in Actie, Netherlands. A total of 30 newly admitted and 4 prospective candidates attended. It provided an occasion for intense learning and deepening of critical abilities of students. The seminar had the following components:
Thesis Proposal formation, Doctoral level Theological Research in Indian/Asian context, Current trends in Theological Research, Thesis proposal presentation and methodological issues in various theological disciplines.

b) A Seminar on Asian Theology was organized in collaboration with the Asian Centre for Cross-Cultural Studies, Chennai. It gave an opportunity for students to interact with the prominent theologians and scholars from Roman Catholic and Secular circles.

c) This year the national colloquium was organized at Tamil Nadu Theological Seminary, Madurai, with the support of ICCO & Kerk in Actie in Netherlands. 45 students from the second and third year D.Th and 12 faculty members from six doctoral centres under Department of Research participated in this colloquium. The theme of the colloquium was doing mission in Contemporary context of India.

Publications:

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.

Since SATHRI has moved to Serampore to function as the Department of Research of the Serampore College (University), while coordinating and guiding other doctoral research centres, it has been planned to conduct doctoral research program directly under the supervision of the Department of Research / SATHRI. It is also envisaged that interdisciplinary research programs of the universities in India and abroad will be taken up at the Department of Research / SATHRI in future. Once the infrastructure is complete more avenues of cooperation with other universities and colleges abroad will become a reality.

Academic Programme

With 30 new admissions through doctoral centres the total number of doctoral students enrolled this academic year under the Senate is 149 (of which 33 are women)

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

Board of Theological Education of the Senate of Serampore College

The board of Theological Education of the Senate of Serampore College has completed 37 years in its role as an advisory body to the Senate in
ecumenical theological education and ministerial formation. It functions under the overall supervision of the senate within the boundary of ‘One National Structure of Theological Education in India’. It fulfills its responsibility through:

Reflection and pioneering on new methods and styles in theological education in relation to the need of the country, 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), promotion of the welfare of theological teachers and students, development of ecumenical co-operation among theological institutions and their libraries, promotion of relationship between churches, theological institutions and study centres.

Rev. Dr. Mohan Larbeer is appointed as the full time secretary of BTESSC from February 2011, and functions through the office at Bangalore. We do appreciate the committed services of Rev. Dr. Habil James Massey, who served as secretary of BTESSC till February 2011.

The national and regional consultations organized by BTESSC helped to build relationship with churches, Ecumenical organizations/institutions and to strengthen theological education. The church leaders consultation held at ECC, Bangalore could focus on the ‘search for a relevant Ecclesiology’. The training workshop on ‘online training technique and different possibilities’ was an eye opener to the librarians from theological colleges. The committee on Ecumenical Relations and Church ministry which coordinates these programmes also functions as the executive committee of BTESSC.

Vision and Beyond…

As the Senate our vision is to enable students to develop contextual sensitivity, ecumenical sensitivity and sensitivity to all forms of injustice so that they may be able to translate the Gospel to their own context. Biblically, theologically, and pastorally, our orienting metaphor for contextualization is not only the incarnation (John 1:1-14) but also the metaphor of kenosis (Philippians 2:1-8). Our training and mission endeavours must be in line with this model of Christ. Taking into consideration the wider mission of the church in a pluralistic context, we are planning to introduce a three years course in Missiology from next year that will encourage relevant and indigenous theological reflection and expression.

Realizing our responsibilities to the churches in the neighbouring coun-
tries we have initiated theological education programmes in Myanmar, Nepal and attempts are made to revive them in Bangladesh. With great effort we were able to revise the BD Curriculum and one of the main objectives was to transform our theological education into a liberating and creative one, while being sensitive to the gap between the academic and the practical. This can only be done by combining learning and life, knowledge and commitment, and academic learning and appropriate life styles so that the people who are equipped may experience coherence and consistency between what is taught and what is experienced. So in our theological training contextualization and academic excellence should go hand in hand. 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.

The supreme paradigm for ministry is set by Jesus Christ who came to serve and not to be served. Ministry must be directed to the whole person and to the community. 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. The reality of the suffering of the masses and the corruption in all spheres of life must disturb us and greater efforts are to be made so that all may experience God’s liberation.

A 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 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
Rt. Rev. Dr. John S. Sadananda the 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 Rev. Dr. Ravi Tiwari, Treasurer Rev Dr. Ivy Singh, Secretary BTESC Rev. Dr. Mohan Larbeer, Dean of research and SATHRI Rev. Dr. H. Vanlalauva, Dean of Extension and D.Min Dr. Wati Longchar, 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 BTESC/ SATHRI offices 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, Christian Education Fund Kassel and all other partners who have supported us in our activities and we look forward their continued partnership.

The principal New Theological College Rev. Dr. Simon Samuel, the faculty and students of New Theological College deserves special appreciation for the hospitality and excellent arrangements for the Senate meetings and Convocation. We congratulate all those who received their degrees. May God continue to strengthen you to be faithful to your calling, as St. Paul exhorts, “I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace” (Eph: 4.1)
2. REPORT OF THE REGISTRAR

Rev. Dr. Ravi Tiwari

Respected Master, Bishop Isaac Mar Philoxenos, President of the Senate, Members of the Senate and the Board, honored guests and friends;

We are grateful to New Theological College for inviting Board of Theological Education of Senate of Serampore College (BTESSC) and the Senate to hold annual meetings and the Convocation in its Campus. We are aware of the hard work behind all the arrangements that are made here, for which we would like to express our heartfelt appreciation to the New Theological College community and its leaders. It is a matter of great pride that this College is celebrating twenty-fifth years of its establishment, and is sharing its joys and vision with theological fraternity; we join the NTC Community in thanking God for His faithfulness, and exhort them to continue the good work that was started by its founders and visionaries.

I am emotionally attached to this place, and Himalayas. I went to commence my theological studies from Dehradun when my father came to research on Swami Rama Tirth, sponsored by Christian Institute for Study in Religion and Society, way back in 1969; I have many fond memories of our short stay at Christian Retreat and Study Centre, Rajpur. It is nice to be back to this place.

A brief reflective report of few major activities of the Senate, important events, decisions and developments during the year will be helpful as a point of reference for information and discussion. A few concerns have also been expressed, to draw our attention, and to take necessary action.

I. PEDAGOGICAL INSTITUTES (PI)

We are happy to report that a great number of staff, as expected, have 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. We had slated four PIs this year- two at SCEPTRE, Kolkata, and two at FFFRRC, Kottayam. We are thankful to Drs. Wati Longchar, M.T. Cherian and K.G. Pothan for their initiative and leadership. The resource persons have been more than kind to conduct the sessions and interact with the participants.
Whereas 33 colleges with 110 staff took advantage of these institutes in 2010-11; eleven colleges with 48 participants have, so far, taken part this year. Critical reviews of the our academic system, and new curriculum, are also being discussed in congenial and open atmosphere; 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. It may be suggested that colleges may look at different syllabuses, under the new curriculum, and do the editorial work, adding/subtracting into them and send them to the Senate. Bibliography has to be looked critically and a distinction between text-books, readings for further studies and reference books can be identified and classed separately for the benefit of students. There needs to be a separate section for suggested volumes for the libraries. There are a few disappointments; a few colleges have not been able to send their staff for these institutes. We hope they will do their best, encourage their staff to attend Pedagogical Institutes, and make use of the opportunity, provided by the Senate with generous grant from EMW, Germany, and KERKINACTI, Netherlands. We plan to have pedagogical institutes in the west and north India as well during the year. It is suggested that we, now on, concentrate more on teaching methods, examination and evaluation processes, and skill formation.

II. RESULTS, GRADUATION, REGISTRATION AND EXAMINATION

The relevant statistics of the examination-2009 is provided as an appendix to this report. The trend of increase in number of graduates and registration in different courses is continuing. We have an increase in number of graduates, touching almost thirteen hundred this year.

III. DOCTORAL PROGRAMME

Thirty-eight theses have been received and sent for evaluation this year. You may have a look at the statistics provided with this report. We are trying to engage at least one examiner from outside Serampore circle and, if possible, among those who have been guiding our students when they are sent abroad for exposure programme. This has enhanced the image of our scholars who are contributing considerably to the scholarship in their respective fields. Some of the comments may help us to improve our doctoral programme: supervisors
to give more time to their wards in their efforts in finalizing thesis; care to be taken for language and expression; tendency for plagiarism needs to be checked; proper, and due, acknowledgement of works of others scholars, and theories to be given; careful use of critical and analytical methodology; need for incorporating theological reflection/application/implication in research submitted to the Faculty of Theology of Serampore College (University).

There has been some delay in evaluating a few theses. This is due to the fact that the examiners have taken more time; in some cases, examiners are few and we have to wait before we request to them oblige again for second/third time in a year. As we are now arranging viva voce twice a year, and have introduced provision for provisional certificate, the effect of delay in evaluation is now neutralized. It is satisfying that the system of evaluation, through the process evolved, is working smoothly.

We are introducing Common Entrance Test for doctoral programme from this year in compliance with the stipulation of UGC. Thirty-two students in seven branches of doctoral studies have, so far, applied for the examination this year. We are planning to conduct these examinations twice a year so that candidates have enough time to prepare for the examination as well as for choosing the centres and guides.

New building for the Department of Research/SATHRI, under the Faculty of Theology, Serampore College (University) is taking shape. This part of construction is an integral part of the project of the Council, and the Senate, towards celebrating bi-centenary of the foundation of the College in 2018 that will also include a library and residential accommodation for the staff. The construction is being taken up in phased manner.

IV. ISSUES AND CONCERNS:

a. Re-re-evaluation

This year, we received a few queries, after the declaration of results, for re-evaluation; a few from the students, and a few more, from the principals of colleges. There was a consultation of Principals organized by BTSSC, where the same question was raised, and it was recommended that ‘Senate of Serampore College establish a policy on revaluation system for more transparency and accountability following the Right to Information Act’. At the same time, there is a tendency, growing among the colleges and students, to threaten Senate for legal action; we therefore, need to clarify the issue.
It seems that many of the principals are not aware that a policy of re-evaluation has been the sacrosanct principle of Serampore examination system since 1919: ‘that ordinarily two examiners shall be appointed in each subject of examination, one of whom shall be, and both of whom may be, professors in Serampore College, with its affiliated institutions, provided that both are not on the staff of one and the same college or institution’. This rule, since then, has been religiously followed by the Senate, thus making re-evaluation an in-built system within Serampore Examination/evaluation System, provision of which is not found in any university in India. Most of the Boards and Universities are following evaluation by a single examiner, with a provision for re-evaluation on request, and payment of a fee. When such a right is denied, courts have intervened and have ruled in favor of the applicants with the rider that such provision should be clearly spelled out by the examining body. What is being asked by a few students, and the principals of the colleges, is for re-evaluation of already re-evaluated answer scripts. This, if accepted, will open question mark to our examination system, to the extent that no body will be satisfied till he/she received desired marks. It is in this context, as recently as April 2011, Gauhati High Court expressed the view that ‘it is in public interest that results of public examination should have finality attached to them’, and has dismissed such a petition. This finality is what Serampore system has maintained all through last ninety years with much appreciation and satisfaction. Serampore, so far, has been voluntarily following the policy of in-built-re-evaluation method to maintain high standard of credibility to its system, and it will continue to do so, as there is nothing from its side to hide.

b. Examiners’ marks in the statement
Serampore results are declared on the basis of two examiners with a few exceptions where second examiners fail to send the marks in time. As we have asserted in the past, we can do so now; there had hardly been twenty to thirty scripts that are referred to third examiner in the case of Senate examinations. We have never doubted the fairness and integrity of our examiners, and if some students and colleges do, we will help to remove such doubt by printing the marks of first and second examiners in the mark-sheet of the students from this year for the full satisfaction of the students and the colleges. One can see the evaluation and re-evaluation of each of their Senate examined courses in their mark-sheet every year.
c. **Malpractices in examination**

It was in 1945 that the first case of unfair practice was reported to the Executive and disciplinary action taken. Students were often debarred for three to six years and all papers, in both the cases, were also used to be cancelled. Senate has now taken a lenient view, and students are not barred for six/three years. In this way, Senate has been fairly successful in checking malpractices in most of our examinations. We need to have an uncompromising policy in this regards as we are preparing ministers for the church. Supreme Court too, some time ago, has exhorted professional colleges to be strict in dealing with cases of malpractices in examinations.

It is regretted that most colleges are not submitting seating-arrangement and attendance sheet. We will be sending attendance sheet of student for each of Senate examined courses from this year which should have to be sent along with the answered scripts. Seating arrangement is necessary as we have found out that the copying, in the case of language-examinations, is often resulted if students are allotted adjutant seats. We expect examination superintendants to be careful in allotting seats to the examinees.

d. **Senate and college examined courses**

We may state, just to refresh our memory, that the power and privilege to confer degrees, through the Royal Danish Charter, is granted to the Council of Serampore College, and it remained solely with the Council, but the power to conduct examination, and processes related to it, was delegated to the Senate of Serampore College through the Bengal Act of 1918. This power to conduct examinations can not be further delegated by the Senate to any one, as per the Act and the law of the land. There is no provision in Serampore College Act which authorizes Senate to transform itself, or to that matter Council of Serampore College, into an Accrediting Body (such a suggestion, in the past, was resolutely rejected by the Council of Serampore College). Senate, therefore, has been examining all the scripts of the Senate prescribed courses, as other universities are doing. No university, to my knowledge, awards degrees on the basis of examinations conducted by external bodies, except in the case of autonomous colleges.

In the context of colleges demanding autonomous statues, semi-autonomous status, more college examined courses, more internal assessment marks, Senate needs to review the situation and take extra precaution by taking legal advice on the mater, as any slip may lead to repealing of the Act by the West Bengal Government, putting into
jeopardy the interest of theological education in Indian sub-continent, and the unique privilege of Serampore College as theological university. Senate needs to open a dialogue on the issue with the Council of Serampore College and seek its guidance and specific direction.

Serampore, however, did recognize a few college diplomas/diploma courses for BD/LTh studies, granting exemptions as it was doing in the cases for equivalent courses from universities. Senate should encourage affiliated colleges to go for their own special/specific diplomas, which can be recognized by Senate after due consideration.

e. SSC and BTESSC
Not many among us are aware of certain facts about these two bodies: that Senate of Serampore College (SSC) is the parent body; that Board of Theological Education of the Senate of Serampore College (BTESSC) is a part of SSC; that BTESSC is an Advisory Body to the Senate; that BTESSC is neither accrediting body nor degree-granting body; Secretary is the officer of the BTESSC; that Registrar is only an ex-officio member of BTESSC; that Registrar is not an officer of BTESSC. It is also to point out that there was only once that a full-time secretary was appointed in the erstwhile Board of Theological Education (BTE) of NCCI, and in 2011, BTESSC has decided to have full time secretary to look after its activities. Dr. Mohan Larbeer took charge of BTESSC as full-time Secretary. Apart from initial financial problem faced by the incumbent Secretary, there was some problem with regards to the identity of BTESSC within Serampore system, under the ambit of the Council of Serampore College whose head is the Master of Serampore College. It is necessary that we have proper understanding of our system, for which Secretary of BTESSC is requested to prepare a handbook for its members with necessary information about the System.

f. Seminary versus theological colleges
The distinction between theological education-in-general and theological education for ministerial (pastoral) formation, in recent times, has become sharper which demands separate consideration from an academic faculty of theological university, such as Serampore. It is often heard that Serampore degrees that were meant for pastoral training and priestly vocation are now losing their relevance for most of its graduates. It is becoming clear to us that about 60-70% of our BD/BTh students are not joining pastoral ministries. There are a few obvious reasons: they are not sponsored by the churches for pastoral
vocation; they have come to study theology on their own; they propose to engaged, independently or through appointment, in some kind of mission work; they prefer to teach in, Serampore/non-affiliated theological colleges; they wish to be in secular profession; they have interest only in study/knowledge of theology. It is a known fact that about 50% of dedicate/committed staff, engaged in theological colleges, are not directly under the discipline of the church as ordained ministers. This situation indicates that time has come for the Senate to initiate a consultation to look ways in making BD degree, which is still pastoral oriented, relevant to broader ministerial orientation. Senate should also look into the possibility of bifurcating basic pastoral degree into two, clearly defining the nature, scope and goals of the two. We may also look into the possibility in distinguishing colleges imparting theological knowledge from seminaries engaged in preparing pastors, and help the students to prepare themselves for the necessary/desired ministerial vocation/profession.

We seem to be moving towards the direction in which theological education is provided in some of the theological colleges/universities in the West. Senate should initiate a dialogue with the churches/institutions/governments to work out a scheme whereby theological education and pastoral formation can be separately undertaken, one being the responsibility of the Senate, other being that of the churches as per their denominational-doctrinal-ecclesiastical traditions/concerns.

V. ACADEMIC CONCERNS AND SUGGESTIONS

a. Attestation of certificates
   We wish to draw the attention of the principals to be careful in attesting degree certificates of students while submitting to the Senate. We have found, in few cases, fraud played by the students, and in few cases, fake certificates were submitted. Since Serampore degrees are recognized by universities for higher education, and in Nagaland students are qualified to apply for jobs in the Government services, it is expected that we have to be very careful, and strict disciplinary action be taken against the defaulter.

b. Open Universities
   We need to bring to the notice of academic administrators that they should be careful in differentiating degrees of open universities under academic and adult education streams. Degree programmes conducted after 10 plus two or ten plus two with
bridge course, or with entrance test, are considered as academic degree for higher studies as per the UGC norms. Please take special care in verifying the programmes under distance education.

c. **Provisional degree certificate**
   It is to bring to the notice of Principals that Serampore is now issuing provisional degree certificates to its graduates which should be accepted as degree certificate for the purpose of further studies, appointment and privileges that comes along with it to the teaching faculties. As usual, these certificates are valid till the next convocation when the degrees are conferred. Provisional degree certificate issued to DTh students are valid for the purpose of appointment and usual benefits, if so entitled.

d. **Plagiarism**
   It is very unfortunate that this year some cases of plagiarism have been reported from the examiners of DTh and MTh theses. The Academic Council has worked out some guidelines for dealing with the menace, now entering into our research work. The centres and colleges are requested to educate students not to be attracted by this easy way of research, but be gracious enough to acknowledge the sources used in their research work.

VI. **REPORTING**

i. **New computer programmes**
   Senate has introduced a number of new computer programmes for proper academic administration. We have now registration for all courses and examination forms for MTh, BD, BTh, BCS, CET, through e-form. Colleges are slowly adjusting to this new ways of modernity.
   We have declared the results of March-April Examinations, as well as mark sheet through web-site, which was appreciated by all. We have provided, for the first time, individual mark sheet to the students which has helped all concerned. The same mark sheet is now being required for examination entry form as well, reducing error which are some time affecting the students.
   Senate has posted a list of staff that is submitted to the Senate by the colleges, on its web-site for the information of general public.
We are planning to make Senate documents available on our website: Senate and Committee Minutes, evaluation reports, thesis titles, propositions and summary of MTh./DTh thesis, regulations, syllabuses, Serampore equivalences, etc.

ii. Income Tax Case
It is to report that Chief Commissioner of Income Tax did not grant tax exemption to Senate as it considered Senate a religious university, and ordered for reassessment of taxes to be paid as an organization. Senate is now moving for reconsideration, pointing out that the Council of Serampore College, and not the Senate, is the proper body which should apply for the exemption, as such Senate has no locus standi, on its own, apart from the Council. The case is being filed anew, challenging the order of CCIT, in the Tribunal/High Court.

Some important points comes out very clearly from the two court cases, Senate has faced in last two years: Senate is right in functioning as a university and following UGC and university norms as far as academic rules are concerned; Senate is not the head of Serampore System, Council of Serampore College is; and Senate, SCEPTRE, BTESSC, ASC department and Theology department are constituent parts of the Council of Serampore Colleges, whose head is the Master.

iii. MIT, Myanmar visit
The visit of the SSC and BTESSC team to MIT Myanmar is something we can cite as a move in right direction towards establishing relationship, and seeking cooperation with seminaries and theological colleges in neighboring countries. In the past, due to political situations and demand for quality from the Serampore, as well as its high academic standard, seminaries in the region were discouraged to opt for Serampore. Moreover ATESEA, ATA and other accrediting bodies, with answers to their situation, aptly filled in the gap. In the context and demand of new emerging situation, Senate is willing to step in to help theological seminaries in the region. This is clearly seen from the report the team has given to the Senate, and the actions of the Academic Council and the Executive Committee.

Senate could understand the problems faced by the seminaries in our neighborhood, and is ready to help them to solve a few of them. All concerned now realize that there is a desire, from both the sides, for closer relationship and cooperation; that as long as the governments of India and Myanmar do not allow foreign universities to operate within their territories, the affiliation of their seminaries to Serampore
is not possible; that Serampore syllabuses can be used by the seminaries for their courses; that equivalence of degrees, granted by seminaries, can be considered, even if it is with some qualifying/up-grad- ing examination; that the possibilities of offering Serampore degrees/ diplomas, through external programmes at seminaries as external centres, can be looked into. Students from neighboring countries may be granted special consideration with regards to admission and financial support. There is some visa restriction/problem; we need to approach our respective governments for sympathetic consideration in the interest of minority communities. We need to plan to follow up the gains of the visit; staff-student exchange programmes at regular basis may be a way in strengthening the relationship between two theological fraternities.

Similar visits by Senate teams to other South Asian countries may also be undertaken for the similar purpose.

iv. International recognition
We can report, with much satisfaction, that Serampore is slowly receiving due respect and recognition from the world bodies, which it lost to its subsidiaries. It was unfortunate that they were projected, at the expense of the Senate and the Council, as the degree awarding institutions. It is regrettable that the recent handbook on theological education seems to project constituent parts of the Senate as the degree awarding institutions. In-spite of this, some universities, having gone through the information provided on our web-site, have expressed desire to enter into relationship with the Senate for research and exchange programmes. It is also to report that WOCATI has accepted Senate as its member, providing Senate a forum, where it can strengthen theological education world-wide through sharing its experiences, and learning from others. With such a development, Serampore affiliated institutions will get more opportunities for exposure, and participation in international consultations.

v. MTh Curriculum revision
The process for the revision of MTh curriculum has been set in motion, and the consultation with the centres and the colleges is taking place. During the year, larger groups will be meeting to work on it. Suggestions which we have received will be sent to the colleges for their reactions and suggestions.

vi. Recognition of theological education in Andhra Pradesh
It is to report that the Andhra Pradesh State Christian (Minorities)
Finance Corporation, under the Minorities Welfare Department, Government of Andhra Pradesh, is offering scholarships to students from Andhra Pradesh, pursuing theological education in colleges affiliated to Serampore College (University). It is also heartening to note that 30% of scholarship is earmarked for girls’ students. We highly commend this gesture of the government towards encouraging theological education. Government of Andhra Pradesh is the first state, apart from the north-eastern state, to offer scholarship to theological students. I am sure students from Andhra Pradesh will take advantage of such an opportunity provided by their government.

VII. CENTENARIES:
We may bring to the notice to this body that 2018 will be bi-centenary year of the foundation of Serampore College, and centenary year of Serampore College Act. We need to plan, well in advance, for the celebration of this event. Council of Serampore College has already initiated the process by accepting the building project for the Department of Research/SATHRI as an integrated part of larger building which will also have a library and residential complex. The engineering and structural drawings are prepared and approved by Serampore Municipality.

It is unfortunate that the Chief Commissioner of Income Tax, in his recent judgment caused aspersion to the intention of the founders of the College, saying that the College was solely established for the propagation of the missionary endeavor, and not of education which was not the primary intent of the founders. It is also doubted if Serampore College is truly a university or merely a religious/theological one, catering to a specific community. This misunderstanding needs to be cleared. It may be the time for us to claim for Serampore College a rightful place, within the university fraternity in India, exerting the full privilege, provided in the Act, by initiating to grant degrees in other faculties as well. We may approach the Government to grant national stature to Serampore College, and declare it a central university in the lines of Vishwa Bharti Univeristy, Banares Hindu University, Jamia Millia Islamia and Aligarh Muslim University.

VIII. THANKS
Let me express our thanks to over-sea partners in theological education in this part of the globe, EMW, Hamburg, Germany, and ICCO-Kerkinactie, Netherland, who have been so supportive to our endeavor, especially Pedagogical Institutes. I must mention Ms. Maureen Trott who has been helping us at the EMW, and has now moved to another
desk; we are thankful to her understanding and patience with us. So also to Dick Kleinhesselink of Kerkinacti who will be retiring next month, for his support to theological education under the Senate. The Foundation for Theological Education In South-east Asia has been kind enough to support the visit to Myanmar; we are thankful to them as well to Dr. H. S. Wilson, Executive Director of FTESA. We express our appreciation to Rev. Dr. M.K. Parmanik who has instituted a prize for BD students, excelling in field work.

Master, Rt. Rev. Dr. John S. Sadananda, has been a great source of strength and guidance to the officers in the time of difficulties; President, Rt. Rev. Isaac Mar Philoxenos, has always been helpful in steering through the matters taken up for discussion in various committees where he presided. Secretary of BTSSC, Dr. Mohan Larbeer, in-spite of his struggle in stabilizing financial resources of the BTSSC, and difference of opinion on various matters, has kept his cool and cooperated in the working of the Senate, I wish to express my grateful appreciation. Treasurer, Rev. Dr. Ivy Singh, though new to the job, has been quite understanding and helpful to us in managing financial affairs of the Senate. Dr. Wati Longchar, Dean, Extension and DMin Programme needs special mention for his tireless affairs in making SCETRE an acceptable institution in the service of the church and society, and making it financially strong for its programmes. Dr. M.T. Cherian Administrative Assistant/Associate Dean/Associate Professor at the SCEPTRE, with his smile and management skills, is mainly responsible for running residential programmes of the Centre. He has been actively involved in conducting external studies courses. I wish to express to him my sense of deep appreciation with thanks. The Chairpersons, and members of various committees have been wonderful to work with, and I wish to express gratitude for their assistance and help. I wish to express my thankfulness and appreciation to the Principals of affiliated colleges, who have continued their support and understanding in spite of many short comings on the part of mine, and Senate staff. I have been privileged to work with a team of dedicated and committed staff who have been serving Senate and SCEPTRE all the year long, they deserves our thanks and appreciation. I wish to thank Mr. Ashish Kumar who has developed some Senate-specific computer programmes, and also helped us to up-date computer programmes, for the benefit of our office and affiliated colleges.

I am entering into the last year of my service to the Senate, and theological education; the journey that began in 1979, is coming to an end. Senate will take necessary steps, during the year, for the appointment of my successor in the office. I am looking forward to complete much of the work left in arrears from the past, and undertaken during the year. Everything
may not be accomplished, nonetheless I do hope, with your continued support and encouragement, along with the Divine Grace and guidance; we may be able to serve the Church, and its people, with the best of our abilities during the year, and beyond!
Appendix: Statistics: 2010-11

a. Final Results-2010-11

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3. Report of Secretary, BTESSC

Rev. Dr. P. Mohan Larbeer

Respected Master and President and dear Colleagues in God’s Ministry,

Good Morning and warm greetings from BTESSC to you all in the name of our Liberator Jesus Christ. Indeed I am happy to present this report to this august body for your acceptance and also for your advices/suggestions to strengthen our ministry to develop theological education in India and to serve the church and society more vibrantly. Before that I should express my personal and official gratitude to our present Master Rt. Rev. Dr. Sadananda who was always available for me whenever I was in frustration and felt discomfort. If I have done anything meaningful that is because of his affectionate encouragement. This is my duty to remember our former Master Dr. K. Rajarathinam who was always an inspirer to me to take up the challenges and who was instrumental in my active involvement in the Board and Senate. I am indebted to him a lot still.

