Phone : 62-2322

COUNCIL OF SERAMPORE COLLEGE

College founded by Carey, Marshman and Ward, 1818
Incorporated by Royal Charter, 1827

A D KHAN, I C S (RETD)
Master

S MUKHOPADHYAY, M Sc, Ph D, B D
Principal

SERAMPORE COLLEGE
SERAMPORE 712 201
HOOGHLY
WEST BENGAL, INDIA

EINGEGANGEN
- 2. AUG. 1984
Erledigt .....

27.7.1984

Pastor Dieter Hecker,
Director,
Gossner Mission,
1, Berlin 41,
Handjeryerystra Be-19-20,
Berlin West-520 50,
West Germany.

Dear Pastor Hecker,

It is a pleasure to know that you are assuming your office as the Director of Gossner Mission from 1st August. I gathered this information from Dr.M. Bage, the President of GEL Church, Ranchi. Ofcourse, while with Dr. Grothaus in Flensburg I heard your name and about your keen interest for the church in Chhotanagpur area. Serampore College may not be unknown to you, although I am still a stranger to you.

I am sending this appeal for some substantial help for the library development with the hope that you will do your best and recommend strongly to EMW, Hamburg. I wish you visit our College in near future. We had the oppertunity of receiving Pastor Kriebel to this College once. Dr.Bage will attend your Kuretorium in September and I am sure you will get more information about the College from him.

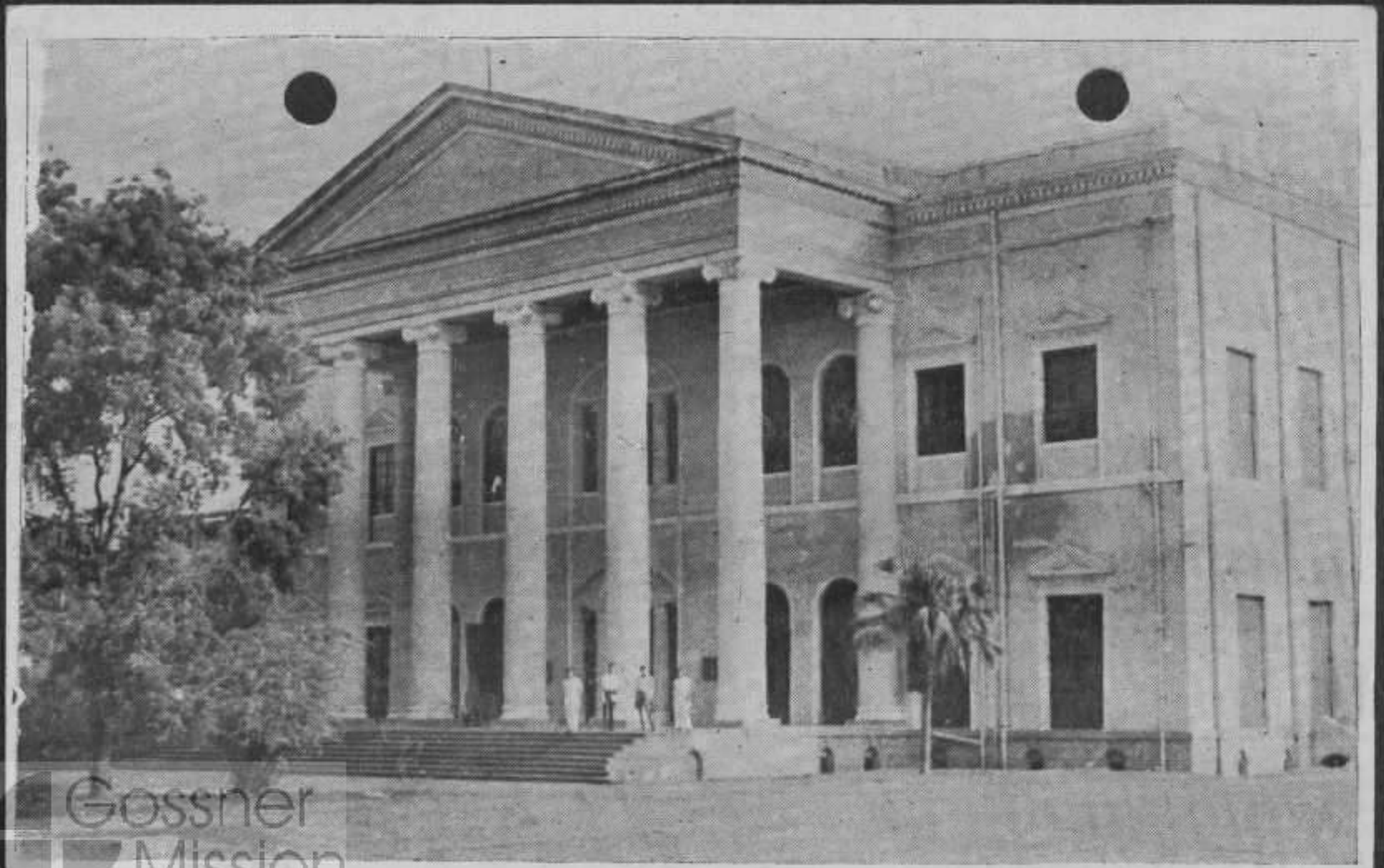
With kind regards,

Yours sincerely,

(S. Mukhopadhyay)
Principal

P.S. We are mailing a copy of the proceedings of the General Consultation, held on 23rd and 24th January 1984 by separate post.

Gossner Mission



Gossner Mission

POST CARD

Rev. M. Devadas

A. SURESH KUMAR

DEPT. OF THEOLOGY

SERAMPORE COLLEGE

SERAMPORE 712 201

W. BENGAL

INDIA.

Serampore College Building

Gossner Mission

Der gesamte Schriftverkehr dazu ist in 1/20/1 (Dr. Bage)

Herrn Prof. Dr. N.-P. Moritzen
Jordanweg 2
852o Erlangen

14.4.1983

Lieber Bruder Moritzen!

Es tut mir sehr leid, daß es mit Ihren Spenden für einen Dozenten in Serempore immer wieder Schwierigkeiten gibt.

Ich bin der Sache nachgegangen und wir haben Folgendes herausgefunden:

In einem Schreiben an Dr. Bage, vom 12.2.82, habe ich ihm angekündigt, daß wir demnächst DM 3,6oo für einen Dozenten in Serampore überweisen werden, und zwar die zweite Rate 81 von DM 1,88o (das war der Betrag, der in der Zwischenzeit in Mainz gelegen hatte) und DM 1.8oo als erste Rate für 82.
Als wir dann die Überweisung am 9.3. fertig machten und über Hamburg überwiesen, war gerade Ihre zweite Rate für 82 hier eingegangen. Wir haben sie also gleich noch in die Überweisung mit aufgenommen, obwohl in dem Brief, den ich schon vorher geschrieben hatte, dieser Betrag nicht mit angekündigt war.
Da ich wenige Tage später nach Ranchi fuhr, habe ich diesen Sachverhalt Dr. Bage in Ranchi persönlich mitgeteilt und er hat ihn sich notiert. Offenbar ist das aber nicht bis zum Buchhalter durchgedrungen und Dr. Bage hat es dann wohl auch nicht verfolgt und vergessen.
Ich habe ihm das alles jetzt wieder geschrieben und alle Zahlen noch einmal aufgeführt, so daß er ersehen kann, daß wir tatsächlich DM 3.6oo für einen Dozenten in Serampore in 1982 überwiesen haben. Der von uns überwiesene Betrag war in der Tat um DM 1.8oo höher als in meinem Brief vom 12.2. angekündigt.
(Eine Berichtigung hatte ich bereits am 18.2.82 in einem zweiten Brief vorgenommen, weil auch noch andere Beträge zu den am 12.2. genannten hinzugekommen waren, aber das ist für Ihren Fall unerheblich.)
Da wir aus Finanzgründen den Betrag dann auch noch in zwei Raten überwiesen haben (am 16.2. und am 9.3.1982), ist es schon verständlich, daß der Buchhalter in Ranchi den Überblick verlieren konnte und nicht bemerkt hat, daß der überwiesene Betrag höher war als der angekündigte. In einer perfekten Buchhaltung würde so etwas natürlich auffallen, aber die Gossnerkirche war damit offenbar überfordert. Dies umso mehr, als inzwischen, Anfang 1983, der Accountant des KSS wegen Veruntreuungen entlassen worden ist.
Mit ist das natürlich eine Lehre. Ich werde solche Sachen nicht mehr mündlich erledigen, sondern nur noch schriftlich.

Ich hoffe, daß die Sache damit auch auf der indischen Seite aufgeklärt werden kann.

Nochmals ganz herzlichen Dank für Ihre Spenden
und herzliche Grüße,
Ihr

Gossner Mission

Friedrich Huber
(Vorsitzender der 'Freunde des
Serampore College's)
Martin-Luther-Platz 2
8510 Fürth

Fürth, den 9.1.83

EINGEGANGEN
11. JAN. 1983
Erledigt: .....

An die
Goßner Mission
z.Hd.von Herrn Pfr.Siegwart Kriebel
Handjerystr. 19/20
1000 Berlin 41

Sehr geehrter Herr Pfarrer Kriebel!

Am 8. Januar 1983 wurden die "Freunde des Serampore Colleges" gegründet, eine kleine Gruppe von Personen, die auf irgendeine Weise mit dem Serampore College in Kontakt gekommen waren, und die ihrer Verbundenheit mit dem College dadurch Ausdruck geben möchten, daß sie das College einerseits finanziell unterstützen, andererseits aber auch an der theologischen Arbeit Anteil nehmen, die in Serampore geschieht. Da wir ein sehr kleiner Kreis sind, meinten wir, auf eine festere Rechtsform verzichten zu können. Dies stellt uns jedoch vor die Schwierigkeit, daß ohne feste Rechtsform das Ausstellen von Spendenquittungen nicht möglich ist. Auch bei der Überweisung von Geldsummen nach Indien könnten sich möglicherweise Probleme einstellen.

Auf Vorschlag von Herrn Prof. Moritzen (Erlangen) wende ich mich deshalb an Sie mit der Frage, ob es der Goßner Mission möglich wäre, die Geldgeschäfte für uns abzuwickeln. Über Einzelheiten des Verfahrens ließe sich sicher leicht Einigkeit erzielen. Wir wären Ihnen jedenfalls sehr dankbar, wenn Sie uns behilflich sein könnten.

Mit herzlichem Gruß

Friedrich Huber
(Friedrich Huber)

PS.: Kopie an Herrn Prof. Frösthaus

Gossner Mission

3. 3. 1982

Herrn
Hans-Hermann Dube
Mühlenholz 41

2390 Flensburg

Betr.: Regelmäßige Spende für Pastor A. Hemrom, z.Z. Serampore College

Sehr geehrter Herr Dube,

vielen Dank für Ihr Schreiben vom 26. 2. 1982. Ihren bzw. den Wünschen Ihrer Familienmitglieder kommen wir gern nach und überweisen die Gelder ausschließlich an Herrn Hemrom. Den bisher eingegangenen Betrag von 150,-- DM haben wir inzwischen zu seinem Gunsten an die G.E.L. Church überwiesen.

Mit freundlichen Grüßen
Im Auftrag

Gründer

-Gründer-

2.7 dA

Gossner Mission

Hans - Hermann Dube

Mühlenholz 41
239o Flensburg

den 26. o2. 1982

EINGEGANGEN
- 2. MRZ. 1982
Erledigt .....

An die
Gossner Mission
Abtlg. für Spenden

Handjerystraße 19 - 2o
1ooo Berlin 41

Betrifft: Regelmäßige Spende für Pastor A. Hemrom, z.Zt. Serampore College.

Sehr geehrte Damen und Herren,

seit einigen Monaten leite ich Ihnen eine regelmäßige Spende in Höhe von DM 5o,-- zu, die für Herrn Pastor A. Hemrom, Serampore College, bestimmt ist. Prof. Dr. Grothaus sagte mir vor einigen Wochen, daß beabsichtigt wird, diese Spende auf zwei Studenten aufzuteilen. Ich persönlich hätte gegen diese Verfahrensweise nichts einzuwenden, muß Ihnen jedoch mitteilen, daß die Geldgeber (die 5o,-- DM werden von verschiedenen Mitgliedern meiner Familie aufgebracht) ausschließlich Herrn Hemrom fördern möchten.

Ich würde mich sehr freuen, wenn Sie diese Entscheidung akzeptieren würden.

Mit freundlichen Grüßen

H. H. Dube

Hans - H. Dube

Gossner Mission

Serampore

INSTITUT FÜR PRAKTISCHE THEOLOGIE
DER UNIVERSITÄT ERLANGEN-NÜRNBERG
ABT. RELIGIONS- UND MISSIONSWISSENSCHAFT
PROFESSOR DR. NIELS-PETER MORITZEN

D-8520 Erlangen
Jordanweg 2
Tel. 09131/852413

15.2.1982

Dr. Mukhopadyay
Serampore College
Serampore, Hooghly
West Bengal, India

EINGEGANGEN
17. FEB. 1982
Erledigt .....

Dear Dr. Mukhopadyay!

Today I have sent my pledge for 1982 to the Gossner Mission. When we were together in Ranchi, I have pledged for three years. When Dr. Bage was here, I have added one year at a time, provided the money is reaching the College. I have so far got news for the first year, that the amount had reached the College; for the second year, that it had reached the Gossner Church headquarters and was to be sent from there; for the third year, that it had reached the Gossner Mission headquarters. So I would be happy to get news after arrival of the amount pledged (3600 DM p.a.).

My second point is short but hopeful: The Reformed Congregation at Erlangen has filed a petition with the Reformed Union of West-Germnany to establish a formal partnership with the College. One reason was, that the College is kind of a door to the Presbyterian churches in India, which are not absorbed in Unions, that is in Megalaya and Mizoram. I hope, that this will materalise in a useful qay.

My third point is a question. A Student wants to come to Serampore 1982/3. Will this be possible? Can xou or the Dean send the plan of studies and an estumate of the cost? Will the college help to get visa?

With the best wishes an greetings,

Yours
N.P. Moritzen

Lieber Bruder Kriebel!
Herzlichen Dank für Ihren Brief! Einstweilen vermerken wir es weiter.
Es grüßt
Moritzen.

Copy: Rev. Kriebel, Gossner Mission

Gossner Mission

The Prancipal
Serampore College
Serampore 712 2o1
Hooghly
West Bengal, India

1o.2.1982

Dear Rev. Mukhopadhyay,

Many thanks for your letter dated 14.11.1981 describing the need of repair for the buildings of Serampore Theological College.

Since Gossner Mission would have to find other donors in Germany, most probably we should end up with World Mission in Hamburg, at the desk for theological education, i.e. Dr. Engel.

Recently I met him and also the other friends, whom you had contacted in this matter. Dr. Engel told us that World Mission has granted the amount for Serampore Theological College which was applied for in a different application. Nevertheless, we hope that by that grant the urgent repairs have been done.

We are looking forward to receive one more student from Serampore in Germany this year. Since GELC will probably send two ladies to Germany in September, they could perhaps join the same program for a couple of days.

With best wishes for the College
yours sincerely,

Siegwart Kriebel

copy to: Dr. Grothaus, Flensburg

Gossner Mission

Phone : 62-2322

SERAMPORE COLLEGE

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Incorporated by Royal Charter, 1827

S MUKHOPADHYAY, M Sc, Ph D, B D
Principal

SERAMPORE 712 201
HOOGHLY
WEST BENGAL

14th November 1981

EINGEGANGEN
20. NOV. 1981
Erledigt .....

Pastor Kribel
Gossner Mission
1 Berlin 41
HandjerystraBe 19-20
Postscheckkonto Berlin West 520 50
Federal Republic of Germany

Dear Pastor Kribel

I understand this is the time in the year when you plan for your programmes and preparex your budget for the next year. I have a big problem of repair and maintenance of buildings in the College and seek your help in this matter. There are several buildings in the College some are exclusively used by the Theology Department some are used by the Arts Science Commerce Department and others are common.

We receive some grants from the State Government for the buildings used exclusively for Arts Science Commerce Department and use our own resources for the repair and maintenance. But we heavily depend on the grants from our overseas partners for this purpose.

Since a longtime the hostel buildings which are exclusively used for the Theology students have not received out attention due to our financial inability. Ofcourse with the help of the Leipzig Mission the leaking roof was repaired in 1978-79 and it is still abright. We are submitting the following estimate for your consideration : (1) Main Hostel Building (75 single rooms), 4 staff quarters, dining hall, (2) Married Students' Quarters (6 flats), (3) Women's Hostel (for 8 students).

Repair, White washing, painting of doors & windows (exterior)	Rs 40,000/-
Repair, white washing, painting of doors & windows	Rs 20,000/-
Maintenance of mosquito nets, furniture	Rs 15,000/-
Electrical repair and replacement	Rs 10,000/-
Major repair and renovation of bathrooms	Rs 40,000/-
Furnishing of a new common room	Rs 20,000/-
	Rs 145,000/-

I know that this may not be possible for one Mission Board to grant this big amount at a time and so sending the identical request to NMZ, Gossner Mission, Leipzig Mission & World Mission & hope you will extend your fullest help to this urgent need of the

Contd...2

Gossner Mission

Phone : 62-2322

SERAMPORE COLLEGE

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Incorporated by Royal Charter, 1827

S MUKHOPADHYAY, M Sc, Ph D, B D
Principal

SERAMPORE 712 201
HOOGHLY
WEST BENGAL

college.

With kind regards,

Yours sincerely,

S. Mukhopadhyay
Principal

c.c. Prof Dr Hans Grothaus
Padagogische Hochchule, Norderluck 28
D 239 Plensburg
Federal Republic of Germany

Gossner Mission

THE FRIENDS OF SERAMPORE



Expect Great Things from God

Attempt Great Things for God

Gossner Mission

OUR HERITAGE

1800

Carey arrived in Serampore in January 1800, and for 34 years Serampore was the centre of his work as translator of the Bible, linguist, social reformer, teacher and preacher of the Gospel.

Krishna Pal was the first convert and was baptized in the Hooghly River.
So the Church was planted in North India. From Serampore preachers of the Gospel went far and near : to Bengal and to Orissa, to Assam and the Ganges Valley, and on to Burma.

1818

Serampore College was established in the Danish Settlement of Serampore by Carey Marshman and Ward for the instruction of Indian youth in Arts and Science to men of every 'Caste. colour or country' and to train a ministry for the Growing Church on India.

1827

The King of Denmark gave a Charter to the College, conferring upon it university status. Serampore was then a Danish colony.

1918

The Charter was reaffirmed by the Bengal Legislative Council : the College Council was enlarged to represent the wider Church and the Senate was instituted.

OUR RESPONSIBILITY NOW

STUDENTS

Arts, Science and Theology students from many parts of India and beyond study at Serampore College. Over 60 Theology students from different parts of India and abroad live in the College Hostel.
Over 1800 Arts, Science and Commerce students who are non resident attend classes on the campus.

The Arts-Science-Commerce Department is affiliated to Calcutta University.

In the Department of Theology, 12 branches of the Church are represented and as many languages spoken.

The Senate administers the Theological University functions on behalf of the Council for the affiliated colleges in all parts of India.
Serampore College (University) is the only recognized body in India with power to confer degrees in Theology.

Since 1818 Serampore has been an inter denominational Institution. It is governed by the Council of Serampore College.
Many Missionary societies give grants and some supply members of staff, but no society or church is ultimately responsible. The churches in India are increasing their giving, and old students and friends share in the support, but the task is great.

Gossner Mission

OUR HOPE FOR THE FUTURE

To be independent in partnership with all the Churches.

To continue to be a centre for advanced learning in North India.

Our aim is to find funds to support 12 national teachers in the Theology Department of which a proportion will be interest from endowments.

WILL YOU ALSO SHARE ?

By becoming a Friend of Serampore you can join in the fellowship of those who pray regularly for God's blessing on the College, and who give an annual subscription toward its work.

FRIENDS OF SERAMPORE

Enrolment Form

I should like to be enrolled as a Friend of Serampore.

I enclose

eque

Postal Order

as my subscription for.....

Name (Rev., Mr., Mrs. or Miss).....

.....

Address.....

.....

.....

.....

The minimum annual subscription is
Rs 20, £ 2 or $ 5

Life Membership

You may become a life member by contributing.
Rs 200 £ 20 or $ 50

Gossner Mission

Subscriptions should be made payable to Council of Serampore College and addressed to Mrs Edna Skirrow,

The Secretary, Friends of Serampore
Serampore College,
Serampore,
Dist. Hooghly,
West Bengal
India, Pin 712 201

Subscriptions in the United Kingdom to :

Mrs A. W. Simpson
Cameron Cottage,
West Linton,
Peebleshire, E.H. 46. 7. EB.
Scotland.

In W. Germany

Dr. F. Huber
KÄSENBACHSTR. 28/3
74 TÜBINGEN
W. Germany

Gossner Mission

Serampore College.
Q.5-8.81

Respected Pastor Kriebel, & the Family.

Dear Sir, May I expect you all in the Saving name of Christ.
May I also wish in Him the best of you all in your family
life as well as in individual. After coming back from Germany
everything with me is quite ok. The rest of the days
after I spent after meeting with you in Hamburg were too
Pleasant. But our flight back to India was some what
problematic.'

Thank you very much for the letter and photos with it.
But I am sorry as I am conveying the Thanks lately.
Many thanks to you and to your family for the humanely
love and concern you had towards me also perhaps
to our other Indian friends. I really enjoyed your
accompaniment. I am grateful also for the comments,
instructions and informations you gave to me during
our different visits in Berlin. The things, in fact,
induced within me some good unexpected experiences,

During the stay in Hamburg I had good talks
with Dr. Grothaus regarding some study programmes,
in future, and he furnished some possibilities.
If it will come true I may have a chance for a
socio-economic study somewhere. Anyway let us see.

I thank this much is sufficient to trouble you;
in reading. Sorry for the time you spend for it.

- Please convey also my greetings to the secretary
Miss. G. Lischewsky who helped me in getting the Photos.

Sincerely yours.
Herom.
(Anand S. Herom)

Gossner Mission

हवाई पत्र
Aerogramme



EINGEGANGEN
20. AUG. 1931
Erledigt .....

M.
Pastor Kriebel (Director)
GOSSNER MISSION
HANDJERYstraße 19/20.
1000 BERLIN. 41
—: WEST GERMANY :—

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

A. S. Hemrom
SERAMPORE College (Theo. Dept.)
HOOGHLY, WEST BENGAL
INDIA.

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

Gossner Mission

XXXXXXXXXXXXXX851o21

Mr. Anand Hemrom
Serampore College
Theological Department
SERAMPORE, Hooghly, PIN 712 2p1
West Bengal, I n d i a

July 3rd, 1981

Dear Mr. Hemrom:

Enclosed you will find two photoghraphs, which Mr. Kriebel has taken of you in Berlin. One shows you together with Rev. Toppo and Rev. Hansda in the garden of the guesthouse of Berlin-Mission and the other shows you with the two friends and Mrs. Pohl (public relationship) in Berlin.

Very truly yours,
in the name of Gossner Mission

Miss G. Lischewsky, secretary

encl. 2 photograhphs

Gossner Mission

Herrn
Dr. Lothar Engel
EMW
Mittelweg 143
2000 Hamburg 13

30.6.1981

Lieber Herr Engel!

Hinsichtlich des Engagements der Gossner Mission in Serampore teile ich Ihnen auf Ihre Anfrage hin folgendes mit:

Die Gossner Mission hat seit alters in der Gossnerkirche das Theologische College und die beiden Bibelschulen für Evangelisten und für Bibelfrauen, die jetzt zu einer Bibelschule zusammengefaßt sind, finanziell und personell unterstützt. Bis auf die Frauenbibelschule, die erst kurz vor dem letzten Krieg von zwei deutschen Missionarinnen begonnen wurde, sind das sehr alte Einrichtungen, beide aus dem vorigen Jahrhundert. Die Gossnerkirche nimmt in das Theologische College auch Studenten der kleinen benachbarten Kirchen mit auf (NELC und MPELC) und plant, das College zu einem B.D.-College (bisher B.Th.) auszubauen. Dazu fehlen allerdings im Augenblick noch die personellen Voraussetzungen. Das Gossner Theological College wäre dann eine Alternative zu Serampore als eine Ausbildungsstätte in Hindi. Es stünde dann allen Kirchen in Nordindien zur Verfügung. Da ähnliche Pläne jedoch auch von anderen Kirchen geschmiedet werden, ist nicht sicher, daß wirklich das College in Ranchi ein solches Zentrum der Zukunft sein wird.

Aus dem Engagement in der Gossnerkirche ergibt sich, daß die Gossner Mission Serampore in der Vergangenheit nicht unterstützt hat und angesichts der Pläne für Ranchi sich da auch für die absehbare Zukunft noch nicht binden kann. Die Gossnkirche allerdings hat in Dr. Bage einen Dozenten für mehrere Jahre und in Dr. Singh einen Gastdozenten für regelmäßige Gastvorlesungen dem Serampore College zur Verfügung gestellt. Die Studenten der Gossnerkirche in Serampore sind teils von der Gossner Mission, teils aus anderen Quellen mit Stipendien für die nötigen Gebühren und Kosten versehen worden.

Seit 2 Jahren hat nun die Gossner Mission, zunächst mit Hilfe von Prof. Moritzen, die Finanzierung einer Dozentenstelle in Serampore mit jährlich DM 3600,- übernommen. Damit sind wir bereits einen Schritt über das traditionelle Niveau unseres Engagements hinausgegangen. Diese Hilfe wird durch die GELC nach Serampore geleitet.
Die deutschen Dozenten, die in den letzten Jahren nach Serampore geschickt worden sind, sind ohne die Mitwirkung der Gossner Mission dorthin gegangen. An der Entscheidung, Dozenten aus Deutschland dorthin zu schicken, war die Gossner Mission in keiner Weise beteiligt.

Soviel fürs erste. Zu weiteren Auskünften bin ich nach meinem Urlaub gern bereit.

Mit herzlichen Grüßen,
Ihr

W

Gossner Mission

INSTITUT FÜR PRAKTISCHE THEOLOGIE
DER UNIVERSITÄT ERLANGEN-NÜRNBERG
ABT. RELIGIONS- UND MISSIONSWISSENSCHAFT
PROFESSOR DR. NIELS-PETER MORITZEN

D-8520 Erlangen
Jordanweg 2
Tel. 09131/852413

1. April 1981

EINGEGANGEN
- 3. APR. 1981
Erledigt .....

Lieber Bruder Kriebel!

Danke für Ihren Brief vom 19.3.81
Ich wäre dankbar für eine Spendenquittung
mit dem Verwendungszweck „wissenschaftliche
Ausbildung", da das bei mir steuerlich
doch einen Unterschied ausmacht. Ok. 8.4.81 P.

Danke für die Klärung bezüglich
der Besuchsreise, so halte ich mich an
Herrn Graßhaus.

Danke auch für die Offenheit
für Herrn Dr. von Tucher, und die
Auskünfte aus Ranchi. Er wird
dann wohl abberufen müssen?

Den eine Teilbetrag für 1981 war von meiner
Frau nach Mainz geschickt worden, ich
hatte ihr die Nummern im Gästehaus
gegeben. Wir haben dann um Transfer
nach Berlin gebeten.

Es grüßt herzlich Ihr
Niels-Peter Moritzen

Gossner Mission

Herrn
Prof. Dr. Niels-Peter Moritzen
Jordanweg 2
852o Erlangen

19.3.1981

Lieber Bruder Moritzen!

Herzlichen Dank für Ihre Briefe vom 9.3. und 1o.3.81 wegen Serampore und einer Gastdozentur in Ranchi durch Rev. Paul von Tucher. Außerdem haben wir wohl auf Ihren Brief vom 1.12.8o noch nicht geantwortet.

Um mit diesem zu beginnen: Wir haben die DM 3.6oo,- für Serampore im Dezember 198o an die Gossnerkirche überwiesen. Das dauert manchmal sehr lange, weil die Banken die Beträge sehr säumig weiterleiten. Ich habe jetzt in Ranchi nicht nach diesem Betrag gefragt, werde das aber jetzt schriftlich tun. Dr. Bage hat mir voriges Jahr versprochen, daß er sich in Zukunft darum kümmern will, daß solche durchlaufenden Gelder sofort weitergeleitet werden.

Hat Ihnen unsere Jahresspendenquittung ausgereicht, oder wollen Sie eine mit dem genauen Verwendungszweck "wissenschaftliche Ausbildung"? Vermutlich haben Sie unsere Routine-Quittung erhalten, auf der der Verwendungszweck nicht angegeben ist.

In diesem Jahr werden wir den Betrag von DM 3.6oo,- weiterleiten, wenn er hier eingegangen ist, damit es nicht so spät wird. Bis jetzt ist nach unseren Unterlagen allerdings erst eine Rate von DM 1.8oo,- eingegangen, im März, während Sie in Ihrem Brief vom 9.3. schon die zweite Hälfte erwähnen. Haben wir da eine Überweisung für 1981 übersehen?

Mit der Besuchsreise von Studenten und Dozenten aus Serampore hat die Gossner Mission nichts zu tun. Das ist eine Angelegenheit der Hochschule in Flensburg. Dr. Grothaus wollte am 13.3. für ein paar Tage von Ranchi nach Serampore fahren. Dabei hat er sicher alle Einzelheiten besprochen. Trotzdem schicken wir ihm vorsichtshalber Ihren Brief (Kopie des Schreibens vom 17.2. aus Serampore) nach Flensburg zur Kenntnis. Er wird am 24.3. aus Indien zurückkommen.

Den Vorschlag, daß Dr. von Tucher eine Gastdozentur in Ranchi wahrnimmt, finde ich gut und hoffe, daß die Gossnerkirche von diesem Angebot Gebrauch macht. Die lage am College ist im Augenblick gespannt. Die Studenten fordern die Abberufung von Rev. Tete aus verschiedenen Gründen, die Dozenten sind ebenfalls mit dem Principal sehr unzufrieden. Nach einer Demonstration der Studenten im Februar hat Rev. Tete Ferien angeordnet bis zu den Jahresprüfungen. Die Studenten sind gestern aus den Ferien zurückgekommen. Eine Kommission sollte gestern alle 3 Parteien anhören und dann einen Vorschlag machen. Dr. Grothaus kann sicher berichten, was draus geworden ist.

Mit herzlichen Grüßen, Ihr

Gossner Mission

INSTITUT FÜR PRAKTISCHE THEOLOGIE
DER UNIVERSITÄT ERLANGEN-NÜRNBERG
ABT. RELIGIONS- UND MISSIONSWISSENSCHAFT
PROFESSOR DR. NIELS-PETER MORITZEN

EINGEGANGEN
12. MRZ. 1981
Erledigt

D-8520 Erlangen
Jordanweg 2
Tel. 09131/852413

Rev. Soreng, Gossner Evangelical Lutheran Church
Rev. Tete, Lutheran Theological Seminary

10.3.1981

Copy: Gossner Mission Berlin

Dear Brethren!

Hereby I am in a position to make an opportunity known to you. Here in Erlangen resides a fully trained and qualified Theologian, who has at the time being only parttime or honorary obligations.

Rev. Paul von T u c h e r , Dr. theol, is willing to serve as an honorary missionary/theological teacher in India, where this is feasible. His family will stay in Erlangen for educational reasons; his wife and three children are in höghschool and university education. He is qualified in Mission-History and has a good general education; and in addition he is by his upbringing an intercultural person, with Indian, American and German experiences and a basic knowledge of Hindi: This last qualification gave me the idea to ask, whether a term of teaching from him on an experimental and honorary basis could perhaps help the College in Ranchi. At present he can commit himself to one term only; it is envisaged and possible that he could do more in future. His bipgraphical data are attached. I can recommend him as a warm Christian personality with good teaching abilities and reasonable academic knowledge. He is not interested in a position of influence. His church affiliation is the United Church of Christ, USA, where he is pastor in good standing; his Erlangen-studies made him aware of the Lutheran tradition, and he participates fully and actively in the life of our Lutheran church here with the qualification, that he keeps the contact to the American protestant army-chaplains. He is in a position to suppprt Himself, but the would need some assistance for akkomodations. I would be happy, if you consider the merits of this proposal, and in case you feel it advisable to seek his cooperation, than let us know soon.

Yours sincerely,

Niels-Peter Moritzen

Gossner Mission

INSTITUT FÜR PRAKTISCHE THEOLOGIE
DER UNIVERSITÄT ERLANGEN-NÜRNBERG
ABT. RELIGIONS- UND MISSIONSWISSENSCHAFT
PROFESSOR DR. NIELS-PETER MORITZEN

D-8520 Erlangen
Jordanweg 2
Tel. 09131/852413

9.3.1981

An die
Gossner Mission
Handjerystr. 19-20

1000 Berlin 41

EINGEGANGEN
11. MRZ. 1981
Erledigt .....

Betr.: Serampore

Lieber Bruder Kriebel!

1.) Nun habe ich die zweite Hälfte meines Betrages für 1981 für einen indischen Dozenten in Serampore an die Gossner-Mission überwiesen; von mir aus war das bereits der Betrag für das dritte Jahr. Für das erste Jahr habe ich Nachricht aus Serampore erhalten.
Darf ich nun einmal fragen: Wie steht es mit 1980 - ist die Summe an die GELC überwiesen? Wann? Ist sie von dort weitergeleitet worden? Gibt es Nachricht aus Serampore?

2.) Die Besuchsreise von drei Mitarbeitern und drei Studenten aus Serampore in die BRD ist - soweit ich sehe - eine Angelegenheit des KED und von Prof. Grothaus, oder hat die GM damit zu tun? Ich hatte mich bei Prof. Grothaus bereiterklärt, die ersten vier ~~für~~ fünf Tage im Süden für das Programm zu sorgen.

In der Hoffnung auf Antwort
grüßt

Niels-Peter Moritzen

Gossner Mission

4. DEZ. 1980

Erlangen den 1.12.1980

An die Gossner - Mission
Zu Händen Herrn Pastor Kriebel

betrifft: Serampore - College

Lieben Bruder Kriebel!

(1) Hiermit erkläre ich die Übernahme des Betrages von DM 3600 DM für 1980 an die GELC für das Serampore College - wenn das bisher noch nicht erfolgt sein sollte, möglicherweise gleich mit einer Mitteilung an den Prinzipal des Colleges. Alle übrigen Gebräge für Serampore aus Erlangen bzw. über Gegenwert können von der Gossner - Mission frei eingesetzt werden nach Ihrer Einrichtung in Bridlätten.

(2) Ich wäre dankbar für eine Spendenquittung, die aussagt, dass die Summe für die Wissenschaftliche Ausbildung gegeben ist.

(3) Darf es im kommenden Jahr wieder so gehalten werden?

Mit guten Wünschen grüsse

Niels-Peter Moritzen.

Schwalbenweg 12
8520 Erlangen

Gossner Mission

RUNDBRIEF

Dr. Hansjürgen Günther
Serampore College
Serampore 712201
West Bengal
India

Theological Department
Dist. Hooghly

R u n d b r i e f XI

Liebe Freunde,

unsere Zeit in Indien neigt sich dem Ende zu. Die Kisten, die uns hier als Tisch oder Regal gute Dienste geleistet haben, werden repariert und gepackt. Einiges werden wir hier zurücklassen. Die Schreibmaschine ist bereits in Nagaland, wo man sich besonders über das 'ü' und das 'ä' der deutschen Maschine freut. Unser Geschirr wandert in den Haushalt einer ehemaligen Studentin und die deutsche Gitarre wird in Zukunft Mizo-Lieder begleiten. Unsere Kinder bringen wir allerdings wieder mit. Dorian will noch seinen Drachen und ein paar Hooghly-Fische einpacken; am liebsten auch Ganga, unsere Köchin, die jetzt schon mit wehmütigem, feuchtem Blick in den kahlgewordenen Räumen steht.

Wir spüren stärker als je zuvor, was wir liebgewonnen und die Liebe, die wir selbst empfangen haben. Gar manches ist uns fremd geblieben. Mit vielen neuen Fragen werden wir zurückkehren: Wie müßte der Missionsdienst in Indien aussehen? Von wem müßte er getragen werden? Wo sind westliche Missionare und westliches Geld notwendig, wo richten sie Schaden an? Kann man eine Theologie verpflanzen? Was sind die Vorteile/Nachteile/Gefahren des Langzeit-Missionars? Was hindert, was fördert die Selbständigkeit der jungen Partnerkirchen? Wie bringt man indische Pastoren dazu, auch noch nach ihrem Studienabschluß theologisch weiterzuarbeiten? -

Hansjürgen hat sich im letzten halben Jahr besonders auf diese letzte Frage konzentriert. Er wurde von seinen Kollegen gebeten, zum ersten Mal in Serampore einen sog. "Pastors' Refresher Course" vorzubereiten und durchzuführen. Das begann mit der Beschaffung der nötigen Geldmittel und führte zur Organisation des gesamten Kurses im Januar, an dem Dele-

Gossner Mission

gierte aus 11 Kirchen Nordindiens teilnahmen. Thema dieses Pastoralkollegs: "The Church's Ministry in a Non-Christian Environment". Das Echo war gut und wir hoffen, daß dies nur der Anfang einer alljährlich wiederkehrenden Veranstaltung in Serampore war.

Unsere Verabschiedung am College fällt mit der Abschiedsfeier für den letzten Studentenjahrgang zusammen. Ihn haben wir am längsten begleitet und fühlen uns mit diesen ausscheidenden Studenten und angehenden Pastoren am tiefsten verbunden. Wir fragen uns, wie hilfreich wir für andere waren, was bleiben wird. Wir spüren, daß wir selbst viel empfangen haben. Andere Abschiedsfeierlichkeiten müssen bestanden werden: Gudrun's ehemalige Schule, die Ortsgemeinde, Hansjürgens Deutschschüler, verschiedene bengalische Freunde - die unserer Kinder inbegriffen - geben ihre Farewell-Parties. Gefühlvolle Reden, vielleicht zu große Worte manchmal, der Abschied bleibt nicht ohne Tränen. Es ist gut zu wissen, daß man so viele indische Freunde hat, Christen, Marxisten, Hindus. Ob wir uns je wiedersehen? - Jedenfalls haben wir aufeinander gehört, haben zusammen gearbeitet, gesungen, gefeiert, gebetet, diskutiert und studiert. Dabei hoffen wir, daß auch dies ein Stück des Weges war, den der lebendige Christus durch die Geschichte geht.

Unsere 13 Seekisten werden auf die "Treuenfels" verfrachtet, ein deutsches Schiff mit Kurs nach Bremen. Ob es diesmal ohne Bruch und Diebstahl abgehen wird? Der Schiffsname legt das zwar nahe, aber erst im Mai wissen wir mehr! - Wir selbst besteigen ein Flugzeug, das uns so grausam schnell davontragen wird, weg von Armut und Elend hinein in den Überfluß; weg von einem Land, in dem zuviele Menschen an mangelder Ernährung sterben, hinein in ein Land, wo zuviele im Straßenverkehr, an Drogen und an Überernährung sterben; weg vom natürlichen Schmutz zum hochindustrialisierten Dreck; weg vom Missionsland Indien hinein ins Missionsland Westdeutschland.

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Der 12. und letzte Rundbrief wird unseren neuen Einsatzort verraten. Noch kennen wir ihn selbst nicht. Bis zum Juni werden wir eine Übergangswohnung im Elisabethenstift, Haus Salem, 6100 Darmstadt, beziehen. - In der Vorfreude auf ein gesundes Wiedersehen senden wir herzliche Ostergrüße!

Eure

Familie Günther

Serampore, 20. 3. 1980, (abfahrbereit).

Inzwischen ist Familie Dr. Günther in Deutschland eingetroffen. Die derzeitige Anschrift lautet:

Elisabethenstift
Haus Salem
Landgraf-Georg-Str. 100
6100 Darmstadt

Die Rundbriefe aus Übersee können bei der Leipziger Mission, Weinberg 57, 3200 Hildesheim, nachbestellt werden.

In diesen Briefen berichten die Mitarbeiter ihre eigenen Eindrücke und Erlebnisse. Verantwortlich für den Inhalt ist der jeweilige Verfasser.

Konten der Leipziger Mission:
Stadtsparkasse Hildesheim (BLZ 259 500 01) 4000 611
PSCH Hannover (BLZ 250 100 30) 515 15-302

Gossner Mission

Tel. : 618-322

SERAMPORE COLLEGE

FOUNDED BY CAREY, MARSHMAN AND WARD IN 1818
INCORPORATED BY ROYAL CHARTER, 1827

SAILESH MUKHOPADHYAY
PRINCIPAL

[redacted]

SERAMPORE, HOOGHLY
WEST BENGAL
INDIA
PIN 712 201

15. JUL 1980

July 7, 1980

Professer Dr Niels-Peter Moritzen
Religions-und Missionswissenschaft
Jordanweg 2
D-8520 Erlangen
Federal Republic of Germany

Dear Professer:

Your letter of 30/6/1980 reached me in due time. Thank you.

The contents of your letter under reference have eliminated my concern on the confusion regarding your money for a teacher in Serampore. Your money for 1979 has arrived. It is encouraging to note that you have already transferred your money of 1980 to Gossner Mission, and that you extend your pledge by another year "so that it coverns also 1982". Serampore is grateful to your kind self for such a concrete help. I also hopefull look forward to seeing "churches and Serampore occasion more to come in contact with each other".

I wrote to Dr Guenther upon his departure but no reply from his end as yet. However, my prayer rests with him for his new assignments and success thereat.

With kind and personals regards,

Yours very sincerely,

S Mukhopadhyay 7/7/80

S Mukhopadhyay
Principal : Serampore College
&
Secretary : Council of Serampore College

SM:dg/

CC: Pastor Kriebel
Rev Soreng

Gossner Mission

BY AIR MAIL
PAR AVION

हवाई पत्र
AEROGRAMME



Pastor Siegwart Kriebel

Gossner Mission

1 Berlin 41 Handgrind

Federal Republic of Germany

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SECOND FOLD HERE

SENDER'S NAME AND ADDRESS

OFFICE OF THE PRINCIPAL
SERAMPORE COLLEGE : SERAMPORE
HOOGHLY : WEST BENGAL : INDIA
PIN 712 201

NO ENCLOSURES ALLOWED

TO OPEN CUT HERE

Gossner Mission

Prof. Dr. Niels-Peter Moritzen
Religions- und Missionswissenschaft
Jordanweg 2, D-8520 Erlangen,
West Germany, Tel. 09131/852413

30.6.1980

Eingegangen
- 1. JULI 1980
Erled.

Principal S. Mukhopadhyay
Gerampore College
Serampore, Hooghly, PIN 712 201
West Bengal, India

Dear Dr. Mukhopadhyay!

Thank you for your letter of June 19. Only a few days ago on June 26, Dr. Bage visited me. We agreed, that I wait for the news of real transfer to Serampore. So I am happy that this news now have arrived!

After that I extend my pledge by another year, so that it covers also 1982. I have already transferred the amount for 1980 to the Gossner-Mission, and they may be willing to transmit that amount to the GELC in due time. I feel the delay of transfer has been only a difficulty at the beginning. Dr. Bage and I felt, this way of support should continue and give the churches and Serampore ~~an~~ one occasion more to come in contact with each other. Tomorrow I will attend the introduction of Dr. Günther into his new parish. And than we will have a day together to preapre the four Students for their venture.

