

# ARCHWAY

ANNUAL MAGAZINE 2024-2025

**SEARCH FOR THE CHRIST  
OF THE INDIAN ROAD:**

*Mission and Ministry  
of the Church*



**Leonard Theological College**

Jabalpur, Madhya Pradesh, India



## THE LEONARD FAMILY 2024-2025





# ARCHWAY

Annual Magazine 2024-2025



## Leonard Theological College

P.O. Box No. 36, South Civil Lines, Madhya Pradesh- 482 001, India

Phone : 0761-4063307 Email:

[www.leonardtheologicalcollege.com](http://www.leonardtheologicalcollege.com)





## **EDITORIAL TEAM**

### **EDITOR**

Mr. Abhinilesh Prakash

### **MEMBERS**

Mr. Prajwal Sudhir Joglekar

Mr. Nithin P. Shibu

Mr. Brolin Danny

Mr. Divakar Babu

Mr. Sam J Benny

### **LAYOUT & DESIGN**

Divakar Babu.T

### **PRINTED AT**

Amrit Offset , 568, Marhatal

Jabalpur. Ph: 0761-2413493

The Archway is an Annual Magazine for the alumni, supporting churches & well wishers of Leonard Theological College, Jabalpur, MP

### **COVER DESIGN**

In this year's cover, Christ walks along a road that winds through an Indian landscape, symbolizing His presence among the diverse cultures and spiritualities of India. The imagery blends traditional Indian architecture with the timeless figure of Jesus, capturing the theme of seeking Christ on the Indian road. As the sun rises in the background, it signifies new hope, mission, and ministry, inviting the Church to engage authentically with the Indian context in its search for the living Christ.

This cover has been designed by Divakar Babu.T. (BD I)

### ***Disclaimer***

*The editor and/or the member of the Editorial Committee do not necessarily espouse the views and opinions expressed herein.*



# CONTENTS

<b>From the Principal's Desk</b>	<b>4</b>
<b>Editorial</b>	<b>5</b>
<b>Articles &amp; Poems</b>	<b>6</b>
Reimagining Christ on the Indian Road: Mission and Ministry in a Post-Fatalistic World <i>Swapnil Thakor</i>	<b>6</b>
Did Jesus Walk the Indian Road? A Search for Truth. <i>Jyothis Raj</i>	<b>8</b>
From Bengal to the World: The Inspiring Story of Bishop Shot Kumar Mondal	<b>10</b>
Incarnating Christ in Indian Soil: E. Stanley Jones' Revolutionary Model of Contextual Mission <i>Rohit Masih</i>	<b>12</b>
O LTC, My Guiding Light <i>Rev. Amitabh Kumar Roy</i>	<b>13</b>
"Walking with the Sovereign Commander on the Indian Road" <i>Sam J. Benny</i>	<b>14</b>
<b>Reports</b>	<b>15</b>
<b>Leonard Log</b>	<b>42</b>
<b>Thesis Abstracts</b>	<b>45</b>
<b>Award Winning Senior Sermon</b>	<b>57</b>
<b>Contact Information</b>	<b>59</b>
<b>Gallery</b>	<b>61</b>





## PRINCIPAL'S DESK



With a deep sense of gratitude to God Almighty for the completion of academic year 2024-25 despite all the challenges and hardships but with the joys and celebrations of preparing young lives for the ministry in the vineyard of God.

The theme of this year's ARCHWAY- "*Search for the Christ of the Indian Road: Mission & Ministry of the Church*" acknowledges the path breaking book *Christ of the Indian Road* which was published in 1925 by Rev. Dr. E. Stanley Jones. The year 2025 marks the 100 years, a centenary of this book.

E. Stanley Jones was well aware that Western culture and tradition, which shaped and directed his presentation of the Christian Gospel and which he took for granted, were, in fact, an obstacle to the dissemination of Christianity in India. He knew that if he was going to reach India for Christ he would have to separate the gospel message from its association with Western imperialism. He would have to preach a more truly universal Christ, a "Disentangled Christ". When India is struggling for its freedom from European and British colonialism how could India embrace a Christ with Western civilization, and how can Christianity be naturalized in India? As a result in 1925 E. Stanley Jones brought out his thoughts in his work **CHRIST OF THE INDIAN ROAD**. In this book he made the case that Indian philosophical structures were as valid as Greco-Roman philosophy for framing an articulation of the Gospel. (*Christ of Indian Road*, 166). **CHRIST OF THE INDIAN ROAD** was a frontal assault on the cultural prejudices of most European and American Christian missionaries in the late 19th and early 20th centuries.

E. Stanley Jones was one of the first Western Christians to realize that in Asia, Africa, and Latin American the Christian gospel was often betrayed by being enmeshed with the economic and political self-aggrandizement of Western nations. In so doing, E. Stanley Jones declared his moral and intellectual independence from Western political and religious imperialism.

We as Leonard community are looking forward to re-visit this 100 years old book and find the new insights this book has to offer to our time and space, for our lives and ministry, and for our nation India, and for the World at large. We present this year's ARCHWAY with thanks to all our alumni, donors, well-wishers, and prayer partners for standing with Leonard in its ministry and witness.

**Rev. Prof. Dr. Naveen Rao**  
*The Principal,*  
*Leonard Theological College,*  
*Jabalpur-482001 (M.P.)*





*Greetings in the name of our lord and saviour Jesus Christ!*

I am pleased to present the latest edition of our college annual magazine, The Archway 2025, which showcases the whole year's activities involving our community. This year's focuses on the theme “Search for the Christ of the Indian Road: Mission and Ministry of the Church”. The concept of “Christ on the Indian Road” was popularized by E. Stanley Jones, a missionary who spent over forty years in India. Jones envisioned a Christ who transcends cultural boundaries, walking alongside Indians on their spiritual journey. This idea resonates deeply in a country where spirituality is woven into everyday life. Jones engaged in interfaith discussions, particularly with leaders like Mahatma Gandhi, highlighting Christ as a universal figure beyond Western Christianity. He recognized the need for Christianity to be expressed in Eastern ways, not Western ones, allowing Indians to see Christ as part of their own cultural landscape.

As India navigates its complex socio-political landscape, the message of Christ on the Indian Road remains relevant. It emphasizes the importance of cultural sensitivity and spiritual inclusivity. By acceptance of Christ, who walks alongside all people, Indians can find a deeper connection to their faith and their community. This approach not only enriches personal spirituality but also fosters a sense of unity and shared humanity across diverse religious backgrounds.

The concept of Christ on the Indian Road symbolizes a profound spiritual journey that seeks to bridge cultural divides. It reminds us that faith can be a powerful force for unity and understanding, especially when it is rooted in the local context and expressed with respect and humility.

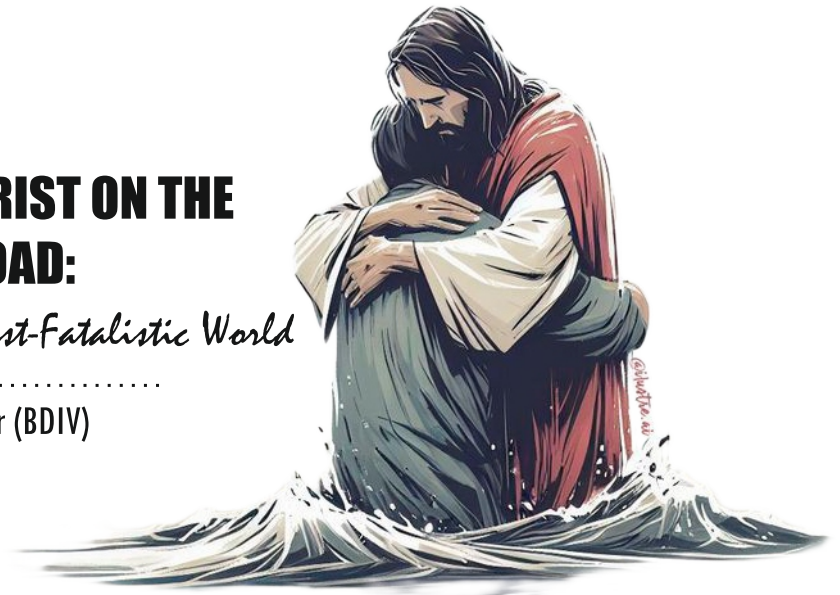
I want to express my sincere appreciation to the diligent editorial team at Archway for their essential contributions that have made this publication possible. We also extend our gratitude to you, our readers, for being part of the extended LTC family. All glory and honour to God alone.

**Mr. Abhinilesh Prakash**  
Editor

# REIMAGINING CHRIST ON THE INDIAN ROAD:

*Mission and Ministry in a Post-Fatalistic World*

.....  
Swapnil Thakor (BDIV)



**E**. Stanley Jones, in *The Christ of the Indian Road*, recounts a conversation with Mahatma Gandhi about why his movement faltered in his absence. Jones attributes this to India's deep-rooted fatalism, shaped by Kismet (Islamic determinism) and Karma (Hindu causality). Though Gandhi's leadership briefly inspired a proactive vision, the return of fatalism led to stagnation. Jones argues that true transformation requires replacing fatalism with the redemptive power of the cross. Unlike passive resignation, the cross demonstrates that suffering can be transformed into victory. This article explores how the Church must embody this message, offering a theology of hope that empowers communities to actively engage with God's redemptive work.

## **The Cross: A Response to Fatalism**

The cross is not merely an ideal but the ultimate demonstration of redemptive suffering. Fatalism resigns individuals to suffering as an inevitable

consequence of past actions or divine will, whereas the cross reveals a God who enters human suffering to transform it from within. The resurrection of Christ is the ultimate reversal suffering does not have the final word but leads to new life (1 Corinthians 15:54-57). For societies trapped in resignation, the cross represents divine love engaging human brokenness. Instead of viewing hardship as inescapable, Christian faith reframes suffering as a means of renewal. The Church must not only proclaim this truth but also embody it, offering restoration instead of resignation.

## **The Church's Mission: Proclaiming a Gospel of Transformation**

The Church's mission, from the Latin *missio* ("sending"), reflects Christ's command to make disciples (Matthew 28:19-20). Mission is not just preaching but enacting the gospel's transformative power. In a world where many feel trapped by circumstances, systemic injustice, or personal failure,



the Church must boldly proclaim that suffering is not the end but a path to redemption (Romans 8:28). The gospel liberates people from fatalism by giving suffering meaning in Christ. In places where poverty and oppression breed resignation, the Church must counteract fatalism through education, vocational training, and social justice. True mission does not merely call people out of despair it equips them with hope and purpose.

### **The Church's Ministry: Embodying the Cross in Action**

The Church's ministry, from ministerium ("service"), is more than comfort it actively equips people to find meaning in suffering. Jesus transformed the cross into salvation; likewise, the Church must help individuals and communities view suffering as an opportunity for transformation.

Christian ministry must offer tangible hope through:

- Education and discipleship to renew minds and foster resilience.

- Social justice initiatives to challenge systemic oppression.
- Economic upliftment programs to create opportunities for empowerment.
- By standing in solidarity with the suffering, the Church becomes a visible sign of God's redemptive power.

### **A Call to Redemptive Engagement**

The Church must not only proclaim the gospel but embody it by stepping into suffering with Christ's sacrificial love. The cross compels action, transforming despair into renewal whether through disaster relief, reconciliation, or justice advocacy. Christian faith is not passive but actively reclaims brokenness. The Church must be a beacon of hope, bringing healing where there is suffering, hope where there is despair, and victory where there is resignation. In Christ, all things are made new (2 Corinthians 5:17), and through mission and ministry, the Church ensures that the message of the cross continues to shape lives and transform societies.

## **WHERE CHRIST'S LOVE LIKE GANGA FLOWS**

*In hands that serve, His love will flow,  
Through deeds of grace, His light will glow.  
Where hunger cries, where sorrows stay,  
His mercy shines, a guiding ray.  
In fields we toil, in hearts we share,  
His presence breathes in selfless care.  
No walls confine, no chains can bind,  
For love alone is Christ divined.*

-JOEL (BD I)



# DID JESUS WALK THE INDIAN ROAD?

*A Search for Truth.*

Jyothis Raj Mylom (BD I)

For centuries, the life of Jesus has been a subject of deep interest and devotion. However, there remains a mysterious gap in his biography—his life between the ages of 12 and 30 is not documented in the New Testament. This absence has given rise to various theories, one of which suggests that Jesus travelled to India in search of wisdom and spiritual enlightenment. The BBC documentary Jesus in India (“Mysteries of the Bible” is a television series that delves into various biblical enigmas. One notable episode, “The Lost Years of Jesus,” aired on May 25, 1996.) explores this fascinating idea, by presenting perspectives from historians and scholars. Which series produced by David M. Frank and Bram Roos

As I watched the documentary, I found myself drawn into the intriguing possibility that Jesus may have journeyed beyond his homeland. Scholars such as Paul Park point to

ancient texts and traditions that claim Jesus travelled eastward, learning from Buddhist and Hindu masters. Robert Eisenman, a historian, supports the idea by highlighting the gaps in Jesus' recorded life and the similarities between his teachings and Eastern philosophies. William Bramley takes an even broader approach, suggesting that Jesus' journey could be part of a larger pattern connecting different religious traditions. Holger Keritin and Yathindra Bhathagar also contribute to the discussion, examining textual and archaeological evidence that hints at a Western prophet-possibly Jesus-studying in India.

The documentary, hosted by Richard Kiley and Jean Simmons, presents a compelling narrative. One particularly striking claim is that of Russian journalist Nicolas Notovitch, who, in the 19th century, reported discovering manuscripts at the Hemis Monastery in Ladakh, India.



These manuscripts supposedly reference a figure named “Issa,” who many believe could be Jesus, spending time among Indian sages before returning to the Middle East.

Reflecting on this possibility led me to think about the broader implications of Jesus' teachings. Even if historical evidence remains inconclusive, the idea of Jesus engaging with Eastern thought aligns with the concept of “Search for the Christ of the Indian Road.” This perspective, championed by E. Stanley Jones, suggests that Christ's message is universal and can be understood within the cultural and spiritual frameworks of India. If Jesus had indeed travelled through India, it would further validate the idea that Christianity is not a foreign faith but one that speaks to all cultures.

The mission and ministry of the Church in India today should embrace

this vision. Rather than imposing Western theological constructs, the Church can find ways to present Christ in ways that resonate with Indian traditions. Values such as seva (selfless service), shanti (peace), and Satya (truth) reflect core Christian principles and create meaningful connections between Christianity and India's rich spiritual heritage.

Regardless of whether Jesus physically walked on Indian soil, his teachings continue to inspire people across cultures and religions. What remains most important is not where he travelled, but the message of love, compassion, and transformation that he brought to the world. As the Church moves forward, it must seek to make this message relevant and accessible to all, fostering a faith that transcends borders and traditions.

## FOOTPRINTS ON INDIAN SOIL VISHAL (BD I)

Christ does not only walk in the streets of Jerusalem-He walks with bare feet on the dusty Indian roads too. He is found not just in the church pews but also among the farmers in the fields, the children by the roadside, the weavers in quiet villages, and the hurting in crowded slums.

To seek the Christ of the Indian road is to look for Him in the everyday lives of people-in their joys, sorrows, festivals, and sufferings. The mission of the Church is not just preaching, but living out the Gospel with compassion, humility, and justice. The ministry of the Church must be deeply rooted in Indian soil, culture, and heart.

Christ speaks every language-including the silent cries of the oppressed and the gentle songs of the faithful. May we not carry Him to India, but find Him already present, waiting to be recognized and followed.

*“As you did it to one of the least of these my brothers, you did it to me.”  
Matthew 25:40*



# FROM BENGAL TO THE WORLD:

## *The Inspiring Story of Bishop Shot Kumar Mondal*

Bishop Shot Kumar Mondal came from Bengal and was elected a bishop in 1940. He first served 16 years in the episcopacy of Methodism - in Hyderabad.

Then he spent the Quadrennium of 1956-1960 on the special assignment for the Council Bishop to reunite the Methodist Church in the Philippines. He successfully accomplished that. Then he returned to India to serve his final two quadrennia as the Bishop of Delhi from 1960-1968.

An “oral history” story – told many times by my dad, the late Bishop Shot Kumar Mondol.

On a sunny, muggy Sunday afternoon in August of 1930, Rabindranath Tagore received an unexpected telegram from Kolkata, at his home in Shantiniketan.