Welcome
I am happy to welcome our President Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, whose advice and guidance helped me throughout the last year. Special word of welcome to our Registrar Rev. Dr. Ravi Tiwari my ‘Baiyah’ whose commitment to his responsibility makes me to work harder with full conviction. Welcome to all the members of the Board and Senate who are attending the 37th Board meeting from various churches, Theological Colleges and organisations especially to Principals my colleagues and institutional heads my friends who attend the Board for the first time and I look forward to your active participation in this Board and also your continuous support. I also would like to recognise the presence of our guests and friends from India and also from abroad for their solidarity.

Introduction
I would like to bring before you all, some of the background materials as an introduction to understand our mission properly. All the following quotes are taken from One National Structure Constitution.

“The Board of Theological Education of the Senate of Serampore College (henceforth BTESSC) was accordingly constituted by the Senate in 1975 and its constitution approved by the Serampore College Council. This Constitution was reviewed in the list of experience, by the joint meeting of the Board of Theological Education and the Senate in January-February, 1979, and a Review Committee was set up to study the problem
of the One National Structure for Theological Education and to report to the Senate and the BTSSC. In the light of this report the Senate and the BTSSC in their meetings of January-February 1980, decided that the Senate should continue to be the One National Structure with the BTSSC acting as an advisory body for a further period of three years during which period the Review Committee should make further proposals for clearly defining the functions of the various bodies and Committees and Officers. The Review Committee in their meeting of March 1980 made further proposal for revising the Constitution and for defining duties of Committees and Officers. The BTSSC and the Senate in their meeting of January 1981, approved a draft of the revised Constitution but did not implement it for need of further change and adjustments.”

“In 1984 the BTSSC decided to reconstitute itself as a body with direct relationship with the Council to free itself from its advisory status under the Senate and to have freedom to initiate policies and actions in the promotion of theological education. A draft constitution was prepared in 1984 for this purpose. However, the BTSSC after reconsidering the viability of such a status under the terms of the Charter and Act as a creation of the Council and freedom the Senate would provide for effective and direct involvement in theological education which is the primary concern of the BTSSC, decided to continue in its present status with the Senate with the possibility of review of its structure when necessary.”

“Consequent to major developments that had taken place in the programmes of the BTSSC and the Senate over the past 98 years and the desire to further progress of each department and avoid overlapping of concerns the BTSSC and the Senate decided to review the Constitution to bring changes in the functions of the departments for effective fulfillment of their role in theological education in South Asia. The revised constitution was adopted in February 1994.”

The present constitution was considered and adopted by the BTSSC and the Senate, and approved by the Council in February 2005.

The main functions of BTSSC
Under the overall supervision of the Senate, the Board shall fulfill the following functions:

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 Insti-
tutions and their Libraries

v) Promotion of relationship between Churches, theological Institutions and Study Centers.

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.

**Ecumenical Relations and Church Ministry (ERCM)**

One of the important functions of the Board is the Ecumenical Relations and it was created to fulfill the following objectives;

(a) To foster continuing theological conversation between theological colleges, churches, church-related bodies and secular agencies.

(b) To explore the nature and form of the ministries of the Church currently needed and the training required to carry out these ministries, in the socio-political aspects of life.

(c) To organize consultations, seminars and conferences on relevant theological issues in order to stimulate creative theological thinking in the member institutions.

(d) To encourage co-operation and collaboration in theological education in the region, including arrangement for exchange of theological teachers and students.

(e) To assist member institutions to strengthen their faculties through staff institutes and any other programmes in consultation with the Academic Council.

(f) To promote ecumenical concerns in theological education with a view to strengthening the witness of the Church in contemporary society.

Till the last Board and Senate meeting (2011) an elected honorary Secretary was responsible for BTESSC and also for ERCM. The Board which met in February 2010 felt the need to appoint a fulltime Secretary for the effective function of the office. Therefore after a selection process the board recommended to the Senate to appoint me, Dr.P.Mohan Larbeer as the first fulltime Secretary of BTESSC. It is my responsibility to thank my predecessor Rev.Dr.Habil James Massey for his commitment and service. So the Board felt that the committee on ERCM also should function as the Executive Committee of BTESSC and the President of the Senate will be the Chairperson of this committee and the Secretary of the Board functions as the Secretary of ERCM also. So this presentation is the report of the activities of both the Board and ERCM.

**Establishing Bangalore office**

The Secretary joined this office soon after the Senate and Board meetings
on 8th February 2011 with an aim that, ‘Indian Theological Education should be the basic responsibility of Indian Churches.’ First he started to take stock of all the aspects of the office. He spent nearly a month to study all the files and financial matters. The biggest challenge before the office was finance since there was no specific fund for this office for establishment and also for the programmes. Earlier it was managed because it was part of office of the SATHRI. The honorary Secretary was functioning from Delhi with part time assistance and also with the support of his own establishment. All the staff who were working for the earlier SATHRI office were left behind for this office. There are senior most persons who are big liability to the present office. There was no detailed plan before this office for the finance management and also for the implementation of the various programmes. The Secretary was left in dark when he took over this office with regard to the above.

One of the very urgent tasks was to raise local money immediately to sustain the office. So Churches, Theological Colleges, Organizations and NGOs were contacted for their financial support and good amount of money was raised which helped to manage the office affair. Thanks to all the well wishers who came forward to support. All the computers, printers and Xerox machine were replaced and the whole office was refurnished. It was noted that membership fees from many of the members were due for several years and attempts were made to collect the fees and now it is more or less regularized. There are still dues from some institutions. Many of the earlier publications were just stored in the office for years. All the colleges were contacted to promote sale of these books. And because of the support of the Principals, most of the books were distributed and the sale proceeds slowly started to come.

Programmes Organized
In spite of its financial difficulties BTESSC organized programmes to build relationship with the churches and Ecumenical Organizations and also to strengthen theological education in India. Many of the programmes were joint ventures. BTESSC was able to get support from some of our member institutions and also from others for all the programmes. Thanks to all of them for their whole hearted support.

Church Leaders Consultation
The Focus of this consultation was to ‘Search for a relevant Ecclesiology’ and the objectives were to understand the historical development of Ecclesiology, to make an analysis of the status of the present day Church, to discuss on the strengths and weaknesses of the structure of to-day’s churches, to discuss about the various relevant models existing and to
understand the lessons from Jesus Movement as a model for New Ecclesiology. It was held from 13th to 15th June, 2011 at ECC Whitefield. It was a joint Programme of CISRS, NCCI, ECC and BTESSC. Nearly forty participants attended this consultation which included Bishops, Ecumenical Leaders, Representatives from Theological Colleges, Pastors and Christian activists, deliberating on the theme “A Common Search for a New Ecclesia.” I am happy to recognize that our Master Rt. Rev. Dr. Sadananda also presented a paper on the consultation. Towards the end of the consultation an affirmation statement was released which was sent to all our members of the Board. Further there is a plan to organize a follow-up programme like organizing a consultation on Episcopacy this year.

“The participants affirmed the inclusive nature of the church, extending an open invitation to all to initiate localized activities or in joining hands with local activities in building ‘Neighborhood Ecclesial Communities’ which would be Just and inclusive in nature. They also recognized people with different faith and ideological backgrounds and confessions as communities who need to be included in ecclesial concerns. The basic faith affirmation of, all people and human communities is that they are created in the image of God irrespective of faiths, ideologies and confessions, rejecting the attitudes of discrimination. It was also affirmed that God invites everyone to experience “ecclesia” as the fulfillment of the reign of God by our commitment to just-love with respect and acceptance. We believe that the Church as a ‘Just and Inclusive Community’ is called to become a community without walls and be a learning and a listening community.’”

Round Table Discussion with Institutional Members

The focus here was to bring closer cooperation between Institutional Members and BTESSC and the objectives were, to understand the historical link between both the sectors, to clarify the role and functions of the Institutional members in BTESSC, to find out the possible contribution of BTESSC to these Institutions and to work out possible contribution of these institutions to Indian Theological Education through BTESSC. It was held from 26th to 27th July, 2011 at ECC, Whitefield. Out of 16 members, 13 were present and others expressed their inability due to some important engagements in their Institutions. Towards the end some of the members volunteered to offer some programmes to our faculty and students. ICSA is willing to take one of the professors to spend one year with them during his/her sabbatical leave with free accommodation and salary. BUILD and ICSA are willing to accept students for exposure by providing boarding and lodging. The presence of the Master and President helped further discussion in a more meaningful way. Thanks to Dr. Mani Chacko,
the then Director of ECC and Rev. George Daniel, the Director of BUILD for their sponsorship.

**Training workshop on ‘On Line Library’**

The training programme was held for librarians on “Online Training Techniques and Different Possibilities” at United Theological College, Bangalore from 28th to 30th August 2011. Rev. Dr. John Samuel Raj, Principal of UTC, led the opening meditation in the light of St. Mark 11: 12-19. Rev. Dr. Samuel Meshack, Principal of the Concordia Theological Seminary, Nagercoil spoke on the availability and the usability of online resources and the importance of the developing digital/virtual libraries which will be much more efficient and effective than the regular libraries that we have. He also highlighted some of the advantages of having digital libraries because of their interactive nature, and the space for multiple users at the same time. It was followed by Mr. Roby Matthew, Business Manager in-charge of marketing ATLA, introducing the major features of ATLA. Mr. Shreenivas introduced the KOHA Integrated Library System which is an open source web-based library software for cataloguing and circulating books in libraries.

A video conference was arranged with Dr. Christoph Stueckelberger from Switzerland, the founder of Globethics.net, who spoke about the attempts taken for launching the Globe TheoLib – the digital library for global theological education. He mentioned that Globe TheoLib will basically have three types of contents – freely accessible resources already available online which will be collected and placed into the library, materials from subscription to online journals and the content uploaded from the theological community in the Global South.

Mr. Yesan Sellan, Librarian, SAIACS, spoke on Online Theological Archives and repositories and introduced a number of library software which would be helpful for library cataloguing and circulation. Mr. Manoj Samuel from Gurukul, Chennai, gave a lecture on Online Theological Resources whereby he mentioned several websites which provide free access to the people.

Some of the recommendations are as follows: the BTESSC should organize this type of training at least once in 2/3 years. It was suggested to have a joint meeting between the Principals and Librarians to decide on future actions like developing a working plan for digitization of archival collections available at various colleges and to promote one strong well-featured Digital Library software for all theological libraries in India.

For your information Senate and BTESSC are planning to have Globe TheoLib centres one in SCEPTRE, Kolkata and one in BTESSC office in Bangalore.
First National Principals’ Conference

The calling for a Principals’ conference by the Board of Theological Education of the Senate of Serampore College was well appreciated by all the 30 principals who attended the conference at the Karnataka Theological College, Mangalore from 8th to 9th September, 2011. It was felt that the meeting of the Principals may be organised a day before the BTESC meetings during the annual convocation, which may help in bringing the common concerns to the Board and help to build mutual trust and fellowship among the Principals.

Their recommendations are as follows: Although the M.Th. degree is considered as a qualification for teaching, our M.Th. studies do not provide any training in “teaching methods,” hence, it is recommended that the “Institute for Teaching Methods” be set up by the Senate. It is recommended that the Senate recommended salary structure may be considered as a minimum salary for the faculty members. It is also recommended that along with the Provident Fund, Pension fund and other retirement benefits shall be introduced to enable the faculty to have security in their profession. While appreciating the Registrar and the Senate for implementation of the new curriculum, it is recommended that without waiting for the five-years period for an evaluation an informal review can help to implement the curriculum more effectively.

It was felt that there should be a policy of revaluation following the principle of transparency, and a requirement of the “Right to Information.” Concern was raised to get recognition of the Serampore degrees by secular universities, Indian Government and particularly UGC. It was also recommended to take steps to publish in the website of UNESCO’s University list or Common Wealth handbook.

Thanks to KTC and the Principal for hosting this programme.

Dialogue between Dalit and Minjung Theologians in Korea

The 9th Minjung-Dalit Theological Dialogue was held at Sungkonghoe University, Seoul, Korea during Oct. 20-22, 2011 to discuss the theme, “Towards Theology of Justice for Life in Peace” from Dalit and Minjung perspectives. Seven representatives from India and twelve representatives from Korea participated in the dialogue. All the participants presented papers on various topics related to the main theme. Due to financial difficulties all the Indian Participants shared part of the travel expenses. Towards the end the participants realized that the yearning for justice and peace and our journey for liberation and transformation have challenged us to reclaim our madangs, the open space, where communications, fellowship, mutual-living, and ceremonies take place, but much of which has been so far invaded by the dominant forces, internal or external.
“It was affirmed that in the madang, God as the giver of life, in whom all lives exist and are sustained and judged and Jesus Christ as the epitome of justice, for he lived in/with Minjung and Dalit and continuously calls us to the way of justice and peace and the Holy Spirit as the hope for justice, for she accompanies all of us in our struggles for life, peace, and justice.”

**Dialogue between Religious Leaders on Communal Harmony**
A dialogue was organized at LITE campus in Chennai from 8th to 9th November 2011 in collaboration with CISRS, Inter Faith Coalition, New Delhi and LITE programme of CSI Madras Diocese. 30 participants from different religious groups actively participated in it. The objectives of the dialogue was to study the various factors involved in communal disharmony of the country and the role played by religions, to analyze different case studies on communal violence, to discuss the liberative potentialities of different religions, to work out strategies to counter the communal politics. Dr. Rampuniyani, Dr. Askar Ali Engineer, Rt. Rev. Dr. Devasahayam, Dr. K.P. Aleaz, Dr. S.K. Patro and Dr. Aruna Gnanadasan presented papers.

**Interfacing Feminist Theology with Dalit and Tribal/Adivasi Theologies**
A National Seminar on “Building Theologies of Solidarity: Interfacing Feminist theology with Dalit and Tribal/ Adivasi theologies,” was organised by the Board of Theological Education of the Senate of Serampore College (BTESSC), National Council of Churches in India (NCCI) and Student Christian Movement of India (SCMI) at SCMI centre Bangalore from 18-20 November 2011. This was deemed important, coming together for the context today demands mutual solidarity in overcoming jointly the powers of casteism, patriarchy, capitalism, fundamentalism, etc., for these forces have become subtle and deeper in their oppressive natures. All the participants presented papers and it was the first time where more than 50% women participated and almost all of the participants were very young. The participants affirmed the significance of the need for solidarity among Women, Dalits, Tribals and Adivasis, to learn from each other, listen to each other and agitate together against the forces that downplay solidarity. The participants were encouraged to be sensitive to each other’s needs and issues and were pledged to widen the networks in making an impact on the life of the communities.

‘Margins in Conversation: Methodological Discourses in Theological Disciplines’
The last decade of the 20th century and the first decade of the 21st cen-
tury have witnessed a shift in Christian theology(ies) in India: a shift from Indian Christian Theology to Indian Christian Theologies. Such a shift is necessitated by the recognition of the multiplicity of the experiences of the communities in India and theology’s insistence on privileging the voices of those who are at the margins. Dalit theologies, Feminist theologies, Tribal/Adivasi theologies, postcolonial theologies are cases in point. Most of these theological discourses argue for and articulate new epistemological postures and hermeneutical approaches which radically alter the way in which we do theology(ies). Thus, new agendas are being set, new possibilities are being envisaged and new themes are being addressed creating a theological matrix of polyvalence, sometimes cacophonous and sometimes consensual. The workshop on “Margins in Conversation: Methodological Discourses in Theological Disciplines” was an opportunity to listen to some of these voices and engage these voices in conversation. It discerned the contexts to learn from the voices from those contexts and pave new paths in our theological exploration.

It was organized in collaboration with ECC, Bangalore from 4th to 6th Jan 2012 and the participants, teachers and scholars presented papers from various angles. Thanks to Dr. Joseph Dayam Prabhahar from UTC for his support in organizing this discourse.

**Staff Institute on Social Analysis**

The SSC undertook a revision process recently to make BD studies more sensitive to practical and ministerial orientation. BTESSC is committed to this orientation and strives to equip theological teachers with adequate skills for an effective teaching praxis. Considering the need of the hour two staff institutes were planned one on Ethics in collaboration with the Department of Ethics in UTC, Bangalore and Centre for Social Analysis of TTS Madurai. Due to some practical difficulties the Staff Institute on Ethics is postponed to the next academic year and the Staff Institute on Social Analysis was held with the sponsorship of CSA-TTS and VISTHAR Bangalore from 20th to 25th of Jan 2012. This is mainly planned for teachers who are teaching subjects related to Social Analysis. At the same time some social activists and Pastors also participated.

The five-day institute helped the participants to understand the changes happening in this world, the present context for life and livelihood of the masses, the oppressed social groups like Women, Dalits and Adivasis, Workers, Peasants and helped them to critically study the consequences on sustainability and ecological survival to arrive at a solution.

The focus was on ensuring democracy for survival with dignity as part of theological education and formation. It helped the participants to search
for extending space for critical reflections and alternatives especially in gender consciousness and food economy that is ecologically sustainable. Sufficient time was spent on the Theological and Biblical Implications of the changes happening and faith response to that.

**Study Circle**

To build a support group to BTESSC in Bangalore and also to develop a think-tank in Bangalore this study circle was started. Faculty Members and Students from Theological colleges, Friends from Ecumenical organizations, Pastors and Priests from Churches, Activists and Members from NGO were part of this study circle.

The first study circle was held in SCMI Headquarters in Bangalore to review of the Book *Breaking India – Western intervention in Dravidian and Dalit Faultiness* by Rajiv Malhotra and Aravindan Neelakandan. Both the authors have RSS and VHP background. The whole focus of the book is to denigrate the ‘Islamic Radicals,’ ‘Maoist’ and ‘US and European Churches.’ Some of our national and international church organizations like World Council of Churches, Lutheran World Federations, World Evangelical Association, World Vision, UELCI, Theological Colleges like Gurukul and TTS, NGOs like DSN, NCHHR, NFDW have been abused wrongly. They argue that the intervention of these organizations need to be curtailed as they are dangerous elements who divide the people of India into different categories. Dr. Muthuraj from UTC and Rev. Jacob Sundarsingh from UELCI reviewed this book. It was suggested at the end to ignore the book.

The second one was organized at CISRS buiding on 29th November 2011 on the topic the “Liberative ideology of Mahatma Phule and Savitri Phule.” M.C. Raj, the author of Dalitology shared the life and the contributions of Mahatma Phule and Ms. Cynthiya Stephen, a freelance researcher on Savitri Phule. It was an eye opener to many who attended to know how this couple struggled hard to empower the Dalits and other backward classes nearly two centuries ago.

The third study circle met on 24th Jan 2012 and Dr. Mohan Razu led the discussion on “Ayyothidhasar and his contributions.” He brought the liberation thoughts and also his concepts on Buddhism.

**Publications**

Considering the financial condition of this year we were very careful in publishing books and the reprints were done on the basis on the demand for the books.
Reprints:
1. A Manual for Researchers & Writers – Dr. H.P. Mabry
2. Freedom of Religion by Dr. S. Robertson
3. Approaching Religion in a Pluralistic Context - Dr. S. Robertson

New Books:
1. Biblical Hebrew for Beginners, by Dr. P. Rajendra Babu
2. Eco Justice: Implication for Faith and Theology, ed., by Dr. H.M. Watson
3. Capital Punishment: Theological Perspective, ed., by Dr. P. Mohan Larbeer
4. Building Theologies of Solidarity: Interfacing Feminist theology with Dalit and Tribal/ Adivasi Theologies, ed., by Dr. Hrangthan Chhungi, Rev. Raj Bharath Patta and Dr. P. Mohan Larbeer
5. Towards Theology of Justice for life in Peace (Minjung-Dalit Theological Dialogue), ed., by Dr. Kwon Jinkwon and Dr. P. Mohan Larbeer

Journal:
1. Asia Journal of Theology (Two Issues)

News Letter:
1. BTESSC News (News letter) First and Second Volumes.

Asia Journal of Theology
One of the important roles of this office is the publication of ‘Asia Journal of Theology.’ It is a joint venture of ATESEA, NEAATS and BTESSC. Many of the subscriptions were discontinued and some of subscribers did not pay for some years. So efforts were taken to persuade all the subscribers to pay their arrears, to renew their subscription and also new subscriptions were enrolled. It is interesting to note that some of our college libraries were not receiving our journal. Now the number of subscription is increased both from India and abroad. The second issue of this journal came out with a new cover which was appreciated by many quarters, the first issue of this year is now getting ready. We also concentrated on increasing the quality of the articles and contacted several friends to write. Many of our earlier writers from theological colleges and ecumenical organizations were contacted for this purpose and now slowly the articles from all over Asia have also started to come.

News Letter
The suggestion to start a News Letter for BTESSC came from our Master to share information with all the members about the various activities
happening in our member institutions and also in BTESSC and Senate. The first issue was released by our Master during the first National Principals’ conference at Karnataka Theological College, Mangalore and it was widely circulated both internally and internationally. It received enormous support from most of our members and appreciations were received from our ecumenical partners and from Church Leaders. People at large thus able to understand what is happening in our fraternity.

Participation of the Secretary in related programmes
Visit to Myanmar to build relationship with the theological institution mainly MIT
The Executive Committee which met on 29th April, 2011 decided to send a team to Myanmar especially to Myanmar Institute of Theology (MIT) and appointed the following persons in the team: Rt. Rev. Dr. Isaac Mar Philoxenos (President), Rev. Dr. Vanlalauva (Dean, SATHRI/Research Dept) and Rev. Dr. P. Mohan Larbeer (Secretary, BTESSC). The purpose of the visit to MIT and to Myanmar Churches and Theological Colleges are as follows: to assess the ground realities of the Institutions to form better and sound relationship, closer cooperation and partnership in the region, to study the degree courses offered by MIT and the equivalence, to consider the need to go for higher education from Myanmar and to find the possibilities for offering M.Th courses of SSC and external studies.

The Recommendations are as follows: 1. MIT can try to send one of their faculty members to do his/her D.Th through SATHRI next academic year.
2. They can also start thinking about the affiliation to offer external courses of the Senate.
3. MIT can send their faculty for short term exposure and also to faculty development programmes like staff institutes, faculty colloquium etc.
4. Their students also can have exposure programmes organized through the Senate.
5. They can invite Professors from India through the Senate as visiting professors for short term or to give guest lectures.

Consultation on Christian self-understanding in relation to their Hindu Neighbors
A consultation was organised by World Council Of Churches in Ecumenical Institute, Bossey, Switzerland, from the 12-15 October 2011 to explore the issues of Christian self-understanding in relation to their Hindu neighbours and to Hinduism as a religious tradition. Most of the participants were from our own fraternity which included our President, former Secretary, myself and our theological professors/specialists in religions, theology, missiology, as well as social and political scientists. There were also others from other South and South-East Asian countries where Christians and Hindus live together in significant numbers. Rev. Dr. Olav Fykse
Tveit, the General Secretary of WCC, gave the key note address and Dr. Mathew Chunnakara, with his team, meticulously organised the consultation.

The consultation emphasized the importance of recognizing, affirming and enhancing the ongoing “dialogue of life” that had been prevalent and continues to be the bedrock of Hindu-Christian relations over many centuries. Also it affirmed a “dialogue of action,” where the adherents of Hindu and Christian religions come together to join forces in their struggle for justice, peace, human rights and other issues of common concern to the community.

The social reality of caste hierarchy or discrimination has been a bone of contention in Hindu-Christian relationships. While many Dalits, Tribals and Adivasis, who have endured social oppression for centuries, have embraced Christianity as a way to find their dignity and to escape the clutches of the caste structure, many sections of Hindu society see this as a disruption of their social fabric. It also calls for alliances across religious and secular divides in search for greater justice for all.

**Solidarity Expression and information sharing**

1. Implications of FCRA Rules
2. Prayer for the victims of Japan and People of Libya
3. Save Iman Al Obedi (Libyan Woman)
4. WCC/PCID/WEA Document on Evangelism
5. Justice for Palestine
6. Bridging Gap programme
7. Launch of Globe TheoLib
8. CATS VII conference information
9. Alternative Tourism to Holy Land (?)
10. The reports and statements of all the BTESSC programmes

**Board for Theological Text Book Programme of South Asia (BTTBPSA)**

Even though it is an autonomous body, it has its moral responsibility to work with BTESSC. The Secretary is taking efforts to revitalize this Programme. Many of the regional committees are not functioning and some of them also are not existing. Because of this situation the whole objectives behind this Programme, ‘promoting text books in regional languages’ is not happening as expected. In the first officers’ meeting of BTTBPSA it was decided to reorganize the whole programme and rejuvenate all the regional committees. Now the efforts are being taken to contact the different regional committees to give life to their committees by enrolling all the seminaries in that region and to meet regularly.
strengthen this process three theological writers workshops are planned and one was held at Tamilnadu Theological Seminary, Madurai from 6th to 8th of December, 2011 which was attended by Theological Teachers and other writers from all the four Southern States. Rev. Dr. Israel Selvanayagam led this workshop. Thanks to Tamilnadu Theological Seminary and the Principal for hosting this programme.

With the support of BTTBPSA, BTESSC is now planning to organize a ‘Theological Writers Workshop’ from 21st to 23rd March, 2012 in Leonard Theological College, Jabalpur for North Indian states and in July 2012 for North East Indian States in Dimapur. Thanks to the Principals who are willing to host the two programmes.

Solidarity Fund
As requested by the members, the objectives, criteria for selection and the application forms were sent to all the colleges. All the applications were reviewed by the Solidarity Committee and sanctioned the grant. I would like to thank Dr. Moses Manohar, the Director of ICSA for effectively managing the funds. But unless we increase the basic investment it will be very difficult to fulfill our needs. Board also should reflect on this matter.

Finance
It is generally affirmed that Indian Theological Education should be supported by Indian churches basically. BTESSC is fully convinced on this ideological position. There are good possibilities to raise local funds. From March 2011 till Jan 2012 we were able to raise Rs.6,01,500/- from our churches, but one person cannot manage to concentrate on raising local funds with his other responsibilities. One or two honorary persons need to be considered to spend more time to contact the churches and individuals to raise money and also to develop the relationship with the guidance of the Secretary.

The Executive Committee which met on 11th Jan 2012 has decided to have separate website for BTESSC which will also facilitate the fund raising and also for the church and international relations.

Some of the Concerns for our deliberations
1. As I mentioned earlier, till today we are not assured of the finance for the establishment of our office and also for the programmes. A three-year proposal is now ready which will be sent to our overseas partners. If they accept then they will provide financial support for the programmes but not for the office establishment.

2. Membership Fee: Thanks to the Registrar and the Senate for taking decision to transfer all the Membership Fees to the Board. Already
the institutional members pay Rs.12,000 as membership fee every year but the fees of the colleges is only Rs.10,000 per year and this needs to be increased. There are good number of colleges have not paid their membership fees either to Senate or to the Board office. Some of the institutional members have not paid the fees for more than two to three years.

3. Staff Position: BTSSC needs only two office staff, one for the publications/correspondence and another one to maintain the accounts and the office. At present we have three office staff who are former staff of SATHRI. As you all know, BTSSC never had fulltime staff. These friends continued because the same premises is used for BTSSC office. All the staff are getting good salary which at present BTSSC cannot afford. So there is a need for a policy decision on this matter.

4. Secretary’s Term: Till last February, the elected Secretary was in office and his term was only three years like any other elected officers. But all the other appointed posts have five years term. Now the Full Time Secretary is appointed for three years only. So the Board has to do justice to the term for the Secretary also like any other appointed posts.

5. Basic Structure for BTSSC in Bangalore: It was originally decided to have some structure for SATHRI/BTSSC at Bangalore. Since the SATHRI and Research Department has moved to Serampore it was decided to have the building in Serampore. But there is a need to have the physical presence of BTSSC in Bangalore which can also help towards self-sufficiency.