With thanks and good wishes,

Yours

Nich.-Peter Moritzen

Danke für Ihren Brief! Hier es scheint doch zu funktionieren.
Ihr

Copy: Pastor Kriebel
Rev. Soreng

Gossner Mission

Tel. : 618-322

SAILESH MUKHOPADHYAY
PRINCIPAL
[redacted]

SERAMPORE COLLEGE

FOUNDED BY CAREY, MARSHMAN AND WARD IN 1818
INCORPORATED BY ROYAL CHARTER, 1827

SERAMPORE, HOOGHLY
WEST BENGAL
INDIA
PIN 712 201

June 19,1980

Eingegangen
27. JUNI 1980
Erledigt

Professor Dr Niels-Peter Moritzen
Institut fer Praktische Theologie
Der Universitat Erlangen-Nornberg
8520 Erlangen : Jordanweg 2
FEDERAL REPUBLIC OF GERMANY

Dear Professor :

I am very happy to inform you that I have just received a cheque from the Gessner Evangelical Lutheran Church of Chotonagpur and Assam(GELC) for an amount of Rs 15,984/- (= DM 3600). This is really an encouraging transaction by a partner Church in the country.

According to my understanding this amount reached GELC for 1979 and Serampore may expect another similar amount this year also.

I take the opportunity - on behalf of the Council of Serampore College - to express gratitude to you for such a help in need.

Dr Winkler wrote to me that you had to undergo an operation. I trust, meanwhile you have completely recovered yourself.

I look forward to your letter replying quite a few I have written to you.

With kind regards and every good wish,

Yours very sincerely,

S Mukhopadhyay 19/6

S Mukhopadhyay
Principal : Serampore College
&
Secretary : Council of Serampore College SM:dg/

CC: Paster Siegwart Kriebel
Gessner Mission
1 Berlin 41
West Germany

Rev P D Sereng
GELC : RANCHI : BIHAR

Gossner Mission

BY AIR MAIL
PAR AVION

हवाई पत्र
AEROGRAMME

Under Cost of Posting.



Pastor Siegwart Kriebel

Gossner Mission

1 Berlin 41/Handjerystraße 19-20

Postkonto : Berlin west 520 50

FEDERAL REPUBLIC OF GERMANY

THIRD FOLD HERE

SENDER'S NAME AND ADDRESS

OFFICE OF THE PRINCIPAL
SERAMPORE COLLEGE : SERAMPORE
HOOGHLY : WEST BENGAL : INDIA
PIN 712 201

NO ENCLOSURES ALLOWED

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Comet

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Eingegangen
Erledigt

Gossner

Niederschrift über Besprechung wegen Serampore-College
12.5.1980 Hannover, Luth.Kirchenamt, 11.00-13.00 Uhr

Anwesend: Dr.Th.Ahrens, NMZ
Dr.H.Günther, ELM
Dr.F.Huber, ELM
OKR Chr.Krause, VELKD
Direktor Pastor S.Kriebel, Gossner Mission
Dr. D.Winkler, ELM

Nach kurzer Einführung durch Winkler fragt Ahrens nach der Bedeutung des Serampore College für die ev.Kirchen (Nord- und Nordost-) Indiens. Günther u.Huber erläutern. Ein interessantes Detail: bei Gesamtkapazität von 70 theol.Studienplätzen liegen für das neue Studienjahr z.Zt. ca. 70 Bewerbungen um Neuaufnahme vor. - Englischsprachige Schule ist notwendig, um dasCollege auch für nicht-bengalische Dozenten mit Kindern interessant zu machen (sie könnte sich durch Schulgebühren selbst tragen).

Kriebel erläutert die Situation der theologischen Ausbildung in der Gossner Ev.Luth.Church. Erste Priorität: das eigene College in Ranchi (es gibt Pläne, aus ihm ein interdenominationelles Hindi-College zu machen). Aus wirtschaftlichen Gründen wäre der GELC ein TEE-Programm sicherlichwichtiger als eine stärkere Beteiligung an Serampore. Die Gossner Mission kann kein Verhältnis zum Serampore College an der GELC vorbei entwickeln.

Krause: Was ist das praktische Ziel dieses Gesprächs ?
Günther: Die Bitte um Entsendung eines Neutestamentlers 1981 liegt vor; wer kümert sich um die Beantwortung dieser Frage ?

Aus Kriebels Bemerkung, daß Entsendung eines deutschen Dozenten nur die zweitbeste Lösung sein kann, ergibt sich eine Diskussion der Frage, wie man zu einer besseren Qualifizierung indischer Dozenten beitragen könnte. Die Gehälter scheinen nicht das große Problem zu sein;z.B. hat Moritzen über GELC ein indisches Gehalt gestiftet, aber GELC findet z.Zt. keinen Dozenten und hat sich vorgenommen, trimesterweise je einen Mann für Serampore zu beurlauben.
Das Für und Wider von zusätzlichen Studien in Deutschland wird erörtert. Es besteht Übereinstimmung in der Ansicht,daß es für die indischen Kirchen und für unsere Zusammenarbeit mit ihnen gut ist, wenn ab und zu indische Theologen in Deutschland promovieren (Kriebel:pro Generation und Kirche ein oder zwei). Stipendien gäbe es evtl. durch das Ökumenische Studienwerk.

Zur Bitte um einen Neutestamentler ab 1981 wird Winkler empfohlen, daß er den Antrag von Serampore Frau Pelkmann zur Kenntnis gibt mit der Frage, was da zu tun wäre; vor allem, ob Serampore sich mit einem Antrag direkt an das EMW wenden könne.

Die Frage von endowments für indische Dozentengehälter wird besprochen;Serampore hat pro Dozent dafür Rs. 150 000.- angesetzt (z.Zt. ca. DM 34 000.-). Einige Endowments sind bereits zugesagt bzw. überwiesen, aus Deutschland bisher nur vom EMS.

Günther spricht noch von der Notwendigkeit,die Pastoren in ihrem Dienst zu fördern und zu begleiten;die Kosten sind relativ gering (LWB beteiligt sich 1980). Weiter fehlt es an geeigneter Literatur vor allem in den Regionalsprachen (übersetzen ? Produktion in Indien fördern?). Kriebel weist auf die Notwendigkeit hin, nicht

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nicht nur Inhalte, sondern auch Unterrichtsmethoden zu vermitteln.

Schließlich wird es als unbefriedigend empfunden, daß die von Serampore in verschiedene Länder und Kirchen laufenden Fäden nirgendwo gebündelt sind. Es wird vorgeschlagen, daß man versuchen sollte, das Treffen von Asien-Referenten am 3. Okt. in London auch zu diesem Zweck zu verwenden.

Hildesheim, 13.5.1980

Winter

Gossner Mission

COUNCIL

OF

SERAMPORE COLLEGE

A REPORT

October, 1977 — December, 1979

S. MUKHOPADHYAY

PRINCIPAL & SECRETARY

Gossner Mission

Berlin - Missionswerk
Herr Dir. Kriebel

Eingang: 5.5.80
Tgb.-Nr.: 13475
Reg.-Nr.: —
Anlagen: —
Kopie: —

PREFACE

In presenting this report on the affairs of the College during my period of office one is assailed by a feeling of humility. For in a sense I am heir to the fruits of the process of rehabilitation set in train by Prof. Saral K. Chatterji in 1972 and continued by his successor. This does not mean that the task is complete, or that the course has been finished. Rather, I was spared some of the frustrating features of a chronic unrest that marked the experiences of earlier administrators. Indeed, we have had our share of administrative and financial problems, but the foundation laid by my predecessors for the restoration of an edifice that seemed once to be in danger of collapse has been to me a source of strength and encouragement towards further progress. Our sights I think are now set, and with God's grace we hope that the future will witness the College continuing the course to further the spread of His Kingdom.

S. MUKHOPADHYAY
Principal

DEPARTMENT OF ARTS-SCIENCE-COMMERCE

The Present Outlook :

The recent restructuring of education in West Bengal and the restrictions imposed on the number of admissions precipitated a serious crisis on the financial side, and the regular payment of staff salaries became in late 1977 a matter of concern for the College administration. Relief, however, came through the legislation of the West Bengal Colleges (Payment of Salaries) Act, 1978, under which the State Government took over the responsibility of paying salaries of the teaching and non-teaching staff of all colleges against the deposit of 75% of the income realized from students' tuition fees with the State Government.

Although the College administration is now relieved of its worry over the payment of staff salaries, the restrictions imposed by the Government scheme on other necessary items of expenditure, e.g., the library, laboratories and maintenance of buildings from the remaining 25% raises serious difficulties for the College. In the circumstances the upkeep of buildings and provision of laboratory equipment have become impossible. Outside assistance seems to be the only solution to the problem.

Courses of Study :

Except for the period when the Arts-Science section was closed (1883—1911) and a short spell of affiliation to Burdwan University (1960—1966), Serampore College in its Arts-Science Department has remained affiliated to the University of Calcutta since the latter's foundation in 1857. In the recent period, on the strength of the necessary authorization, the College has been sending candidates for the B. Com. Examination also. At present the College teaches the following subjects up to Honours Degree :

English, Bengali, Sanskrit, History, Philosophy, Eco-

Gossner Mission

nomics, Political Science, Mathematics, Physics, Chemistry, Botany and Accountancy.

Zoology and Physiology are taught up to the Pass Degree level.

With the restructuring of the pattern of Secondary and University education in West Bengal, Serampore College had to fall in line with others. The College now admits students to a new two-year Higher Secondary Course (coming after ten years' training in Secondary Schools) in addition to students admitted to a two-year course leading to the B. A./B. Sc./B. Com. degree, candidates for the Honours degree requiring an extra year of instruction in the College.

During 1979-80 academic year we have 310 students in Arts and 250 in Science stream of Higher Secondary (XI and XII) classes. At the Degree level the number is 425 in Arts stream, 700 in Science stream, while 315 in Commerce.

The total strengths of the teaching and non-teaching staff are at the moment 95 and 90, respectively. In the recent past four of our lecturers received Ph. D. degrees from the University of Calcutta—Mr. Harihar Banerjee (Chemistry), Mr. Kanchan Kumar Mukherjee (Chemistry), Mr. Subir Kumar Mukherjee (Mathematics) and Mr. Saradindu Bhattacharyya (History). A number of original papers and articles has been published by some teachers in Indian and foreign journals : Mr. P. N. Biswas (English) deserves a special mention for a brilliant contribution to the University of Toronto Quarterly. Quite a few among them are involved in Athletic activities while Mr. T. K. Banerjee (Mathematics) is actively engaged in socio-economic development projects through his useful stewardship in the College Unit of National Service Scheme. A special mention should be made about Mr. A. K. Mukherjee, the Accountant, for his participation in the Asian Amateur Athletics Meet and Training in Japan as a representative of India.

DEPARTMENT OF THEOLOGY

Traditionally the College receives students from South, North, North-East and Central India. In the year 1978-79 there were 65 students in the Three-Year B. D. course classes. This year the number has gone down slightly to 61. As in recent years the bulk is drawn from North-East India—Nagaland, Mizoram, Manipur, Meghalaya, Tripura and Assam. A large number is from the South — Church of South India and Mar Thoma Church. Many are from Lutheran and Baptist churches of Orissa, Bihar, Madhya Pradesh and West Bengal. There are two students from the Punjab sponsored by the Church of North India and one from Bangladesh. The Bangladesh Baptist Samgha is reported to be seriously thinking of sending most of their students to Serampore in view of the language facility.

Unfortunately at the end of the last academic session the Vice-Principal Rev. Dr. M. Bage of Gossner Evangelical Lutheran Church had to go back to his Church ; we hopefully await his return in 1981. At present there are six teachers from overseas—from the Evangelical-Lutheran (Leipzig) Mission of West Germany ; the Baptist Missionary Society of London ; the Church of Scotland and the Association of Churches and Missions in South-Western Germany ; we are extremely thankful to these missions and look forward to their continued support to Serampore. Rev. D. Singson from Manipur has joined the staff as a teacher in Church History. This is the first instance of a teacher from North-East India joining the staff.

The Department is mainly engaged in teaching at the B.D. level. M.Th. courses were offered up to 1976 but owing to non-availability of adequate teaching staff had been temporarily discontinued. Arrangements are afoot to introduce post-

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graduate courses through the joint efforts of Serampore and Bishop's colleges. The idea is that the formation of a joint faculty of these two colleges for the pursuit of higher theological studies in North India under 'North-India Post-Gradutate Theological Institute' will be a step forward in collaboration of colleges in this field, and will stop the dissipation of the resources and staff which the running of parallel courses by these colleges would entail.

Teaching Staff :

Rev. Dr. M. Bage (Religions) Vice-Principal (On Leave)
Rev. Dr. W. S. Rhodes (Systematic Theology)
Rev. Dr. H. Kloss (New Testament)
Rev. Dr. H. Guenther (Systematic Theology)
Rev. Dr. F. Huber (Old Testament)
Dr. C. A. Marro (Religions and Old Testament)
Rev. J. K. Skirrow (Practical Theology)
Rev. D. Singson (Church History)
Deacon N. G. Joy (New Testament)
Rev. R. Tiwari (Religions)

Rev. Dr. C. K. Paul Singh from the Gossner Evangelical Lutheran Church joined for one term to help in an emergency situation in New Testament after Rev. Dr. E. W. Burrows left for England in early 1978 and Dr. Kloss was on furlough. Dr. Singh repeated the gesture this year also and delivered lectures on Mission for a term. Dr. Kloss used his furlough to complete his doctoral thesis. Last year a similar situation arose in Church History when the Department had no full-time teacher in this field. Rev. D. A. K. Mandol from Bishop's College however stepped into the breach by giving one course in Church History. Similarly Deacon N. G. Joy of Bishop's College gave one New Testament course ; he has since joined staff as a stipendiary tutor. During the September-December (1978) term Professor Dr. Niels-Peter Moritzen of the University of Erlangen, West Germany, was a guest of the College giving a full course on "Ecumenical Movement" and a series of three seminars on "Christ and Culture".

Guest Lecturer :

Dr. H. Grafe of the University of Erlangen, West Germany, and his family visited the College at the end of a stay of several months in India, during which he has collected materials for a study on South Indian Church History in the 19th Century. Dr. Grafe gave a fresh interpretation of his documents and put it into a larger historical and theological context. Professor Kl. Koch of the University of Hamburg, West Germany gave two lectures on "Deed and Destiny in the Old Testament and the Hindu Law of Karma" and "The Old Testament theology of nature and the present ecological crisis".

Swami Nityananda of the Ramakrishna-Vivekananda Mission gave a vivid exposition of the Hindu conception of salvation, basing his explanations mainly on the Advaita Philosophy : the lecture was followed by an animated discussion.

NITS Activities :

The North India Theological Students' (NITS) Conference was held at Vidyajyoti in Delhi in the last part of September 1979 ; the College sent one staff member and two student-representatives to this conference and presented a paper with the title "the Political Dimensions of Jesus' Ministry". The theme for the Conference was 'Church and Politics'. In 1978 this NITS Conference was held at Ranchi—Serampore College presented a paper on 'the Church as a liberating agent'.

Practical Work by Theology Students (1979) :

There were four groups of students. The larger part of the Third Year went to the southern part of Bihar and visited tribal groups who were new Christians, sharing their experiences and seeking to strengthen their faith. Serampore friends in Bihar, especially Rev. Dr. M. Bage and Rev. Dr. C. K. Paul Singh, did a great job of organization and the villagers themselves were very welcoming. Afterwards the groups visited the urban churches in Ranchi. Of the four, this

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group had the happiest story to tell and its journey was worthwhile.

The second group of the Third Year was engaged in literature and market preaching in the Diocese of Barrackpore across the river Hooghly. The Second Year students, with the help and cooperation of the Calcutta Urban Society, were able to meet the people in the slum areas and see extensive social service in action in suburb circles of Calcutta and rural parts of the Sunderbans. The First Year group visited villages assisting in the milk distribution programme, and cleaning sites for a school building.

Conference on the Future of the Department of Theology :

On 8th March, 1979, the Council of Serampore College organized a conferernce on the future development of the Theology Department. All the churches in India sponsoring students to the College were represented. We were also happy to receive delegates from some overseas missions : the Baptist Missionary Society (London) ; the Church Missionary Society (London) ; the Southern Baptist Convention (USA) ; the National Council of Churches of Christ in the USA ; the Church of Sweden Mission ; the Presbyterian Church in Ireland ; the Church of Scotland ; the Danchurchaid (Denmark) ; the Tranquebar Fund (Denmark) and the Evangelical-Lutheran (Leipzig) Mission (West Germany), etc. Papers were presented by the Principal and some members of the Theology staff in the first session indicating the present position, the needs of the movement as well as of the future, and proposed developments to meet the situation. This was followed by the expression of views by different Indian and overseas representatives on the papers read and the prospects of a meaningful future for the teaching of a relevant theology. In the final session an extremely useful discussion took place. The following conclusions emerged from the discussion :

(1) Formation of an Advisory Committee of representatives of sponsoring churches to advise the Council on matters relating to Theological studies and training programmes on the Theology Department of the College.

(2) Strengthening of the relationship between the churches and the College by sharing ideas and responsibilities in regard to theological education.

(3) Review and reorientation of the practical work for Theology students to make it more relevant to the context of the churches, the College and the students.

While the Council of Serampore College have already taken up the first two decisions in earnest, the Theology Department has radically revised its practical programmes with the introduction of some relevant curricula.

Faculty Development :

During the visit of Dr. Abharon Sapsezian, Director of the Programme on Theological Education (PTE) of the World Council of Churches (WCC) and Dr. Shoki Coe, the Adviser of the same Programme, in 1978, talks centred mainly on the prospects of Serampore and Bishop's College collaborating for the conduct of post-graduate studies, if not at the graduate level as well. As a token of encouragement for such a move, PTE has granted three scholarships for the years 1979-81 for persons willing to stay in the College and help the Theology Department in a certain amount of tutorial work while working on their doctoral programme. Already Deacon N. G. Joy (New Testament) and Rev. R. Tiwari (Religion) have joined the College under the scheme : Deacon Joy will register himself as a D. Th. candidate and Rev. Tiwari will work to attain his Ph. D. degree from Jabalpur University (India).

Besides the appointments of these Stipendiary Tutors under the PTE scholarship programme, it has been decided to select a few outgoing students for M. Th. study with a view to their joining the Theology staff upon completion of their studies. This year Rev. Devadas has been deputed to the United Theological College (Bangalore) for M. Th. in Practical Theology &

Gossner Mission

Pastoralia, and Mr. Lalzuitluanga Princeton for M. Th. in Old Testament: their entire financial support has been arranged through the College.

Being sensible of the importance of ensuring the presence of a competent national staff in the department, the Council decided in 1978 to create an endowment fund to meet the maintenance costs of such a staff. For this purpose overseas missions were appealed to for contributions. It was estimated that a sum of $ 20,000 or £ 10, 000= Rs. 1,50,000/- would on investment generate an annual income sufficient to maintain one lecturer, though under present condition of inflation this is not likely to cover the emoluments of a senior lecturer. The Tranquebar Fund of Denmark jointly with the Danish Church Aid has agreed to send a full amount while the Church of Scotland has agreed to send half of the proposed amount with the assurance that the stand may be revised after three years. While the Church Missionary Society (London) has already sent the full amount, the Association of Churches and Missions in South-Western Germany has already sent two instalments of Rs. 30,000/- towards another full endowment. The Baptist Missionary Society (London) has promised to send the amount for an endowment after the sale of its property at Calcutta. It is noteworthy that the Reformed Churches of the Netherlands have agreed to consider our appeal, as also the Lutheran Churches of Germany and Norway ; a favourable response from these churches is awaited. Our efforts are aimed at appointing twelve national teachers, in addition to six foreign missionaries and thus building up a stable and full-fledged department for ministerial training.

Fund for Students Scholarships :

We also plan to raise a scholarship endowment fund of Rs. 5,00,000/- ($65,000 or £ 30,000) for Theology students, and we hope to have the cooperation of the churches and missions of India and abroad in this venture also.

LIBRARY

The College Library is beset with many problems. There is the humid climate. Every year with the onset of the rainy season books begin to collect a white layer of fungus which has to be removed regularly, engaging the attention of two men. White ants are further source of destruction. Only constant vigilance and pest control measures can save the books from their depredation. Mosquitoes are another menace, which makes concentration of mind and peaceful reading extremely difficult. The lack of good bookshelves and intelligent book-setters constitutes a serious handicap.

Nevertheless, in spite of all these difficulties the Theology section of the library contains a fairly good collection of books, both Indian and foreign publications. Due to the generous help of some individuals and institutions abroad, we get regularly a small number of periodicals and the most important new publications in English, which appear in other parts of the world. At present we are trying to update our periodical sub-section. One of the next projects must be to build up another sub-section where basic books will be kept in several copies. This is essential as most of our students cannot afford to buy many books of their own.

The Arts-Science-Commerce section of the library, under circumstances not always favourable during the years under review, continued its regular day-to-day work as smoothly as possible. Books and periodicals were purchased albeit ; a considerable curtailment in the binding expenditure, in response to Government's schedule, created a good deal of suffering among staff and students. Very fortunately about 1500 valuable books were received as gift from the late Professor D. N. Banerjee, a former student of the College and these books have brought a great relief to the readers. A larger

Gossner Mission

number of readers made use of the reading rooms, where the discipline also improved because of the cooperation of the students. A very useful and beneficial service has been extended to many a needy and deserving student through long-term book loan scheme of the Text Book Bank sub-sections. The brief numerical report of the Arts-Science-Commerce section states as follows :

	Title	Volume
(1) Number of books added :	1680	1722
(2) Number of periodicals added :	26	280

Number of actual users : 2160.

This section of the library looks forward to the improving and widening of its services to its numerous readers with the help and cooperation of all attached to it in different ways.

The Carey library maintained its useful services to scholars and research workers of the country and abroad together with its normal programmes, e. g., seminars, symposia, exhibitions, etc.

CONVOCATION

The Convocation of the Senate of Serampore College took place in the College campus on the 4th of February, 1978. Bishop Paulos Mar Paulos, an alumnus of Serampore College, was the Convocation Speaker. The 1979 Convocation was held in Andhra Christian Theological College, Secunderabad.

COLLEGE DAY

After a gap of some years the College Day was celebrated on the 1st of March, 1979. There was a meeting in the afternoon presided over by Mr. A. D. Khan, the Master of the Council of Serampore College and attended by the Minister-in-Charge of Local Self-Government of West Bengal, Mr. Prasanta

Sur, as the Guest-in-Chief. Both Mr. Khan and Mr. Sur made befitting speeches on the occasion. The meeting was followed by a cultural soiree participated by the students of both the Theology and Arts-Science-Commerce Departments.

STUDENT ACTIVITIES

Students' Christian Movement (S.C.M.) :

This is a body that comprises the Theology students and the Christian students of Arts-Science-Commerce. Some non-Christian students also take part in its different programmes. The S.C.M. has been a forum through which the students regularly keep in touch with the National and International students' projects and other movements. Besides its weekly and annual functions of cultural and social spheres, the S. C. M. has been regularly conducting some projects involving distressed communities of the neighbourhood, among which distribution of milk to needy children is a main one.

Theology Society :

The Theology Society continues to be a good and appropriate platform for theology students, particularly with regard to their domestic problems. Chapel Services, Hostel Mess, Common Room, Sports, Debating, "Keep the Campus Clean" project, etc., are its regular programmes, apart from its meetings and gatherings for different purposes.

Students' Union :

Although the major part of representation in this Union is from the Arts-Science-Commerce Department, the Union itself is delightfully considered by both the Theology and Arts-Science-Commerce students as a bridge between them. Through its colourful programmes the students of both the departments come colser. In 1979 the Union organized a week-long "Literary Assembly-cum-Science Exhibition" and included in its

Gossner Mission

programmes seminars on politics, sports and other social issues —both the teaching and non-teaching staff were invited for participation. Besides, the Annual Sports Meets, the Inter-Class League Matches in Cricket, Football, Volleyball, etc., were arranged. Indoor games attract a large number of students. In many indoor competitions a good number of teaching and non-teaching staff have also taken part.

Apart from what have been cited above there are some more extracurricular activities. With the financial assistance of the Government and the University there is a National Service Scheme Unit (N.S.S.U.) that aims at giving to the students a sense of social belonging and develops among them qualities of entrepreneurship and technical aptitudes oriented to the real needs of the developing economy of India. Students through the N.S.S.U. have organized exhibitions inside and outside the College, worked in government-sponsored Health Camps for public welfare and have undertaken several social projects in times of calamities.

OTHER ACTIVITIES

Teaching Staff :

The Serampore College Teachers' Association celebrated its Silver Jubilee in 1977-78 which was inaugurated by Professor Sambhu Ghosh, Minister for Higher Education in West Bengal ; discussions on some academic problems were held during the year.

Non-Teaching Staff :

In September 1978 the Serampore College Employees' Association organized an Arts and Crafts Exhibition and in March 1979 a function to celebrate the International Year of the Child. The non-teaching employees have also a welfare unit of their Association which helps the children and other dependants of the non-teaching employees in various ways.

Flood Relief (1978) :

Some students in the Theology Department took an active part in flood relief work of different Christian organizations and rendered valuable services as volunteers. Many students of the Arts-Science-Commerce Department worked as volunteers of different organizations and came to the aid of many local victims. Some donations were made by the Students' Union and Teaching Staff Association towards reconstruction work.

Children's Evening School :

Evening classes for children of College employees living in the campus were started in English and other subjects. Dr. and Mrs. Guenther organized this project to help the improvement of the chances of those children in the educational sector. Some theology students and staff members have been participating in this project.

Gossner Mission

COUNCIL OF SERAMPORE COLLEGE

Mr. A. D. Khan, I.C.S. (Retd) : Master
Mr. A. R. Roy, M. A., B. T. : Vice-Master
Dr. S. Mukhopadhyay, M. Sc., Ph. D., B. D. : Principal and Secretary

Prof. M. N. Biswas, M. A.
Rev. Dr. C. Devasahayam, B. Sc., B. D., M. Th., D. D.
Rev. Dr. Louis F. Knoll, M. A., M. Th., Ph. D.
Mr. J. M. Das, I.R S. (Retd)
Mr. A. B. Singh, M. A., B. T.
Metropolitan Paulos Mar Gregorios, B. A., B. D., M. Div., S.T.M., D. Th.
Rev. Dr. C. D. Jathanna, B. A., B. D., M. Th., D. Th.
Dr. K. Rajaratnam, M. A., Ph. D.
Mr. P. Adhikari, M. A. (Com)
Rev. K. I. Aier, B. D.
Rt. Rev. Dr. G. B. Singh, Ph. D.
Prof. S. K. Chatterji, M. A.
Dr. M. M. Thomas, M. A., D. D.
Rev. R. W. Taylor, S.T.M., S.T.B.

FACULTY OF SERAMPORE COLLEGE

Dr. S. Mukhopadhyay	:	Principal	: Chairman
Prof. G. D. Bhattacharyya	:	Vice-Principal (Arts-Science-Commerce)	: Secretary
Rev. Dr. W. S. Rhodes	:	Dean (Theology)	
Mr. N. C. Dutt	:	Finance Secretary	
Mr. A. R. Roy	:	Council Representative on the Faculty	
Dr. C. A. Marro	:	Theology Teaching Staff Representative	
Prof. A. K. Roy Choudhury	:	Arts-Science-Commerce Teaching Staff Representative	
Prof. J. N. Mitra	:	do.	
Mr. N. Chakraborty	:	Non-Teaching Staff Representative	
Mr. M. Roy	:	do.	
Mr. T. K. Sen	:	Students' Union Representative	
Mr. K. C. Dutta Banik	:	do.	

VISITORS

1. Rev. R. S. A. McLean
   Australian Churches of Christ
2. Rev. Dr. D. Winkler
   Evangelical-Lutheran Mission, Federal Republic of Germany
3. Rev. Dr. Muller
   Evangelical-Lutheran Mission, Federal Republic of Germany
4. Bishop Hubner
   West Germany
5. Pastor C. Krause
   VELKD, West Germany
6. Pastor Kriebel
   VELKD, West Germany
7. Dr. Shoki Coe
   Programme on Theological Education, World Council of Churches (for Faculty Development)
8. Dr. Sapsezian
   Programme on Theological Education, World Council of Churches
9. Mr. H. F. Drake
   Baptist Missionary Society, London
10. Dr. J. D. Hughey
    Southern Baptist Convention, United States of America
11. Dr. W. R. Wakefield
    Southern Baptist Convention, United States of America
12. Rev. J. M. Shelby
    Southern Baptist Convention, United States of America
13. Rev. W. Gengnagel
    Association of Churches and Missions in South-Western Germany (for Faculty Development)
14. Mr. A. M. Mook
    Reformed Churches in Netherlands
15. Miss Shiela Carey
    Descendant of William Carey

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DONORS

1. Baptist Missionary Society, London
2. Church of Scotland Overseas Council
3. Methodist Missionary Society, London
4. Council for World Mission, London
5. United Presbyterian Church, U. S. A.
6. American Baptist Foreign Missionary Society
7. Southern Baptist Convention, U. S. A.
8. Royal Danish Embassy
9. United Church of Canada
10. Presbyterian Church of Wales, U. K.
11. Tranquebar Fund, Denmark
12. Danish Church Aid
13. World Council of Churches, Switzerland
14. Education Fund Committee for Young Christians in Asia and Africa, West Germany
15. Evangelical-Lutheran (Leipzig) Mission, West Germany
16. Association of Churches and Missions in South-Western Germany
17. Lutheran World Federation, Switzerland
18. Khasi Service, Calcutta
19. Scottish Church College, Calcutta
20. Mar Thoma Syrian Church of Malabar, Kerala
21. Khasi-Jayantia Presbyterian Synod, Meghalaya
22. Rev. Dr. Fredriech Huber, Professor of Theology, Serampore College

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Erledigt

Niederschrift über Besprechung wegen Serampore-College
12.5.1980 Hannover, Luth.Kirchenamt, 11.00-13.00 Uhr

Anwesend: Dr.Th.Ahrens, NMZ
Dr.H.Günther, ELM
Dr.F.Huber, ELM
OKR Chr.Krause, VELKD
Direktor Pastor S.Kriebel, Gossner Mission
Dr. D.Winkler, ELM

Nach kurzer Einführung durch Winkler fragt Ahrens nach der Bedeutung des Serampore College für die ev.Kirchen (Nord- und Nordost-) Indiens. Günther u.Huber erläutern. Ein interessantes Detail: bei Gesamtkapazität von 70 theol.Studienplätzen liegen für das neue Studienjahr z.Zt. ca. 70 Bewerbungen um Neuaufnahme vor. - Englischsprachige Schule ist notwendig, um dasCollege auch für nicht-bengalische Dozenten mit Kindern interessant zu machen (sie könnte sich durch Schulgebühren selbst tragen).

Kriebel erläutert die Situation der theologischen Ausbildung in der Gossner Ev.Luth.Church. Erste Priorität: das eigene College in Ranchi (es gibt Pläne, aus ihm ein interdenominationelles Hindi-College zu machen). Aus wirtschaftlichen Gründen wäre der GELC ein TEE-Programm sicherlichwichtiger als eine stärkere Beteiligung an Serampore. Die Gossner Mission kann kein Verhältnis zum Serampore College an der GELC vorbei entwickeln.

Krause: Was ist das praktische Ziel dieses Gesprächs ?
Günther: Die Bitte um Entsendung eines Neutestamentlers 1981 liegt vor; wer kümert sich um die Beantwortung dieser Frage ?

Aus Kriebels Bemerkung, daß Entsendung eines deutschen Dozenten nur die zweitbeste Lösung sein kann, ergibt sich eine Diskussion der Frage, wie man zu einer besseren Qualifizierung indischer Dozenten beitragen könnte. Die Gehälter scheinen nicht das große Problem zu sein;z.B. hat Moritzen über GELC ein indisches Gehalt gestiftet, aber GELC findet z.Zt. keinen Dozenten und hat sich vorgenommen, trimesterweise je einen Mann für Serampore zu beurlauben.
Das Für und Wider von zusätzlichen Studien in Deutschland wird erörtert. Es besteht Übereinstimmung in der Ansicht,daß es für die indischen Kirchen und für unsere Zusammenarbeit mit ihnen gut ist, wenn ab und zu indische Theologen in Deutschland promovieren (Kriebel:pro Generation und Kirche ein oder zwei). Stipendien gäbe es evtl. durch das Ökumenische Studienwerk.

Zur Bitte um einen Neutestamentler ab 1981 wird Winkler empfohlen daß er den Antrag von Serampore Frau Pelkmann zur Kenntnis gibt mit der Frage, was da zu tun wäre; vor allem, ob Serampore sich mit einem Antrag direkt an das EMW wenden könne.

Die Frage von endowments für indische Dozentengehälter wird besprochen;Serampore hat pro Dozent dafür Rs. 150 000.- angesetzt (z.Zt. ca. DM 34 000.-). Einige Endowments sind bereits zugesagt bzw. überwiesen, aus Deutschland bisher nur vom EMS.

Günther spricht noch von der Notwendigkeit,die Pastoren in ihrem Dienst zu fördern und zu begleiten;die Kosten sind relativ gering (LWB beteiligt sich 1980). Weiter fehlt es an geeigneter Literatu vor allem in den Regionalsprachen (übersetzen ? Produktion in Indien fördern?). Kriebel weist auf die Notwendigkeit hin, nicht

Gossner Mission

nicht nur Inhalte, sondern auch Unterrichtsmethoden zu vermitteln.

Schließlich wird es als unbefriedigend empfunden, daß die von Serampore in verschiedene Länder und Kirchen laufenden Fäden nirgendwo gebündelt sind. Es wird vorgeschlagen, daß man versuchen sollte, das Treffen von Asien-Referenten am 3. Okt. in London auch zu diesem Zweck zu verwenden.

Hildesheim, 13.5.1980

Willer

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Ev.-luth. Missionswerk in Niedersachsen

Missionswerk der Ev.-luth. Landeskirche Hannovers, der Ev.-luth. Landeskirche in Braunschweig und der Ev.-luth. Landeskirche Schaumburg-Lippe. Zusammenarbeit mit ev. Kirchen in Hessen und im Elsaß und ev.-luth. Gemeinden und Freundeskreisen.

Missionsanstalt Hermannsburg · Ev.-Luth. Mission (Leipziger Mission)

Deutschland: Missionsseminar · Volksmission · Niedersächsische luth. Volkshochschule · Missionshandlung (Buchhandlung, Druckerei)
Arbeitsgebiete in Übersee: Äthiopien · Botswana · Südafrika · Indien · Lateinamerika

An die
Gossner Mission
Handjerystr. 19/20
1000 Berlin 41

Eingegangen
6. MAI 1980
Erledigt

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D 3102 Hermannsburg
Telefon (05052) 3305/06
Telex 925194 mah d

Hildesheim, den 2.Mai 1980
Wi./Wu.

Betreff
Serampore-Besprechung 12. Mai 1980

In den letzten Tagen rief ich Sie an und berichtete von dem Vorschlag unseres Indienausschusses, eine Besprechung über unsere zukünftige Haltung gegenüber dem Serampore College zu veranstalten. Es hat sich herausgestellt, daß nicht allen Angesprochenen der vorgeschlagene Termin paßt. Da ein anderer Termin aber auch nicht leicht zu finden ist, bleiben wir beim

Montag, 12. Mai, Beginn 11.00 Uhr,

Hannover Lutherisches Kirchenamt, Richard-Wagner-Str. 26

Sie sind zu dieser Besprechung herzlich eingeladen. Wenn Sie als die für Indien oder theologische Ausbildung zuständige Person nicht selbst kommen können, wäre es hilfreich, wenn Sie jemanden aus Ihrem Haus mit den nötigen Instruktionen schicken könnten. Dieser Appell gilt besonders dem EMW und der Gossner Mission.

Mit freundlichem Gruß

(Dr. Winkler)

D: Dr. Müller, ELM
Herr Morgner

~~in Hildesheim?~~

14.10
15.59 8

bitte zusagen
ab. 7.5.80 P.

Gossner Mission

THE FUTURE OF SERAMPORE COLLEGE

THEOLOGY DEPARTMENT

PROCEEDINGS OF A CONFERENCE
HELD UNDER THE AUSPICES OF
SERAMPORE COLLEGE COUNCIL

8 MARCH 1979

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INTRODUCTION

The Conference was suggested by a German mission organization. Once the idea was put forward it was supported by other missions. The kind of questions they wanted answered were these : Did the College warrant extensive support ? For one thing it has a close connection only with the four Luthern Churches in North India. Do other Churches really have confidence in the College and do they really want it ? Will students continue to come now that colleges in a number of regions are providing theological education up to the B.D. level ? Does Serampore have anything to offer in training men and women for the ministry that is not available elsewhere ? Certainly a strong centre of post-graduate training is needed in North India. But is Serampore fit to be such a centre ?

On the College side there were other questions : How does the Church want men and women trained for the ministry in the world of today ? What are the real needs ? Some tasks of the minister remain always the same ; some depend on the particular time and place. Does the training we give fit people for the conditions they have to face ? Is the idea we have of the minister and his work appropriate to the actualities of life in India today ? Are ideas of training being used elsewhere suitable here ? For example, there are types of theological education being carried out with much more emphasis on practice than has been customary. What specific changes should be made in our pattern of training ?

This kind of question leads to another. At present we have no formal means of knowing the mind of the Churches. Of course, we get to hear a great deal in many ways. But we think that the Church should be in a position regularly and formally to make known its ideas. And it should be confident that they will be taken seriously. This demands some new structure in which the Churches are represented as Churches and not as individuals. Do the Churches themselves want something of this sort ?

It was on this kind of issues that it was hoped that the Conference would throw light and would point to the way ahead.

Gossner Mission

LIST OF THOSE PRESENT AT THE CONFERENCE

Representatives of Foreign Missions

Rev. E. Y. Campbell	: National Council of the Churches of Christ in the U.S.A., and The United Presbyterian Church of the U.S.A.
Mr. Olaf Eie	: Danchurchaid
Rev. John L. Garwood	: Bangladesh Baptist Samgha
Rev. T. Hembrom	: Tranquebar Fund
Rev. James Kirkandall	: Southern Baptist Convention
Rev. Martin Lind	: Church of Sweden Mission
Miss Margaret MacGregor	: Church of Scotland Overseas Council
Mr. S. Mudd	: Baptist Missionary Society
Dr. K. Rajaratnam	: The Lutheran World Federation
Rev. Canon David Wilcox	: Partnership for World Mission of the Anglican Missionary Societies in Great Britain
Rev. C. K. Young	: Presbyterian Church in Ireland

Dr. and Mrs. Henry Turlington of the Southern Baptist Convention attended the Conference as observers.

Representatives of Indian Churches

Lutheran

Rev. P. D. Soreng	: Gossner Evangelical Lutheran Church
Archdeacon C. B. Rao	: Madhya Pradesh Evangelical Lutheran Church
Bishop Tudu	: Northern Evangelical Lutheran Church
Rev. V. John Charles	: South Andhra Lutheran Church
Mr. G. Arumanaiyagam	: Tamil Evangelical Lutheran Church

Baptist

Mr. V. Lalzawnga : Baptist Church of Mizoram

Gossner Mission

Presbyterian

Rev. W. Manners : Khasi-Jaintia Presbyterian Synod

Rev. C. Pazawna : Mizoram Presbyterian Synod

Rev. B. Lalhnuna : Manipur Presbyterian Synod

Mar Thoma

Rev. V. E. Varghese

Church of North India

Rev. Canon B. Manuel

MEMBERS OF THE COUNCIL OF SERAMPORE COLLEGE

Mr. A. D. Khan, Master

Mr. P. Adhikari

Mr. M. N. Biswas

Mr. J. M. Das

Mr. N. C. Dutt , Finance Secretary

MEMBERS OF THE TEACHING STAFF OF SERAMPORE COLLEGE

Dr. S. Mukhopadhyay, Principal

Dr. M. Bage, Vice-Principal

Dr. H. Guenther

Dr. F. Huber

Rev. N. G. Joy (part-time)

Dr. H. Kloss

Rev. D. A. K. Mondal (part-time)

Dr. W. S. Rhodes

Rev. J. K. Skirrow

Dr. C. A. Marro

Apologies were received from :

Rev. Thomas Edward, Executive Secretary of the United Evangelical Lutheran Church of India

Dr. S. S. Patro, Jaipur Evangelical Lutheran Church

Rev. H. D. Sangma, North Goalpara Garo Baptist Uuion

Rev. R. W. Taylor, Member of Council of Serampore College

Bishop Gurbachan Singh, Member of Council of Serampore College

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PROCEEDINGS OF THE CONFERENCE

First Session

Dr. Huber, of Serampore College, opened the Conference by conducting devotions.

The Principal of Serampore College, Dr. Mukhopadhyay, presented a paper on the history of Serampore College and the present situation regarding budget needs and students. It is given in the Appendix to this Report.

In the discussion following the paper, Mr. James Kirkandall of the S.B.C. asked how long Serampore could expect to receive grants from foreign missions. In reply it was stated that Serampore preferred endowments so that Indian staff could be paid by Serampore itself instead of depending on foreign money which could not continue indefinitely.

Dr. Rhodes, of Serampore College, then presented his paper on present plans for development. The paper is also given in the Appendix.

In the discussion following the paper, Canon Wilcox of the C.M.S. asked whether the College could be sure that students would continue to come from the North-East areas after the college in Jorhat begins the B.D. course.

The second question he raised was to do with Indian National staff ; was it only the lack of money that caused Serampore to have so few ?

His third question was on site and the possible combination with Bishop's College in Calcutta.

In answer to the matter of *site*, Dr. Rhodes stated that a year ago the Staff Council had passed a unanimous resolution to the effect that the Theology Department should move in order to federate with Bishop's College and make one strong centre for North India. But it was not of much value moving to Calcutta unless Bishop's College moved to the same site. There

Gossner Mission

was not suffieient reason to try to get funds for rebuilding the Theology Department in order to be three or four miles away from them rather than fourteen miles. We would have to be on the same site so that we could really work as one unit and save much expense in duplication of staff and of up-keep. Owing to the sale of plots in Bishop's College which had been earmarked at the time of the Newbiggin Commission their site was no longer sufficient for both Colleges. Now the recent Land Ceiling Act meant that the Government would have the first option on their site and that the Government would buy it at their own price and not at the market price needed by Bishop's College. This made them disinclined to move.

The Theology Department was open to moving but there was not sufficient reason for the move unless Bishop's College was also willing to move.

N.E. students: Rev. Pazawna of the Mizoram Presbyterian Synod said that inspite of Jorhat a large number of students would still want to come to Serampore. The other two B.Th. colleges in the North-East were not planning to do the B.D. course.

National staff: Dr. Rhodes said that the real problem in recruiting national staff for Serampore was finding suitable education for their children. There were no secondary schools in English medium in Serampore and the children would have to be sent to Chandannagar or Liluah. The Council had suggested the idea of a mini-bus to transport the children but this was only a partial solution. An English-medium school in Barrackpore across the river may get Government recognition soon and this would solve the problem if recognition is granted.

Miss MacGregor, representing the Church of Scotland Overseas Council, then asked how the context of Serampore related to the needs of students from the non-Hindu areas.

In reply Dr. Rhodes said that the Church of Scotland appeared not to understand the situation. Isolation in training was not good for students preparing for the ministry; it is important that students should come out from their areas and understand

Gossner Mission

the situation in other parts of India. Training must be given to suit their needs but this does not mean that students must be kept apart from the rest of India.

Rev. Pazawna brought the discussion back to the question of a possible federation with Bishop's College. He said that the North-East strongly supported Serampore. But if the Theology Department were to move to Calcutta, and he is not against this move, then Senate should move too. The Senate lost much of its effectiveness through being located in Serampore.