The telegram announced that the young Nelson Rockefeller of the New York Banking family and his bride were on their round-the world tour (after their recent wedding), and that Mr. Rockefeller would like to visit Shantiniketan the next day. Tagore had been awarded the Nobel Prize for

literature in 1913, and Nelson Rockefeller had read some of his stories and poems - and was eager to meet the distinguished poet personally.

He would be arriving at 2 PM the next day, at the railroad station in Bolpur – just 2 miles away. Tagore was embarrassed because he had only a “Tonga” to provide transportation for the visiting young American banker who was arriving the next day at the station 2 miles away.

He remembered his recent friend Rev. Shot Kumar Mondol, who was the new pastor at the Bolpur Methodist Church.

“Shotto” as he was called then, had told Tagore about his brand new “Model T Ford”. It was a gift from an American Pastor-friend, who had raised the money for it and shipped the car to India for extending his pastoral work in the area.

Tagore sent a messenger to ask urgently if Shotto he could kindly loan his car for transporting the visiting American banker from Bolpur to Shantiniketan.

provide his own driving service to assist in the process.

Shotto was more than happy to agree to that and provide his own driving service to assist in the process. In his later pastoral career Rev. Shot Kumar Mondol went on to become the second Indian Bishop of the Methodist Church of India in 1940. Pastor-friend, who had raised the money for it and shipped the car to India for extending his pastoral work in the area. Tagore sent a messenger to ask urgently if Shotto he could kindly loan his car for transporting the visiting American banker from Bolpur to Shantiniketan. Shotto was more than happy to agree to that and provide his own driving service to assist

in the process. In his later pastoral career Rev. Shot Kumar Mondol went on to become the second Indian Bishop of the Methodist Church of India in 1940.

Nelson Rockefeller seemed grateful for his Tagore visit and many years later my dad visited him once again in New York - after “Shotto” had become a Methodist Bishop and Nelson Rockefeller had become the Governor of New York State.

The moral of the story my dad said, was: “True riches come from our character and kindness – not our bank accounts”.

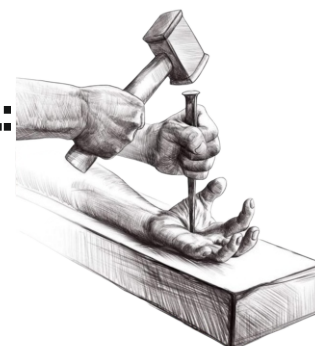


Mondol Family in Hyderabad (1941) just after Bishop Shot Kumar Mondol was elected to the Episcopacy in 1940. (Harold Mondol is the 7-year-old boy in the center).



# **INCARNATING CHRIST IN INDIAN SOIL: E. STANLEY JONES' REVOLUTIONARY MODEL OF CONTEXTUAL MISSION**

Rohit Masih (BD IV)



E. Stanley Jones (1884-1973) revolutionized Christian missions in India by developing an incarnational approach that bridged the gap between the Gospel and Indian culture. At a time when Christianity was often perceived as a foreign colonial import, Jones pioneered methods of contextualization that made Christ relatable to the Indian mind while maintaining theological integrity. His groundbreaking work, *The Christ of the Indian Road* (1925), remains one of the most influential texts on cross-cultural ministry, offering timeless principles for presenting Christ in culturally relevant ways.

Jones' genius lay in his ability to connect Christian truth with existing Hindu concepts without compromising biblical foundations. He presented Jesus as the divine avatar a concept familiar to Hindus who perfectly revealed God's nature. By highlighting how Christ embodied satya (truth) and ahimsa (nonviolence), values already cherished in Indian philosophy, Jones demonstrated that Christianity wasn't alien to India but fulfilled its highest spiritual aspirations. This approach allowed him to engage in meaningful dialogue with Hindu and Muslim

leaders, including Mahatma Gandhi, rather than confrontational debate.

The Methodist missionary developed innovative models for discipleship that respected Indian cultural patterns. His Christian ashrams, inspired by Hindu monastic traditions, created spaces where Indians could follow Christ without abandoning their cultural identity. These spiritual communities emphasized simplicity, meditation, and communal living - forms of spirituality that resonated deeply with Indian religious sensibilities. The ashram model proved particularly effective in training indigenous leaders and developing contextual forms of worship and devotion.

Jones understood that authentic mission must address both spiritual and social needs. His ministry boldly confronted India's systemic injustices, including caste discrimination, poverty, and colonial oppression. By demonstrating Christianity's concern for societal transformation, he showed that Christ's message offered not just personal salvation but liberation for all of society. This holistic approach made the Gospel credible to Indians seeking answers to both spiritual and material struggles.

Perhaps Jones' most enduring contribution was his commitment to developing an indigenous Indian Christianity. Unlike many missionaries who maintained foreign control over churches, Jones actively trained and empowered local leaders. He envisioned Indian Christianity taking root in Indian soil self-governing, self-supporting, and self-propagating. This philosophy helped Christianity move beyond its colonial associations to become a genuinely Indian religious expression. Today, as global Christianity continues to shift toward the Global South, Jones' legacy offers crucial insights for cross-

cultural ministry. His example challenges missionaries to reject cultural imperialism, to deeply understand local world views, and to find authentic ways to incarnate Christ within each cultural context. The principles he developed - respectful dialogue, cultural adaptation, social engagement, and indigenous leadership development - remain essential for effective mission in our pluralistic world. Jones proved that when the Gospel is freed from foreign cultural trappings and allowed to speak through local cultural forms, it can transform societies while remaining faithful to biblical truth.



## POEM

### *O LTC, My Guiding Light*

Rev. AMITABH KUMAR ROY. ....

'O' LTC, My epicenter of existence,  
My mentor, my guide and all' my assistance,  
You shaped me with new visions,  
Equipped me to accomplish great reasons.  
You've scripted the meaning of my scattered desire,  
And raised me like a morning star ...  
'O' LTC, My heartbeat  
You are my most loved one I mad for,  
I feel you in every wake of my life,  
And every steps of my ministerial way,  
I was the cley, you are the porter,  
You've transformed me the Pentecost of day

# POEM

---

## *"Walking with the Sovereign Commander on the Indian Road"*

Along the dusty roads they tread,  
Where sacred lands and rivers spread,  
A journey calls, both near and far,  
To seek the Christ, the guiding star.

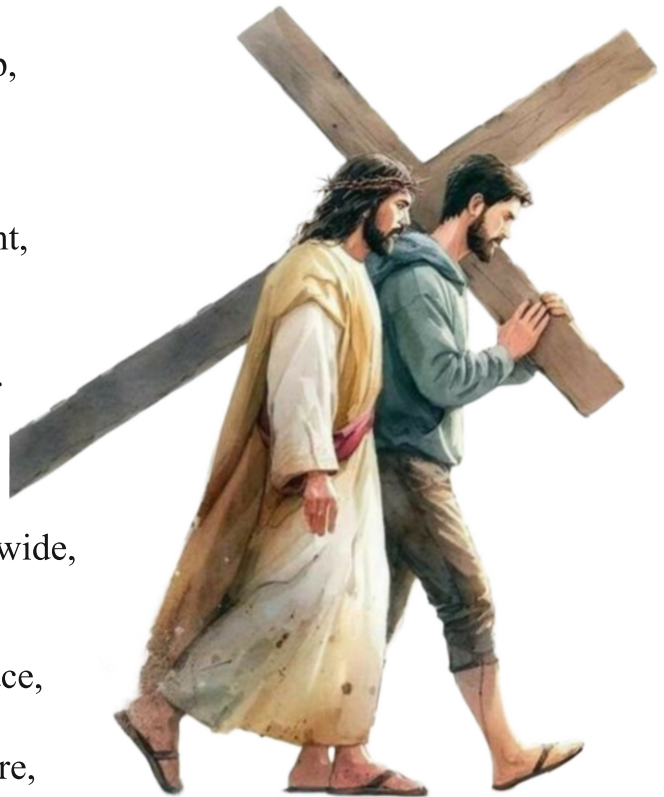
In every heart, a yearning deep,  
To know His love, to wake from sleep,  
To find the truth in sacred soil,  
And water seeds with gospel toil.

The Church has risen, strong and bright,  
A beacon shining through the night,  
Its mission clear, its purpose true,  
To bring Christ's love to me and you.

On Indian roads, in cities grand,  
Through villages, by hill and sand,  
The Church stands firm, with hands held wide,  
To welcome all, with Christ beside.

Through words of hope, and acts of grace,  
The gospel shines in every place,  
For Christ has walked these paths before,  
And calls His people to explore.

So let us go, both near and far,  
To spread His light, His love, His star,  
For in the search, we find our way,  
To walk with Christ, and serve today.



Sam J. Benny (BD I)



# REPORTS 2024-2025



## STUDENT'S COUNCIL

The academic year 2024-25 has been an enriching and transformative period for the Student Council. Under the guidance of our respected principal Prof. Rev. Dr. Naveen Rao, the leadership of President Prajwal Sudhir Joglekar and Secretary/Treasurer Rashmin Macwan, the council successfully organized a range of academic, cultural, and environmental initiatives that fostered student engagement and institutional development.

A significant milestone of this year was the Green Energy Project, culminating in the installation of solar panels, which was officially inaugurated on March 7, 2025. Additionally, several events, seminars, and social initiatives were undertaken to enhance students' overall learning experience and sense of responsibility towards the environment.

Among the year's key highlights were the Food Fest, Choir Competition, and Gandhi Jayanti Reflection, each contributing to the cultural and intellectual enrichment of the student community.

### Highlights of the Year Inauguration (19 July 2024)

The academic year commenced with a formal inauguration, setting the tone for the planned activities. Faculty members and student representatives, including our faculty advisor, Prof. Rev. Naveen Rao, addressed the gathering, emphasizing the council's vision for the year and encouraging student participation in various initiatives.

### Independence Day Celebration (15 August 2024)

The Independence Day celebration was a significant event that brought together students and faculty in a spirit of unity. The event included a formal gathering, flag hoisting, and an address by faculty members, emphasizing the importance of freedom and collective responsibility. The celebration provided an opportunity for reflection on India's progress and challenges, encouraging students to contribute meaningfully to society.

### **Public Speaking Seminar**

by *Joshua Motikya and Team*

(17 August 2024)

One of the most impactful and interactive sessions of the year was the Public Speaking Seminar, conducted by Joshua Motikya and his team. The session focused on enhancing students' confidence, articulation, and stage presence. Through practical exercises, interactive discussions, and real-time feedback, participants developed valuable skills that will benefit them in their academic and professional journeys.

### **Teacher's Day**

(5 September 2024)

To honor and appreciate the dedication of the teaching faculty, a was organized, featuring a felicitation ceremony. Students expressed their gratitude, making the event a memorable one.

### **Tree Plantation Drive on Campus**

(2 October 2024)

In alignment with the council's commitment to environmental sustainability, a Tree Plantation Drive was organized on campus. Students and faculty members actively participated in planting saplings at key locations, reinforcing the importance of eco-consciousness and ecological responsibility. This initiative aimed at enhancing campus greenery, reducing carbon footprints, and creating a cleaner, healthier environment for future generations.

### **Gandhi Jayanti Reflection**

(2 October 2024)

On Gandhi Jayanti, the community gathered in the chapel for a profound reflection led by our Principal, Prof. Rev. Naveen Rao. His address provided a contextual analysis of Gandhi's teachings, emphasizing their relevance in today's socio-political and ethical landscape. The reflection urged the audience to critically engage with Gandhian principles such as non-violence, truth, and selfless service, and to consider their application in contemporary challenges. The session was both intellectually stimulating and spiritually enriching, leaving a lasting impact on all who attended.

### **Food Fest and Choir Competition**

(26 January 2025)

One of the most anticipated and successful events of the year, the Food Fest, brought together students and faculty in a celebration of culinary diversity. Students set up food stalls featuring a variety of cuisines, creating an engaging and festive atmosphere. The overwhelming participation led to all food items being completely sold out, marking the event as a resounding success. Adding to the excitement of the Food Fest was the Choir Competition, which saw various groups showcase their musical talents. The performances were deeply moving and vibrant, fostering a sense of unity and artistic appreciation. This competition not only elevated the festive spirit but also provided a platform for students to express themselves through music.

### **Republic Day Celebration**

(26 January 2025)

The Republic Day celebrations included

## **Valedictory Ceremony & Inauguration of the Green Energy Project**

(7 March 2025)

The academic year concluded with a Valedictory Ceremony, celebrating the achievements of students and marking the transition of leadership for the upcoming year. This event also included the official inauguration of the Green Energy Project, highlighting the institution's progress in sustainable development.

## **Major Project: Green Energy Initiative Installation of Solar Panels**

(Inaugurated on 7 March 2025)

A defining achievement of the Student Council 2024-25 was the successful execution of the Green Energy Project. With a vision to promote renewable energy solutions and reduce dependency on non-renewable resources, solar panels were installed on campus.

This initiative represents a significant step towards sustainability and environmental responsibility, aligning with global efforts to combat climate change. The project was formally inaugurated during the Valedictory Ceremony, symbolizing a lasting impact on campus infrastructure and energy efficiency.



## **WORSHIP & MUSIC COMMITTEE**

***“Extol the Lord our God, and worship our God at the holy mountain; for the Lord our God is holy” (Ps 99:9)***

One of major ministries of the pastor is

## **Conclusion & Future Recommendations**

The Student Council of 2024-25 has effectively executed a diverse range of initiatives, leaving a lasting impact on student engagement, academic enrichment, and environmental sustainability. The successful implementation of the Tree Plantation Drive, Green Energy Project, and cultural events serves as a foundation for future initiatives within the institution.

The leadership, dedication, and teamwork demonstrated by President Prajwal Sudhir Joglekar & Secretary/Treasurer Rashmin Macwan under the guidance of our Respected Principal Prof. Rev. Dr. Naveen Rao have significantly contributed to the success of this academic year.

Their commitment to fostering a collaborative, innovative, and sustainable student environment has set a strong precedent for future councils to build upon. Lastly, the Student Council expresses its heartfelt gratitude to our Principal, Prof. Rev. Dr. Naveen Rao, for his unwavering support, guidance, and encouragement throughout the year.

His visionary leadership and commitment to holistic student development have been instrumental in making this year's initiatives a success.

**Prof. Rev. Dr. Naveen Rao** *(Staff Advisor)*

**Prajwal Sudhir Joglekar** *(President)*

**Rashmin Macwan** *(Secretary/Treasurer)*

the service at the holy altar. To equip them for creative worship and preaching the word of God, the student participates in the worship services held every day throughout the year. They are supervised



and mentored by one of the faculties. Worship and Music committee prepares the Rota and both students and faculties carry out their duties. Some of the salient features are highlighted below.

### **Daily Chapel Services**

Chapel services were held every day from Monday to Friday from 10:30 am to 11:00 am. The lectionary readings selected for first semester, was the Book of Major Prophet Jeremiah, whereas in the second semester, we meditated upon the Pauline Epistles to Ephesians and Colossians.

The unique feature of LTC is we have Women's Chapel which meets every Monday. Every Tuesday, we remember and offer prayers for our former staff and students. Tuesdays is also the time to learn songs and praise God in various languages. Wednesdays and Thursdays are assigned for Senior Sermons. The first Friday of each month is dedicated to the Stewardship League, and the last Friday is completely devoted to prayer time and testimonies. We also observe special occasions in the chapel, such as Independence Day, Republic Day, Teacher's Day, Gandhi Jayanti, International Women's Day and other important days

On Sundays, the Community Service is led by faculties along with their fellowships, committees, classes, and the Student Council. The last Friday of each month is reserved for the Friday Faculty Fellowship in the evening hosted by a faculty member. To enrich our worship experiences, the first Sunday of each month is observed as Holy Communion Sunday, with pastors of different Church traditions are the celebrant. Every month,

we also gathered for a Thanksgiving Service at 5:30 AM on the first day of the month.

### **Call and Commitment Retreat**

(28th - 30th June)

We started the new semester by renewing our call and commitment. This year, the retreat was held over two days, with the first day beginning with a worship service at 9:00 AM, focused on the theme of "Call & Commitment." This was followed by a lecture session led by Rev. Sujeev Dass, and faculty members led group sharing sessions. On 30th June, the Community Worship Service was led by BD4 students, alongside Rev. Percis Peters.

### **Memorial Service**

(9th August 2024 at 10:30 AM)

A Memorial Service was held to honor and remember the lives of Late Rev. E.J. George, Late Mrs. Khrieleno, Late Rev. D.K. Doyle, Late Rev. V. David, Late Rev. J.P.K. Joseph, Late Rev. Surendra Samuel, & Late Rev. Nandkishore Kumar. We prayed for the families of the deceased.