6. Cooperation from the members and churches: Thanks to the members who have supported us in the last year. But we need more support from all the members. For each and everything we have to remind again and again through mails and also through phone calls. We will be encouraged more and can work more if you are also responding to our requests. Still there is gap between BTSSC and the Churches. This should be the serious concern of the Board.

7. Inclusion of New Members on the Board: There are some 16 institutional members on our Board but only a few are very active and some only attend the Board Meetings. A good number of institutions have not participated in any of our meetings including the Board meetings for some years and did not also pay their membership fees. At the same time, there are other ecumenical and church organizations who show much interest in joining our activities and also to become members of the Board. We should seriously find ways and means to either activate the former members or to include new members in their place.
8. Participation of Faculty: Faculty and Students are the biggest stakeholders of our fraternity but their representation on the decision-making bodies are only nominal. So there is a need to hear their voices. Unfortunately ATTI is not effectively functioning due to financial problems. Either some possibilities should be found to make ATTI to function effectively or we should create possibilities to increase the participation of the Faculty members.

9. Participation of Students: In the same way students’ participation in the decision-making bodies is very less, it is only a token participation. But their voices are very important since they are the primary target group of our theological education. We have to think about how to improve their participation.

10. Participation of Women: In every committee this question is raised about the participation of women but in this present structure it is not that much possible. So the Board has to think about the participation of women in all our decision-making bodies and make constitutional provision.

11. Regional Language: Since most our colleges have started to offer B.D in English the importance of regional language is reducing. This trend is also encouraging more English publications than the publication in regional languages. We have to find ways and means to encourage the vernacular languages in our theological education.

The Theological Focus for this year: ‘Towards a Theology of Creation’

People the world over in coastal areas face the brunt of the so called ‘natural’ catastrophes, as the recent cyclone ‘Thane’ wreaking havoc in South Tamil Nadu is fresh in our memory. Experiences of the impact of the Tsunami, more recently in Japan (2011) and the nuclear disaster in the same country less than a year ago remind us of the very fragile and ageing world we live in. It is the burden of our responsibility to identify issues that affect all of creation, not merely humans, for theological reflection. In making this identification, it is our hope that the theological fraternity will intensify their study and reflection of the subject to impact the mission of the church and society.

Though not new, I wish to draw attention to an issue that has captured the imagination of the world largely because it has very grave implications for the rich and the poor but particularly to those in the margins. After the release of the film ‘Unconventional Truth,’ the Nobel Prize awardee, the former Vice President of the USA, Al Gore ensured that climate change be placed squarely as an agenda of every development debate and hence as the responsibility of the state and non-state actors in the working out of
suitable policies.
The United Nations Frame Work Convention on Climate Change (UNFCCC) defines this reality as follows: “Climate change refers to a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods.” Far from being a subject for scientific research we must recognize the human element in causing climate change.

In ‘Navigating the Numbers’ (based on data from the International Environmental Agency, EIA), the data shows that humans have added 2.3 trillion tonnes of CO2 to the atmosphere in the last 200 years. Half of this amount was added in the last 30 years. The largest absolute increase in CO2 emissions occurred in 2004, when burning fossil fuels alone added more than 28 billion tonnes to the atmosphere. In other words, our current developmental paradigm and our life styles have accelerated the pace of destruction in the name of development and the reluctance of the industrially rich nations and the rich the world over, to accept responsibility and reduce their carbon foot prints to reduce the increase in temperature.

I wish to posit that climate change is an issue of humanity as it is rooted in a deviation in understanding human nature, human relations with living beings and non-living creation.

The impact of climate change are many. In 2007, an IPCC report found that: In the last 100 years the earth has warmed by 0.74°C; eleven of the last twelve years (1995-2006) rank among the twelve warmest years since 1850; and there is a risk that by the end of the 21st century, temperatures could rise by 6.4°C. Scientists predict that with a 2°C global temperature rise, about 25% of the Earth’s animals and plants will disappear, a 3°C rise would see 35% disappear.

Rising sea levels are already causing groundwater contamination, and submergence during high tides is becoming more frequent for communities living in low-lying places. Concerns are now emerging that many island atolls will become uninhabitable, forcing migration of human populations. The projected sea level rise in the Indian subcontinent will lead to 13 million persons displaced and 16% of national rice production will be lost in Bangladesh. In our own country, the estimated displacement is 7 million persons and a submergence of 576 km of land and 4200 km road ways.

The Stern Report (2006) stated that “the poorest developing countries will be hit earliest and hardest by climate change, even though they have contributed little to cause the problem.” The IEF climate conference report states that 94% of disasters and 97% of natural disaster related deaths occur in developing countries.
The above technical data was essential only to prove the point that we are already in a crisis. It is a crisis that challenges our theological affirmation of life and its fullness. The above technical data also makes clear that this is not merely a technical issue but a moral and ethical one. It is an issue of injustice and hence the current nomenclature “Climate Justice.” The World Council of Churches and other national church institutions have taken positions on the subject, based on their theological reading of preserving life as a gift of God in a context of death and destruction. Archbishop Desmond Tutu has been in the forefront and his talks, including in the recently conclude COP 17 at Durban, is a source of inspiration to some and severe challenge to the industrially developed nations.

“The richest countries of the world have a responsibility to help the poorest. This is not just charity, but a moral obligation. The world’s wealthiest countries have emitted more than their fair share of greenhouse gases. Resultant floods, droughts and other climate change impacts continue to fall disproportionately on the world’s poorest people and countries, many of which are in Africa. Rich countries must therefore help poorer countries in two ways. They must reduce their greenhouse gas emissions so that the effects of climate change suffered by Africa’s poor do not get worse. They also have an obligation to help poor countries adapt to the negative impacts of climate change, which cannot be avoided.”

The Church in Australia directly and through partnerships is keenly engaged in responding to this impending disaster. It perceives this as part of the Mission of God through the church.

a. Act for Peace is working in the pacific region, with the Australian government to reduce risks associated with natural disasters. www.actforpeace.org.an

b. Anglican Board of Missions (Australia) is working with the Episcopal Church in the Philippines in confronting effects of climate change. www.abmission.org

c. Anglicord is supporting the Anglican Diocese in Tanzania to install solar powered lighting in remote schools. www.anglicord.org.an

Our perspectives should be informed by subaltern communities in India such as the dalits, the adivasis, the poor and the women who bear the brunt of the problem disproportionately. As we know they are the communities with almost zero carbon emission. In the global debates we need to be suspicious about the interests of the western nations who are responsible for all historical emissions. At the same time, from the subaltern perspectives, we cannot agree with the position of the Indian government which argues for higher amount of emission based on “our right to develop.” So we need to challenge both the western position and the posi-
tion of our government. The dominant solutions to climate change are coming from the logic of capitalism. We need to discern and challenge them. Corporations are making huge profits in the name of climate change through bio-fuel, carbon credit, CDM etc. Unfortunately some of the progressive and Christian NGOs are also involved in it.

I would like to bring to your attention the relationship of this issue with one of our marginal communities. Speaking from the historical experiences of the tribals and adivasis, climate justice means two things: “life justice” and “survival justice.” First, when tribal people talk about climate justice, they are referring to their ethos of life which is built in and around their relationship to the earth/nature. Concern for the climate or environment forms the fundamental focus of tribal beliefs and practices. And since adivasi life (which includes their identity, culture, history and community) cannot be perceived without reference to the natural environment around them, it is only appropriate to observe that tribal people are in fact insisting on “life justice” when they talk about climate justice. Second, in the experiences of the tribal peoples, concern for climate justice is first and foremost a matter of right for survival and protection of their sustainable indigenous way of life. Many tribal communities in our country are struggling to survive as a result of disorientation from their environment, whether through construction of dams, land alienation, displacement, systematic underdevelopment, repopulation, etc.

A tribal perspective on climate change has to underscore at least three interrelated points, among many others. First, from an ethical and moral standpoint, many tribal communities today should be viewed as agents who offer a strong moral critique of the individualistic, accumulative and materialistic paradigm of human and economic development. As it is clear to many of us, historically, the subsistence and eco-friendly model of human development which is mostly associated with tribal people have been conveniently abandoned in favor of a class and profit based capitalist economy. Although many tribal people today themselves do not pursue the subsistent way of life, we can nonetheless assert that the present ecological crisis serves as a moral self-validation of the creation centred adivasi way of life. We should like to call this first concern as the ideological moral position of the tribals concerning climate justice. The second observation concerns the critical contextual tribal posture in relation toward climate change. A tribal view of climate justice seeks at developing a critical understanding of how tribal ways of modern lifestyle, career and work ethic contribute to the destruction and imbalance of the environment. It evaluates how their new ways encourage them to develop a materialistic and commercial attitude toward nature. Finally, the third posture of tribal peoples with regard to climate justice is by way of rediscovering,
affirming and applying their ecological wealth, in both local and global context. Some communities pursue it in terms of validating their existing practices; others do so by means of rediscovering and adapting ecological practices relevant to the present day context.

I propose to the Board that we focus our attention for the next couple of years on this issue as this proposal has far reaching theological, ministerial and missiological implications. Be it expressing solidarity with climate refugees or our neighbours, and an action of resisting evil in preserving life as a gift of God, we have an intense and relevant theological task cut out for us. It is time for us, as a protestant theological community, to return to a Theology of the Earth or a cosmic theology.

Besides other practical actions it is my proposal and commitment that in all our programmes our member institutions should focus on this subject in the hope that this will lead us in evolving creative liturgies and thus impacting the mission of the church. Not only is this issue not new, the responses from the civil society is an inspiration too. There is much that we can learn in this pursuit and in so doing we network in an advocacy for climate justice and for the greater glory of God.

Conclusion
I would also like to say that, after serving as the Principal of a big college I found it very difficult sometime to face some issues where I have to depend on others’ decision. Many times I felt discouraged and frustrated. But because there are lot of potentialities in BTESSC to promote Indian Theological Education I have continued and did my best. We did not do this just for the programme sake. Every Programme was well planned by a group of friends and that are effectively organized.

The BTSSC/ERCM committee which met on 27th July 2011 discussed in detail the whole year’s programme and decided to implement the above programmes. Thanks to all the friends who were with me in this journey especially CISRS, ECC, SCMI, NCCI, UTC, Karnataka Theological College, Tamilnadu Theological Seminary, VISTHAR , Bethel Bible College. I pray to God to give strength and wisdom to do our responsibility successfully. I also express our gratitude to all our Overseas Partners especially to Methodist Church in UK, Globe TheoLib in Geneva and ETE/WCC.

I would like to express our thanks to our Master for his support whenever I approached him and our President/Chairperson and Registrar for travelling with me. I fail in my duty if I do not mention my colleagues in our office who were with me in my struggle and also shared the joy of togetherness. Thanking you all for your presence and patience in hearing this long report. Seeking all your cooperation in the future.

Rev. Dr. A. Wati Longchar

I would like start this report with a word of appreciation to the Respected Master of Serampore College, Rt. Rev. Dr. John Sadananda, the President of Senate Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, the Registrar, Rev. Dr. Ravi Tiwari, and the D.Min and Extension Program Committee members for their continued guidance. Their support and encouragement gave us much energy and enthusiasm to carry on our responsibilities.

The SCEPTRE is greatly indebted to our patron ecumenical partners, churches, colleges/seminaries and individual well wishers. It is through their kind support that we could initiate many innovative and academic programs during the last academic year. Like in the past years, the SCEPTRE has been involved in three major activities: (a) Academic Programs (b) Non-formal ecumenical theological initiatives, and (c) Coordination of SCEPTRE Program Centre for various Senate and Church-related programs. 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 2011.

A. Academic Programs:

1) **B.C.S Contact Seminars:** For the students who are directly registered with the Senate, we organized four regional Contact Seminars in four different regions.

   a) 22-28 May - Madras Theological College & Seminary, Chennai
   b) 24-30 June - SCEPTRE, Kolkata
   c) 14-19 July - Orthodox Theological Seminary, Kottayam
   d) 03-08 August - Allahabad Bible Seminary, Allahabad for Hindi speaking students.

Altogether 127 students attended the seminars. 55 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 free or for 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 45 D.Min students in the first and second year program who are required to attend colloquium and research methodology seminar. We organized five seminars/colloquiums for them.

(a) February 22- March 2 - Colloquium on **Issues in Ministry** at SCEPTRE, Kolkata, for the second year students.

(b) May 29-June 07 - **Orientation** Seminar at SCEPTRE, Kolkata, for the newly registered students.

(c) June 10-18 - **Research Methodology** Seminar at SCEPTRE, Kolkata, for the second year students.

(d) September 06-15 - **Foundational** Colloquium at SCEPTRE, Kolkata, for the first year students from North and North East India

(e) September 12-22 – **Foundational Colloquium** at OTS, Kottayam for the first year students from the South, and **Specialization Colloquium** at OTS, Kottayam, for the second year students.

We thank all the professors, mentors and dissertation guides for the help they rendered to the success of the D.Min program. We especially thank the Principal of OTS for subsidizing the rent of the college facilities and allowing D.Min students to use the library free of cost. We acknowledge the support of faculty members from Bishop’s College, Serampore College and Orthodox Theological Seminary for their continued support.

3) **Master of Christian Studies Teacher’s Seminar:** BCS/MCS Teacher’s Seminar - 2011 was successfully organized at SCEPTRE, Kolkata from 30th October to 1st November 2011, for the Senate affiliated colleges who are offering BSC program and a few colleges who plan to start the extension program were invited to the seminar. Altogether 17 teachers attended the seminar. The Dean of SCEPTRE supported by Drs. Roger Gaikwad and M.T. Cherian, Associate Dean, coordinated the entire program. The participants reviewed the curriculum and regulation. Some suggestions and recommendations of the teacher’s seminar are now under consideration by the appropriate committee of the Senate. The application process is now completed and we hope to organize Orientation Seminar in May this year. We thank the Senate, especially Dr. Ravi Tiwari, the Registrar, and Dr. Dietrich Werner, ETE Global Coordinator for the support and encouragement.

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 17-19, 2011 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 24 teachers attended. Altogether 54 teachers from 17 colleges attended the seminars. 16 resource persons facilitated the seminar. This year seminars focused on three issues: (a) Effective Teaching (b) Teaching Theology from the Margin’s Perspective, and (c) The Use of Information Technology in Teaching Theology. Since most of the issues relating to curriculum are clarified/ratified, teachers suggested that the Senate initiate ‘Cluster-wise’ pedagogical institute from the next academic year. We record our sincere appreciation to all the resource persons for sharing their expertise and wisdom. We especially acknowledge the support of Loreto College, Kolkata, for sharing their expertise in both the seminars. 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 this year as well.

5) Commercial tourism is growing with the sole objective of profit, pleasure and enjoyment denying the right to live in dignity especially to the poor and marginalized people. New forms of violence against indigenous people, women and children, and entire God’s creation are being perpetuated. Recognizing that these are ethical, theological and missiological concerns, the SCEPTRE collaborated with ECOT in One-day seminar “Commercial Tourism and Theological Education” on 3rd March at SCEPTRE, Kolkata to evolve Christian response and action to this challenge from theological framework. ECOT and SCEPTRE plan to initiate more programs to challenge the current commercially oriented tourism.

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, NCCI, Compassion India, Colleges/seminaries, and local churches. Through their support and cooperation, we have organized the following activities during the academic year.
1) In collaboration and support of EDAN-WCC, Dr. K.C. Abraham and myself delivered lectures on “Teaching Theology from Disability Perspectives” in seven colleges/schools:

28th October, 2011 - Serampore College, Serampore
5th November, 2011 - Impur Bible School, Impur
8th November, 2011 - John Robert Theological Seminary, Shillong
24th November, 2011 - Bishop’s College, Kolkata
6th December, 2011 - Concordia Theological Seminary, Nagercoil
8th December, 2011 - Trinity Theological College, Dimapur
27th January, 2012 - Calcutta Bible Seminary, Kolkata

2) With the support of ESHA-NCCI, we could organize three HIV awareness programs under the theme “Ministry to People Living with AIDS” from June 7-8 for church and lay leaders. 30 pastors and lay leaders attended in the first program. In conjunction to teacher’s pedagogical seminar the other two seminars were organized on 19th July and 3rd October for theological teachers. We record our appreciation to Arunima Hospice, Kolkata for the exposure programs and equipping us to understand Care and Counseling techniques for PLW HIV & AIDS and Management of NGOs, issues on HIV and People with different sexual preference, and community prevention program of HIV. 56 teacher’s attended the second and third programs. We thank Dr. Roger Gaikwad, Fr. Philip Kuruvilla and Mr. Among Jamir for their support and expertise.

3) With the support of the ‘Justice and Care India’ and ‘Compassion East India’, the SCEPTRE organized two times One-day seminars on “Child Trafficking and Legal Protection of Girl Child”. The first seminar was organized on 14th March, 2011 for pastors from Nagaland. Altogether 23 pastors attended the seminar. The second seminar was organized on June 25 for NGOs workers, students and church leaders from North India. 14 participants attended the second seminar. The seminars created awareness on the current situation of child trafficking and legal rights of girl child in the country with special emphasis to the role of the church.

4) **Church Leaders’ Continuing Theological Education** – Under the theme “Re-reading the Bible in the Changing Context,” the SCEPTRE facilitated 5 training programs for pastors, youth leaders and women leaders of Nagaland:

a) Ao Baptist Pastor’s training was conducted from March 11-17, 2011 at the SCEPTRE (15 pastors attended the program).
b) Youth Leaders training (first batch) was conducted May 07-10, 2011 at SCEPTRE, Kolkata (27 youth leaders attended the program).

c) Women’s Leaders training (first batch) was organized from July 3-7, 2011 at SCEPTRE (17 women leaders attended).

d) Youth leaders program (second batch) was organized from September 21-27 at SCEPTRE (23 youth leaders attended).

e) Women’s Leaders training (second batch) was conducted from October 24-29, 2011 at SCEPTRE (19 women leaders attended).

Professors from Bishop’s College, Serampore College and staff from Justice and Care, Compassion East India and Arunima Hospice were the resource persons for the programs. We thank the churches in Nagaland for shouldering the expenses of the training program. We also record our gratefulness to all the resource persons for their time and participation.

5) The SCEPTRE coordinated the D.Th Methodology Seminar from May 1-14, 2011 (refer to Dean’s report for details).

6) The SCEPTRE hosted an International Theological Symposium jointly organized by WCC-Just and Inclusive Communities, NCCI, Bishop’s College and Gossner Theological College from 13-16th December, 2011. This symposium was attended by about 50 participants, represented by church leaders, theologians, NGOs, from India, Norway, Taiwan, and Myanmar. The symposium was centered around the theme *Theologies for a New Church and New World*. This symposium was divided into Dalit and Indigenous (Adivasis & Tribals) groups for special emphasis upon their distinct identities. The Indigenous group laid stress on theme *Doing Indigenous Theology in Asia: Towards New Frontiers*, while the Dalit group focused on ecclesiology from dalit perspective.

7) To support SCEPTRE’s library and promote library exchange programme, the SCEPTRE collaborated in publishing two books:

(a) *Jesus Christ the Light of the World: Revisiting New Delhi 1961 WCC Assembly on Mission and Ecumenism* (a joint publication of NCCI-SCEPTRE

(b) *Doing Theology from Disability Perspective* (a joint publication of ATESEA-SCEPTRE. The sale proceed are used for the library development.

C) The SCEPTRE Program Centre:

1) **SCEPTRE facilities:** I am happy that SCEPTRE is increasingly used by churches and church-based NGOs in spite of the limited
space and facilities. We had the privilege of hosting 25 meetings, lectures, consultations during the year and this in turn generated income for SCEPTRE’s ministry. We could also repay 3 lakhs to the Senate out of the income. The following facilities were added at the Centre during the last academic year.

2) We have given wireless internet connections to our guests.
3) We have improved the library facility and office space by adding new tables, chairs and air-conditioners.
4) We have added 204 books and 12 journals in our library.

**D) D.Min Scholarship for Women**: The Christian Education Fund of Kassel, Germany continue to support D.Min scholarship program. This year we have awarded scholarship to 6 women. Thanks to Rev. Eberhard Will for this initiative and support. We also acknowledge the support of United Evangelical Lutheran Church in India for D.Min scholarship.

**E) The Ao Baptist Arogo Mungdang continues to support SCEPTRE’s program with a grant of 1 lakh. This year Baptist Church of Mizoram has renewed their support with a grant of Rs. 50,000. We have also received a grant of Rs. 25,000 from the Presbyterian Church of India. We record our gratitude for their continued support and partnership in SCEPTRE’s programs.**

**F) Promotional Engagements**: Apart from SCEPTRE’s ongoing activities, Dr. M.T. Cherian and myself could be involved in various academic and church related programs. Dr. Cherian continues to coordinate interfaith initiatives for Peace Coalition and facilitated leadership program in Hawaii, USA. He has contributed 3 articles in reputed journals. I helped in EDAN initiative for developing disability discourse curriculum for theological colleges in PERSETIA, Indonesia and ATEM, Myanmar. Also, helped Asia-Pacific YMCA in developing alternative tourism program. I also had the privilege of facilitating the theological education by extension programs in Vietnam and Cambodia. To promote leadership skills, Ms. Aparna was sent to Dhaka to participate in the program on interfaith dialogue in diversity in July and Mr. Premanshu to Bangalore to participate in the program on globalization and youth in August.

**Gratitude:**
I would like to end this report with a word of appreciation to all the churches, colleges/seminaries and ecumenical partners for their contin-
ued support and partnership. My special thanks goes to ETE-WCC, EDAN-WCC for various programs; Christian Education Fund, Germany for D.Min women’s scholarship; NCCI-ESHA for HIV awareness programs; and Colleges/seminaries, Churches, and all the well wishers for their generous contribution and cooperation. Without their generous support and partnership we would have not achieved those programs. We uphold them in our prayer for their continued ministry.

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.
5. Report of the Dean, Department of Research/SATHRI - 2011-2012

Rev. Dr. H. Vanlalauva

Hon’ble Master, Respected President, Members of the Council, the Senate and the Board, Distinguished Guests and Friends,

I deem it a great privilege to present to you a brief report on the activities of the Department of Research/SATHRI for the year 2011-2012.

Introductory note:
For more than two decades, the doctoral and research programmes of the Board and the Senate had been run and coordinated by SATHRI from Bangalore Office. As was mentioned in the past, we have laid a strong foundation for our doctoral programme. After twenty years of its establishment in Bangalore, on the basis of the recommendation of the Review Committee, the Board and the Senate in 2010 resolved that SATHRI be moved to Serampore from Bangalore Office so as to function as the Department of Research of the University. Such being the case, SATHRI which had been the programme of research of the Board has become the Department of Research of the Serampore College (University). Under the University the head of the department is termed as the Dean who shall be responsible for research programme. The newly appointed Dean has started functioning from Serampore this year in February in the Office of the Senate.

The Committee for Research which is responsible for the academic administration of Department of Research/SATHRI met twice in April and November this year. Apart from granting admission to the candidates recommended by the Doctoral Research Centres, they received progress report of students enrolled at various centres and scrutinized the study plans as well as their thesis proposals. The Committee also ensured that the doctoral research programme run systematically without compromising its high standard, in cooperation with the Doctoral Research Centres under the Senate of Serampore College (University).

The following are some of the main activities of the Department of Research/SATHRI under the guidance of the Committee for Research for the past one year.

New Admissions:
The following candidates who have been recommended for admission into D.Th. programme at various Doctoral Research Centres were granted admission beginning from June 2011.
1. **Department of Research/SATHRI**
   Ms. P. Baby Rani Women Studies
   Mr. Temsuyanger Old Testament

2. **United Theological College, Bangalore (UTC)**
   Mr. Limatemsu Ao, New Testament
   Rev. J. Stanley Jones, New Testament
   Mr. Rangthang Renbi New Testament
   Rev. T. Samuel, Christian Ministry
   Ms. Isuknungrenla Christian Ministry

3. **FFRRC, Kottayam**
   Mr. Sangtinuk Old Testament
   Ms. Sajitha Varghese New Testament
   Mr. George Phillip New Testament
   Rev. Livingston Sing J.R. New Testament
   Fr. Alex John’ Christian Theology
   Mr. Shibu Varghese Christian Theology
   Mr. Joji Mathew Christian Theology
   Rev. Ipe K.A. History of Christianity
   Mr. Toshtinemjen History of Christianity
   Rev. Abraham Mathew Christian Ministry
   Mr. Mathew K. Muthalaly Christian Ministry
   Rev. R. Vanlaltluanga Christian Ministry
   Mr. Vinoji Thomas Christian Ministry

4. **Gurukul Lutheran Theological College, (GLTC) Chennai**
   Mr. John Lahnuntluanga History of Christianity
   Rev. S. David Joseph Raj History of Christianity
   Rev. O. Densingh Religions

5. **North India Institutes of Post Graduate Theological Studies (NIIPGTS)**
   Mr. Tongpangkokba New Testament
   Rev. R.D. Mawia Ralte Religions

6. **Union Biblical Seminary (UBS), Pune.**
   Mr. Chubamongba Ao Old Testament
   Ms. Nyimanayanga Chang Old Testament
   Ms. Husazulu Chunrho Old Testament

7. **Tamil Nadu Theological Seminary (TTS)**
   Ms. P.K. Reeja Communication
   Ms. I. Lanusenla Communication
With the new admission indicated above, this year we have as many as 149 doctoral students registered at various Doctoral Research Centres under the Senate. While 38 of them have submitted their theses, 12 of them were cleared for viva voce. It may be good to mention that the number of woman students has increased as the year goes by. As the Department of Research/SATHRI has completed twenty two years of its existence this year, as many as 58 women have been enrolled for doctoral programme under the Senate and so far 17 of them have received the degree. At present, we have 33 women candidates enrolled for the doctoral programme at various Doctoral Research Centres.

It is gratifying to note that this year out of 84 doctoral students enrolled at various Doctoral Research Centres between 2008-2011, 58 of them got benefited with the scholarship fund made available to the Department of Research by EMW, Germany, Common Global Ministries, USA, ICCO & Kerk in Actie, Netherlands, Methodist Church in UK and from other sources. Efforts are now being made to increase the scholarship fund by approaching some more overseas’ partners.

Here it must also be mentioned that the students have been given admission into the doctoral programme not only to strengthen the faculty development in theological institutions but also to provide leadership to the Church and society.

Candidates who have been recommended for the award of the degree:

I am happy to report that this year the following 12 D.Th candidates have been recommended to the Senate for the award of the degree on the basis of their performance in viva voce.

1. Ms. Precey Varghese (168/01) CT FFRRC
2. Rev. A. John Prabhakar (300/06) CM SATHRI
3. Rev. Epratha Sarathy (186/03) CM UTC
4. Mr. Samuel George (301/06) CT UTC
5. Rev. M. Thangkosei Haokip (317/06) HC SATHRI
6. Rev. Vanlalchhawna Khiangte (218/05) NT FFRRC
7. Ms. Jayachitra L (304/06) NT FFRRC
8. Mr. Giri K (309/06) Rel. NIIPGTS
9. Ms. Lovely Awomi G. Jamaes (196/03) CT FFRRC
10. Mr. C. Somu Ebenezer Ross (191/03) CT GLTC
11. Rev. H. Lalrinthanga (232/07) HC TTS/SATHRI
12. Rev. Hamrines Rymabai (244/07) Rel. NIIPGTS

As per the decision of the Senate, the Doctoral Research Centres have
submitted doctoral theses not to the Department of Research/SATHRI but to the Senate Office for evaluation as clearly indicated on the title page of each thesis. As in the case of other examinations under the Senate, the Registrar is solely responsible for the evaluation of theses. Department of Research/SATHRI is held responsible only for conducting viva voce. Here it must be noted that procedures have been followed to conduct the viva voce. Because of the financial constrains and in view of the conveniences of the examiners, this year viva voce examinations for twelve candidates were arranged at four colleges: Bishop College, Kolkata, United Theological College, Bangalore, Orthodox Theological Seminary, Kottayam and Gurukul Lutheran Theological College, Chennai. Having satisfied the examiners at viva voce, all of them have been recommended to the Senate for the award of the degree.