Mr. Kirkandall asked if Bishop's College were willing to move. What is their position ?

It was explained that there was a proposal to move Bishop's College to the Cathedral compound in Calcutta but legal difficulties arose so this was abandoned. The main reason now for their hesitation to move was the Land Ceiling Act which has already been referred to.

The Master explained that the Newbiggin Commission had looked into the possible merger of the two faculties ; they would remain as two distinct entities. In view of the difficulties it was decided to abandon the idea of the two Colleges getting together in that manner. But the time has come for an emphasis to be placed on post-graduate work. The three or four colleges in the North-East may offer B.D.s, but it is not feasible for them to do post-graduate work.

Dr. Guenther of Serampore College presented his paper on the Reshaping of the Theology Department. This is reproduced in the Appendix.

In the discussion following the paper, Rev. C. B. Rao of the M.P.E.L.C. raised the problem of students coming from central India whose English was very weak. Because of language difficulties it was not easy for them to do their practical work in Serampore or Calcutta. It would be best to do their practical work in the summer vacation. When the students returned to the College, the Church would send a report on their work.

Rev. C. B. Rao also brought up the point of church involve-

Gossner Mission

ment in politics. Some Hindu organisations, particularly the R.S.S., were trying to thwart Christian mission activities and were trying to convert the Christians back to Hinduism. He therefore supported the study of politics. He supported too the study of Hinduism and discussions between the students and teachers in Hindu institutions.

He also emphasised the need for the study of the history of animism as many of his students and those from the North-East came from tribal areas.

Canon Manuel from St James' Church, Calcutta, continued the subject of language by saying that the growing trend was against English and for the vernacular. Theological training was now less academic so that more contact could be made with the people. It was now time for more emphasis to be placed on regional colleges which would teach in the regional language ; it is important to know the people and the language in which you work.

Canon Manuel's second point was that the Indianisation of theological training should come from the important centres of training such as Serampore.

In reply it was pointed out that not all of this had relevance to Serampore as most of the students were non-Bengalis. Mr. Skirrow, in defence of English, said that there are areas in India in which English is the only common language. Jorhat was an example. Dr. Kloss of Serampore said that in his classes he tried to relate English terms to the vernacular which in his case was Hindi.

Rev. Martin Lind of the Church of Sweden Mission, agreed with Canon Manuel that at B.D. level it was very important to emphasise the regional language. In Madurai where he was teaching, 75% of the instruction was in Tamil and only 25% in English.

His second point, arising out of the problem of language, was how theological teaching was to go new ways. Evangelistic and practical work was not enough. There must be a mixture of theory and practice. He cited Madurai as an example where

Gossner Mission

the students worked in the field for eight months and applied this to their work in the classrooms.

He went on to say that the advantages of Serampore was that higher studies in post-graduate work could be done. This had to be done in English as all the literature in the library was in English. This was an important way for Serampore to develop.

Canon Wilcox, continuing Mr. Lind's argument, said that there were three aspects to theological training : 1. academic studies. 2. practical work and experience and 3. worship. Staff and students are together all the time and so have an effect on one another in spiritual matters.

He said that he thought that there was an opportunity for practical and pastoral work in Serampore and Calcutta. Contact must be made with local pastorates—but is this possible in view of the language difficulties ? This raises the question of students learning the local language in their first term at Serampore.

Rev. W. Manners of the Khasi-Jaintia Presbyterian Synod said that Serampore should continue with English as it was the common language of the students from the North-East.

In the relation between practical and theoretical work, it was difficult for the students from the North-East to learn Hindi or Bengali. The solution for this was for Serampore to get together with other churches ; churches would arrange for the students to do their practical work during the summer holiday and send in a report which would help the students in their courses.

Mr. Skirrow supported Mr. Manners and said that his ideas were the best Serampore could do for the students with their different language backgrounds. From the reports given by the churches the teachers would have to get the students to relate the practical work to the theoretical.

Mr. J. M. Das, a member of the Council, and Treasurer of the C.N.I., referred back to Dr. Guenther's paper in which it was implied that the C.N.I. were not in favour of higher education.

Gossner Mission

Mr. Das refuted this and said that the C.N.I. were supporting Bishop's College and Serampore College in their efforts to set up a post-graduate centre for North India. The C.N.I. were very much in favour of higher education.

Dr. Bage, the Vice-Principal of Serampore College, presented his paper on the need for a closer relationship between Serampore and the Indian Churches. This is printed in the Appendix. At the end of his paper Dr. Bage put forward three points for the Indian Churhes to consider :

First, a plea for Indian churches to send staff to Serampore. Secondly, that Serampore would like to be sure that the churches want a close relationship with the College. And thirdly, that a forum should be set up to explain the College's concerns to the churches and to see what the Indian churches need.

Second Session

Bishop Tudu, representing the N.E.L.C., replied to Dr. Bage's paper. He said that his Church was happy to have Serampore in the North and near the Churches here. His Church will be sending some students to the College soon. In his opinion, Serampore has a good reputation and a good purpose behind it.

In the matter of the relationship between Serampore and the Indian churches the Bishop said that there was a need for Church representatives and the College to get together regularly to exchange ideas and express needs on both sides. This would give the College a chance to plan how to meet the needs of the Churches. A good relationship was very necessary. The first priority of the College was to serve the Churches ; this justifies the existence of the College.

Bishop' Tudu's Church is in favour of higher training. In this way students will be able to contribute to international gatherings. The B.Th. can meet their own needs but for international gatherings a higher training is necessary.

About the curriculum of the College, Bishop Tudu said that the responsibility for evangelism and mission lay with the

Gossner Mission

Church. The training of students should be more academic and the Church would take on the responsibility of evangelistic training.

The Bishop continued by saying that the Indain Church contributes its share in grants to the College. In this way the Church feels that Serampore is their College. If this is the case the Indian Churches will be willing to support the College financially. The atmosphere would be such that they would feel it their College and their responsibility. In return the Indian Churches must be encouraged and supported. Bishop Tudu said that his Church would co-operate with Serampore. This relationship between the Church and the College is very important.

Mr. Soreng, President of the G.E.L.C., added his voice to Bishop Tudu's in support of Serampore College. The Executive Committee of his Church has taken the responsibility of helping the College financially and has provided teachers. At the moment the Gossner Evangelical Church has internal difficulties but after these have been resolved his Church will give financial aid to Serampore and also provide teachers. Students will also be sent here.

Canon Wilcox referred again to the numbers of students coming from the North-East. At present there are 39 from this area but will Jorhat have any effect on these numbers, making them decrease ?

Dr. Bage, in reply, said that Serampore was also worried about this at first. The numbers will probably decrease a bit but assurances have been given that students will continue to come here.

Rev. W. Manners spoke out against Jorhat. In his opinion it is better for the students to come out of their areas and study in Serampore.

Mr. Pazawna, Principal of Aijal Theological College and Secretary of the Theological Education Committee of his Church, reported that they had not decided to have B.D. courses in

Gossner Mission

their part of the country. It was necessary, in his opinion, to do the B.Th. in their own areas and then to come to other areas for further training.

Rev. C. B. Rao said that he did not wish to emphasise the relationship between the College and the Indian Churches, but rather between the College and the congregations from which the students come. He asked if it was possible for the College to send a letter to the heads of the Churches giving information concerning the College so that on the congregational level a relationship can be established with the College.

In reply the Master said that the Council had decided it should have an advisory body of all the Churches sending students to Serampore and others This would give answers regarding the relationship between Serampore and the Churches.

Rev. C. K. Young, representing the Presbyterian Church in Ireland, asked for a more explicit answer to the number of students coming from the North-East and the impact of local colleges on Serampore.

The Master replied that statistics are not static in this situation. If there is a reduction in the numbers from the North-East then it can be expected that a larger number will come from other areas. This question cannot be argued on statistics alone.

Dr. Rhodes said that the future may lie in the development of the M.Th. rather than the B.D. course.

Mr. Kirkandall then asked how many Indians were on the faculty.

Dr. Bage replied that at the present time there were only two full-time Indian teachers and two part-time who came from Bishop's College. In June two more were expected.

The Principal gave the numbers of Indian staff in the past : In 1977 there were five, in 1976, 6, in 1975, 5, and in 1979, 2. The College was hoping to get five or six in the near future.

Mr. Lalhnuna of the Manipur Presbyterian Synod said that Jorhat would have no effect on Serampore. Students of the

Gossner Mission

North-East preferred foreign staff and regarded Serampore as their university. They did their B.Th. in Aijal and came to Serampore for the B.D. and M.Th.

SYNOPSIS OF SPEECHES BY DELEGATES

Dr. Rajaratnam
Lutheran World Federation

The speaker began by supporting the participation of the Lutheran Churches in Serampore College, especially by the Churches in the north of India. He gave his assurance that Serampore would be supported with staff and money. He mentioned that there were three German Lutherans serving at present in Serampore, and that grants for the library had been sent by the Lutheran World Federation.

The Lutherans have a good opportunity to be involved with the ecumenical movement through Serampore. The confessional basis of churches and training is no longer possible in India ; the concept of mission is changing and so is the Lutheran Church. Christianity is no longer a matter of counting heads in terms of conversions. He said that he was very happy with the ecumenical movement as it was in Serampore. He continued to say that the Lutheran World Federation would support Serampore in its programmes for leadershop and any of its other programmes. He expressed sympathy with many of the papers presented in the first session as, for example, what Serampore can do in terms of the M.Th. programme.

The real questions to be asked about Serampore are :
(a) What is its identity ? Is there a demand for this College and who does it serve ? What kind of people is Serampore going to train ? Which churches does it serve ?

(b) In view of the wide context of Serampore the constituency has to be established. Then the College can address its supporters much better. What is the training it is going to give ?

Gossner Mission

About the question of Bishop's College he was critical of what he saw as the setting up of a third institution for post-graduate work instead of the two bodies trying to draw together. Tnis he saw as unnecessary and unsustainable.

The question of context and training must be looked at from an Indian point of view—cultural, political, social and economic.

(c) Does Serampore serve a regional and local need ?

Serampore must have English because of its situation. But the local needs of the Church must be kept in mind and also the national and international needs. The international dimension of the Church is one of its riches and so is very important.

He had a word of criticism for the western curriculum and syllabus which is irrelevant to the conditions of India. Studying theology without understanding the local and the rural needs of the Church is irrelevant.

He assured the company that he would make arrangements to get staff from the Lutheran Church if Serampore needed them.

He concluded by saying that if Serampore has an identity then it can meet the needs of the people.

The Principal, after Dr. Rajaratnam had finished, clarified two points that he had made :

1. The third institute that Dr. Rajaratnam had referred to is not an addition. Serampore is aware that there should not be a third institute when there are two already. If either of the two institutes should withdraw its support then the institute would fail.

2. Serampore is thinking about the development of its faculty. It is planning to send five students for M.Th. They will then join the College as lecturers. They will be sent abroad if they need to go.

Rev. W. Manners
Khasi Presbyterian Synod

Mr. Manners spoke about the difficulty of changing the con-

Gossner Mission

tents of the curriculum for theology but said that although the subjects will stay the same the system of teaching can change. In fact change is inevitable with the passage of time.

He then went on to talk about the finances of the College and the difficulties faced by the Theology Department due to Government intervention on behalf of the Arts-Science section. He said that the Khasi Presbyterian Synod had joined the Council for World Mission and sent a contribution to them. If Serampore needed additional financial aid it could now apply to this body.

Mr. Manners talked about evangelism in the church. He said that in his area, especially among the Church leaders of the Khasi and Jaintia Presbyterian Church, there is a feeling that the younger ministers are not as spiritual as is expected of them. This worries the Church leaders. The students who come to Serampore must be made conscious that they have to go back to their own churches, and that they have to meet the spiritual needs of the people there. If a better programme for practical training could be arranged during their vacations, and reports given of these programmes, it would be very helpful. It would be very good if Serampore could produce more young ministers who are a living witness to the Lord wherever they are.

Regarding the possible move of Serampore College Theology Department to Calcutta, Mr. Manners spoke out against it. He said this would never have been thought necessary by William Carey.

Rev. E. Y. Campbell
National Council of the Churches of Christ in the U.S.A. and the United Presbyterian Church of the U.S.A.

The speaker began by saying that perhaps the main function of the Conference was that the outside delegates could be used as sounding-boards by the staff and Council of Serampore ; in the end it will be the people from Serampore who will be the only ones who can understand the problems of the College fully. They will understand the situation better than those who come for only one day.

Gossner Mission

On the question of the Indianisation of theological teaching he said that the theory of the purists was not borne out by the facts. The use of English in academic study was very widespread and there was always a mixture of English and Hindi in, for example, television. But he realised that Bengal and South India may be exceptions to this.

Mr. Campbell then turned to the C.N.I. relationship with Serampore. He thought that the United Presbyterian Church of America had given a large sum of money to Serampore but on closer examination of the facts found out that the sum was in fact only about Rs. 300. Continuing on this subject he said that the confessional character of a college was not a valid basis for financial support. He wanted to see a better relationship between Serampore and Bishop's College. Both colleges were concerned about 20th century values. Rivalry between the two was a waste of resources. The two seemed to have the same problems and they should be worked out together. This could be done by the two colleges working together with the churches.

He noted that the question had arisen of how to teach theology and be involved in practical work. His suggestion was that each generation should be involved in the relevance of their courses and put forward proposals. Can the College involve their students and get their participation in deciding what they wanted to learn ? He pointed out that people support what they have helped to plan.

He concluded by saying that the non-academic aspects of the life of the College is just as important as the academic life. Perhaps the time given to academic subjects could be reduced and more time be given to contemporary questions.

Mr. S. Mudd
Baptist Missionary Society

Mr. Mudd began by asking several questions : how many trained ministers in post-graduate work are needed ? Is it the case that the church calculates how many post-graduate students are needed ? Do they calculate how many they are going

Gossner Mission

to lose through research and further study ? Does the church in India know how many M.Th. students it needs ? Does Serampore accept people to do the M.Th. who have the qualifications without considering how many are needed and what job they can do after the M.Th. ? Have the sums been done ?

About the problem of speaking the local language, Mr. Mudd said that there are about two thousand Bengali-speaking students in the College and that the course for the B.D. is three years. He suggested that the theological students should be given the opportunity to learn Bengali in their first year. It would be helpful to them both during their stay here as well as in their future ministry when they have contact with non-christians.

He then spoke about the problem of students learning without church context. He wondered how students would relate their theological studies to their future jobs in the church. Ideally students should do part time college work and then part time pastoral work. This cannot be done in Serampore because of the language but it can be done in Calcutta. There are groups of Christians there of almost every language and many of them need pastoral care. In this way Serampore theology students can make a start on pastoral work.

Finally he laid great stress on a course for lay readers and for Sunday School teachers. Serampore used to do this course at one time and he was not sure if it was still being done. If so it should be well publicised.

Dr. Marro replied to this last point and explained about the Extension course which is in the process of being set up in Calcutta for lay people. The course is of 13 terms and is to be taught in the evengings. Serampore has arranged for the place and has the interest of several students. But the main problem is that the number of staff is not sufficient. As soon as the position of the teaching staff improves then the course can be started in Calcutta. The curriculum has been prepared. It is proposed to make the classes into seminars in which the students can express their problems and needs. Thus the plan and the site are ready but there is not the number of staff to run it.

Gossner Mission

Rev. J. L. Garwood
Bangladesh Baptist Samgha

The speaker represented the Theological Education Board in Bangladesh and first explained to the company the present activities of the Theological Education Board in the country. In Bangaldesh they have launched a programme of Theological Education by Extension and plan to have it up to the L.Th. and B.Th. level. The T.E.E. programme is backed up by many Baptist churches, Lutherans, Church of God, and other small groups. Besides this T.E.E. programme, the Board is struggling to have a residential institution in Dacca.

The speaker went on to make suggestions to be considered in planning for the future of Serampore College :

1. To plan to launch Theological Education by Extension (T.E.E.) for outside India as it is a significant force with which to impart theological education. This should have the same courses as Serampore College.

2. To find a way to have a possible relationship with neighbouring countries like Bangladesh and other Islamic countries so that they may be accredited or affiliated with Serampore College. Bangladesh had a common culture with India and it would be a great advantage for them if they could be accredited by Serampore College.

3. The speaker would like the College to reconsider the accreditation criteria like library and boarding facilities. Because of realities like poverty Bangladesh may not be up to the present accreditation criteria. Is this necessary for the time being for theological education ? Can these factors be taken into consideration until the Bangladesh theological education can come up to the present criteria so that it can be affiliated with Serampore ?

4. Finally the speaker mentioned the emergence of B.D. programmes in the surrounding areas within the country and also the programme for M.Th. He concluded his speech by asking the question : What is the primary purpose of affiliation in the area of the ministry ? He hopefully concluded that all the other answers can be found after giving a satisfactory answer to this question.

Gossner Mission

Third Session

Mr. Kirkandall began the third session by saying that all the talk about the federation with Bishop's College had been of Serampore joining Bishop's College and not the other way round. What was their view ? What would happen to the library if the move to Calcutta was made ? These he said were questions which must be raised. But the move to Calcutta would not solve Serampore's problems with language. The problems being discussed today will be with us for many years, especially that of language.

Rev. J. K. Skirrow, referring to a point brought up by Mr. Garwood about Bangladesh being Islamic, said that the biggest population of Muslims in the world was in India. So India was not outside the influence of Islam as Mr. Garwood had suggested.

Dr. Rajaratnam then asked how Serampore was going to crystallize these talks in practical terms so that the churches have a clear mandate and so that other theological institutions may know. Some clear guidelines are needed.

The Master began his reply by saying that through Dr. Rajaratnam Serampore College knew that it had the support of the Lutherans. This was reinforced by Bishop Tudu of the N.E.L.C. The Lutherans were supporting the continuance of the Serampore College Theological Department subject to such adjustments that may be necessary in the changing situation. Every year new problems come up which must be met if Serampore is to survive. But in the end it is the support of the Churches which is essential. So Serampore may take it that the Lutherans are sympathetic.

Mr. Khan then said that the Baptists had been annually helping Serampore with finance. The point had been made earlier by Mr. Adhikari and Mr. Biswas.

It was always necessary to make changes and modifications along certain lines.

Gossner Mission

Mr. Mudd of the B.M.S. said that the goodwill of the English Baptists was with Serampore. It was difficult for him to say how much money would be coming from the B.M.S. to Serampore. The major contribution of the B.M.S. is personnel rather than finance.

Dr. Kloss of Serampore College spoke as a representative of his mission the Evangelical Lutheran Church of Germany. He said that the E.L.C. would be ready at the end of this year to pay the salary of one or two national staff. This was a definite commitment.

Rev. Martin Lind, representing the Church of Swedish Mission, said that his Church was not supporting the College but may do in the future. He went on to say that Serampore could not imitate the West. The need was to make the theology more relevant to the surrounding society, politics and culture ; then the Church of Sweden may support Serampore.

Rev. M. Lind continued by mentioning four points by which he thought Serampore could develop :

1. Involvement in the surrounding society. Courses in sociological fields, such as Marxism, with Christian and Marxist dialogues, would be important. This could be combined with practical involvement, either living in the slums of Calcutta where there are so many different languages spoken, or living in the depressed villages. Jail ministry is also important. Students should engage themselves in the social life of the community. In this way the theology will be involved with the surrounding society.

2. Visits to temples and the study of the worship of other societies. Students must be able to reflect on evangelistic work rather than just practising it blindly.

3. Surrounding culture. This can be encountered, for example, in music.

4. Thematical studies. A theme taken for study by all disciplines must be human in character. For example the joint family system could be studied. This kind of study highlights practical theology.

Gossner Mission

Some people think, according to Mr. Lind, that practical theology means a superficial study of theology. But this is wrong. If the questions arising out of practical work are taken seriously then the student is forced to question the theological ideas behind it. Practical questions are not solved by reading books.

Dr. Rajaratnam agreed with Mr. Lind about the content and type of programme he was advocating. But the problem still remained of how to make others co-operate with you. We have the example of U.T.C. in Bangalore which has a reputation for being progressive but in the end its programme was academic.

Dr. Rajaratnam said that the Lutherans would support Serampore in the implementation of a more practical programme.

Dr. Rhodes remarked that out of this meeting certain changes in the curriculum would result. Serampore had already made a lot of alterations to its curriculum but it would be happy to make further ones.

Dr. Rajaratnam advocated a regular exchange of views with the Churches as opinions in themselves were not enough.

Dr. Rhodes spoke of the Advisory Body to the Council which Serampore College was going to set up. But the question remained of how to form it. Serampore would like representatives to be sent from the Churches in an official capacity.

Mr. Kirkandall asked when the Body would be formed.

The Master replied that the Council was going to meet at the end of January. As a result of this Conference it will be suggested to the Council that the Advisory Body should be their first priority. So the Body will be ready by the time the Council meets next year. The Churches will require time to decide whom to send, what views to raise, what changes they want, and so on.

Dr. Rajaratnam then brought up the subject of the William Carey Study and Research Centre. He said that it was a separate research centre which had a separate governing body to deal with it and so was structurally distinct from Serampore

Gossner Mission

College. How could its concerns be put into the theological curriculum ? Theological education must not be disintegrated.

The Master replied that the Carey Centre was dealing with religious and social problems. Serampore College had provided the nucleus for the operation of the Carey Centre. But little work had been done in collaboration with it so far because the Director had been away.

The College has not been able to gear itself to the problems of West Bengal and North-East India but in the future the Director should secure the help of Serampore College in working out its programmes. The Master concluded by saying that Serampore was not trying to fragment the Carey Centre but was trying to provide theological education for students which had relevance to the Indian situation.

Dr. Guenther then asked the delegates if this is what they thought Serampore should do—to involve the students in sociology and politics, and so on. Should a student or pastor involve himself in the political affairs of the country ?

Rev. W. Manners said that his Church was against this. If a minister wanted to take up politics he must resign from his Church. The Khasi Presbyterian Synod did not like their students taking part in political affairs. But social work was a different matter and this they encouraged their students to do.

Rev. E. Y. Campbell spoke of the dilemma which the students in Serampore faced. The majority of students here are from non-Bengali areas and so could not do effective social work because they were not working in their own language or culture. It is not easy for Mizo students, for example, to do effective social work in Serampore.

Mr. Campbell continued by saying that Serampore is a sound and scholarly college. Its reputation is not based on its technical skills but rather on learning and Biblical and theological work. What other direction can Serampore go in other than the scholarly ?

What Serampore needs is an active encounter with the 20th century, something to make Serampore sound exciting. There

Gossner Mission

is no question about its scholarliness ; it needs rather some new movement or image.

Dr. Bage replied that Serampore could not imitate Madurai or U.T.C. Serampore has decided what it can do and this is to get the students involved in their own areas. The G.E.L.C. wants the students to be involved in the social problems of their district. This decision has already been taken and for the North-East a person can be contacted on Serampore's behalf to arrange for students to work there in the same way.

On the question of involving the students in this area Dr. Bage said that it had not really been resolved how to do this. Was the main problem that of language ? Opinions differ as to this. The main problem is the lack of staff ; Serampore must have personnel with leanings to the sociological side. There are hopes that this will materialize.

Rev. C. B. Rao again brought the discussion back to the problem of church involvement in politics. In the present context can the pastor keep aloof ? There are people who always come to the pastor for advice. The pastor must help them in political and social cases as they ask for his advice on political matters. The social context of the pastor makes it very difficult for him to keep aloof.

Rev. J. K. Skirrow disagreed with Rev. Rao and said that the pastor must encourage people to think for themselves.

Dr. Kloss said that the pastor should not be involved in political parties but should give advice on political matters according to Christian ethics. This brought up the question of the relationship between the Church and the State.

Canon Wilcox pointed out the danger of too much non-involvement which was that theology would become a matter of handing on a tradition. The world in which God has sent us at the present time needs the help of sociologists, economists, and so on. Practical involvement is much needed. Students working for a limited time in the holidays was not enough ; what was needed was something that would evolve a relationship. This must be looked for in Calcutta if it cannot be found locally.

Gossner Mission

Canon Manuel advised caution in this respect. Students would have to be very much aware of the type of area they were working in. They would be dealing with very sensitive areas and care would have to be taken not to push the people there too far.

Church representatives must meet to discuss the matter of what kind of introduction they are to give to the students. This is very important.

Dr. Rhodes then referred back to Mr. Garwood's talk and answerd two points which he had raised. Both of them fell within the province of the Senate and not within that of the College itself. In this Conference we can only speak of College matters. But as a member of the Senate he mentioned that the Board of Theological Education of the Senate has on it a representative of Theological Education by Extension. This shows that the Senate is interested in this work and anxious to encourage it. Then as regards accreditation, he thought that the Senate would be sympathetic to a College which is in the process of being built up.

Dr. Rhodes added that Serampore was anxious to maintain a close relationship with the Church in Bangladesh. The College was always particularly glad to have Bengali-speaking students. There is one student from Bangladesh at present and the College hopes for more.

In drawing the meeting to a close the Master said that it was not possible to arrive at any conclusions at the moment. But in the least possible time practical solutions should be found to the problems for the betterment of theological education and to make it relevant to the needs of the times.

What would William Carey have done if he had been confronted with this situation ? It can be said with assurance that he would have met the challenge and dealt with all the changes. In this spirit Serampore will rise to the occasion and find answers to the problems brought about by the changing times.

Mr. Skirrow then gave thanks to all those who had arranged the meeting and the meals.

Dr. Rhodes closed the Conference with prayer.

Gossner Mission

CONCLUSIONS DRAWN BY THE COLLEGE

Four main issues seem to emerge from the conference.

1. Relationship with the Churches.

Many of the Church representatives expressed their firm support for Serampore.

Closer relations with the churches are important. Arrangements should be begun at once with the formation of the proposed advisory body to the Council.

On the College's side the most important need was finance for staff salaries. Because of the uncertain political future endowments are the safest way to provide this. But regular financial support was hoped for from the churches to a greater degree than was being given at present.

The Staff Council proposes that regular refresher courses for ministers in India and Bangladesh should be run. The first course will be held from Monday January 7th to Friday January 11th 1980. Dr. H. Guenther will be responsible for the course. He will make enquiries from Churches as to what topics are most wanted and subsequently make full arrangements for the course. Lecturers may be drawn from beyond the College staff.

2. Practical Work.

The need for more and better practical work was mentioned by a number of representatives.

Partly this could be done in vacations. The college has already decided to request churches to give students in two long vacations supervised practical work and ask for reports. Reports will also be asked from students.

But this is not enough. Engagement in work in the vicinity is important. Students should be involved in the life of people in slum areas of the cities and in depressed villages. The

Gossner Mission

question was raised in the Staff Council of lengthening the course to three and a half years ; then seven months would be spent in this way. Such an action could only be taken after consultation with the churches. Meantime it has been decided to make use of the September vacation and one week of the October term for this purpose. The scheme will begin in September 1979. It will take place from 13th September to 6th October. The first year will go and live in one or more depressed villages co-operating in social work with people there. Dr. F. Huber will make arrangements in consultation with Mr. Samuel of Rishra, who is continuing to do rehabilitation work after the floods. The second year will live in Howrah with depressed members of the Anglo-Indian community ; this will obviate the language problem. Mrs. Mukherji will be asked to make arrangements. In both cases a member of the teaching staff will live with the students. Some academic work will be done. The third year will do evangelistic work with Dr. C. K. P. Singh in a Hindi speaking area or with Rev. J. K. Skirrow in a Bengali speaking area. In all cases theological reflection as well as practical work will be done. It is expected that the experience with living in close contact with people and sharing their problems and doing evangelistic work will raise questions in subsequent academic studies.

In preparation for this work, as well as for contacts with other people in the neighbourhood, optional language courses will be offered. In a student's first term a thirty hour credit course in Bengali or Hindi will be taught by members of the Arts Department. Many students learn some Hindi in school ; the Hindi course at least will have something to build on.

The Staff Council proposes that students with the B.Th. degree be required to do a year's practical work before joining the B.D. Course. Students with B.A. or B.Sc. would do a year's practical work after their first year. In both cases reports would be asked from students ; they would include negative aspects of their experience. Students who have already been in work, not necessarily in the ministry, would be exempted. These proposals require consultation with the churches before implementation.

Gossner Mission

The Commerce Department will be asked to give instruction in book-keeping, maintenance of records and elementary law. This is in response to earlier consultation with students who asked for more instruction in these matters than they receive at present.

3. Relationship with Contemporary Society.

The conference suggested that students should be brought into closer contact with secular society and with the vital questions of the times.

Political questions are bound to be important. Issues of far-reaching significance are at stake. Pastors cannot stand aloof. Students must therefore be given the opportunity to understand these matters. It has been decided to offer an optional thirty-hour course in Basic Politics and Economics. It will be taught by members of the staff of the Arts Department. The course will link with later courses in Christian Ethics already being given. In addition discussions with some of the staff and students of the Arts-Science Department will be held on Christianity and Marxism. Dr. H. Guenther will make arrangements.

Students require also a closer acquaintance with the surrounding religion, both in theory and in practice. Discussions with Hindus are already held in connection with the Indian Christian Theology course. It has been found much more difficult to arrange such dialogues with Hindus than with Marxists. But a new effort will be made to extend them. Dr. C. A. Marro will try to arrange dialogues both in Serampore and elsewhere.

Students require to understand their own culture. This includes tribal culture. It has been decided that in his first long vacation a student will study some aspects of his culture and submit a report, along with other practical work.

Tribal culture in India requires more study than it has received. The question was raised as to whether a mission should be asked to provide an anthropologist or sociologist on the staff as such people are not readily available in India. His business would be to teach method and himself do research on tribal

Gossner Mission

religion and culture. This matter will be given further consideration in the Staff Council.

Again, students should be given the opportunity to understand the forces that mould their culture and the changes taking place in it. In this connection discussions will be held with the William Carey Study and Research Centre so that its experience and facilities may be made use of.

The two thousand Arts-Science-Commerce students were mentioned at the Conference. The Theology Society and the Student Christian Movement will be asked to try to get students to participate more fully in the social, cultural and sporting activities of the College.

Lectures from Arts and Commerce teachers have been mentioned earlier. It may be possible again for the Theology teachers to give lectures to Arts students in seleeted subjects. These might include Philosophy of Religion and Ethics. The suggestion will require discussion with the Arts-Science-Commerce Department.

4. Post Graduate and Research Work.

An estimate was asked for of the number of men and women with higher theological degrees needed by the churches. This is not available at present but an effort should be made to find it. Nevertheless there was agreement on the need for a good centre of higher theological training in North India and that Serampore could provide it. Several speakers emphasised the need to work closely with Bishop's College ; co-operation is already being planned and recognition by the Senate of the joint venture is awaited. The question of federation of the two colleges on one site should be kept open.

Gossner Mission

APPENDIX

PAPERS BY MEMBERS OF THE STAFF

COMPOSITION AND FINANCE

Serampore College completed one hundred and sixty years of its existence in 1978. Founded as a divinity school for Christian youth, it also aimed at 'the instruction of Asiatic Christian and other youth in Eastern Literature and Western Science'. The faith on which this institution has grown is the belief that secular and theological educations attain each its perfection not in isolation but in close association with each other. While the College is known to the world over as a centre of theological education, it is acclaimed by the elite of India as the place which played a pioneering role in the emergence of modern literature in Bengali and other Indian languages and which helped the crystallization of modern education in India.

In the Charter of Serampore College, with a largeness of vision typical of him, William Carey had written into the Statutes this provision :

> "Learning and piety being peculiar to no denomination of Christians, one member of the Council may at all times be of any other denomination besides the Baptist to preserve the original design of the Institution."

George Howells, the second founder of the College, also could not believe that it was to be for the service of one denomination only. In 1906 he expressed his judgement in these terms :

> "A committee might be formed constituted of various Protestant Christian bodies in India, and that this committee might be called upon to recommend ... ..."

In consequence, when the Serampore College Act was adopted, not only was provision made for a Senate, but the Council itself was greatly enlarged ; this was rightly called great 'catholicity of spirit'.

Gossner Mission

The Lindsay Commission (1929), while throwing its weight against the idea that the College might be closed, had advice to give on the conditions under which it thought that the College should carry on. One was the need to gain wider support from other Christian bodies.

The 'catholicity' or 'ecumenical character' has been retained by the College throughout its history of last 160 years. It has been reflected in the appointments of Principals and teachers, and students were drawn from different denominations from India and abroad. Members of both the Mar Thoma and the Orthodox Churches were on the teaching staff from 1912 onwards. The appointment of Dr. C. E. Abraham as Principal in 1949 was to mark an important development in the College.

It was many years before other churches deputed any of their personnel to join the staff. Rev. J. F. McFadeyen was the first member sent by the Foreign Mission Committee of the Church of Scotland (in 1936). He retired in 1946. But it took seven years to provide a successor to Rev. McFadeyen from his Church. Canadian Baptist Society was represented (in 1940) by Rev. V. E. Devadutt who retired in 1953. The Irish Presbyterian Church (in 1956) and then the Methodist Missionary Society (in 1959) followed the example of Church of Scotland by sending missionaries to teach in this College. Since the middle of fifties a really interdenominational staff was in being with Indian teachers from Baptist and Syrian Churches, and the Church of South India. The Church Missionary Society sent Rev. A. K. Jenkins (in 1969). Rev. Dr. J. D. W. Watts was sent by the Southern Baptist Convention (in 1971) and Miss A. M. Findlay by the American Baptist Foreign Missionary Society (1972). Rev. Dr. E. J. Furcha was deputed by the United Church of Canada (1973). The Evangelical-Lutheran Mission (Leipzig Mission), who considered South India as their mission field, also came forward to send the missionaries, Rev. Dr. H. Kloss, Rev. Dr. H. Guenther and Rev. Dr. F. Huber.

The students have always been drawn from different churches. The Baptist, Presbyterian, Mar Thoma, Orthodox, and Lutheran Churches are the traditional supporters of the

Gossner Mission

College. If we analyse the student-community we may come to the conclusion that they belong mainly to three particular areas of India where the Christian population is more concentrated. These three areas are : North-Eastern India, South India and Chotanagpur bordering Orissa, Bihar and West Bengal. The North and Western India with lesser concentration of Christians could not send students regularly.

The cross-section of the present student-community in the Theology Department is presented State-wise and Church-wise :

State		*No. of Students*
Mizoram		14
Nagaland	*North-Eastern*	14
Meghalaya	*States*	5
Manipur		6 : 39
Kerala	*South*	7
Tamilnadu	*Indian States*	5 : 12
Orissa		6
Madhyapradesh	*Area bordering*	4
West Bengal	*Orissa, Bihar*	2
Bihar	*and West Bengal*	2 : 14
Punjab		1
Bangladesh		1 : 2
		Total 67

Church	*No. of Students*
Baptist	28
Presbyterian	15
Mar Thoma	6
Church of South India	7
Lutheran	9
Church of North India	2
	Total 67

As the teachers and the taught have been drawn from just different churches, the College also enjoys financial help from different churches. The churches which send their students

Gossner Mission

for ministerial training have to bear their entire expenses unless the College can give scholarships to the students. Besides this income from the sponsoring churches, the Council receives for its Theology Department regular annual grants from the Baptist Missionary Society, the Church of Scotland, the United Church of Cananda, the Methodist Missionary Society, the American Baptist Foreign Mission Society, the Council of World Missions, the United Board of World Ministries, Royal Danish Embassy, the Presbyterian Church of Wales.

The name of the Education Fund Committee in West Germany for Young Christians in Asia and Africa has of late been added to the list of donors. This Committee began to make its generous grants since 1975 for scholarships for theology students.

Although the Council of Serampore College has been enjoying such a continuous and fruitful record of participation by all these churches, it has no formal binding with any of them. The dceision in 1971 regarding the relocation of a section of Gurukul Lutheran Theological College (Northern Group of Lutherans) at Serampore College may be called a step in formalizing the relationship of the College with the Lutheran churches of North India. According to the agreement the Council expects teachers with their salary—and grants for the College library—from Gurukul, and students from North Indian Lutheran churches.

Prior to February 1978, the Council was responsible for administrative and entire financial matters for the whole College which is composed of two departments—Theology and Arts-Science-Commerce. As higher education became more and more expensive in India and Serampore had to continue to cater for the needs of students (of Arts-Science-Commerce Department) mainly drawn from lower income groups of small towns and villages, it was becoming more and more difficult to make payment of salaries of teaching and non-teaching staff and maintain normal standard of the buildings, apparatus, library, etc. Fortunately in February 1978 the Government of of West Bengal took the responsibility of paying all the staff in

Gossner Mission

Arts-Science-Commerce Department their salary on condition of depositing 75% of the total fees receivable from the students. The remaining 25% is left to the College to be used for laboratories, library and office. Although 25% is not sufficient for all these, we have no hesitation in saying that it is better than the condition prevailing in the College prior to this date.

Conseqent on the introduction of the new scheme some changes became necessary. Previously the non-teaching staff of the College had not exclusively been either in the Theology Department or in the Arts-Science-Commerce Department—but now they are to be separated. A group of the staff had to be built up exclusively for the Theology Department since all the old staff opted to be attached to Arts-Science-Commerce Department to come under the scheme of salary payment by the Government. This new group of employees is to be fully supported by the Theology Department and that has put the Council under pressure.

If we include all the expenses separately and also make a target of at least twelve national teachers for the Theology department, the budget will shoot up to nothing less than Rs. 4,50,000/- per annum. We propose to get one third of this total amount, i.e., Rs. 1,50,000/- from Indian churches, another one-third from foreign missions as annual grants and the last one-third from the interest of the endowment for different chairs for the Theology Department. Out of this total amount the Council will receive Rs. 1,13,000/- from the students or their churches towards their tuition fees, mess charges, hostel establishment expenses and other annual charges. The remaining Rs. 37, 000/- to be received from the Indian churches either as a regular annual grant or in the form of the salary of teachers supported by the churches. In terms of teachers' salary this amount is sufficient for three teachers.

If we sit to consider the last three years' grants received from foreign mission boards they come to almost Rs. 1,25,000/-. We should wish to raise it to Rs. 1,50,000/- with the help of donors.

The last third should come from new investment. Last year we proposed to collect as many as six endowments for different

Gossner Mission

chairs—we sent our appeals to the United Kingdom, the United States of America, the Federal Republic of Germany and Denmark for Rs. 1,50,000/- to be invested in a nationalized bank to fetch the interest which will be enough to support one national teacher. The response has been encouraging.

We discussed our proposal for endowment with the Director of the Programme of Theological Education and Dr. Shoki Coe, who visited this College last year. They agreed to help us to get five more endowments from other sources. This will make eleven endowments altogether and this will enable the Council to fetch an interest of Rs. 1,50,000/- annually which is just one-third of the total budget of Rs. 4,50,000/-.

S. MUKHOPADHYAY
Principal

Gossner Mission

PROPOSED BUDGET

Expenditure

Teaching Staff Salaries (12 teachers including the Vice-Principal)	: Rs.	1,87,100/-
Non-Teaching Staff Salaries (13—Office, Library and Hostel)	: Rs.	58,500/-
Librarian Salary—1	: Rs.	10,400/-
Scholarships	: Rs.	50,000/-
Works Department	: Rs.	20,000/-
Electricity and Telephone	: Rs.	25,000/-
Library, Books, Periodicals, Papers, etc.	: Rs.	20,000/-
Teaching Facilities	: Rs.	15,000/-
Office Expenses	: Rs.	6,000/-
Hostel Mess (Food and Establishment)	: Rs.	60,000/-
TOTAL	: Rs.	4,50,000/-

Income

(1) From Sponsoring Churches			
Tuition Fees Annual Charges Room Rent Hostel Mess Establishment	: Rs.	53,000/-	
Food	: Rs.	60,000/-	: Rs. 1,13,000/-
Indian Church Donations (or in the form of Teaching Staff Salary)	: Rs.	37,000/-	
(2) Interest from Endowments	: Rs.	1,50,000/-	
(3) Foreign Contributions	: Rs.	1,50,000/-	
TOTAL	: Rs.	4,50,000/-	

Calculated on the basis of student strength of 65, and including 12 national teaching staff and librarian, and a complete group of non-teaching staff.

Gossner Mission

PRESENT PLANS FOR DEVELOPMENT

1. Purpose of the College

In the early 1960s there were two leading theological colleges in India, Serampore in the North, and the United Theological College, Bangalore, in the South. In the opinion of the Theological Education Fund, and of other people also, Serampore was the more promising. In fact it was Bangalore that developed and has become an important centre of teaching and research. But it is doubtful whether one such centre is sufficient for so large and varied a country as India. In particular there are fairly pronounced cultural differences between North and South. What Serampore aims at is to take up the original vision and do for the North what U.T.C. has been able to do for the South.

The way this purpose is carried out is determined in part by the location of the College. In our situation there are certain special features. It is in North India. As compared with much of the South, Christians in most of North India are few and sparsely distributed. A recent illustration of the fact is that from the whole Church of North India only two candidates graduated B. D. this year. But there are two areas of concentration. One is Chhota Nagpur to our west. The area is made up of parts of Bihar, Orissa, Bengal, and Madhya Pradesh. The main church is Lutheran. The other area is the small states in the North-East. Here the principal churches are Baptist and Presbyterian. While our students come from all parts of India, the majority comes from these two areas. They have three common features. Firstly, Christians form a considerable, and in some states, an overwhelming proportion of the population. Secondly, the churches are vigorous and active. Thirdly, the background is non-Hindu. Clearly the students from these areas should receive special attention.

Gossner Mission

By contrast Bengal itself is an area of deeply entrenched Hinduism. Modern Hindu movements have arisen especially in Bengal. But for the most part the traditional forms are maintained and are widely practised.

Bengal remains the most cultured part of India. There are all manners of learned societies : philosophy, literature and history, for example. Much drama is produced. Poetry is written. There are musical performances. Art exhibitions are frequently held. Nowhere else are there such large and varied cultural interests.

That there is abject poverty in and around Calcutta is too well-known to require emphasis. People live and die on the pavements and railway stations. Malnutrition is obvious for anyone with eyes to see. The incidence of tuberculosis is high. No doubt this is due to successive waves of immigration from what is now Bangladesh and migration from the countryside and other neighbouring states. But whatever the cause, economic misery is one of the facts of life. Alongside it is ostentatious wealth.

Finally Bengal is the most important centre of Marxism in India. For example, about half the teaching staff in the secular department is Marxist. Perhaps it is the combination of blatant economic inequality and intellectual alertness that makes Marxism such an important feature here. But however that may be, it is a matter of great significance for the future. It should be the purpose of the College to train men and women for the ministry in a way relevant to the intellectual and social environment in which they are to live. Most of the facotrs mentioned are common to much of India, although especially evident here. Others are special. In both cases we have to consider how they may be brought to bear on the training given to our students. One way is by discussion with people of other faiths and ideologies. In the course on Christian Theology in India, which is compulsory, discussions have been held these last two years with members of the Ramakrishna Mission and this may be extended. We hope to devlop discussions on Marxism with teachers and students in the Arts-

Gossner Mission

Science department. More formal academic work may be conveniently considered under three heads :

(*a*) *B.D. Teaching*

The purpose of training students here, as elsewhere, is to make them effective ministers. We try to encourage deeper commitment and spiritual growth as we live together in the College.

Knowledge and understanding of the faith is equally important. For this we have compulsory courses in the six main areas of study. In five of these the Senate examines a paper to ensure that all-India standards are maintained. Beyond this the student is free to choose from a wide variety of optional courses. They can choose according to their aptitude and their needs.