### **LTC Sunday**

(1st September)

In keeping with tradition, LTC Sunday was observed with solemnity at the LTC Chapel, where all faculty members participated in leading the service. We were blessed to have Rev. Dr. Prof. Naveen Rao as our special guest speaker.

## **Christian Home Week**

(16th - 20th September 2024)

Family is a cornerstone of Christian ministry, and this year, we observed Christian Home Week with the theme: “At the same time, declares the Lord, 'I will be the God of all the families, and they shall be My people.’” (Jeremiah 31:1). The week included inspiring messages on various topics:

### **16th: Biblical Parenting and Family**

by *Dr. Neelam Toppo*

### **17th: Youth, Education, Career, & Spirituality**

by *Dr. Anchal Samuel*

### **18th: Family and Church Obligations**

by *Mrs. Veena Titus*

### **19th: Crisis in the Family & Christian Faith**

by *Mrs. Nivedita Abraham*

### **20th: The Sanctity of Christian Marriage and Family**

by *Dr. Rekha James*

### **Advent Christmas Concert**

(8th December 2024):

The Advent Christmas Concert, a highlight of the year, was celebrated with great joy, featuring regional groups sharing the Christmas message in various dialects. The theme “Joy to the World”

reflected our collective yearning for peace amidst global struggles. We were delighted to have Rev. Richard Rodgers as our special guest for the evening.

### **College Reopening Worship**

(9th January 2025)

The worship service for the reopening of the college was blessed with the presence of Dr. Javier Viera, President of Garrett Evangelical Theological Seminary, Chicago (USA). The theme for the service was “**Covenant Renewal**,” and we also observed a Communion Service led by Rev. Dr. Naveen Rao.

### **Acknowledgments**

The Worship and Music Committee would like to express its heartfelt thanks to the entire community for their active participation and to the invited guest speakers who graced our events throughout the year. We extend appreciation to the chapel stewards, Mr. Danesh Yelcomgari, Mr. Swapnil Thakur, & Mr. Samuel Alhat, whose dedication made our work easier. Above all, we praise God for enabling us to fulfill our calling: to worship Him faithfully.

In Christ

**Rev. Percis Peters** (*Chairperson*)  
Worship & Music Committee

Do all the good you can, by all the means you can, in all the ways you can,  
in all the places you can, at all the times you can, to all the people you can,  
as long as ever you can.

*John Wesley*



# LITERARY AND DEBATING SOCIETY

## Inaugural Function

(19th July 2024)

The inaugural function of the Literary and Debating Society (LDS) for the academic year 2024-25 was organized by the Student Organization of Leonard Theological College. The program was attended by faculty members and the students.

During the function, the theme "Embracing Diversity" and the official logo were presented by the President, Secretary, and Staff Advisor. The theme was chosen based on Galatians 3:28, which emphasizes equality and unity in Christ.

Additionally, a proposal for the calendar year was introduced, outlining the planned activities and events for the year. The budget for 2024-25 was also discussed, with a detailed plan for expenses and fundraising strategies.

## Art festival

The Art Festival was one of the highlights of the year, where all three houses: Radha, Sahai, and Harper competed in various artistic and creative activities. This event provided a platform for students to showcase their talents and creativity in different fields. The festival aimed to celebrate the uniqueness and artistic abilities of students, promoting a spirit of healthy competition and self-expression.

## List of Programs

### Literary and Artistic Competitions

(31st August 2024)

A series of competitions were organized

to encourage students to explore their creative and intellectual abilities. The events and their respective themes were as follows:

Pencil Sketching:

*"Any Side of the College Building"*

Color Drawing:

*"Environmental Crisis"*

Essay Writing:

*"The Impact of Social Media on Youth"*

Story Writing:

*"Transforming Lives through Faith"*

The event was judged by esteemed faculty members: Mr. Abhinilesh Prakash, Mr. Vince Samuel, Rev. Dinesh Angolkar. The competition saw enthusiastic participation, and the winners were awarded certificates and prizes.

## 2nd Program: Debate Competition

(20th September 2024)

A debate competition was conducted for theological students on the topic, *'Is the Pursuit of Justice More Important than the Call for Personal Sacrifice?'*

The event provided a thought-provoking discussion on the balance between justice and self-sacrifice in a Christian context. Participants presented well-researched arguments, and the competition was intense yet respectful. The judges for the debate were:

Mr. Abhinilesh Prakash, Mr. Vince Samuel, Rev. Dinesh Angolkar.



## Creative Expression Events

(28th November 2024)

The third program featured competitions in various creative fields, allowing students to express their skills through photography, videography, and upcycling art (Best Out of Waste).

**Best Out of Waste:** Students created useful and artistic items from discarded materials, emphasizing sustainability.

**Videography:** “Faith in Action” was the theme, where students captured faith-based stories through short films.

**Photography:** The theme “Broken Yet Beautiful” encouraged students to find beauty in imperfection and resilience.

The event displayed a wide range of talent, creativity, and innovative thinking among participants.

## Art Festival

(29th November 2024)

The final event of the year was the grand Art Festival, which included a variety of performances and competitions. Participants took part in the following events: Solo Singing, Extempore Speech, Group Singing, Individual Instrumental Performance, Group Dance and Scripture Recitation.

The judging panel for this grand

event included: Mrs. Watimenla Angolkar, Rev. Percis Peters Mr. Emmanuel Dutt. After an exciting series of performances, Harper House was declared the overall champion of the Art Festival.

## Acknowledgement

The Literary and Debating Society extends heartfelt gratitude to:

God Almighty, for His grace and blessings in making all events successful. Rev. Dr. Naveen Rao, Principal of Leonard Theological College, for his encouragement and support. Mr. Vince Samuel, Treasurer, for his financial assistance. Mrs. Rosy Baroi, Staff Advisor, for her continuous support and leadership. All the students, especially those who participated in the events, for their enthusiasm and dedication. Former and ongoing students, for their generous financial contributions. Due to a shortage of funds, a fundraising effort was initiated, and students and alumni came forward to support the programs, ensuring their success.

**Mrs. Rosy Baroi** (*Staff Advisor*)

**Mr. Lorrain Vanlalhlipuia** (*President*)

**Mr. Yelcomgari Danish** (*Secretary*)



## ATHLETICS & SPORTS ASSOCIATION

It is the organization in which we promote physical as well as mental health by organizing Sports and Games activities throughout the Academic Year. The events involved the participation of all of the LTC Community through

systematic event plans. These events help us to experience the art of losing and winning and develop a sense of coordination amongst each other.

In the year 2024-2025 the Athletics and Sports Association ran under the leadership of the staff advisor Rev. Sumit Baroi the elected President M. Kanakaraj and the secretary/treasurer is Vishal

The student council organizes the inaugural function where the logo and the motto, "Convene Form Win" of the Athletics and Sports Association were released by the staff advisor Rev. Sumit Baroi. The Houses are again divided into Radhakrishnan, Harper & Sahai (The names of the former Principals) in respect and memory of their contributions to this college.

A committee was held among the ASA Executives and the Captains and Vice Captains of the three respective houses in which the fixtures were drawn and the rules and regulations for the different events were being discussed as well as the yearly calendar for ASA was prepared

### **Inter House Events**

The Athletics and Sports Association was allotted the days of Monday to Wednesday for conducting sports events in the evening. In the group events that were held, both the men and women of the three houses participated and competed with each other in a joyous and a sports person's spirit for their respective houses.

### **Paoyoshang Memorial Super 8 Cricket Tournament**

One of the main highlights of this year's Athletics and Sports Association event was the Payoshang Memorial Super-8 cricket tournament. In the loving memory of our late beloved, the former Athletics and Sports Association's staff advisor and our esteemed Faculty

member of Leonard Theological College, Mr. Payoshang Kashung, this inter-church cricket ever rolling trophy commenced this year. The tournament itself was a success with participation from our college and 13 other Churches all over the city competed, in which Jesus Youth team of the Catholic Church won the tournament. It is a privilege and honour for the Athletics and Sports committee to be able to initiate such a memorable event and strict rules. We wish the memory of our respected Payoshang Sir to live on in our hearts and through this tournament, in the culture of the College in the future.

### **The keenly awaited Sports-Day,**

The final sports event of an academic year was held on the 31 January & 1st February. In the events, the talents of the LTC community were displayed in the track and field and the March Past was also held, in which all the members of the three houses participated. The traditional Lighting of the Lamp by the Final Year students was also a very huge highlight apart from the sports events.

The Three Houses took part and competed against each other with a sportsperson spirit where Sahai House has been crowned the Champion house for the academic year 2024-2025, which was the champion of last year as well. Several new pieces of equipment were bought and added to the Sports room. All Glory to God Almighty.

**Rev. Sumit Baroi** (*Staff Advisor*)

**M. Kanakaraj** (*President*)

**Vishal** (*Secretary/Treasurer*)



## **THEOLOGICAL STUDENTS FELLOWSHIP**

The Theological Students Fellowship (TSF) is a unit of the Student Christian Movement of India (SCMI) in Leonard Theological College, under the SCMI Mid-India region. It is a dynamic organization that empowers and enlightens students by providing a platform to engage with social issues from theological perspectives. TSF encourages active participation in various events and programs, fostering discussions and actions for positive social change. It serves as a space for students to explore theology in relation to contemporary challenges, equipping them to address societal concerns with theological insight.

This year TSF adopted the theme from Ephesians 4:11-13 He himself granted that some are apostles, prophets, evangelists, pastors and teachers 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. The Word here means that God has shouldered the responsibilities in many forms to equip and build the Body of Christ for the work of God.

Therefore, the slogan for TSF for this academic year – 2024-25 is adapted from the letter to Ephesians 4:11-13 is Unite, Equip and Serve. This reminds our calling and the task that God has trusted us with, it begins by uniting, to be

equipped and to equip others to build the Body of Christ and for the service of God.

This year, TSF is guided by our dedicated leadership team, with Ms. Sheerin Lal as the Staff Advisor, Mr. Levin Daniel as the President, & Mr. Divakar Babu serving as the Secretary and Treasurer. Together, they provide direction, make key decisions, and manage the organization's activities and finances. Under their leadership, TSF continues to achieve its goals, actively engage students, and contribute meaningfully to both the college and the wider community.

The inaugural function of the Theological Students Fellowship (TSF) for the academic year 2024-25 was organized by the Student Organization of Leonard Theological College, with the participation of faculty members and students. During the event, the President, Secretary, and Staff Advisor introduced this year's theme and unveiled the official logo. A proposed calendar outlining the planned activities and events for the year was presented. Additionally, the budget for 2024-25 was discussed, including financial planning and fundraising strategies to support TSF's initiatives. for the academic year 2024-25 was organized by the Student Organization of Leonard Theological College, with the participation of faculty members and students. During the event, the President, Secretary, and Staff Advisor introduced



this year's theme and unveiled the official logo. A proposed calendar outlining the planned activities and events for the year was presented. Additionally, the budget for 2024-25 was discussed, including financial planning and fundraising strategies to support TSF's initiatives. Wesleyan Day (5th Sep 2024)

The first program of TSF was Wesleyan Day, held on September 5th 2024 as a one-day retreat. The event featured a special guest from SCMI, who guided us through discussions on Wesleyan thought. Along with interactive activities, the session provided valuable insights into the theological perspectives of John Wesley. This program was highly beneficial for students, helping them deepen their understanding of Wesleyan theology and its significance in their theological journey.

The Health Care Awareness Seminar organized by TSF on February 14, 2025, the theme "The Body as the Temple of Christ" (1 Corinthians 3:16-17). A special physician addressed common health issues among pastors, such as diabetes, cancer, high cholesterol, and blood pressure problems, highlighting the need for preventive care. Key recommendations included maintaining a balanced diet, regular exercise, stress management, routine health check-ups, and a healthy lifestyle.

The seminar emphasized that caring for the body is a spiritual responsibility, enabling pastors to serve effectively while honouring God.

### **Valedictory Program**

The year concluded with a Valedictory program, during which reports on TSF activities were shared, and the college community was recognized for their steadfast support. It was a time of reflection and celebration of the collective accomplishments.

### **Acknowledgement**

We thank God for His guidance throughout the year. Our gratitude goes to the Principal, Treasurer, faculty, and especially our Faculty Advisor, Ms. Sheerin Lal, for their support and encouragement. We appreciate the dedication of President Mr. Levin Daniel and Secretary/Treasurer Mr. Divakar Babu for their leadership in guiding TSF. We also thank our college community for their generous support. Embracing the theme "To equip and build the Body of Christ for the work of God," we celebrate our achievements and move forward with the spirit of "Unite, Equip, and Serve," continuing to inspire and create a lasting impact

**Ms. Sheerin Lal** (*Staff Advisor*)

**Mr. Levin Daniel** (*President*)

**Mr. Divakar Babu**  
(*Secretary & Treasurer*)

**Mission is not merely an activity of the church.  
It is the very heartbeat of God. The church exists because of mission.**

*David Bosch*



## STEWARDSHIP LEAGUE

The Stewardship League, affiliated with Leonard Theological College, remains dedicated to promoting the values of stewardship and community service. Throughout the 2024-2025 academic year, the organization engaged in several activities that upheld these values. Significant Friday worship events were held on the first Friday of each month, featuring guest speakers who shared invaluable insights on stewardship and community service. These gatherings were open to the community, and attendees' offerings, which totalled 38,400 rupees, supported various mission organizations and charities. The Friday worships not only fostered community connection but also inspired attendees through the insightful contributions of the guest speakers, while providing essential support to charitable causes.

During the 2024-2025 academic year, the Stewardship League made visits to missions, schools, and orphanages to identify those in need. The support from the community, demonstrated through Friday worship offerings and coffee purchases, was instrumental in aiding these organizations. For instance, a donation drive for the local orphanage,

Jagrati Centre in Jabalpur, resulted in the provision of T-shirts and track pants worth 9,000 rupees. Additionally, for the Sneha Niketan School for Specially Abled Girls, the League supplied groceries and daily necessities amounting to 7,200 rupees, alongside a small cancer treatment expense contribution of 10,000 rupees for our alumni, Rev. Sudarshan.

The Stewardship League's activities in 2024-2025 have significantly promoted the values of stewardship and community service. Through Friday worships and service trips, the League has supported missions and charities, involving the community through offerings and coffee sales. These efforts have fostered unity and extended help to those in need beyond the immediate community.

The Stewardship League remains committed to its mission of promoting stewardship and community service and will continue to strive to make a positive impact in the community

**Mrs. Sheerin Lal** (*Staff Advisor*)  
**Roshem M. Gohil** (*President*)  
**Sammappa** (*Secretary/Treasurer*)

**There is no success without sacrifice. If you succeed without sacrifice, it is because someone has suffered before you.**

*Sadhu Sundar Singh*



## LTC CHOIR

Greetings to you in the precious name of our Lord and Savior Jesus Christ. By God's grace, we successfully completed the academic year 2024-2025 under the guidance of Choir Director Mrs. Watimenla Angolkar, Choir Leader Ms. Gladys Lalruatdiki, and Choir Secretary Mr. Kharishchian Levin Daniel.

### **Members of the Choir:**

1. Gladys Lalruatdiki (BD IV)
2. Ngayin Kharei (BD IV)
3. Thakur Swapnil Sureshbhai (BD IV)
4. Lorrain Vanlalhlmpuia (BD III)
5. Kharishchian Levin Daniel (BD III)
6. Brolin Danny R (BD II)
7. Gohil Roshem Mukeshbhai (BD II)
8. M. Kanaka Raju (BD II)
9. Pakanti Samuel Aneesh (BD II)
10. Vaibhav Sain (BD II)
11. Masa Joel Francis (BD I)
12. Vishal (BD I)
13. Kollur Andrew Vijaykumar (BD I)
14. Jagale Corniel David (BD I)
15. Berlington G (BD I)
16. Yahunna Nag (BD I)
17. Duncan Immanuel Clark (BD I)
18. Naresh Kumar (BD I)
19. Elizabeth Baghel (Women School)
20. Florence Dorothy Clark (Women School)

The choir members gathered twice a week, on Mondays and Wednesdays from 7:30 PM to 8:00 PM, at the college chapel to practice new hymns and songs with four-part harmony

using music notation.

On 1st September 2024, the choir presented a special performance for LTC Sunday at the Leonard Theological College Chapel.

On 15th September 2024, the choir performed at LTC Sunday at Hawabagh Methodist Church, Jabalpur.

On 29th September 2024, the choir presented a special performance for LTC Sunday at CNI Christ Church Cathedral.

On 6th October 2024, the choir performed at LTC Sunday at Ranjhi Hindi Methodist Church.