Seminar/Colloquium:
1. D.Th Research Methodology Seminar/Orientation Course:
The D.Th Methodology Seminar/Orientation course is organized every year for the doctoral candidates under the Senate of Serampore College. It is an occasion of intense learning and deepening of critical abilities of the student participants. It is also an intense programme of paper presentation and discussion by both the faculty/resource persons and the students. Its objective is to provide the doctoral candidates with necessary methodological tools for research, to help them maintain uniform standard, to expose them methodological issues in various disciplines and to help them in sharpening their research focus and area.

This year the Methodology Seminar was organised with the help of ICCO and Kerk in Actie, Netherlands, from May 1st - 14th at SCEPTRE, Kolkata. Dr. Wati Longchar, Dean of Extension and D.Min Program, served efficiently as the Director of the Seminar/Orientation course. Dr. M.T. Cherian, Associate Dean, Extensions and Dr. Sunil M. Caleb, Principal of Bishop’s College also helped us in arranging accommodation and food for the participants. Despite his busy schedule, Fr. Dr. K. M. George, Chairperson of the Research Committee participated in the Seminary leading inaugural devotion and presenting the paper in the first session. A total of 30 newly admitted D.Th students and 4 other prospective candidates attended the Seminar.

The Seminar/Orientation course consisted of the following components: theological research in India/Asian context; thesis title and thesis proposal formulation; methodological issues in various theological disciplines; thesis proposal presentation and departmental
meetings. Resource persons from different disciplines and from all over the country shared their views and ideas on methodological issues.

The Methodology Seminar provides the candidates for D.Th Studies programme a good opportunity to study and to work together. Like last year, most of the students expressed their satisfaction with all the arrangements made for the Seminar and also found the Seminar quite beneficial and insightful for their future Doctoral studies.

2. **Seminar on Asian theology**

   In collaboration with the Asian Centre for Cross-Cultural Studies, Chennai, a seminar on theological issues in Asian context had been organized for the last two years. It has become an important annual feature of Department of Research/SATHRI programmes or activities. A seminar like this gives our D.Th students an opportunity to interact with the prominent theologians and scholars from Roman Catholic and secular circles, who have been actively engaged in theological endeavours in different parts of Asia.

   This year seminar on Asian Public Theology was organized at Asian Centre for Cross-Cultural Studies, Chennai from September 7-9, 2011. Seventeen D.Th students from six Doctoral Research Centres and five faculty members from affiliated colleges including the Chairperson of Committee for Research participated in this seminar. The theme ‘Asian Public Theology’ was divided into 11 sub-themes and five of them were assigned to the five faculty members.

   Seminar on Asian Public Theology has helped the students in making theology relevant and meaningful in contemporary Asian context. It has also challenged them to evolve new thinking in doing mission in the contemporary socio-political and economic context of Asia. A book containing the seminar papers is going to be published. This may be an important source for doing theology in Asian context today.

   Department of Research/SATHRI’s participation and involvement in this Seminar was made possible with the support of the Methodist Church in Britain.

3. **National Colloquium/Inter Disciplinary Colloquium:**

   National Colloquium or Inter-disciplinary Colloquium is one of the important annual features of Department of Research/SATHRI programmes or activities. The Second and Third Year D.Th students with faculty representatives from different Doctoral Centres under the Senate are brought together at least once a year for mutual learn-
ing and cross-fertilization of ideas and perspectives. The Colloquium is an occasion for a fellowship of the students and faculty members who come together in one place to share their concerns, views and ideas on the themes selected. It was also an occasion for strengthening relation among theological institutions. It also fulfills the need of having a community of scholars, enriches the research programme and provides the opportunity to share ideas.

This year, the National Colloquium was organised at Tamilnadu Theological Seminary, Madurai, with the support of ICCO & Kerk in Actie in Netherlands. All the Second and Third year D.Th students totaling 45 and 12 faculty members from different Doctoral Research Centres under the Senate participated in this Colloquium. Dr. Solomon Victus served efficiently as the Programme Coordinator. Because of the concession graciously given by the Principal, Dr. M. Gnanavaram, the Colloquium was organized with reasonable expenses.

The theme of Colloquium was Doing Mission in Contemporary Context of India. The theme was divided into 6 sub-themes – Corruption (Lok Pal), Religious Fundamentalism, Ecological Crisis, Globalisation and Economic Disparity, Regionalism and Communalisation of Politics, Terrorism and Ethnic Violence. Each of the papers was written and presented by group of students belonging to different Doctoral Centres. Each of the Centres was also assigned to respond each of the papers mentioned above. Rev. Dr. P.C. Gine, Vice Principal, who has been currently acting as the Principal and Secretary of the Council of Serampore College (University), was invited to inaugurate the Colloquium and to give a key note address at this Colloquium. The National Colloquium was indeed a great opportunity for mutual learning and sharing of thought as we envisaged it.

National Colloquium is an eye opener for the participants to review how best the task of doing mission should be done in the contemporary context of India. It may evolve new thinking in doing mission in the contemporary socio-political and economic context of India. We are now in the process of publishing the papers presented and discussed in this Colloquium in a book form.

Publications:
As was done last year, Department of Research/SATHRI has published two issues of SATHRI JOURNAL in one volume. Here I would like to mention that SATHRI JOURNAL was published in 1991. Due to some inconveniences it was not published for some years. Even though it has continuously been published for the last four years, yet the subscribers are few. I strongly feel that we should give a serious attention to it. As we
are aware of, SATHRI JOURNAL is primarily meant for the publication of scholarly articles. We are in the process of publishing articles presented in the Colloquium in the form of book entitled Doing Mission in Contemporary Context of India. We are also in the process of enlarging and reprinting the book Issues in Theological Research: A Methodological Exploration. We have in our stock a good number of copies of 31 books published by BTESSC/SATHRI during the last few years. The total stock may be estimated about four lacks. This year almost all the theological colleges/seminars have been requested to place an order for these books. Till today we have received very few orders for most of the books. I wish we should give serious thought to it.

Department of Research/SATHRI Building:
I am happy to report that the Council of Serampore College has allotted a site for the building complex of the Department of Research/SATHRI inside the College campus. The plan has been made and approved by the concerned committee. Area of the Building to be constructed is Sq ft. 33,150. Total Estimate is Rs 3, 92,00,000. The Ground Breaking Ceremony was done on October 17th 2011 under the leadership of Rev. Dr. Lalchungnonga, the former Principal of Serampore College. In the building complex, there will be offices of the Master, the Dean and the National Professors, rooms for the doctoral students and research scholars, library and archives seminar and consultation rooms, residential flats for the Dean, the National Professors and the guests. The construction work is expected to begin within the next few weeks with the EMW Fund which had been received and deposited in the Bank. To complete the whole building complex as per estimate, we need to raise more funds at least Rupees two crores and sixty lacks from local sources and overseas partners.

Future Plans and Concerns:
As SATHRI has moved to Serampore to function as the Department of Research of the University, while coordinating and guiding other Doctoral Research Centres, without undermining the role and function of the Centres, it has been planned to conduct doctoral research programmes under direct supervision of the Department of Research/SATHRI. It is also envisaged that interdisciplinary research programmes with the Universities in India and abroad will be taken up at the Department of Research/SATHRI in future. Enquiries with regards to entering into some kind of agreement for research from Universities abroad are being received, which will be taken up for consideration once the infrastructures
are ready. We also plan to enter into dialogue with the UGC for planning in research. With this end in view, the building of the Department of Research/SATHRI has been planned to accommodate at least twenty research scholars of various disciplines and four National Professors. Efforts have also been made to establish the Chairs for National Professors and to improve facilities to meet the requirements for running research work. In order to carry out the future plan mentioned above, what is urgently required is finance. Right from its inception, SATHRI was totally dependent upon the overseas’ support. Due to the increasing demand from other countries, the funds coming from overseas’ partners have dwindled in recent past and some of them have given us a warning that they will stop funding us after one or two years. Despite our request, most of the traditional partners excepting EMW, Germany, ICCO & Kerk in Actie, Methodist Church in UK and Global World Ministries, USA have stopped funding us for some years. Even among the partners who have been supporting us, only the EMW Germany, has given us grant for infrastructure. This being the case, serious attention should be given to ensure that Department of Research/SATHRI function with a sound and stable financial basis.

It may be good to mention here that since the SATHRI has been bifurcated and has moved to Serampore to become the Department of Research of the University, the financial burden has become doubled. Most of the Grants which have been received from the overseas partners are the designated funds and as such Department of Research/SATHRI has little or no source of income for the administrative expenses. This being the case, the financial needs including the salaries of the Dean and Office staff have been taken care by the Senate Office and the Mizoram Presbyterian Church Synod. In this context of financial contrains, we have approached some churches and individuals in Mizoram and other parts of North East India, The response we have received was not in a big way but encouraging. It would be good if some of the officers of the Senate could meet with them to promote the idea and get more support. While we are grateful that Department of Research/SATHRI has been supported by overseas’ partners, we must be sure of the fact that our doctoral studies programme is for the Churches in India, which must be sensitized or challenged to assume the responsibility for it.

In mobilization of local resources to financially support the Department of Research/SATHRI, what is concerned is not only to approach the churches and the individuals but also to institute new or additional fees in the D.Th Fee structure. In coordinating and guiding doctoral programme, the Department of Research/SATHRI has spent lacs of rupees without receiving little or no other income either from the Centres or the students.
This needs to be addressed in our efforts to mobilize local resources. The concerns expressed in the reports last year, namely scholarship and academic excellence continue to be our concerns. This year in addition to 16 continuing students, we have 40 applicants from various Doctoral Centres for the scholarship. While 22 of them were given full scholarship, the rest were given one time scholarship grant or bursary. We appreciate in gratefulness the efforts made by our Hon’ble Master Rt. Rev. Dr. John Sadananda and my predecessor, Rev. Dr. Wati Longchar in raising fund for the D.Th Scholarship in the past. We are now exploring the possibility of getting more funds from local sources and abroad. Since the Churches and Theological Colleges/Seminaries are not in a position to provide adequate support to their doctoral candidates, raising fund from overseas as well as from local sources remains one of the important concerns. Even though we have laid a strong foundation for our doctoral programme, the goal - to achieve academic excellence remains the important concern of the Committee for Research and the Senate. Following the decision of the Senate, Common Entrance Test (CET) for all the candidates at different Centres will be conducted by the Senate Office from this year. This would help us to achieve to some extent academic excellence in our doctoral programme at various Doctoral Research Centres under the Senate. Another concern is to address lack of resource persons in the areas/fields like History of Christianity, Communication, Missiology and Women studies. We have produced more than 121 doctorates in the past twenty two years. But when we look for resource persons in the areas mentioned above, very few of them are available to guide our doctoral candidates. We need to seriously look into this and take some steps to address this concern. As mentioned several times in the past, since our country is so vast and diverse, our concern still remains to evolve doctoral research centre in different regions without undermining academic excellence. With this in mind, it is important to identify and strengthen some colleges in different regions that are capable of offering doctoral studies in some specified areas.

Thanks:
As the Dean of Department of Research/SATHRI, this is my first year to give the report. First of all, I would like place on record my gratitude to the Senate, Council of Serampore College (University) and Mizoram Presbyterian Church Synod for giving me this opportunity to serve as the Dean. In particular I would like to thank Bishop Dr. John Sadananda, Master of the Council, and Bishop Dr. Isaac Mar Philoxenos, President of the Senate, for their counsel and encouragement, Dr. Ravi Tiwari, Registrar of
the Senate for providing the Office space and also for his generous help in many ways including office management. I could carry out my responsibility with their help and encouragement.

I am grateful to Fr. Dr. K.M. George, Chairperson and all other members of the Committee for Research for their support and cooperation. I am also thankful to Dr. P. Mohan Larbeer, BTESSC Secretary, Dr. Wati Longchar, Dean, Extensions and D.Min Programme, Dr. M.T. Cherian Associate Dean, Extensions for their help during this transitional period.

I would like to thank all the Principals and the Registrars/Deans of Doctoral Research Centres for their cooperation and support in our doctoral and research programmes. Our thanks also goes to all the resource persons of the Seminars/Colloquium, the hosting Principals/Directors and Staff, thesis guides, members of the supervisory committee and the examiners for their help and cooperation in all the research programmes.

Our special thanks goes to our overseas partners especially EMW, Germany, ICCO & Kerk in Actie, Netherlands, Methodist Church in Britain and Common Global Ministries, USA for their partnership with us and for their generous support for all the doctoral and research programmes, scholarships publications, infrastructures, etc. Department of Research/SATHRI has been running smoothly till today because of their valuable support. We are also grateful to all the Churches particularly the Churches in North East India and the individuals for their generous contribution towards the support of the Department of Research/SATHRI.

Lastly but not the least I would like to thank the Office staff of the Department of Research/SATHRI and also all the staff of the Senate and of the BTESSC for their help and support.
Every year we used to have Board Seminar on a particular theme. This year we want to have a contemporary issue as the theme not only for the seminar and but also for the follow up programmes in the coming year. The general theme for this year’s seminar is ‘CLIMATE JUSTICE’ and Mr. Siddhartha, Director, Fire Flies Bangalore, will be speaking on “Oh The Climate Crisis and the challenges, food sovereignty” and Prof. Dr. Christoph Stueckelberger, Executive Director and Founder of Globethics.net, Geneva, will be presenting a paper on “Who dies First? And is there Hope? Ethical Aspects of Climate Justice.” Mr. Siddartha’s paper is more from a secular perspective with analysis and Dr. Christoph’s paper is more on an ethical perspective. Both the papers are very scholarly and also challenging. A theological community as a faith community cannot ignore this issue since the global warming is very demonic and against the purpose of God’s creation.

The impact of global warming is really a global factor. Global temperature of 0.8 degree increased from the time of industrial revolution to 14.5°C in 2005. The warming has affected lands and seas in many ways. The sea level in Sunderbans and the Gurjarat coast has risen since due to that. According to WHO, 1,50,000 people are dying each year due to global warming. The impact is not because of the recent emissions but because of the carbon emissions of 25 to 30 years ago. That means, emission takes more than 25 years for carbon dioxide in the atmosphere to achieve its full effect.

The major contributors of these emissions are electrical power, industry and transport. To one’s surprise agriculture also contributes to it. Ethane and nitrous oxide warm more than CO2 but their life span is short. But Carbon dioxide has a lifespan of thousands of years. So the faster we cut down emission to day, less of it will be warming and impacting the future as we are also responsible for the future generation.

Another major problem in India is scarcity of water. Excess pumping of ground water, over consumption by the industries, new crops that consume more water lead to water scarcity to millions of people. Now itself, even ordinary people are forced to buy water. Our people are used to living with limited food or no food but not without water. It looks as if global warming is a problem caused by the rich, largely borne by the poor.
The study concludes that if additional global warming takes place, it will have a profound effect on the availability of water resources in the Himalayan region. It would be short sighted for urban dwellers far from the Himalayas to think that they won’t be affected since it will widely affect water and food supply and so much of India’s electricity is hydropower. We also should realise the limitations of technological solutions. Technologies like solar and wind power will reduce CO2 levels and delay its impacts. It looks like that capitalism has not encouraged the use of any alternatives. Capitalism only promotes energies which brings more profit, which the alternative energies do not. It is the inherent character of capitalism to opt for the cheapest inputs to get more output.

The state in turn prescribes nuclear power as an easy solution to these problems but it will produce very less power but more serious hazards. Nuclear waste is more dangerous, there is no end to its radiation, so it is a life and death problem.

As it has been well said, “Until we recognise that global warming is capitalism’s greatest failure that is the deepest crisis ever faced by humanity and innumerable other species and that real solutions to this crisis are not possible from within capitalism, we will not be able to come out of it. We must focus on an entirely different trajectory of development one that has equity sustainability respect for nature and a fair space for other species at its core. As an article puts it ‘equity is central to sustainability ... development can only be truly sustainable when equity is made its leading edge’”(Heridia 19194:22).

The vibrant struggles against nuclear plant in Koodangulam, in SEZ in Nandigram, land struggle in Posco, show the awareness of the people but unfortunately they are being met by repression by the state. “We must force all governments everywhere to create systems and structure that will allow people to exercise their choice for a wiser course of humane development with far lower levels of consumption. We call upon people everywhere to compel their governments to adopt equity- between nations, between classes, genders and communities, between generations and between species – and equal rights to the global commons and related principles of justice as the basis for all proposed solutions” (Delhi Platform 2008).

Therefore, global warming should not be ignored. This is a suicidal attempt if we continue to contribute to this process. As a faith community we should respond positively to protect creation. If we are not doing it, then we are consciously committing sin. These two lectures will give adequate information to all of us to commit ourselves to the struggle for climate justice.
I would like to express my sincere thanks to Mr. Siddhartha and Dr. Christoph Stueckelberger for their meaningful deliberation. Let us act fast before we die.

P. Mohan Larbeer
Secretary
a. The Climate Crisis and the challenges food sovereignty

By Siddhartha

Distorted government policies will lead to eventual food shortages

It is not uncommon for me to buy a few apples or oranges and then find that they have travelled all the way from the US or South Africa. Each of those apples or oranges leaves behind a carbon footprint and contributes to climate change. Likewise the food grains transported over long distances also leave their prints. Globalisation has created a monstrous system of food production, distribution and consumption where we don’t know anymore where the food comes from and whether it is healthy or not. It is true that in the big cities of India we now find shelves with various kinds of organic foods. But this is available only to the well-off and the majority of our population must make do with the grain and vegetables produced with overdoses of pesticides, herbicides and chemical fertilisers.

Upto a point we can say “we are what we eat”. In India, and much of the world, the ability for people to eat locally grown nutritious food is a luxury. The white rice that most people consume on a daily basis in south India is high in starch and has a high glycemic index, meaning that it releases glucose rapidly into the bloodstream. The answer would be to consume unpolished rice. But unpolished rice, with the nutrients intact, does not have a long shelf life and will turn rancid after a few months. If the food system was regional it would be possible to hull paddy every few months and make whole grain rice freshly available to the consumer at regular intervals.

We are however living in a global food market involving huge profits. Market fundamentalism and agri-business call the shots. Any attempt to go regional would be seen as a political and economic threat. In India, were it not for the resistance movements of farmers, the government (in collusion with agribusiness) would have embraced a model of ‘agriculture without farmers’ sometime ago. Despite the importance of the small farmer to the electoral process, only an intensification of farmer’s struggles and intelligent advocacy and lobbying can bring about meaningful changes. Of course, all this can only happen if there is a simultaneous change in our values, for we are facing a major civilisational crisis.

Most of us have forgotten Mahatma Gandhi’s dictum of local production for local consumption. We can quite easily make a list of food grains, masala powders, cooking oil, khadi, firewood, vegetables, biscuits, sweets, etc. that can be produced at the local level for family consumption and for the local market. A long list of locally produced goods would signify that
a country is genuinely independent and not subject to supra-national tyranny. The present model of neo-liberal globalisation weakens the nation state and transfers elements of sovereignty to transnational corporations and their collaborators like the WTO, the World Bank and the IMF. If we have to feed the billion plus population of India it is clear that we need to move from the competitive, standardised and mono-cultural approach of food security to that of food sovereignty which is based on cooperative and democratic forms of food provisioning. It is also clear that we need to shun the agribusiness approach and progressively embrace a decentralised and small farmer-centred model of production and distribution where the consumers are primarily, but not exclusively, local. We are not there yet. In fact we are aggressively moving in the opposite direction. It looks like things will only get worse before they get better. Despite the good harvest that the country’s farmers have produced in 2011, millions of people will still go hungry. Amartya Sen famously stated that food availability in the markets and an emphasis on aggregate food availability does not mean that particular individuals and groups will be able to access the food. In other words, stating that a country has acquired food security says little about all those people who will still go hungry. Even before climate change became an issue we were heading for serious water shortages. Our two major cereals, wheat and rice, will not have enough water to sustain present levels of production. Lester Brown states that it takes 14 tons of water to make a ton of steel, but it takes 1000 tons of water to grow a ton of wheat. My friend Devinder Sharma recently told me that 5000 litres of water are needed to produce 1kg of rice. With ground water tables dropping and several rivers like the Ganges and the Brahmaputra slated to have less water because of the melting of the Himalayan Glaciers the future prospects for rice and wheat do not look very good. With every 1 degree Celsius rise in temperature food production might diminish by as much as ten percent. Suman Sahai of Gene Campaign states that in the case of wheat, which is a temperature sensitive crop, a one degree rise in temperature might lead to a loss of four to five million tons in South Asia. All over the world food prices have been shooting up these past few years. In India the increase has occasionally hovered around 20%. In addition to the usual reasons like poor monsoon, bad storage facilities and hoarding we must now reckon with factors related to acute water shortages and climate change. Some countries like Saudi Arabia may be rich in oil but poor in water. Once self-sufficient in wheat it will see the end of wheat production by 2016. This is because of over-pumping from their aquifers. In nearby Egypt water shortages have forced the country to import 40% of its grain requirements. Algeria has no choice but to import 70% of its
The shifting of land towards bio-fuel production is also a grave cause of concern. The US harvested 416 million tons of grain in 2009. Of these 119 million tons was diverted to ethanol production to provide fuel for cars. The increase in bio-fuel production all over the world has led to a stampede to buy land wherever it is available. The Chinese company ZTE International bought 6.9 million acres of land in the Democratic Republic of Congo to produce palm oil and bio-fuel while the people of Congo themselves use only 1.9 million acres to produce corn for its 66 million inhabitants. China was also trying to acquire 2 million hectares in Zambia for biofuel production from Jatropha.4

In many countries free trade agreements benefit fewer and larger transnational corporations who dump cheap farm products. This leads to farming becoming uneconomical, and farmers abandoning their farms to migrate to the cities, which in turn affects local and national food production. TNC’s like Cargill and Monsanto have been pushing GMO seeds. Apart from affecting the health of the consumers these companies are also forcing farmers to buy seeds from them. In India we are experiencing this phenomenon with BT cotton, where the farmers have no choice but to buy from seed companies. Likewise if genetically modified food grain production eventually enters India we will find farmers becoming completely dependent on seed companies.

The scam-ridden Ponzi economy
What is a Ponzi economy? To provide a quick answer, a Ponzi economy is one that promises investors high rates of return, but is unable to deliver in the long run.

In the short run it is able to give investors high returns by deviously consuming the asset base itself. As long as there are ongoing investments the Ponzi scheme can deliver. But one day it will have to collapse. Several years ago Kerala was awash with ‘blade’ finance companies that promised investors massive returns. All of them eventually collapsed, bringing ruin to their investors.
Likewise we are consuming the world’s natural resources in an unsustainable way. For example, nearly all the world’s aquifers are being overpumped. Food production will suffer dramatically when the water runs out.

The melting of the glaciers is another example. At first there will be more water in the rivers. But as the glaciers melt further the rivers will carry less water. This will happen with the Ganges, the Brahmaputra and the Indus.
When we use electricity from a coal fired power plant we are unaware of the costs of climate change that the coal will generate. These costs will unfortunately be borne by our children. In this kind of neo-liberal global scam the market fails to take into account the indirect costs of many economic activities. For example, today we believe that solar energy is too expensive compared to electricity from a coal fired plant. But if we were to include the costs of the carbon emissions that lead to climate change we will see the folly of persisting with coal.

**Case study of ‘local’ agriculture being destroyed by the market**

My experience from the field at H.D.Kote taluk, Mysore District, South India, suggests that government is sending a clear message: let the market decide. What is narrated in the following account, documented by Shabin Paul (Pipal Tree) in collaboration with the Millet Network of India, shows that a local system of food production has been destructively transformed and progressively integrated in the national and international market.

Antharasanthe Panchayat of H.D.Kote taluk used to produce much of its own food about forty years ago. The local food and farming culture was based on millets like finger millets (ragi), sorghum (jola), foxtail millets (navane), little millets (samay) and pearl millet (sajje). Sixty per cent of the land was under millet cultivation. Today ragi is the only millet grown here, cultivated in about 20 per cent of the land. A good proportion of farming has now shifted to BT cotton, sugarcane, ginger, turmeric and tobacco. The farmers are now obliged to buy food grains from the open market and also procure from the public distribution system (PDS).

Since agriculture in Antharasanthe panchayat is mainly rain-fed, millets were the ideal food crops as they did not need irrigation. They were cultivated as mixed crops and were grown together with about seven varieties of pulses and lentils. Hence local communities were self-sufficient in their food requirements when millet-based mixed farming was the practice.

Although the farmers were not aware of it the cultivation of millets also represented low carbon farming, since they did not use chemical fertilisers and pesticides that are responsible for harmful nitrous oxide emissions. Apart from reducing the cost of cultivation millets based mixed farming also improved soil fertility and prevented soil erosion. Since millets also provided sufficient fodder the farmers were able to maintain bulls for ploughing the fields and cows for milk. The dung went to provide manure.

Today the poorer farmers are dependent on the inorganic polished rice, wheat and processed sugar of the PDS and the open market. The small quantities of vegetables they buy in the market also contain high doses of pesticides.
Some of the reasons for these unfortunate changes are as follows:
Due to the low market rate and diminished demand for millets their cultivation does not bring them enough revenue to meet their household needs. If they lease out their lands to others they get Rs.30000 to Rs.35000 per acre per annum. So leasing appears as a better financial option.

Values from the new market context, combined with traditional prejudices, have convinced the poorer section in rural areas that the consumption of millets is a sign of low social status; many have now switched to rice and wheat.

The loss of traditional awareness related to seed collection and household grain storage methods has led to the unavailability of quality seeds on time. Obtaining seeds from the agricultural extension is difficult since the farmers have to follow a tedious procedure of submitting various documents which takes a long time to be approved. Besides, they are apprehensive about the quality of seeds they get from there.

With the rise of individualistic values the culture of seed exchange has all but stopped. In earlier times farmers borrowed seeds from each other.

While the government shows a lack of enthusiasm for the cultivation of millets, financial and technical support is given to cash crops.

Since the use of tractors for ploughing and transportation has become popular the number of livestock has reduced considerably. This in turn has increased the cost of cultivation and the growing of millets is not considered economical.

The availability of rice and wheat through PDS at highly subsidised rates gives small and marginal farmers a false sense of security. So even those who were cultivating millets for their own consumption turned to the cultivation of cash crops, or leased out their land.

All this has led to serious consequences for the local communities:
For example, middlemen and money lenders have benefited most from the shift to commercial crops.

Many self-reliant farmers have now become dependent on wage labour and the PDS for the survival of their families.

Changes in the food habits have resulted in the poor health of the people. Farmers say that they were healthy and strong when millets were part of their food. Health problems related to diabetics, blood pressure, cholesterol, etc. were rare in earlier days. Most of the women and young girls these days are anaemic and have problems during pregnancy.

Women now have less control over food supply. Since men are the ones who market commercial crops the women have little say on how income should be used.

Alcoholism among men has kept pace with the increase of commercial agriculture and violence against women is on the rise.
Its not just millets that have suffered as a result of market forces. Locally available non-market varieties of greens have seen a dramatic decline in consumption. People are now dependant on greens that come from outside the area. In the case of the adivasis most of their traditional food sources (like wild tubers, mushrooms, and greens gathered from the forest) are not available to them anymore due to eviction from the forest or displacement when the Kabini dam was constructed.

Going by similar studies from other areas it is clear that we have moved away dramatically from a traditional model of sustainable agriculture to one that is more unjust, global and related to agribusiness. Despite the negative trends is there a way to get back to a food sovereignty approach that is more just and democratic? It’s a tough challenge, but we must nevertheless struggle in this direction. Otherwise the future will be catastrophic, especially in the context of climate change. We must also emphasise that hundreds of thousands of small farmers are bucking the trend with their organic farming practices, where they try to be self-reliant in food production for the family.