Students come to us from all the main Churches : C.N.I., C.S.I., Lutheran, Presbyterian, Baptist, Mar Toma, and Syrian Orthodox. A large number of our students come from the non-Hindu and highly Christian areas already referred to. In some of these areas both ministers and laity have considerable opportunity of moulding the cultural, political and economic life of their people. If they are to do so in an enlightened and effective manner they need fairly definite preparation. This includes thorough training in ethics and some knowledge of economics and politics. It is significant that the students themselves asked that this kind of training should be included in the curriculum. The same point has been made by leading laymen in the area. This is one direction that the situation we are in suggests that we should develop.

(*b*) *Post-Graduate Teaching*

What is true for the B.D. holds also for M.Th. teaching. Christian ethics would appear to be one field of special relevance. The new Senate curriculum allows a wide choice of real present-day issues for study. Christian ethics cannot be developed in a healthy way unless Christian theology were also well-developed. This in turn depends on Biblical Studies. Students should be in a situation where they may learn from teachers in different disciplines and where teachers learn from one another in discussion.

Gossner Mission

Since the majority of our students come from areas where primal religions are practised, this demands special study. On the other hand, the strongly held Hinduism calls for deep understanding. It may well be that the sociological aspect is as important as the religious.

Church history is another important area for advanced study. Again the history of the non-Hindu peoples calls for attention. Partly this is because they have a history ; often struggles against exploitation of one form or another. Partly because their recent history is bound up with the growth of Christianity. Such studies should make clear what is true and what is false in charges made by Hindus on the effect of Christianity on their culture.

For serious study Serampore has a special facility to offer in the presence of the Arts-Science department. Well-qualified lecturers are available in philosophy, economics, political science, Sanskrit, and history. There are books and journals on these subjects. In Church History, the Carey Library provides material on the early history of the Church in various parts of India.

(*c*) *Research*

Our situation also suggests some areas in which research would be of value. The economic and social conditions in and around Calcutta raises important questions about what humanisation involves and how it can be achieved. The highly Christian areas to the North-East and to the West call for clarity about what a Christian society really attempts to do and in what ways it may be expected to be distinctive. This demands not only a grasp of social ethics but also a grasp of economics and politics.

The situation also raises the question of what a Christian minister in under-priveleged areas can and should do. It may be that our idea of what a minister in India is and does requires change. The present experiment in the Lutheran and Baptist churches in Andhra Pradesh, where a minister for development in a group of parishes has been appointed, suggests some possibilities that need pursuing.

Gossner Mission

The College has an additional resource in its connection with the William Carey Study and Research Centre. The main interests of the Centre are in social justice, development and humanisation on the one hand and in religion, theology and ideology on the other. Founded five years ago it has now some experience in promoting consultations and special studies. It also sends people to live for a period in depressed villages to demonstrate that change is possible and how it may be brought about. Both in connection with research and in connection with regular training for the ministry we may be ab.e to draw on the facilities and experience of the centre.

Historical research has already been mentioned in connection with the M.Th. programme. There the history of the non-Hindu peoples was mentioned. On the other hand, the relation of religion and society in the Hindu areas, and especially the influence of Christianity still require study. For this the libraries in Calcutta such as the National Library and that of the Asiatic Society provide material available nowhere else in the country.

The Programme on Theological Education of the W.C.C. wants Indian teachers trained in India, so far as possible. Research is required in connection with doctoral degrees granted by the Senate. But in addition we envisage a non-degree research programme. People might come here with particular pieces of research to do. There are, for one thing, biographies to write. For example, no biography of J. C. Marshman has yet been written showing the influence of the "Friend of India" in mid-19th century India.

2. Co-operation with Bishop's College

The location of the two colleges m ıkes much co-operation on the B.D. level impracticable although we have been assisting one another with teachers. But we have long felt that co-operation should be pursued in higher teaching.

We are jointly setting up a North India Institute of Post-Graduate Theological Studies. The idea is to share resources in personnel and libraries for M.Th. and doctoral studies. The Senate requirement in staff for M.Th. is very high. Eight

Gossner Mission

teachers are required for B.D. teaching. In addition another two are required for each subject in which M.Th. is offered. If teaching is to be given in the six areas mentioned earlier a total staff of 20 would be required. For each College to attempt this is out of the question and quite unnecessary. Our plan is to set up a joint institution for higher studies with staff drawn from both Colleges. Students will live in either College and study in both. Residence will depend on such factors as the location of the student's principal teacher, library resources, and the accommodation available. There will be a joint managing committee for the Institute and a single Registrar.

The plan for the Institute has been approved by the Council of Serampore College and the Supreme Governing Body of Bishop's College. The appropriate Senate Committee has approved the plan in principle. The existing criteria of recognition are to be applied before recognition is given. The first step has been taken in setting up the Institute. We hope that it will develop into a strong centre for post-graduate study in this part of the country.

3. Extension Work in Calcutta

We are planning to hold evening classes in Calcutta for lay men and women. They would study for the B.D. two hours daily on four days a week. The teaching would be in three terms a year of 10 weeks each. The minimum time for completing the course is four and a half years. It is proposed to charge a fee of Rs. 500 a term and this would cover all special expenses.

We have a programme worked out and accommodation for classes arranged. It will only be possible to implement it when we have a much larger staff. But the staff required for M.Th. teaching would be adequate for this as well. This is our greatest need. The Principal has mentioned the attempts that are being made to meet it.

W. S. Rhodes

Gossner Mission

THE NORTH INDIA INSTITUTE OF POST-GRADUATE THEOLOGICAL STUDIES

(Of Bishop's College and Serampore College)

1. Preamble

With a view to avoid duplicating the work in Post-graduate teaching and in order to offer jointly what the two Colleges cannot effectively offer individually, Serampore College and Bishop's College propose to set up a joint faculty consisting of competent staff drawn from both Colleges.

Such an Institute would meet a pressing need for a centre of advanced theological study and research in North India. The two Colleges through the proposed structure would share their resources of personnel and library for advanced theological education.

2. The Name

North India Institute of Post-graduate Theological Studies (Of Bishop's College and Serampore College)

3. Structure

(*a*) *Registrar*

A member of the staff of either College will be the Registrar of the Institute. He will be appointed jointly by the two Colleges and for a fixed period.

(*b*) *Management*

The Institute will be managed by a Committee consisting of the Principals of Bishop's College and of Serampore College, the Vice-Principals of Bishop's College and of Serampore College (Theology), one other member appointed by each College from their staff and the Registrar. The Committee will

Gossner Mission

be responsible for such matters as finalising admissions, teaching arrangements and giving advice on studies.

The management of the Institute will act under the authority of the Supreme Governing Body of Bishop's College and of the Council of Serampore College.

(*c*) *Residence*

Candidates desiring to pursue post-graduate courses of any kind will apply to the Registrar. In consultation with the Management Committee the Registrar will decide which of the two Colleges the candidate shall reside in. Residence will depend on such factors as location of tutors, library facilities and accommodation available.

(*d*) *Fees*

Each College will collect the fees due and distribute them as follows :

Accommodation and messing, assessed at the rate prevailing at the College of residence, will be paid to the College.

Tuition fees will be paid to the Institute.

Senate registration, examination and thesis fees will be paid to the Senate.

The Institute's affiliation fee will be met jointly by the two Colleges.

(*e*) *Finance*

The Registrar will hold the tuition fees and make disbursements from them. They will be used to meet office expenses, travelling expenses of staff, and any other expenses incurred by the Institute.

Gossner Mission

(*f*) *Branches in which affiliation is requested at present*

Subject	Staff available
New Testament	Dr. H. Kloss Rev. P. B. Santram Rev. N. G. Joy
Christian Theology	Dr. H. Guenther Dr. P. Hillier Dr. W. S. Rhodes Rev. V. Verghese
History of Christianity	Dr. V. Singh Rev. D. A. K. Mondal Rev. Sing Son
Religions	Dr. C. A. Marro Rev. Y. D. Tewari Rev. S. Banerji

Gossner Mission

RESHAPING OF THE THEOLOGY DEPARTMENT

One cannot dare to reshape a centre of theological training without consulting those who must have a vital interest in what we are planning. That is why our staff council decided, already half a year ago, to invite church leaders, mission-representatives, students and colleagues to share with us their suggestions, ideas, experiences and expectations regarding the future training of pastors in Serampore. The presupposition of this whole enterprise was surely the readiness of our staff members to enter into a process of learning, questioning with others what we are doing today and being open for changes which ought to be made tomorrow.

Let me briefly refer to four of such consultations by summarizing the conclusions which were drawn from them by our staff council. The first was a meeting with a church leader, the second a feed-back from present students, the third a consultation with a principal of another Theological College, the fourth a meeting with a representative of the Senate.

1. On 9th November 1978 we had a talk with the C.N.I.-bishop Rt. Rev. Dinesh Chandra Gorai, Barrackpore diocese. We were in sympathy with the Bishop's concern to make theological teaching more relevant to the situation of the student and his future ministry. It was further suggested that we should consider extension courses for lay people. Bishop Gorai himself seemed not very much in favour of higher theological education. But we know that this does not apply to all C.N.I. Churches nor to those, for example, from the North-East, and it is to their students' needs that our College is mainly catering. Moreover it was felt among staff members that our College should also be open to those students who have a call to the ministry, but are not sent by their respective churches.

2. The second meeting I would like to refer to, took place on 16th Nov. 1978. Present theological students of our College

Gossner Mission

stressed again the practical relevance of their training. It was particularly Evangelistic work which some felt not properly prepared for. It is surely a special difficulty of our students that most of them speak neither Bengali nor Hindi properly, which must surely affect and limit all our efforts in that direction. Nevertheless we made up our minds to meet this particular need with a joint effort : we want to make Bengali or Hindi lessons compulsory for the first year students, so that communication will be easier for them during the Evangelistic work in the September holidays. We are planning to continue such practical courses in cooperation with C.N.I.-churches in our neighbourhood, e.g. Barrackpore or Durgapur. But it will be our special request to the respective home-churches of the students to give work to them one month a year during the two summer vacations. Our professor for Practical Theology, Rev. J. K. Skirrow, will make arrangements and prepare the students accordingly. He will be supported by Dr. Paul Singh, who is responsible for Evangelistic work of the Gossner church. The trend to emphasize the relevance of our theological training for the future ministry could be felt in further suggestions of the students, who come from very different parts of India as you know. They expected a closer coordination of exegetical work and preaching ; they expected their professors to demonstrate how the various theological fields are related to one another and to practical problems of their ministry ; they further suggested that avail should be made of the very fact that political and social sciences are being taught on our compound, which is the specific advantage of Serampore College. It was proposed that a teacher from the Commerce Department should give four lectures on book-keeping and office procedure. Also the Theological Society, our student organization, was asked to organize a seminar on 'Church and Society', in which students from the Arts-Science-Commerce Department should participate. Finally an annual refresher course for former students and other ministers in the vicinity was suggested.

3. It was interesting to notice during our meeting with Dr. Premasagar, Principal of the Andhra Christian Theological College, Secunderabad on 14 December 1978, that others had

Gossner Mission

obviously already taken the necessary steps in this direction. The students at A.C.T.C. have made encouraging experiments in evangelistic and social work in villages and slum areas of cities. We also noted the demand for B. D. extension courses in Andhra and the care being given to external students by arranging a circulating library with essential theological books.

4. The fourth consultation with Dr. T. V. Philip on 2 March, 1979 confirmed our strong conviction that Serampore will remain an important place for higher theological education in India. It is situated between the Chotanagpur belt of tribal Christians and the various churches in the North-East, in the centre of West Bengal, where the great historical encounter between Hindu culture and the Christian Gospel took place. It is ideal for research on Ram Mohun Roy, Keshab Chandra Sen, Ramakrishna, Vivekananda and others, by making avail of all the library facilities and historical treasures of Calcutta and Serampore itself. Whoever undertakes to develop a Missiology for India has to analyse the Indian Renaissance which was inaugurated in West Bengal and not least by Ram Mohun Roy's encounter with the missionaries of Serampore.

Ladies and Gentlemen, we are not of the opinion that every idea and experience of others will be applicable or practicable in Serampore. But still we are convinced that we depend also on stimulation and inspiration from outside. We are not the servants of a fixed curriculum, but what we do, live and teach in our College has to serve the future requirements of our students. We wish in this way to demonstrate and to proclaim that we are willing and determined to continue this process of learning and changing, and we appeal especially to the Indian Churches to join us in this process.

In order to get a short discussion started, let me put before you five concrete questions :

1. On which aspects of theological training do you expect us to lay special emphasis ?

2. Where or how should the pattern of our training in Serampore be changed ?

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3. Which Indian language should be taught besides English as medium of communication ?

4. How could you cooperate with us in arranging practical programmes for the students ?

5. Have you suggestions for regular communication regarding discussion about our theological training ?

HANSJUERGEN GUENTHER

Gossner Mission

THE NEED FOR CLOSER RELATIONSHIP BETWEEN THE SERAMPORE COLLEGE AND INDIAN CHURCHES

When the College Council took a decision early last year for convening such a conference as this the Theology Staff felt much joy and encouragement. The simple reason for this is that this College, as a Theological institution, for several reasons, really needs a closer relationship with the churches in India, particularly with those churches which have been regularly sending their students to this College for B.D. and M. Th. studies. As a matter of fact, any Theological institution, for its healthy and efficient service, needs to have continued living relationship with the churches which the institution is expected to serve.

The fact that the Serampore College has had a significant role to play in the field of imparting theological education in India for the past decades has been recognized by the Christian churches both in India and abroad. However, the changes which have taken place in this country in this field during past several years cannot be ignored. Today, besides the B. Th. colleges, there are eight B. D. colleges, other than Serampore, which have got established in different parts of this country. We have the United Theological College at Bangalore, Tamilnadu Theological Seminary at Madurai, Andhra Christian Theological College at Secunderabad, Union Biblical Seminary at Yeotmal, the Mar Thoma and Orthodox Seminaries at Kottayam, the United Theological College at Trivandrum and Bishop's College at Calcutta. All of them are B. D. and a few even Post-B. D. colleges. This year a new B. D. college is going to be started at Jorhat. Amidst these changes or developments it would seem quite natural if one would ask : what about the future role of Serampore College ? Is Serampore still needed ? Our answer is 'yes'. Such an answer is based on the number of students which we have been getting. The way in which the number of students has increased during

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past four years makes one think that there are churches in India which still look towards or depend on Serampore College for the theological training of their future ministers. However, such an opinion needs to be confirmed by a body like this.

If we recognize that Serampore has still to carry out its reponsibilities towards the Indian churches, we have to give proper thought to a few issues connected with the future of Serampore. One is the question of its association with the Indian churches. One should note that all the B. D. colleges mentioned above, except Serampore, are associated with some Indian churches of their respective areas. The colleges know with which churches they are associated and with whom they can share their concerns. The history of Serampore College in this regard has been unique. This College has been serving many churches but has no direct attachment or association with any. The question arises : with whom shall we share our concerns ? For us it is natural that we feel the need for having proper contact with the churches who are sending their students to this College or who expect Serampore to prepare their future ministers. Even if the Gurukul-Serampore merger inaugurated in June 1971 be considered as an act through which the four Lutheran churches in the North were directly associated with Serampore, the question as to how the College could share its concern with them remains un-answered. We expect that this conference may suggest some ways in which such a needful sharing of ideas between the College and the churches could be possible.

The concerns which we have to share with the churches may be of different kinds. One is connected with the question of admissions. Serampore admits two categories of students for B. D. studies. One is that of the Arts-Science-Commerce graduates who, after passing the Entrance Test conducted by the College, get admission for a three-year B. D. course. Another category is that of the B. Th. graduates who having completed their study in the B. Th. colleges get admitted for a two-year course. As we admit these new students every year, we are confronted with two problems. One is the problem of maintaining proper academic standards and the second is that

Gossner Mission

of helping the churches in meeting their needs. Very often it is found that many students are weak in English. If we be liberal in admitting the weak students, we may fail to maintain proper standard, but if we are strict we may not be able to admit many students and thus may fail in helping the churches to meet their need. The way by which we have tried to solve these problems is that we have been admitting even many weak students and are trying to help them to overcome their weakness by offering additional coaching in English to them. This, of course, causes pressure on the teaching load and often the time that can be given for such a coaching is inadequate. More cannot be done because of inadequate number of teaching staff.

This leads to a second issue. This is connected with the colleges from where the B. Th. graduates come. So far Serampore has been getting the B. Th. graduates mostly from the B. Th. colleges of Jorhat, Cherra, Aizawl and Ranchi. In very near future B. Th. graduates may be coming to this College also from Kotapad (Orissa) and Benagoria (Bihar) seminaries. These B. Th. colleges are the very colleges which are associated with those churches from where mostly we get our students for B. D. studies. This means that the Serampore College and these B. Th. colleges are responsible for preparing proper ministers for these churches. There arises the question of proper coordination or cooperation between Serampore College and B. Th. colleges on one hand and between these colleges including Serampore and the churches on the other hand. Some way has to be found out by which such a cooperation is possible.

As Jorhat is going to start B. D. classes this year and as there may be another B. D. college in Shillong or Aizawl in near future, Serampore should also be clear about its relationship with these new B. D. colleges and with the churches supporting them. As we see, Serampore will have to put stress on offering M. Th. courses besides B. D. courses. By doing so, Serampore will not only strengthen the new B. D. colleges and B. Th. colleges but will also provide a few M. Th. qualified ministers to the churches as they may be required. In this way the need of the churches will be met jointly by the B. Th. colleges, B. D.

Gossner Mission

colleges, and Serampore College. In this effort, as it has already been reported earlier, Serampore is looking forward to a workable cooperation with Bishop's College at Calcutta.

On the question of preparing well-trained ministers as may be needed by the churches in the North, Serampore Theology staff is quite conscious of, and has often discussed, the need of certain programmes to be undertaken. Such programmes include dialogues with the men of other faiths and of various ideologies. Even research programmes could be taken up in which the Theology Department could very well cooperate with the Carey Research Centre at Calcutta. But, in spite of the willingness to undertake these programmes and activities, it has to be reported that due to shortage of adequate staff little concrete has been done. This is also one of the concerns with which the College would like to get members acquainted hoping that this becomes their concern too.

So far the attitude of the Theology Staff of the College is concerned, I would like to assure members that we feel concerned for the real needs in the churches and that our aim is to prepare the ministers as the churches really require. The problem is, how can we know such needs. There must be some way by which we can continue to hear from the churches and by which we can also express our concerns to them.

M. BAGE
Vice-Principal (Theology)

Gossner Mission

Serampore

Rev. P.D. Soreng
Pramukh Adhyaksh
G.E.L.Church
Ranchi
Bihar, India

6th November, 1979

Dear Rev. Soreng,

As you know, Prof. Moritzen from Erlangen has committed himself to finance an Indian teacher for Serampore College, who should be sent there by G.E.L.C.

Prof. Moritzen has in fact paid the amount of DM 3.600,- this year. We were waiting for the news that you had found somebody for Serampore, so that we could send you the money.

Now this year is nearly over, and we think it is correct that we do not wait longer, but send you the money now. Please, pass it on to Serampore College, since this money is meant to be Gossner Churches contribution for teachers' salaries at Serampore.

Hopefully you will find a qualified and suitable Indian teacher somewhere in India, so that in future this money can be used for somebody who has been sent to Serampore by G.E.L.C. In the meantime Serampore may use the money for a teacher whom Serampore people may find themselves.

With best wishes and greetings,
yours sincerely,

ks

Siegwart Kriebel

copies to: The Principle
Serampore College Theological Department
Serampore 712202
Hooghly, West Bengal
India

Prof. Dr. N.-P. Moritzen, Erlangen

Gossner Mission

Serampore

Herrn
Prof. Dr. Niels-Peter Moritzen
Jordanweg 2
8520 Erlangen

5.11.1979

Lieber Bruder Moritzen!

Herzlichen Dank für Ihren Brief vom 30.10. mit den 3 Durchschlägen.

Daß die Korrespondenz mit Rev. Tete jetzt von uns fortgeführt werden soll, finde ich gut. Das entlastet Sie von einer Sache, die Sie ja nur im "Vorbeigehen" aufgenommen haben, und die wir gern weiterverfolgen, da ja auch uns daran liegt, das College in Ranchi zu einer möglichst guten Ausbildungsstätte für möglichst viele Studenten zu machen. Ich möchte Ihnen noch einmal herzlich dafür danken, daß Sie sich des College und seiner Probleme so engagiert angenommen haben.

Was Serampore betrifft, muß ich jetzt wohl ganz schnell handeln. Als Sie die erste Rate von DM 1.880,- überwiesen, schrieben Sie dazu, wir könnten das Geld hoffentlich für einen von der Gossnerkirche gestellten Dozenten, wie vereinbart, verwenden. Andernfalls würden wir sicher einen Weg finden, das Geld einem entsprechenden Zweck zuzuführen. Daraufhin habe ich das Geld natürlich erstmal hierbehalten, um abzuwarten, ob die Gossnerkirche einen Dozenten findet.

Da Sie jetzt aber aus Serempore wissen möchten, ob das Arrangement über die Gossnerkirche funktioniert, kann Serampore natürlich nur schreiben, daß es bisher nicht funktioniert, weil weder ein Dozent noch das Geld eingetroffen sind. Ich werde jetzt also sofort die bisher von Ihnen eingegangenen DM 3.600,- über die Gossnerkirche nach Serampore schicken mit der Maßgabe, daß es entweder für einen von der Gossnerkirche zu entsendenden Dozenten oder für einen anderen von Serampore zu entscheidenden Zweck verwendet werden soll, falls kein solcher Dozent von der Gossnerkirche entsandt wird. Mein Vorschlag ist, daß Serampore dann von sich aus einen indischen Dozenten sucht. Der käme dann wohl sicherlich aus Südindien. Auch in dieser Sache noch einmal herzlichen Dank an Sie.

Mit freundlichen Grüßen bin ich
Ihr

Gossner Mission

(D: Herrn Kriebel, ~~Gossner~~ Serampore)

INSTITUT FÜR PRAKTISCHE THEOLOGIE
DER UNIVERSITÄT ERLANGEN-NÜRNBERG
ABT. RELIGIONS- UND MISSIONSWISSENSCHAFT
PROFESSOR DR. NIELS-PETER MORITZEN

8520 Erlangen
Jordanweg 2
Tel. 09131/852413

Serampore College Theological Department
The Principal Dr. S. Mukhopadhyay
Serampore 712202 Hoogly Dt. W. Bengal
India

30.10.1979

Dear Dr. Mukhopadhyay,

thank you for all the letters, the last one of June 12. I have received also the report of the conference of March 79. I am still waiting whether there is any News letter from the Theological Department; something of this kind was discussed and recommended during my stay, and it would help me to keep in contact.

I have fulfilled now the first part of my oral pledge in Ranchi and transmitted the amount for one year's salary of an Indian teacher to the Gossner Mission headquarters, and they are in contact with the GELC-Headquarters. Rev. Tete from the Ranchi College was here during our Kirchentag; we discussed among other concerns theological education in North India. His concerns are naturally not so much in Serampore, but in development of his College. So, if one tries to help at one place, quickly he gets more problems at his door.

Now I have two questions.
The major one is to get some kind of official konfirmation from Serampore College, that my scheme of support really came through and reached the college. The amount transferred here was DM 3.600.-. And I did exactly and perhaps naively as Dr. Bage said: let it go through the church. The first reaction from Ranchi was: We have no teacher to spare. - So if the channel is working, I will continue. If not, I will have to stop.
My second question is a minor one. I gave the pledge to pay for the WCC-periodicals provided that the college would secure the main Indian theological periodicals. Dr. Huber responded, that there were now the main theological periodicals; but the ecumenical periodicals had been ordered, and my interference would not be required. What am I to do?
I can put it another way: is there a chance that the library will be kept more up to date and have the necessary support in the college-structure?

With the best wishes,
Yours,
N. P. Moritzen

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Serampore

Ev.-luth. Missionswerk in Niedersachsen

Missionswerk der Ev.-luth. Landeskirche Hannovers, der Ev.-luth. Landeskirche in Braunschweig und der Ev.-luth. Landeskirche Schaumburg-Lippe. Zusammenarbeit mit ev. Kirchen in Hessen und im Elsaß und ev.-luth. Gemeinden und Freundeskreisen.

Missionsanstalt Hermannsburg · Ev.-Luth. Mission (Leipziger Mission)

Arbeitsgebiete in Übersee: Äthiopien · Südliches Afrika · Indien · Lateinamerika. Deutschland: Missionsseminar · Gemeindedienst für Weltmission/Volksmission · Bildungsarbeit · Niedersächsische Lutherische Volkshochschule · Missionshandlung (Buchhandlung, Druckerei)

An
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Eingegangen
31. OKT. 1979
Erl.

Hildesheim, den 29.10.79
Wi./Wu.

Betreff
Serampore College

Bei meinem Besuch im Serampore College wurde mir vom Principal gesagt, daß zwischen dem Weggang von Dr. Huber (April 1980) und dem voraussichtlichen Dienstantritt eines für das Fach Altes Testament qualifizierten Inders zum Studienjahr 1981/82 für das Jahr 1980/81 eine empfindliche Lücke im Fach Altes Testament entsteht.

Daß das Ev.-luth. Missionswerk in Niedersachsen für Dr. Huber keinen Nachfolger senden wird, ist dem Serampore College bekannt. Der Principal hat mich trotzdem gebeten, kompetente und hoffentlich interessierte Stellen in Deutschland darauf hinzuweisen, daß Serampore für wenigstens dieses eine Jahr einen Alttestamentler sucht. Wenn jemand gefunden würde, dann könnte der gern auch eine Periode von drei Jahrem am College tätig sein.

Die Zeit bis zum Beginn des nächsten Studienjahres im Juni 1980 ist sicherlich schon etwas kurz, aber vielleicht ließe sich doch jemand finden - vorausgesetzt natürlich, daß EMW oder Gossner oder NMZ oder irgendeine Kombination dieser und evtl. noch anderer Größen die finanzielle und dienstrechtliche Verantwortung für einen so Auszusendenden übernimmt.

Mit freundlichem Gruß
J. Winkler
(Dr. Winkler)

D: Direktor Dr. Müller, ELM
Prof. Moritzen, Erlangen

Gossner Mission

Marianne Kloss
Serampore College
Theology Department
West Bengal/India

Serampore, den 2. 10. 79

Meine lieben Freunde!

Es ist inzwischen ziemlich lange her, daß Ihr persönlich von mir gehört habt. Ich habe auch schon ein reichlich schlechtes Gewissen. Zwar kam mancherlei, und ich hatte auch verschiedene Aufgaben, aber oft habe ich eben beim augenblicklichen Klima und der hohen Luftfeuchtigkeit einfach nicht den Antrieb, mich an den Schreibtisch zu setzen.

Am 24. August, morgens um 5,30 Uhr wurde in unserem Hause die kleine L[illegible]an Ching geboren. Ich hatte die Mutter, Niangi Khan Man am Abend zuvor in unserem Gästezimmer stationär aufgenommen. Niangi stammt aus Manipur und gehört zur Gruppe der Kuki-Chin-Stämme. Der Hauptgrund, daß ich mich auf eine Geburt bzw. Entbindung im eigenen Haus einließ war der, daß Niangi eine panische Angst vor Krankenhäusern allgemein hatte, weil ihr erstes Kind eine Woche nach der Geburt in einem Kran-kenhaus in Manipur verstorben war.

Da nach vorangehenden Untersuchungen, in Zusammenarbeit mit einem guten Gynäkologen, eine normale Entbindung zu erwarten war, fiel mir die Entscheidung auch nicht schwer. Ich liebe ja meinen Beruf und auch für uns war es ein besonderes Ereignis, in dem Haus, in dem schon William Carey gelebt hatte, ein neues Menschenkindlein auf die Welt kommen zu lassen. Die Zeit der Wehen war nur kurz, die Entbindung normal und das Baby nach allen äußeren Eindrücken und Untersuchungen gesund. Da ich einen Dammschnitt durchführen mußte, behielt ich Mutter und Baby einige Tage bei uns im Haus.

Gleich nach ihrer Entlassung trafen dann viele Gäste ein, unsere Missionsgeschwister aus Südindien und auch Vertreter unserer Heimatmission aus Hildesheim und Hermannsburg. Am 1. September hatten wir einen Missionskonvent mit vielen Themen zur Diskussion, Referate, biblischer Besinnung usw.
Das Mittagessen für ca. 20 Personen fand in unserem Haus statt. Ich war dankbar, unsere Gästezimmer wieder zur Verfügung zu haben. Die meisten Gäste blieben mehrere Tage bis zu einer Woche. Ich hatte schon lange Zeit vorher mehrere Kuchen, Gebäck und auch zwei Schwarzbrote gebacken, die in einer Kühltruhe aufbewahrt wurden. So hatte ich dann auch wirklich Zeit für unsere Gäste. Es waren erfreuliche und bereichernde Tage. Teilweise machten unsere Gäste auch Ausflüge und Besichtigungsfahrten nach Kalkutta. Wir verschiedenen Deutschen hier in Serampore teilten die jeweilige Begleitung unter uns auf.

Kurz nach der Abreise der letzten Gäste, am 16. Tag nach der Geburt bekam die kleine Lian Chin einen akuten Darmverschluß. Sie war sehr krank. Ich versuchte erst, Hilfe beim Kinderchirurgen

Gossner Mission

und dann bei einem weiteren guten Chirurgen in Serampore zu finden, aber eine Behandlung in Serampore war nicht möglich. Man sei auf solche Notfälle und pädiatrische Chirurgie hier nicht eingerichtet. So fuhr ich noch am gleichen Tage mit der ganzen Familie nach Kalkutta. Dort kannte ich einen guten Kinderarzt, der das Baby gründlich untersuchte und die gleiche Diagnose, akuter Ileus, traf. Er schickte uns in ein Röntgeninstitut und gab uns auch gleich eine Einweisung in eine gute Kinderklinik mit. Gegen 18.oo Uhr abends wurde das Baby dann stationär aufgenommen. Es wurde sofort eine Infusion angelegt, auch ein Magenschlauch angelegt usw.. Nach durgeführten Kontraströntgenuntersuchungen wurde ein Darmverschluß aufgrund einer angeborenen Mißbildung, als Morbus Hirschsprung bekannt, diagnostiziert. Der Kinderarzt sagte uns, daß ein künstlicher Darmausgang angelegt werden müßte und dann in ein bis zwei Jahren durch eine größere Operation die befallenen Darmteile (keine Nervenzellen, also kein Peristaltik) entfernt werden müßte. Das Ganze zog sich über mehrere Tage hin, weil in Kalkutta laufend Stromabschaltungen sind und der Kinderchirurg nicht vor einer weiteren Kontrastaufnahme (24 Stunden nach der ersten) operieren wollte. Die Eltern waren inzwischen von solcher Furcht erfaßt, daß sie das Baby aus dem Hospital nehmen wollten, damit die Familie in der Nähe von Manipur es einmal sehen könnte, ehe es stürbe. Nach eingehenden Erklärungen und anschließendem Gebet, waren die Eltern dann doch bereit, daß Baby in dieser Weise in Gottes Hand zu lassen, weil es so zumindest eine Chance hatte. Am Mittwoch nach der Einweisung, am Morgen wurde Lian Ching dann operiert. Ich fuhr zwischendurch noch einmal nach Kalkutta, um die zur Pflege benötigten Dinge zu holen. Bis Donnerstag blieb ich dann mit den Eltern in Kalkutta, um ihnen über die schlimmsten Tage zu helfen. Ich konnte die Eltern dann in der Obhut einer englischen Missionarsfrau lassen, die zur Zeit ein Baptisten-Gästehaus betreut. Dort fanden auch die Eltern eine Unterkunft. Anfänglich, nachdem auch eine Bluttransfusion gegeben worden war, erholte sich das Baby recht gut. Die Mutter durfte schließlich im Hospital wohnen und ihr Kind stillen. Bei der Operation wurden Gewebeproben entnommen, die die vorherige Diagnose aufgrund des Röntgenbefundes bestätigten. Etwa eine Woche nach der Operation bekam das Baby zusammen mit der Mutter eine starke Darminfektion mit hohem Fieber. Als ich wieder einmal in Kalkutta war, legte mir der Internist nahe, das Baby nach Hause zu holen, weil es bei uns mehr vor Infekten geschützt sei. Es wäre jetzt einfach eine Frage der Pflege und des Fernhaltens von Infektionsmöglichkeiten. Drei Tage lang hatten wir dann das Kindchen wieder bei uns im Haus zusammen mit den Eltern. Lian Ching hatte aus dem Krankenhaus noch eine Konjunktivitis und eine Wundinfektion mitgebracht. Das konnte aber schnell behoben werden. In Zusammenarbeit mit einem Seramporer Kinderarzt entschieden wir, daß das Baby wegen seines großen Gewichts- und Flüssigkeitsverlustes zweistündlich Tag und Nach gefüttert werden müßte. Es erholte sich und fing an, gut zu trinken. Dann bekam die Mutter eine schwere Erkältung. Sowie die Symptome ersichtlich wurden, durfte die Mutter das Baby, ihr Kind, nicht selbst füttern und mußte eine Gesichtsmaske tragen. Lian Ching hatte sich in ihrem stark geschwächten Zustand aber doch angesteckt und bekam eine Lungenentzündung stärksten Ausmaßes. Dieser Infekt war zu stark und Lian starb daran am Sonntag, d. 29. 9., gegen Mittag. Ich hatte noch den Kinderarzt rufen lassen. Wir hatten einen Sauerstoffapparat besorgt,

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Kreislaufmittel gespritzt. Der Arzt führte Herzmassage und künstliche Beatmung für längere Zeit durch, aber es war nichts zu machen. Am Nachmittag, gegen vier Uhr war dann die Beerdigung. Die ganze College-Gemeinschaft trauerte mit. Der Mutter hatten wir auf ärztliche Anorddnung Beruhigungsmittel geben müssen.

Ihr wundert Euch vielleicht, warum ich Euch diese negativen Ereignisse mitteile, aber so verläuft unser Leben und Alltag eben hier, und Ihr sollt auch darum wissen. Im Augenblick und all die letzten Wochen haben mich diese Ereignisse stark beschäftigt. Trotzdem läuft natürlich hier in Serampore alles seinen gewohnten Gang. Die Dispensary-Arbeit hat sich eigespielt. Ich habe zwei schwangere Frauen, die täglich bei uns ein Glas Milch trinken, eine davon bekommt auch ein Ei und Fisch oder Fleisch, weil sie sehr starke Eiweißmangelerscheinungen hat plus schwerer Anämie. Jetzt sind die Schwellungen an den Beinen aber schon zurückgegangen. Im College sind die Studenten jetzt zum praktischen Einsatz auf Dörfer, zum Teil auch nach Ranchi und Bihar gefahren.

Wir haben jetzt Pujazeit (Götterfeste zu Ehren der Göttin Durga, auch als Kali bekannt) und es ist laut und unruhig, besonders die Nächte. Da werden die Götterfiguren (aus Lehm gemacht) dann zum Fluß gebracht, um sich, da sie sich ja auflösen, wieder mit dem All zu vereinen. Uns, den Kindern und der Familie, geht es gut. Die Frage nach dem "WARUM" des Leidens anderer ist immer wieder groß. Ich finde keine Antwort. Mein Mann sagte bei seiner Ansprache am Grab, daß uns die Antwort einmal, in der Ewigkeit, gegeben würde.

Seid Ihr nun alle Gott befohlen und laßt Euch herzlich grüßen

Eure/Ihre Marianne Kloss

Gossner Mission

Rev. P.D. Soreng
G.E.L.Church
Ranchi, Bihar
India

23.5.1979

Dear Brother,

I am in possession of the letter 6f Professor Moritzen, dated 11.4.79, and your reply to him, dated 25.4.79, Ref.No. 211/79/KSS-86.

From your above mentioned letter I gather, that G.E.L.C. is at present not in a position to send a theological teacher to Serampore, für various reasons mentioned in your letter.

I fully appreciate the difficulties of GELC and the shortage of teachers at the Theological College in Ranchi. Nevertheless I would very much like to encourage you to reconsider this case once more.

I do hope that we all agree, that theological training is a vital issue for the future of our beloved GELC. Whereas usually the pastors of GELC are trained in Ranchi, some of them will have to go to Serampore for further theological studies. Therefore it is only fair, that GELC should accept some responsibility for staffing and supporting Serampore College, as has been done already in the past, when Dr. Bage and at times Dr.Singh have been teaching there.

Now I think that the offer of Prof. Moritzen is a very generous one, i.e. to support one teacher for three years, and it would bee too sad, if GELC could not take advantage of that offer. Gossner Mission will surely find a way to continue this scheme after the first period of three years. Therefore this is now a very good, and perhaps a rare chance to bring a Gossner teacher to Serampore (i.e. a GELC teacher) on a permanent basis.

Is it really completely impossible to send a GELC teacher to Serampore? And if it is not possible, is it then perhaps possible to send any other teacher to Serampore, who may come from outside GELC, i.e. from another Indian church? Such a teacher could be replaced by a GELC teacher at a later stage when one would be available? We would be too happy if you could find a way how to send a theological teacher to Serampore who is sponsored by GELC with the help of Prof. Moritzen.

What do you think about my considerations?

Yours sincerely,

Siegwart Kriebel

c.c. Prof. Moritzen
Rev. Tete
Dr. Bage
Dr. Singh

Gossner Mission

INSTITUT FÜR PRAKTISCHE THEOLOGIE
DER UNIVERSITÄT ERLANGEN-NÜRNBERG
ABT. RELIGIONS- UND MISSIONSWISSENSCHAFT
PROFESSOR DR. NIELS-PETER MORITZEN

8520 Erlangen
Jordanweg 2
Tel. 09131 / 852413

11.4.1979

To the
Evangelical Lutheran Gossner-Mission
Handjery Straße 19/20

1000 Berlin 14



copy: Gossner Evangelical Lutheran Church
Serampore College, Theological Department
Dr. Bage (via Serampore)

Dear Brethren!

Hereby I want to inform you that I have in fulfilment of my personal pledge* transmitted today the amount of DM 1.800.- to your account meant to cover six month. I repeat my pledge to gather and transmit the amount necessary for an Indian theological teacher at Serampore Theological College for a period of three years. This pledge is given on the condition, that an agreement will be reached between the Gossner Church and Serampore College-Theological Department, and in the hope that an Indian theological teacher can be found.

If this condition and hope is not fulfilled, the amount transferred to you is designated for your work in India. If things develop as I hope, the next amount will be transferred not later than before the 1. Oktober 1979.

I have not heard of any progress regarding Serampore's cooperation with the Lutheran Churches since my departure and would appreciate any information available.

Yours sincerely,

Nils-Peter Moritzen

* bei unserem Treffen in Ranchi im vorigen Jahr

Gossner Mission

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh — **Rev. P. D. Soreng**

Up. Pramukh Adhyaksh — **Rev. Dr. M. Bage**

Secretary — **Mr. A. Lakra**

Treasurer — **Mr. P. Topno**

HEAD OFFICE
G. E. L. Church, Ranchi
Bihar/India Phone 23358

Ref : No. 211 / 79/KSS-86

Date 25 April 79

EINGEGANGEN
- 2. MAI 1979
Erledigt .....

To,

The Vice President
Institute for Praktische Theologie
Lehrstuhl for Missions- und
Religionswissenschaft
852 Erlangen , Jordanweg-2

Dear Sir,

I have received your letter dated 11 April 79 regarding -g Serampore College. I am herewith clarifying the position of the GELC Ranchi in this respect.

a) Rev. Dang is leaving for USA very soon for doing Doctorate.

b) Rev. A. Minz has done his M.Th. recently and and according to the terms and conditions, he has to serve our Church for three years. As such he cannot be spared.

c) There is shortage of teachers in the Gossner Theological College.

Yours Sincerely

(Rev. P.D. Soreng)
Pramukh Adhyaksh

c.c.:-
1. Director , Gossner Mission Berlin.
2. Rev. Dr. M. Bage
3. Rev.M.Tete

Gossner Mission

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Pramukh Adhyaksh	*Up. Pramukh Adhyaksh*	*Secretary*	*Treasurer*	*HEAD OFFICE*
Rev. P. D. Soreng	Rev. Dr. M. Bage	Mr. A. Lakra	Mr. P. Topno	G. E. L. Church, Ranchi Bihar/India Phone 23358

Ref. No. 299 /79/KSS-78 Date 18 June 79

Extract from the KSS Samity meeting dated 7-9 June 79

Item No. 12(5) - The Samity resolves to extend its thanks to Prof Moritzen and Director Kriebel for the arrangement of financial support for a lecturer in Serampore to be deputed by GELC.

We regret that at present the GELC is unable to send anyone to Serampore because of the need we have in our own Theological College at Ranchi. It is resolved that other neighbouring churches like JELC, NELC and MPELC be contacted to find out if any of the churches can send a teacher so long as GELC is not able to send her own candidate.

Prof Moritzen) For information.
Director S. Kriebel)

The Principal,
Serampore College,
Serampore - For information and needful action.

(A. Lakra)
Secretary KSS

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Pramukh Adhyaksh	*Up. Pramukh Adhyaksh*	*Secretary*	*Treasurer*	*HEAD OFFICE*
Rev. P. D. Soreng	**Rev. Dr. M. Bage**	**Mr. A. Lakra**	**Mr. P. Topno**	**G. E. L. Church, Ranchi Bihar/India Phone 23358**

Ref. No 297/79/KSS-86 *Date* 18 June 79

Extract from the KSS Samity meeting dated 7-9 June 79

Item No. 12(6) - Letter from the Principal Serampore College was/ read. The Principal requested Pramukh Adhyaksh to permit Rev. Dr. C.K. Paul Singh and Rev. Dr. M. Bage to serve as guest kmx lecturer during the session Jul-Sept and Jan-Mar respectively. Resolved that they may be permitted.

Rev. Dr. C.K. Paul Singh
Rev. Dr. M. Bage

For information and needful action.

(A. Lakra)
Secretary KSS

c.c. The Director,
Gossner Mission,
Berlin

The Principal,
Serampore College,
Serampore

(A. Lakra)
Secretary KSS

Gossner Mission

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IN CHOTANAGPUR & ASSAM

(Regd. under Societies Registration Act XXI of 1860)

Pramukh Adhyaksh — **Rev. P. D. Soreng**

Up. Pramukh Adhyaksh — **Rev. Dr. M Bage**

Secretary — **Mr. A. Lakra**

Treasurer — **Mr. P. Topno**

HEAD OFFICE
G. E. L. Church, Ranchi
Bihar/India Phone 23358

Ref. No. 267/79/KSS-86

Date 4 June 79

EINGEGANGEN
18. JUNI 1979
Erledigt .....

The Principal
Serampore College,
SERAMPORE

Dear Sir,

Received your letter of 8th May 1979, which again put me in difficulties.

The Director, Gossner Mission also has pressed me in his letter to depute a teacher for your College.

I will put your letter and also the letter of the Director, G. M. before the KSS Samiti (Council Executive) going to be held from 7-9 June 79 and let you know the result, immediately.

So far for the time being,

Yours sincerely,

P D Soreng

(REV. P. D. SORENG)
Pramukh Adhyaksh

c.c.:- The Director
Gossner Mission

Gossner Mission

The Principal
Serampore College
Serampore 712201
Dt. Hooghly, West Bengal
India

22.1.1979

Dear Sir,

It was not before 19.1.1979, that your letter Pr/Th:WSR:dg, dated 4.12.1978 arrived here.

In order to send you our reaction in time, I am just informing you to-day, that we shall not be in a position to send a representative to Serampore in March, 1979. We would very much like to participate in that consultation, but this is just not possible.