On 10th November 2024, the LTC choir organized a concert to raise funds for the college. The concert is titled "Echoes of Joy: A Musical Odyssey," where the choir presented 11 songs, including 4 solos, 1 quartet, 1 instrumental worship piece, and 3 songs by the faculty choir.

On 8th December 2024, during the Advent Christmas Program organized by Leonard Theological College, the choir presented two carols - one in English and one in Hindi.

On 8th February 2025, the choir was invited to perform two songs (one in Hindi and one in English) during the welcoming program of the Madhya Pradesh Regional Conference and LTC Board of Directors Chairman, Bishop Elia Pradeep Samuel.

On 2nd March 2025, the choir performed a special number for LTC Sunday at English

Methodist Church, Jabalpur.

On 12th April 2025, the choir performed a song for the outgoing students during the Graduation Service to bid farewell to the beloved seniors.

### **Acknowledgments**

We express our sincere gratitude to the college authorities, especially to our Principal, Rev. Dr. Naveen Rao. We would also like to acknowledge Mr. Sammappa Rathnnaiah (BD II) for his occasional assistance with music (Tabla). Our heartfelt gratitude goes to Ms. Simmi Charles and Mr. Stephen Dan James for

their time and support during the college concert. Lastly, we are deeply grateful to our Choir Director, Mrs. Watimenla Angolkar, for her continuous support and guidance throughout the year. Above all, we thank God for His guidance and blessings on the choir during this academic year.

**Mrs. Watimenla Angolkar**  
*(Choir Director)*

**Ms. Gladys Lalruatdiki**  
*(Choir Leader)*

**Mr. Kharishchian Levin Daniel**  
*(Choir Secretary)*

## **ALUMNI LIAISON OFFICE**

Warm greetings in the love and light of our Lord and Savior, Jesus Christ. We are pleased to present this year's report from the Alumni office for the academic year 2024-2025. The Alumni office has remained steadfast in its commitment to connect with our esteemed alumni, ensuring that the bonds and memories shared with the alma mater are not only preserved but also nurtured. We cherish the opportunity to keep the spirit of our community vibrant and look forward to the continued growth and strengthening of our alumni network. It is with heartfelt gratitude that acknowledge the support and engagement of our alumni, whose presence and contributions continue to enrich our beloved institution.

In 2024, our community gathered for an Alumni Memorial Service on August 9th, honoring departed alumni, fostered fellowship with the bereaved

families. This year the Networking and Partnership department published our annual college Calendar and Christmas cards, Specially designed merchandise like t-shirts and mugs were sold at events, promoting community spirit and fundraising. Our Graduates of 2023-24 found success in ministry placements, some ordained and others pursuing their Masters. We extend gratitude to alumni for their support and special thanks to the college volunteers dedication. administration, staff, their for and unwavering

**Rev. Percis Peters** *(Staff Advisors)*  
**Andrayya Kashinath & J.P. Ruban**  
*(Asistants)*



# **SINGLE MEN'S HOSTEL**

The Single Men's Hostel, which has been running for more than 70 years, offers accommodation for Bachelor male students on campus. Located within a prestigious college with a century-long history, the hostel fosters a rich blend of cultures, traditions, and camaraderie. It serves as a hub of diversity, bringing together individuals from various backgrounds, languages, and customs, embodying the spirit of unity in diversity. This academic year, the hostel accommodates 44 residents, 35 in the main Single Men's Hostel and 9 in the Annex. The hostel is overseen by the warden, with support from the student prefect, Martin Luther Jagale.

## **Vesper:**

On weekday evenings from Monday to Friday, the hostels hold vesper sessions aimed at spiritual growth, meditation, and communal worship. These sessions took place from July 22nd to October 7th during the first semester and from November 18th – 29th, as well as January 20th to February 21st, in the second semester. They provide residents with an opportunity to share personal reflections and testimonies while enhancing their public speaking abilities. The sessions are coordinated by the student prefect under the supervision of the warden.

## **Compline Service:**

The warden proposed initiating a Compline service, held from Monday to Thursday between 10:00–10:30 PM in the SMH Prayer Room. This service took

place throughout the first semester.

## **Christian Home-week:**

Christian Home-Week is a cherished tradition at LTC, aimed at visiting rooms to encourage residents and inspire them as well as others (visitors) to uphold cleanliness and discipline. In 2024, the Single Men's Hostel observed this event on September 20th, while the Annex held it on September 19th.

## **Hostel Christmas**

The Hostel Christmas celebration, initially scheduled for December 12th, 2024, with carol singing from faculty houses and married quarters to the workers' quarters, culminating in the main event in front of the Single Men's Hostel. The program was organized by third-year BD students, with Shaju and Abhishek serving as conveners. Principal Prof. Rev. Dr. Naveen Rao graced the occasion with a profound short message on the significance of the Advent season. The final-year students ceremoniously lit the Christmas bonfire, followed by a felicitation ceremony for outgoing students, led by the third-year BD class. The faculty and BD classes contributed to the festivities with various performances, adding to the joyous celebration.

## **Hostel Picnic**

To experience adventure and appreciate the beauty of God's creation, a hostel picnic was organized on March 19th, 2025. This outing brought together residents of both the Single Men's and Single Women's Hostels, accompanied

by their respective wardens. The picnic was a time of travel, enjoyment, delicious food, fellowship, and various engaging activities, making it a memorable event for all participants.

### **Hostel Committee:**

The hostel executive committee comprises Rev. Dinesh Angolkar as the Warden, Mr. MartinLuther Jagale as the Prefect, along with Wing Commanders Abhishek (Beth-Sophia), Shaju. R (Beth-Elpis), Rashmin (Beth-Kairo), Stephen Arnold (Beth-Charis), Samuel Aneesh (Beth-Phos & Beth-Philio), and Andrew kollur from the Annex hostel.

Under the supervision of the warden, with support from the prefect and wing commanders, the hostel operates efficiently through clear communication

and teamwork. Cooperation among residents ensures smooth functioning and organization. The hostel operates under the overall guidance of the warden, with the prefect and wing commanders assisting in its management. Any hostel-related needs or concerns are reported and registered with the college office. Its effective operation relies on mutual support and collaboration among all members. Heartfelt gratitude to the College Principal for his guidance, as well as to the treasurer and workers for their dedication and unwavering support throughout the year.

**Rev. Dinesh Angolkar** (*Warden*)

**Mr. MartinLuther Jagale**

(*Hostel Prefect*)

## **SINGLE WOMEN'S HOSTEL**

Currently, only one student is residing in the Single Women's Hostel, namely Gladys Lalruatdiki (BD IV).

The following are some of the activities undertaken by the hostel resident for the academic year 2024-2025

### **Vesper Service:**

The Vesper services are held in the college chapel every Monday to Friday from 6:45 PM to 7:00 PM. Both the wardens and students from the Single Men's and Single Women's Hostels take turns leading the Vesper services

throughout the year. I would like to express my heartfelt gratitude to Mrs. Judy Joute, the Warden of the Single Women's Hostel, for her generous guidance, unwavering support, and constant encouragement throughout the year. In conclusion, I would like to thank God Almighty for His constant presence and guidance in our lives, helping us live a fulfilling life on this campus throughout the year.

**Ms. Judy Joute** (*Warden*)

**Ms. Gladys Lalruatdiki** (*Prefect*)

**I have but one candle of life to burn, and I would rather burn it out in  
a land filled with darkness than in a land flooded with light.**

*John Keith Falconer*

# **WOMEN'S SCHOOL**

The Women's School commenced its academic activities in July 2024 with six students. Among them, Mrs. Florence Dorothy Clark was elected as the Women's School Representative for the LTC Student Council (2024-2025), while Mrs. Reena M. Shinde was appointed as the Women's School Prefect.

The academic curriculum encompassed courses in Biblical Studies, Christian Ministry, English, and Home Science. In addition to their studies, the students actively participated in various worship services and took on diverse responsibilities within the community. They also had the opportunity to showcase their entrepreneurial skills by selling handmade bags, mufflers, and lemon tea at the LTC Food Fest. Furthermore, the students embarked on an enriching educational tour to Dumna Nature Reserve, Jabalpur, which provided them with valuable learning

experiences beyond the classroom.

The Women's School expresses its heartfelt gratitude to our Principal, Rev. Prof. Dr. Naveen Rao, and our Dean, Mrs. Watimenla D. Angolkar, for their unwavering guidance and support throughout the academic year. We also extend our sincere appreciation to our esteemed faculty members, Mrs. Esther Rao, Mrs. Judy Joute, Mrs. Sheerin Lal and Dr. Perna Prakash for their dedication and commitment to teaching and mentoring us.

Above all, we offer our deepest gratitude to Almighty God for His abundant blessings and guidance throughout the year.

**Mrs. Watimenla D. Angolkar**  
(Dean, Women's School)  
**Mrs. Reena M. Shinde** (Prefect)

## **EPHESIANS 4: 11 & 12**

The gifts he gave were that some would be

*Apostles,*  
some *Prophets,*  
some *evangelists,*  
some *Pastors*  
& *Teachers,*

to equip the saints for the work of ministry,  
for building up the BODY OF CHRIST.

# **WOMEN'S CHAPEL**

Greetings in the precious name of our Lord and Savior Jesus Christ. With His grace and guidance, the Women Chapel has had a blessed year, filled with fellowship, worship, and spiritual growth. We are grateful for His constant presence in our lives.

## **Every Monday Women Chapel Worship**

The theme for this year was Wise Living (Proverbs 29-31), focusing on living a life of wisdom, understanding, and reverence for God.

Worship services were held every Monday, in which the female faculty, and the female students take turns to preach and lead the service.

To mark the beginning of the new semester with renewed commitment, the first Monday of a semester is kept aside for the Communion worship.

To show our gratitude and thankfulness for God's goodness, the last Monday of every semester is dedicated as "Thanksgiving Prayer Day," wherein we spend time in sharing our testimonies and spend time in prayer.

## **Opening Session on 22nd July 2024**

The session commenced with a communion worship service led by Rev. Percis Peters, with Ms. Gladys Lalruatdiki assisting. This service was a meaningful start to the year, setting the tone for spiritual growth and fellowship.

## **Harvest Festival on 15th November 2025**

The Women Chapel celebrated the

Harvest Festival, in which the offerings are collected in kind and auctioned at the end of the service. We are grateful to the entire community for their generous contribution. This year Dr. Rebecca Theophilus was invited as the guest speaker.

## **New Year Gathering on 18th January 2025**

The Women Chapel held a New Year gathering, which included a gift exchange and a potluck lunch. This gathering fostered a spirit of love, unity, and gratitude as we welcomed the new year together.

## **Acknowledgments:**

We thank God for guiding us and sustaining us throughout this time, and we extend our heartfelt gratitude to Rev. Dr. Naveen Rao (Principal) for his continued encouragement and leadership, and Mrs. Judy Joute (Faculty Advisor) for her guidance and support in all chapel activities, and all the female faculty and students for their active participation, enthusiasm, and commitment to the activities of the Women Chapel.

**Mrs. Judy Joute** (*Faculty Advisor*)  
**Ms. Gladys Lalruatdiki**  
(*Chapel Steward*)



## **HEALTH & WELFARE COMMITTEE**

The Health and Welfare committee plays a crucial role within the college community by ensuring access to healthcare for both students and faculty. Led by Dr. Mrs. Shobha Nelson, alongside student assistants Wilson Vaghela and Roshem Gohil, the committee oversees the provision of essential healthcare services.

The Dispensary operates weekly on Tuesdays and Fridays from 5 pm to 6 pm, not only serving the college population but also extending medical support to local community members. Anti-malarial tablets are distributed, along with professional medical advice to safeguard the health of the college community.

Comprising a diverse group of individuals including doctors, the Principal as ex-officio, the Treasurer, staff Advisor, Wardens, Prefects, and student assistants, the Health and Welfare Committee collaborates in managing healthcare operations at Leonard Theological College.

This collaborative effort ensures that healthcare services are efficiently provided to meet the needs of all individuals within the college environment.

**Mr. Emmanuel Dutt** (Staff Advisor)  
**Wilson Vaghela & Roshem Gohil**  
(Student Assistants)

## **MARRIED QUARTERS**

At the outset we give thanks to God almighty for all his grace and mercies. The Married Quarters has seven rooms and one dispensary, In every house, there is garden comprising of flowers, fruit, and vegetable. We have a Nursery to keep our children during our class hours.

This year we have total 19 members (7 Families) in the Married Quarters, 6 are in women's school course, and rest are in B.D. Course. As per the need of time, we used to arrange General Body meetings for the smooth functioning.

The prefect election was held in the last general body of the academic year 2023-2024, held on 30th March 2024, was selected unanimously as the prefect in the presence of Rev. Sumit Baroi and Mrs. Rosy Baroi our Warden. The previous prefect Mr. Ebenezer handed over the responsibilities to the New Prefect at that meeting

### **Activities**

welcome fellowship for new student: we have welcome ceremony for the new Married Quarters students on 26th July 2024, in the presence of the Warden Rev. Sumit Baroi and Mrs. Rosy Baroi. Followed by delicious dinner.

Christmas Program: Which was held on 6th December 2024, where all the Married Quarters students participate through in various activities. In this program all the faculty, members were invited, Rev, Dr. Naveen Rao and Mrs. Easter Rao were the chief guest. In addition, our warden Rev. Sumit Baroi and Mrs. Rosy Baroi distributed gift to the married Quarters inmates, Married Quarters also arranged a delicious dinner for all the participants

### Repairing Works

This academic year some of the repairing works have been done through Married Quarters such as Cement work, roof repairing electrical work, floor repairing, repairing water cooler, cutting etc.

We are very thankful to the college authorities and our warden for the work of the repairs, which they have done for

the family quarters. Finally, our family would like to extend our thanks to Rev. Sumit Baroi and Mrs. Rosy Baroi for their guidance and support. We would like to thank LTC Doctor Dr. Nelson and in Charge Mrs. Anupama Michel and the assistant Mr. Roshem Gohil and Mr. Wilson W. for taking care of our health with kind heart. And also our Campus electrician Me Robert Martin and Mr. Rohit , Mr. Krupa Rao, and Mr. Ashlam Ahemad for supplying the water and electrical repairs works in our quarters. We extend our thanks to Nursery in charge Mrs. Ester Rao, and Nursery Ayahs/baby sitter Mrs. Lata & Mrs. Tija bai, for taking care of our Married Quarter's children. We would like to thank all the workers of LTC.

**Rev. Sumit Baroi & Mrs. Rosy Baroi**  
(Married Quarters Wardens)  
**Milind Shinde** (Prefect)

## **SCHOOL OF RESEARCH**

The school of Research caters to the academic enhancement of the Leonard Community and beyond through publication of Samskriti- A Theological Journal of Leonard Theological College as well as through organising Staff Study Circle Seminars every Second and Last Friday of the month.

By God's grace, the School of Research could contribute towards the theological deliberation in the theological academia in India and beyond through the publication of Samskriti Vol. 22 & 23 No. 1 & 2 (2022-2023) which

was released on 29th June 2024. A special note of gratitude to Centenary Methodist Church, Lodhi Road, New Delhi, for sponsoring the publication of this issue of Samskriti.

Every year, the School of Research organize Staff Study Circle Seminars on a chosen theme in which each faculty member presents a seminar paper on the basis of the yearly theme from the varied perspective of their individual area of expertise. For 2024-2025 the yearly theme was chosen as "Ekklesia in a Virtual World: Redefining Spirituality." On the basis of the yearly theme the

School of Research organised ten Staff Circle Seminars in the academic year 2024-2025.

Mrs. Rosy Baroi kick started the yearly Staff Study Circle seminar by laying the conceptual foundation of the term Ekklesia through a detailed study of the etymology in her paper entitled “Conceptualizing Ekklesia and analyzing its significance in the context of virtual world.” Rev. Sumit Baroi's paper focuses on “Rereading Historical Ekklesia and Virtual Church in fulfillment of 'Missio-dei'” Mr. Emmanuel D. Manchikalapudi presented on “Ancient Rhetoric in the Digital Age: Reinterpreting Paul's Areopagus Speech for Virtual Spirituality.” Dr. Pranay Bin Hiya's paper was on “Samnyāsa and Dharma in the Bhagavad Gita: An Interpretation of Spirituality in the Virtual World.” Mr. Abhinilesh Prakash brought out the impact of virtual world especially in the context of the margins through his paper “Virtual World and Socio-Economic inclusivism for Marginalized Community: Re-defining the Spirituality.” Ms. Sheerin Lal Hiya presented on “Inquest of Spirituality in the Gospel of John: Redefining its Urgency in the Virtual World.” Rev. Percis Peters explores the arena of Christian worship and virtual world in

her paper “Christian Worship in the Virtual World: A Theological and Practical Exploration.” Rev. Dr. Naveen Rao focuses on “Ecclesia in Virtual World: Redefining Spirituality.” Mrs. Judy R. Joute presented on “From False Prophets to Fake News: A Call for the Church to be the Real Prophetic Voice.” Rev. Dinesh D. Angolkar explores new theological insights in his paper “The Church and Spirituality in a Virtual Realm: New Theological Imaginations.”

