

ORIENTAL THEOLOGICAL SEMINARY

CATALOGUE 2025-26

Oriental Theological Seminary (OTS) is a graduate institution of higher learning with the mission that is committed to academic excellence and ministry formation based on sound biblical foundations. The vision of OTS is to nurture Christian leaders for postmodern as well as developing contexts towards intellectual proficiency, theological coherence, spiritual maturity, and practical efficacy, who will confidently serve in the church and the society.

At OTS we recognize the various gifts of students for Christian ministry that await development and direction. We strive to fulfill the aspirations represented by the students even as we envisage their varied callings to be pastors, missional leaders, educators, counselors, community workers, and social activists. OTS is therefore committed to equip students with academic and professional skills while instilling in them a deep conviction of who they are as disciples of Jesus Christ as they prepare to minister in a complex world.

OTS, since its establishment in 1991 by the Nagaland Baptist Church Council (NBCC), has conducted 27 commencements with over 700 graduates in its list. OTS is located 20 km South-west of Dimapur town in a lush green space covering an area of over 70 acres of land, generously donated by the inhabitants of Bade village.

With the theme "*Being Transformed to Transform,*" OTS is en route towards contributing significantly to the ongoing ministry of Christ and His Kingdom to the ends of the earth.

ON BEING "ORIENTAL"

In Latin *oriens* could be translated "east" or "daybreak" since it is where the sun rises every morning. In the ancient Christian liturgies the term "orient" carries rich and positive connotations. Ancient churches were built facing East. During worship, especially during the eucharistic celebration, both the congregation and presider would face the East. This is because the East is understood as the place from which "the Sun of righteousness will come with healing in his wings" (Mal 4:2 cf. Heb 1:3). The church has interpreted this text eschatologically. The phrase "Sun of righteousness" is associated with Christ's resurrection which anticipates the general resurrection at his return. Just as the sun rises in the East, Christ's coming is pictured as lightning from the East which

is visible in the West (Matt 24:27). Facing East is the church's way of showing that her existence is eschatologically oriented. The church is on a journey towards the heavenly city. This is the church's basic identity on earth.

The church that understands her true identity as an eschatological community should not be apologetic about being "oriental." From a liturgical and theological point of views and understandings, we need to recover our "oriental" identity. Liturgically speaking, the West is where the devil lurks—that should give us pause for thought! To be oriental is to be *oriented* towards the path that leads finally to the heavenly Jerusalem. (*Simon Chan, OTS, December 8, 2017*)

HISTORY

The NBCC had long felt the need of establishing a theological seminary in Nagaland. A milestone in the history of the NBCC was thus achieved with the founding of OTS in 1991. Under the ownership and sponsorship of the NBCC, OTS continues to aim for excellence as an institution and as a community of God.

The convictions behind OTS have been clear from its very birth. On the practical side, OTS would fulfill the felt need of having a graduate level theological school in Nagaland. This would ease the growing demand of theological students seeking admissions for higher studies in other parts of India or abroad for lack of adequate institutions at home. OTS has the distinctions for being the first theological seminary to provide graduate studies in Nagaland.

A more serious conviction of establishing OTS is the primary purpose of imparting dialogical theological education and upholding the uniqueness of Jesus Christ in the realm of theological studies. Such a focus we believe, will prepare men and women for relevant and adequate leadership in our churches and society.

The first academic session began in July 1993 with the first graduating class in 1996. Since then, our graduates as of 2023 consist of over 700 men and women, placed in different ministries at home and abroad. We are proud of our alumni and their ministries as they live out their calling and commitment.

FOCUS AND GOALS

Oriental Theological Seminary exists to develop Christian ministry leaders who can influence culture with an integral biblical worldview. Our intent is to train men and women to be more effective witnesses to Jesus Christ and to encourage development of the skills that are necessary for ministry in today's world.

The academic curriculum at OTS is designed not only for academic quality but to nurture the call and commitment of all the students and to equip them to serve effectively and relevantly in an ever-changing world. Beyond the classroom pedagogy, a key component of education at OTS takes place outside the classroom. Rich co-curricular activities through the year, practical ministry and internship programs contribute immeasurably towards holistic development of the students, equipping them with rich hands-on experiences to minister to people of all ages and backgrounds.

The goal of academic excellence is perceived to be a Christian responsibility at OTS. The seminary is firmly committed to admitting the best, who will effectively and meaningfully communicate the gospel to an ever changing and complex world. This is nowhere more visible than in our teacher/ students ratio, an indicator of investing in quality students, education and mentoring.