However, I hope to send you a few lines soon, so that at least in writing we shall be able to join the considerations.

Yours sincerely,

Siegwart Kriebel

Gossner Mission

24/12

N.P. Moritzen
über
Velkd
LKA
Hannover

an Herrn Knuth

Richard Wagner Straße 58
3000 Hannover

(Weiterleitung an b.w.)

mit der Bitte um Weiterleitung je einer Kopie an:

Dr. Müller Dr. Winkler ELM
Dir. Bellmann, NMZ
Dir. Reichel, Gemeinschaftsmissionen
Peter Fritz, und Dr. Wilh, EMW
Dr. Gengnagel EMS
Ausbildungshilfe, Kassel

EINGEGANGEN
29. JAN. 1979
Erledigt .....
10.12. 1978

Bericht über Stand und Zukunft der theologischen Ausbildung am Serampore College, Serampore 712201 Hooghly Dt., W.Bengal

Bezug: Schreiben von A.D. Khan, Master of Council, vom 27.4.78

(1) Zur Vorgeschichte: Die lutherischen Kirchen Indiens hatten ein gemeinsames Ausbildungsstätte für Postgraduates in Englisch am Gurukul Lutheran Theological College, Madras. Dies Programm wurde zu Gunsten einer kombinierten Ausbildung mit anderen Kräften zusammen aufgegeben, so dass die Postgraduierten-Ausbildung der lutherischen Kirchen in Südindien am UTC Bangalore und die der lutherischen Kirchen Nordindiens am Serampore College erfolgen sollte.

Die dabei gefassten Beschlüsse sind wohl in der Kürze durchgehalten worden, die wünschenswert gewesen wäre.

(2) Demnach sind lutherische Dozenten am Serampore College tätig gewesen, z.B. Johnson Gnanabaranam, ein Kr Devasahayam studierten. Zuletzt Leipziger Mission unterstützt, am College, als die Leipziger Mission den Versuch machte auf einen Notruf zu reagieren, es waren zwei junge Kräfte tätig, und beide bekamen das Visum - Dr. Engagement [illegible] festgestellt, wunderte die Frage stellen, ob das für Serampore richtig und für das ELM Zumutbare ist.

(3) Trotz schwieriger Perioden in Serampore und manchen Problemen, die teils vorübergehend, teils langfristig sind, ist die Zahl der Studierenden der Theologie [illegible] gestiegen. Zur Zeit liegt sie bei 68, etwa 20 % waren in den letzten Jahren Lutheraner. Gut 50 % kommen

8233

aus den Bundesstaaten Stämmen der Nordost-Grenzen (Mizoram, Nagaland, Manipur, Meghalaya)

(4) Da ich an dem starken Anteil lutherischer Dozenten eine Mitverantwortung sage, habe ich die Einladung zu einer Gastdozentur im 3. Term 1978 (Oktober - Dezember) angenommen und eine Lücke füllen helfen durch einen Kurs in Kirchengeschichte: Ökumenische Bewegung, der als College-Paper gewertet wird. Es war nicht leicht, in die Studiengewohnheiten sich einzuarbeiten, da teilweise geringe Vorkenntnisse vorlagen, auch die Bibliothek für Ökumene ungleich und schwach ausgerüstet ist. Aber der Unterricht war dennoch eine erfreuliche Sache wie die Teilnahme am gemeinsamen geistlichen Leben der theologischen Abteilung in den täglichen Andachten, den Gottesdiensten und im Treffen in kleinen Gruppen, in denen auch praktische Probleme der Heimatkirchen (bis zur Erarbeitung von Artikeln für die Kirchenzeitung) behandelt wurden.

(5) Meine Absicht, die Möglichkeiten stärkerer oder kontinuierlicherer Beteiligung der mir nahestehenden Kirchen zu erkunden, traf auf gleichlaufende Pläne im Kollege. Eine Beratung mit Kirchenführern ist für März 1979 geplant. Ein Besuch bei der Kirchenleitung der Garo-Kirche in Ranchi und eine Begrüßung von Sup. Peter und Pastor Michel von der Garo-Mission wurde in diesem Sinn vom Kollege selber (Principal und Vice Principal) arrangiert.

(6) Die Besprechung bei der Garo-Kirche fühlte ziemlich rasch und einmütig zu dem Resultat, daß die Kirchenleitung sich für eine Beteiligung durch die vier lutherischen Kirchen im Norden gemeinsam aussprach (Garo, Meghalaya, Madhya Pradesh, Santal), eine direkte Verbindung (nicht über Guntur) zum Council fordente, zu einem Beitrag (token) bereit war und eine Zusage für das Gehalt eines indischen Dozenten zunächst für drei Jahre mit Dank zur Kenntnis nahm.

Gossner Mission

(4) ein ähnlichen Besuch bei der Führung der Bayport-Kirche ist vorbereitet und angemeldet.

(5) Daraufhin wurden Erkundigungen und Beobachtungen gemacht und Klärungen im Gespräch mit dem Director of Council, Mr. Klein, gemacht. Zu seinem Brief ist zunächst das folgende zu erklären:

(a) Die wesentliche Schwäche der bisherigen Arbeit ist im Moment das Fehlen indischen Lehrkräfte. Dem kann man abhelfen, wenn man die Mittel für etwas längere Verträge und etwas längere Verträge hat.

(b) Der für mich überzeugendste Grund da Bitte um ein Stiftungskapital liegt in der Möglichkeit, dem Geld zufluss von außen durch die Regierung bereits jetzt stark kontrollierend, möglicherweise einmal radikal eingeschränkt wird. Kurzfristig natürlich feste Zusagen notwendig.

(c) Die Bitte um die Garantie für vier indische Dozenten erscheint als maximal, wenn man davon acht Jahre, dass der jetzige Zustand ein Einpringen in eine Notlage war und nicht als Dauer gedacht. Trotzdem möchte ich die Bitte unterstützen und meine, dass es sowohl im Bereich der Möglichen für die indischen Kräfte liegt, als auch, dass sie damit einen sinnvollen Beitrag in Fortführung ihrer bisherigen Beziehung nach Indien leisten können. Allerdings würde ich - wie Dr. Bage - vorschlagen, solche Beiträge - als Stiftung oder Gehaltszusage - in die Mitwirkung der Kirchen zu binden.

(d) Die Bitte um Garantie für Stipendien beruht in diesem Form auf einem Irrtum; die Jur Zeit aus Deutschland stammenden Stipendien stammen von der Ausbildungshilfe Kassel und sind in ein System persönlicher Patenschaften

eingefügt, dass sich wohl so nicht in Kapital verwandeln lässt. Vielleicht aber kann die Wissenschaftsabteilung helfen, dass der Gesandte später einen Teil zurückzahlt, doch realistisch modifiziert werden und zum Aufbau eines Fonds hier führen.

(e.) Das Gehalt eines indischen Dozenten ist (bereits) mit dem Zinsertrag von £ 20 000 oder mit DM 3600 pro Jahr zu niedrig.

(f.) Auf mein Drängen hin war der Moderator Council auch bereit, Zahlen über die Finanzlage vorzulegen. Mir ist eine aufschlüsselbare Übersicht zugesagt. Demnach ist die Einnahme der Council 1976: 31.131 R Zinsen, und 1.20.746 R from Donors; 1977: 34.774 R Zinsen, 1.65.886. R from Donors (dabei R 30.000 von der VELKD). Unter den Donors sind nun zwei etwas labilere: die Kirche von Schottland und die Baptistische Missionsgesellschaft. Nun hat das Council nicht nur das College, sondern auch eigene Institutionen, die Communication, und das Seminar - (die zum Teil eigene Einnahmen hat) aber es leuchtet ein, dass man damit nicht viel anrichten kann. Nun ist auch ein Kollege-Budget zugesagt. Ich werde es mit Bericht über den Besuch in Gypur nachreichen. Nach bisheriger Auskunft ist der Entwicklungsetat 12 Dozenten; und ein dafür notwendiges Budget würde alles in allem über 3.50.000 R pa betragen.

(g.) Für die lutherischen Kirchen in Nordindien ist eine Hilfe, die ihre Zusammenarbeit untereinander und mit Serampore College stärkt, eine für beide Teile (Kirchen wie Kollege) voraussichtlich kontinuierliche (und stabilisierende) Sache. Sie sollte nicht ausschließlich auf die Dozentengehälter zugeschnitten sein, sondern auch einen angemessenen Anteil an den übrigen Kosten umfassen.

(10) Für den weiteren mittelfristig-überregionalen Kontext ist eine stärkere Hilfe für Serampore eine strategisch wertvolle und wirksame Maßnahme, bei der aber weitere Komplikationen, insbesondere die Beziehungen zu den Kirchen, in sachlichem Willen. Keine Einmischung in einer Sache, die

Gossner Mission

COUNCIL OF SERAMPORE COLLEGE

College founded by Carey, Marshman and Ward, 1818
Incorporated by Royal Charter, 1827

A. D. KHAN, I.C.S. (RETD)
Master
20, LOUDON STREET
CALCUTTA 700016

A. R. ROY, M.A., B.T.
Vice-Master
32/8, BEADON STREET
CALCUTTA 700006



EINGEGANGEN
19. JAN. 1979
Erledigt

[illegible] CHATTERJEA
Principal & Secretary
P. ADHIKARI, M.A.
Hony. Treasurer
SERAMPORE COLLEGE
SERAMPORE 712201
DIST. HOOGHLY
W. BENGAL : India

REF. Pr/Th:WJR:dg

December 4, 1978

The Director
Gossner Mission
1 Berlin 41(Friedenau) : Handjerystr 19/20 : Federal Republic of Germany

Dear Sir/Madam,

We are planning to hold a One-Day Conference in Serampore on 8th March next year. I am writing to ask if your organization could send a representative. We are asking all mission bodies abroad who support Serampore and all churches in India who have their students trained in this College to send a represenrative I very much hope that it will be possible for you too to do so.

We would like your ideas on the way Serampore should develop in future. Some reshaping of the College is in any case essential. From this year, you have pehaps been given to understand by now, the State Government has taken responsibility for the payment of salaries of all the staff, both teaching and non-teaching, of the Department of Arts-Science-Commerce. They are paid to staff the secular side of the College. The Government knows, of course, that there is a Theology Department and that some mixing of the two in the College is both inevitable and desirable. Nevertheless the two sides require to be financially separate. This means that the Theology Department will have to be fully responsible for the payment and working of its staff.

There are other changes that have taken place fairly recently which have a bearing on the functioning of the Theology Department. One is the upgrading of regional colleges to the B D standard - students can now get this level of training in their own states. We are still an all-India College, drawing students from all parts of the country and all denominations. But although the number of students has steadily increased over the last 12(twelve) years the number of students from the South has decreased and is likely to decrease further. Secondly, there is the formation of the Church of North India(CNI). This sets students from North India into 2(two) groups. We are recognized by the CNI and have CNI students though majority go to the Bishop's College of Calcutta. What mission organizations abroad seem unable to grasp is that there are a very large number of Christians in North India who do not belong to the CNI. To the North East there are the very large and active Baptist and Presbyterian churches. They may unite with one another but there is not the slightest chance of their joining the CNI churches which are in the area. To the West there are 4(four) Lutheran churches of North India. To the South there are a number of Baptist churches not in the CNI.

The churches I have mentioned, and especially in the North East and in Chotonagpur to the West, have 2(two) common features. They are non-Hindu in background. And Christians form an important part of the population; in Nagaland and Mizoram it is about 90%. It seems proper that we should orientate our programmes, at least partly, the needs of these areas. Again situated in West Bengal, we are in an area with other distinctive features. It is a strongly Hindu area. It is more strongly Marxist than any other part of this country. And it is an area of gross social inequality. Yet in some measure these are features of every industrial area in India. They would seem to merit close attention.

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S. K. CHATTERJI, M.A.
Principal & Secretary
B. ADHIKARI, M.A.
Vice-Principal
SERAMPORE COLLEGE
SERAMPORE 712201
DIST. HOOGHLY
W. BENGAL : India

REF. Pr/Th:WSR:dg(Contd) -2- December 4, 1978

We had recently had a visit from the Director and the Consutant of the Programme on Theological Education. They have advised us to gear our work to the special needs and special opportunities of the area. And they have also advised us to make use of the resources we are able to provide from our own Arts and Science Staff. Relevant disciplines in which we have competent teachers are Philosophy, History, Sanskrit, Economics and Political Science. We have ourselves felt that this should be done.

In order to help us rethink the functions of the College and the way it should carry them out the Theology Staff is arranging a series of Consultations. A number of people may be expected to have useful ideas are being asked to discuss them with us. They include the Director of the Senate, 2(two) CNI bishops, a senior civil servant from Meghalaya, the Principal of the Santal Theological Seminary, an ex-student who is a leader of the Church in Manipur and a group of present students.

But we would also like the views of supporting churches and supporting missions. The churches will have an idea of what they want in a minister. The mission organizations may be aware of what is being done elsewhere in the world as well as what they would support here. We want to know just what we should be doing in training men and women for the ministry of North India today. And we want to know in what areas post-graduate training is really required and for what purposes. We would like ideas about our projected extension centre in Calcutta. We shall present our own ideas and listen to those of others. So we hope you will make every effort to send a representative.

The Conference will start at 10 a m on Thursday 8th March and finish by 6 p m. We would accommodate delegates here. But people prefer to spend one or two nights in Calcutta there will be no difficulty in reaching Serampore in time. Expenses for travel and hospitality in the College for delegates from churches in India will be met by the Council of Serampore College. We hope that delegates from abroad will meet their own travel expenses.

The date of the Conference has been chosen to fit in with an important group of churches who will have a number of representatives in this part of the world at that time. But it has now become common for mission secretaries to be travelling about that time. We hope that if anyone is in India he will make a point of spending a day in Serampore.

Please let us know by the end of January next year if you are able to send a representative and, if possible, the name.

with kind regards,

Yours sincerely,

Principal : Serampore College
Secretary : Council of Serampore College

SM:dg/

Gossner Mission

II Wie ich mir einen Mitarbeiter für den Lehrerstab in Serampore vorstelle

Bibel
Koran

Da es sich hier um das kirchliche Lehramt handelt, beziehe ich mich im Folgenden nicht auf die persönlichen Voraussetzungen, die von einem Mitarbeiter jeder Art hier zu erwarten sind. Ich nehme an, daß es nicht nötig ist der Missionsleitung darüber etwas zu schreiben. Es ist auch nicht sinnvoll eine Definition dessen zu geben was ein westlicher theologischer Lehrer hier sein sollte. Im Folgenden sollen nur einige konkrete Züge genannt werden, die m.E. auszuschließen sind:

a) Ein theologischer Lehrer, für den das Kreuz Jesu Christi nicht mehr d a s Heilsereignis ist.

b) Ein theologischer Lehrer, für den die Lehre von der Dreieinigkeit nur noch eine altgriechische Erfindung ist.- Dies auszuschließen halte ich für nötig, nicht nur, weil die Ökumene ihre Basis bis zum Einschluß des Bekenntnisses zum dreieinigen Gott erweitert hat, sondern aus einem theologischen Grundanliegen.

c) Jemand, der auf irgendeiner Art "Flucht" aus dem Westen befindlich seinen Weg hierher nähme.- Die Aussendung eines Lehrers hierher hat ja zur Voraussetzung, daß man überzeugt ist, eine wissenschaftliche Theologie des Abendlandes, sofern sie dem Glauben dienen kann, hat der Bruderkirche in Übersee einen wichtigen Beitrag zu leisten.

d) Ein Lehrer, der überzeugt ist, daß a l l e s, incl. der theologischen Aussage, nur subjektiv bedingt ist und daher nicht auf Allgemeingültigkeit Anspruch erheben kann.- Eine solche Aussage würde sich selbst und andere "sterilisieren". Wenn ich nicht mehr willens bin, daran zu glauben, daß das aus der Mitte der Schrift kommende Wort Gottes in Christus, dem gekreuzigten und auferständenen Herrn, die Kraft hat, meine subjektiven Vorurteile und Schwächen auch in der theologischen Arbeit zu überwinden, sollte ich die Theologie besser beiseite lassen, es sei denn ich finde darin eine verzweifelte Genugtuung, sie ad absurdum zu führen.

e) Eine rein destruktive Kritik, von der man erwartet, daß sie den "zu Boden geschlagenen" Hörer zu dieser oder jener Art radikalen Glaubenskampfes aufstachelt.- Der Erfolg eines solchen Handelns (den ich für westliche Verhältnisse nicht unbedingt ausschließen möchte!) ist hier häufig der: "Na ja, typisch Westen! Die können anscheinend nicht anders!"-
Kritik : ja ! aber aufbauende Kritik !

Gossner Mission

1) Warum ist der Lehrerstab in Serampore so instabil ?

Diese Frage wird häufig gestellt und auch häufig beantwortet. M.E. kann sie nicht pauschal beantwortet werden. Um ihr gerecht zu werden, mache ich mir daher die Mühe, von Fall zu Fall zu gehen. Da ich hierbei keinerlei persönliche Kritik im Auge habe, sondern es mir rein um die sachliche Beantwortung der Frage geht, führe ich keine Namen an (nur zwei Buchstaben). Zwischen dem 1.10.74 und dem 31.3.78 hatten wir hier nicht weniger als 13 Abgänge. Es ist meines Erachtens nicht gerechtfertigt, diesen Sachverhalt auf den Ort und auf die Lage des Serampore-Colleges etc (wenn sie auch gewiß nicht leicht ist) zu schieben.

1) Pr.-Aus Südindien. Wurde zur weitern Ausbildung nach England gesandt (Prakt.Theol.), schaffte es dort aber nicht in der erwünschten Zeit, blieb in England hängen und geht dort einem Beruf (in Verbindung mit der Kirche?) nach.
2) Fi.-Amerikanerin. Sie war von einem südindischen College (mit Telugu-Medium) hierher zur Aushilfe gesandt worden; Sie ging dorthin zurück, weil sie weiter in Telugu unterrichten und sich selbst auch noch weiter ausbilden wollte.
3) Je.-Engländer. War ein bei den Studenten beliebter junger Dozent (A.)., war Hostel-warden und hatte die schweren Jahre der Naxalitenzeit (1970 und danach) mitgemacht. Als das College einen mehr oder weniger marxistischen Principal bekam (-es ist nicht der jetzige gemeint!), der viel abwesend war und sich nicht genügend für die Hostel-Lage der Theologie-Studenten einsetzte, verkrachte er sich mit ihm und ging zurück nach England.
4) Fu.-Kanadier. Kam hierher, um die Bibliothek zu reorganisieren bzw modern einzurichten.-Da er dies als seinen eigentlichen Ruf hierher verstand und weil man ihm nach seiner Ansicht nicht genug Gelegenheit gab (finanziell, technisch, verwaltungsmäßig) zu reorganisieren und weil er das Studium der hiesigen Studenten von bestimmten akademischen Idealen her betrachtete, deren Realisierung ihm nicht ausreichend erfüllbar erschien, verließ er Ser. Als offizieller Grund wurde die Schulausbildung seiner Kinder genannt. (Außerdem stand er mit dem Verwaltungs-und Finanzleiter des College auf Kriegsfuß).
5) Ab.-Aus Kerala, Jacobite Church. 15 Jahre USA-Aufenthalt und amer. Dr.im AT. Auch er kam mit bestimmten akademischen Idealen, die ihm hier nicht genug erfüllbar erschienen. Er überwarf sich mit einem indischen Kollegen und aucheinigen Studenten in Verbindung mit seinem angestrengten Versuch, die Küche und ihr management durch die Studenten zu verbessern.-Er erwartete bestimmte Leistungen vom College für die Renovierung der ihm vom College gegebenen Wohnung, die das College nicht schnell genug oder nur eingeschränkt erfüllen konnte, was er als ein Diskriminierung gegenüber den mit eignen finanziellen Mitteln ausgestatteten Mitarbeitern von Übersee empfand. Er ging zurück nach USA.
6) De-Aus Südindien. Lutheraner. Er war eine Reihe von Jahren Rektor und war nach einhelligem Zeugnis aller, die mit ihm zu tun hatten, unfähig, diesen Posten auszufüllen. Er ist heute im Stab des indischen Billy-Graham-Team tätig.
7) Wa.-Amerikaner, Southern Baptist, Dr.im A.T. Er kam mit viel Geld (Stipendien für baptist. Studenten), bestimmten akademischen Vorstellungen und dem betonten Anspruch, daß der Lehrerstab des theol. Departments alle (auch die die Verwaltung, usw) betreffenden Fragen frei und uneingeschränkt entscheiden müsse. ~~Als~~ Als der bereits oben (unter Je) genannte Principal darauf reagierte, indem er die über das rein Akademische hinausgehenden Fragen einem kleinen Komitee zuwies und dem Stab einen "Dean" an dei Spitze setzte (der heute auch schon nicht mehr da ist und keinen Nachfolger hat!), nahm er dies übel, was er dem Principal auch vor versammeltem Stab sagte. Er ging zurück nach USA (mit samt seinem Stipendiengeld). Er hat mir beim Abschied gesagt, daß er eigentlich nie verstanden habe, was hinter der Stirne seiner indischen Studenten vor sich gehe.
8) Phi.-Südinder. Mar-Thoma-Kirche. Dr. theol. aber mit sehr gering-

Gossner Mission

schätziger Meinung über alles was mit wirklicher theol.Arbeit zu tun hat. Er kam vom United Theol.College (Bangalore) und wurde von dem genannten Principal zum "Dean" gemacht.Er verließ das College,um einen ~~Direktorposten~~überregionalen Direktorposten in Verbindung mit dem Senat zu übernehmen.

9)Ch.=Bengale,war Principal,als ich kam,war monatelang abwesend, stand in Spannung zu gewissen Stab-Mitgliedern (s.o.) und war froh zum Nachfolger von M.M.Thomas in Bangalore avancieren zu können.

10)Ro.=Bengale mit spanischen Vorfahren,Principal,Nachfolger von Ch.,war sehr tüchtig,konnte sich aber nicht zur Übersiedlung von Calcutta nach Ser. bewegen lassen.Er verließ das College nach einem Jahr um Parlamentsmitglied in Delhi zu werden.

11)Ba.=Südinder,Lehrer für A.T.,Er ging an ein College nach Südindien zurück,um mit seiner Familie zusammen zu sein.Seine Frau wollte ihren Lehrerposten in Südindien behalten.

12)We.=Südinder,syst.Theol.Er war sehr jung und unerfahren in seinem Unterricht,auch sehr langsam.Er hatte sein Studium gerade erst abgeschlossen.Er heiratete,und da seine Frau ihren Bibliothekarsposten am U.T.C.(Bangalore) behalten wollte und da man ihm am U.T.C. in Bang.einen Registrarsposten anbot,ging er dort hin.

13)Bu.=Engländer,Baptist,Dr.NT.Er kehrte nach England zurück mit der offiziellen Begründung,daß seine beiden Söhne auf dem Compound zu viel von den Arts-und Science-Studenten belästigt würden und daß der ältere auch nicht eine indisch-engl.Schule besuchen könne,da er bereits psychische Schäden erlitten hätte,die er erst in England wieder ganz los werden würde. Nach unsrer Auffassung lagen diese Störungen aber auch zu einem guten Teil an dem Verhalten und der Auffassuug dieser engl. Familie selbst, die übrigens außerdem von ihrer Kirche mit einem Hungergehalt und ohne jegliche Ausrüstung ausgesandt worden war.

Gossner Mission

IV. Participation of the Lutherans in Running the Serampore College, Theology-Department

(Die folgenden Informationen stammen direkt von Dr.M.Bage, der von der Gossner-Ev.Luth.Church dem College zur Verfügung steht und der auch der Rector des Theology-Departments ist)

I. The National Consultation-Conference of the former FELCI -at present : United Ev.Luth.Church of India - was held in Oct.15-21,1969 at Madras and decided that
(a) for five Lutheran Churches of South-India the Gurukul B.D. & M.Th programme is to merge with the United Theological College,Bangalore, and that
(b) for the ~~five~~ four Lutheran Churches in the North the programme mentioned was to merge with Serampore.

II. The inaugural function of the Gurukul-Serampore merger was held at Serampore in June 1971.

III. The post-merger picture of the Serampore Theology Dpt.is as follows:-

Year	Number of students Total	Lutherans	Number of Staff Total	Lutherans
1971-72	Below 35	3	7	3
1972-73	" 35	3	8	3
1973-74	" 35	5	8	2
1974-75	38	9	10	2
1975-76	56	6	9	3
1976-77	61	7	9	3
1977-78	54	7	8	4
1978-	65	11	9	4

IV. Expenses for a student and for a national teacher:-

(a) A student per year:

College dues	345,-
Hostel dues	1350,-
Books	200,-
Medical exp.	40,-
Pocket money	500,-
Total	2435,-Rs

(b) A staff member per year: 9000,-Rs - 10000,-Rs

1.April 1978

M.Bage
(signed)
Rector Theology
Serampore College
Serampore/Hooghly-Dt
West-Bengal

Gossner Mission

VI. Die Frage der Umsiedlung des Colleges nach Calcutta

Um dem hiesen Compound-Problem zu entgehen (immer noch 2200 Arts-Science-Studenten, die wiederholt Unruhe stiften und von denen ein ganze Anzahl garnicht wirklich am Studium interessiert ist) und um des Zusammenschlusses mit dem Bishop's College in Calcutta willen (Einsparen von Lehrkräften, etc) wurde nach einem geeigneten Grundstück in Calcutta gesucht. Es stellte sich heraus: Sowohl der Bau eines neuen Colleges als auch die jährliche Pachtsumme auf einem dortigen Kirchengrundstück würde einen viel zu hohen Betrag erfordern. Auch fänden beide zu einem zu vereinigenden Colleges nicht darauf Platz. Was sich machen ließe ist, daß MTh-Studenten teils in Calcutta teils in Serampore studieren könnten. Auch könnte vielleicht einmal die Woche ein Lehrer von hier nach dort (und umgekehrt) kommen.

Außerdem: die Zahl der "zu vielen" Arts- und Science-Studenten ist übrigens im Rückgang begriffen (durch drastische Regierungsmaßnahmen!). ~~Das heißt~~

Das alles bedeutet, daß wir uns wieder neu mit dem Gedanken vertraut machen hier zu bleiben und daß die dringend nötigen Reparaturen, die hohe Summen erfordern (wenn auch nicht solche Summen wie ein neues College in C.), gefunden werden müssen. Jedenfalls ist die Zahl der Theologiestudenten von Jahr zu Jahr im Wachsen - auch hier in Serampore. Diese Reparaturen werden gewiß nicht möglich sein ohne die Hilfe von Übersee.

Gossner Mission

TOP 96 Indien-Ausschuß
WV 25.4.16

Universität Erlangen-Nürnberg
Fachbereich Theologie
Institut für Praktische Theologie
Lehrstuhl für Missions- und Religionswissenschaft
Prof. Dr. Niels-Peter Moritzen

852 Erlangen
Jordanweg 2
Telefon 85/24 13

10.4.1978

09131-
43738

EINGEGANGEN
11. APR. 1978
Erledigt .....

An das
Nordelbische Missionszentrum
An die
Gossner Mission

Kopie: Herrn Dr. Müller, Hermannsburg
Herrn OKR Krause, Hannover

Betr.: Lutherische Beteiligung in Serampore

Liebe Herren und Brüder!

Die Leipziger Mission hat in der letzten Phase ihrer selbständigen Verantwortlichkeit die Chance gehabt und wahrgenommen, zwei Dozenten nach Serampore zu senden. Im Serampore College besteht, wie Ihnen wohl bekannt ist, seit der Abwicklung des Graduiertenprogramms in Gurukul eine Mitarbeit und Teilnahme von lutherischen Kirchen Nordindiens; dazu eine Kopie beiliegend. Nun ist die Leipziger Mission - die sich immer für lutherische Kooperation eingesetzt hat - mit diesem Teil ihrer Verantwortung in das Niedersächsische Missionswerk eingegangen. Nachdem die Terms der Mitarbeiter dort nicht allzu lang sind, stellt sich die Frage, wie es weitergeht. Ich stelle diese Frage, weil ich im Wintersemester 1978/9 ein Forschungsfreisemester erwarte, von dem ich einen Teil in Gurukul-Madras mitarbeiten möchte. Im Indien-Beratungsausschuß in Hermannsburg wurde die Frage auch angesprochen; und es war einigermaßen klar, daß die ersten Träger der Verantwortung für Serampore in Indien zu suchen sind-für den lutherischen Anteil bei den lutherischen Kirchen. Ferner war es klar, daß Serampore eine Anfrage an die Kooperationsfähigkeit der Partner stellt. Ich habe angeboten einen persönlichen Besuch, sicher in Serampore, eventuell auch in Ranchi und Kotapad, und möchte Ihnen dies Angebot nun unterbreiten. Ich wäre für Beratung - (notfalls auch Abraten) - offen. Wäre eine Beratung im (bzw. vielleicht am Rande des) AKZMD möglich?

Es grüßt herzlich
Ihr

Niels-Peter Moritzen

Anlage

Antwort 10.5.78:
1) Wir raten von einem Besuch in Ranchi nicht ab
2) Will Gossner einen Theologen nach Kompose schicken?

Gossner Mission

IV. Participation of the Lutherans in Running the Serampore College, Theology-Department

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1.April 1978

M.Bage
(signed)
Rector Theology
Serampore College
Serampore/Hooghly-Dt
West-Bengal

Gossner Mission

Tel. : 618-322

SERAMPORE COLLEGE

FOUNDED BY CAREY, MARSHMAN AND WARD IN 1818
INCORPORATED BY ROYAL CHARTER, 1827

RUDOLPH L RODRIGUES
PRINCIPAL

SERAMPORE, HOOGHLY
WEST BENGAL
INDIA
PIN 712 201

Pr/N/77/218

March 19,1977

EINGEGANGEN
28. MRZ. 1977
Erledigt .....

Pastor Martin Seeberg
Director : Gossner Mission
1 Berlin 41(Frieddenau)
Handjerystr 19/20
WEST GERMANY

Dear Pastor Seeberg:

You may recall that during your recent visit to Serampore and Calcutta, I had mentioned that the Evangelical Lutheran(Leipzig) Mission had generously earmarked some funds for the purchase of books for the Serampore College Library. I had thought that we could secure these books through your book agency.

I learned subsequently that the Evengelical Lutheran Mission has already arranged to secure and send us books(covering the value of what they had decided to donate and including those available from a list sent to them) through their own book agency. I regret, therefore, that your good offices cannot be availed of in this particular case. However, I trust the door will remain open in this regard for the future.

Turning to another matter. When do you propose coming to Calcutta/Serampore again? How long could you stay to possibly permit us to arrange a few lectures on your specialised field of interest to be given by you to our students?

Thank you for the time of fellowship - and good humour - with us at Calcutta and Serampore. Greetings to the family, and best wishes till we meet again.

Sincerely yours,

Rudolph L Rodrigues

Rudolph L Rodrigues
Principal
Serampore College

RLR:dg/

CC: The Rector
Department of Theology
Serampore College

Gossner Mission

Pr/N/77/218

BY AIR MAIL
PAR AVION

हवाई पत्र
AEROGRAMME



Under Cert. of Posting.

Pastor Martin Seeberg

Director : Gossner Mission

1 Berlin 41(Frieddenau)

Handjerystr 19/20

WEST GERMANY

THIRD FOLD HERE

SENDER'S NAME AND ADDRESS

Principal
SERAMPORE COLLEGE
SERAMPORE 712201
HOOGHLY, WEST BENGAL, INDIA

NO ENCLOSURES ALLOWED

TO OPEN CUT HERE

SECOND FOLD HERE

FIRST FOLD HERE

Gossner Mission

Prof. D. H.-W. Gensichen
69 Heidelberg
Eckenerstraße 1 Telefon 40935

Heidelberg, d. 23.10.1975

Herrn Pastor

M. Seeberg

Gossner Mission

1 BERLIN 41

Handjerystraße 19-20

EINGEGANGEN
28. OKT. 1975
Erledigt .....

Lieber Bruder Seeberg,

Es ist nicht ganz leicht, zu Ihrer Anfrage vom 22.d.M. einen Rat zu geben. Einerseits ist die theologische Ausbildung in Indien ein Gebiet, auf dem immer noch (oder wieder) Direkthilfe von außen nötig und möglich ist, ohne daß die Integrität der Kirche notwendig Schaden nimmt oder unerwünschte langfristige Abhängigkeit entstehen müßte. Serampore hat in letzter Zeit seinen Lehrkörper gut ausgebaut, sowohl durch Inder als auch "expatriates", und verdient dabei weiter Unterstützung. Andererseits wäre - von Ihren finanziellen Möglichkeiten ganz abgesehen - allerdings zu fragen, ob die Übernahme eines oder mehrerer voller Dozentengehälter ein guter Weg der Hilfe wäre. Vielleicht ließe sich ein Mittelweg finden: Die G.M. hilft befristet und begrenzt, wobei von vornherein ein "matching commitment" seitens des College in noch auszuhandelnder Höhe zur Bedingung zu machen wäre. Man muß ja auch bedenken, daß hier mit einem verhältnismäßig geringen Betrag ein beachtlicher Nutzeffekt zu erzielen wäre. -

Daß der Antrag des College nichts mit dem Großprojekt der Umstrukturierung des gesamtindischen Serampore-Systems zu tun hat (wozu der TEF gerade £ 150.000 beigetragen hat und auch von deutscher

b.w.

Gossner Mission

Seite noch etwas erwartet wird), ist Ihnen gewiß deutlich. Die Überlegungen, die dies Projekt erfordert, brauchen also die Behandlung des Ihnen zugegangenen Antrags nicht zu beeinflussen.

Mit herzlichen Grüßen

Ihr

H.-W. Gossner

Gossner Mission

W. V. 6. 11.

22. Oktober 1975
psbg/sz

Herrn
Professor
D. Hans-Werner G e n s i c h e n
Eckenerstr. 1

69 H e i d e l b e r g

Lieber Bruder Gensichen!

Der Acting Principal des Theology Departments des Serampore College schrieb uns unter dem 30. September d.J. einen Brief, den ich in Fotokopie beifüge.

In der Indien-Kommission des DEMR sprachen wir kürzlich, als Sie Ihren Bericht gaben, ausführlich über die Situation in Serampore. Dennoch weiss ich nicht recht, wie ich auf diesen Brief reagieren soll. Eine finanzielle Ausweitung unserer Indien-Arbeit ist so gut wie unmöglich, darüber hinaus bin ich im Zweifel, ob wir die Abhängigkeit Serampores von ausländischen Mitteln weiter fördern sollen und dürfen. Für Ihren Rat wäre ich Ihnen sehr dankbar.

Mit brüderlichen Grüssen

I h r

Sg.

Martin Seeberg

Anlage

Gossner Mission

Phone : 618-322

SERAMPORE COLLEGE

FOUNDED BY CAREY, MARSHMAN AND WARD IN 1818
INCORPORATED BY ROYAL CHARTER, 1827

T. V. PHILIP
Dean
THEOLOGY DEPARTMENT

Serampore
Hooghly
West Bengal
India
Pin 712201

REF. Dean/Th/S[illegible] - 920

30th September, 1975

To
Pastor M.Seeberg
Director,
Gossner Mission Society,
Berlin - Friedenau
Handjery Strasse - 19
West Berlin
West Germany

EINGEGANGEN
19. OKT. 1975
Erledigt .....

Dear Pastor Seeberg,

Founded in 1818 by William Carey, the Serampore College was in existense for the past 157 Years. It has two Departments. The Department of Arts-Scienc-Commerce which is affiliated to the Calcutta University and the Department of Theology. The Department of Theology is related to the Senate of Serampore College which co-ordinates the work of various Theological Institutions in this country. I write this to draw your attention to the Financial needs of the Theology Department.

The Department of Theology of Serampore Collge is ecumenical both in its Programme and in the composition of its staff and student body. The teachers of the Department are drawn from various denominations both in India and abroad. The students are also drawn from all parts of India and from many Christian Churches such as - The Church of of North India, The Church of South India, The Mar Thoma Church, The Syrian Orthodox Church and several Lutheran, Baptist and Presbyterian Churches. A number of lady students have also applied for admission to Theology studies. For a number of years students from Gossner Lutheran Church were studying in this College. We have at present several students from that Church. Our Acting Rector, Dr.M.Bage is an Ordained Minister of the Gossner Church.

At present we are in a process of re-organinging and strengthening our Theology Department making Theological Studies more relevant to the Christian Missionary task in India. We also need to strengthen our Faculty. For this, we are considering immediate appointment of Two or Three more young Indian Theologians on the Staff. May I take the liberty to request whether your Society will kindly consider the Financial support of at least one Indian Staff member in our Theology Department for the coming Five Years. We may need about Rs.10,000 .00 (Rupees Ten Thousand only i.e. German Marks 3,300/-) per year for the support of an Indian Staff member.

Hope this will receive your sympathetic and serious consideration.

If any grant is made, you may please draw the Cheque in the name of Council of Serampore College and send it to the Principal, Serampore College,

P.T.O.

Gossner Mission

P.O.Serampore, Dist.Hooghly, West-Bengal, India.

Hoping to hear from you and with all good wishes,

Yours sincerely,

Actg.Principal

Gossner Mission

Serampore Gespräch Ulbon, Peters, Koebel, 29.9.78

Principle Serampore Mukherjee (Anthropologie)
Peters (Chairman of College Council) Khan
Director Ds. Baje Theology
Arts & Science

Dr. M. Baje, Rector Theology,
Serampore College, Serampore
Hooghly – Dt., West-Bengal
India

Union Chapel Calcutta,

---

① College ist baufällig
Geldgeber sind misstrauisch geworden: 4-5 Quellen, woher zieht
Banken aus dem Ausland finanziert,
Stuttgart zahlt für „ausländische Studenten",

② indische Lehrer kultivieren, sind nicht jung
engl. Baptisten, Presbyterianer einige, Ulbon ehem. Lutheraner, } ca. 10
1974, Leipzig Mission, Australier

③ Zahl der Studenten wächst: 60 z.Zt (2000 Arts & Science)
viel zu wenige aus Gemeindliche kommen nach Serampore
zu wenige Pfarrer im Vergleich zur Mitgliederzahl: Unterhalt (Gehalt)
warum Studenten? zu wenig Inder da (Qualifikation)
PD aus Serampore berechtigt zum Dozieren in Ranchi

Gossner Mission

P r o t o k o l l

der Sitzung des Verwaltungsausschusses der Gossner Mission

am 13.Oktober 1977 in Stapelage

Anwesend:
Landessuperintendent i.R. Peters
Oberkonsistorialrat Dr. Runge
Missionsdirektor Seeberg

Tagesordnung:

1. Hausverkauf Bundesallee 128
2. Anstellung Jankowski
3. Vorbereitung der Kuratoriumssitzung 13./14.1o.
4. Sitze im Kuratorium/Verwaltungsausschuss
5. Beamtenheimstättenwerk

Ad 1.

Verwaltungsausschuss beschliesst die Annahme des vorliegenden Kaufangebots der Fa. Vielbaum - Herrn Joachim Schmidt - vom 26.9.77 für Haus und Grundstück Bundesallee 128. Die dem Angebot zu Grunde liegende Mietabrechnung ist nicht Grundlage für die Berechnung des Kaufpreises.

Verwaltungsausschuss beauftragt Rechtsanwalt v.Wedel, die notwendigen Verhandlungen in dieser Sache zu führen.

Ad 2.

Verwaltungsausschuss beschliesst die Anstellung von Herrn Jankowski auf Grund der vorliegenden Beschlussempfehlung (siehe Anlage)

Ad 3.

Für die nachfolgende Kuratoriumssitzung wird beschlossen, dass in die Tagesordnung aufgenommen werden soll:

Entlastung Haushalt 1971-75

Brief der Evangelischen Kirche in Berlin-Brandenburg (Berlin-West) vom 28.7.1977

Gossner Mission

Leipziger Mission seit (2) weitere Dozenten prüft. Jubes, Jenkins
auf 3 Jahre, dann eventuell bei Bedarf verlängert werden,
aber die Dozenten sind nicht geeignet,
Stellen sollen nicht wieder besetzt werden,
Geld für Gehalt eines ind. Dozenten bereitstellen
Leipziger Mission wollte in Nordindien Neuland betreten,
Serampore will aber konsolidieren
Leute: indische Kirchen könnten viel mehr Studenten schicken,
Leute: Kirchen sollen davon mehr unterstützen
Page will nicht nach Bandel als dessen wegen Tribalism

Colleges in Serampore und in Calcutta zusammenlegen?
(Theol. Fakultät in Calcutta, Med. Fakultät in Serampore)
Studentenaustausch Serampore – Calcutta
Serampore gegr. von William Carey, Baptist, Calcutta,
verdrängt aus Calcutta zu den Leuten. Dänen in Serampore,
zweites College Careys,
Promotionsrecht als erstes College in Indien von dän. König,
Council: 20 Mitglieder, Zuwahl, aus ganz Indien, Christen,
Geldgeber früher: England, Amerika, Southern Baptists (USA)

Gossner Mission

noch nicht vorgelegt, sondern erst auf der Januar-Sitzung 1978 des Kuratoriums beschlossen. Bis dahin wird nach den Ansätzen des Haushalts 1977 gewirtschaftet.

Ad 4.

Verwaltungsausschuss stellt fest, dass nach dem Rücktritt der Kuratoren Krapf und Riess die Herren Vögeli und Hertel nachgerückt sind. Die Missionsleitung macht Namensvorschläge für deren Stellvertreter; darüber wird im Januar 1978 beschlossen.

Durch die Suspendierung des Beirats Mainz verliert dessen Vorsitzender Herr Ehlers seinen Platz im Verwaltungsausschuss. Er ist aber wiederum Mitglied im Kuratorium.

Durch das Ausscheiden von Frau Springe ist ein weiterer Platz im Verwaltungsausschuss vakant. Diese zwei Plätze sollen Anfang 1978 neu besetzt werden.

Ad 5.

Die Anfrage von Frau Hohmann wegen der Mitgliedschaft von Gossner-Mitarbeitern im Beamtenheimstättenwerk soll von der Besoldungsabteilung des ~~Kuratoriums~~ Konsistoriums (Herr Jännerjahn) bearbeitet werden.