The School of Research would like to acknowledge the tireless contributions of all the Faculty members of Leonard Theological College for their tireless efforts in contributing through their insightful presentations and the deliberations that we could have in all these seminars. A note of appreciation to all those who have been part of the seminar and contributed in different ways. The Director, School of Research, would like to sign off this report with gratitude for God's unceasing guidance in all the academic deliberations that could be carried out in the academic session 2024-2025.

**Mrs. Rosy Baroi**

*(Director, School of Research Editor, Samskriti Convener, LTC Publication)*

## **SUNDAY SCHOOL**

Greetings to you in the name of our Lord and Saviour Jesus Christ.

Sunday school is an integral part of the Leonard community as it nurtures the Children in their understanding and knowledge of God. It also helps them in developing personalities and gives them

a platform to have a Christian fellowship. The Sunday school aims to bring holistic growth in every child, therefore along with focussing on the Bible lessons we also engage in singing songs, dances, and different kinds of games and activities.

Following is the information about LTC  
**Sunday School for the year 2024-2025**

Ms. Judy R. Joute Faculty Advisor  
Number of Students, 10 (5 Boys and 5 Girls), Sunday School Teachers, K. Mahesh (Student of BD-3), Florence Dorothy Clark (Women's School)

### **Activities**

Every Sunday classes are held in the women's Chapel at 5:00 pm.

Sunday School Students are divided into Two Groups: Juniors and Seniors. According to these two groups, even the syllabus is divided. This year we used the books published by the Child Evangelism Fellowship (CEF).

Seniors class were taught, "Turn Around" (Bible stories that talk about how their lives turned around after meeting Jesus)

Junior class were taught, "Beginnings" (The Five beginnings that lay the foundation of the rest of the Bible)

Teachers organized various games and activities for the active involvement of children. Children learned new action songs, memorized bible verses, and also developed the skill of prayer. They also took part in other activities like Drawing and colour work. We Praise God because every Sunday School is a wonderful time not only for children who are active and attentive in learning new things but it is a wonderful time even for teachers.

### **Events**

For the Academic Year (2024-2025) Sunday School Classes Started on 30th June 2024

On 8th December children took part in Advent carol singing and also performed Dance.

On December 9th, we held a Christmas celebration for our Sunday School children with carols, games, a Christmas message, and gift-giving. The event was full of joy, laughter, and togetherness. It was a wonderful time for everyone!

This academic year's Sunday School program has provided a nurturing environment for the children to grow spiritually, emotionally, and socially. They have developed a deeper understanding of their faith and gained new skills.

### **Acknowledgement**

We express our gratitude to God Almighty for enabling and strengthening us to conduct Sunday school throughout this academic year. We would like to express our gratitude towards the principal Rev. Dr. Naveen Rao, for his encouragement and support, and Our heartfelt thanks to the faculty Advisor of Sunday School Ms. Judy R. Joute, for her constant support and guidance. And we also thank Duncan Clark for taking the Sunday School Classes in the absence of teachers. We also want to thank BD Students for generously donating for the refreshments. Sunday School is grateful to all the well-wishers and people who supported us financially.

Our Sincere prayer is that Sunday School will continue to grow as ever strong, may it be helpful to students and teachers in the days to come, and that every child will be saved.

**Ms. Judy R. Joute**

*(Sunday School Faculty Advisor)*

**K. Mahesh & Florence Dorothy Clark**

*(Sunday School Teachers)*



# **PRAYER CELL**

Greetings in the Name of our Lord and Savior, Jesus Christ, The Prayer Cell at LTC is a space where students and faculty come together in unity to seek the Lord, intercede for one another, and uplift the needs of the world. We are blessed to gather every month on the last Friday, dedicating our time to prayer, worship, and testimonies. Each service follows a specific theme, led by different student groups who take the initiative to guide us in focused intercession.

In August, we began with a Thanksgiving Prayer Service, expressing our gratitude to God for his faithfulness and provisions. It was a time of reflection, where we acknowledged His goodness in our lives and the LTC community.

In September, the service was led by BD4 students, who fervently prayed for the women in our nation-seeking God's intervention, protection, and empowerment for women across different walks of life.

In November, BD3 students took the lead in interceding for the ministers around the world, lifting up pastors, missionaries, and evangelists who labour tirelessly to spread the Gospel. Prayers were offered for their strength, perseverance, and the expansion of God's kingdom.

In January, BD2 students led the service with heartfelt prayers for LTC, covering its students, faculty, leadership, and mission. They prayed for spiritual growth, academic excellence, and a continued commitment to God's calling.

In February, BD1 & BDO students

united in prayer for India, seeking God's wisdom and guidance for the nation's leaders, the church, and the people. They interceded for peace, justice, and the spiritual revival of the country.

In March, the Women students took charge of the service, dedicating their prayers to the well being of the LTC community. They uplifted the students, staff, and faculty, seeking God's blessings, good health, and unity within the institution.

A significant highlight of each Prayer Cell service is the testimony-sharing session, where two students share their personal experiences of God's faithfulness, encouragement, and answered prayers. These testimonies serve as a source of inspiration and strengthen our faith as a community. Each Prayer Cell gathering is truly a wonderful and blessed time of spiritual renewal, fellowship, and intercession. We extend our heartfelt gratitude to our Prayer Cell Advisor, Rev. Percis Peters, for her unwavering guidance, encouragement, and support in leading us in this spiritual journey. Her dedication and commitment have been a great blessing to the LTC community. May the Lord continue to bless our Prayer Cell ministry and use it for God's glory!

**Rev. Percis Peters**  
(Prayer Cell Advisor)  
**Gladys Lalruatdiki**  
(Prayer Cell Secretary)

# FUND-RAISING CAMPAIGN

Leonard Theological College (LTC) has a special Fundraising Committee that helps students raise funds for the college's development projects. The Fundraising Campaign Committee for 2024-25 includes the following members: Rev. Dr. Naveen Rao (Convener), Rohit Masih (BDIV Student Assistant), and Motikya Ebenezer (BDIII Student Assistant)

Under the leadership of our Principal Rev. Dr. Naveen Rao, the committee has successfully raised funds throughout the year. We are very thankful to the LTC students for their hard work and dedication in raising funds for the college's welfare and development projects.

## **The Fundraising Campaign (2024-25):**

### **1. Fundraising for the LTC Day Care Centre:**

The campaign raised around Rs.8,00,000 for the LTC Day Care Centre by the son of Late Bishop Shot K Mondal, Harold Mondal and Mrs. Carollina Wert. A generous contribution of Rs.1,25,000 was received from the Kerala LTC Alumni, showing their strong support for the college.

### **2. Fundraising for Students' Tuition Fees:**

A total of USD \$ 500 was raised to help one student couple with their tuition fees, reducing their financial stress and allowing them to focus on their studies.

### **3. Funds for Faculty and Staff Salaries:**

The Centenary Methodist Church (Hindi), Lodhi Road, New Delhi, led by Rev. Sujeev Dass (Pastor In-Charge), donated Rs.2,00,000 to support the

college's fund. This contribution highlights the church's commitment to supporting theological education.

### **4. LTC Sunday Celebration in Bidar District:**

The Bidar District under the leadership of Rev. Nelson Sumithra (District Superintendent of North Bidar) celebrated LTC Sunday as part of the Bangalore Regional Conference. The LTC alumni in the district raised and sent Rs.1,50,000 to the college, showing their strong connection and support for the institution.

### **5. LTC Sunday Celebrations across Methodist Churches in India:**

Many churches both Methodist and of other denominations across India, including those in the Jabalpur region, celebrated LTC Sunday. These churches collected funds and sent their contributions a total of Rs.2,82,450 to the college, further strengthening the relationship between the college and the Methodist community.

### **Acknowledgement:**

We are thankful for the valuable guidance and vision of our Principal Rev. Naveen Rao and to the Treasurer Mr. Vince Samuel. We would also like to appreciate the hard work of alumni of the college and the various church who did good efforts in raising funds for the betterment of the College. Sincere thanks to God Almighty who blessed all of us abundantly throughout this year.

**Rev. Dr. Naveen Rao** (*Convener*),  
**Rohit Masih & Motikya Ebenezer**  
(*Student Assistant*)

# CAFETERIA

*"For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." -Mark 10:45*

The Cafeteria of Leonard Theological College is a co-operative society, contribute and run by the students. In this academic year, the cafeteria commenced its operations on June 26, 2024, with an initial membership of 46 individuals from various parts of India. Over time, this number reduced to 45. The cafeteria has played a central role in gathering the community through regular meals, Friday Fellowships, Sunday Worship Fellowships, and Community Dinners, which were organized by the Student Council, LDS, TSF, and other organizations. The student community was divided into small management teams, with each team taking charge of cafeteria management for different months.

The office bearers were elected in the 1st General Body Meeting of cafeteria which is held on 12 July 2024. The following comprise the cafeteria administration.

Faculty Advisor: Mr. Vince Samuel  
Cafeteria Secretary: Nithin P. Shibu  
Cafeteria Auditors: K. Lalruattlunga & Levin Daniel

The primary focus of the cafeteria has been the smooth administration and efficient management of its daily operations. For its effective functioning, three full-time staff members work in the

cafeteria. Apart from these three, we also receive assistance from other college workers when needed.

This year, some additions were made to the cafeteria's inventory to improve its service and efficiency. The new acquisitions include:

- A 20-litre tea kettle
- A 12-litre Pressure Cooker
- 5 Steel Bowls
- 3 Steel Jugs
- 10 Steel Glasses

Other necessary items for daily operations the cafeteria has successfully provided Christmas gifts to the Cafeteria Staff. This has been made possible through the collective contributions of cafeteria members.

We would like to extend our sincere gratitude to the Principal, Rev. Dr. Naveen Rao and Faculty Advisor, Mr. Vince Samuel for their invaluable guidance and support. Their insightful direction has greatly contributed to the smooth functioning of the cafeteria.

Special thanks to all the Senior Managers, Junior managers and both Auditors for their dedicated efforts in carrying out their responsibilities with utmost diligence. Their commitment has ensured the efficiency and transparency of cafeteria operations. I also take this opportunity to appreciate the cooks for their dedication and hard work in preparing meals efficiently and maintaining a high standard of service.

The cafeteria has continued to serve as a vital space for nourishment and fellowship, ensuring the well-being of its members. With ongoing support and dedication, it will continue to thrive and

fulfill its mission in the coming year.

**Mr. Vince Samuel** (*Faculty Advisor*)  
**Nithin P. Shibu** (*Cafeteria Secretary*)

## **PARTNERSHIP & NETWORKING DEPARTMENT**

The Partnership and Networking Department (PND) was established with the goal of fostering partnerships in ministry by engaging with alumni, church leaders, and well-wishers of LTC. Through its initiatives, PND aims to strengthen relationships, create opportunities for collaboration, and enhance the overall mission of LTC.

E-News Letter As part of its communication strategy, PND has launched an E-News Letter to provide monthly updates and news from LTC. This initiative serves as a vital platform to keep alumni, church leaders, and supporters informed about the latest developments, events, and ministry activities at LTC.

Thanksgiving Prayer Recognizing the power of prayer in community life, PND has initiated a Thanksgiving Prayer service held on the first day of every month at 6 AM in the chapel. This gathering has been well received, with a

significant number of students voluntarily participating in the prayer sessions. The initiative has strengthened spiritual fellowship and provided a meaningful space for gratitude and intercession.

To support its mission and sustain its activities, PND has undertaken various fundraising efforts. This year, two major fundraising events were organized: A Biriyani Sale on 15th August and Cake Sale on 11th September. Through its initiatives, it has created meaningful engagement opportunities for students, alumni, and well-wishers alike. The department remains committed to its vision of expanding networks and enhancing the mission of LTC in the years to come.

**Mr. M. Emmanuel Dutt**  
(*Faculty Advisor*)  
**Nithin P. Shibu & Divakar Babu**  
(*Student Assistants*)

**God does not call the qualified; He qualifies the called.**

*A.W. Tozer*



## **BOOK STORE**

*Greetings in Christ Holy name.*

The bookstore operates to serve the LTC community and large by providing varied titles of books and bibles. The bookstore is open every Monday and Tuesday for business.

Moreover, the bookstore accepts orders from the community and Alumni, and provides them with competitive/discounted rates. We

appreciate the many who patronize the bookstore by visiting, ordering, buying and contributing to the bookstore. May God enlighten our paths as we read.

**Mr. Emmanuel Dutt. Manchikalapudi**  
*(Faculty Advisor)*

**Mr. Suman Antharam.**  
**L. Vijaya Kumar.**  
*(Students Assistants)*

## **DAY CARE CENTRE**

With gratitude and thanks to God Almighty in 2022 Leonard celebrated its hundredth year of existence, its life and ministry by taking up five projects as its vision for the next century. Along with the report and pictures the visionary projects were also shared with the alumni donors, friends and well wishers of Leonard all over the World.

During the Maramon Convention at Kerala in 2023 the LTC Kerala Alumni prayerfully selected Day Care Centre, the centenary project to support and they raised funds for that. Mr. Harold Mondol, the son of Late Bishop Shot K. Mondol who had been the Bishop of Delhi, Hyderabad, and also of Philippines during his episcopal ministry, in the name of his father offered to help in the Centenary project of the Day Care Centre. Since the FCRA of the College was not opened to receive funds from abroad, he bought several items by online

payment for the Day Care Centre, like baby cots, toys, refrigerator, air conditioners, etc, and these items were delivered to LTC, Jabalpur. But when he was informed that these items will be installed in the present facility of Nursery only after the renovation of the building, he offered to help in the renovation too. He found out the contractors and the material suppliers who would take online payment to do the work for the Day Care Centre. The family of Mr. Harold Mondol, Ms. Carolina West joined him in this noble cause. And after the long and tedious work of renovation, the Day Care Centre was completed.

With prayers and a small fellowship-tea, the Leonard community gathered together to celebrate the completion of one of the project of Centenary of Leonard Theological College on 22nd March 2023.

We acknowledge the hard work and dedication of the College Treasurer Mr. Vince Samuel, our College staff Mr. Robert and Mr. Rohit along with other workers for their labour and dedication in the renovation.

From 1st July 2025 the Day Care Centre will be opened for the Leonard

Community and also for the other people who would like to make use of this facility. It will be a Centre to cater to the needs of the community with love and care, along with generating revenue for the College towards self-sustenance.

**Mrs. Esther Rao**  
*In-charge*

## **EXTENSION & PRACTICAL WORK DEPARTMENT**

It is my privilege to present the Report of the Extension and Practical Work Department, Leonard Theological College, Jabalpur.

As per the requirement of the Senate of Serampore College (University) all the students pursuing BD course are required for 5 weeks full time Practical Work assigned by their respective Boards of Ministry for the ministerial formation in field work. This academic session the Summer Practical work was scheduled. From- 1st May to 8th June 2024 (5 Weeks). Students actively participated in field work assigned by their Ministry Boards, with the Director receiving positive summer practical work reports. Overall, most students excelled in their assigned fields. Students presented detailed reports on their practical work during scheduled Reporting Sessions, attended by the Director, faculty members, and LTC student body. The presentations were followed by Q&A sessions for deeper understanding. This experience enriched the entire community.

Formation of Fellowship and Tutorial Group and assigning each

student to a Particular Faculty member and their family is also carried out by the Practical Work Department. The whole student body was divided into eight groups. The assigned group members get together for the first time after reopening of the college in new academic session; it is a joyous occasion for the students to be part of an extended family of faculty members. Each group meets at least once in a month on any one of the Thursdays. Fellowship groups offer students a safe space for sharing and receiving counselling in a familial setting. They also aid in disciplining students for objectionable behaviour, fostering ministerial and personality development. Overall the LTC Practical department had an engaging and enriching experience throughout the year

I would like to take this privilege to thank God and the Respected Principal, the Faculty members, the Office staff and all the students for their support to fulfil my task successfully

**Rev. Dinesh Angolkar**  
*(Director, Practical Work Department)*

## LEONARD LOG: *Academic Year 2024 -2025*

The academic year of 2023-24 came to a close with the Graduation service on Sunday 21 April 2024 with the theme, “Ecclesia in the Virtual World: Redefining Spirituality,” where Rev. Dr. Tapas Ghosh, the Principal of Allahabad Bible Seminary delivered the Guest lecture. During the month of May 2024 the students joined in the Summer Practical work of five weeks.