Moving towards the local and the regional

Food sovereignty is nothing more than a rephrasing of Gandhi’s notion of Swadeshi. Satish Kumar, the founder of Schumacher College, has reworked Swadeshi in more contemporary terms:

“According to the principle of Swadeshi, whatever is made or produced in the village must be used first and foremost by the members of the village. Trading among villages and between villages and towns should be minimal, like icing on the cake. Goods and services that cannot be generated within the community can be bought from elsewhere.”

“Swadeshi avoids economic dependence on external market forces that could make the village community vulnerable. It also avoids unnecessary, unhealthy, wasteful, and therefore environmentally destructive transportation. The village must build a strong economic base to satisfy most of its needs, and all members of the village community should give priority to local goods and services.”

This kind of local production not only meets most of the local needs but also creates full employment. Since goods are mostly marketed/exchanged and consumed at the village, local and regional level it would reduce transportation requirements considerably, one of the key factors that could mitigate climate change.

The organic farmers movement in H.D.Kote taluk, Savayava Krishikara Sangha (SKS) is an inspiring example of 166 small farmers coming together to produce for domestic consumption and for the market. Even a two-acre farmer who grows cash crops like cotton will put aside at least
half an acre for growing ragi for the family. The farmers in the movement sell vegetables locally and sugarcane and ragi through their marketing outlet at Handpost, which is in the same taluk. Most importantly they produce their own seeds or exchange with each other. What this movement shows is that a food sovereignty approach can go hand in hand with the production of cash crops in a responsible manner.

After much prodding the government of India has at last come out with a National Food Security Bill in 2011 that has a strong regional flavor. It talks of encouraging state governments “to undertake a decentralized planning process and to procure, store and distribute food grain at local levels from district to panchayat, with a view to minimize transportation costs and losses and provide state governments with the appropriate facilities and incentives”. The Bill also states that state governments will set up procurement centres within a radius of 10 kilometres and provide spot payment to farmers.

Food production must be for the needs of the local community first, and then for regional, national and international requirements. It must lead to self-reliance, which implies reducing dependence on others and allowing for non-exploitative trading relations. This would be possible if the right value framework and political will were there. Notions like GDP and standards of living are taking us away from true happiness. We should replace them with a quality of life index that includes material, psychological and spiritual well being. Bhutan talks about Gross National Happiness instead of GDP.

It is easy to make suggestions, but difficult to transform them into reality. Nevertheless, hope springs eternal and the struggles must continue. Here are a few basic points that cannot be overlooked if we have to move to a regional approach. To begin with the government must regulate markets so that the market does not dictate what is grown. Guidelines may be worked out so that food crops do not suffer due to the unrestrained cultivation of cash crops. Local grain warehouses should be established as soon as possible. The grain from these warehouses may first supply the local PDS and markets, and only then be made available to more distant regions. Apart from farmers producing their own seeds the state government should help with technical inputs in all possible ways. One of the big problems in rural areas is the absence of compost. Even those farmers who have livestock end up merely heaping the dung and spreading it out on the fields before cultivation. It is necessary to create awareness through farmers’ movements, NGOs and government extension services that producing compost is a fundamental condition for meaningful agricultural practice. In addition the cultivation of millets, integrated with mixed cropping, must be practiced in at least fifty per cent of all dry land areas in
India. Landless agricultural labourers must develop kitchen gardens where a little land is available around their homes. Bullock carts can come into vogue again for transporting farm products within the panchayat. As far as possible smokeless chulas, basic solar lighting and bio-gas must be staple practice for the majority of rural homes. Horticulture and green manure trees must be grown along bunds and the boundaries of the fields. Only a movement away from the present model of agriculture to one that is based on locally adapted food sovereignty principles will prevent farmers from becoming disillusioned with their vocation. An NCAP study states that forty per cent of Indian farmers would like to quit farming\(^8\) A regional approach that is participatory will empower a farmer to be creative and fulfilled. And this is not an impossible dream to work towards. It would imply a national debate on the relationship of food to human well being. The awareness that is generated should push the government to evolve genuinely decentralized policies for the production, distribution, marketing, processing and consuming of food with an emphasis on the local and the regional.

Notes


4bid, pg 11

5bid, pg 14

6Shabin Paul’s study is available at Pipal Tree: pipaltree.prog@gmail.com

7www.workingvillages.org/1c.html

8http://www.indianfarmers.org/news_singlepage/40_Farmers_news.html
b. Who Dies First? And Is there Hope?
Ethical Aspects of Climate Justice

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Professor of Ethics, Theological Faculty of the University of Basel/Switzerland

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In five months, in June 2012, the global UN-Summit “Rio+20” will take place in Rio de Janeiro in Brazil. Twenty years after the famous world conference on development and environment there is no doubt that climate change is one of the most important threats to humanity. Many steps have been undertaken to improve energy efficiency, to start implementing a green economy and implementing new economic incentives and legal sanction mechanisms. But it is also clear that there is a profound spiritual and ethical challenge to be solved, especially around climate justice. I try to develop some benchmarks and orientations for difficult dilemmas we face. I do it from a Christian theological and ethical perspective.

1. Painful Questions
Who dies first as a result of climate change? This question is no more theoretical as it seemed to be twenty years ago. It is a reality of life and death every day for millions of victims of droughts or storms. It is a painful question for thousands of decision makers about priorities to mitigate climate change with limited resources. And since death as a result of climate warming is not a natural disaster, but men made – in this aspect the world community reached a common view – the question becomes even more painful: Not “Who dies first” as a fate, but “Whom do we sacrifice first?” as a result of human activity or non-activity. The population of the small islands in the Pacific, whose land disappears and where the president of the Maldives already looks
for another land for his people? The children in the slums of the megacities suffering from hunger because of high food prices? The future older people in industrialized countries infected by new kind of diseases due to climate warming? The victims of storms or broken dams?

Humanity on this globe became one global village. It is a rather romantic description of life on earth. More drastic is the image that humanity lives on the same boat and starts to push weaker participants over the railing of the boat in the sea. This picture related to global warming is probably more adequate. Human beings with some morality – as we all claim to be - do not want that other human beings die, but it nevertheless happens every day. The boat is not full and has enough space for other human beings. But where are the resources to feed them, to cure them, to protect them? Who has the will and the power to decide the fair distribution of existing and the development of new natural, financial, technical, structural and spiritual resources to deal with climate change and minimize the number of victims? Who has to pay and how much, for the damages caused by climate warming? Is the polluters pay principle appropriate?

The questions around climate justice are similar to those in health policy: How much should be invested in HIV/AIDS medicine? More in healing or in prevention? Why so much in this disease and so little in fighting malaria? Is it just and justified to spend 1000 Swiss Francs per day for an 85 years old patient in a hospital in Switzerland, while for the same amount 100 children in Africa could be prevented from eye diseases? The encouraging increase of global funds against HIV/AIDS from one to 10 Billion USD per year within the last ten years, does it show the direction we have to go with climate related funds? Painful questions related to health, basic needs, emergencies as well as climate change.

2. From Climate Change to Climate Justice

These questions show: The central question is no more, if climate change will happen and if it is man made and what possible effects on health, environment, migration, politics, economy and culture will come up. The answers became quite clear after over twenty years of studies, experiences and conferences (even if further studies especially to foresee coming disasters will be welcome and necessary). Ban Ki-Moon, UN-Secretary General, emphasized during the 20th anniversary of the International Panel on Climate Change IPCC on 31 August 2008 that climate change is a great threat for the UN Millenium Development Goals. The basic ethical question today is
how to invest and distribute limited resources for the threefold duty of prevention, mitigation and adaptation related to climate change in order to minimize the number of victims. Climate change becomes a question of global climate justice
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3. **Basic Value: Justice**

The raised questions “Who dies first?” and “Who pays how much?” are basically questions about justice. Of course, other values such as responsibility and solidarity play an important role in ethical reflections about climate change. But in this contribution on Climate Justice I concentrate on the value justice/equity.

Justice as the just and fair distribution of chances, burdens and responsibilities is a key value in all ethical systems and all societies throughout history. But its interpretation and weight compared to other values differ a lot. Let us mention a variety of dimensions of justice in its meaning for climate justice. Climate Justice means just and fair instruments, decisions, actions, burden sharing and accountability for the prevention, mitigation and adaptation related to climate change.

1. **Capability-related justice** means that every person and institution has the duty to contribute solving problems on the basis of their capability. This means related to climate justice: Everybody can and should contribute according to his/her physical, economical, political, intellectual and spiritual capabilities. An economically strong person, institution, company or state has to contribute more than an economically weak person, institution, company or state to solve the climate challenges.

2. **Performance-related justice** means that every person and institution involved in human activities (such as the production, trade, sale or disposal of a product or service) must be given their due (e.g. salary) on the basis of their performance. This means related to climate justice: An activity which reduces greenhouse gas emissions is a good performance and should be rewarded respectively.

3. **Needs-related justice** means that basic human needs and rights (i.e. the subsistence minimum, a life in dignity and the right to food and water) should be taken into consideration for every person and institution. This means related to climate justice: Every person has the right to survive and be supported to manage adaptation to climate change independent from his/her capability and performance.
4. **Distributive justice** ensures that access to resources, goods and services is distributed fairly, taking into account the balance of capability, performance and needs. This means related to climate justice: Financial or other resources to decrease negative effects of climate warming on human life should be distributed first according to needs, but also taking into account performance and capabilities so that the overall disparity between people becomes smaller and not larger.

5. **Justice as equal treatment** means that all human beings have the same human rights and the right to equal treatment independent of capabilities, performance, needs, origin and characteristics (such as gender, colour, race, religion). This means related to climate justice: Climate related measures for prevention, mitigation and adaptation have to respect equal treatment of all people affected. 6. **Intergenerational justice** means a sustainable use and fair distribution of resources, as well as a reduction in and a fair distribution of ecological burdens between generations living today and future generations. This means related to climate justice: Decisions have to respect the needs for a life in dignity of future generations which have the same right of equal treatment as generations living today.

7. **Participatory justice** means the fair, appropriate participation in decision-making of all those affected by a problem and by decisions. This means related to climate justice: Decisions on climate related policies should be taken by democratic participation of the population and its representatives on the different levels, from local to global.

8. **Procedural justice** means calculable, constitutional (publicly and privately) regulated, transparent, corruption-free and thus fair procedures in all interactions. This means related to climate justice: The decisions related to climate warming and its implementations (such as access to financial resources, climate related taxes or incentives, media information) have to follow the mentioned criteria of procedural justice.

9. **Functional justice** means a fair and optimal relation between needs of persons and structural necessities of institutions, processes and resources. It is a question of functional justice, where, when and to whom to allocate how much and which kind of resources. This means related to climate justice: Functional and organisational aspects of allocation and distribution of limited resources is key for a fair solution of climate challenges.

10. **Punitive Justice** means the punishment of actions which violate justice. The goal is retaliation, determent or overcoming of existing injustice. This means related to climate justice: Where climate justice is violated – and this violation is ethically as severe as other injust-
tices, measures of punitive justice have to be taken into account as for other injustices.

11. **Transitional Justice** means a provisional justice in transformation societies where ordinary, regular institutions and procedures may be absent or in reconstruction (e.g. in post war situations or after a revolutionary change of the system in a society). This means related to climate justice: in exceptional situations such as after emergencies, accelerated procedures for decisions and aid and exceptional instruments such as amnesty (which is not impunity) may be required and ethically justified.

12. **Restorative Justice** means a common solution of the perpetrator/s and the victim/s in order to restore justice from occurred injustice by compensation, reparation and/or reconciliation. This means related to climate justice: Climate injustice takes place daily because those who suffer most from the negative effects of climate change are not those who cause it. Decisive and courageous measures of the polluters, especially the industrialised countries, would be measures of restorative justice.

13. **Transformative Justice** means a process of transformation and renewal of reality towards justice, especially to overcome situations of injustice. It is a creative and ongoing process which goes beyond punitive or restorative justice. This means related to climate justice: Climate justice is not a single decision or act, but rather an ongoing process which leads to a fundamental transformation of societies in their relations, use of natural resources, distribution of goods and services and sustainable policies. Climate justice is not the result of one or the other isolated action but a holistic process of transformation.

14. **On Time Justice** means that justice is bound to the right time of decision and action (in German: zeitgerechte Entscheide, Zeit-Gerechtigkeit, in Greek: kairos, the right moment). If a measure is taken too late and the patient or victim dies, injustice happened and it is difficult to restore justice. This means related to climate justice: to prevent and mitigate further climate victims, measures have to be taken on time. The fast climate warming needs steps on time, now. The time factor is one of the most important to implement climate justice.

Some of these fourteen aspects of climate justice are in tension to others and it is difficult to implement all of them at the same time. The goal of the list is to be aware that climate justice is not an empty or arbitrary new slogan, but a fundamental value with concrete and challenging content.
4. Some Ethical Guidelines for Climate Justice

How can these aspects of climate justice help to find ethical guidelines for the crucial, above mentioned question: How to invest and distribute limited resources for the threefold duty of prevention, mitigation and adaptation related to climate change in order to minimize the number of victims?

First of all, guidelines can only indicate a general direction. For concrete decisions, the respective situation has to be analyzed and the guidelines have to be interpreted and adapted according to the concrete situation. In many situations, conflicts between values exist and need a prioritization, which can ethically be solved by preferential rules (if case A, then priority X, if case B, then priority Y). The following guidelines should help to prioritize and to solve conflicts between different values. Such conflicts are the criteria for benefit sharing, for burden sharing, for power sharing or for space sharing5.

1. Volume of resources. Before looking for preferential rules for the operation of limited resources for climate justice, the first effort must be to increase the overall amount of resources available. Resources available to solve a problem reflect the priority given to the problem and the ethical values behind this prioritization. Since climate change affects the whole human-kind including future generations and non human beings, high priority has to be given to this challenge. The volume of resources is composed of financial resources from governments, private donations, profitable business activities, but also non financial resources such as human, organizational, intellectual and religious resources. In order to substantially increase financial resources, a global climate fund as proposed by the Swiss Government and others, is one important instrument. The taxation of CO2 emissions reduces the emission and generates funds for mitigation and adaptation.

2. Prevention aims at avoiding climate victims by early actions. Prevention respects the goal to minimize the number of victims and supports intergenerational justice, i.e. to avoid future victims. It has – like mitigation - ethically speaking a higher priority than adaptation because it avoids instead of curing victims or minimizing its number. The measures are more efficient because the costs are lower than for adaptation.

3. Mitigation aims at reducing already existing negative effects and at slowing down the development of such effects and the number of victims of climate change. There is no doubt that mitigation becomes more and more important since climate change
already happens.

4. Adaptation aims at accepting new climate conditions and adapt the own living place (including eventual need to emigrate or accept immigration), lifestyle, production, technologies, spiritual roots, non-violent ways of conflict management etc.). Justice related to capability, performance and needs will be re-interpreted: Capability will more and more have to include the capability to adapt to the new challenges. The capability to adapt will be rated as a better performance. The needs will include as now basic human needs, but will in addition include the need to adaptability.

Instruments for prevention, mitigation and adaption are often interlinked. To plant trees or to reduce CO2 emissions by reducing fossil energy consumption, are preventive measures and help at the same time for mitigation and adaption. The danger is, that the international community invests more and more in curative measures such as emergency aid and has less and less resources for preventive measures such as long-term development cooperation and technological innovation in the service of climate prevention.

5. The Polluters-Pay-Principle means that the polluter has to pay the costs of the damage caused by his behavior/action. The principle is broadly accepted in environmental ethics and it is put into practice in many countries in specific areas such as waste management, but in climate responsibilities it is not yet implemented, for the obvious reason that the polluters who emit CO2 and other climate relevant emissions, fear heavy financial burdens. The (climate related) taxes on fossil energy have to be multiplied if the principle is taken seriously.

6. The Capability-to-Contribute-Principle means that responsibility is not only related to the causer of pollution but also to the economic and structural capability to contribute to a solution. This capability includes not only financial payments, but also the contribution by scientific research, structural and political support, spiritual orientation and encouragement etc. Responsibility is not only related to direct causes of once action, but also once capability to solve a problem. A medical doctor in an airplane is obliged and responsible to help a patient independent of his/her relationship to him/her.

The Responsibility and Capability Index RCI is a very helpful measuring instrument, which corresponds to the Polluters-Pay-Principle as well as the Capability-to-Contribute-Principle. The RCI combines the cumulated CO2 emissions of a country and its purchasing power parity and the distribution of wealth. The industrialized countries therefore have the biggest share to pay, but developing and transition countries with purchasing power and wealthy elite are called to contribute
across. This country index shows a way of climate burden sharing. It is an ethically serious effort to make climate justice measurable and politically operational.

7. **The combination of positive and negative sanctions.** Justice in general as well as climate justice can be strengthened by positive sanctions (such as incentives, repayments, awards, facilitated access to services etc.) and negative sanctions (taxes and other burdens, punitive measures, court). Positive sanctions are ethically preferable, because they encourage the right behavior. But negative sanctions to establish punitive justice are often also necessary, especially to change the behavior of “black sheep” who do not react on positive sanctions. Both mechanisms presuppose that CO2 emissions are seen as a severe, unethical misbehavior.

8. **Efficiency and Transparency** are key factors of good stewardship using limited resources. The efficient use of resources (energy, capital, organizational structures, intellectual creativity etc.) allows reducing costs, helping more people and saving more lives. It is an expression of responsibility and sustainability for future generations. Transparency supports the efficient use of limited resources by reducing corruption, abuse and wrong investments. Transparency and efficiency are important aspects of procedural justice.

9. **Market related instruments.** The international free market mechanism contributes substantially to general economic growth and to global interaction and peace. Programs like “Financing for Climate - Innovative Solutions and New Markets” tries to win the private sector to take climate change as business opportunity. Without private investments, climate-related funding will never be enough. But market related instruments alone could not and cannot solve three major problems and made them even more severe: poverty eradication, fair distribution and climate stabilization. Climate change today can be seen as the biggest market failure in human history. Can the market then be a chance to solve it? From an ethical point of view, the answer can be found in the criteria for climate justice: if and where ever the market mechanism strengthens the different above mentioned forms of climate justice, it has to be supported. If and where ever it weakens or violates the different forms of climate justice, the free market has to be replaced/accompanied by binding corrective instruments such as social and environmental laws regulating the markets. Many encouraging examples show that companies gain profit and reputation from activities to reduce climate relevant emissions. In this ethical perspective, the trading of CO2 certificates is one specific form of positive and negative sanctions, based on the market
mechanism. As long as it really contributes to worldwide CO2 emissions and climate justice, it is ethically positive. But if it is abused to circumvent legal restrictions in a country, to avoid reorientation of activities towards climate justice and only to get moral “purification” and indulgence, it has ethically to be refused.

10. Care for the weakest. “Solidarity with the victims of climate change” was the programmatic title of an important statement of the World Council of Churches in 2002. To care for the most vulnerable groups of people in cases of emergency corresponds to the human ethos in many cultures and especially in the Judeo-Christian value system. “The option for the poor” as formulated in the liberation theology is an expression of it. To care for the victims and the weakest among them offers a guideline for decision making also related to climate justice. But in concrete, it opens at the same time a lot of questions: Who are the victims? Who are the weakest among them? The children, women on Fidji Island who lose their agricultural land or the elderly people in a suburb of Paris dying from heat? And does justice as equal treatment not require that all people in danger get the same treatment? And since there are much more people who need support for mitigation and adaptation than actual resources are available, what are the additional selection criteria? Political preferences and calculations which is in fact often the case? Economic conditionality? Or where there is the greatest chance that empowerment of weak groups of people lead to efficient solutions and use of scarce means?

The first step is to honestly recognize that support is often not given to the weakest even if one accepts it as ethical criteria. A second step is to look for preferential rules in case that some of the above-mentioned aspects of justice compete with each other. In may sound provocative: To give priority to the weakest may meet the needs-related justice, but is not in each case the most ethical decision because it does not recognize other aspects of justice. In some cases it may save more lives if priority is given to people with an efficient, well-performing way to use the limited resources and therefore can then support others to survive. Therefore, an ethical preferential rule may say: In general, priority is given to the weakest. In case where somebody or a group of people who do not belong to the weakest, but to those who better perform and are better capable using limited resources to save more people, priority may be given to them. The justification of this preferential rule is the number of lives to be finally saved.
11. **Institutionalized solidarity**: Solidarity needs voluntary care and charity activities. Solidarity has at the same time to be implemented by binding institutionalized instruments. New forms of climate related insurances are forms of institutionalized solidarity. Drought or flood insurances for small farmers in poor countries similar to and combined with microcredit are an example for it. Dringlichkeitsrecht

12. **Urgent legislation**: The speed of climate change shows that binding measures for prevention, mitigation and adaptation have to be taken much faster than in the last twenty years. The reasons for the too slow process in the past have been the lack of political will, but also slow democratic decision making processes. In Switzerland, the parliament seeks since more than ten years a compromise for a CO2-legislation. OnTime-Justice is crucial in order to reduce the number of victims. Urgency legislation by governments on CO2-reduction measures may be necessary and ethically justified even if it can limit the participatory justice. In emergency situations, the rights to food, water and survival have priority over the right to participation in decision making (and participating in avoiding timely decisions).

5. **Lessons learnt and not learnt**

Let me start with personal lessons learnt during the last twenty years: The World Climate Conference in Toronto in June 1988 asked for 20% reduction of CO2emissions until 2005 and 50% until 2035. During a global conference in Washington in October 1988 a global, multi-stakeholder “International Network against Climate Change” was built, where I participated as the only representative of the Conference of European Churches. The facts have already been on the table in the scientific conference papers, new for me: Prognoses about the rise of the sea level, the changes in food production, the droughts, storms and coming diseases have already been available! On this basis I wrote in an article exactly twenty years ago that rivers will start to become salty because of higher sea level, that drinking water will be threatened, new diseases come up, the food production will be reduced and environmental migration will increase. The only thing I did not expect, was, that many of these prognoses will already be reality in 2008! The Swiss Ecumenical Association Church and Environment, where I was Founding President, started in 1989 the first climate campaign in Switzerland, asking for a new life style and politics with an annual reduction of energy consumption by 2% in order to implement the Toronto goals. It was seen by many as an idealistic
and not necessary goal. But today, twenty years later, the International Panel on Climate Change IPCC gives even more drastic figures on hunger victims and drought and many scientists and NGO’s ask for post-Kyoto goals of CO2 emissions from industrialized countries a reduction by 30% until 2020 and 90% until 2050 related to 1990. Lessons learnt:
a) The scientists had to be taken serious and were in general correct in their analysis, the churches and some countries took it up seriously, but often remained isolated prophets. The practical steps undertaken to reduce fossil energy consumption was not sufficient. I personally underestimated the influence of new technologies and of the form of family life on my own life style, in the positive (solar panels, public transport to go for work) and negative way (more use of electricity by electronics and more energy for longer distance to go for work)
Let’s also briefly summarize the development of the climate change positions of five categories of actors:
The scientists have been the early warning and alert system. They were among the first to show prognosis and analysis. The fact that they coordinated their views on a global level since an early stage helped to raise awareness. Nevertheless, there was a majority of warning scientists and a minority of opponents. After 25 years of constant research, a respected global unanimity of views could be achieved. This is shown in the credibility of the UN-related International Panel on Climate Change IPCC.
The politicians have been divided since the beginning, often defending the interests of their countries and economies. Some underlined the urgency of (common, global) action plans and actions, others denied the facts. Developing countries long time have seen the responsibility only in Industrialized countries. During a painful and long process of twenty years, more consensus about the fact of global warming, about the urgency and about the huge economic implications is reached. But the political will for far-reaching actions is still very much behind this progress. Climate change was not seen by the world community of states as the most important common “enemy” of humanity. Much more money was and is still spent for regional and local wars instead of binding measures against global warming.
The Churches/religious communities: The Churches worldwide have been active promoting reflections, worship and actions on climate change since these twenty years. The World Council of Churches alone published between 1990 and 2008 over twenty booklets, study papers, reports and statements for UN-conferences on climate change. The first global statement in 1990 called “to resist globally the causes and to deal with the consequences of atmospheric destruction”. The position papers always combined theological and ethical reflection with practical and political
recommendations. The WCC looked at climate change also as a “spiritual challenge”\textsuperscript{18} and that a whole “vision of society is implied”\textsuperscript{19}. LWF works on theological aspects. The call for changing personal life style was combined with the commitment especially to strengthen common political solutions through the UN system (UNEP and climate conferences). The voice was well heard and had an influence especially in the UN system: The chairman of IPCC, Pachauri, confirmed in his speech to the Round Table of the World Council of Churches on 21 May 2008, how much he was influenced and encouraged by the manifold contacts with WCC since the early 1990ies\textsuperscript{20}. But the Churches have often not been heard in the media, the parishes and outside conferences. The decentralized structures and lack of binding decision making structures makes it often difficult for church councils to implement what should be done. The Churches underestimated the influence of technology, marketing of products and development of prices on human behavior. The success of the Stern Report 2007 showing the economic effects of climate change showed that economic arguments still have the greatest influence in changing behavior. The Churches continue the inputs on the global UN-level, but they also have to intensify the dialogue with the private sector on climate change as WWF, Amnesty International and others do systematically. Only then the voice of the Churches will be heard in the private sector.

Other religious communities start to deal with climate change, to my knowledge especially Muslims and Buddhists, but not in the same systematic and long-term way as the WCC does it. Caring for creation is the common ground for interreligious spiritual reflection.\textsuperscript{21}

The development agencies have been key actors in raising awareness on energy issues and climate change since a long time. Among the Christian agencies, especially Christian Aid in Britain\textsuperscript{22}, Bread for the World\textsuperscript{23} and EED in Germany, Bread for all and Swiss Catholic Lenten Fund in Switzerland prepared important campaign material,\textsuperscript{24} more and more together with secular actors such as Oxfam or as church related platforms such as in Germany.\textsuperscript{25} A broad global coalition on Climate Justice was built.

The private sector is very diverse and cannot be seen as a whole. International Companies especially in the insurance sector took the lead within the private sector. Some developed impressive and far reaching programs and their implementation within the company. Probably the best example is Swiss Re, the Swiss re-insurance company and number one worldwide. Their risk analyses showed in an early stage (since 1989 when they identified climate change as an emerging risk) the threats of climate warming with possible disasters which insurance companies will no more be able to carry. Not theoretical or ethical reflections, but precise analyses and long-term practical implementation and financial commitment make them
credible. Other companies did not follow this positive example but hindered political regulations for the reduction of CO2-emissions. All in all: the journey is long and the progress too slow compared to the fast climate change. Compared to historical learning processes, the progress within “only” twenty years of climate change debates is nevertheless impressive.

6. Threats or Opportunities?
An advertisement of Allianz Insurance said: “Climate Change is a business a) threat, b) opportunity”. The private sector starts to speak about climate change not only as threat, but also as opportunity, based on human experiences that a crisis can also lead to renewal. It can motivate people, institutions and companies to do something to solve or at least reduce the problem. Companies interpret opportunities as business opportunities for new products and services. The global “Carbon Disclosure Project” CDP, a network of 315 institutional investors representing 41’000 Billion USD of assets, looks for climate related risks and chances of companies they invest in. This project is very important because it again uses economic mechanisms to redirec investments and activities in a climate-friendly direction. 77% of the 50 large Swiss Companies involved in the Survey, see climate change as a risk for their business (new regulations, reputation risks), 72% also as an opportunity for new products and services of the company, for comparative advantages in the market and for a way of differentiating themselves. A global news service specialized on climate change information for business opportunities just started in 2008. The limitation of this view is that it sees opportunities only from the perspectives of companies. But it is worth to reflect how climate change can be an opportunity for other sectors of society and humankind as a whole. I see at least five in addition to the business opportunities:

1. Climate change shows as never in the past how much all human beings depend on each other. It is more than the global village metaphor, it is the concrete experience of global interdependence and interconnectedness which is an opportunity for increased solidarity and mutual responsibility. The ethical golden rule (do to others what you want them to do for you) becomes even more evident.