In pursuit of excellence, spiritual growth is as essential for a theological student as is academic development and practical experiences. For this reason, OTS takes a deep interest in the life of all the students to see that they are guided to their highest ability in exercising their spiritual gifts for the benefit of the community. Worship is integral both at the community and personal levels for day to day enrichment. There are also opportunities for small group work, spiritual direction and mentoring, and discipleship. These are some of the ways in which OTS nurtures the spiritual growth of our students.

STATEMENT OF FAITH

We believe in:

1. The divine inspiration, authenticity and the final authority of the Bible as the word of God, the rule of faith and practice for Christian believers.
2. One personal God, revealed Himself in Three Persons, Father, Son and Holy Spirit.
3. The Deity of our Lord Jesus Christ, His Humanity, His virgin birth, His sinless life, His atoning death, and on the third day, His bodily Resurrection. His ascension, His priestly intercession, His personal return in power and glory to finally judge the living and the dead and to consummate His Kingdom.
4. The Holy Spirit, His work of regeneration, sanctification and indwelling in the life of the believer, enabling the Christians to live a wholistic life, to teach and witness to the Gospel of Jesus Christ to all nations.
5. A person created in the image of God, his or her willful fall into sin, lost in

sin, this true to all men/women, need for generation and justification, salvation by grace and through faith in Jesus Christ, bodily resurrection of both the saved and the lost-save to eternal life, lost to eternal damnation.

6. The spiritual unity of all believers in Christ Jesus our Lord, forming the Church, the Body of Christ, visibly expressed in worship and service in society.

This Statement of Faith is affirmed and attested through a signature by all employees of the Seminary to faithfully integrate in their teaching, preaching and living the Christian life within and without the Seminary context.

CORE VALUES AND COMMUNITY STANDARDS

OTS seeks to maintain high standards of integrity in all areas of life - academic, spiritual, ministry, and relationships. This Community Standards expresses the purposes and specific objectives of OTS. Academic and co-curricular programs at OTS are planned and carried out in the hope that all members of the seminary community will:

- Affirm the communion of the Triune God—the Father, the Son, and the Holy Spirit
- Earnestly consider the claims of Jesus Christ as Lord and Savior.
- Appreciate that all truth is from God and that Jesus Christ is acknowledged as the Lord of our intellectual faculty.
- Cultivate intelligent, vigorous, and joyful commitment to Jesus Christ, His church, and His world.
- Display knowledge of sound biblical teaching and their application to life situations.
- Develop a Christian world-view.
- Be committed to excellence in academic work and to life-long learning.
- Be aware of one's own worth and potential.
- Be aware of one's historical and theological heritage.
- Be prepared to live in an interdependent world, aware of global issues and

local situations, and dedicated to bring God's justice and peace to all individuals and societies.

- Take community relationships seriously, seeking to understand and live them in light of biblical and theological commitments.
- Seek and create an environment in which all community members feel safe to engage in respectful relationships and courteous conversation in the pursuit of truth, even as we seek to be formed and transformed by the Scripture.
- Embrace the implications of being the "new humanity in Christ" by treating gender, race, class, and denominational differences with equality (Galatians 3:28).
- Exercise Christian stewardship of time, possessions and bodies.
- Be equipped with the communication skills of the gospel which will enable one to participate meaningfully and creatively in the church and in the society.

PROGRAMS OF STUDIES

- ***MASTER OF ARTS IN CLINICAL COUNSELING***
- ***MASTER OF DIVINITY***
- ***MASTER OF THEOLOGY***
- ***DOCTOR OF MINISTRY***

MASTER OF ARTS IN CLINICAL COUNSELING (MACC): TWO-YEAR DEGREE PROGRAM

The Master of Arts in Clinical Counseling is a two-year full-time program that aims to prepare theoretically proficient, clinically skilled, and compassionate mental health practitioners. This program underscores the long felt need in our region to clarify mental health, an often misconstrued term, and develop counseling and psychotherapy as a respectable, publicly-recognized discipline, and effective medium for promoting growth and healing. Students will be trained and nurtured within a supportive Christian environment for the development of the whole person – spiritually, emotionally, intellectually, and relationally. What makes this program unique is its strong emphasis on the practice of clinical counseling using the multiple lens of psychology, theology, and Christian faith-based practices. The curriculum is designed with an integrative approach, offering cross-disciplinary courses in the areas of psychology and theology. As a result, it prepares students to interact with and work in the mental health field while maintaining a Christian worldview. The MACC program is accredited by Asia Theological Association (ATA).