The last round of Entrance Exam was conducted on Sat' 8th June followed by the interview of new admissions on Monday 10th June 2024. The remedial classes began from 11 June to 25 June 24.

The new academic year began with orientation and registration on Thursday 27th June 24. The re-opening Retreat on the theme of Call & Commitment was held on 28-29 June 24 where Rev. Sujeev Dass, Pastor of the Centenary Hindi Methodist Church, Lodi Road, Delhi & the Executive Secretary of DRC and the Chairman of the Board of Ministry was the retreat speaker, on the theme of “Call & Commitment.”

The classes began from Monday 1st July 2024.

The elections of students' organization “Literary & Debating Society”, “Theological Students' Fellowship”, “Stewardship League”, “Athletics & Sports Association,” and “Students' Council” were held on Fri' 5th July 24. The installation service of the office bearers of the elected students was held on Fri' 12 July. On 1st August the

Principal went to England to attend 10th Oxford Institute of Methodist Theological Institute from 4th to 11 August 2024 where he was invited to make a Plenary Presentation on the theme of: “Five Loaves & Two Fish Economy: The World is my Parish - Glad Tidings of Salvation in the Age of Crises.” The Independence Day of India on 15th August 2024 was celebrated with joy and fellowship under the leadership of the Students' Council.

On Fri' 16 August a team of faculty from Allahabad Bible Seminary visited the College to discuss the plans of starting a joint venture of a federated faculty institute in the Mid-India location to be called as CICTRE for offering MTh courses in Religion, Theology, Old Testament and New Testament. On Saturday 17 a workshop on “Public Speaking” was conducted by a renowned resource person Mr. Joshua Motikya from Hyderabad and his team. On account of the festival of Rakshah Bandhan on Monday 19 Aug' College was closed for holiday.

On Sun' 1st September LTC Sunday was observed in LTC and also in various churches to pray and support the ministry of LTC. It was jointly organized with Wesleyan Heritage Day. On Thur' 5th Sept' Teachers' Day was celebrated by the Students' Council to thank and felicitate the faculty members for their nurturing and mentoring towards ministerial formation of the students along with inculcating the academic

On Wed' 2nd October Gandhi Jayanti was celebrated with a worship service where the Principal delivered a message on the thought and life of the Father of the Nation- Mahatma Gandhi. The College was closed for Dusshra Holiday on Sat' 12 October. The last day of first semester classes came on Fri' 18 October followed by the First Semester Exams of BD, Dip. C.S., BCS, and Senate qualifying papers were conducted from Mon' 21 to Sat' 9th November.

On Fri 1 Nov' the festival of Diwali was observed and the College was closed for holiday. On Sun' 10th November a music concert- "The Echoes of Joy" was organized under the Department of Music by the leadership of College Choir Director Ms. Watimenla Angolkar with the joint choirs of English and Hindi. The people of the Jabalpur city came in large number to enjoy the music and the message in songs at LTC. It also proved to be a good fund raising event to support the ministry of Leonard. The Thesis seminar for BD-III students was conducted from Mon' 11 to 15 Nov'. On Fri' 15 November the Women's chapel conducted Thanks Giving Harvest festival and it generated support for the ministry of Leonard. The BTESSC meetings and Senate Convocation were held at Baptist Theological College, Pfutsero, Nagaland from 22 to 24 November where the Principal participated.

The month of December was full of Christmas festivities, like Married Quarter's Christmas fellowship on Fri' 6 December, and LTC Advent Concert on Sun' 8th December. The Single Men's

Hostel Caroling was conducted on Thur' 12 December. On Fri' 13 Dec' Community Christmas Dinner followed by Christmas Service on Sat' 14 December were held. From Sat' 14 Dec' to Wed' 8th January 2025 the College was closed for the Christmas holidays.

From Thur' 9th January 2025 the classes resumed with a New Year Covenant Eucharist Worship where the President of Garrett Evangelical Theological Seminary Rev. Dr. Javier Viera along with the Vice President Rev. Dr. Scott Hedlund, Thehil Russeliah Singh, and Sanjog Patra also joined, and the President Rev. Dr. Javier Viera brought the New Year message to the LTC community. On Fri' 24 Jan' the photo-shoot for the ARCHWAY was held after the Friday Fellowship. On Sun' 26th Jan' the Republic Day celebration was marked with the unfurling of the national flag at 8:00am, and the Food Fest Zayaka-E-LTC along with the choirs competition was also organized in the evening. The annual Athletic meet was organized by Athletic and Sports Association on Fri' 31 Jan and Sat' 1st Feb' 25, where the Sahai House won the first position and Radha & Harper houses shared the second position having acquired the same points.

The Principal was invited as a resource person by the Board of Lay Activities of Delhi District, of Delhi Regional Conference to conduct workshop on Sat' 8th Feb' 25 at Centenary Methodist Church, Lodi Road, Delhi for Lay-Preachers before they join as preachers and leaders in the Lenten cottage prayer meetings.



On Fri' 14 Feb' Theological Students' Fellowship organized a seminar on Medical Health for the Leonard community. From Mon' 17 to 20 Feb' Thesis Proposal presentation were held where the BD-III students made presentations before the faculty and BD-III class and received feedback for the improvement.

On Ash Wednesday 5th March a retreat was conducted in the chapel to mark the beginning of the Lenten season by putting ashes on their forehead as sign of repentance and penance. On Fri' 7th March was the last day of the classes of II semester, and from Sat' 8th March the College exams began until Tue' 18 March, and on 8th March the submission of thesis by the BD-IV students was also done. On Fri' 14 March on account of the festival of Holi the College was closed. The Senate exams began from Mon' 24th to Fri' 11th April. The first round of Entrance exams were held on Sat' 29th March. On Sun' 30th Mar'the festival of Id-Ul-Fitr was held. The College

Graduation dinner was held on Fri' 11th April and on Sat' 12th April the Graduation service was conducted to award certificates and diplomas to GTh, BCS, and Dip CS students. From Mon 14th April the College closed for summer vacations when the faculty would be having one month's holidays and the students would join in the summer practical work as per the plan arranged by their ministerial boards.

The second round of Entrance Exams would be held on Sat' 7th June, followed by the interview of all the new admissions. The remedial classes for the new students would begin from Tue' 10th June to Wed' 25th June. From Thursday 26th June the new academic session would begin with the Orientation, Registration, and Opening Retreat on 26-28 June 2025.

**Rev. Prof. Dr. Naveen Rao**  
The Principal  
*Leonard Theological College,*  
*Jabalpur, MP*

### COLLEGE HYMN: MARBLED HALLS OF ANCIENT KINGDOM...

Marbled halls of ancient kingdoms, Mighty empires passed away,  
Baffled lore and mystic longing Join the cry for life today.  
Open is the door effectual See the multitudes that yearn,  
Reaching up from crushed existence 'Tis for life their hearts do burn',

Forth there goes the weary pilgrim Seeking peace in lotus shrines;  
Though the proffered ways are legion Still the heart of India pines.  
Christ the living way we offer, High we hold, His Cross of love.  
Joyfully we join in service Build we beauty from above.

"E'er abide in Me", says Jesus, "Would ye fruits of Spirit bear"  
Yea, abide in us, we pray Thee, Grant us power to do and dare.  
So, we pledge Thee who hast called in one fellowship sublime,  
All we are in glad abandon Make us prophets of our time.

*"Show us Jesus", hear the cry of Multitude in thronging mart.*  
*Send us, Lord, our Pentecost to Bear the Cross to India's heart.*



## THE TRANSFORMATIVE POWER OF WESLEYAN THEOLOGY OF ENTIRE SANCTIFICATION IN PSYCHOLOGICAL EMPOWERMENT OF URBAN YOUTH

PRAJWAL JOGLEKER

This thesis explores the intersection between Wesleyan theology, specifically the doctrine of entire sanctification, and psychological theories of empowerment to propose a model for the holistic transformation of urban youth. Entire sanctification, as articulated by John Wesley, is a theological concept that describes a second work of grace following justification, in which the believer undergoes profound inner purification, achieving a state of perfect love and freedom from voluntary sin. This transformative process not only affects the individual's spiritual life but also extends to their moral, social, and psychological well-being. In contemporary urban contexts, where young people face significant socio-economic and psychological challenges, the integration of entire sanctification with psychological empowerment theories presents a promising framework for fostering resilience, identity formation, and social responsibility.

The study begins by tracing the historical and doctrinal foundations of Wesleyan theology, particularly its emphasis on personal and social holiness. Entire sanctification is positioned not merely as an abstract theological ideal

but as a lived reality that inspires ethical action and community engagement. It argues that sanctification transforms the believer's identity and agency, enabling them to navigate personal and social adversities with a sense of divine purpose. This theological grounding is then examined in dialogue with psychological theories of empowerment, including Marc Zimmerman's Psychological Empowerment Theory and Julian Rappaport's Community Empowerment Model. These frameworks conceptualize empowerment as a multidimensional process involving intrapersonal self-efficacy, interactional awareness of social systems, and behavioral engagement in one's environment. The study demonstrates that the internal transformation fostered by entire sanctification aligns with key psychological constructs such as resilience, self-determination, and community participation, providing a comprehensive model for youth empowerment.

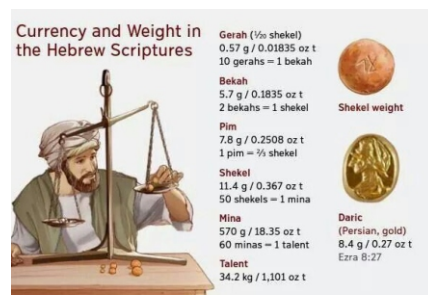
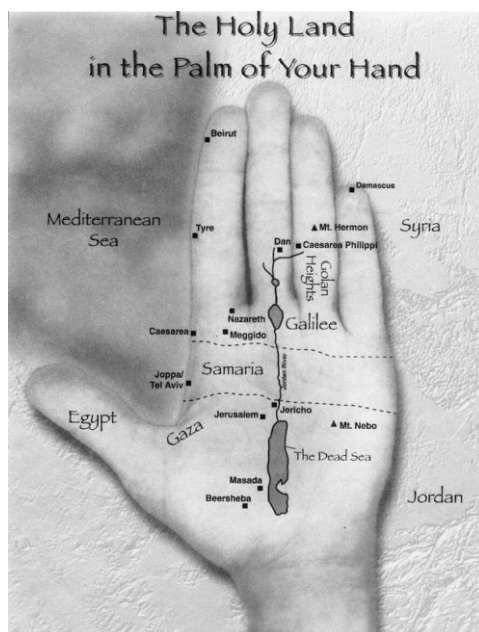
The thesis further explores the practical applications of this integrative framework by examining case studies and contemporary initiatives where faith-based organizations have successfully

implemented youth empowerment programs rooted in both theological and psychological principles. Strategies such as faith-based mentorship, holistic education, community activism, and culturally relevant outreach methods including music and the arts are identified as effective mechanisms for fostering transformation. These approaches align with the Wesleyan emphasis on social holiness, ensuring that personal sanctification is expressed through concrete acts of justice, service, and advocacy within urban communities.

Recognizing potential tensions between theological and psychological paradigms, the study critically engages with conceptual differences in language, epistemology, and application. While theology operates on a faith-based understanding of divine grace, psychology relies on empirical analysis of human behavior. The thesis contends that, despite these differences, the two fields share common goals in fostering individual and community well-being.

By adopting an interdisciplinary approach, missions and youth development initiatives can harness the transformative potential of entire sanctification while benefiting from the empirically validated strategies of psychological empowerment.

Ultimately, this research contributes to both theological and psychological discourse by demonstrating that entire sanctification can serve as a powerful framework for addressing the social and psychological challenges faced by urban youth. By integrating spiritual transformation with psychological resilience, this model provides a holistic pathway for young individuals to achieve personal growth, ethical integrity, and meaningful engagement with their communities. Future research should explore the broader applicability of this framework in diverse cultural and religious contexts to enhance its impact on global youth empowerment initiatives.



# EXPLORING BURNOUT AMONG CLERGY IN GULBARGA DISTRICT: UNDERSTANDING FACTORS, IMPACTS, AND SOLUTIONS

Esau Sunand Kumar

This study investigates the phenomenon of burnout among clergy in the Gulbarga District, focusing on the contributing factors, psychosocial and spiritual impacts, and possible interventions. Burnout, a psychological syndrome emerging from chronic interpersonal stressors on the job, manifests as emotional exhaustion, depersonalization, and reduced personal accomplishment. While extensively studied in medical and educational professions, clergy burnout remains underexplored in regional and socio-culturally specific contexts, particularly in Indian ecclesial settings. This research addresses the lacuna by situating the study within the socio-religious framework of Gulbarga's Methodist clergy, where cultural, institutional, and spiritual dynamics interplay uniquely.

Employing a mixed-methods approach, this thesis integrates empirical inquiry with theological reflection. Quantitative data were collected from 40 clergy members using structured questionnaires based on Maslach's Burnout Inventory. The findings reveal a high prevalence of burnout, especially emotional exhaustion and diminished vocational satisfaction. The major stressors identified include excessive workload, unrealistic congregational and institutional expectations, interpersonal conflicts, inadequate organizational support, and the lack of personal boundaries. These stressors are

compounded by limited resources and cultural pressures, particularly in a rural, economically marginalized context where clergy often double as social service providers.

The study further draws upon biblical narratives, particularly the prophetic experiences of Moses, Elijah, and Isaiah, to explore theological dimensions of burnout. These figures, who encountered profound emotional, physical, and spiritual fatigue, exemplify the burdens of spiritual leadership. Their stories reveal burnout as not merely a modern psychological condition but a deeply rooted theological challenge. Scriptural accounts of divine intervention—through rest, communal support, and reaffirmation of vocation—offer enduring wisdom for contemporary pastoral care. Theologically, burnout is reframed not as a failure of faith but as a crucible through which divine sustenance, vulnerability, and resilience are revealed.

Moreover, the study is undergirded by three psychological frameworks: Maslach and Leiter's burnout model, Lazarus and Folkman's stress and coping theory, and Hobfoll's conservation of resources theory. These frameworks converge to explain burnout as a result of excessive demand, insufficient resources, maladaptive coping mechanisms, and institutional deficiencies. They are especially pertinent in understanding



how clergy—functioning in emotionally taxing, spiritually charged environments—struggle to balance expectations with existential limitations.

The thesis concludes with multidimensional strategies for mitigating burnout. These include promoting self-care practices, integrating emotional and spiritual support systems, encouraging sabbaticals, improving workload distribution, and fostering a culture of transparency and shared responsibility within church leadership. Structural recommendations involve developing clergy training programs that

emphasize mental health, conflict resolution, and sustainable ministry models tailored to local needs. Ultimately, the study underscores the necessity for ecclesiastical institutions to recognize and proactively address burnout, not only to preserve clergy well-being but also to safeguard the spiritual vitality of their congregations.

By bridging empirical data, biblical theology, and psychological theory, this research contributes a contextualized, interdisciplinary model for understanding and addressing clergy burnout in rural South India.

## **A BRIEF HISTORICAL STUDY OF THE ECUMENICAL CONTRIBUTIONS OF UNION CHRISTIAN COLLEGE, ALUVA, KERALA.**

Nithin P Shibu

Union Christian College, Aluva, Kerala is the first non-Catholic higher education institution established by Indian Christians. The college was established in 1921 by four young laymen namely KC Chacko, CP Mathew, AM Varkey, and VM Ittyerah. This institution is under the ownership of an ecumenical body, organized its governance under a body called 'fellowship' containing people from different denominations. This model is not denominational or non-denominational, but inter-denominational. As the name of the institution says, the College is a Union venture of Christians of Kerala organized under their common call to serve the people by providing quality higher education. These four persons belong to three different denominations then. They

did not set up the college under any church denomination. However, they formulate a new model of governance for the functioning of the college. None of the denominations have direct control over the administration of the college, the founders avoid direct involvement of any church in the administration of the college. They set up a group for the administration of the college, this setup is called a 'Fellowship'. This body is the apex body of the college. This body was set up under the idea of Christian cooperation and Ecumenism. From its early inception, this institution and its leaders contributed their best to the ecumenical world and also to the secular world.