Gossner Mission

II Wie ich mir einen Mitarbeiter für den Lehrerstab in Serampore vorstelle

Klos

Da es sich hier um das kirchliche Lehramt handelt, beziehe ich mich im Folgenden nicht auf die persönlichen Voraussetzungen, die von einem Mitarbeiter jeder Art hier zu erwarten sind. Ich nehme an, daß es nicht nötig ist der Missionsleitung darüber etwas zu schreiben. Es ist auch nicht sinnvoll eine Definition dessen zu geben was ein westlicher theologischer Lehrer hier sein sollte. Im Folgenden sollen nur einige konkrete Züge genannt werden, die m.E. auszuschließen sind:

a) Ein theologischer Lehrer, für den das Kreuz Jesu Christi nicht mehr d a s Heilsereignis ist.

b) Ein theologischer Lehrer, für den die Lehre von der Dreieinigkeit nur noch eine altgriechische Erfindung ist.- Dies auszuschließen halte ich für nötig, nicht nur, weil die Ökumene ihre Basis bis zum Einschluß des Bekenntnisses zum dreieinigen Gott erweitert hat, sondern aus einem theologischen Grundanliegen.

c) Jemand, der auf irgendeiner Art "Flucht" aus dem Westen befindlich seinen Weg hierher nähme.- Die Aussendung eines Lehrers hierher hat ja zur Voraussetzung, daß man überzeugt ist, eine wissenschaftliche Theologie des Abendlandes, sofern sie dem Glauben dienen kann, hat der Bruderkirche in Übersee einen wichtigen Beitrag zu leisten.

d) Ein Lehrer, der überzeugt ist, daß a l l e s, incl. der theologischen Aussage, nur subjektiv bedingt ist und daher nicht auf Allgemeingültigkeit Anspruch erheben kann.- Eine solche Aussage würde sich selbst und andere "sterilisieren". Wenn ich nicht mehr willens bin, daran zu glauben, daß das aus der Mitte der Schrift kommende Wort Gottes in Christus, dem gekreuzigten und auferständenen Herrn, die Kraft hat, meine subjektiven Vorurteile und Schwächen auch in der theologischen Arbeit zu überwinden, sollte ich die Theologie besser beiseite lassen, es sei denn ich finde darin eine verzweifelte Genugtuung, sie ad absurdum zu führen.

e) Eine rein destruktive Kritik, von der man erwartet, daß sie den "zu Boden geschlagenen" Hörer zu dieser oder jener Art radikalen Glaubenskampfes aufstachelt.- Der Erfolg eines solchen Handelns (den ich für westliche Verhältnisse nicht unbedingt ausschließen möchte!) ist hier häufig der: "Na ja, typisch Westen! Die können anscheinend nicht anders!"-
Kritik : ja ! aber aufbauende Kritik !

Gossner Mission

Warum ist der Lehrerstab in Serampore so instabil ?

Diese Frage wird häufig gestellt und auch häufig beantwortet. M.E. kann sie nicht pauschal beantwortet werden. Um ihr gerecht zu werden, mache ich mir daher die Mühe, von Fall zu Fall zu gehen. Da ich hierbei keinerlei persönliche Kritik im Auge habe, sondern es mir rein um die sachliche Beantwortung der Frage geht, führe ich keine Namen an (nur zwei Buchstaben). Zwischen dem 1.10.74 und dem 31.3.78 hatten wir hier nicht weniger als 13 Abgänge. Es ist meines Erachtens nicht gerechtfertigt, diesen Sachverhalt auf den Ort und auf die Lage des Serampore-Colleges etc (wenn sie auch gewiß nicht leicht ist) zu schieben.

1) Pr.-Aus Südindien. Wurde zur weitern Ausbildung nach England gesandt (Prakt.Theol.), schaffte es dort aber nicht in der erwünschten Zeit, blieb in England hängen und geht dort einem Beruf (in Verbindung mit der Kirche?) nach.
2) Fi.-Amerikanerin. Sie war von einem südindischen College (mit Telugu-Medium) hierher zur Aushilfe gesandt worden, Sie ging dorthin zurück, weil sie weiter in Telugu unterrichten und sich selbst auch noch weiter ausbilden wollte.
3) Je.-Engländer. War ein bei den Studenten beliebter junger Dozent (A.)., war Hostel-warden und hatte die schweren Jahre der Naxalitenzeit (1970 und danach) mitgemacht. Als das College einen mehr oder weniger marxistischen Principal bekam (-es ist nicht der jetzige gemeint!), der viel abwesend war und sich nicht genügend für die Hostel-Lage der Theologie-Studenten einsetzte, verkrachte er sich mit ihm und ging zurück nach England.
4) Fu.-Kanadier. Kam hierher, um die Bibliothek zu reorganisieren bzw modern einzurichten.-Da er dies als seinen eigentlichen Ruf hierher verstand und weil man ihm nach seiner Ansicht nicht genug Gelegenheit gab (finanziell, technisch, verwaltungsmäßig) zu reorganisieren und weil er das Studium der hiesigen Studenten von bestimmten akademischen Idealen her betrachtete, deren Realisierung ihm nicht ausreichend erfüllbar erschien, verließ er Ser. Als offizieller Grund wurde die Schulausbildung seiner Kinder genannt. (Außerdem stand er mit dem Verwaltungs-und Finanzleiter des College auf Kriegsfuß).
5) Ab.-Aus Kerala, Jacobite Church. 15 Jahre USA-Aufenthalt und amer. Dr. im AT. Auch er kam mit bestimmten akademischen Idealen, die ihm hier nicht genug erfüllbar erschienen. Er überwarf sich mit einem indischen Kollegen und aucheinigen Studenten in Verbindung mit seinem angestrengten Versuch, die Küche und ihr management durch die Studenten zu verbessern.-Er erwartete bestimmte Leistungen vom College für die Renovierung der ihm vom College gegebenen Wohnung, die das College nicht schnell genug oder nur eingeschränkt erfüllen konnte, was er als ein Diskriminierung gegenüber den mit eignen finanziellen Mitteln ausgestatteten Mitarbeitern von Übersee empfand. Er ging zurück nach USA.
6) De-Aus Südindien. Lutheraner. Er war eine Reihe von Jahren Rektor und war nach einhelligem Zeugnis aller, die mit ihm zu tun hatten, unfähig, diesen Posten auszufüllen. Er ist heute im Stab des indischen Billy-Graham-Team tätig.
7) Wa.-Amerikaner, Southern Baptist, Dr. im A.T. Er kam mit viel Geld (Stipendien für baptist. Studenten), bestimmten akademischen Vorstellungen und dem betonten Anspruch, daß der Lehrerstab des theol. Departments alle (auch die die Verwaltung, usw) betreffenden Fragen frei und uneingeschränkt entscheiden müsse. ~~Als~~ Als der bereits oben (unter Je) genannte Principal darauf reagierte, indem er die über das rein Akademische hinausgehenden Fragen einem kleinen Komitee zuwies und dem Stab einen "Dean" an dei Spitze setzte (der heute auch schon nicht mehr da ist und keinen Nachfolger hat!), nahm er dies übel, was er dem Principal auch vor versammeltem Stab sagte. Er ging zurück nach USA (mit samt seinem Stipendiengeld). Er hat mir beim Abschied gesagt, daß er eigentlich nie verstanden habe, was hinter der Stirne seiner indischen Studenten vor sich gehe.
8) Phi.-Südinder. Mar-Thoma-Kirche. Dr. theol. aber mit sehr gering-

Gossner Mission

schätziger Meinung über alles was mit wirklicher theol.Arbeit zu tun hat. Er kam vom United Theol.College (Bangalore) und wurde von dem genannten Principal zum "Dean" gemacht.Er verließ das College,um einen ~~Direktorposten~~überregionalen Direktorposten in Verbindung mit dem Senat zu übernehmen.

9)Ch.=Bengale,war Principal,als ich kam,war monatelang abwesend, stand in Spannung zu gewissen Stab-Mitgliedern (s.o.) und war froh zum Nachfolger von M.M.Thomas in Bangalore avancieren zu können.

10)Re.=Bengale mit spanischen Vorfahren,Principal,Nachfolger von Ch.,war sehr tüchtig,konnte sich aber nicht zur Übersiedlung von Calcutta nach Ser. bewegen lassen.Er verließ das College nach einem Jahr um Parlamentsmitglied in Delhi zu werden.

11)Ba.=Südinder,Lehrer für A.T.,Er ging an ein College nach Südindien zurück,um mit seiner Familie zusammen zu sein.Seine Frau wollte ihren Lehrerposten in Südindien behalten.

12)We.=Südinder,syst.Theol.Er war sehr jung und unerfahren in seinem Unterricht,auch sehr langsam.Er hatte sein Studium gerade erst abgeschlossen.Er heiratete,und da seine Frau ihren Bibliothekarsposten am U.T.C.(Bangalore) behalten wollte und da man ihm am U.T.C. in Bang.einen Registrarsposten anbot,ging er dort hin.

13)Bu.=Egländer,Baptist,Dr.NT.Er kehrte nach England zurück mit der offiziellen Begründung,daß seine beiden Söhne auf dem Compound zu viel von den Arts-und Science-Studenten belästigt würden und daß der ältere auch nicht eine indisch-engl.Schule besuchen könne,da er bereits psychische Schäden erlitten hätte,die er erst in England wieder ganz los werden würde. Nach unsrer Auffassung lagen diese Störungen aber auch zu einem guten Teil an dem Verhalten und der Auffassuug dieser engl. Familie selbst, die übrigens außerdem von ihrer Kirche mit einem Hungergehalt und ohne jegliche Ausrüstung ausgesandt worden war.

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IV. Participation of the Lutherans in Running the Serampore College, Theology-Department

(Die folgenden Informationen stammen direkt von Dr.M.Bage, der von der Gossner-Ev.Luth.Church dem College zur Verfügung steht und der auch der Rector des Theology-Departments ist)

I. The National Consultation-Conference of the former FELCI -at present : United Ev.Luth.Church of India - was held in Oct.15-21,1969 at Madras and decided that
(a) for five Lutheran Churches of South-India the Gurukul B.D. & M.Th programme is to merge with the United Theological College,Bangalore, and that
(b) for the ~~five~~ four Lutheran Churches in the North the programme mentioned was to merge with Serampore.

II. The inaugural function of the Gurukul-Serampore merger was held at Serampore in June 1971.

III. The post-merger picture of the Serampore Theology Dpt.is as follows:-

Year	Number of students Total	Lutherans	Number of Staff Total	Lutherans
1971-72	Below 35	3	7	3
1972-73	" 35	3	8	3
1973-74	" 35	5	8	2
1974-75	38	9	10	2
1975-76	56	6	9	3
1976-77	61	7	9	3
1977-78	54	7	8	4
1978-	65	11	9	4

IV. Expenses for a student and for a national teacher:-

(a) A student per year:

College dues	345,-
Hostel dues	1350,-
Books	200,-
Medical exp.	40,-
Pocket money	500,-
Total	2435,-Rs

(b) A staff member per year: 9000,-Rs - 10000,-Rs

1.April 1978

M.Bage
(signed)
Rector Theology
Serampore College
Serampore/Hooghly-Dt
West-Bengal

Gossner Mission

VI. Die Frage der Umsiedlung des Colleges nach Calcutta

Um dem hiesen Compound-Problem zu entgehen (immer noch 2200 Arts-Science-Studenten, die wiederholt Unruhe stiften und von denen ein ganze Anzahl garnicht wirklich am Studium interessiert ist) und um des Zusammenschlusses mit dem Bishop's College in Calcutta willen (Einsparen von Lehrkräften, etc) wurde nach einem geeigneten Grundstück in Calcutta gesucht. Es stellte sich heraus: Sowohl der Bau eines neuen Colleges als auch die jährliche Pachtsumme auf einem dortigen Kirchengrundstück würde einen viel zu hohen Betrag erfordern. Auch fänden beide zu einem zu vereinigenden Colleges nicht darauf Platz. Was sich machen ließe ist, daß MTh-Studenten teils in Calcutta teils in Serampore studieren könnten. Auch könnte vielleicht einmal die Woche ein Lehrer von hier nach dort (und umgekehrt) kommen.

Außerdem: die Zahl der "zu vielen" Arts- und Science-Studenten ist übrigens im Rückgang begriffen (durch drastische Regierungsmaßnahmen!). ~~Das heißt~~

Das alles bedeutet, daß wir uns wieder neu mit dem Gedanken vertraut machen hier zu bleiben und daß die dringend nötigen Reparaturen, die hohe Summen erfordern (wenn auch nicht solche Summen wie ein neues College in C.), ~~gefunden~~ werden müssen. Jedenfalls ist die Zahl der Theologiestudenten von Jahr zu Jahr im Wachsen - auch hier in Serampore. Diese Reparaturen werden gewiß nicht möglich sein ohne die Hilfe von Übersee.

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THE UNITED THEOLOGICAL COLLEGE BANGALORE



YEAR BOOK

1976

Gossner Mission

The United Theological College Bangalore

(AFFILIATED WITH SERAMPORE COLLEGE)

YEAR BOOK

1976

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The United
Theological College
Bangalore

ERRATA ET ADDENDA

Page 6. Insert after The Rev. W. Roy Pape

DR. (MRS). V. PAULUS, M.A., D.ED. — Assistant Professor in English, Psychology and Christian Education.

Page 9. Alumni Association meeting ... May 20th and 21st.

Page 25. Under Br. IV. Religion, Culture and Society

add 11. Philosophy of Religion O B.D. III 3 hours Sept.

1970

Gossner Mission

Officers of the College Council, 1975-76

President
PROF. T. REUBEN, M.A.

Principal
THE REV. J. RUSSELL CHANDRAN, M.A., B.Litt., S.T.M., D.D.

Secretary
THE REV. D. S. SATYARANJAN, B.A., B.D., M.Th.

Treasurer
MR. G. N. D. S. RATHNAM, B. Com.

Elected Members of the Executive Committee
THE REV. C. D. JATHANNA, B.A., B.D., Dr. Theol.
MR. S. A. SELLADURAI
MR. K. M. VARUGHESE MAPPILAI
REV. H. HOFFER

The President, the Principal, the Secretary and the Treasurer
are members of the Executive Committee *ex-officio*

Members of the College Council, 1975-76

Andhra Evangelical Lutheran Church	REV. S. W. SCHMITTHENER B.A., B.D. President, A.E.L.C. Post Box 205, Guntur-522022, A.P.
Andhra Lutheran Conference	MISS HILMA GJERDA, C/o. Mission Compound, Gudur 521 149, Nellore Dist, A.P.
Association of Churches and Missions in S. West Germany	DR. G. WEHMEIER, U. T. College, Bangalore-560 046.
Board of Missions of the United Methodist Church	BISHOP ELIA PETER, Bishop's Lodge, Abid Road, Hyderabad, A.P.
Church of North India	THE RT. REV. J. W. SADIQ, M.A., B.D., 224, Lower Circular Road, Calcutta-17
Church of Scotland Mission	DR. B. Y. UNDERWOOD, Madras Christian College, Tambaram, Madras-600 059.
Church of South India	THE REV. C. D. JATHANNA, B.A., B.D., Dr. Theol., Principal, Karnataka Theological College, Mangalore-1.
"	THE MOST REV. N. D. A. SAMUEL, M.A., B.D., Bishop's House, Eluru-534002, A.P.
Church Missionary Society	MRS. D. L. GOPAL RATNAM, C.S.I. Synod Office, Cathedral Post, Madras-600018.

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Council of India Mission of the Lutheran Church in America	The Rev. W. D. Coleman, D. D., Andhra Christian Theological College, Lower Tank Bund Road, Secunderabad, A.P.
Church of Sweden Mission	Rev. Dr. B. Fjarstedt, Tamilnad Theol. Seminary, Madurai 625 010.
Council for World Mission (Congregational and Reformed)	The Rt. Rev. C. Selvamony, M.A. B.D., Bishop's House, Nagercoil-629001. K. K. Dist., Tamilnadu.
Danish Missionary Society	Miss Lydia Larsen, Girl's High School, Melpattambakkam, S. A. Dist., Tamilnadu.
"	The Rev. D. B. T. David, B.A., B.D., Pastor, A.L.C., 18, Chunnambakara Street; Tiruvannamalai 606 601, N.A. District, Tamilnadu.
India Evangelical Lutheran Church	Rev. G. Thomas Edward, 9, Batcha Sahib Street, Choolaimedu, Madras.
Leipzig Evangelical Lutheran Mission	Rev. Fr. Herman Kloss, Serampore College, Serampore, W. Bengal.
Trustees of Jaffna College Funds	The Rt. Rev. D. J. Ambalavanar, B.A., B.D., M.Th., Bishop's House, Vaddukoddai, Sri Lanka.
"	The Rev. N. W. G. Sugunarajah, The Parsonage, Vaddukoddai, Sri Lanka.
Mar Thoma Syrian Church of Malabar	Rev. K. V. Mathew, B.D., M.Th., Ph.D., M. T. Seminary, Kottayam, Kerala.
Methodist Church in Sri Lanka	Rev. P. B. Rajasingham, Methodist Church Headquarters, Colombo-3, Sri Lanka.
Methodist Missionary Society	The Rt. Rev. P. Solomon, B.D., Bishop's House, Dornakal, A.P.
National Council of Y.M.C.A.'s of India	Mr. K. J. Abraham, 5, Hosur Road, Wilson Garden P.O., Bangalore-560027.
Protestant Episcopal Church, U.S.A.	The Rt. Rev. S. E. N. Clarke, Bishop's House, Cathedral P.O., Madras 600 086.
Reformed Church in America	The Rt. Rev. H. Lazarus, B.A., B.D., The Ashram Bungalow, Filterbed Road, Vellore, Tamilnadu.
Tamil Evangelical Lutheran Church	To be appointed
United Church Board for World Ministries, U.S.A.	Mr. Eric A. Gass, C/o Inter-Mission Business Office, P. O. Box No. 92, Bombay-400001.
United Society for the Propagation of the Gospel	Prof. Mitra Augustine, Madras Christian College, Tambaram, Madras-600 059
United Evan. Lutheran Churches	The Rt. Rev. L. Easter Raj, Tranquebar House, Tiruchirapalli, Tamilnadu.
"	Rev. Dorairaj Peter, President, A.L.C., Nellikuppam, S.A. Dist. Tamilnadu.
"	Rev. Herbert Hoefer, Director, Gurukul Lutheran Theol. College, Kilpauk, Madras 600 001.

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Co-opted	Archbishop Arokiaswamy. 18 Miller's Road, Bangalore 560 046
"	Prof. T. Reuben, M.A., 2, II Block, Madras Bank Road, Bangalore-560001.
"	Mr. K. M. Varughese Mappilai, 22/1, Grant Road, Bangalore-560001.
"	Mr. D. P. Melville, Melville House, Post Box 6205, Bombay 400 010.
"	Mr. S. A. Selladurai, 65, Nandidrug Rd. Extension, Bangalore-560046.
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Director, Division of Post-Graduate Studies	The Rev. J. M. Gibbs, B.S.E., B.D., Ph.D.
Director, Division of Graduate Studies	The Rev. D. D. Pitamber, M.A., B.D., M.Th., Th.D.
Faculty Representative	The Rev. E. C. John, B.Sc., B.D., M.A., Dr. Theol.
"	The Rev. D. S. Satyaranjan, B.A. B.D., M.Th.
Principal	The Rev. J. R. Chandran, M.A., B.Litt., S.T.M., D.D.
Treasurer	Mr. G. N. D. S. Rathnam, B.Com.

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The Rev. J. R. Chandran, M.A., B.Litt., S.T.M., D.D.	Principal and Head of the Department of Religion, Culture and Society.
The Rev. E. C. John, B.Sc., B.D., M.A., Dr. Theol.	Professor in Old Testament and Head of the Department of Biblical Studies.
The Rev. Hunter P. Mabry, M.A., B.D., Ph.D.	Professor in Ethics and Head of the Department of Theology and Ethics.
The Rev. Frederick S. Downs, B.A., B.D., Ph.D.	Professor in Church History and Head of the Department of Church History.
The Rev. J. E. Skoglund, Ph.D.	Visiting Professor and Head of the Department of Pastoralia and Christian Education.
The Rev. W. Roy Pape, B.A., B.D. S.T.M.	Assistant Professor in Theology and Biblical Studies
The Rev. D. D. Pitamber, M.A., B.D., M.Th. Th.D.	Assistant Professor in Pastoralia and Christian Education and Director, Division of Graduate Studies.
The Rev. W. P. Peery, B.A., B.D., D.D., Ph.D.	Assistant Professor in Theology and History of Religions.
The Rev. J. M. Gibbs, B.S.E., B.D., Ph.D.	Assistant Professor in Biblical Studies (New Testament) and Director of the Division of Post-Graduate Studies.
The Rev. G. D. Melancthon, M.A., B.D., M.Th.	Lecturer in History of Religions and Sanskrit.
The Rev. A. P. Nirmal, B.A., B.D., M.Th.	Lecturer in Christian Theology (On Study Leave)
The Rev. J. G. F. Collison, M.A., B.D.	Lecturer in Biblical Studies (New Testament) (On Study Leave)
The Rev. D. J. C. Duraisingh, B.A., B.D., M.Th.	Lecturer in Pastoralia and Theology. (On Study Leave)
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The Rev. D. S. Satyaranjan, B.A., B.D., M.Th.	Registrar and Lecturer in Biblical Studies (New Testament)
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The Rev. A. Minoson, B.D., M.Th.	Lecturer in Biblical Studies (Old Testament)
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The Rev. K. J. Carl, B.A., L.T., B.D. M.Th.	Lecturer in Biblical Studies (New Testament)
The Rev. T. M. Philip, B.Sc., B.D., M.Th.	Lecturer in Theology
The Rev. John Pryor, B.D. (Hon), M.A.	Part-Time Lecturer in N.T. Greek
Vidwan K. Venkatachalam, M.A. ...	Part-time Lecturer in Tamil

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Rev. T. M. Manickam, C.M.I., M.A., Ph.D. (Comp. Rel.)	Philosophy and Comparative Religions
Rev. Albert Nambiparampil, C.M.I., M.Ph., M.Th., Ph.D. (Philosophy)	Philosophy

Director, Y.M.C.A. Training School

Mr. V. C. Varkey, B.A., D.P.Ed., M.S.

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The Rev. D. S. Satyaranjan, B.A., B.D., M.Th.

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Director

The Rev. James M. Gibbs, B.S.E., B.D., Ph.D.

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Division of Graduate Studies

Director

THE REV. D. D. PITAMBER, M.A., B.D., M.Th., Th.D.

Dean of Practical Work

THE REV. B. PRABHUDASS, B.D.

Department of Finance and Development

Director

MR. SUNNY KULATHAKAL, M.A.

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Librarian :	MRS. E. ADIAPPA
Assistant Librarian :	MISS R. GURUPATHAM
Office Assistants :	MRS. J. SHIRI
" "	MRS. J. DAVID

Office Assistants

MRS. E. GURUPATHAM
MRS. C. KELLY
MR. VICTOR LAZARUS
MR. R. DEVASAHAYAM
MISS DIANA SENEWIRATNE

College Hostess

MISS A. PONON

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MR. E. JAYACHANDRA RAJ, B.Com., B.L.
Advocate, Govt. Pleader

Hostel Secretary : MR. L. E. SAHANAM, B.A., M.A.

Carey Society Secretary : MR. D. S. JEEVAN BABU, B.Com.

Gossner Mission

College Calendar 1976-77

January Term 1976

Reopening Day	... January 16th
Introductions, Registration etc.	... January 17th
Lectures	... January 19th to March 23rd
Republic Day (Holiday)	... January 26th
Last date for submitting B.D. Theses	... February 28th
Quiet day (Ash Wednesday)	... March 3rd
College Day	... March 6th
Reading Period for Examinations	... March 24th to March 28th
College Examinations	... March 29th to April 3rd
College Council	... April 3rd
Valedictory Dinner	... April 3rd
Valedictory Service	... April 4th
Serampore College Examinations	... March 26th to April 10th
Practical Work for B.D. I and II	... April 5th to 14th
Practical Work for B.D. III	... April 5th to May 23rd
Last date for application for admission (First batch)	... January 15th
Last date for application for admission with late fee	... January 31st
First Entrance Examination	... February 20th and 21st
Alumni Association Meeting	... May 21st and 22nd
Last date for application for admission (Second batch)	... May 15th
Last date for application for admission with late fee	... May 31st
Second Entrance Examination	... June 25th and 26th

June Term 1976

Re-opening Day	... June 24th
Annual Scripture Knowledge Examination	... June 26th
Last date to submit translations by B.D. II Students	... June 28th
Lectures	... June 28th to August 31st
Bangalore Finance Campaign	... July 2nd to July 31st
Quiet Day	... July 21st
Independence Day	... August 15th
Reading Period for Examinations	... September 1st to 4th
Examinations	... September 6th to 11th
Holidays	... September 12th to 22nd

Gossner Mission

September Term 1976

Re-opening Day	... September 23rd
Introductions, Registrations etc.	... September 24th to 25th
Lectures	... September 27th to November 30th
Last day for submission of Translation Titles	... September 30th
Gandhi Jayanthi (Holiday)	... October 2nd
Last day for submission of M.Th. Thesis Titles	... October 10th
Last day for submission of B.D. Thesis Titles	... October 20th
Reformation Day	... October 31st
Rajyotsava Day (Holiday)	... November 1st
Quiet Day	... November 3rd
Reg. Culture Assignments due	... November 30th
Reading Period for Examinations	... December 1st to December 4th
Examinations	... December 6th to December 11th
Christmas Service	... December 12th
Christmas Holidays	... December 13th to January 13th
M.Th. Theses due	... January 10th

January Term 1977

Re-opening Day	... January 14th (Friday)
Introductions, Registrations etc.	... January 15th
Lectures	... January 17th to March 22nd
Republic Day (Holiday)	... January 26th
Last date for submitting B.D. Theses	... February 28th
Quiet day (Ash Wednesday)	... February 23rd
College Day	... March 5th
Reading Period for Examinations	... March 23rd to 26th
College Examinations	... March 28th to April 2nd
College Council	... April 2nd
Valedictory Dinner	... April 2nd
Valedictory Service	... April 3rd
Serampore College Examinations	... March 28th to April 2nd April 11th to April 16th
Practical Work for B.D. I and II	... April 4th to April 13th
Practical Work for B.D. III	... April 4th to May 22nd
Last Date for application for admission B.D., and B.R.E. (First batch)	... January 15th
Last Date for application for admission with late fee	... January 31st
First Entrance Examinations	... February 18th and 19th
Last date for application for admission to M.Th. and M.R.S.	... February 28th
Alumni Association	... May 20th and 21st
Last Date for application for admission to B.D. (Second batch)	... May 15th
Last Date for application for admission to B.D. with late fee	... May 31st
Second Entrance Examinations	... June 24th and 25th
Reopening Day—June Term	... June 23rd
Annual Scripture Knowledge Examination	... June 25th

Gossner Mission

List of Students Enrolled

INTERNAL STUDENTS

Post-Graduate Division

D.Th.

NAME	CHURCH CONNECTION	SUPPORT	MOTHER-TONGUE
REV. D. V. SINGH, M.A., M.Th.	M.C.S.A.	T.E.F.	Hindi
METROPOLITAN MAR APREM, B.D., M.Th., S.T.M.	Church of the East	Independent	Malayalam
REV. G. D. MELANCTHON, M.A., B.D. M.Th.	A.E.L.C.	T.E.F.	Telugu
REV. RENTHY-SOBA KEITZAR, B.D., M.Th.	C.B.C.N.E.I.	T.E.F.	Ao Naga
REV. T. DAVANANDAN FRANCIS, M.A., B.D., Ph.D.	C.S.I.	T.E.F.	Tamil

M.Th. II

A. PHILIP ATHYAL, M.A. B.D.	Mar Thoma	College	Malayalam
B. BHARATHI DEVI, B.Sc., B.D.	S.T.B.C.	,,	Telugu
KURUVILLA GEORGE, B.Sc., B D.	C.S.I. Madhya Kerala	,,	Malayalam
F. HRANGKHUMA, B.D.	Mizo Baptist	T.E.F.	Lushai
N. G. JOY, B.D.	Syrian Orthodox	College	Malayalam
S. VASANTHA KUMAR, B.Sc., B.D	C.S.I. Karnataka Central	,,	Kannada
CHARLES WESLEY MARK, B.D.	M.C.S.A.	Independent	,,
B. C. PAUL, B.A., B.D.	A.E.L.C.	Gurukul & A.E.L.C.	Telugu
K. PRASADA RAO, B.Sc., B.Ed., B.D , Th.M.	S.T.B.C.	T.E.F.	,,
M. THOMAS THANGARAJ, B.Sc., B.D.	C.S.I. Tirunelveli	,,	Tamil
ZAIHMINGTHANGA, B.A. (Hon), B.D.	P.C.N.E.I.	,,	Lushai

M.Th. I

BABU YESHWANT APTE, B.A. (Hons), B.D.	C.N.I.	T.E.F.	Marathi
J. JOHN ANDERSON, B.D.	I.E.L.C.	Independent	Tamil
B. JOHN CHRISTIE KUMAR, B.A., B.D.	S.T.B.C.	T.E.F.	Telugu

Gossner Mission

NAME	CHURCH CONNECTION	SUPPORT	MOTHER-TONGUE
THOMAS DAVID, B.A., B.D.	C.S.I. South Kerala Diocese	College	Malayalam
ABRAHAM KURUVILLA, B.Sc., B.D.	Mar Thoma Syrian Church	T.E.F.	Malayalam
MAX SHERWIN LIDDLE, B.D.	Christian Brethren	Christian Brethren	English
Y. L. MINGTHING, B.A., B.D.	C.B.C.N.E.I.	N.T.N.B.A.	Tangkhul Naga
RAJANUGRAHAM DANIEL PREMKUMAR, B.Sc., B.D.	C.S.I. Rayalaseema	College	Telugu
GUDE SAMPURNA RAO, B.D.	A.E.L.C.	,,	Telugu
JONAS DANIEL ULRICI, Cand. Theol.	T.E.L.C.	Self	Swedish
T. I. VARGHESE, B.D.	Syrian Orthodox	College	Malayalam

M.R.S. II

K. SAROJINI PRASADA RAO	S.T.B.C.	T.E.F.	Telugu

M.R.S.I.

MUTHYALA BENJAMIN DIWAKAR, M.A., B.D.	C.B.C.N.C.	C.B.O.M.B.	Telugu
I. TALISOSANG AO	C.B.C.N.E.I.	Asangma Baptist Church	Ao Naga

Special Course

ANNE WYNNELL HUNT, B.A.	Baptist Church	University of Cambridge	English
CLEMENT MARRO, B.A., M.Th.	Presbyterian	Independent	French

B.D. III (Up to April 1976)

DAVID THARMAKAN	Methodist Malaysia	T.P.A.C.	Tamil
MARTIN LUTHER ANANDA, L.Th.	C.S.I.	Karnataka Southern	Kannada
JOHN S. ARULMOHAN, B.Sc.	T.E.L.C.	Larsen Schp.	Tamil
D. S. JEEVAN BABU, B.Com.	C.S.I. Madras	College	Telugu
LALREMA DARLONG, B.A.	T.B.U.	T.B.U.	Darlong
M. A. ELIPHAZ, B.Th.	C.S.I.	C.S.I. Krishna-Godavari	Telugu
ISWAR DAN GONDA, L.Th.	J.E.L.C.	J.E.L.C. and College	Oriya
T. INBAVATCHSALAM, B.A.	C.S.I.	Karnataka Central and College	Tamil
P.S.J.Y. LAKSHMI KANTHIAH, L.Th.	C.S.I.	C.S.I. Krishna-Godavari	Telugu
G. C. KARKADA, L.Th.	,,	Karnataka Southern	Kannada
C. LAWRENCE, B.A.	,,	College	,,
B. C. LYNGDOH, B.A., B.T.	P.C.N.E.I.	State and College	Khasi
YONTHEM LEGO, B.Th.	C.B.C.N.E.I.	C.B.C.N.E.I.	Adi
ISAAC MOON, B.Sc., M.A.	I.E.L.C.	I.E.L.C.	Tamil
EZAMO MURRY, B.Th.	C.B.C.N.E.I.	Self	Lotha Naga
PALETI NANIBABU, B.Th.	C.B.C.N.C.	Self	Telugu

Gossner Mission

NAME	CHURCH CONNECTION	SUPPORT	MOTHER-TONGUE
J. PADMAKARA, B.A., B.T.	C.S.I.	Karnataka North	Telugu
P. SURYA PRAKASH, B.A.	,,	Medak Diocese	Telugu
S. DHURAI RAJ, B.A.	,,	Karnataka Southern	Tamil
L. EVANCER SAHANAM, B.A., M.A.	C.S.I.	College	Malayalam
J. I. SHATANANDA, B.Com.	C.S.I.	Karnataka Southern and College	Kannada
J. D. SUCHITTA, B.Sc.	,,	Karnataka Southern	,,
BABURAO SARWADE, B.Sc.	,,	Karnataka Northern	,,
JOSEPH THOMAS, M.A.	Mar Thoma	College	Malayalam
GARAPATI DAVID WILSON, B.Th.	A.E.L.C.	A.E.L.C.	Telugu

B.D. III

JEROME BALARAJ, B.Sc.	C.S.I.	C.S.I. Coimbatore and College	Tamil
M. T. GEORGE, B.A.	Mar Thoma	Horace Dunn	Malayalam
PHILIP HENRY HANS, L.Th.	C.S.I.	Karnataka Southern	Kannada
GEORGE KOSHY, M.A.	Mar Thoma	College	Malayalam
B. S. MANOHARAM, B.A.	S.A.L.C.	S.A.L.C.	Telugu
EDWARD SUMNATH MURNAL, L.Th.	C.S.I.	Karnataka Northern	Kannada
R. D. PREMNATH, M.A.	C.S.I.	Horace Dunn & C.S.I.-Madras	Tamil
S. S. JOHN RAJAKUMAR, B.A.	T.E.L.C.	College & T.E.L.C.	,,
F. RAMMAWIA, L.Th.	Mizo Baptist	Baptist Church of Mizoram	Lushai
WIRNGAM ROEL, B.Th.	C.B.C.N.E.I.	College	Moa
THANGLO KATH RENGMA, B.Th.	Baptist Church	Nagaland Missionary Movement	Rengma
S. MOSES SHANTI KUMAR, B.Com.	C.S.I.	C.S.I. Medak	Telugu
JOHN SURESH SUMANAM, B.Com.	,,	Self	Malayalam
SAM S. P. KUMAR, B.A.	R.L.D.S. Ch.	R.L.D.S. Ch.	Tamil
N. K. SYING, B.Th.	C.B.C.N.E.I.	Tapon Baptist Church	Liangmai Naga
F. JOHN VALSALEN, B.A.	C.S.I.	Mr. H. E. Philip	Malayalam
D. B. WANSHNONG, B.A.	P.C.N.E.I.	K.J.P. Synod	Khasi

B.D. II

JACKAYYA ADISS ARNOLD, M.A.	I.E.L.C.	I.E.L.C.	Tamil
LEELAMMA ATHYAL, B.Sc., B.Ed.	Mar Thoma	College	Malayalam
M. DORAI, B.A.	C.S.I. Coimbatore	C.S.I. Coimbatore	Tamil
RALDAWNA FANCHUN, B.A.	Mizo Baptist	Self	Lushai
DOLALKHUP HMAR, B.Th.	P.C.N.E.I.	College	Hmar
J. JEYASEELAN KANAGARAJ, B.Sc.	C.S.I. Madurai Ramnad	College Atkinson	Tamil
VENKATA VARA PRASANNA KUMARI, B.Th.	C.S.I.	College	Telugu

Gossner Mission

NAME	CHURCH CONNECTION	SUPPORT	MOTHER-TONGUE
SAMUEL WILSON MESHACK, B.Sc., B.Ed.	I.E.L.C.	College & I.E.L.C.	Tamil
J. MOHAN, M.A.	I.E.L.C.	I.E.L.C.	,,
D. JONES MUTHUNAYAGOM, B.Sc.	C.S.I. K.K. Diocese	Horace Dunn	,,
V. DHARMARAJ NATHANIEL, B.Sc., G.Th.	L.M.S.	College	,,
GEORGE OOMMEN, B.A.	C.S.I. Madhya Kerala	College	Malayalam
T. S. PREMARAJAH	C.S.I. Jaffna	Jaffna Diocese	Tamil
CHRISTIAN PETER, B.Th.	C.S.I.	Madras Diocese	Telugu
SAMSON PRABHAKAR, B.Th.	C.S.I.	Karnataka Southern	Kannada
K. M. SAMUEL, B.A., G.Th.	Mar Thoma	College & Mar Thoma	Malayalam
P. C. SANTHAMMA, B.A.	Syrian Orthodox	College	Malayalam
HUTOLI SEMA, B.A.	C.B.C.N.E.I.	Self	Sema
W. PAULRAJ SWAMIDOSS, B.A.	C.S.I. Madurai Ramnad	C.S.I. Madurai Ramnad	Tamil
A. WILLIAM THOMAS, M.A.	C.S.I., K.K. Diocese	College	,,
VIWELIE, L.Th.	C.B.C.N.E.I.	Self	Angami

B.D. I

ALEYAMMA ALEXANDER, B.Sc.	Mar Thoma	College	Malayalam
T. SAMBATH BAGAVAN DOSS, M.A.	C.S.I.	Madras Diocese	Tamil
JOSEPH CHACKO, B.A.	Salvation Army	College	Malayalam
MANOHARAN JEBAKUMAR DANIEL B.Sc.	C.S.I.	C.S.I. Madras	Tamil
JESSIE THAYAMMAL DANIELS, B.A.	C.S.I. Coimbatore	College	Tamil
K. JOHNSON, B.A., B.Ed.	Salvation Army	College	Malayalam
JOSEPH J. THALIAPARAMBIL, B.A.	Syrian Orthodox	Self	Malayalam
DIWAKAR MANOHAR LONDHE, B.Sc., B.A.	C.N.I. Nagpur Diocese	C.N.I.	Marathi
P. MATHEW, B.A.	Mar Thoma	College	Malayalam
YESUDOSS MOSES	C.S.I. Karnataka Central	C.S.I. Karnataka Central	Telugu
ABRAHAM SEEPHEN, B.A.	C.S.I. Kerala South	College	Malayalam
OLIVER JOHN SNYDER, B. Pharm.	C.S.I. K. K. Diocese	College	Tamil

Gossner Mission

NAME	CHURCH CONNECTION	SUPPORT	MOTHER-TONGUE
STANLEY WILLIAM JAGADISH LECKLER, B.A.	C.S.I.	C.S.I., Madras	Tamil (Provisional)
WELSONDRO TERÒN, B.A.	P.C.N.E.I.	College	Mikir
JOLLY THOMAS, B.A.	Mar Thoma	College	Malayalam
ANANDA THEJUS, B.A.	House of Prayer	TAFTEE	Tamil
C. PHILIP VARGHESE, B.A.	Mar Thoma	College	Malayalam
GEORGE VARGHESE, B.Sc.	Syrian Orthodox	College	Malayalam
VICTOR THOMAS DEVASAGAYAM,	C.S.I. Karnataka Central	College	Tamil
JAMES VIJAYAKUMAR, B.Sc.	C.S.I. K.K. Diocese	College	Tamil

Special Course

JAMES MASSEY, B.A., B.D., M.A.	C.N.I.	B.S.I.	Punjabi

EXTERNAL STUDENTS

(For the B.D. Degree Course)

YEAR OF REG.	NAME	CHURCH CONNECTION	MOTHER TONGUE	OCCUPATION
1969	K. BABU JACOB, B.A.B.T., M.A.	S.A.L.C.	Telugu	Headmaster
	SR. ELIZABETH PAUL, B.A. B.T.	C.S.I.	Tamil	Lecturer
	A. THANGARAJ, B.A.	C.S.I.	,,	Presbyter
1970	V. MANUEL RAJ, B.Sc., B.T.	C.S.I.	Tamil	Missionary (IMST)
	P. SATHKEERTHI RAO, B.Sc., B.T.	Jehovah Shamma	,,	Teacher
	FRANCIS SOUNDARARAJ, M.A.	C.S.I.	Tamil	Lecturer
1971	K. K. KOCHUKOSHY, Sahitya Ratna	Sy. Orthodox	Malayalam	Teacher
1972	L. VINCENT BALRAJ, B.A.	C.S.I.	Tamil	Spl. Tahsildar
	BHASKAR CLARE, B.A., B.Th.	E.C.C.	Kannada	Lecturer
	G. V. SAMUEL JOHN, L.Th.	A.E.L.C.	Telugu	Pastor
	JACOB RAJ, B.A.,B.Ed.	Ceylon India General Mission	,,	,,
	MANU RAJ SUMANAM, B.Sc.	C.S.I.	Malayalam	Est. Officer
1973	S. A. ARULDOSS, M.A.	C.S.I.	Tamil	Headmaster
	GRAHAM W. HOUGHTON, M.A.	Baptist	English	Principal
	E. M. JAGANATHAN, L.Th.	C.S.I.	Tamil	Pastor
	ROGER L. KELLY, B.A. (Hons)	Anglican	French	Teacher
	G. SAMUEL, L.Th.	C.S.I.	Telugu	Presbyter

Gossner Mission

Year of Reg.	Name	Church Connection	Mother Tongue	Occupation
1974	Rajkumar Ambrose, M.A.	C.S.I.	Tamil	Asst. Prof.
	A. J. Anandan, M.A.	,,	,,	Superintendent of Police
	E. Ayyadorai Asirvatham, B.A.	,,	,,	Dy. Sales Manager
	G. Bhushanam, L.Th.	C.S.I.	Telugu	Pastor
	A. C. Cheriyan, B.Sc., M.Sc.	Anglican	Malayalam	Education Officer
	G. David, L.Th.	C.S.I.	Telugu	Presbyter
	A. A. Francis, B.A., B.Ed.	Methodist	Hindi	Head Master
	E. Janifer, B.A.	C.S.I.	Malayalam	KNH Home Officer
	M. Manickam, L.Th.	,,	Tamil	Presbyter
	S. C. Nathaniel, B.Sc., B.T., M.A.	I.E.L.C.	,,	Teacher
	B. Samuel Raj, B.Th.	Pentecostal	,,	Asst. Warden
	J. Jebaraj Samuel, B.A.	C.S.I.	,,	Head Clerk
	S. Samuel Santhosham, B.A.	T.E.L.C.	,,	Rtd. Supdt.
	I. P. Santiago	C.S.I.	,,	Clerk
	P. Thiagarajan, B.A., D.Com.	A.L.C.	,,	Head Clerk
	Kothapalley Thomas, B.Sc.	Pentecostal	Telugu	Teacher
1975	G. Raja Bahadur, M.A.	Evangelical Church of India	Tamil	Lecturer
	J. Charles Devadas, B.A., M.A.	C.S.I.	Kannada	Clerk
	J. Paramananda Das, B.Th.	I.E.L.C.	Malayalam	Pastor
	N. Samuel Dorai, B.A.	Evangelical Church of India (O.M.S.)	Tamil	Pastor
	Sarojini G. Henry, B.A., M.A., M.Phil.	C.S.I.	Tamil	Lecturer
	Jones Lamech John, B.Sc.	C.S.I.	Tamil	Asst. Supdt.
	L. Samuel John, B.Sc., B.Th.	A.E.L.C.	Telugu	Pastor
	A. Thomas Pandian	C.S.I.	Tamil	Presbyter
	Samuel Johnson Rapaka, M.Sc.	C.S.I.	Telugu	Junior Lecturer
	Vanlal Muana Pachuau, M.B.B.S.	Presbyterian Church	Mizo	Doctor
	B. Prasada Rao	Lutheran Church	Telugu	Lecturer

Gossner Mission

Year of Reg.	Name	Church Connection	Mother Tongue	Occupation
	Subramaniam Sebanesan, B.A.	C.S.I.	Tamil	Teacher
	Endang Wilandari Supardan, M.A.	Christian Church in Mid. Java	Indonesian	...
	Prasad Chinnappa Tatpati, B.A., B.Com., L.L.B., B.Ed., M.A.	C.S.I.	Kannada	Lecturer
	Joyce Mary MacDonald, B.A. (Hon)., Dip. Ed.	Baptist	English	Teacher

Y.M.C.A. TRAINING COURSE

Name	Association of Y.M.C.A.	Mother tongue
A. Thompson Asir, B.Sc.	Dehra Dun	Tamil
Alan Sushil Hermit, B.Sc.	Jaipur	Hindi
Joseph Mathew, B.Sc.	Alwaye	Malayalam
Julius Manuel, B.A.	Tirupattur	Tamil
Swaraj Sarcar, B.A. (Hons)	Calcutta	Bengali
C. M. Thomas, B.Sc.	Tiruvella	Malayalam
Wilhelm De Zilwa	Sri Lanka	English

Gossner Mission

College Prizes

	Prize
1973	
Highfield Greek Testament Prize for Preliminary Greek:	I—R. D. Premnath II—S. Moses Shantikumar
Stainton Marris N. T. Greek Prize for Optional courses	I—P. C. Mathew and Sydney S. Salins
Stainton Marris N.T. Greek Prize for I and II Greek Papers	I—P. C. Mathew II—S. S. Salins
Harry Holiday Newham Prize for Christian Theology	I—P. C. Mathew II—Sydney S. Salins
Dobbs Prize for O.T. Courses	I—P. C. Mathew II—Sydney S. Salins
Dobbs Prize for N.T. Courses	I—P. C. Mathew and Sydney S. Salins
Mrs. Asha Hivaulay Prize for Church History	I—P. C. Mathew and Sydney S. Salins
College Prize for Religion, Culture and Society	I—K. M. Hiwale
Bp. Priestly Prize for Pastoralia	I—P. C. Mathew and Sydney S. Salins
Dr. J. S. Bookless Prize for Hebrew Papers	I—Sydney S. Salins II—P. C. Mathew
U. Meyer's Prize for Prel. Hebrew	I—B. C. Lyngdoh II—Surya Prakash
Bible Society Prize for Biblical Subjects	P. C. Mathew
1974	
Highfield Greek Testament Prize for Preliminary Greek	I—J. J. Kanagaraj II—K. M. Samuel
Stainton Marris N.T. Greek Prize for Optional Gk. courses	I—A. I. S. Nwaizuzu II—J. A. D. Selwyn
Stainton Marris N.T. Gk. Prize for I and II Yr. Greek Papers	I—A. I. S. Nwaizuzu
Annual Scripture Knowledge Prize	I—A. I. S. Nwaizuzu II—J. Daniel Victor
Harry Holiday Newham Prize for Christian Theology	I—A. I. S. Nwaizuzu II—G. Mathew
Dobbs Prize for O.T. Courses	I—A. I. S. Nwaizuzu II—J. D. Victor
Dobbs Prize for N.T. Courses	I—A. I. S. Nwaizuzu II—Hangsing
Mrs. Asha Hivaulay Prize for Church History	I—A. I. S. Nwaizuzu II—G. Mathew
College Prize for Religion, Culture and Society	I—A. I. S. Nwaizuzu II—C. Pandian
Lector's Prize	I—P. Surya Prakash II—J. Padmakara
Bishop Priestly Prize for Pastoralia	I—A. I. S. Nwaizuzu II—G. Mathew
Bible Society Prize for Biblical Subjects	A. I. S. Nwaizuzu
Dr. J. S. Bookless Prize for Hebrew Courses	I—A. I. S. Nwaizuzu II—K. Lasuh
U. Meyer's Prize for Prel. Hebrew	R. D. Premnath
Bishop Sumitra Memorial Prize for Indian Church History	I—P. Surya Prakash II—Joseph Thomas
Bp. Sumitra Memorial Prize for Pastoralia	I—P. Surya Prakash II—Ezamo Murry
Deenabandhu C.F. Andrews General Proficiency Prize	A. I. S. Nwaizuzu

Gossner Mission

B.D. Course Requirements by Year

B.D. I

Old Testament

1. Introduction to the O.T. [9 hours (3 terms)
0a. Preliminary Hebrew. [4 hours (2 terms)

New Testament

1a. Synoptic Gospels in English. [6 hours (2 terms)

OR

1b. Synoptic Gospels in Greek. [6 hours (2 terms)

Theology and Ethics

1. Introduction to Christian Theology. [2 hours (1 term)
2. Major Doctrines. [6 hours (2 terms)

Church History

1. Introduction to Church History. [6 hours (2 terms)
Lutheran Confessions of Faith. (For Lutheran Students only). [1 hour (1 term)

Religion, Culture and Society

1. Introduction to Major Religions. [6 hours (3 terms)
17-19. Modern Indian Languages. [1 hour (3 terms)

OR

Regional Culture Assignment.