2. Climate change shows that isolated actions are not enough, but that multilateral coordinating global structures and mechanisms are needed to solve the problem. Unilateral, bilateral or autonomous actions alone cannot bring mitigation and adaptation.
3. A new lifestyle and society which is not based on fossil energy and carbon emission is possible. It needs a lot of adaptation but opens new opportunities for new lifestyles. To leave existing lifestyles and look for new ones is a inner journey which needs processes of departure, mourning and re-orientation as a psychological and spiritual process.

4. The crisis of climate change is a chance for increased inter-religious cooperation. Not only all sectors of societies, but also all religions are challenged. They have to find answers to burning spiritual questions related to climate change and to find ways of intensified cooperation in common actions and of raising awareness.

5. Climate change may hopefully be taken as opportunity for deepening and renewing faith, giving space for mourning and power for hope, expressed in new and renewed confessions of faith.

7. Spiritual Responses: Too late or is there hope?
The huge challenges of climate change and the disastrous prognoses can lead to resignation: “It is too late.” And believers struggle with God’s promise to Noah that “never again shall there be a flood to destroy the earth” (Gen 9:11). More and more theological reflections are made at different levels. “Signs of Peril, Test of Faith” was the sub-title of a study paper on climate change of the World Council of Churches in 1994. Regional responses e.g. from Africa or Asia and global collection of contextual responses as in a new process 2008 of the Lutheran World Federation are done. Some of the crucial religious questions on climate change are:

- Is it too late or is there hope?
- How is God’s promise, not to destroy the earth a second time, to be understood?
- And God’s providence to save lives?
- Where is God, where the Cosmic Christ (Col. 3), where is God’s spirit in climate change? What is God’s action?
- What is the role of human re-action to God’s action? Can we and must we as human beings save the world?
- Who is guilty and how do we deal with it? What means forgiveness and reconciliation in this context?
- How to bear responsibility?

These questions seem to be very heavy. They rather seem to discourage than to empower and encourage. The answers are important for the motivation or de-motivation of actions in favor of climate stabilization. Three types of answers are ethically not allowed: Cynicism
and fatalism violates the dignity of victims and does not take them seriously in their suffering. Fundamentalism tries to find fixed answers in the past without adapting them to the complex reality of today’s climate change. But differentiated answers from a Christian perspective can empower and encourage for decisive action.

We first have to recognize that the fast Climate Change is in fact a huge and global challenge never seen in history of mankind. But on an individual level, catastrophes such as wars, droughts, floods, accidents or sickness have always been experiences of total disaster which provoked the same questions of faith. To the questions:

- Yes, it is very late, but not too late. Analyzing the figures, the pessimists are right: it is too late and temperature will rise more than the two grades which are seen as limit to avoid great catastrophes. Seeing the actions undertaken the optimists are right: with all efforts we will make it. But faith has a different perspective: hope is neither orientated at a pessimistic nor at an optimistic interpretation of what we see, but it is oriented at what is promised and not seen. I therefore call myself a pessimist full of hope: a pessimist when I look at the world, full of hope when I look at God’s promise.

- God promised to put all his/her energy in supporting a life in dignity on earth for all beings, including human and non human beings. But he/she did not promise a certain lifestyle. Adaptation is part of life. God promises to accompany as in this journey but he/she never promised to maintain the world and nature in its original form. Creation is an ongoing process of transformation. Humankind is called to continue this journey of nature and culture and constant change, always seeking orientation in the constant dialogue with God. There was not one alliance with Noah forever. God’s history with humankind shows that the alliance was broken again and again by human beings and again and again renewed by God: with Abraham (Gen. 17:2), with Jeremiah (Jer. 31:31) until the new covenant in Jesus Christ (Mt. 26:28). Therefore, the promise with the covenant was not given once for all but has to be renewed with each person and each generation looking for this promise in faith and asking God for this covenant. The renewal of the promise is the result of the relationship between God and the believers. The content of God’s promise is that he/she is willing to renew the covenant again and again – if we are ready to do it. That is the source of Christian hope. Human engagement for mitigation and adaptation to climate change is the test of this hope.

- God’s promise as his action is empty without this relationship to humankind. God -because he/she is love - cannot and does not want to do it without the support of human beings and all living creatures.
God incarnated in this world in a way that he/she bound himself/herself to this creation and human beings.

- God’s providence means that he/she cares for and suffers with all living beings. But it is not an automatic, “natural” mechanism or guarantee of saving lives. Providence as creation and history is an ongoing, living process. God is the living “motor”, “driver”, “communicator” and “partner” of human beings in it. He/she in its Trinitarian presence acts as constant creator, redeemer and renewer.

- We asked at the beginning of this article “Whom do we sacrifice first?” It is not a cynical question, but unfortunately daily reality. Christian faith loudly protests against letting people die and “sacrifice” them. Human beings from a faith perspective are called to do all they can to avoid it. The reason lies in the very heart of Christian faith: Jesus Christ resisted all evil and answered it with love to a point where he gave his life as a sacrifice “once for all”. No human life has to be and shall be sacrificed after this last sacrifice of Jesus Christ!

- The prophets in the Old and New Testament are a rich source to learn how to deal drastic individual and collective threats at a given time. They – especially the prophets of doom -interpret the “signs of the time” (such as war, natural or men made disasters, collapses of human power structures) as an expression that men did not listen to the wisdom and will of God and therefore had broken the covenant with God. An example: According to the Prophet Ezechiel (Ez. 26-28), the ancient global trading system and immense wealth of the Trade Town Tyre with its two world harbors at the Mediterranean See close to Jerusalem broke down around 500 years before Christ because the King of Tyre exploited and exported the population of whole villages as slaves, provoked an environmental disaster cutting and exporting trees from North Africa where there is the Sahara desert today and put himself at the place of God (Ez.28.1). The prophet interpreted the collapse as a result of human arrogance and superciliousness. He called for “metanoia”, a fundamental change in orientation and lifestyle, in order to overcome this catastrophe. The prophet of doom becomes a prophet of hope because he offers a sharp analysis of the reasons for the disaster and shows a way out of it. The crisis was a threat and became an opportunity for re-orientation and a more humane behavior! To encourage people to undertake this re-orientation is the prophetic role of the Churches and of religions. It is their spiritual contribution to collect all human efforts to solve the climate challenge and to reach climate justice.

- Human responsibility therefore is great to solve such men made chal-
lenges by reorientation. But Christian faith at the same time underlines that nobody has to save the world and bear the world on his/her shoulder alone, until one collapses under the burden of responsibility. Capability-related justice and responsibility means to carry what one can carry, knowing that God supports, accompanies and asks not more than one can carry and that only burden sharing leads to justice including climate justice.

Notes
1 A collection of over 450 full text articles can be found and downloaded for free in the special collection “Climate Ethics” in the global online library on ethics of Globethics.net: http://www.globethics.net/web/ba-climate-ethics?layoutPlid=4297674 (accessed 21 January 2012). The collection includes also most of the articles of the website of Donald Brown of PennState University on climate ethics http://rockblogs.psu.edu/climate/.
3 Media, 31 August 2008.
4 See also Dossier: Klimawandel und Gerechtigkeit, eins Entwicklungspolitik, 17/18, 2007, I-XXIV.
6 It is developed as part of the Greenhouse Development Rights GDR, mainly developed in Great Britain by Development Agencies such as Christian Aid, supported by others like Bread for all/Swiss Catholic Lenten Fund in Switzerland. See www.ecoequity.org/GDRs.
7 Title of a Conference of the State Secretariat for Economic Affairs of the Swiss Government, the International Finance Corporation IFC and Swiss Re, 11-12 September 2008 in Zurich.
8 This is the view of the Stern Report: Stern Review on the economics of climate change, HM Treasury, UK 2006. www.hm-treasury.gov.uk/independent_reviews.
9 See footnote …
10 See footnote 11.
13 The title of the Campaign was: Die Haut der Erde retten. Lebt Jahr für Jahr mit 2% weniger Energie.” (« Sau-vez la peau de la terre. Vivez chaque année avec 2% moins d’énergie”.
15 Brot für alle/Fastenopfer: Gerechtigkeit im Klimawandel, EinBlick Nr. 1/2008,
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33. See video of the speech, WCC 21 May 2008.

34. See Candao, Satria: Islamic Wisdom and Response to Climate Change, in Search for Better Tomorrow. A Consultation on Earth is our Home: A Religious Response to Climate Change in Asia, July 2000, Bangalore, India, ed. By Calos B. Mendoza, 44-51. See also the planned Interreligious Conference on Climate Change of the WCC, November 2008.

35. See the material on www.christianaid.org.


43. Churches formulated confessions related to globalization and economic injustice, e.g the World Alliance of Reformed Churches with the “Accra Confession” 2004. Others ask, if Climate change will be part of new confessions: “Gehört auch der Klimawandel in ein neues Bekenntnis?” Reformierte Presse Nr. 30/31 25. Juli 008, 6-7.


45. Ernst M. Conradie (2008): The Church and Climate Change (Manuscript, South Africa); Mugambi, Jesse (2007): …


47. Huber, Wolfgang: Es ist nicht zu spät für eine Antwort auf den Klimawandel.

7. CONVOCATION ADDRESS

EXODUS AND MINISTRY: HUMANITY’S UNFINISHED JOURNEY
Dr. James A. Bergquist

Preface
Allow me to begin by acknowledging my high regard for the historic Serampore tradition and all of you who represent it. It is my privilege and pleasure to be in this place and in your presence. To you, the Master, Rev. Dr. and Bishop John Sadananda; to the Registrar, Rev. Dr. Ravi Tiwari; to all the members of the Senate of Serampore College, to the many principals, professors, and leaders of India’s theological colleges; and especially, to the hundreds of graduates here to receive their degrees – to all of you, greetings.

Let me also express my surprise and delight at being awarded this honorary degree today. There can be no greater honor for me than to be counted among the distinguished persons who preceded me in receiving this award. To be so honored today is certainly unexpected and probably undeserved. But to be here today yields yet one more delight. It is that from henceforth I shall be numbered with all of you who with pride and gratitude are holders of Serampore degrees.

WHY EXODUS?

My theme today will be about exodus, the continuing journey of God’s people toward the promised land. The word “exodus” means “departure” or “journey.” With this meaning it is used in the Septuagint translation to describe the second book of the Pentateuch. But “exodus” is also a metaphor for our own departures and journeys. I do not refer just to the journey of life in general. Rather, I mean that unfinished, purposeful, intentional, covenanted exodus we are called to take as the body of Christ in the service of and participation with all humanity. It is an exodus in which each of us here must make critical life-altering choices as we travel in the wilderness toward faithful ministry.

For some months prior to receiving the invitation to speak at this convocation, my mind had somehow been tuned to the Pentateuch by a decision to read all five books again with some care. I also was challenged by several authors who touched in quite different ways upon the exodus story. And that led to my thinking anew about Moses. Four of the last five books of the Pentateuch are devoted to Moses and the exodus motif. Within the
diverse biblical narratives, the exodus stands as the key event in Israel’s life and faith. Out of it flows the renewed covenant at Sinai. It penetrates the Old Testament with the counter-cultural idea that Israel is intended to grow beyond chauvinism and communalism to be a light to the nations. Prophets herald a new exodus after the exile. In a variety of ways exodus themes of grace, liberation, and purpose underlie the New Testament from Luke who sees in Jesus a new exodus, to Matthew who finds a new Moses who does not replace but enhances the Torah, to Paul who so sharply insists on a Sinai-like obedience as a consequence of redemption, a gift of God’s of unswerving hesed or mercy.

All of us gathered here share these exodus challenges. You come from many different places and backgrounds within the one India. Some of you are graduates – nearly 500 of you here today – about to begin a new stage of your journeys. Look around. Among you will be pastors, future bishops, college principals, teachers. Others gathered here – the leaders among us – are near the midpoint. You are the Senators of Serampore, those chosen to govern this historic and unique institution with attention to the past and with vision for the future. Among us today, as well, are the leaders of ninety or more theological colleges of this land, responsible for the training of hundreds of candidates for local ministry and for nurturing critical theological reflection for the future. You have accomplished much and are trusted by many. And a few others, like myself, are trudging the last miles of our exodus.

Yet all of us collectively and individually are still on the way, still growing, still being shaped, still being tested, and still seeking to be faithful signs of what God’s future for humanity might become. To tell the story today I will follow the biblical narrative of Moses taken as it stands in its canonical form. I hope that we will see in those sacred texts what we are meant to see, namely, that the exodus is God’s journey, our journey, and humanity’s journey.

II

OUR JOURNEY AND HUMANITY’S JOURNEY
IN THE LIGHT OF FOUR CRITICAL CHOICES IN MOSES’ JOURNEY

There were four great choices that Moses had to make in his life. Each was decisive in shaping his character. Each was decisive in shaping the community of faith in his day and beyond. Each critical choice that Moses made suggests directions for the unfinished exodus that lies before us.
Moses’ First Choice
The Captive People or Pharaoh?

Would Moses choose to stand with his suffering people? Or would he cling to his position of power and affluence? This first choice is one that God’s people — and humanity itself — have faced in every age. The challenge is critical to the future well-being of the larger global family.

You know the background. Four hundred years after Joseph, the Hebrew people were caught in an increasingly ruthless captivity in Egypt. A Hebrew woman gave birth, placed the child in a basket in the river, Pharaoh’s daughter found the child, named him Moses, which means “the one drawn out of the water.” The child’s sister and mother cleverly arrange things so the child is nurtured by the unnamed mother, after which Moses is taken into Pharaoh’s household and Moses becomes a person of privilege. Then Moses saw an Egyptian beating a Hebrew, one of his own people. Moses struck out and forever lost his life of ease and privilege. It was the same cry to which the Lord had listened:

“God heard their groaning, and remembered his covenant with Abraham, Isaac, and Jacob ... I know their sufferings, and I have come down to deliver them...” (Exod. 2:24, 3:7-8).

For Moses the die was cast. He had reclaimed his identity. This opening act of choosing solidarity with the powerless is recapitulated over and again in later biblical traditions from Isaiah’s suffering servant, to the self-emptying of Jesus’ incarnation, and to the Master’s summon to deny self.4

When we look back we can be thankful for the theological voices of India’s past and how they have brought us to the present with a clear notion of where we ought to stand. We ought to remember the dominant theological motifs that were sounded in India in the post-independence decades. The themes centered on how India’s Christians could best witness, serve, and properly identify with the struggles of independent India.

In the early years of independence following 1947 Indian theology responded to three major challenges, all asking how Christian faith should relate to the larger secular pluralism of the new India. How should Christians in India participate in nation building? How can the gospel be in dialogue with other religions in India? Can there be a common effort, across religions and ideologies, to bring hope and justice to India’s poor? At the same time other challenges internal to the life and witness of the church within pluralist India were raised for the sake of witness to the world. Among them were questions about church unity — and diversity, about the nature of evangelism, about lowering the levels of dependency upon overseas agencies, about the ministry of the laity, and about Chris-
tian nurture and education for individuals and congregations. But the jour-
ney was not complete.
While these early theological issues remained in force, newer motifs
emerged out of the older in ever sharper directions. By the 1980s libera-
tion motifs came to the forefront with both Dalit and women’s studies.
The ideas of contextualization and inculturation deepened much older
quests for indigenization and accommodation. The theological exodus
was still not over. Within the past decade, in particular, other critical is-
issues have stood front and center. What form should a “wider ecumenism”
take within Indian and global pluralism? What should be said and done
about environmental degradation and the exhaustion of resources?
Other serious questions arise today as globalization has come to define
our time. China, India, and other Asian nations have begun to dominate
the global economy to the extent that it is widely suggested that the 500
years of Western dominance is over. The 21st century is said to be Asia’s
century. Yet not all is well. The worst of a homogenized Western popular
culture has spread everywhere in the world. It threatens traditional local
cultures. Older family and ethic norms are giving way to a post-modern
relativism that promotes a self-centered individualism. Above all, despite
a huge rise in living standards for many, especially in China and partly in
India, in this digital age the poorest and least self-sufficient in Asian popu-
lations are being left behind. Moses would have recognized the choices
today that need to be made between privilege and responsible disciple-
ship.
We need to keep attentive to those voices before us who have so mightily
wrestled with the church’s true identity and mission. But in the exodus
days now before us – leaders, theologians, new graduates – who can dare
to predict what new theological challenges will come to us? Whatever
they will be, they will find us.
Can Christian public theology make any difference? What it takes is to
get beyond our classrooms and theological consultations. Critical and
perceptive academic theology indeed must articulate the issues we will
encounter in the wilderness. Yet the critical question is how the church
through its congregations, its members, and its pastors lives out its iden-
tity in the neighborhood and villages of this land.
Many of you will soon be ministers, teachers, or probationers of some
sort, and be living and serving among men and women and young people
of faith. You have been trained to nurture and guide. Some of you will be
the most educated person in your places of service. It will be good to
remember that you may not be the ones with the most wisdom. Are you
prepared in your journey of ministry to be one with your people — listen-
ing, participating, advocating, refusing to pull rank? Ministry in the par-
ish or the classroom is a sacred public trust. Above all, it requires ethical integrity, and nothing less than keeping your eye on the common good for Christians and all others, not on ecclesiastical careerism. You alone will decide whether your sacred office will be more like Moses or more like Pharaoh. How you discover and respond to the pastoral and social challenges of the unknown future will either enhance or deform your character and ministry.

There was a mantra often spoken by one of our better American politicians which might summarize the meaning of Moses’ first great choice to throw away affluence to stand with his own people. He often said: *It is the test of government how we treat those who are in the dawn of life, the children; those who are in the twilight of life, the elderly; and those who are in the shadows of life, the sick, the needy, and the handicapped.*

If we substitute for “government” the words “it is the test of ourselves, our churches, and our theology” we too have before us the Moses test of how we treat those in the dawn, twilight, and shadows of life.

**Moses’ Second Life-Shaping Choice**

**Would He Follow the Call?**

Then came the second great crisis in the life of Moses. He had chosen to stand with his people. He had been forced into exile. He became a shepherd in the nearby land of Midian. Then the unexpected happened. His experience at the burning bush led to a second great moment of choice for Moses. Would he heed God’s call to be the agent of his slave people’s liberation from Egypt, or would he refuse?

Moses’ acceptance did not come easily. Five times he excused himself. He doubted his own abilities. He claimed he did not know enough about the God of the covenant. He worried about failure. He claimed he could not speak effectively. Finally he asked that God send someone else. In short, he sounded like us. In the end, Moses went. Yet Moses was not the hero of the Exodus narrative, if we read it rightly. As elsewhere in the biblical narratives, the emphasis lies upon God who acts in human lives and history transforming humanity’s despair into hope.

Among you are new graduates. Each could tell your own unique story of what has brought you to this point. Some of you may report that, like Samuel, you were set aside from you mother’s womb. Others, like Jeremiah, were chosen as a youth for long years of ministry. Others, like Isaiah, felt the presence of an exalted God, honestly confessed his human failure, but felt also the burning coals of repentance and renewal. Still all of us – and all fellow believers – know that like Moses we are inadequate to the task embodying and proclaiming the great liberating message of God’s good
news. What is the word we need? It is more than humility. Perhaps it is honesty about ourselves and then entrusting our incomplete efforts to God’s strength. In the words of the communion liturgy of some traditions we pray: “We give thanks and offer ourselves to you, Lord God Almighty, not as we ought but as we are able.”

Yet once again, we must not understand the call of Moses too narrowly. Let it speak to us as individuals. But let the text’s original intentions also be heard. It was not just Moses who was called but the whole covenant people of God. Look how this exodus metaphor is re-worked in later biblical tradition. It is the corporate body of Christ, that is called to be a sign of light and hope in the world. The question for us, as for Moses, is whether inertia and denial will be overcome. An old prayer of the church captures perfectly the choice Moses made about the second great crisis in his life, to heed or decline God’s call:

O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown. Give us faith to go out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord.

Moses’ Third Life-Changing Challenge  
Would He Stick With It?

The third large crisis for Moses came near the end of the years of wilderness wanderings. The Ten Commandments and the codes that followed were adopted as the sign of the covenant. Yet surprisingly even at these high moments within the journey, there remained a “stiff-necked” resistance to their calling. The golden calf epitomized easy apostasy instead of covenant faithfulness, for which Israel was again and again in its later history to be reproached — in the Deuteronomist writings and so colorfully by two northern kingdom eighth century prophets.

At this point according to these old traditions, Moses made the third crucial choice in his life. Would he stick with it? Would he again stand by his people with all the faults and inconsistencies of any modern Christian congregation — or any other group of human vagrants of any time and place? Moses held steady. The Torah would become not only a code for one community but a gift all humanity.

The Old Testament has within it two competing traditions about Israel’s ultimate destiny, the exclusive — “come out and be separate” — and the inclusive — “light for the nations.” A hint of the wider view already is imbedded in that great promise which these diverse Hebrew tribes had
heard from Yahweh at Sinai – before the giving of the law: “Now therefore if you obey my voice and keep my covenant you shall be for me a treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation.” (Exod. 19:5-6) Like the promise to Abram, the people were to be blessed in order to be a blessing to others as bridge builders to all humanity.

There is always need for the reach inward to equip God’s people for witness and service in the world. But the inward reach must never exclude the outward reach. Paul Devanandan and M. M. Thomas sixty years ago wrote that as Christians and churches involve themselves in the social and national interest of others, it must not be to express their own narrow self interest. “But in fact the Christian interest cannot be narrowly communal.” That thought is echoed by the diplomat and journalist Shashi Tharoor. A friend had asked him what he saw as the vulnerabilities that could throw India today off course. The first of ten issues that he listed was the threat to India’s pluralism by some religious fundamentalists in India and neighboring countries who seek national identity in a single religion, making minorities second class citizens. The Christian challenge, like that of Moses, is to hang on tight to inner renewal without becoming chauvinists, and to uphold plurality without losing the covenant substance of faith.

The wider views –“the one for the many” – came to clear expression in Isaiah, Jonah, the inviting table fellowship of Jesus, and in the inclusive thrust of St. Paul’s mission in which ethnic barriers were struck down. Biblical traditions about all humans as made and re-made in God’s image thus could be said to have laid the foundations for the idea of the equality of all human beings.

Moses’ Final Challenge
Accepting His Unfinished Journey

The last crisis happened at the very end of the wilderness years. The Lord told Moses that he himself would not reach the promised land. Would Moses object that falling short took away all that he was trying to do? No. Moses recognized his limits and accepted the fact that his final role was to prepare leaders to follow him.

Here is the story from Deut. 34:1-4. “Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah ….. And the Lord showed him the whole of the land. ….. The Lord said to him, ‘this is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your descendants; I have let you see it with your own eyes, but you shall not cross over there. Then Moses, the servant of the Lord, died.’”
Like Moses, we are on the way, but we may not get all the way. We have heard God’s vision of a promised land. We ask, when will we see the fruits of those old promises? How long must we wait for the peacable kingdom? Do we get tired of waiting for evil to be conquered as one global horror and domestic scandal tops the other? When will we reach the promised land? What does all this tell us about our exodus and humanity’s journey? For me, there is one huge truth and one conclusion.

The huge truth: We too shall die without finishing what we have begun. But like Moses, we will have been to the mountaintop and seen the promised land. It is the hope we proclaim even as the darkness deepens around us. Our task, as Heb. 11:13 describes it, is to “greet the promises” and help others greet them.

And the conclusion? That any accomplishment we make in this life, remains linked to those who have gone before and those who will follow us. As we journey – as we “run with perseverance the race that is set before us” – we journey with the many partners that God has and will provide as we seek God’s new humanity. The Jewish scholar Michael Walzer puts exodus into the middle of our lives with these vivid lines:

— Wherever you live, it is probably Egypt;
— There is a better place, a world more attractive, a promised land;
— The way to the land is through the wilderness. There is no way to get from here to there except by joining together and marching.”

1 In Hebrew the book is titled “these are the names” from the opening words of Exod. 1:1.
3 The four choices of Moses are briefly but suggestively told by Feiler, America’s Prophet, p. 14ff. and by other commentators.
4 Isaiah 42-53, a new exodus for Israel the servant people; Phil. 2:5-11, Jesus’ as servant in his own exodus emptying; Mark 8:34-35, a new way of discipleship.
5 The American politician in question was Hubert Humphrey, a great leader for civil rights and honesty in government during the years 1945 through the 1970s. He narrowly missed becoming president, to the regret of those who cared about integrity and compassion in
government.

6 For this descriptive term see Exod. 32:9, 33:3-5, 34:9; and Deut. 9:6, 13.

7 Exod. 32:1-6, Deut. 9:16.


11 We might think especially of the many unique Lukan parables involving outsiders, such as 10:25ff., 14:15ff., 15:1-2 ff., 16:19ff. and others. Also for Paul: Gal. 3:28-29 and especially Eph. 2:11-22.

12 Michael Walzer, Exodus and Revolution, p. 149. I first found this quotation in Walter Brueggemann, Journey to the Common Good, p.43.
8. COMMEMORATION SERVICE ADDRESS

MISSION – DIVINE MOVEMENT TOWARDS HUMAN

Dr. Zacharias Mar Theophilus Suffragan Metropolitan

I am very much delighted to be at this esteemed college and to address this august gathering. It is the first time I am stepping into this beautiful campus and the wonderful theological setting. I congratulate the Serampore Senate for fixing the convocation ceremony at this unique place. I must thank Dr. Ravi Tiwari the present Registrar of the Serampore College and University. For several years we have been very good friends and associates. As the renowned son of a renowned father Dr. Tiwari bears and carries a great heritage and tradition. His life and work is a challenging witness to all who come across as in the case of his highly respected father who himself was a theologian and a Christian model. I have great appreciation for Dr. Tiwari’s passion for Theological education and commitment to disciplined Christian life. I note he is striving so hard to raise the depth and width of theological education in India. I am sure Serampore will focus on academic excellence and forming value-added persons. His sincere and earnest efforts has compelled the Episcopal Synod of the Mar Thoma Church to sanction the FFRRC programme at Dharmajyothi Vidyapeet, Fraidabad. I thank him and the senate for all the support given to the Theological Colleges of the Mar Thoma Church. I had the privilege to work with Dr. Satyaranjan the former Registrar way back in the 80’s as a member of the Senate and Board of Theological Education. I remember with joy my time working with former Masters Dr. Khan, Dr. Gana Robinson and Dr. Rajaratnam who was a great friend of mine and the Mar Thoma Church. I am privileged to have an intimate relationship with the present Master Bishop Dr. John Sadanada who is a great theologian, pastor and administrator of our time. We are proud that Serampore University has honored our Late Metropolitan Juhanon Mar Thoma, Thomas Mar Athanasius Suffragan Metropolitan, the Valiya Metropolitan Philipose Mar Chrysostom and the present Metropolitan Joseph Mar Thoma with Honorary Doctorate. I am grateful that the senate has considered me too for this great honor. I am also glad to note that Dr. Issac Mar Philoxenos our own Episcopas is the present President of the Senate now. I feel very much at home in the company of my brothers and well wishers when I address this gathering. Let me thank all of you for giving me this privilege and honor to be a part of the Convocation Ceremony of the Serampore University in 2012.