The time of the establishment of the college is very significant because in

1889 the Church in Kerala was confronted with its second split. One faction that accepts the authority and control of the Patriarch of Antioch, is known as the Jacobite Church, and those that reject the authority of the Patriarch of Antioch, also reject many of the teachings of the Jacobites and reform themselves, they are known as MarThoma Church. After a few years, in 1912 the Jacobite church split into two groups- the Orthodox Syrian Church and Jacobite Syrian Church. These two splits in Malankara Church (The church in

Malabar) lead the church to court cases and tensions. These disputes and tensions made the situation very tough and these fights shut down the doors of cooperation between churches.

This research attempts to explore the historical background of the evolution of the college and its contribution to the ecumenical world. This research focuses on studying the historical relevance of the inception of the college amidst denominational conflicts and its contributions to the ecumenical world.

## **A SURVEY OF INDIAN CHRISTIAN AESTHETIC THEOLOGY THROUGH CHRISTIAN VISUAL ART TO UNDERSTAND ITS SIGNIFICANCE IN CONTEXTUAL THEOLOGY.**

PIYUSH SINGH

**T**his thesis examines the relationship between Christian theology and Indian cultural aesthetics through visual art, addressing the often-overlooked role of Indian Christian Art (ICA) in contextual theology. By analyzing the historical development, theological themes, and social and cultural significance of ICA, the study demonstrates how this art form serves as a connection between biblical narratives and India's diverse spiritual environment while contributing to global theological discussions.

Chapter 1 outlines ICA's historical progression, beginning with early Syriac Christian communities in Kerala and evolving through colonial interactions that combined European styles (Gothic, Baroque) with indigenous traditions. Regional variations—such as Kerala's murals inspired by temple art, Goa's

Luso-Asian ivory carvings, and Mughal-style miniatures—illustrate these blended influences. The chapter highlights how patronage systems and post-independence artistic revival sustained ICA, incorporating local materials (laterite, palm leaves) and cultural symbols (lotus, peacock) into Christian imagery to affirm cultural identity.

Chapter 2 examines theological adaptation, showing how ICA conveys concepts like the Trinity and Incarnation using Indian spiritual frameworks. Examples include portrayals of Christ as a meditative yogi, depictions of Mary influenced by Hindu devotional art, and religious imagery shaped by darshanik (visual devotion) principles. The analysis demonstrates ICA's interaction with Hindu, Buddhist, and Jain traditions, encouraging interreligious

understanding while maintaining theological consistency. Artists like Jyoti Sahi and Angelo da Fonseca exemplify this fusion, incorporating Warli tribal art or Mughal painting techniques to interpret biblical themes in an Indian context.

Chapter 3 critiques the Europeanization of Christian art during the colonial era, which distanced Indian Christians by presenting Christianity as an external tradition. It supports reclaiming authenticity through indigenous artistic practices (Madhubani, Kerala murals) and educational reforms that integrate ICA into religious instruction. The study suggests using art as a tool for interfaith engagement, highlighting contemporary approaches like digital media and eco-friendly materials to address issues of

caste, environmental concerns, and religious diversity.

The thesis concludes that ICA is an evolving form of visual theology, connecting Christian teachings with local cultural expressions. By addressing colonial influences and encouraging culturally relevant artistic interpretations, it enhances global Christianity while fostering an Indian Christian identity rooted in its heritage. The study acknowledges its limitations, such as its primary focus on visual art over other mediums (music, dance) and the interpretive nature of art analysis. Future research could explore performative traditions and digital storytelling to ensure ICA remains meaningful in a globally connected world.

## **AN EXPLORATION OF THE INTERACTION BETWEEN THE CHRISTIAN MISSION AND THE MIZO CULTURE IN THE 19TH CENTURY AND ITS IMPACT ON THE 21ST CENTURY MIZO CULTURAL IDENTITY**

GLADYS LAQLRUATDIKI

**T**his research explores the complex interaction between Christian missions and Mizo culture in the 19th century and its enduring impact on 21st-century Mizo cultural identity. The arrival of Christian missionaries in Mizoram, facilitated by British colonial expansion, marked a transformative period in Mizo society. The study examines how Western missionaries reshaped traditional Mizo social structures, belief systems, and practices, leading to the adoption of Christian values that often conflicted with indigenous customs. While the Christian mission contributed to literacy, education, and social development, it

also led to the erosion of traditional Mizo cultural expressions, such as indigenous festivals, music, and religious practices.

The research addresses the tension between Christianity and Mizo culture by analyzing the process of cultural indigenization, where Mizo Christians sought to integrate elements of their heritage within the Christian tradition. The study highlights how Mizo cultural identity evolved into a unique synthesis—Mizo by heritage and Christian by faith. It critically engages with the historical encounter between pre-British Mizo society and

Christian missionaries, exploring how colonial influence and Christian theology contributed to cultural transformation. The study also investigates the impact of Christianization on key aspects of Mizo life, including social institutions, communal structures, and religious practices.

Methodologically, this research employs socio-historical and empirical methods, drawing from archival records, theological literature, and oral narratives. It evaluates previous studies that have largely focused on the impact of Christian missions within specific denominations, addressing gaps by providing a broader socio-cultural perspective. The research further examines the implications of Western Christianity on Mizo identity formation, highlighting the shift from traditional animistic beliefs to Christian theological concepts, such as the reinterpretation of the supreme deity “Pathian” in light of Christian doctrine.

A critical focus of the study is the integration of Christian worship with Mizo cultural elements, including the adaptation of indigenous music, drumming, and dance within church services. The research demonstrates how revival movements in the early 20th

century led to the acceptance of traditional expressions within Christian practice, despite initial opposition from missionaries. Furthermore, it explores the socio-political impact of Christianity on Mizo society, particularly in relation to communal identity and nationalism. The study argues that Christianity played a pivotal role in shaping Mizo ethnic consciousness, fostering a sense of unity and resilience against external influences.

The research concludes by acknowledging the dual impact of Christian missions—both as agents of social transformation and as forces of cultural disruption. While Christianity provided a framework for modernization and education, it also led to the decline of indigenous traditions. However, the study emphasizes the agency of the Mizo people in shaping their own religious and cultural identity, demonstrating their efforts to reclaim and reinterpret their heritage within the Christian faith. By examining this historical interaction, the research contributes to broader discussions on the dynamics of cultural change, religious adaptation, and the ongoing negotiation of identity in post-colonial societies.

*Grant me, O Lord my God,  
a mind to know You,  
a heart to seek You,  
wisdom to find You,  
conduct pleasing to You,  
faithful perseverance in waiting for You,  
and a hope of finally embracing You."*

THOMAS AQUINAS'  
PRAYER OF SURRENDER:



# “UNDERSTANDING MICAH 6: 6-13 THROUGH A SOCIOLOGICAL LENS: AN EXEGETICAL STUDY AND ITS RELEVANCE FOR THE CHURCH.”

MARTIN LUTHER

This research provides a detailed exegetical investigation of Micah 6:6–13, exploring the passage beyond its theological dimensions by highlighting its significant sociological implications. The study observes that many modern church settings prioritize traditional theological readings while often overlooking the text's insights into social justice and communal responsibility. It argues that incorporating sociological perspectives into biblical exegesis not only deepens understanding but also enhances the church capacity to confront issues such as poverty, inequality, and systemic injustice.

The investigation commences by situating Micah's ministry within its historical and cultural framework, a time of political turbulence and social stratification in the late eighth century BCE. It emphasizes how the socio-political challenges of ancient Israel characterized by economic hardship, political instability, and widespread social injustice informed Micah's sharp denunciations of corrupt leadership and his appeal for ethical reform. Central to the study is the well-known directive in Micah 6:8 to “act justly, love kindness, and walk humbly with your God,” which is presented as a foundational call for ethical behavior and community responsibility that transcends its ancient origins.

Methodologically, the thesis adopts a multidisciplinary approach, melding traditional biblical exegesis with sociological analysis. It draws upon a variety of primary sources such as biblical commentaries, historical documents, and archaeological findings, alongside contemporary sociological theories. This integrated approach facilitates a thorough examination of the text's literary structure, language, and themes. By delving into the nuances of key Hebrew terms, the study demonstrates that Micah's use of legal and hyperbolic language serves not only to criticize ritualistic formalism but also to expose and challenge the socio-economic practices that foster injustice. By carefully analyzing key Hebrew words like *mishpat* מִשְׁפָּט (justice) and *hesed* חֶסֶד (steadfast love), the thesis reveals that the focus isn't on the physical acts of sacrifice at all. The language of the text, it is argued, is intentionally provocative, designed to reveal underlying moral failings and to stimulate a call for profound social transformation.

The findings indicate that reading Micah through a sociological lens reveals the deep interconnections between religious practices and societal ethics. The text criticizes the exploitation of vulnerable populations, the corruption within both political and religious spheres, and the accumulation of wealth through unjust means. These themes,

though rooted in the historical context of ancient Israel, mirror contemporary issues where similar dynamics continue to marginalize disadvantaged groups and perpetuate inequality.

Ultimately, the research contends that if the church adopts an interpretative framework that bridges theological insights with sociological analysis, it can more effectively address modern social challenges. Such an approach would reinvigorate the church's mission by

emphasizing justice, mercy, and communal responsibility, thereby equipping it to contribute more significantly to the creation of a just society. In this way, the thesis not only advances scholarly discourse in biblical studies but also offers practical implications for ecclesiastical practice, encouraging a re-evaluation of traditional hermeneutics in light of current social realities.

# **AN ETHICAL RESPONSE TO THE ABUSE OF ALCOHOL WITH SPECIAL REFERENCE TO THE TUIKUAL NORTH PRESBYTERIAN CHURCH**

LALRUATTLUNGA

The present study examines the ethical and theological dimensions of alcohol abuse, specifically among the youth (Kristian Thalai Pawl - KTP) of the Tuikual North Presbyterian Church in Mizoram. Alcohol abuse has long been a contentious issue within Mizo society, especially in the context of its intersection with Christian beliefs. Despite Mizoram's historical prohibition policies and their impact on religious communities, the abuse of alcohol remains a pressing concern that affects church attendance, ministry participation, and the broader Christian community.

The study explores the historical and cultural role of alcohol (Zu) in Mizo society, tracing its traditional uses before and after the introduction of Christianity in the late 19th century. The research critically analyzes the various legislative

policies enacted over the decades, including the Mizoram Liquor Total Prohibition Act (MLTP) of 1995, its subsequent repeal through the Mizoram Liquor (Prohibition and Control) Act of 2014, and the re-establishment of prohibition under the Mizoram Liquor Prohibition Act of 2019. Through this legal analysis, the study underscores the church's role in shaping public policy and societal attitudes towards alcohol consumption.

Using a mixed-methods approach, the study incorporates empirical research through questionnaires distributed among members and leaders of the Tuikual North Presbyterian Church. The data collected highlights community perceptions regarding the ethical implications of alcohol consumption, the role of the church in addressing substance abuse, and the expectations placed on church leadership in fostering a responsible and faith-centered approach

to alcohol-related challenges. The findings reveal a strong consensus on the need for the church to engage in alcohol education, counseling, and policy implementation while also advocating for a nuanced approach that distinguishes between responsible consumption and abuse.

From an ethical standpoint, the study engages with deontological and virtue ethics frameworks to argue that the church must go beyond mere prohibition and focus on moral responsibility, rehabilitation, and pastoral care. The church's response must balance the theological imperative for holiness with compassion and social responsibility, ensuring that those struggling with alcohol abuse receive adequate support

rather than mere condemnation. Additionally, the study critiques the unintended consequences of strict prohibition laws, including the rise of illicit alcohol consumption and increased reliance on alternative substances, which further complicate the issue.

Ultimately, this research aims to provide an ethical framework for the Presbyterian Church's engagement with alcohol abuse, advocating for a church-centered response that emphasizes education, community support, and ethical rehabilitation. The study contributes to the broader discourse on faith-based responses to substance abuse and serves as a model for similar church communities grappling with the intersection of culture, law, and Christian ethics.

## **THE WORD STUDY OF QADOSH (HOLY) AND ITS IMPLICATIONS FOR YOUNG PEOPLE OF THE METHODIST CENTRAL CHURCH NARAYANKHED**

ANTHARAM SUMAN

The research underscores the importance of holiness as a transformative way of life, shaping character and ethical decision-making. It argues that holiness extends beyond religious rituals, embodying values such as integrity, compassion, and empathy. By embracing holiness, young individuals can cultivate resilience, maintain a deep connection with God, and navigate moral dilemmas with clarity. The study also emphasizes holiness's role in mental well-being, providing a foundation for purposeful and fulfilling lives. Methodologically, the study employs an

empirical approach, including questionnaires to This study explores the biblical concept of holiness (Qadosh) and its implications for young people in the Methodist Central Church, Narayankhed. The research addresses the challenge of defining and practicing holiness for individuals aged 15 to 30 within the contemporary cultural and technological landscape. Drawing from Leviticus 19:1-4, which emphasizes God's call to holiness, the study highlights the struggle young people face in adhering to biblical principles amidst secular influences, societal pressures, and digital distractions. examine young

people's perceptions of holiness. It incorporates socio-scientific methods to assess cultural influences on religious commitment. The research is limited to biblical holiness and its practical applications rather than broader theological interpretations. The study is structured into three primary sections: the biblical concept of holiness, the socio-religious context of the Methodist Central Church in Narayankhed, and the practical

implications of holiness in daily life. The findings will offer recommendations to help young believers integrate holiness into their spiritual and everyday experiences, fostering a renewed commitment to faith. By bridging theological insights with real-life applications, this research seeks to equip young Christians with a deeper understanding of holiness, enabling them to uphold biblical values while engaging with modern societal realities.

**A STUDY ON THE USE OF SOCIAL MEDIA PLATFORMS SUCH AS INSTAGRAM &FACEBOOK AMONG THE YOUTHS OF CENTENARY METHODIST CHURCH, NADIAD, GUJARAT: A PASTORAL RESPONSE.**

VAGHELA WILSONKUMAR MAHESHBHAI

In today's digital era, social media platforms like Instagram and Facebook have become a central part of youth culture, influencing communication, relationships, career opportunities, and even spiritual life. This study explores the impact of these platforms on the youths of Centenary Methodist Church, Nadiad, Gujarat, analyzing both the positive and negative effects. While social media offers opportunities for learning, professional growth, and social engagement, excessive use has led to addiction, decreased productivity, and spiritual detachment.

An empirical study was conducted with 50 young respondents from the church to understand their social media habits. The findings reveal that Instagram is more widely used than Facebook, with a majority of youths spending hours daily

on these platforms. Many admitted that social media is time-consuming and distracts them from their faith. Despite some benefits, such as access to spiritual content and online learning, the study highlights concerns about mental health, self-esteem, and declining church participation.

Recognizing these challenges, this research emphasizes the need for pastoral care and counseling to guide youths in developing a balanced approach to social media. The study proposes faith-based interventions, including digital detox programs and counseling therapies like Cognitive Behavioral Therapy (CBT) and mindfulness techniques. It also underscores the role of the church, families, and theological communities in supporting youths to use social media responsibly while maintaining their faith and real-life connections.



This research concludes that while social media is an integral part of modern life, its use must be carefully managed. By combining faith, counseling, and digital literacy, the church can help youths

navigate the digital world wisely, ensuring that social media enhances rather than hinders their spiritual and personal growth.

## **A SOCIO SCIENTIFIC READING OF ACTS 18:1-4, I THESSALONIANS 2:9, II THESSALONIANS 3:7-8, AND ITS IMPLICATION FOR THE TANGKHUL THEOLOGICAL COMMUNITY**

NGAYIN KHAREI

The selected passages, Acts 18:1-4, I Thessalonians 2:9, and II Thessalonians 3:7-8, have been studied predominantly from a mission perspective discussing the gospel of Pauline's mission endeavours. In another reading, these accounts have also been read as historical accounts to understand the history of first-century Christians. These textual passages have also been employed as literature to understand the significance and value of early Christian writings. Since a text can be read from diverse lenses, and Paul is a product of his social setting, this social setting is very crucial and essential for contemporary readers to connect with Paul of that first-century man and to understand him.