Pastoralia and Christian Education

1. Introduction to Christian Ministry. [3 hours (1 term)
2. Introduction to Christian Nurture and Audio Visual Aids. [3 hours (1 term)

Practical Work

B.D. II

Old Testament

2a. Prophets in English. [3 hours (1 term)

OR

2b. Hebrew I. [6 hours (3 terms)
3a. Exegetical Course in English. [3 hours (1 term)

OR

3b. Hebrew II. [4 hours (2 terms)

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New Testament

2a. Introduction to Pauline Theology in English. [6 hours (2 terms)

OR

2b. Introduction to Pauline Theology in Greek. [6 hours (2 terms)
3. History of the Apostolic Church. [3 hours (1 term)

Theology and Ethics

4. Person and Work of Christ. OR [6 hours (2 terms)
5. Doctrine of Holy Spirit [6 hours (2 terms)
6. Christian Ethics. [6 hours (2 terms)

Church History

2. History of the Church in India. [6 hours (3 terms)
History of Lutheran Churches in India (For Lutheran Students only). [1 hour (1 term)

Religion, Culture and Society

2a. Hinduism. [4 hours (2 terms)

OR

2b. Buddhism. OR [4 hours (2 terms)
2d. Primitive Religions [4 hours (2 terms)
17-19. Modern Indian Languages. [1 hour (3 terms)

OR

Regional Culture Assignment.

Pastoralia and Christian Education

3. Counselling [3 hours (1 term)
4. Homiletics. [4 hours (2 terms)

Translation

Practical Work

B.D. III

Old Testament

2b. Hebrew II. [2 hours (1 term)

Church History

5. Life and Thought of Martin Luther [3 hours (1 term)
(Required for Luthern Students only)

Gossner Mission

Religion, Culture and Society

3. Modern Religious Movements. [2 hours (1 term)

Pastoralia and Christian Education

5. Worship. [3 hours (1 term)
6. Seminar on Christian Ministry. [2 hours (1 term)
7. Pastoral Administration and Outreach. [3 hours (1 term)

Thesis

Practical Work and Seminar

Optionals

During the June and September terms students must offer at least one optional course in each of the six branches, plus at least one additional optional. No more than three optionals may be offered in any one branch throughout the course of study. Optionals taken during the second year (if any) may be counted towards this requirement.

Interdisciplinary

Senior Colloquium. [3 hours]

Gossner Mission

Details of the Curriculum

Bachelor of Divinity Course 1976–77

Course No.	Description of Course	Required or Optional	Class	Number of hours/ week — Term: Jan.	June	Sept.	Total hours of credit	Remarks
	Branch I. Biblical Studies							
	A. Old Testament							
	Introduction to the O.T. a brief survey of the history against the background of neighbouring cultures, methods of exegetical study with selected passages, general introduction, and content of the major books of the O.T.	R	BD I	4	2	3	9	
0a.	Preliminary Hebrew.	R	BD I	...	3	1	4	
2a.	Exegetical course-Prophets in *English*, selected texts from one or more of the Prophets: Jer. 1, 2, 4, 8, 9, 11, 12, 15, 16, 18, 20, 23, 26, 27, 29, 31, 36, 45 *or* Isaiah 40-55.	R	BD II	3	...	...	3	2a and 2b are alternate courses
2b.	Hebrew I: Hebrew Grammar (Davidson's Grammar, 24th or subsequent editions of Weingreen); Exegetical study of the Hebrew Text of I Kings 17-19; 21-22 and Amos.	R	BD I BD II	... 3	... 2	1 	6	
3a.	Exegetical course in *English*: prescribed texts *either* (i) Genesis 1-4, 6-9, 11, 12, 15, 17; Exodus 3-6; 13; Psalms 10, 16, 46, 98 and 103, *or* (ii) Exodus 1-20 omitting 6: 14-11: 10; Genesis 1-3; Psalms 10, 16, 46, 98 and 103.	R	BD II	...	...	3	3	3a and 3b are alternate courses
3b.	Hebrew II: Exegetical course in *Hebrew*: Prescribed Texts; Genesis 1-3; 12-13; 15-17; Isaiah 40-43	R	BD II BD III	... 2	... ...	2 	4	

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Course No.	Description of Course	Required or Optional	Class	Number of hours/ Week Term Jan.	June	Sept.	Total hours of credit	Remarks
4.	Theology in the O.T.	O		...	...	3	3	
6.	Relation between OT and NT	O		3	...	...	3	
7.	Literature and Religious thought of the Intertestamental Period	O	...	3	...	...	3	
10.	Special Subject: Biblical Aramaic	O		3	...	...	3	
	B. New Testament							
0a.	Intensive N.T. Greek	R		...	...	8	8	
0a.	Intensive N.T. Greek	O	BD I	8	...	...	8	(required for students continuing Greek)
0b.	Study of Biblical Words	O	BD I	2	...	...	2	(required for students not continuing Greek)
1a.	Synoptic Gospels in *English*—Introduction to historical background of synoptic gospels and synoptic criticism. Exegetical study of the selected texts.	R	BD I	...	3	3	6	1a and 1b are alternate courses
1b.	Synoptic Gospels in *Greek*—Introduction to historical background of synoptic gospels and synoptic criticism. Exegetical study of the selected texts; introduction to textual criticism.	R	BD I	...	3	3	6	
2a.	Introduction to Pauline Theology (including the Rabbinic background) and exegesis of selected texts in *English*.	R	BD II	...	3	3	6	2a and 2b are alternate courses
2b.	Introduction to Pauline Theology (including the Rabbinic background) and exegesis of selected texts in *Greek*.	R	BD II	...	3	3	6	
3.	History of the Apostolic Church.	R	BD II	3	...	...	3	

Gossner Mission

Course No.	Description of Course	Required or Optional	Class	Number of hours/ week Term Jan.	June	Sept.	Total hours of Credit	Remarks
4a.	Johannine theology and exegesis of Johannine texts in *English*	O	BD III	...	3	...	3	4a and 4b are alternate courses
4b.	Johannine theology and exegesis of Johannine texts in *Greek*	O	BD III	...	...	3	3	
5.	N.T. Theology	O	BD III	3	...	...	3	

Branch II. Theology and Ethics

1.	Introduction to Christian Theology—dealing with scope and methods of Christian Theology, sources and general questions such as faith, reason, revelation.	R	BD I	2	...	...	2	
2.	Major Doctrines: A simple survey course on major Christian doctrines such as Person and Work of Christ, Holy Spirit, Trinity, Salvation, Church Ministry and Sacraments and Christian hope	R	BD I	...	3	3	6	
4.	Person and Work of Christ	R	BD II	3	3	...	6	one or the other of courses 4 5 is required
5.	Doctrine of the Holy Spirit	R	BD II	3	3	...	6	
6.	Christian Ethics	R	BD II	...	3	3	6	
7.	Modern Trends in Theology. A critical study of theological trends from Schleiermacher to the present time Ecumenical Theology. A study of the influence of modern ecumenical movement on Theology.	O	BD III	...	3	...	3	
10.	Christian Theology in India	O	BD III	...	3	...	3	

Gossner Mission

Course No.	Description of Course	Required or Optional	Class	Number of hours/ week Term Jan.	June	Sept.	Total hours of Credit	Remarks
	Branch III. Church History							
1.	Introduction to Church History (this course shall include a study of historical methods as well as consideration of major periods, developments, problems etc)	R	BD I	...	3	3	6	
1a.	Lutheran Confessions of Faith	R	BD I	...	1	...	1	for Lutheran students only
2.	History of the Church in India	R	BD II	2	2	2	6	
2a.	History of the Lutheran Churches in India	R	BD II	1	...	...	1	for Lutheran students only
5.	Study of a Reformer— Life and Thought of Martin Luther	O	BD III	...	...	3	3	
8.	History of the Ecumenical Movement	O	BD III	3	...		3	
17.	Selected Themes in Church History	O	BD III	...	...	3	3	
	Branch IV. Religion, Culture and Society							
1.	Introduction to Major Religions (including methods of study)	R	BD I	2	2	2	6	
2a.	Hinduism	R	BD II	...	2	2	4	One of the Courses 2a or 2b or 2d is required
2b.	Buddhism	R	BD II	...	2	2	4	
2d.	Primitive Religions	R	BD II	...	2	2	4	
3.	Modern Religious Movements	R	BD III	2	...	...	2	
10.	Psychology of Religion	O	BD III	3	...	...	3	

Gossner Mission

Course No.	Description of Course	Required or Optional	Class	Number of hours/ week Term Jan.	June	Sept.	Total hours of credit	Remarks
12.	Christian approach to other faiths—a historical and critical study	O	BD III	...	...	3	3	
14a.	Sanskrit First Paper	O	BD I	2	2	2	6	
14b.	Sanskrit Second Paper	O	BD II	2	2	2	6	
14c.	Sanskrit Third Paper	O	BD III	2	2	2	6	
	Modern Indian Languages							
17a.	Kannada First Paper	R	BD I	1	1	1	3	*N.B.*:—First and Second papers of Modern Indian languages are required for students whose mothertongue is Tamil, Telugu, and Kannada. Those who choose Sanskrit or Syriac will be exempted from this. Students who take no Indian language will be required to study their own regional culture.
17b.	Kannada Second Paper	R	BD II	1	1	1	3	
17c.	Kannada Third Paper	O	BD III	1	1	1	3	
18a.	Tamil First Paper	R	BD I	1	1	1	3	
18b.	Tamil Second Paper	R	BD II	1	1	1	3	
18c.	Tamil Third Paper	O	BD III	1	1	1	3	
19a.	Telugu First Paper	R	BD I	1	1	1	3	
19b.	Telugu Second Paper	R	BD II	1	1	1	3	
19c.	Telugu Third Paper	O	BD III	1	1	1	3	
	Branch V. Pastoralia and Christian Education							
1.	Introduction to Christian Ministry	R	BD I	...	...	3	3	
2.	Introduction to Christian Nurture+Audio Visual Aids	R	BD I	3	...	...	3	
3.	Counselling	R	BD II	...	...	3	3	
4.	Homiletics A	R	BD II	2	...		2	
4.	Homiletics B	R	BD III	...	2	...	2	
5.	Worship	R	BD III	...	3	...	3	
6.	Seminar on Christian Ministry	R	BD III	2	...	...	2	

Gossner Mission

Course No.	Description of Course	Required or Optional	Class	Number of hours/ week Term Jan.	June	Sept.	Total hours of credit	Remarks
7.	Pastoral Administration and Outreach (expected of those preparing for the pastoral ministry)	O	BD III	3	...	...	3	
10.	Homiletics (Advanced)	O	BD III	...	...	3	3	
11.	Pastoral Psychology	O	BD III	...	3	...	3	
13.	Educational Ministry of the Church	O	BD III	3	...	...	3	
18.	Modern Trends in Indigenization	O	BD III	...	...	3	3	
26.	Selected Themes in Pastoralia:							
	Advanced Pastoral Counselling	O	BD III	3	...	...	3	

Gossner Mission

DIPLOMA COURSE IN RELIGIOUS KNOWLEDGE (1976-77)

Course No.	Description of Course	Number of hours			Total hours of credit	Remarks
		June	Sept.	Jan.		
1.	General Course on the Old Testament which will introduce the student to some of the historical and critical problems as well as the main theological and ethical content of the Old Testament	2	2	2	6	Same as B.R.E. 1
2.	General Course on the New Testament as seen from the historical and critical approach which will emphasise the early church's faith in Jesus Christ as illustrated in the Gospels and the other historical writings	...	3	3	6	
3.	An Outline Course of Church History	2	2	2	6	Same as B.R.E. 6
4.	An Outline Course of Theology and Ethics	3	3	3	9	
5.	An Outline Course on History of Religions	2	2	2	6	Same as B.D. IV 1
6.	An Outline Course on Christian Education	2	2	2	6	

Gossner Mission

BACHELOR OF RELIGIOUS EDUCATION COURSE (1976-77)

A. Required Courses

Course No.	Description of Course	Year	Number of hours per week Term June	Sept.	Jan.	Total hours of credit	Remarks	
	I. Bible							
1.	Old Testament as seen from the historical and critical point of view	I & II	2	2	2	6	Same as DRK	1
2a.	New Testament as seen from the historical and critical point of view		2	2	2	6		
	II. Theology and Ethics							
3.	Introduction to Christian Theology	I	...	...	3	3		
4.	Major doctrines	I	3	3	...	6	Same as BD II	2
	III. Church History							
	Either							
6.	Outlines of Church History. The History of the Church will be studied in the setting of the general history of mankind. History of Christian thought also will be woven into the course	I	2	2	2	6	Same as DRK	3
	or							
7.	Indian Church History, including the History of the Eastern Churches, the Missionary movement and the Church Union Movement	I	4	2	...	6	Same as BD III	2
	IV. Religions							
8.	Major Religions in India	I	2	2	2	6	Same as BD IV	1
9.	Religion and Society in Contemporary India	I	2	2	2	6	Same as BD IV	1
	V. Christian Education							
10.	Educational Ministry of the Church	I	...	3	3	6		
11.	Psychology of Religious Development	I	...	3	3	6		

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Y.M.C.A. COURSES

	September 1975	January 1976	June	September
1. Study of the Bible	3	3	...	...
2. Orientation to Church History	...	...	3	2
3. Theol. and Ethics	...	3	...	...
4. Religion and Society	...	...	3	...
5. History and Principles of YMCA	3	3	3	2
6. Organisation and Administration of YMCA	3	3	3	3
7. Human Growth and Development	3	3	...	...
8. YMCA and the Community	...	...	3	...
9. Group work and leadership Development	...	...	3	...
10. Communication	...	...	1	1
11. Supervision	...	3	...	...
12. Y.M.C.A. and Law	...	...	...	2
13. Phys. Education and Recreation (T & P)	5	5	5	5
14. Counselling and Guidance	...	...	3	...
15. Sensitivity Training	...	60	...	...
16. English	7	...	...	...
17. Y.M.C.A. Secretary in a Changing world	...	1	...	...

Gossner Mission

Past Members of Staff

Name	Date of Joining	Date of Leaving	Address
Rev. L. P. Larsen, M.A.D.D.	1910	1924	(died, 1940)
Rev. J. Mathers, O.B E., B.D.	1910	1911	(died, 1968)
Rev. F. Kingsbury, B.A.	1910	1919	(died, 1941)
Rev. G. F. Phillips, M.A., D.D.	1911	1923	(died, 1963)
Rev. W. H. Thorp, B.A.	1911 1931	1922 1936	(died, 1950)
Rev. D. S. Herrick, M.A.	1912	1931	(died, 1954)
Rev. E. W. Thompson, M.A.	1917	1919	(died, 1963)
Rev. C. F. Angus, M.A.	1917	1918	(died, 1950)
Rev. K. K. Kuruvilla, M.A., B.D.	1918	1921	(died, 1962)
Rev. R. N. Flew, M.A., D.D.	1921	1921	(died, 1962)
Rev. S. J. Cox, M.A.	1921	1922	(died, 1956)
Rev. K. Lange	1921	1922	(died, 1945)
Rev. G. S. Marris, B.A.	1922	1931	(died, 1955)
Rev. H. Bjerrum, B.A., B.D.	1924	1929	(died, 1950)
Rev. D. E. Evans, B.A.	1925	1929	(died, 1936)
Rev. K. R. Karunakar, B.A., B.L., B.D.	1925	1929	(died, 1968)
Rev. W. J. T. Small, M.A., B.Sc.	1928	1938	Richmond College, Galle, Ceylon
Rev. J. A. Jacob, M.A., B.D. (Hons).	1929	1931	(died, 1959)
Dr. F. Muliyil, B.D., D.Phil.	1929	1962	9F, Jayamahal Extn., Bangalore 560046
Rev. M. H. Harrison, S.T.M., Ph.D , D.D.	1931 1963	1958 1965	10, Leighton Rd., Auburndale, Mass, 02166, U.S.A.
Rev. H. K. Moulton, M.A., D.D.	1932 1971	1957 1973	12 New Farm Avenue, Bromley, Kent BR 2 OTX England
Rev. George Parker, M.A., B.D.	1932	1937	(died, 1960)
Rev. P. D. Devanandan, M.A., Ph.D., D.D.	1932	1949	(died, 1962)
Mr. C. P. Mathew, M.A.	1932	1933	(died, 1970)
Rt. Rev. H. Sumitra, B.A., D.D.	1934	1947	(died, 1970)
Rev. A. M. Ward, M.A., D.D.	1936	1955	6 Royston Road, Richmond Upon Thames, Surry, TW 10 6 LP U.K.
Rev. S. Samuel, M.A., L.T.	1945	1946	(died, 1963)
Rev. W. Graefe, Ph.D.	1947	1948	(died, 1955)
Rev. A. G. Widdess, M.A.	1951	1952	Huntington Vicarage, York, YO 3 9 NU, England
Rev. L. M. Schiff, M.A.	1951	1959	College of Ascension, Selly Oak, Birmingham 29, U.K.
Rev. A. T. Hanson, D.D.	1955	1959	Professor of Theology, University of Hull, U.K.
Rt. Rev. A. M. Hollis, M.A., B.D.	1955	1960	72, Rembrandt Way, Bury St. Edmunds, Suffolk, U.K.

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Name	Date of Joining	Date of Leaving	Address
Mr. J. H. Dunderdale, M.A.	1949	1961	The National Council of Y.M.C.A.s. 2160, Gange St. Toronto, Canada M45 2A9.
Rev. D. V. Singh, M.A., M.Th.	1962	1963	Leonard Theological College, Jabalpur, M.P.
Mr. John G. Jones, M.Th.	1961	1966	64, Mather's Road, Hoon Hay Christ Church 2, New Zealand.
Rev. S. J. Samartha, B.A., B.D., S.T.M., Ph.D.	1960	1966	The World Council of Churches, 150, Route de Ferney, 1211, Geneva, Switzerland.
Rev. T. D. Francis, M.A., B.D. Ph.D.	1957	1966	Tamilnad Theological Seminary, Madurai-10.
Rev. R. V. Spivey, M.A., D.D.	1960	1965	The Trees, Moorecourt, Sidmouth, Devon, U K
Rev. Leroy S. Rouner, A.B., B.D., Ph.D.	1962	1966	School of Theology, Boston University, 745, Commonwealth Ave., Boston, Mass. 02215, U.S.A.
Rev. Kaj Baago, S.T.M., Dr. Theol.	1960	1968	Teglværksvej 80, DK-3460 Birkerqd, Denmark.
Rev. V. C. Samuel, M.A., B.D., Ph.D.	1966	1968	Holy Trinity College, P. Box No. 665, Addis Ababa, Ethiopia.
Rev. David Mackie, M.A., B.D., Dip.Ed.	1961	1969	The Manse, Keith, Banffshire, Scotland.
Rev. S. Amirtham, B.Sc. (Hons), B.D., Dr. Theol.	1963	1969	Principal, Tamilnad Theological Seminary, Arasaradi, Madurai-10.
Rev. David H. Milling, M.A.	1962	1969	14, Lakeside, Oxford, U.K.
Rev. D. P. Wilcox, M.A.	1964	1970	22, Kedleston Rd., Derby DE 3 19 X, U.K.
Rev. V. T. Kurien, B.A., S.T.M.	1947	1970	Principal, K.U.T. Seminary, Trivandrum-11, Kerala.
Rev. W. A. Kelly, B.A., S.T.B., S.T.M.	1968	1970	Carmel Valley, California, 93924, U.S.A.
Rev. David Hall, M.A., M.Th.	1966	1971	C/o Miss E. Marriott. C.S.I. Hospital, Karimnagar, A.P.
Rev. D. A. T. Thomas, M.A. M.Th.	1969	1971	The Open University in Wales, 28, Park Place, Cardiff, CPI. 2Ba, Wales, U.K.
The Rev. J. G. Bookless, M.A., M.Th.	1966	1972	St. Michael's School House, St. Michael's St., St. Albans, Herts, England.
The Rev. W. F. Clarke, M.A., B.D., Ed.D., D.D.	1969	1972	922, West 37 Ave., Vancouver 13, British Columbia, Canada.
Rev. U. Meyer, Dr. Theol.	1971	1973	851 Furth, Dr. Martin Luther Plz., West Germany.
Dr. T. V. Philip, B.Sc., B.D., S.T.M., Ph.D.	1967	1974	Dean, Theology Department, Serampore College, Serampore W. Bengal.
Rev. H. Grafe, Dr. Theol.	1971	1975	852, Erlangen Schillerstrasse 32, W. Germany
Rev. A. C. M. Hargreaves, M.A.	1972	1975	217, Kings Hall Road, Beckenham, Kent, U.K.

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Former Visiting Professors

Name	Period	Address
Rev. John Foster, M.A., D.D. ...	1954-55	The Old Quarry Barbour Rd., Kilcreggan, Dunbartonstire, Scotland
Rev. John W. Grant, M.A., Th.D. ...	1957-58	Emmanuel College, Toronto 5, Canada
Rev. N. H. Snaith, M.A., D.D. ...	1957-58	Greenacres, Castle Lane, Tretford, Norfolk, England
Rev. Wm. K. Grobel, B.D., B.Mus., M.A., Ph.D.	1959-60	Died 1965
Rev. J. L. Dunstan, M.A., D.D. ...	1960-61	Died 1969
Rev. J. R. Nelson, B.D., Dr. Theol., L.L.D. ...	1961-62	Boston University School of Theology, 745 Commonwealth Ave., Boston, Mass., 02215, U.S.A.
Rev. N. H. Soe, Dr. Theol. ...	1962	Gentoflegade, 8, Gentofte, Denmark
Rev. W. M. Horton, M.A., Ph.D., D.D.	1962-63	Died 1966
Rev. J. Vander-Kolk, Ph.D., D.D. ...	1964-65	East Sullivan, Hancock County, Maine, U.S.A.
Rev. Charles Speel, A.B., S.T.B., S.T.M., Ph.D. ...	1964-65	149 Pine Grove Road, Bass River, Mass., 02654, U.S.A.
Rev. R. C. Chalmers, Th.D., D.D. ...	1966	535 Duke St., Bathurst, New Brunswick, Canada
Rev. Werner Bieder, Dr. Theol. ...	1967–68 Sept. 1973-Apl. 74	Director of Studies, Basel Mission, Missionsstrasse 21, 4000 Basel 2, Switzerland
Rev. Allen O. Miller, M.A., Ph.D. ...	1967–68	Eden Theological Seminary, 475 E, Lockwood Ave., Webster Groves, Mo.63119, U.S.A.
Mr. George F. Thomas, Ph.D. ...	1968–69	21, Elm Road, Princeton N.J. 08540, U.S.A.
Mr. K. E. Bugge, Dr. Theol. ...	1970–71 1974	Dronningeegen 22, Dh 2950, Vedback, Denmark
Rev. Robert C. Leslie, A.B., S.T.B., Ph.D. ...	1971	Pacific School of Religion, 1798 Scenic Ave, Berkeley, California 94709
Rev. W. R. Farmer, Ph.D. ...	1972	Perkins School of Theology, Southern Methodist University, Dallas, Texas, U.S.A.
Prof. Bent Smidt Hansen ...	1971-72	Højrisvej 19, 8240, Risskov, Denmark

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Name	Period	Address
Rev. J. Reumann, Ph.D.	... 1972	The Lutheran Theol. Sem., 7301, Germantown Ave., Philadelphia, Pa. 19119, U.S.A.
Prof. H. Hoekendijk	... 1972	Died 25th June 1975
Dr. (Mrs) Lettie Russell	... 1972	Union Theological Seminary, 3041 Broadway, New York N.Y. 10027, U.S.A.
Prof. J. E. Skoglund, Ph.D.	... 1973	United Theological College, Bangalore 560046
Prof. M. L. Stackhouse, Ph.D.	... 1974	Andover Newton Theol. School, Newton Centre, Mass. 02159, U.S.A.
Rev. H. C. Wolf, Th.D.	... 1974	1126 N. Fountain Ave., Springfield Ohio, 45504, U.S.A.
Rev. Lyle Vander Werff, Ph.D.	... 1975	2481, Lakeshore Drive, Holland, Michigan 49423, U.S.A.

Former Administrative Staff

Miss E. Rendall (Librarian)	1965	1968	Gardenslat, 11, Landsdown, Walk, London, W11, U.K.
Mr. P. G. Zachariah, M.A. (Director Dev. Dept.)	1967	1971	5, High St., Cooke Town, Bangalore 560005.
Mr. T. J. Sellathurai, (Treasurer)	1961	1975	50, Thana Street, Puraswalkam, Madras 600 007.

Gossner Mission

Change of Addresses of Past Students

Name	Place from which came	Date of Admission	Date of Leaving	Address
*Rt. Rev. S. Joseph Samuel, B.D.	Chingelput	1928	1932	109, Mahabalipuram Road, Thirukalukudram, Chingleput Dt.
*Rev. A. G. Samuel, M.A., L.D.	Nagercoil	1929	1933	12, Prasad St., Tallakulam, Madurai 625002
*Rev. E. Harris, B.A., B.D.	Paraniam	1934	1937	CSI Chowara, Parankumamvila House, Kottukal P.O. Puthalam, Trivandrum, Kerala
*Rev. C. S. Vethakan	Chingleput	1939	1943	5, Flower Street, Madras 600 015
*The Rt. Rev. W. V. Karl, B.A., B.D.	Bangalore	1940	1945	Bishop's House, All Saints Church, Haliyal Road, Dharwar 580 008
*Rev. A. C. H. Rosa, M.A., B.D.	Katunayake	1944	1948	Christian Peace Conference, Jungmannova 9, Prague 1121, Czechoslovakia
*Rev. D. R. Ambalavanar, B.D.	Jaffna	1945	1950	The Parsonage, Uduvil, Chunnakam, Sri Lanka
*Rev. N. W. G. Sugunarajah, B.D.	Pandateruppu	1952	1955	The Parsonage, Vaddukoddai, Sri Lanka
*Rev. Y. Yesupatham	K.G.F.	1953	1957	The Parsonage, Mission Hill, Marikuppam, K.G.F.
*The Rt. Rev. Joseph Mar Irenaeus, B.A., B.D. (formerly Rev. P. T. Joseph)	Maramon	1954	1957	Mar Thoma Church of Malabar, Poolatheen, Thiruvalla 1, Kerala
*Rev. G. S. N. Prasadam, B.A., B.D.	Eluru	1957 1963	1960 1965	30, Dinorwing Street, Caernarfon, Gwynedd, U.K.
*Rev. Dn. M. T. Thomas, M.A.	Maramon	1959	1960	Box 1582, Drew Theol. Seminary, Madison, N.J. 07940, U.S.A.
*Rev. D. S. Dharmapalan	Chundikuli	1957	1961	Virginia Theol. Seminary, Alexandria, Va. 22304, U.S.A.
Rev. C. Samuel, B.A., B.D.	Muhilangugy	1958	1961	C.S.I., Mission House, Kottaram 629703, K.K. Dt., Tamilnadu
Rev. J. R. Henry, B.Sc., B.D.	Bangalore	1959	1962	St. Thomas' Church, Andersonpet, P.O., K.G.F. 563 113
*Rev. B. Y. Apte, B.A. (Hons)	Maharashtra	1960	1963	United Theol. College, 17, Miller's Road, Bangalore-46
*Rev. R. S. Keitzar, B.D., Th.M.	Nagaland	1961	1963	United Theol. College, 17, Miller's Road, Bangalore-46

* Diploma holders

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Name	Place from which came	Date of Admission	Date of Leaving	Address
*Rev. J. M. Jogula, B.D.	Hubli	1962	1964	Mission Compound, Hubli-580020, Dharwar Dt., Karnataka
*Mr. Victor N. Menon, B.D.	Bangalore	1961 1973	1965 1975	Eastern Theol. College, Jorhat, Assam
*Rev. S. S. Arulambalam, B.A., B.D., S.T.M.	Jaffna	1962	1965	Boston School of Theology, 745 Commonwealth Ave., Boston, Mass. 02215, U.S.A.
*Rev. M. J. Joseph, B.Sc., B.D., M.Th.	Kozhencherri	1962	1965	M. T. Seminary, Kottayam, Kerala
*Rev. M. P. Samartha, B.A., B.D., Ph.D.	Mangalore	1962	1965	St. Mark's Cathedral, Bangalore-560 001
*Rev. V. J. Koilpillai	Perak	1962	1966	Methodist Church, 122 Jalan Perak, Pulau, Pinang, Malaysia Barat
*Rev. Noel Arputharaj	Ipoh	1961	1966	Gereja Methodist Tamil Church, 440-D, Tranquerah Rd., Malacca, Malaysia
*Rev. Philipose Thomas, B.D., M.Th.	Kojencheri	1964	1968	Orthodox Theol. Seminary, Kottayam, Kerala
*Rev. Raja Manuel, B.A., B.D.	Tuticorin	1964	1967	CSI Samariah, Tisaiyanvillai 628657, Tamilnadu
*Rev. Thomas Samuel, B.A., B.D.	Trivandrum	1964	1967	C.N.I., 9-Evard Nagar, Eastern Express Highway, Bombay 400 070
*Rev. R. C. Solomon, B.A., B.D.	Kancheepuram	1964	1967	C.S.I. Madurantakam, Chingleput Dist.
*Rev. R. Yesuratnam, B.D., M.Th.	Thogita	1963	1965	Andhra Christian Theol. College, Lower Tank Bund Road, Secunderabad, A.P.
*Rev. Y. David, B.A., B.D.	Nagercoil	1965	1968	B-54 Thirunayar, Madurai-10, Tamilnadu
*Rev. V. M. Mathew, B.A., B.D.	Nedumprayar	1965	1968	M. T. Church, Kuninguza P.O., Pullad (via), Tiruvalla, Kerala
*Rev. S. N. Sugunanathan, B.Sc., B.D.	Colombo	1965	1968	The Parsonage, Tellipallai, Sri Lanka
*Rev. D. P. Godwin, B.D.	Kerala	1965	1968	McCormick Centre, 5555, S. Wood Lawn Ave., Chicago, Ill. 60637, U.S.A.
*Rev. K. M. Thampan, B.Sc., B.D.	Calicut	1965	1968	C.S.I. Church, Munnar' High Ranges, Kerala
*Rev. R. S. Sugirtharajah, B.D., M.Th.	Jaffna	1965 1973	1969 1975	Methodist Mission House, Kallar, E.P. Sri Lanka
Rev. S. D. L. Alagodi, B.D., M.Th.	Hubli	1967 1971	1969 1973	Karnataka Theol. College, Balmatta, Mangalore-575 001

Gossner Mission

Name	Place from which came	Date of Admission	Date of Leaving	Address
*Rev. J. D. Wilson, M.A., B.D., M.Th.	Sri Lanka	1965	1970	30, Woodstock Road, Oxford, U.K.
*Rev. R. Easwarathevan, B.D.	Jaffna	1966	1970	Apt. 2, Haskins Hall, 30, Irving St., Cambridge, Mass. 02138, U.S.A.
*Rev. P. J. Kattebennur, B.A., B.D.	Hubli	1968	1970	Maier Memorial Church, Mission Compound, P.O., Hubli 20, Dt. Dharwar
*Rev. Arun Kumar, B.Sc., B.D., M.Th.	Bangalore	1967	1970	Serampore College, Serampore, W. Bengal
*Rev. A. C. Mathanaraj, B.D.	Jaffna	1966	1970	39, Fussels Lane, Wellawatte, Sri Lanka
*Rev. S. J. Theodore, B.D., M.Th.	Ramannapet	1966 1972	1970 1974	C.S.I. Parsonage, Jammikunta, S.C. Rly. A.P.
*Rev. T. P. Abraham, M.Com., B.D., M.Th.	Tiruvalla	1968	1971	M.T. Seminary, Kottayam, Kerala
*Rev. Justin Charles, B.A. B.D.	Kottaraka	1968	1971	Centenary Meth. Church, 2, Floor, Grant Road, Bombay-400 007
*Rev. David Emmanuel, B.A., B.D.	Mangalore	1968	1971	Karnataka Theol. College, Balmatta, Mangalore 1
*Mr. George M. John, M.A., B.D.	Quilon	1968	1971	C/o Dr. (Mrs) E. George, Old Brown Hospital, C.M.C., Ludhiana, Punjab
*Mr. Lalpinga, B.A., B.D.	Aijawl	1968	1971	Mizo Presbyterian Church, Mission Compound, Jail Road, Silchar 4, Mizoram
*Rev. Nimal Mendis, B.D.	Moratuwa	1967	1971	Methodist Mission House, 10, 1st Chapel Lane, Wellawatte, Colombo 6, Sri Lanka
*Rev. P. K. Mulley, B.A., B.D.	Nilgiris	1968	1971	CSI, Good Shepherd Church, West Main Rd. Mettur Dam 636 401, Tamilnadu
*Mr. Basil Rebera, B.D., M.Th.	Dehiwela	1967 1971	1971 1973	
*Rev. Reddimala Samuel, B.D.	Secunderabad	1967	1971	H.No. 12-5-23, Krupa Nilayam, South Lallaguda, Secunderabad 17, A.P.
*Rev. J. W. Gladstone, M.A., B.D., M.Th.	Trivandrum	1969 1973	1972 1975	K.U.T. Seminary, Trivandrum, Kerala
*Rev. K. Itei, B.D.	Serkawr	1969	1972	Mara Independent Evan. Church, Chimtupai Dist., 796107, Mizoram

Gossner Mission

Name	Place from which came	Date of Admission	Date of Leaving	Address
*Rev. J. A. Victor Joshua, B.A., B.D.	Bangalore	1969	1972	The Parsonage, St. Paul's Church, Robertsonpet, KGF
*Rev. R. Daniel Premkumar, B.Sc., B.D.	Tirupati	1969	1972	United Theol. College, Bangalore 46
*Rev. Franklin Macwana, B.Sc., B.D.	Bangalore	1969	1972	8/1, Bheemanna Gardens, Shantinagar, Bangalore 27
*Rev. Paul Reginald, B.Sc., B.D.	Madurai	1969	1972	C.S.I. Church of Divine Patience, Madurai 625001
*Rev. Suppogu Israel, B.D.	Kurnool	1970	1972	Pastor, Coles Centennial Telugu Bapt. Church, Kurnool, A.P.
*Rev. O. V. Jathanna, B.D.	Mangalore	1970	1972	Missionhaus, Missionstrsse 21 CH 4000, Basel Switzerland
Rev. Eardley L. Mendis, B.D.	Colombo	1970	1972	St. Mark's Church, Dandugama, Ja-ela, Sri Lanka
*Rev. D. M. Bhaskaran, B.D.	Chidambaram	1971	1972	Zion Lutheran Church, 2nd Cross Rd., Robertsonpet, K.G.F.
*Rev. M. Jagadees Rathinakumar, B.D.	Madurai	1971	1972	Pastor, T.E.L. Church Kariapudur Post, via Tirupur 4, Coimbatore Dt., Tamilnadu
*Rev. K. Paul, B.A., B.D.	Guntur	1971	1972	Dornal (P.O.), Markapuram Tq., Prakasam, Dist., A.P.
*Mr. George K. George, B.Sc., M.A.	Tiruvalla	1970	1974	B.M.G.S., P.O. Box 54, ODO-OWA via Omu-Aran, Kuwara State, Nigeria
*Rev. Thomas P. George, B.Sc., M.A., B.D.	Keezhuviapur	1970	1974	1, Zion Nagar, Behrampura, Ahmedabad 380022.
*Rev. G. Benerjee Jeev, B.A.	Rajahmundry	19	1974	C/o P. V. John, Grade II, Food Corporation of India, New Kandla, Kutch, Gujarat
*Rev. D. Dhanaraj, B.Sc., B.D.	Madurai	1970	1974	Maddock Memorial Church, Kushalnagar, 571 234, Coorg District, Karnataka
*Rev. K. M. Hiwale, M.A., B.D.	Ahmednagar	1972	1974	Fairbank Memorial Church, P.O. Vadala Mission, Dt. Ahmednagar, M.S.
*Mr. A. Khapudang, B.A., B.D.	Manipur	1970	1974	C/o Mrs. Malengei, New Lambuline, Imphal, Manipur

Gossner Mission

Name	Place from which came	Date of Admission	Date of Leaving	Address
*Rev. Zachariah Koshy, B.Sc., B.D.	Kottayam	1970	1974	Bible Society of India, Kottayam, Kerala
*Mr. L. Malungchang, B.A.	Manipur	1970	1974	B.P.O. Sirarakhong, Manipur East Dist., Ukhrul, Manipur
*Rev. S. Manopavan, B.D.	Jaffna	1970	1974	The Parsonage, Navaly' Manipay (NP) Sri Lanka
*Mr. Y. L. Mingthing, B.A., B.D.	Ukhrul	1970	1974	United Theol. College, Bangalore 46
*Mr. Brown Naik, B.A., B.D.	Orissa	1970	1974	217 Brown Hall, Princeton Theol. Seminary, Princeton, N. J. 08540 USA
*Mr. Sydney S. Salins, B.A., B.D.	Mangalore	1970	1974	Karnataka Theol. College, Balmatta, Mangalore 575001
*Dn. T. I. Varghese	Kerala	1973	1974	United Theol. College, 17, Miller's Road, Bangalore 46
*Mr. Lawrence Francis, B.D.	Malaysia	1970	1975	70, Tan Leng Ann Gardens, Jalan Yemang, Segamat Johore, W. Malaysia
*Mr. Indran L. Green	Sri Lanka	1969	1975	The Paynther Homes, Nuwara Eliya, Sri Lanka
*Rev. C. Pandian, B.D.	Malaysia	1970	1975	Tamil Methodist Church, 63, Labu Rd., Seramban, NS, Malaysia
*Mr. Ronald Mulwa, B.D.	Kenya	1970	1975	Mwaani Sec. School, P.O. Box 21, Wote, Machakos, Kenya
*Miss Eleanor Abraham, B.Sc., B.Ed., M.Ed., B.D.	Dornakal	1971	1975	C.S.I. Hospital, Kareemnagar, A.P.
*Mr. A. Christopher Asir, B.Th.	Madras	1971	1975	C.S.I. Church, Kannivadi (via) Oddanchatram Madurai Dt., Tamilnadu
*Rev. B. D. Daniel David, B.A., B.D.	Trichy	1971	1975	Davids' Colony, Kallakudi, Dalmiapuram, Trichi Dt., T.N.
*Rev. S. Devadhar, B.Com., B.D.	Mangalore	1971	1975	CSI Shanti Church, Mission Compound, Mercara, N. Coorg.
*Miss G. Florence, B.A., B.Ed., B.D.	Chirala	1971	1975	C/o G. Sangeetha Rao, Church Compound, Chirala, Ongole Dt., A.P.
*Mr. T. Hangsingh, B.D.	Nagaland	1973	1975	K.B.A. Centre, B.P.O. Molvam, via P.O. Ghaspani, Nagaland

Gossner Mission

Name	Place from which came	Date of Admission	Date of Leaving	Address
*Mr. Luinba Jamir, B.A.	Impur	1971	1975	C/o Alem, C.M.I., P.O. Impur, Nagaland
*Mr. Heriton C. Lamare, B.A., B.D.	Cachar	1971	1975	C/o Asapalli, P.O. Fulertal, Cachar Dt., Assam 788106
Mr. K. Lasuh, B.D.	Nagaland	1973	1975	T. Chekri Bible School, P.O. Pfutserko, Nagaland
*Mr. Abraham Lincoln, B.A., B.Ed., B.D.	Guntur	1971	1975	P.O. Sitanagaram and Vill. Bobbili (Tq), Srikakulam Dt., A.P.
*Rev. V. M. Malaviya, B.D.	Gujarat	1973	1975	4, Purnima Society, Fatehgung, Baroda 390 002
*Rev. Geevarughese Mathew M.Com., B.D.	Tiruvalla	1971	1975	Mar Thoma Ascension Church, Puthencavu P.O., Chengannur, Kerala
*Rev. T. Samuel Noble, B.A.	Trivandrum	1971	1975	Veliavila House, Vengannor, Trivandrum, Kerala
*Rev. Alfred I. S. Nwaizuzu B.Sc., B.D.	Nigeria	1971	1975	Christian Education Office, Box 37, Owerri, East Central State, Nigeria
*Rev. Samson Rajmohan, B.A., B.T., B.D.	Trichy	1971	1975	C/o Mr. L. Rowland, 31-C Bapuchath St., Tenmu, Tiruchirapalli 62007, T.N.
Mr. Johnson Samuel, M.A.	KK Dt.	1971	1975	Pastor, London Mission Church, Kristu Coil, Palliya di., K.R. Dt. T.N.
*Rev. J. A. D. Selwyn, B.D.	Bangalore	1972	1975	CSI Mission House, Coromandel, KGF 563118
*Mr. P. S. Shalem Raju, M.A., B.D.	Masulipatnam	1972	1975	N.G.O. Colony, Masulipatnam 2, AP
*Mr. A. Simon, B.A.	Trivandrum	1971	1975	Kashi Vilakatha Veedu, Kesavadaspuram, Trivandrum, Kerala
Mr. J. M. B. Sudhakaran, B.Sc.	Gudiyattam	1971	1975	I.E.L.C., Gudiyattam, N. Arcot Dt., Tamilnadu
*Mr. L. Thaithul, B.D.	Manipur	1972	1975	C/o Eldow Chinkham, Zomi Colony, P.O. Churachandpur, Manipur
*Rev. J. Daniel Victor, B.A., B.D.	Bangalore	1971	1975	Junior Minister, Lutheran Students' Hostel, 91, Tana St., Purasawalkam Madras 600007

Gossner Mission

Name	Place from which came	Date of Admission	Date of Leaving	Address
*Mr. K. Percy Vijayawardhan, B.Sc., B.D.	Rajahmundry	1971	1975	'Still Waters', Prakashnagar, Rajahmundry, 2 A.P.
Mr. P. A. Frederick, B.D.	Rajahmundry	1973	1975	5, Thiagappa Mudl. St., Kilpauk, Madras 10
Rev. D. Selvaraj, B.D.	Madurai	1973	1975	151, Karakana St., Srinengar, Tiruchi 620006, T.N.
Rev. G. Victor Manuelraj, B.Sc., B.T., B.D.	Warangal	1973	1975	CSI, Church Compound, Mahabubabad, P.O., S.C.R., Warangal Dt., A.P.