We are gathered here to commemorate the great servants of God William
Carey, Joshua Marshman and William Ward the renowned Serampore Trio. Life is between memory and dreams, when we lose memory we are lost, when we cease to dream we cease to live. Living memory of William Carey and a glimpse of his vision for mission will energise everyone to strive more in his/her sphere of activity. “Attempt great things for God, expect great things from God”, that pithy statement caught my attention even before I heard of William Carey. His words went before his presence. As a young man inspired and challenged by the vision and mission of Jesus Christ, he committed his life to the cause of Christian mission. He is considered to be the father of Modern Mission in India. He was the son of an English weaver and was trained to be a shoe maker. As a member of the Baptist church he ministered to the Baptist Church in England and he began his study in NT in Greek. Carey’s personal concern for mission compelled him to go to India to spread the gospel. On 11th November 1793 Carey arrived in Calcutta. He sailed to India with his 8 year old son. Later his wife along with his sister –in law and children accompanied him. Unfortunately his elder son Peter passed away. In the midst of struggle and suffering he started learning the Bengali language, he managed to buy a printing press, and printed six vernacular Bible in Bengali, Sanskrit, Oriya, Telugu, Assamese and Marathi.

The great commission of Jesus Christ found in St. Matthew 28: 19 “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” was the moving spirit and the challenging power behind his life. Emileo Castro former General Secretary of WCC has authored a book entitled “Passion for Mission”. You may have strong organization, plenty of money and powerful persons, but if you don’t have a passion for mission nothing would yield any desirable fruit. Carey was a person with great passion for mission in India. His great concern was to build the church in Bengal where Hindus and Muslims were the dominant communities. For seven years Carey had daily preached Christ in Bengali without a convert. His passion or mission moved him to the conversion of Krishna Pal a carpenter and his family who was baptized on 28th December 1800. He was the first native Christian of North India and also became the first missionary to Calcutta and Assam, and the first Bengali hymn-writer.

On 5th July 1818, William Carey, Joshua Marshman and William Ward issued a prospectus (written by Marshman) for a proposed new “College for the instruction of Asiatic, Christian, and other youth in Eastern literature and European science”. Thus was born Serampore College - which still continues its great mission. William Carey is very well known as the
founder of Theological education in India. He fulfilled his mission through various ways: Preaching got priority, Teaching got prominence, Translation of Bible into Indian languages, printing and publishing them were some of his great contribution. His involvement in social life was very rewarding. His fight against infanticide and Sati made lasting effect to the social life of India.

Carey and his colleagues landed and labored in the height of the colonial period. Mission context then was entirely different from the present post-colonial time. Education was limited to a few upper class, Poverty was quiet rampant. He met with lack of funds, confronted an unfamiliar culture, language, land and people. It seems he knew decades before Bonhoeffer making the statement that “When Christ calls, He bids him to die” was a hard truth in his own life. With strong faith he leaped into the darkness with great hope and he could give much through the building up of the church and the spreading of the gospel. Carey focused on communication, translation and ministration.

Christian mission in modern India needs fresh understanding and radical rethinking. India of 21st century is fast changing from an agricultural society to a technological and electronic community. Imperial rule has given way to democratic governance. People hold the power through their voting rights. The Right of Information, Right for Education, Right for food, Right for Employment all have made Indian people empowered from their predecessors in the 19th century. Multi religious, multi cultural, pluralistic society has its own strength and weakness. The present religious awakening does not commensurate with the spiritual growth. Modern mission has to address ecological, economical, ecumenical and ethical realities of our time. The book of Mar Chrysostom “The Mission in the Market Place” is an eye opener to Indian Christian thinkers and theologians. Print and electronic media bring to light several issues and challenges which otherwise would have been in darkness. Mission needs to move to the wayside, waiting places, crowded corners, broken families and crushed women. People in pain and agony should see Christ who said “Lo, I am with you always” beside them. Mission is taking people to Christ and bringing Christ to people so that in their meeting context life becomes different and livable.

As corruption is rampant in church and society we need to fight for justice, human rights and transparency in all transactions. As science and technology has become a compelling part of our life it affects our thinking. People have become more rational, secular, scientific and independent. Unless the church is capable and effective in addressing these issues
the influence of the church and its mission will be eclipsed. Theology often tend to be a cerebral exercise. We need to discover and highlight the other side of theology. As the brain has two sides one dealing with intellect and the other catering to the emotional, theology should combine both intellectual and emotional experience and expressions. The Serampore trio changed the religious, social, political, nature of Bengal to a great extend.

The modern mission in India has to do much with the Dalits and Tribals as they remain the chunk of the Indian community. Gospel should address to the rich and the poor, the educated and the illiterate, the villager as well as the city dwellers. It has to address the economy where globalization and liberalization has reduced human being to a powerless pawn. The biblical concept of wealth and its usage needs to be transmitted to the community in which the church thrives. We cannot close our eyes to the ecological challenges as God’s mission is to the world which “God so loved”. Caring of earth as stewards of life is our missionary task. In this era of ethical breakdown; pure, clean and transparent life and welfare of all must be our motto. Other denominations and other faiths are our living partners, we need to love, respect and move together in building up of a cohesive humanity which is goal of wider ecumenism.

Mission is nothing but God’s movement towards man. It is divine initiative and imperative. Just before his ascension Jesus entrusted the task to his disciples. This is a challenge to get out from the ghettos of life and the four walls of institution. Ignatius Loyola stated “Where there is bishop there is the Church?”. I am one who believes differently “Where there is Christ there is the Church”. But where is Christ now? Jesus was born in a manger, a place where no one would like to step in or stay. He chose the manger purposefully as it was the place of rejection, solitude and marginalization. As Christ was with the lonely ignored and the marginalized, the mission of the church has to be for and towards them. Again we find Christ on the cross forlorn, bleeding and broken. No one would like to be hung on a Cross. Christ chose the Cross to be at the bleeding point of the humanity. Church the body of Christ has to be with the bleeding people, people in terminal illness, those who have become slaves to addictions, women forced to divorce or pushed to red-light streets and the aged who are thrown away though still there is will to live and love in them. Movement of God towards manger and cross is a forceful call to follow him in the Way of the Manger and the Way of the Cross - Via Dolorosa.

Christian mission needs to be a biblical response to the contextual challenges. Millions of illiterate, unhealthy, caste driven people look for health and wholeness. Church has to reach out to them and their living realities.
Gospel should touch all, the poor, the rich, the educated, the uneducated, the handicapped and the marginalized. The great work of the Karuthal Project in my Diocese taking care of nearly 1000 cancer patients and their families of different caste creed and sex was started as a response to the plight of one person who had to succumb to the deadly disease of cancer. His wife who was a teacher lost her job since she had to take leave frequently to carry him to hospital for treatments. The elder daughter had to discontinue her studies as she had to take care of the younger sister. They had to sell their small shop which was a source of their income for the heavy financial burden of treating the cancer patient. Cancer gripped only on one person but it destroyed the whole family. This sight gave us the vision of caring the cancer patients and their families in our Diocese. Another project “Asha Bhavan” caring for the physically challenged was started as a response to the sight of an invalid man crawling to the dias to drop his offering in the offertory bag in a Convention meeting. That scene prompted and provoked me to start a caring centre for the physically challenged at Pathanapuram (in Kerala), from a humble beginning that has grown to a very big service station and a mission centre. Modern mission has to respond to the contextual challenges in our everyday life. Social realities open up meaningful opportunities to live the gospel in the midst of people of all faiths. It was Forsythe who stated “Church should set signs of hope through acts of faith and love”. Paul’s letter to First Corinthians chapter 13 ends with the verse “Faith, Hope, Love these three abide, but the greatest of these is Love”. The method of mission is Love, the aim of Mission is Hope, and the means of Mission is Faith. Jesus’ commission is to go out and make all nations his disciples, baptize them in the name of the Father, Son and Holy Spirit. The Biblical meaning of naming is bring all into the nature and character of Trinity which is love, unity and peace. The call of Jesus Christ “follow me I will make you fishers of men” induced the village cobbler to be transformed to a biblical scholar. For Carey “Follow me” was not a mere biblical verse for translation but a powerful call to be translated in his personal life. William Carey gave his life completely into the hands of the Master who called him. God asked Moses a small question “What is in your hand?”, he only had the staff of a shepherd which he offered and since then it is known as God’s staff which became a mighty instrument in the wonderful acts of liberation and stabilization. Jesus asked the disciples “what do you have with you?” and Andrew brings a boy with five loaves and two fishes which transforms a gloomy evening into a joyful banquet. Later after his resurrection again we see Jesus at the seashore asking Peter and his friends “What have you caught?” as they brought their catch to Jesus, he surprised them with an already prepared breakfast. Following means moving
in the way of the miracle and multiplying the blessing with others. Mission of the Church is not just to make converts or to fill in the church register with the names of the people but to make disciples of all nations. A disciple is one who sits at the feet of the guru and learns what he teaches and at the same time imbibes what he stands for. A real disciple will strive to shape himself in the mould of the guru and perhaps he may go further in due course. When Jesus says baptizing them in the name of the Trinity he meant bringing in people to the nature and character of the trinity. The nature of trinity is mostly oneness, love and peace. The mission of the church is to call people of all faith and no-faith into a community of faith, hope and love. Human relationship as well as divine relationship is the foundation and goal of mission which is exemplified in the Holy Trinity where equality, mutuality and unity thrives on. Mission at all times has to call people to enter into a Trinitarian life where you enjoy love, oneness and peace.
9. CITATIONS

a. Rev. Hrilrokhum Thiek

Sir,

I present to you the Rev. Hrilrokhum Thiek, 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. Hrilrokhum Thiek was born on May 29, 1931 at Sartuinek village, Manipur South District. His father was Late Thangrongur Thiek, and his mother Late Aizingzo Thiek. He had his primary education in Manipur, High School in Halflong and graduation in Science (Honors) from Gauhati University. He did his theological studies at Serampore College and was graduated in 1952. He later did MTh from Columbia Theological Seminary, Decatur, Georgia, USA. It goes to his credit that he is first among the Hmar tribe to have a graduation in Science, graduation and post-graduation in Theology. Incidentally, he is also first theological graduate in his Synod.

Ordained in 1960, Rev. Thiek mostly engaged himself in education activities. He founded Muolhoi High School in 1964, and later, CHT synod High School in 1970 and was the founder Head Master of both the schools. He contributed a great deal in the education of the people in general and the Hmar people in particular. He tried his best to make available quality education at affordable cost to the general public, and to this end he has made a remarkable contribution. He is an authority in Hmar Language. He wrote a primer for primary education which was widely used in the region. He played an important role in the process of standardization of the Hmar Language. He has been instrumental in formation of Hmar Literature Society and took special interest in the development of tribal literature. He was the chief translator of Bible in Hmar language which is considered as a standard literary piece in that Language. He has been a prolific writer and has written commentaries on New Testament, History of the Church in Cachar region, books on Christian doctrines and tribal people.

Rev. Thiek gave leadership to his Church as the Secretary (1966-68), Moderator of the General Assembly of Presbyterian Church of India (1974-76), and Executive Secretary of Cachar Hill Tribes Synod (1974-2004). He was associated with the ecumenical bodies in the north-east
through his membership in United Church of North India (UCNI) and North-east India Church Council (NEICC). As a prominent Christian leader, he played vital roles for communal harmony among the various ethnic groups in the region. His contribution is aptly recognized and appreciated by the District Administration at various time and forums. Though retired, he is a respected senior citizen and is widely consulted by the Church and Government on important issues and concerns, pertaining to the District and region.

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

I present to you Sir, the Rev. Hrilrokhum Thiek, for the distinction of the Degree of Doctor of Divinity.
b. Rev. Dr. James Alan Bergquist

Sir,

I present to you the Rev. Dr. James Alan Bergquist, upon whom, on the recommendation of the Senate, the Master and the Council of Serampore College has resolved to confer the Degree of Doctor of Divinity (Honoris Causa) in recognition of his services to the Church and Society.

Dr. Bergquist was born to Mr. Elmer and Esther Bergquist (now deceased) on February 7, 1932. He studied for his graduation at Luther College, Iowa. His theological training took place in Lutheran Theological Seminary, St. Paul, Minnesota, which he completed in 1958. He took doctoral degree in New Testament from the University of Southern California, School of Religion, Los Angeles, California in 1962. He was professionally associated with American Society of Missiology, Deutsche Gesellschaft fur Missionwissenschaft and International Association for Mission Studies.

He began his ministry serving as pastor for six years in two Lutheran congregations, while also commissioned as a chaplain in the United States Army-reserve. Thereafter, he entered into teaching. His first assignment was as Assistant Professor of Religion at Concordia College, Moorhead, Minnesota, and then he moved to Gurukul Theological College as a Professor of New Testament where he taught for five years. From there, he moved to Geneva to take over the post of Associate Director of the Theological Education Fund of the World Council of Churches. He was responsible for projects funding and consultation in theological education in Southern Asia, Pacific and parts of Africa. In 1974, he returned to theological world as Academic Dean, Director of Post-graduate Studies and Continuing Education, and taught in areas of New Testament and Missions at Trinity Lutheran Seminary, Columbus, Ohio. In 1980, Dr. Bergquist was called by the American Lutheran Church to take responsibility as Executive Director, Division for Service and Mission in America and later served with Evangelical Lutheran Church in America (ELCA), Division of Outreach. In 1989, he returned to take up the position of Senior Pastor of Good Shepherd Lutheran Church, Moorhead, Minnesota. He retired in 1999, after serving as the President of Trinity Lutheran College from 1994-1999. Even after retirement, he continued to travel to India, South Africa, New Zealand, Hong Kong and to his own Trinity College to teach his favorites subjects in New Testament and Missions.
Rev. Dr. Bergquist is not unknown to theological circle in India. His association with theological education in India and Serampore family spans nearly four and a half decades. He worked at Gurukul Theological College, Chennai in the late 60s. He returned to India several times as Visiting Professor to teach at United Theological College, Bangalore and Gurukul over the years. He was Director of Theological Education Fund (TEF) of the WCC through which he provided innumerable scholarships for pastors, faculty development programmes and also encouraged translation of theological books into regional languages.

Dr. Bergquist has eleven books in his name, six of which are also published in India. He has been writing articles on various New Testament and Mission oriented subject since 1960 numbering almost a hundred.

The Senate and the Council of Serampore College heartily welcome the Rev. Dr. James Alan Bergquist among the honored and distinguished fellowship of the graduates of the College.

I present to you Sir, the Rev. Dr. James Alan Bergquist, for the distinction of the Degree of Doctor of Divinity.
c. Rt. Rev. Dr. Zacharias Mar Theophilus, Suffragan Metropolitan

Sir,

I present to you Rt. Rev. Dr. Zacharias Mar Theophilus, 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.

Bishop Theophilus was born to a devout and principled parent, Mr. V. K. Oommen and Ms. Mariamma and was named as Oommen Kuruth. His father was in Postal department and his mother was a teacher. He had his primary education in his village school, in Niranam, Changanassery, graduated in Science from Union Christian College, Alwye, and took a degree in Education from Titus II Teachers’ College Thiruvalla.

He began his life as a teacher/principal and served at different schools in Kerala and Mysore with much diligent, discipline and Gandhian idealism from 1961-66. He received a Divine Call and decided to join the ministry of the Church. He did theological studies at Leonard Theological College, Jabalpur; post-graduate and doctoral studies at Princeton and Boston universities.

He was ordained as priest in 1966, took vows of renunciation and was consecrated as a bishop in 1980 and Suffragan Metropolitan in 2004. He served as a priest in various places in Kerala, Mysore, Maharashtra and United States; and as a Bishop, in the dioceses of the Malankara Mar Thoma Syrian Church. He established a Centre for quiet retreat in the midst of modern tensions, called “Santhigiri Ashram” near Kochi Airport, contributing all his personal paternal property he inherited. The Centre is now run through a Trust, which also serves the poor and needy in the adjoining community through education and medical help. His compassionate concern for the handicapped moved him to put up a home for the handicapped in his first diocese; a detoxification centre to help the families of alcoholics and drug-addicts. He was the first Bishop of newly formed Diocese of United States and Europe.

Apart from serving as a member in various committees of his own Church, he has been a member of many ecumenical bodies, such as, Senate of Serampore College and BTESSC, Orthodox-Mar Thoma Dialogue Commission and Communion of Churches in India. He has been
President/chairperson of various organizations; few of them are National Missionary Society of India, Bible Society of India, World Vision of India, Ecumenical Christian Centre, Theological Literature Society etc. His ecumenical outlook and participation in ecumenical bodies won the trust of the heads of nine churches, belonging to different rites of Roman Catholic Church, the Orthodox Syrian Church, the Syrian Orthodox Church, the Mar Thoma Church and the Church of South India, and claiming their heritage from St Thomas. He was invited to take charge of the Trust as the Secretary, and played a vital role in developing Ecumenical Centre at Nilackal for the Trust. He represented Mar Thoma Church in the VII Assembly of the World Council of Churches in Canberra where he was elected as a member of the Central Committee of the WCC and its Executive Committee.

Bishop Zacharias Mar Theophilus has been loyal to the great traditions of the Church handed over to him. Prophetic vision, ecumenical enthusiasm, liturgical and theological insights and spiritual commitments make him a person of rare caliber in the ecumenical and ecclesiastical world.

The Senate and the Council of Serampore College heartily welcome Rt. Rev. Dr. Zacharias Mar Theophilus among the honored and distinguished fellowship of the graduates of the College.

I present to you Sir, Rt. Rev. Dr. Zacharias Mar Theophilus, for the distinction of the Degree of Doctor of Divinity.
10. Serampore College (University)

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

Council of Serampore College (2011)
Rt. Rev. Dr. John S. Sadananda, M.A., B.D., Dr.Theol.
Mrs. Hilda Peacock, Vice Master, M.A., B.Ed.
Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, B.D., S.T.M., Ph.D.
Rev. Dr. V.K. Nuh, D.D.
Rev. Dr. Philip S. Masih, M.A., B.D., D.Min.
Rt. Rev. Dr. Surya Prakash, BA., M.Th., D.Th.
Rev. Dr. S. Joseph, M.Th., D.Th.
Dr. Sarada Devi Karnataka, M.A., Ph.D.
Rt. Rev. Dr. Purely Lyngdoh, B.D., D.D.
Rev. Dr. Ponnaiah Manoharan, M.Th., D.D.
Rev. H. Lianngaia, B.Th., B.D.
Rev. Dr. J. F. Jyrwa, M.Th. D.Min.

Members of the Senate
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.
Dr. Ms. Ivy Singh, M.Th., D.Th.
Rev. Dr. P. Mohan Larbeer, M.Th., Ph.D.
Rev. Dr. Kavito Zhimo, M.Th., D.Th.
Rev. (Ms) Rachel Bag, M.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.
Rev. Dr. Roger Gaikwad, M.Th., D.Th.
Dr. Moses P. Manohar, M.A., B.D., M.Phil., Ph.D.
Rev. Dr. Takatemjjen Ao, B.Sc., B.D., M.Th., D.Th.
Dr. Vinita Eusebius, B.Sc., B.C.S., M.Sc., D.Phil.
Rev. Dr. John Samuel Raj, M.A., B.D., M.Th., Dr. Theol.
Rev. Dr. Sunil M. Caleb, M.A., B.D., Ph.D.
11. Officers

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

Convener

Treasurer
Dr. (Ms.) Ivy Singh, M.Th., D.Th.

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

Department of Research/SATHRI

Dean, Research & SATHRI
Rev. Dr. H. Vanlalauva, M.A., B.D., M.Th., D.Th.

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. P. Mohan Larbeer, M.Th., Ph.D.

Treasurer
Dr. (Ms.) Ivy Singh, M.Th., D.Th.
### 12. Affiliated Colleges & the Principals

<table>
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<tr>
<th>No.</th>
<th>College Name</th>
<th>Principal Name</th>
<th>Qualifications</th>
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<td></td>
<td>Bangalore</td>
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<tr>
<td>3</td>
<td>Bishop’s College, Calcutta</td>
<td>Rev. Dr. Sunil Caleb</td>
<td>M.A., B.D., Ph.D.</td>
</tr>
<tr>
<td></td>
<td>Jabalpur</td>
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<td></td>
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<td>Jabalpur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Mar Thoma Theol. Seminary, Kottayam</td>
<td>Rev. Dr. Geevarghese Mathew</td>
<td></td>
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<td>6</td>
<td>Kerala United Theol. Seminary, Trivandrum</td>
<td>Rev. Dr. P.T. George</td>
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<tr>
<td>7</td>
<td>Orthodox Theol. Seminary, Kottayam</td>
<td>Rev. Dr. K.M. George, B.Sc., B.D., M.Th., D.Th.</td>
<td></td>
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<tr>
<td>8</td>
<td>Andhra Christian Theol College, Hyderabad</td>
<td>Rev. Dr. Chilkuri Vasantha</td>
<td></td>
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<tr>
<td>9</td>
<td>Tamilnadu Theol. Seminary, Madurai</td>
<td>Rev. Dr. M. Gnanavaram, M.A., Ph.D.</td>
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<td>10</td>
<td>Karnataka Theol. College, Mangalore</td>
<td>Rev. Dr. Hannibal R. Cabral, M.Th., D.Th.</td>
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<tr>
<td>11</td>
<td>Union Biblical Seminary, Pune</td>
<td>Rev. Dr. Shekhar Singh, B.Com., M.Th., D.Th.</td>
<td></td>
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<td>12</td>
<td>Eastern Theol. College, Jorhat</td>
<td>Rev. Dr. Akheto Sema, D.Th.</td>
<td></td>
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<td>13</td>
<td>Gurukul Lutheran Theol. College, Chennai</td>
<td>Rev. Dr. K. David Udayakumar</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Malankara Syrian Orthodox Theol. Seminary, Ernakulam</td>
<td>Rev. Dr. Adai Jacob, B.A., B.Ed., B.D., Th.D.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Gujarat United School of Theology, Ahmedabad</td>
<td>Rev. Jayant Noel, B.D.</td>
<td></td>
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<td>18</td>
<td>Concordia Theol. Seminary, Nagercoil</td>
<td>Rev. Dr. Samuel W. Meshack B.Sc., B.Ed., M.Th., Ph.D.</td>
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<td>20</td>
<td>Santal Theol. College, Benagaria</td>
<td>Rev. Cornelius Tudu</td>
<td></td>
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<td>21</td>
<td>Theological College of Lanka, Sri Lanka</td>
<td>Rev. Dr. Jerome Sahabandhu</td>
<td>B.D., M.A., Ph.D.</td>
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<tr>
<td>22</td>
<td>Allahabad Bible Seminary, Principal</td>
<td>Rev. J. Sundera Raj, B.D., M.Th.</td>
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<td>Allahabad</td>
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<td>23</td>
<td>United Theol. Seminary of Maharashtra, Pune</td>
<td>Rev. Jeffrey C. Bardey</td>
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<tr>
<td>29. Trulock Theol. Seminary, Manipur</td>
<td>&quot;</td>
<td>Rev. Dr. H. Khongsai, B.A., M.Th., D.Min</td>
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<tr>
<td>31. MB Centenary Bible College, Shamshabad</td>
<td>In charge</td>
<td>Rev. I.P. Asheervadam, M.Th., D.Th.</td>
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<td>36. Indian Theol. Seminary, Avadi, Chennai</td>
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<td>Dr. Abraham Stephen</td>
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<td>37. Mar Thoma Episcop'al Jubilee Institute of Evangelism, Tiruvalla</td>
<td>&quot;</td>
<td>Rev. Dr. C.P. Mathews</td>
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<tr>
<td>39. St. Thomas Orthodox Theological Seminary, Kalmeswar</td>
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<td>Fr. Bijesh Philip, B.Sc., B.D.</td>
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<td>41. Dharma Jyothi Vidya Peeth, Principal Faridabad</td>
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<td>Rev. Dr. P. G. George, M.Sc., M.Div., Th.M., Th.D.</td>
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<tr>
<td>42. Calcutta Bible Seminary, 24, Parganas, West Bengal</td>
<td>&quot;</td>
<td>Rev. A. Jayakumar, B.D., M.Th.</td>
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<tr>
<td>43. Master's College of Theology, Visakhapatnam</td>
<td>&quot;</td>
<td>Rev. B. George Livingston, M.Sc., M.Th.</td>
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<tr>
<td>44. Bethel Bible College, Guntur, Andhra Pradesh</td>
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<td>Rev. Dr. S. Robertson, M.A., M.Th., D.Th.</td>
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<tr>
<td>45. Bethel Bible Institute, Danishpet</td>
<td>&quot;</td>
<td>Dr. Beulah Herbert, B.SC. M.S.C., B.D., M.Th. Ph.D.</td>
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47. Federated Faculty for Research in Religion & Culture, Kerala
    Rev. Dr K. G. Pothen, M.A., B.D., M.Th., Ph.D.
48. NJPGRC, Faridabad
    Registrar Rev. Dr. Koshy P. Varghese
49. Regional Extension Centre St. Andrew’s Theol. College,
    Principal Rev. Shourabh Pholia, B.D.
    Dhaka, Bangladesh

Professional Centres:
1. Christian Medical College & Hospital (CMCH),
    Principal Dr. Ravi Jacob Korula, M.B.B.S., D.Orth., M.S.
    Vellore (Ortho), F.A.C.S.,
2. Christian Medical Association Gen.Sec. Dr. Vijay Arul Dhas, MBBS of India, (CMAI) New Delhi
3. Thomas Mar Athanasius Institute of Counselling,
    Director Rev. Dr. George Varghese, M.A., B.D., M.Th., Ph.D
    (TMAIC), Kottayam
4. Life Enrichment Counselling & Training Centre, Thodupuzha
    Director Dr. Issac V. Mathew, B.D., M.Th., D.Th.
    East, Kerala
13. RECIPIENTS OF SENATE PRIZES - 2011

1) **Master’s Prize (M.TH.)**
   1417/09 Eappen Varghese Federated Faculty for Research in Religion and Culture, Kerala

2) **Late Dr. C. Devasahayam Prize for Christian Ministry (M.TH.)**
   1423/09 Bipinlal L. V. Federated Faculty for Research in Religion and Culture, Kerala

3) **C.S.I. Diocese of Madras Prize in Christian Ministry (M.TH.)**
   1423/09 Bipinlal L. V. Federated Faculty for Research in Religion and Culture, Kerala

4) **George Howell’s Prize in Christian Theology (B.D.)**
   8344/07 Varghese Paul Bishop’s College, Calcutta

5) **C.E. Abraham Prize in Church History (B.D.)**
   8344/07 Varghese Paul Bishop’s College, Calcutta

6) **E.C. Dewick Prize in Religion (B.D.)**
   8609/07 B. John Jebaseelan Union Biblical Seminary, Pune

7) **Senate Prize for Autonomous College (B.D.)** (for highest grade in the whole examination)
   9793/08 Suthakar K. United Theological College, Bangalore

8) **Senate Prize in Biblical Studies (B.D.)**
   8344/07 Varghese Paul OT Bishop’s College, Calcutta

9) **Rev. C. C. Pande Memorial Prize in B.D.** (for overall highest grade)
   8344/07 Varghese Paul Bishop’s College, Calcutta

10) **Union Biblical Seminary Prize in B.D.** (for highest grade in O.T. & N.T.)
    8344/07 Varghese Paul OT Bishop’s College, Calcutta
11) **Rt. Rev. S.R. Furtado Prize in B.D.** (for highest grade in Christian Ministry)  
8344/07 Varghese Paul Bishop’s College, Calcutta

12) **Late Dr. C. Devasahayam Prize for Christian Ministry (B.D.)**  
8344/07 Varghese Paul Bishop’s College, Calcutta

13) **Rev. J.T.K. Daniel Prize in Understanding Social Analysis or Christian Ethics in the B.D. Degree Programme**  
8344/07 Varghese Paul Bishop’s College, Calcutta

14) **George Howell’s Prize in Christian Theology (B.Th.)**  
6467/08 Bishakh Dutta Calcutta Bible Seminary, 24 Parganas

15) **C.E. Abraham Prize in Church History (B.Th.)**  
6517/08 Mohite Diana Vijay United Theological Seminary of Maharashtra, Pune