Therefore, a socio-scientific study particularly from a social descriptive lens has been opted by the researcher to shed

light for the modern readers a holistic understanding of Paul and his mission mandate. Paul must be understood as a man of his time, a product of his social and cultural environment. We must understand how Paul was recorded, why Paul said or wrote the chosen passages or how he said so. All these reasons must be taken into account for critical evaluation to produce a holistic and complete meaning even by employing the social description method and from its perspective. Paul's background, socio-economic condition, and studying the chosen passages verse by verse from a social descriptive lens and his way of doing the mission are to be evaluated from the same method and perspective. Only then, we can conclude a holistic understanding and implement it for the intended audience.

**Jesus does not give recipes that show the way  
to God as other teachers of religion do.  
He is Himself the *way*.**

*Karl Barth*



**Dr. E. STANLEY JONES**  
MEMORIAL PRIZE FOR HOMILETICS IN G.Th

**THE DIVINE METAMORPHOSIS:**  
*A Journey of Transformation by God's Grace*

Prajwal Joglekar

**Introduction**

The sermon, delivered by Prajwal Joglekar, is centered on the theme of transformation, inspired by Ezekiel 36:22-32. It explores the concept of “metamorphosis” as a divine process initiated and sustained by God's grace. The preacher begins by reflecting on personal growth during his time at Leonard Theological College, likening it to the metamorphosis of a caterpillar into a butterfly—a profound and permanent transformation. He connects this metaphor to spiritual renewal, emphasizing that God alone makes true change possible.

**Context of Ezekiel 36**

The Book of Ezekiel addresses Israel's exile in Babylon, focusing on judgment for their sins and eventual restoration. Chapter 36 shifts to hope, promising the restoration of Israel's land and the renewal of their hearts. God promises to cleanse His people, replace their “heart of stone” with a “heart of flesh,” and fill them with His Spirit to enable faithful living. This transformation is described as a divine initiative to glorify God's name.

**Key Themes in the Sermon**

**1. God's Initiative in Transformation**

The preacher emphasizes that God solely initiates transformation for His glory. In Ezekiel 36:22-23, God acts not for Israel's sake but to restore His holy name, which was profaned by their sins. This restoration witnesses God's faithfulness and character, drawing nations to recognize Him as Lord. Similarly, in Christ, believers are chosen and transformed to glorify God.

The preacher highlights that transformation involves repentance and witnessing. Just as justification through faith is an act of God's grace, it leads to sanctification—a life lived in obedience and testimony to God's work.

**2. A New Heart and Spirit: The Hardware and Software**

In verses 25-26, God promises to cleanse His people and give them a new heart (hardware) and Spirit (software). This cleansing signifies a dramatic renewal, enabling believers to enter God's presence. The heart symbolizes the center of life and will, while the Spirit empowers obedience.

Drawing from Proverbs 4:23 and Romans 12:2, the sermon explains that the heart determines life's direction. A hardened heart leads to destruction, but God replaces it with a soft heart that aligns with His will. While this transformation begins with God (justification), believers must actively participate in ongoing renewal (sanctification).

### 3. Living by the Spirit

Ezekiel 36:27 highlights the role of the Holy Spirit in enabling obedience and sustaining transformation. The Spirit empowers believers to live as God's people, fulfilling their identity as witnesses of Christ.

The preacher connects this promise to New Testament teachings on the Holy Spirit's role in guiding and empowering believers (Acts 1:8). He emphasizes dependence on the Spirit for personal growth and ministry effectiveness. Surrendering to the Spirit involves daily choices to walk in obedience (Galatians 5:16-17), leading to Christian

perfection—a state of continual sanctification.

### Examples of Metamorphosis

The sermon closes with Paul's transformation from Saul. Once a persecutor of Christians, Paul experienced a divine encounter that led to his spiritual renewal and lifelong mission for Christ. His journey exemplifies how metamorphosis begins with God's intervention, involves heart transformation, and results in sanctification by the Holy Spirit.

### Conclusion

The preacher challenges listeners to embrace metamorphosis as they approach the new year. True transformation requires surrendering control to God and allowing Him to work within us for His glory. Quoting Chuang Tzu—“And just when the caterpillar thought the world was over, it became a butterfly.”—he encourages believers to trust in God's power to bring about lasting change.



# CONTACT INFORMATION

## GRADUATING STUDENTS 2024-2025

### Gladys Lalruatdiki

Chandmary, Lawngtlai, Mizoram

Phone Number: 8794435458

E-mail [id:ldslc@gmail.com](mailto:ldslc@gmail.com)

Church: Lairam Isua Krista Baptist Kohhran (LIKBK)



### NGAYIN KHAREI

PEH VILLAGE, UKHRUL DISTRICT,  
MANIPUR - 795142

Phone Number: 7629086255

E-mail id: [khareingayin@gmail.com](mailto:khareingayin@gmail.com)

Church: CBCNEI (Tangkhul Baptist Churches Association)



### K. Lalruattluanga

H/No: D-79, 'D' mual, Tuikual North,  
Aizawl Mizoram

Phone Number: 8794557450

E-mail id: [ruattluanga12@gmail.com](mailto:ruattluanga12@gmail.com)

Church: Presbyterian Church of India, Mizoram Synod



### Nithin P Shibu

Ettanikuzhiyil, Nedumkunnam,  
Punnavey PO, Kottayam,  
Kerala -689589

Phone Number: 9562814754

E-mail id: [nithinpaul273@gmail.com](mailto:nithinpaul273@gmail.com)

Church: MarThoma Syrian Church of Malabar



### Antharam Suman

H.No.4-1-79/1, Mansoorpur,  
Narayankhed. Sangareddy District  
Telangana, Pin-502286

Cell:9949965284

[sumanantharam@gmail.com](mailto:sumanantharam@gmail.com)

Hyderabad Regional Conference,  
Methodist Church in India



### Piyush Singh

House No. 1, St. John's Church-  
Mission Compound,  
Behind Mariam Tomb, Sikandra,  
Agra-282007

Phone Number: +91 84334 72424

E-mail id: [Piyushj316@gmail.com](mailto:Piyushj316@gmail.com)

Church: St. John's Church, CNI, Sikandar, Agra



### Prajwal Sudhir Joglekar

St John's hospital staff quarters,  
Koramangala, Bangalore 560034.

Phone Number: 9986791883

E-mail id: [prajwaljoglekar@gmail.com](mailto:prajwaljoglekar@gmail.com)

Church: Bangalore regional conference, MCI.





### **Andrayya kashinath**

canan New Methodist Church  
72/2 Canan Colony  
Near Hyderabad Road Noor college.  
District&Tq- Bidar, Pin code- 585401  
Gmail:kandraya78@gmail.com  
Phone: 7353549183  
Church: Bangalore Regional conference (BRC- MCI)



### **Swapnil S Thakor**

10/B Bhatrubhav Society, Pavan  
chakki road Nadiad, Kheda - 387002,  
Gujarat.  
Phone Number: 8347229368  
E-mail id: swapthakor7@gmail.com  
Church: Methodist Church in India,  
Gujarat Regional Conference.



### **Wilsonkumar Maheshbhai Vaghela**

Yahova Yireh, Indira nagar, Pij Road,  
Ramol, Gujarat.  
Phone number: 9726754090  
Email: wilsonvaghela225@gmail.com  
Church: Gujarat Regional Conference, MCI.



### **Rohit Masih**

Methodist Church Aliwal road, village,  
Sunaiya. City Batala 143505. Punjab  
Phone Number: 9501879717  
rohitmasih134@gmail.com  
Church: Delhi Regional Conference.  
Methodist Church in India.



### **Samuel Rajendra Alhat**

Hari Nagar, Behind Railway Hospital,  
Tq. Purna- 431511. Dist. Parbhani,  
Maharashtra.  
Phone Number: 9637149569  
E-mail id: smlralhat@gmail.com  
Church: Methodist Church in India,  
Mumbai Regional Conference.



### **Esau Sunand Kumar**

#7/73, 'Pitru Anugrah', NGO's Colony,  
Kalaburagi.  
Phone Number: 8296635077  
E-mail id: esausb@gmail.com  
Church: Holy Trinity Methodist Church,  
Mavanur Tq: Jewargi, Dist: Kalaburagi (Karnataka State).



### **MartinLuther. Y. Jagale**

Kasturba Gandhi Nagar Modi, Solapur.  
District: Solapur, Maharashtra 413001.  
Phone Number: 7028076880  
E-mail id: martinlutherjagale21@gmail.com  
Church: Church of Christ, Solapur



### **Rev.T.Bhaskar**

c/o.chandrakanth master.H.  
No.14-8-381.Eden colony.  
mangalpet Bidar.District  
phone:99028595829241598595.  
Email : revtbhaskar@gmail.com .  
Church: St.Paul Methodist Central Church Bidar,  
pin code.585401 Bengalore Regional Conference  
MCI Karnataka



## MEMBERS OF THE FACULTY



L-R: Mr. Vice Samuel, Rev. Sumit Baroi, Ms. Rosy Baroi, Ms. Watimenla Angolkar, Rev. Dinesh Angolkar  
Rev. Percis Peters, Mrs. Esher Rao, Rev. Prof. Dr. Naveen Rao, Dr. Pranay Bin, Ms. Sheerin Lal,  
Ms. Judy R. Joute, Mr. Emmanuel Manchikalapudi, Mr. Abhinilesh Prakash





#### **BACHELOR OF DIVINITY (BD) IV**

Standing L-R: Esau Sunand Kumar, Bhaskar, Samuel RajendravAlhat, Andrayya Kashinath,  
Martin Luther, Vaghela WilsonKumar, Rohit Masih, Thakur Swapnil  
Sitting L-R : Lalruattlunga, Piyush Singh, Antharam Suman, Ngayin Kharei,  
Gladys Laqlruatdiki, Prajwal Sudhir Joglekar, Nithin P. Shibu.



#### **BACHELOR OF DIVINITY (BD) III**

Standing L-R: Abhishek Manjana, Shaju, Kyasaram Mahesh, Motikya Ebenezer  
Sitting L-R : Rashmin Macwan, Aashish Harry, Levin Daniel, Vijay kumar, Lorrain Vanlalhalimpua



#### **BACHELOR OF DIVINITY (BD) II**

Standing L-R: Samuel Aneesh, Ajish, Gohil Roshem, Brolin Danny, Kimbron Dhodmani, Sammappa Rathnnaiah,  
Sitting L-R : Stefanarld, Kanaka Raju, Vaibhav Prasad, Shinde Milind, Vaibhav Sain





### **BACHELOR OF DIVINITY (BD) I**

Standing L-R: Berlington, Ruban, Yelcomgari Danesh, Sam J Benny, Duncan Clark, Naresh Kumar, Divakar Babu  
Sitting L-R : Vishal, Jagle Corneil David, Sailas Kumar, Masa Joel Francis, Jyothis Raj, Yahunna Nag, Andrew Vijayakumar



### **BACHELOR OF DIVINITY (BD) O**

L-R: Ashok, Yashah, Abishek Lal



### **WOMEN'S SCHOOL**

Standing L-R: Florence Dorothy, Elizabeth Baghel, Reena Milind Shinde, Elangamani Hepzi  
Sitting L-R : Ms. Sheerin Lal, Ms. Watimenla Angolkar, Ms. Esther Rao, Ms. Judy R. Joute





**HOSTEL COMMITTEE**



**MARRIED QUARTERS**



**SINGLE MEN'S HOSTEL**





**SINGLE WOMEN'S HOSTEL**



**PRAYER CELL**



**LTC CHOIR**



**WOMEN'S CHAPEL**





**WORSHIP & MUSIC COMMITTEE**



**PUBLIC ADDRESS SYSTEM TEAM**



**AUDIO-VISUAL TEAM**





**STUDENT'S COUNCIL**



**LITERARY & DEBATING SOCIETY**



**THEOLOGICAL STUDENT'S FELLOWSHIP**



**ATHLETICS & SPORTS ASSOCIATION**



**STEWARDSHIP LEAGUE**





**CAFETERIA TEAM**



**ALUMINI-LAIISON**



**FUND RAISING COMMITTEE**



**BOOK STORE**



**EXTENSION & PRACTICAL WORK**





**LIBRARY COMMITTEE**



**VISITING FACULTY Rev. RICHARD E.A. RODGERS**



**NITSC 2024**



**HEALTH & WELFARE**





**SUNDAY SCHOOL**



**BCS & DIP.CS**



**NURSERY**





**MAINTENANCE STAFF**



**LEONARD COMMUNITY CENTRE (LCC)**



**OFFICE STAFF**



**SECURITY STAFF**



# EDITORIAL BOARDS



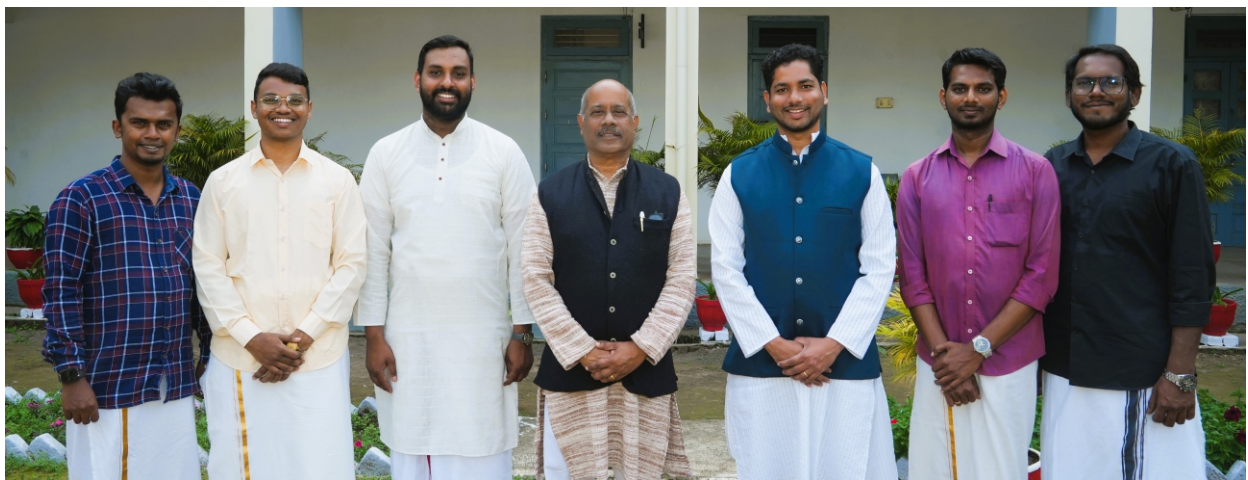
**SANDHESHHARIKA**



**SCHOOL OF RESEARCH**

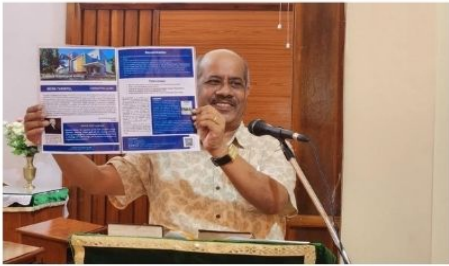


**LTC PUBLICATIONS**



**ARCHWAY**



















# LTC GRADUATES 2023-2024



## Back Row L-R:

Abinav Stanley, Jopher Buatsaiha, Anugrah Kumar Joy, Augustin, Jayakumar, Andrew Davy, Dinu Ninan Philip, Joseph Benedict Samuel, Dubba Sravan Kumar

## Middle Row L-R:

Shamon Bhagmare, Christi Noyal Babubhai, Parmar Sunilkumar Dahyabhai, Josh Prakash, Rashmi Nair, Jaifrin Gaikwad, Parmar Henish Benjamin, Yalsatty Godwin Timothy, Victor James, Hanock

## Sitting L-R:

Ms. Priyatama Boro, Ms. Judy R. Joute, Mr. Emmanuel Manchikalapudi, Rev. Dinesh Angolkar, Ms. Watimenla Angolkar, Rev. Percis Peters, Rev. Prof. Dr. Naveen Rao, Rev. Dr. Tapas Ghosh, Dr. PranayBin Hiyal, Ms. Sheerin Lal, Ms. Rosy Baroi, Rev. Sumit Baroi, Mr. Abhinilesh Prakash, Mr. Vince Samuel





## DAY CARE CENTRE

Open from Monday to Saturday starting at 8:30 am till 4:30 pm

- Trained and Experienced Staffs/ Caregivers
- Safe and Spacious Area
- Compassionate care Giving
- Creative Activities
- Aims towards wholesome Growth

Starts from  
1st July 2025



## LEONARD THEOLOGICAL COLLEGE

South Civil Lines, Opposite Old RTO, Jabalpur (M.P)- 482001, India.

Mob: +91 94247 05722, Email: [leonardcentenarydaycare@gmail.com](mailto:leonardcentenarydaycare@gmail.com)