* Diploma holders

SPECIAL COURSE

†Mr. R. G. Casinader	Wellawatte	1948	1950	10, Appadurai St., Teynampet, Madras 600018
†Rev. S. A. Salins, B.D.	Mangalore	1955	1956	St. Andrew's Church, Cubbon Road, Bangalore
†Rev. W. W. Conring	Germany	1958	1959	Inter Church Aid of Evan Kirche in Deutschland, 3, Hannover 21, Postfach 210220, Herrenhauser Str. 2A, W Germany
†Miss K. B. Hockin, B.A.	Canada	1958	1959	11, Madison Ave., Ontario M5R 2S2, Toronto Canada
†Dr. J. H. Anand, M.A., Ph.D.	Bangalore	1964	1965	37, Harris Road, Benson Town, Bangalore 560046
†Rev. A. J. M. Kesari, L.Th.	Kanyakumari	1967	1968	Dist. Minister, C.S.I. Martandam, 629 165, K.K. Dist.
†Miss A. A. Haasbesland	Norway	1970	1971	Volda Leerarskole, 6100 Volda, Norway
†Rev. and Mrs. David S. Y. Chen	Taiwan	1971	1972	18 Lane 5 Hsing Fu Street Shih Lin, Taipei, Taiwan R.O.
†Rev. Silas F. Wong	Hong Kong	1972	1973	363 Poon Rd., 3rd Floor, Kowloon, Hong Kong
†Mr. D. Michael Dodd	USA	1974	1975	610, W. Texas St., Iowa Park, Texas 76367, USA

† Certificate holders

POSTGRADUATE COURSE

Rev. B. Prabhudhass, B.D.	Hyderabad	1951	1952	United Theological College, Bangalore 46
Rev. J. Ulrici	Pollachi	1963	1964	United Theol. College, Bangalore 46
‡Rev. S. P. Hayrynen	Pieksamaki	1966	1967	Ranhauhatu 14 A3, 13100 Hameenlinna 10, Finland.

Gossner Mission

Name	Place from which came	Date of Admission	Date of Leaving	Address
‡Rev. Domingo J. Diel, B.D., M.Th.	Philippines	1966	1968	College of Theology, Philippine University, Iloilo City, Philippines
Rev. Gerhard Köberlin	Germany	1968	1969	8 Müenchen 60 Neufeld Str. 57b
‡Rev. Joachim Wietzke, Dr. Theol.	Germany	1968	1969	Karnataka Theol. College, Balmatta, Mangalore-1
Mr. Jurgen Reichl	Germany	1971	1972	
‡Rev. A. Jayakumar, B.A., B.D., M.Th.	Trichy	1970	1973	Tamilnadu Theological Seminary, Madurai 625 010
‡Mr. G. Babu Rao, B.Sc., B.D., M.Th.	Andhra	1971	1973	Serampore College, Serampore, W. Bengal
Rev. V. E. Varghese, B.Sc., B.D., M.Th.	Kottayam	1971	1973	Bishop's College, 224, Lower Circular Road, Calcutta 17
Mr. W. Zeller, B.D.	Germany	1972	1973	714, Ludwigburg, Statkirchenplatz 1, West Germany
‡Rev. T. P. Abraham, M.Com., B.D., M.Th.	Thiruvalla	1972	1974	M.T. Seminary, Kottayam, Kerala
‡Rev. Arunkumar, B.Sc., B.D., M.Th.	Bangalore	1972	1974	Serampore College, Serampore, W. Bengal
‡Mr. D. A. K. Mondol, B.Sc., B.D., M.Th.	Serampore	1972	1974	Bishop's College, 224, Lower Circular Road, Calcutta 17
‡Rev. S. John Theodore, B.D., M.Th.	Khammam	1972	1974	C.S.I. Parsonage, Jammikunta, S.C. Rly., A.P.
‡Mr. N. K. Achumi, B.D., M.Th.	Nagaland	1972	1975	Sema Bible Translator, B.S.I., Duncan Basti, Dimapur P.O., Nagaland
‡Rev. S. Immanuel David, B.A., B.D., M.Th.	Trichy	1972	1975	United Theol. College, Bangalore 46
‡Rev. J. W. Gladstone, M.A., B.D., M.Th.	Trivandrum	1973	1975	K.U.T. Seminary, Trivandrum 695011, Kerala
‡Rev. K. K. Koshy, B.D., M.Th.	Trivandrum	1973	1975	K.U.T. Seminary, Kannanmoola P.O., Trivandrum 695011, Kerala
‡Rev. M. K. Kuriakose, B.D., M.Th.	Calicut	1973	1975	United Theol. College, Bangalore 46
‡Mr. Victor N. Menon, B.D.	Jorhat	1973	1975	Eastern Theol. College, Jorhat, Assam
Miss Saroj S. Mitra, B.D.	Gadag	1973	1975	South India Biblical Seminary, Bangarapet, K.G. F.
‡Mr. D. Singson, B.D., M.Th.	Manipur	1973	1975	The Manipur Bible Institute, Kangpokpi, Mission Compound, P. O. Kangpokpi, Manipur State

Gossner Mission

Name	Place from which came	Date of Admission	Date of Leaving	Address
‡Rev. R. S. Sugirtharajah, B.D., M.Th.	Sri Lanka	1973	1975	Methodist Mission House Kallar E.P. Sri Lanka
Mr. Werner Fuchs, B.D.	Brazil	1974	1975	Rua Inacio Lustosa 309, 80000 Curitiba RP, Brazil
Mr. Jean Claude Basset	Switzerland	1974	1975	Pyramides 8, 1007 Lausanne, Switzerland
Mrs. Lytta Jacob M. Basset	Switzerland	1974	1975	Pyramides 8, 1007 Lausanne, Switzerland
Miss M. Priscilla Hayashi	Japan	1974	1975	355 Shimonogo, Moriyamashi, Shiga, Japan
Mr. Peter H. Muller	Germany	1973	1974	8023, Munchen–Pullah Baumstr. 6, West Germany
Mr. Hans Christian Stigzelius	Finland	1974	1975	Bolagsvagen 29, Grankulla, Finland

‡ P.G. Diploma holders

LAYMEN'S COURSE

§Rev. John Moses	Bangalore	1962	1963	5, Cockburn Road, Bangalore 560 001
§Rev. J. Padmakara	Bellary	1972	1973	United Theological College, Bangalore 46

§ Laymen's Certificate

BACHELOR OF RELIGIOUS EDUCATION

Mrs. G. Babu Rao (formerly Miss Murari)	Luthergiri	1971	1973	Serampore College' Serampore, W. Bengal

Y.M.C.A. COURSE

Mr. G. Solomon, M.A.	Nagercoil	1917	1918	C/o 4, Ritherdon Road, Vepery, Madras 7
Mr. M. A. Samuel, B.A., B.Sc.	Martandam	1951	1952	Y.M.C.A., Secretary, Martandam, K.K. Dist.
Mr. G. P. Oommen, B.A.	Madurai	1955	1956	Principal, Universal Eng. High School, 193 Jawahar Nagar, Goregoan, West, Bombay 400 062
Mr. M. Markos, M.A.	Madras	1960	1961	Asst. Administrator, CARE-Maharashtra, 70A, B. Desai Rd., Bombay 26
Mr. L. J. Bhatty, B.A.	Lucknow	1968	1969	Secretary, YMCA, 2, Queens Road, Jabalpur, M.P.
Mr. W. R. Nirmal Kumar B.Sc.	Bangalore	1968	1969	Family Y.M.C.A., 55, Miller's Rd., Bangalore 46
Mr. Rajat K. Misra, M.A.	Calcutta	1970	1971	Y.M.C.A., Students' Branch, 138, Keshab Sen St., Calcutta 900 009

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Name	Place from which came	Date of Admission	Date of Leaving	Address
Mr. W. Isaac Judson, B.Sc.	Nagercoil	1973	1975	Secretary, Y.M.C.A., Port Blair, A. & N. Islands
Mr. Stanley C. Karkada, B.A.	Bombay	1973	1975	Y.M.C.A. International House, 18, Club Back Road, Bombay 400 008
Mr. A. S. Vijaya Kulasingham	Sri Lanka	1973	1975	Y.M.C.A. College of Physical Education Nrupathunga Road, Bangalore 560 002
Mr. P. M. Londhe, B.Sc., D.S.W.	Bombay	1973	1975	Y.M.C.A., 18, Club Back Road, Byculla, Bombay 400 008
Mr. Kripasindhu Moharana, B.A.	Cuttack	1973	1975	Y.M.C.A., Old Secretariat Rd., Cuttack 1, Orissa
Mr. R. N. Prabhakar, B.Sc.	Coimbatore	1973	1975	Y.M.C.A., Coimbatore, Tamilnadu
Mr. L. D. C. Solomon, B.A.	Jaipur	1973	1975	City Y.M.C.A., Nrupathunga Rd., Bangalore 560002

PAST EXTERNAL STUDENTS

Mr. A. M. Mcdearmid, B.D.	Bangalore	1970	1972	2105, Wheeling Ave., Norfolk, V.A. 23523, USA
Mr. M. R. Sumanam	Visakhapatnam	1972	1975	Ratna Nilayam, Vippartivari St., Visakhapatnam 1, AP
Mrs. Florence Robinson	Madurai	1967	1975	Tamilnadu Theological Seminary, Arasaradi, Madurai 10
Mr. S. Devaprasad	Madras	1967	1975	14E/3, (Upstairs), Vth St. Gopalpuram, Madras 600086

OBITUARY

Rev. C. B. Gogerly	Colombo	1916	1918	died 26th March, 1975
Mrs. Beatrice Rajiah	Madurai	1937	1939	died 18th March, 1975
Rev. A. M. Bhaskara, B.D.	Bangalore	1934	1938	died 7th June, 1975
Rev. M. K. Arnold	K.G.F.	1943	1944	died 21st Nov., 1975

Note :—It will be a great help if past students and members of staff will notify the College of changes of address or any corrections which should be made in subsequent editions of the Year Book. Please send these to :

THE REGISTRAR

United Theological College, 17, Miller's Road, Post Box No. 4613, Bangalore-560 046, S. India

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LEITZ
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1654 Trennblatt mit Ösen
zum Selbstausschneiden
von Registertasten

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Gossner Mission

THE "TABITA-BIBLE-TRAINING-SCHOOL"

(CHURCH-SERVICE-SCHOOL, COMBIMED TRAINING OF BIBLE AND BASIC-TRAINING)

Original!

1 Needfullness

(a) The Autonomous Gossner-Evangelical-Lutheran-Church needs an Evangelical-christian-women and youth's organisation for the uplift and progress of girls and women in village and congregation.

(b) The future mothers need special training for there task as good christian pious mother and house wife. They need training and help and advice for there special task, namely (1) to create and foster pious christian spirit in house and family life. (2) to bring their children to the Lord by good christ. education and teaching. (3) The women need instructions how to keep their homes clean and tidy, how to work economically for the sound uplift and steady progress of their home and family-life, sound christian homes in villages are the true real cells for uplift of the congregational life in villages. These cells are essential builders of a sound church-life.

(c) The Autonomous church needs women-workers, who help, advise and instruct their sisters for their motherly task.

(d) According to Dr. M. Luther's words the christian home should be a CHURCH IN SMALL; the father the house-p iest, the mother the house-priestess, the family the very first and true Congregation; the mother is the very first teacher and leader of her child to Christ. But who knows this task ? This must bə made known to future mothers, they need instruction and carefull Bible-tuition in order to fulfill this task.

(e) Regarding religious instructions in Schools the Church needs special trained mistresses; not mistresses who by routine (because they got the common mistress-training) have to give religious instructions. Many of these are teaching the religious subjects like common subjects, without special love and interest. There is the need for mistresses who give religious instructions, because they love the children and who want to bring them to their Saviour as the fountain of Life.

(f) The Autonomous Church needs christian literature, helpfull books and booklets for the christian home, for methods of teaching in schools and samajes etc.

Aim of the Tabita-Bible-Training-School

This school is the Bible and Church-service-school (combined with Basic training) of the G. E. L. CHURCH.

The Aim is,:

(1) To prepare young girls for their future task as a christian pious mother and house wife. The young girls get training in special branches which enables them to develop their personalities according to their special vocation and task and gifts.

Therefore:

The young girls of the first year, called BRIDAL-CLASS get thorough bible-training, combined with house wifery-training. The syllabus of the first year aims at the.

Christian home:

(See subjects of the syllabus for BRIDAL CLASS)

(2) To prepare young girls for service in the congregation and church. The needs and possibilities of church-service are many. Not all the work can be done by lay women. The church needs trained women workers too, who know their task as helpers, advisors, instructors and organisors.

Therefore

The Tabita-school has a second course (in continuation of the first year) the so called: ***Church Service Class***. The training of the second year aims at service in the.

Christian Congregation

In this course they get besides thorough and higher instructions on Biblical Subjects special training on methods of teaching (theoretical and practical) ; they get further instructions on: how to advise and help the women of their own and the nearest villages for the uplift of their homes; they have to teach them about Cleanliness, child education and the most-needed teaching: Bible and catechism, Christian home-life. These young workers should gather the children and young girls of their villages and give them religious instructions. The girls of the second year are also trained to give religious instructions in Lower-and Upper-primary classes. The Church needs young helpers who work with love and enthusiasm amongst children, girls and

Gossner Mission

women to help them to become useful and active members of the Church. (SEE SYLLABUS OF THE CHURCH SERVICE CLASS)

(3) Other great tasks in the Autonomous Church are: (1) Religious instructions in Middle-and High-Schools; (2) An evangelistic work amongst higher-trained girls and educated women; (3) The organisation of an Evangelical–Lutheran Women and-youth-Association by Indian ladies in a true essential Indian christian conception and manner.

Therefore:

The Tabita-school has- (in continuation of the two previous courses) a third course; the so-called ***Tabita-Bible-High-School.*** The training of the third year aims at.

Christian Leadership and Special Christian Women Work

When abled girls have success fully finished the first and second course of tho Tabita-school they should work for one practical year in their own village and congregation. If they prove during that year, that they are abled and faithful workers they get admission for the third course of the Tabita School.

(See syllabus of the TABITA HIGH SCHOOL)

(III) RULES FOR ADMISSION:

(a) For BRIDAL CLASS.....One year; This course is for every girl; for wives of pastors and Catechists,who understand sufficient Hindi,

(b) FOR CHURCH SERVIGE CLASS.....One year plus Bridal-Class-training; in the whole: 2 years. This course is only for such girls, who have passed success fully (-at the lowest) the Middle-School Board-Examinations.

(c) For: " The Tabita Bible High School "

(Bridal-class plus Church-Service-class plus one year, in the whole: 3 years training.) This course for leadership is for higher-trained girls only; they must have passed the matric-Examinations successfully.

IV Subjects of instruction:

The Syllabus of all 3 sections has 3 main groups of subjects—

(1) Theoretical work.

(2) Practical work.

(3) Technical work, (handicraft)

(see the syllabus of the 3 sections)

(4) The boarding-life with its christ, rules for the daily life; with common rules for circumspection, cleanliness, punctuality, agility.

Syllabus

for the first year: *"Bridal class"*

(all subjects of instructions are subordinated to the aim: uplift and progress of the Christian Home. The girls get by Bible-and Basic-training preparation for their main task as a Christian mother and house-wife.

I. Theoretical subjects.

Old Testament:

Books of Moses; Joshua (selected chapters)

New Testament:

St. Markus Gospel.

(3) Catechism:

the ten Commandments; the Lord's Prayer Dr. M. Luther's Catechism, Part I and III.)

(4) Church History:

life and work of the first community. Pious women and mothers in the Bible.

(5) Christian-life-instructions:

What teaches us Christ in the "Sermon of the Mount" for the daily life of a Christian ? What teaches

Gossner Mission

the Bible about marriage, family, christ, education of the child, christian behaviour, relationship towards neighbours and friends.

(6) Christian Home-Movement:

Aims of Movement,—Establishing of Christ.-Homes, family-prayers; reading and discussing of the Christian Home Bulletin of the National-Christian-Council of India.

(7) Methods of teaching:

How to read and study the Bible ?
How to lead family prayers ?
How a mother leads her child to Ch ist ? How to teach prayers, the Bible-stories etc. Preparation of Bible-text for the use in the house.

(8) Pedagogics—

bodily and mental development of children, Children's play. (FROEBLE and MONTESSORIE-METHODS OF PLAY).

(9) Hindi—

Fostering of good Indian village fairy-tales; practice in telling and by playing Doll-Theatres. Letter-writing; and filling up of different postal-matters; small essays, Reading of Bunyans "Pilgrim's Progress"

(10) Keeping accounts.

simple bazar and home accounts.

(11) Hygiene—

first aid; sick-nursing;
simple and good Indian house medicines,
Some advice for pregnancy.

(12) Singing Church Hyms and Round-Songs

II. Practical Works

1. Practical work in Kindergarten, Sunday School, in "Yoti Sena" and "Tara Sena".
2. Preparation of good Indian house-medicines.
3. Decoration and beautifying of the boarding (practice and example for the future home.)
4. Simple drawing for use in the home.
5. Sewing and mending; pattern cutting.
6. House-wifery:
   cleaning, cooking, washing, ironing. small repairs in the home; keeping of the household things; gardening; field-wo k, care for house animals.

III. Handicrafts

toy-making;
small bags;
thread and rope spinning.

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2. Syllabus

for the second year: *" Church Service Class "*

(all subjects of instructions aim at the uplift of christian life in school, village and congregation).

I. Theoretical subjects

1. Old Testament:

Judges I.+II. Kings. (selected chapters) Job—
Profet Jona and Amos;
some Psalms.

2. New Testament:

St. John's Gospel, First Epistel of St. John.—

3. Catechism—

Dr. Martin Luther's Catechism; Part II. IV. V.
(Creed, Baptism, the Lord's Supper)

Gossner Mission

4. *Church History*:

St. Paul's work and life.—
Some illustrations about church life in other countries.

5. *Christian-life-instruction*

Christian and the family; Christian and community Christian and authority (Christian and state) Christian and earthly possessions etc. (With use of the Proverbs of the Bible.)

6. *Christian Home Movement*.

Continuation of the subjcts of Class I. The Mahilla-Samellan of the G.E.L. CHURCH (aims and work and organisation.) Instructions about establishment of the different samajes of the G.E.L. Church.

(7) *Methods of teaching*

Preparations of Bible-texts for the use in congregational work;
study and work about the Syllabus for religious instructions of the G. E. L. Church for Lower and Upper-Primary.

(8) *Pedagogics* (educational theory)

how to teach the child to obey;
truthfullness and lie;
child's punishment (how and when to punish) Child and School (boarding-life and rules) Child and congregation (how a child can become a useful and active member of its congregation.)

9. *Keeping accounts*:

accounts and account-keeping in samajes.

***Hygiene*:**

Structure of the body: blood circulation; digestion; respiratory organs, Illness and diseases; child nursing; first help in case of pregnancy.

11. *Singing*:

Church-Hymns, Round songs;
how to teach Hymns and Songs in L.P. and U.P.

II. Practical Work

1. *House wifery*

(the same as in Class I)

2. *Practical work*

(a) in school-classes; relg. instructions in L.P. and U.P. classes.
(b) in different association (Mahila Samitti; Yoti-Sena Tara-Sena.
(c) in Sunday school.

3. Simple drawing for use in schools.
4. Decorating and beautifying of the boarding;
   How to serve others by meais and festivals.
5. Preparations of good Indian house-medicines.

Handicrafts.

weaving of mats with self-made ropes.

---

3. Syllabus

for the third year: *"Tabita Bible High School"*

(all subjects of instructions are subordinated to the aim: to get pious abled leaders for the Women's Movement and to get Mistresses for religious instructions in Middle-and High-Schools and to get mistresses for more common classes of Bible-and Basic-Training. As these task requires abled and experienced personalities, who can stand the test, these students have to absolve-between the second and third theoretical year one practical year in their congregation.

I. Theoretical subjects.

1. *Old Testament*:

The Profets, Isaiah, Daniel, Hosea. (select. Chapters)
Selected Psalms: (1) Creator and man 8. 103. 104. 189.)
(2) God our Refuge 23. 42. 49. 46. 90. 73. 130. 145.

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(3) Christ the Judge and Saviour of the world: 2. 24. 110. 118. selected verses

2. *New Testament*

Epistel of Galatian—selected thoughts and chapters of Corinthians; Thessalonians, selected chapters of St. John's Revelations.

3. Catechism

Dr. Martin Luther's Catechism;
Special methods of teaching the Catechism.

4. *Instructions* for establishment of common BIBLE and Basic-Training-classes.
Syllabus;—instructions on subjects; aim; girls-education; management. boarding and class-rules.

5. *Christian Home Movement.*

Christian Home;
Aims and work of christian associations (Evangelical Lutheran Women's Work; Evangelical Lutheran Young-girl-work; Evang. Luth.-Children work) Christian literature for the Christian Home, Adult literacy for women.

6. *Church History*

Churches in India. The National Christian Council, Bihar Christian Council, History of the establishment and growth of the G.E.L. CHURCH.

(7) *Methods of teaching.*

Preparations of Bible-Texts.
Study and work about the Syllabus of religious instructions of the G. E. L. Church for Middle and High Schools.

(8) *Pedagogics*

Ways and aims of education for young girls, the special problems of the age of puberty and development.

(9) *Hindi*

Reading of good christ. literature, essays, leading of discussions.

(10) *Apologetics*

The Lutheran and other christ. denominations.
The Lutheran and other forms of religions.

(11) *Singing*

Church Hymns; methods of teaching Singing

(12) *Keeping accounts.*

accounts of schools and boardings.

II Practical Work

(1) *Housewifery*

(the same as in Class I and II)

(2) *Practical Work*

in School-Classes (religious instructions in Middle and High Schools) and in villages.

III Handicraft

Weaving of mats.

Sudarshan Press, Ranchi.

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Bericht aus der Bibelschule Govindpur Mai 198o
von Seteng Jojo

Unser "Jesu sahai" unseren Freunden in Deutschland!

1. Prüfungen

Die Schule hat jetzt Ferien. Davor hielten wir für die Jungen und für die Mädchen die Prüfungen ab. Bei den Mädchen fielen sie nicht schlecht aus außer bei zweien. Beim Prüfen fanden wir heraus, daß sie noch nie eine Prüfungsarbeit in Religion geschrieben hatten, und darum wußten sie nicht, wie sie die Fragen beantworten sollten, obwohl sie den Stoff gelernt hatten. Viele haben jedoch keine Bibelkenntnis, und darum war es nicht leicht für sie, den Sinn dessen mitzubekommen, was sie drei Monate lang unterrichtet worden waren. Alle haben sich indessen große Mühe gegeben, und wir hoffen, daß die, die sich schriftlich nicht ausdrücken können, durch ihr Leben ausdrücken werden, was sie gelernt haben.

Die Prüfungsergebnisse von Jilani Bage und Bahalen Kandulna waren gut. Damit die Schwachen lernen, die Fragen richtig zu beantworten, haben wir beschlossen, sie noch einmal in denselben Fächern zu prüfen, wenn sie aus den Ferien zurückkommen, vor allem in den drei Fächern Altes Testament, Neues Testament und Katechismus.

Bei den Evangelisten war es ebenso. Alle haben sich große Mühe gegeben. Die Studenten aus Assam hatten Sprachschwierigkeiten. Allgemein kann man sagen, daß alle ihr Bestes gegeben haben.

2. Gebäude

Die Gebäude der Mädchenbibelschule und der Evangelistenschule müssen repariert werden. Einen Teil der Evangelistenschule haben die Schüler selbst repariert. Wenn sie aus den Ferien zurückkommen, werden wir die Tabitaschule reparieren.

3. Landwirtschaft

Das Land ist fertig für die Aussaat. Wir planen, am 21. und 22. Mai den Reis zu säen. Ein bißchen Hirse ist schon ausgesät. Wir legen großen Wert darauf, die Studenten auf eine gute Vorbereitung des Bodens hinzuweisen, damit die Erträge besser werden. Im Gemüsegarten, wo wir einen Brunnen haben, ist zur Zeit nichts angebaut außer Zwiebeln. Denn im Brunnen ist zur Zeit kaum Wasser. Um gute Erträge zu erzielen, haben wir viel Mist gekauft und auf die Felder gebracht. Wir hoffen und glauben, daß Gott unseren Ackerbau segnen wird.

4. Finanzen

Weil im letzten Jahr nicht genug Regen gefallen ist, gehen die Preise sehr in die Höhe. Während dieser Ferien müssen wir einen Vorrat an Reis, Petroleum und Brennstoff anlegen für die Regenzeit. Bestimmte Spendengelder aus Deutschland haben wir noch nicht erhalten. Wenn wir den Gesamtbetrag auf einmal erhalten könnten, wäre es eine große Hilfe für unsere Schule, denn dann könnten wir die Sachen einkaufen und lagern, solange die Studenten noch weg sind. In der Regenzeit ist der Einkauf viel schwieriger, und die Preise sind zu hoch.

5. Lehrer

Beim Unterrichten haben wir uns angestrengt, alles zu tun, was uns möglich war. Obwohl es den Anschein hat, daß einige Lehrer schwach sind, wird Gott selbst

Gossner Mission

schließlich entscheiden. Denn was immer ausgesät wird, wird sicherlich Frucht tragen. Gott wird seine Herrlichkeit offenbaren, auch durch eben diejenigen, die wir heute für schwach halten. Was immer aufgrund unserer Schwachheit im Unterricht zu Wünschen übrig bleibt, möge Gott zu seiner Zeit vollenden und die Zeit unserer Studenten hier bei uns segnen.

6. Dank

Wir danken Ihnen allen, die ihre Hände öffnen und uns reichen und die mit gefalteten Händen ihre Knie zum Gebet beugen, damit wir die Schule weiterführen und leiten können. Möge Gott alle segnen, die in seinem Weinberg arbeiten.

Rev. Martin Jojo ist nicht zu Hause. Er ist nach Jorabandh gefahren. Er lässt ebenfalls herzlich grüßen.

Es grüßt Sie im Herrn
Seteng Jojo



Schüler und Schülerinnen
der Bibelschule



Ehepaar Jojo

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Bibelschule Sorindpus

Weil Dr. M. Bage z.t. in Deutschland ist und er kann für Sie gut übersatzen, schreibe ich in Hindi. und ich hoffe Sie können selber lesen.

Mit Dank

Eingegangen
27. MAI 1990
Erledigt

Ihre Schwester in Christus.
Mrs. Seteng Jojo

Gossner Mission

Govindpur, 16.5.80

आदरनीय मिशन डाइरेक्टर एवं संगी कर्मचारियों को हमारा मसीही नमस्कार 'यीशुसहाय' मिले। आप को कही हुई बात कि हम समय-समय पर यहां का रिपोर्ट आप को भेजें मुझे याद है पर इस बीच में हम ने नहीं भेजा इस कारण हम क्षमा चाहते हैं।

१. स्कूल की छुट्टी हो गई है, छुट्टी से पहले हम ने छात्र और छात्राओं की परीक्षा ली। लड़कियों के तरफ दो को छोड़ कर परीक्षा फल आशाजनक नहीं था। परीक्षा के द्वारा हम ने यह महसूस किया कि कितनों ने कभी धार्मिक विषयों की परीक्षा ही नहीं लिखा था इस लिए जानने पर भी उत्तर न दे सकी। कितनों को तो बैबल का ज्ञान ही नहीं है इस लिए भी इन तीन महिने में जो कुछ सिखाया गया इसको पकड़ना उनको सहज नहीं था, पर सब ने शक्ति भर कोशिश किया, हमारी यह आशा है कि जिन्हों ने लिख कर प्रकट नहीं किया वे अपने जीवन के द्वारा प्रगट करेंगे। जिलानी आगे और महालेन कन्डुलना का परीक्षा फल अच्छा था। इस लिए कि वे सही

Goshen Mission

उत्तर देना सीखे हम ने निश्चय किया है कि छुट्टी से लौट कर उन्हीं विषयों पर ग्यारह एक बार परीक्षा लेंगे विशेष कर तीन विषयों पर व्यवहार, पुराना नियम, नया नियम और कटेकिस्म।

प्रचारकों के तरफ भी वही बात है तीन चार को छोड़ कर बाकी ने शक्ति भर कोशिश की। प्रसाम वालों ने भाषा की कठिनाई के होते हुए भी प्रकाश डालने की कोशिश की। सन पर दृष्टि रखते हुए यही कहना पड़ेगा परिश्रम सब ने शिक्षण की।

2. दोनों तरफ के घर बरसात से पहले मरामत के योग्य हैं प्रचारक ट्रेनिंग तरफ के कुछ भाग को लड़कों ने खुद मरामत किया छुट्टी से लौट कर तहसिल भाग का मरामत होगा।

3. खेती के लिए जमीन तैयार हो चुका है 21, 22 मई को धान बुनने का प्लान बना है। गोंदली कुछ बुना गया है। छात्र और छात्राओं को इस पर विशेष ध्यान दिलाया जाता है कि भूमि की तैयारी किस प्रकार होनी चाहिए कि अधिक खेती हो सके। प्याज को छोड़ कुंए बगानों में अभी कुछ नहीं है कुंए का पानी बहुत भीतर में है।

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खेती शुरू की तो कुछ लिए हम ने काफी खाद खरीदा और खेतों में लगाया है हमारी आशा और विश्वास है कि ईश्वर की आशीष हमारे खेती बगीचे पर रहेगी।

8. गत वर्ष के वर्षा की कमी के कारण या परिस्थिती ही कारण चीजों का दाम बहुत बढ़ते जा रहा है। इस छुट्टी के अन्दर बरसात के लिए चावल किरासीन तेल और लकड़ी के लिए चिन्ता करना है यदि हमें को Frau Poththoff का भेजा हुआ सहायता दान एक साथ मिल जाता जो अभी तक नहीं मिला है तो * संस्था के लिए बहुत बड़ी सहायता होगी क्योंकि जब तो नहीं " है तब ही ये चीजें खरीदी जा कर जमा हो सकती " है। बरसात में चीजों को पाना भी मुश्किल " है तथा दाम भी अधिक हो जायगा।

2. पढ़ाई में जितना हम से हो सका हम ने भी अपनी ओर से परिश्रम किया। जैसी कितने कमजोर से लगते " हैं वैसी आखरी निर्णय करना ईश्वर का " है क्योंकि जो कुछ बोया जाता है वह ईश्वर अपना काम करेगा। आज जिनको हम कमजोर समझ रहे " हैं उन्हीं के द्वारा भविष्य में ईश्वर अपनी महिमा प्रगट करेगा।

Gossner Mission

हमारी दुर्बलता के कारण जो भी पढ़ाई में अधूरापन रह जाता है उसको ईश्वर ही समय पर पूरा करे और इनके यहां रहने के समय को आशीष देवे।

आप लोगों को बहुत धन्यवाद हो कि इस प्रकार से संस्था को आगे चलाने में अपनी मुट्ठी खोलते हाथ बढ़ाते और साथ जोड़ कर घुटना टेकते हैं। जो कुछ इस संस्था के नाम से यहां भेजा जाता है वह ईश्वर के नाम से बढ़ाया हुआ है। प्रार्थना में से इस लिए ईश्वर ही यहां पर भी अपने दासों की बारी में काम करने वालों को आशीष का कारण बनावे।

मैं अपनी भूलों के प्रति माफी चाहती हूं। पादरी मार्टिन जोशी अभी घर में नहीं हैं वे जोड़ा बान्ध गए हुए हैं। उनका भी नमस्कार आप सब को हो।।

Dr. M. Bage को हमों का योगदान।

मसीह में आप लोगों की

बहिन

Seteng.

English translation

Govindpur,
16.5.80

Our Issuchai be to the Respected Mission director and to the Co-workers,
We do remember your asking that we should send reports from here from time to time, but this we could not do and for this we ask to be excused.

Jalwer 1. The School has got its holidays. We took examination of the students
Pinjupen 2. (both boys and girls) before (the School was closed) for holidays.
Among the girls the examination result was not so bad except that of two. By examining them we came to know that many had never written any examination in Religious subjects and as such they could not answer the questions (properly) although they Knew (the answers). Many have no Knowledge of Bible and therefore ~~with effort~~ it was not easy for them to catch what they were taught during three months; however, all of them have tried their best and we hope that also those who could not express through writing will express it through their life. The examination result of Jilani Bage and Bahalan Kandulma was good. In order that they learn to answer properly, we have decided to examine them once more, when they come back from Vacation, on same subjects, specially their subjects namely -Old Testament, New Testament and Catechism.

The case of Bachelorals is also the same, all have tried their best except three or four. The students from Assam have tried to express inspite of the language difficult. Looking into this in general, one can say that all have tried their best.

2. Repair of houses on both sides is needed. A portion of the Bachelorall-training house has been repaired by the Bachelorales themselves. After coming back from Vacation Tabita School portion will be repaired.

3. The land is ready for sowing. It has been planned to sow paddy on 21st and 22nd May. Gondli (Millet) has already been sown a little. Much stress is given to draw the attention of the students towards proper preparation of soil in order to get more production. In the garden with a well at present we don't have anything except Onions because the water in the well is quite in deep. In order that there be good production, we bought and applied much manure. We hope and believe
7. that God will bless our ~~efforts~~ cultivation.

Gossner Mission

(continued)

4. Because of shortage of rain in last year and its consequence, the price of Artiales is increasing much. During this vacation we have to ~~make~~ stock Rice, Kerosin oil and fuel for rainy season. We have not yet received the gift-amount sent by Frau Potthoff. If we could have the whole amount at a time then it would be a great help to the institution, because the artiales could be purchased and stocked when the students are either away. It is difficult to get the things during rainy season or the price would be too high.

5. Whatever was possible from our side in teaching, we laboured our best. Although some appear to be weak, God will finally decide, because whatever is sown will certainly bear fruits (will certainly work). God will reveal His glory even through those very persons whom we consider to-day to be weaks. Due to our weakness whatever is left incomplete in teaching, may God complete the same in time and bless their stay (with us) here.

~~6~~ Thanks be to you who (open) hands in giving. open and extend hands (in giving) and with folded hands bend your Knees for prayer in order to run and lead such institution further. Whatever is sent (here) in the name of the institution is out of the gift offered to God which means that it has been blessed by God. Therefore, may God himself bless those who are to labour in His Vineyard.

I beg to be excused for my mistakes. Rev. Martin Jojo is not at home, he has gone to Jorabandh. Greetings are extended also on his behalf.

Our Insaha: be also to Dr. M. Bage.

In Lord yours faithfully.

Seting

Govindpur, 12.12.79.

Sehr geehrter Lieber Herr Kriebel,

Haben Sie recht herzlichen Dank um den für sorgerlichen Brief, den 13.11.79 geschrieben haben. ich habe schon Ehepaar Schönsiegel in Stuttgart geschrieben aber die Name habe ich noch nicht gegeben. ich möchte gerne von Ihnen eine Vorschlag nehmen, wie Sie geschrieben haben, daß die Ehepaar Schönsiegel möchte gerne mit D.M. 301 (Rs.135) eine Tabita Schulerin helfen Wir wollen dafür Jilani Bage für ein Jahr geben, aber, weil für eine Schulerin kostet nur Rs. 60 per Monat Wie wird es wenn wir zwei Namen geben. Jilani Bage ist Tochter von ein Pracharak der noch in der Gemeinde tätig ist. Sie ist Abitur geschrieben. Die andere hat auch Abitur geschrieben. Was Sie dafür meinen? können Sie bitte die Nachricht den familie geben, sonst wird zu spät.

Gestern bekam ein Brief von frau Potthoff. Sie schreibt "In den nächsten Tagen über weise ich durch die Gaber Mission für G.E.L. Church Govindpur / Indien für die Schule für Katecheten / Martin und Seteng Jojo 1000 D.M. damit Ihr Reis kaufen könnt." Wir sind sehr dankbar, wir danken den Herrn Gott der Solche Leute für den Schule bereit macht, daß die gerne Helfen wollen.

Dieses Jahr 18 Schuler und Schulerinnen haben Ihre Exa. gut gemacht davon: 10 Jungen und 8 Mädchen. für nächstes Jahr mehr als 15 Jungen haben ihre Namen gegeben wo wir nur 12 Jungen nehmen durten. aber die Tabita Schulerinnen sind sehr wenig wir wissen noch nicht wie viel wollen kommen. Sie wissen schon daß dieses Jahr war Wassermangel (wenig Regen) und d.h. Hungersnot. Kann es sein das ist auch die

Eingegangen
19. DEZ. 1979

Gossner Mission

Grund daß nicht viel Mädchen kommen wollen.
Wir werden in 11.1.1980 unsere neue Unterricht anfangen.
und wir glauben bis dahin noch mehre Namen kommen.

Noch mal vielen Dank für die Fürsorgen.

Mit freundlichen Grüßen

Ihre

Mrs. Seteng. Jojo.

Gossner Mission

Govindpur
Dated the 13 Dec 1979

From : Rev. M. Jojo
Pracharak and Tabita Bible Training School
Govindpur

To : The Director ,
Gossner Mission Berlin

Erlangen
02. JAN. 1980
Erlog.

Dear Sir,

Greetings in the name of Lord Jesus Christ.

I am giving the short report of the Gossner Bible and Buniyadi Prashikshan Kendera, Govindpur for your kind information.

This is one of the important institutions of the Gossner Church. There were thirtyone male and female students this year. The eighteen students two years' course . They gone out and they will work within the Gossner Church in differenct places. The rest will complete their course in December 1980. The new students will be admitted in January 1980.

The number of staff is six. There are only two teachers who are full time workers and the rest are part time workers. Pracharak Training and Tabita Training School, both are under one Managing Committee.

The maintenance of the students is met by the Gossner Church and by the students themselves. The two third maintenance is given by theChurch and one third is met by the students themselves. The monthly expenditure on maintenance of each student is Rs 60.00.

I am also very much grateful to note that many persons from Germany have come forward to donate for running the above institutions.

Yishusahay,

Yours sincerely,

Jojo 13-12-79
(Rev. M. Jojo)

Gossner Mission

Mrs. Seteng Jojo
Tabita Bible School
Govindpur
Ranchi Dt.
Bihar, India

13.11.1979

Dear Mrs. Jojo,

Many thanks for your nice German letter which my wife brought along.

This time I want to tell you, that

Mr. & Mrs. Schönsiegel in Stuttgart

have agreed to support a girl at the Tabita School as from 1.1.1980. They will donate DM 30,- (Rs 135,--) per month.

They expect to be given the name of the girl who will be trained with their money, as soon as she will be selected. They want to start a correspondece with that girl.

It may be nice if you could write them and tell them a bit about the school and also tell them when the girl will be selected. Their full address is:
Mr. & Mrs. Schoensiegel, Pflaumweg 15, D 7000 Stuttgart 50
We shall transfer the money once a year through KSS.

Should you write annual reports on Tabita School, we would be happy to get a copy. On top of that we would be very glad if from time to time we would hear something about life and training in the school.

Best wishes for you and your husband and the school,
yours,

Siegwart Kriebel

copy to: Pramukh Adhyaksh, Ranchi

Gossner Mission

Tabita Bible & Buniyadi Trainning School

GOBINDPUR
RANCHI, (BIHAR)

12 NOV. 1979
Erledigt

Ref.....

Date...2.11.79.....

Lieber Herr Kriebel,

Jesu sahay.

Sicher Sie haben auch die Fotos von Jordband aber möchten wir auch ein stuck geben. Wir möchten auch vielen Dank sagen daß Sie der reste Geld geschickt haben. Manche Abeit haben wir schon gemacht aber die Letzte ist noch da.

Wegen der Regenzeit blieb die Arbeit Liegen.

Noch mal vielen Dank um die Für sorge.

Durch Glaube und Gebet verbundene

Ihre Schwester in Christus

Mrs. Seteng Jojo.

Gossner Mission

~~BELC Projektauftrage~~

E
31. OKT. 1979
Erledigt

From : Rev. M. Jojo
Hm. P. T. S.
Govindpur.

To.
The Director
Gossner Mission, Berlin.
W. Germany.

Dear Sir,

Thank you very much for your letter mentioned about the help for a Tabita student.

Unfortunately I didnot get the letter, written By you and nor from the pramukh Adhyaksh also. So I am sending this letter lately.

I put the matter among the staff and all have agreed to select a better one, so that she may serve the church in the future.

We are going to select new students on 15th January 80 and they will be admitted on 16th January 80. So we will send the name in January 80, either from old students who has compltised one years or from the new students. Please wait for this. Thank you.

Yours sincerely
Jojo

Gossner Mission

हवाई पत्र
Aerogramme

भारत
INDIA
1.60

To,

Pastor S. Krickel Director

Gossner Mission.

Handjery Stra. — 1920

1000 Berlin - 41 (Friedenau)

W. Berlin. W. Germany.

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

Rev. M. Joja P. T. S. Govindpur

At and P.O. Govindpur

Via - Khunti, Dt. Ranchi. Bihar

India.

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

Viele liebe Grüße

Von Ihre Sehring.

Gossner Mission