16) **Dr. T. Sither Prize by Tamilnadu Theological Seminary, Madurai (B.Th.)** (for highest grade in Senate examined papers)  
6517/08 Mohite Diana Vijay United Theological Seminary of Maharashtra, Pune

17) **Rev. C.C. Pande Memorial Prize (B.Th.)** (for overall highest grade)  
6467/08 Bishakh Dutta Calcutta Bible Seminary, 24 Parganas

18) **Rt. Rev. S.R. Furtado Prize (B.Th.)** (for highest grade in Christian Ministry)  
6517/08 Mohite Diana Vijay United Theological Seminary of Maharashtra, Pune
14. Appendices

a. Registrations

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b. Examination Results: - 2011

DCPC 29
DCS 51
B.C.S. 71
B.Th. (Internal) 328
B.D. 688
M.Th. 131
D.Min. 6
D.Th. 12
c. Total number of students who have qualified for Diplomas and Degrees since 1911 is now:

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<td>R.K.</td>
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d. Degrees Awarded by the Serampore College (University)

i. Degree of Doctor of Divinity (Honoris Causa)
ii. Degree of Doctor of Theology
iii. Degree of Doctor of Ministry
iv. Degree of Master of Theology
v. Degree of Bachelor of Divinity
vi. Degree of Bachelor of Christian Studies
vii. Degree of Bachelor of Theology
viii. Diploma in Clinical Pastoral Counselling
ix. Diploma in Bible Translation
x. Diploma in Christian Studies

e. List of the Recipients of the Degree of Doctor of Divinity (Honoris Causa)

<table>
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<tr>
<th>Year</th>
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<tr>
<td>1929</td>
<td>George Howell’s, M.A., B.Litt., Ph.D.</td>
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<td>1940</td>
<td>John Zammerman Hodge</td>
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<td>1942</td>
<td>Samuel Pearce Carey, M.A.</td>
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<tr>
<td>1948</td>
<td>C. Eapen Abraham, M.A., B.D.</td>
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<td>1948</td>
<td>Aiyadurai Jesudasen Appasamy, M.A., D.Phil.</td>
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<tr>
<td>1950</td>
<td>George Herbert Christopher Angus, M.A., B.D., D.D.</td>
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<td>1953</td>
<td>John Alexander Mackay, M.A., D.D.</td>
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<tr>
<td>1955</td>
<td>Thomas Sitther, M.A., B.D.</td>
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<td>Name &amp;资格</td>
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<tr>
<td>1955</td>
<td>Arthur Marcuss Ward, M.A.</td>
</tr>
<tr>
<td>1957</td>
<td>John Stirling Morley Hooper, M.A.</td>
</tr>
<tr>
<td>1958</td>
<td>Sudhir Kumar Chatterjee</td>
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<tr>
<td>1958</td>
<td>Henry George Howard, M.A, B.D.</td>
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<td>1958</td>
<td>Wilfred Scopes, M.A.</td>
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<td>1958</td>
<td>Hospet Sumitra, B.A.</td>
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<td>1960</td>
<td>Paul David Devanandan, M.A., Ph.D.</td>
</tr>
<tr>
<td>1960</td>
<td>A Sigfrid Estborn, B.A., B.D., Th.D.</td>
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<td>1961</td>
<td>William Stewart, M.A., B.D., S.T.M.</td>
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<tr>
<td>1961</td>
<td>Emani Sambayya, M.A., B.D., S.T.M.</td>
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<tr>
<td>1961</td>
<td>Sabapathy Kulantran, B.A., B.D.</td>
</tr>
<tr>
<td>1962</td>
<td>Joshua Russel Chandran, M.A., B.D (Hons), B.Litt, S.T.M</td>
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<td>1962</td>
<td>Benjamin Pradhan, B.A., B.D.</td>
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<tr>
<td>1962</td>
<td>John Aloysius Subban, B.A., B.D.</td>
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<td>1964</td>
<td>Rev. Charles Stanley Thoburn, M.A., S.T.B., Ph.D.</td>
</tr>
<tr>
<td>1965</td>
<td>Rt. Rev. John Richardson</td>
</tr>
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<td>1970</td>
<td>M.M. Thomas, B.A.</td>
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<td>1972</td>
<td>Rt. Rev. H.K. Moulton, M.A.</td>
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<td>1975</td>
<td>Rajaiah D. Paul, M.A., I.C.S.</td>
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<tr>
<td>1982</td>
<td>Rev. Aharon Sapsezian, B.Th., S.T.M.</td>
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<tr>
<td>1986</td>
<td>Dr. S.J. Samartha, B.A., B.D., S.T.M., Ph.D.</td>
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<td>1986</td>
<td>Rt. Rev. Thomas Mar Athanasius, M.A., B.D.</td>
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<td>1988</td>
<td>Mr. Hokishe Sema, B.A., B.D.</td>
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<td>1988</td>
<td>Rev. Zairema, B.Sc., B.D.</td>
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<td>1988</td>
<td>Dr. S. Amirtham, M.A., B.D., D.Th.</td>
</tr>
<tr>
<td>1989</td>
<td>Dr. K. Rajaratnam, M.A., Ph.D.</td>
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<td>1991</td>
<td>Dr. Mother Teresa</td>
</tr>
<tr>
<td>1991</td>
<td>Rev. M.A. Thomas, B.A.</td>
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<td>1991</td>
<td>Rev. Earnest Stafford, B.A., B.D.</td>
</tr>
</tbody>
</table>
1993  Rev. K.I. Aier, B.D., M.A.
1993  Rev. W. Maners, B.A., B.D.
1994  Dr. T.V. Philip, B.Sc., B.D., Ph.D.
1994  Dr. T. Lunkim, B.D., M.Th., D.D.
1995  Rt. Rev. Dr. P.V. Premasagar, B.Sc., B.D., M.A., Ph.D.
1995  Rev. Y.D. Tiwari, M.A. (Hindi & Sanskrit), B.D., Sahitya-ratna, Shashtri
1995  Prof. Ninan Koshy, M.A.
1995  Mr. Joy Gnanadason, B.A.
1995  Lt. Dr. D. Mark Buntain, DHL
1996  Mrs. Anamma George, B.A., B.D., M.A.
1996  Rev. Gilbert Marak, B.D.
1997  Dr. Lothar Engel, Dr.Theol.
1997  Dr. Thomas W. Gillespie, B.A., B.D., Ph.D.
1998  Dr. Preman Niles, M.A., Ph.D.
1998  Mrs. Aruna Gnanadason, M.A., B.D.
1999  Dr. Robin Boyed, Ph.D.
1999  Dr. A. D. Mannuel, D.Litt.
2000  Dr. Graham S. Staines (Posthumous Award)
2000  Rev. Gordon Shaw, Ph.D.
2000  Dr. Saphir P. Athyal, Ph.D.
2000  Mrs. Navamani Elia Peter, B.Sc., B.Ed., B.D.
2000  Rev. H.S. Luauia
2000  Mrs. Gladys Staines
2002  Rev. Khuanga, B.D.
2002  His Holiness Baselios Marthoma Mathews II, B.D.
2003  Rev. Martin Heath
2004  Rev. T. Laikai, B.A., B.D., S.T.M.
2004 Dr. Frederick Sheldon Downs, B.A., B.D., Ph.D.
2004 Revd. Canon Ivor Smith – Cameron, B.A.
2004 Rev. David Gill
2004 (Dr.) Ms. Jessi B. Tellis Nayak, B.A., B.T, Ph.D.
2005 Rev. Iarington Kharkhongnorgor, B.A., B.D.
2005 Mr. Theodore Bhaskaran, M.A.,
2006 Dr. Malayilpeedikayil Abraham Oommen, Ph.D.
2006 Rev. Dr. Joachim Wietzke, Dr. Theol.
2006 Mr. D. Dethwelson Lapang, B.A.
2007 His Excellency Shri S. C. Jamir, B.A., LL.B
2008 Dr. Ahn Jae Woong, B.A., M.Div., D.H.L.
2008 Rev. Fr. T. J. Joshua, B.A., B.D., S.T.M.
2008 Mr. Jyoti Sahi
2009 Rev. Dr. E. C. John, B.Sc., B.D., M.A.(Cantab), Dr.Theol.
2010 Most Rev. Dr. A.M. Chinnappa, SDB, DD, Ph.D.
2010 Rev. Eberhard Will
2010 Rev. Edward Holman Bentley Williams, B.Sc., M.A. (Oxon.)
2011 Rev. T. Alemmeren
2011 Rev. Dr. Thadathil George Koshy, B.Sc., D.D.
2011 Mr. Samuel Njuguna Kabue, B.A., M.A. (Nairobi), M.A. (Bir.)
2012 Rev. Dr. James Alan Bergquist, B.A., B.D., Ph.D.

List of the Recipient of the Degree of
Doctor of Divinity (By Thesis)

1948 James Mindow Sweetman

f. List of the Recipient of the Degree of
Doctor of Theology

1971 John Thompson Seamonds, M.A., B.D., S.T.M.
1972 Jonathan H. Thumra, B.D., S.T.M.
<table>
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<tr>
<th>Year</th>
<th>Name</th>
<th>Degree(s)</th>
</tr>
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<tr>
<td>1974</td>
<td>Lenn Alton de Silva</td>
<td>B.D., S.T.M.</td>
</tr>
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<td>1976</td>
<td>Metropolitan Paulos Mar Gregorios</td>
<td>B.A., M.Div., S.T.M.</td>
</tr>
<tr>
<td>1976</td>
<td>Harry Parkin</td>
<td>M.Th.</td>
</tr>
<tr>
<td>1984</td>
<td>Charles W. Karunaratna</td>
<td>B.D., M.Th., Ph.D.</td>
</tr>
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</table>
1996  Dr. K. A. Abraham, B.D., M.Th.
1997  Daniel Prem Kumar, B.D., M.Th.
       (Posthumous Award)
1998  S.C. Paul Raj
1999  Sam P. Mathew, B.D., M.Th.
1999  Vanlalchhuanaawma, B.D., M.Th.
1999  O. Thomas, B.D., M.Th., M.A., P.D.P.T.
1999  Evangeline Mary Kamalini, B.Sc., B.D., M.Th.
2000  Hans Ucko
2001  M. Deenabandhu
2000  Shimreingam Shimray, B.D., M.Th.
2002  Abraham Philip, B.Sc., M.A., B.d., M.Phil (oxford)
2002  Lima Jamir, B.D., M.Th.
2002  Sr. Pauline Chakkalakal
2002  Rongsennangba, B.D., M.Th.
2002  Yiepetso Wezah, B.D., M.Th.
2003  S. Robertson, B.D., M.Th.

130
2003  V. V. Thomas, B.D., M.Th.
2003  Lalnghak Thuami, B.D., M.Th.
2003  S. Sobanaraj, B.D., M.Th., M.A.
2004  Mathew C. Vargheese, B.Sc., B.D., M.Th.
2005  Johnson P.J., B.D., M.Th.
2006  Vanlalnghaka, B.Sc., M.Sc., B.D., M.Th.
2006  Vanlalthlana, B.D., M.Th.
2006  R. Sashikaba, B.D., M.Th.
2006  Samuel, B.D., M.Th.
2006  B. Atola Longkumer, B.D., M.Th.
2007  Jacob Philip N., B.D., M.Th.
2008  Imnanungshi, B.D., M.Th.
2009  H. G. Mithra, B.D., M.Th
2009  G. Jesudian Vijayasingh
2009  R. Sahayadhas
2009  A. Temjen Jamir
2009  D. John Winslow
2009  John Philip A.
2010  Woba James, B.D. M.Th.
2010  Songram Basumatary, B.D. M.Th.
2010  Lalrindiki Ralte, B.D. M.Th.
2011  Ms. Pracey Varghese, B.D., M.Th
2011  Rev. A. John Prabhakar, B.D., M.Th
2011  Rev. Epratha Sarathy, B.D., M.Th
2011  Samuel George, B.D., M.Th
2011  Mr. Thongkhosei Haokip, B.D., M.Th
2011  Rev. Vanlalchhawna Khiangte, B.D., M.Th
2011  Mr. Giri. K, B.D., M.Th
2011  Ms. Lovely Awomi G. Jamaes, B.D., M.Th
2011  Mr. C. Somu Ebenezer Ross, B.D., M.Th
2011  Hamries Rymabai, B.D., M.Th
2011  Rev. H. Lalrinthanga, B.D., M.Th

g. President and Speakers at Convocations

1917  The Hon. Mr. P.C. Lyon, C.S.I., I.C.S., Vice President, Bengal Executive Council.
       The Hon. Mr. P.C. Lyon, C.S.I., I.C.S., Vice President, Bengal Executive Council.
1920 The Hon. Mr. W.W. Honrell, C.I.E., M.A., Director of Public Instruction, Bengal.
1921 The Most Rev. The Lord Bishop of Calcutta Metropolitan of India.
1922 The Rev. J.H. Oldham, M.A., Member of the College Council.
1924 H.E. the Earl of Lytton, P.C. G.C.I.E., Governor of Bengal.
1925 The Hon. Sir Even Cotton, Kt., C.I.E., President of the Bengal Legislative Council.
1930 Dec. The Most Rev. the Lord Bishop of Calcutta; Acting for H.E. the Rt Hon. Baron Irwin of Kirby Underdale, G.M.S.I., G.M.E.I., etc. Viceroy and Governor General of India.
1938 The Hon. Sir Harold Derbyshire, Kt., M.C., K.C., Chief Justice of Bengal.
1939 Sir Daniel Hamilton, Kt., Gosaba.
1941 The Rev. J. Z. Hodge, Secretary, National Christian Council of India, Burma and Cylon.
1944 Dr. W.A. Jenkins, C.I.E., D.Sc., Director of Public Instruction, Bengal.
1952 H.E. Dr. H.C. Mookherjee, M.A., Ph.D., Governor of West Bengal.
1957 Jan. Mr. P. Mahanty, M.A., Master of Serampore College, Speaker: Dr. R. Pierce Beaver, M.A., Ph.D.
1975 Feb. Mr. A.D. Khan, I.C.S., Master of Serampore College. Speaker: Dr. Shoki Coe.
1979  Feb. Mr. A.D. Khan, I.C.S., Master of Serampore College. Speaker: Fr. Samuel Rayan, S.J.
1980  Feb. Mr. A.D. Khan, I.C.S., Master of Serampore College. Speaker: Dr. Chandran D.S. Devanesen, M.A., Ph.D.
1984  Feb. Mr. A.D. Khan, I.C.S., Master of Serampore College. Speaker: H.E. Sri Hokishe Sema, Governor of H.P.
1993  Feb. Dr. K. Rajaratnam, M.A., Ph.D., D.D., Master of Serampore College. Speaker: Dr. Kosuke Koyama, Ph.D.
1994 Feb. Dr. K. Rajaratnam, M.A., Ph.D., D.D., Master of Serampore College. Speaker: Dr. T.V. Philip, B.Sc., B.D., Ph.D.
1997 Feb. Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Dr. Lother Engel, Dr. Theol.
2000 Feb. Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Dr. Saphir P. Athyal, Ph.D.
2003 Feb. Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Justice K. T. Thomas, Former Judge, Supreme Court of India
2004 Feb. Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Rev. Dr. Frederick S. Downs, Ph.D.
2005 Feb Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Rev. Dr. John H. Thomas General Minister & President, United Church of Christ (USA)
2006 Feb Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Rev. Dr. Joachim Wietzke Former Director, Northelbian Centre for World Mission and Church World Service, Germany.
2007 Feb Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: His Excellency Shri M. M. Jacob, Honorable Governor of Meghalaya
2008 Feb Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Mr. Ahn Jae Woong
2009  Feb Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Dr. E. C. John, M.A.(Cantab), Dr.Theol.
2010  Feb Dr. K. Rajaratnam, M.A., Ph.D., D.Th., D.D., D.Litt., Master of Serampore College. Speaker: Most Rev. Dr. A.M. Chinnappa, SDB, DD, Ph.D.
2011  Feb Rt. Rev. Dr. John S. Sadananda, M.A., B.D., Dr. Theol., Master of Serampore College. Speaker: Mr. Samuel Kabue, B.A., M.A. (Nairobi), M.A. (Bir.)
2012  Feb Rt. Rev. Dr. John S. Sadananda, M.A., B.D., Dr. Theol., Master of Serampore College. Speaker: Rt. Rev. Dr. James Alan Bergquist, B.A., B.D., Ph.D.

h. Presidents and Convenors of the Senate

1919  Rev. Dr. George Howells, M.A. B.D., B.Litt., Ph.D.
1920  Rev. John Drake, M.A., B.D.
1921  Rev. Dr. George Howells, M.A. B.D., B.Litt., Ph.D.
1922  Rev. Dr. George Howells, M.A. B.D., B.Litt., Ph.D.
1924  Rev. John Drake, M.A., B.D.
1925  Rev. John Drake, M.A., B.D.
1926  Rev. Dr. George Howells, M.A. B.D., B.Litt., Ph.D.
1928  Rev. Dr. George Howells, M.A. B.D., B.Litt., Ph.D.
1930  Rev. G.H.C. Angus, M.A., B.D
1932  Rev. G.H.C. Angus, M.A., B.D
1934  Rev. G.H.C. Angus, M.A., B.D
1936  Rev. G.H.C. Angus, M.A., B.D
1938  Rev. G.H.C. Angus, M.A., B.D
1939  Rev. G.H.C. Angus, M.A., B.D
1940  Rev. G.H.C. Angus, M.A., B.D
1941  Rev. G.H.C. Angus, M.A., B.D
1944  Rev. G.H.C. Angus, M.A., B.D., D.D
1948  Rev. G.H.C. Angus, M.A., B.D., D.D
1949  Rev. G.H.C. Angus, M.A., B.D., D.D
1950  Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1951  Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1953  Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1954  Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1955  Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1956  Rev. Dr. M.H. Harper, B.Sc., B.D., Ph.D.
      Offg. President Rev. Dr. William Stewart, M.A., B.D., D.D
1957  Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1958 Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1959 Rev. Dr. C.E. Abraham, M.A., B.D., D.D.
1960 Rev. Dr. William Stewart, M.A., B.D., D.D
1961 Rev. Dr. William Stewart, M.A., B.D., D.D
1962 Rev. Dr. William Stewart, M.A., B.D., D.D
1963 Rev. Dr. William Stewart, M.A., B.D., D.D
1964 Rev. Dr. William Stewart, M.A., B.D., D.D
1965 Rev. Dr. William Stewart, M.A., B.D., D.D
1966 Rev. Dr. William Stewart, M.A., B.D., D.D
1967 Rev. Dr. S.J. Samarth, BD, Ph.D
1968 President Rev. Canon E. Sambayya, M.A, BD, DD
             Convenor Rev. Dr. S.J. Samarth, BD, Ph.D
1969 Prof. A.K. Mundle, M.A.
1970 Pres. Rev. Dr. J.R. Chandran, S.T.M., B.Litt (Cantab), DD
             Con. Prof. M.N. Biswas, M.A
1971 Rev. Dr. J.R. Chandran, S.T.M, B.Litt (Cantab), DD
             Prof. M.N. Biswas, M.A
1972 Rt. Rev. Dr. R.D. Joshi, M.A. B.D., Ph.D.
             Prof. M.N. Biswas, M.A
1973 Rt. Rev. Dr. R.D. Joshi, M.A. B.D., Ph.D.
             Prof. S.K. Chatterjee, M.A
1974 Rt. Rev. Dr. R.D. Joshi, M.A. B.D., Ph.D.
             Prof. S.K. Chatterjee, M.A
1975 Prof. S.K. Chatterjee (Chairman), M.A
             Prof. S.K. Chatterjee, M.A
1976 Prof. S.K. Chatterjee, M.A
             Prof. S.K. Chatterjee, M.A
1977 Rev. Dr. P.V. Premasagar, (Chairman) M.A (Cantab), Ph.D
             Prof. R.L. Rodrigues, M.A
1978 Rev. Dr. Saphir P. Athyal, Ph.D; Pro-tem President
             Dr. S. Mukhopadhyay, M.Sc., Ph.D.
1979 Rev. Dr. P.V. Premasagar, M.A (Cantab), Ph.D.
             Dr. S. Mukhopadhyay, M.Sc., Ph.D
1980 Rev. Dr. P.V. Premasagar, M.A (Cantab), Ph.D.
             Dr. S. Mukhopadhyay, M.Sc., Ph.D
1981 Rev. Dr. P.V. Premasagar, M.A (Cantab), Ph.D.
             Dr. S. Mukhopadhyay, M.Sc., Ph.D
1982 Rev. Dr. P.V. Premasagar, M.A (Cantab), Ph.D.
             Dr. S. Mukhopadhyay, M.Sc., PhD
1983 Rev. Dr. P.V. Premasagar, M.A (Cantab), Ph.D.
             Dr. S. Mukhopadhyay, M.Sc., Ph.D.
     Dr. S. Mukhopadhyay, M.Sc., Ph.D.
     Dr. S. Mukhopadhyay, M.Sc., Ph.D.
1986  Dr. Gnana Robinson, President-elect
     Dr. S. Mukhopadhyay, M.Sc., Ph.D.
1987  Dr. Gnana Robinson, B.Sc., B.D., STM, Dr.Theol
     Dr. S. Mukhopadhyay, M.Sc., Ph.D.
1988  Dr. Gnana Robinson, B.Sc., B.D., STM, Dr.Theol
     Prof. G.D. Bhattacharya, M.Sc.
1989  Dr. Jacob Verghis, B.Sc., B.D., MTh., M.A, Ph.D.
     Prof. T. K. Swarnakar, M.A.
1990  Dr. Jacob Verghis, B.Sc., B.D., MTh., M.A, Ph.D.
     Prof. T. K. Swarnakar, M.A.
1991  Dr. Jacob Verghis, B.Sc., B.D., MTh., M.A, Ph.D.
     Dr. J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1992  Rev. Dr. D.D. Pitamber, M.A., B.D., Ph.D.
     Dr. J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1993  Rev. Dr. Rently Keitzer, B.D., M.Th., Th.D. President Pro-temp Dr.
     J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1994  Rev. Dr. Rently Keitzer, B.D., M.Th., Th.D.
     Dr. J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1995  Rev. Dr. Rently Keitzer, B.D., M.Th., Th.D.
     Dr. J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1996  Rev. Dr. Rently Keitzer, B.D., M.Th., Th.D.
     Dr. J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1997  Dr. Gnana Robinson, B.Sc., B.D., STM, Dr.Theol
     Dr. J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1998  Dr. Gnana Robinson, B.Sc., B.D., STM, Dr.Theol
     Dr. J.T.K. Daniel, M.Sc., B.D, M. Phil., Ph.D.
1999  Dr. Gnana Robinson, B.Sc., B.D., STM, Dr.Theol
     Dr.Lalchungnunga, M.A, B.D., M.Phil., Ph.D.
2000  Rt. Rev. Dr. J. W. Gladstone, M.A., Dr. Theol.
     Dr. Lalchungnunga, M.A, B.D., M.Phil., Ph.D.
2001  Rt. Rev. Dr. J. W. Gladstone, M.A., Dr. Theol.
     Dr. Lalchungnunga, M.A, B.D., M.Phil., Ph.D.
2002  Rt. Rev. Dr. J. W. Gladstone, M.A., Dr. Theol.
     Dr. Lalchungnunga, M.A, B.D., M.Phil., Ph.D.
2003  Rt. Rev. Dr. J. W. Gladstone, M.A., Dr. Theol.
     Dr.Lalchungnunga, M.A, B.D., M.Phil., Ph.D.
2004  Rt. Rev. Dr. J. W. Gladstone, M.A., Dr. Theol.
     Dr. Lalchungnunga, M.A, B.D., M.Phil., Ph.D.
2005  Rt. Rev. Dr. J. W. Gladstone, M.A., Dr. Theol.
Dr. Lalchungnunaga, M.A, B.D., M.Phil., Ph.D.
2006  Rev. Dr. John S .Sadananda, M.A., B.D., Dr. Theol
Dr. Lalchungnunaga, M.A, B.D., M.Phil., Ph.D.
2007  Rev. Dr. John S .Sadananda, M.A., B.D., Dr. Theol
Dr. Lalchungnunaga, M.A, B.D., M.Phil., Ph.D.
2008  Rev. Dr.John S. Sadananda, M.A., B.D., Dr. Theol
Dr. Lalchungnunaga, M.A, B.D., M.Phil., Ph.D.
2009  Rev. Dr. John S .Sadananda, M.A., B.D., Dr. Theol
Dr. Lalchungnunaga, M.A, B.D., M.Phil., Ph.D.
2010  Rev. Dr. John S .Sadananda, M.A., B.D., Dr. Theol
Dr. Lalchungnunaga, M.A, B.D., M.Phil., Ph.D.
2011  Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, B.D., S.T.M., Ph.D.
Dr. Lalchungnunaga, M.A, B.D., M.Phil., Ph.D.
2012  Rt. Rev. Dr. Isaac Mar Philoxenos Episcopa, B.D., S.T.M., Ph.D.

i. Registrars of the Senate
2. Rev. Dr. G H. C. Angus, M.A., B.D., D.D (1921, 1926-29)
3. Rev. Dr. C. E. Abraham, M.A., B.D., D.D (1929-49)
6. Rev. Dr. C. Devasahayam, B.Sc., B.D, M.Th, D.D (1960-75)

j. Secretaries of the Board of Theological Education
of the Senate of Serampore College
1976- Dr. Sam Amritham, Dr. Theol. Hon. Director
1977-79 Dr. Sam Amritham, Dr. Theol.
1980 Dr. Sam Amritham, Dr. Theol. (Actg. Secretary)
1981-87 Dr. S.P. Athyal, Ph.D.
1988 Dr. H.S. Wilson, Ph.D (Actg. Secretary)
1989-91 Rev. Dr. O.M. Rao, M.A., M.Th., Ph.D.
1992-93 Rev. Dr. Narendra John, M.A., Ph.D.
1994 Rev. Dr. K.C. Abraham, Ph.D, (Actg. Secretary)
1995-2000 Rev. Dr. John S .Sadananda, M.A., B.D., Dr. Theol
2004-05 Rt. Rev. Dr. John S .Sadananda, M.A., B.D., Dr. Theol
2006-2011 Dr. habil. James Massey, M.A., B.D., Ph.D.
<table>
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<th>Year</th>
<th>Director/Deans: SCEPTRE</th>
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<td>2003-06</td>
<td>Dr. M.M. Ross, Ph.D., Director of D. Min. C.T.E.</td>
</tr>
<tr>
<td>2003-06</td>
<td>Dr. Roger Gaikwad, M.Th., D.Th., Director of Extension Edu.</td>
</tr>
<tr>
<td>2006-2011</td>
<td>Dr. Wati Longcher, M.Th., D.Th.</td>
</tr>
</tbody>
</table>

### n. Office Staff:

#### i. Senate Office, Serampore
1. Mr. Arup Kumar Banerjee, B.Com. (Hons.), LL.B.
2. Mr. Gautam Sanyal
3. Mr. Sanjib Ganguly, B.Com. (Hons.)
5. Mr. Amarnath Ghosh, B.Com.
6. Mr. Sudip Chowdhuri, B.Com.
7. Mr. Debasish Pathak, B.A.
8. Mr. Barun Banerjee, B.Com.
10. Mr. Sathinath Ghosh
11. Mr. Sudip Hati
12. Mr. Yallapa Subrahmanyam
13. Mr. Pradip Hati
14. Mr. Manoj Chowdhuri

#### ii. SCEPTRE Office, Kolkata
1. Ms. Aparna Biswas
2. Mr. Premangshu Sinha
3. Mr. T.M. Rao
4. Mr. Rjesh Das
iii. BTESSC Office, Bangalore
1. Mrs. Salomy Kumar
2. Mrs. Celestine M. Ashwal
3. Ms. Esthaleena Margaret
4. Mr. Vasanth

iv. Department of Research/SATHRI
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