Program Format:

- Two-year, full-time graduate program up to a maximum of three years on exceptional circumstances
- Focused on training individuals to demonstrate the skills and competencies required to work with diverse populations – adults, children, individuals, groups and families from various cultural and socioeconomic backgrounds thereby making them competent in the area of multicultural and social justice issues.
- A combination of didactic instruction, field exposure, supervised therapy, and consistent mentor-peer supervision.
- A strong emphasis on the practicum training with inpatient and outpatient agencies, to provide hands-on, in-depth clinical experience in professional settings.
- Delivered by a highly competent, professionally-experienced and diverse faculty, dedicated to the cultivation of Christian ethical practices, multicultural counseling competency, lifelong learning, and personal character formation in students.

Admission Requirements:

- Bachelor's degree from a recognized institution
- High School (HSLC) and Higher Secondary (HSSLC) Passed or 10+2 (Statutory State/Central Board)

- 6 credits of course works in psychology/education/counseling
- Minimum GPA of 3.0 or B
- Pass the Written and Oral Interview conducted by the seminary

Graduation Requirements:

- Completion of 60 credit hours
- Completion of 100 client-contact counseling; 40 hours of supervision; and 12 hours of personal therapy.
- Minimum GPA of 3.0 or B
- Comprehensive Exams
- Diploma/Certificate will be issued to those who do not fulfill the requirement for graduation
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Course Credit Breakdown
Core: 33 Credits
Elective: 15 Credits
Comprehensive: 2 Credits
Practicum: 10 Credits
Total Units: 60 Credits

Practicum Avenues:

- Hospitals
- Educational Institutions
- NGOs
- Christian Ministries

Future Prospects for Graduates:

- Churches
- School/College Counselor
- NGOs
- Hospitals
- Private Practice

MASTER OF DIVINITY (MDiv): THREE-YEAR DEGREE PROGRAM

The MDiv degree is the core program of the seminary and is designed for academic competency and professional ministry. The MDiv program is tailored for students with a Bachelor's Degree in any discipline from a recognized college/ seminary/university. The MDiv program is accredited by Asia Theological Association (ATA).

The MDiv program has the unique concern for an acquaintance with the theological, spiritual, and practical traditions of significance in the life of the church so that the personal faith of the students may be broadened and deepened. The program also seeks to develop a mature theological perspective through a personal acquaintance with God, with the work of the church, and with the needs of the world, which can be the basis for the students' work as a minister of the Word and a stimulus toward continued education and growth.

The MDiv program ensures that students develop skills in preaching, teaching, church administration, leading worship, missional engagement, counseling, and community services, which will effectively assist in the communication and implementation of the gospel. These skills are based upon a thorough knowledge and understanding of the Bible, its content and teaching as the written word of God, and the rule of faith and practice for the Christian. Students get to involve in the systematic study of scripture and theology while being exposed to the current theological and social issues of the day, with the goal of equipping to think independently and constructively in the areas vital to ministry.

The MDiv program is therefore designed to develop students who are intent on equipping themselves for professional Christian work such as pastoral ministry, missions, counseling, Christian education, women, youth and children ministries among others. The program also serves as the foundation for those interested in acquiring higher theological degrees. Thus, students are well prepared to meet the various aspects and challenges of ministry as well as preparing themselves for higher studies with sound biblical, theological, historical, practical, and contextual perspectives.

Degree Requirements for the Master of Divinity Program

90 Credit Hours inclusive of 9 Credit Hours of Practicum

- The MDiv program comprises 60 Hours of Core Courses and 30 Hours of Elective Courses inclusive of 9 Hours for Practicum during the three-year full-time studies. These 90 Credit Hours include:
 1. Course Works
 2. Keystone Project

- 3. Field Education/Internship
- 4. Co-curricular Activities

Course Credit Breakdown

Core: 60 Credits
Electives: 21 Credits
Practicum: 9 Credits
Total units: 90 Credits

The Master of Divinity degree is awarded to students meeting the following requirements:

- Completion of all academic, practical, and co-curricular requirements as prescribed by the seminary
- Securing a minimum Grade Point Average (GPA) of “C+”
- The student must exhibit good Christian character and commitment suitable for ministry
- Clearance of all seminary fees
- The recommendation of the faculty to the Board of Governors who formally award the degree

Admission Requirements:

- A Bachelor’s Degree from any recognized College/Seminary/University
- High School (HSLC) and Higher Secondary (HSSLC) Passed or 10+2 (Statutory State/Central Board)
- Fulfill the requirements stated in the admission policies
- Pass the Written and Oral Interview conducted by the seminary

Duration of Studies

The MDiv at OTS is a three-years residential study program. Students who cannot finish his/her study within the stipulated period for one reason or another should petition to the Academic Dean for extension. Under normal circumstances six months extension can be granted. Any extension beyond that will be done upon the evaluation of the student’s performance by the faculty. In any case, it should be noted that under no circumstances the duration of study for MDiv shall exceed six years from the year of enrollment. This does not apply to students who failed and have to repeat.

Failed & Withdrawn

Students who fail in three or more subjects/courses in an academic year will not be allowed to continue his/her study in OTS. The student will be informed and the status “withdrawn” will be marked on the transcript. In such cases, no recommendation for transfer to other institution will be issued by the authority.

MDiv Year 1 students, who otherwise pass in all subjects, but whose GPA stands below C+ will be given the option to accept a one-year theological study certificate and leave the seminary. This certificate should not be considered as a graduation from OTS. In such cases, no recommendation for transfer to other institution will be issued by the authority.

Keystone Project

As part of the academic exercise and requirement for graduation, a select group of MDiv final year students are required to write a Project Paper. This requirement enables students to specialize in a track of studies by way of majoring in a particular discipline. Currently, the tracks of majoring are in Biblical Studies, Christian Ethics, Christian History, and Christian Theology. To qualify for writing a Project Paper as a major, students must achieve a Grade Point Average of “A-“ by the end of the second year of studies. Students will begin writing and presenting their Project Proposals by Trimester III of the second year. The work should be a critical-analytical reflection on the topic of research and the evaluation will be based on originality and coherence of research methodology. The project should not be less than 25 pages and not more than 30 pages, exclusive of bibliography. The Project Proposal has to be approved by the Academic Council and each student will be assigned a mentor to supervise his/her Project Paper based on the student’s interest and choice of discipline.

Others who do not choose a track for majoring will follow the general MDiv program of studies with choice of electives.

MASTER OF THEOLOGY (MTh): TWO-YEAR DEGREE PROGRAM

The Master of Theology (MTh) is a two to four-year study-research program for students who have earned a Bachelor of Divinity (BD) or Master of Divinity (MDiv) degree from a recognized institution and wish to broaden and deepen their theological knowledge and to sharpen their critical-analytical skills through advanced research. This goal is achieved by providing the students the opportunity to take advanced courses in areas previously undertaken and courses that would help them in their preferred field of ministry. The program allows students to become conversant and competent in developing their methodological framework and specialize in their area of interest.

The MTh program is a joint initiative of Oriental Theological Seminary (OTS) and Shalom Bible Seminary (SBS) under the aegis of ATA. The consortium of OTS and SBS for the MTh program is run by the **Asia Graduate School of Theology-North East India (AGST-NEI)**. The MTh program is fully accredited by ATA.

The Purpose and Goal of AGST-NEI

OTS and SBS are two seminaries in North East India entrusted with the charge to impart sound, holistic theological education to impact the church and society in our region. Recognizing that there is an urgent need to train skilled, competent ministry personnel at the post-BD/MDiv level to meet the varied challenges of church ministry in a variety of settings, the consortium embarked on this challenging task of rigorous training and equipping of God's people to impact the region and beyond with transformational leadership. AGST-NEI seeks to promote coordination and sharing of resources across regions through federated and joint programs at the post-BD/MDiv degree levels, joint research projects, and the interchange of postgraduate students and faculty. The Dean of AGST-NEI serves as the coordinator of the program. He/she works directly in consultation with the AGST-NEI Academic Council, Deans of the Post Graduate Studies and Academic Deans.

MTh Programs of Studies at OTS

- Christian Ethics and Theology (OTS campus)
- Christian History (OTS campus)
- Old Testament Studies (OTS campus)
- New Testament Studies (OTS campus)

Christian Ethics

The MTh program in Christian Ethics is designed for offering a disciplined understanding of the moral identity and ethical responsibility of individuals, Christians, Churches and institutions in the twenty first century. It helps students in developing a Biblically grounded, a theologically coherent, a pastorally sensitive and an ethically prophetic framework of Christian life and a visionary mission of socio-political witness for engaging the multiple facets of contemporary public life.

Grounded in both historical and contemporary traditions of Christian ethical methodologies, it draws on the various disciplines of theology in presenting constructive proposals on the personal, spiritual, social and political matters that have a direct bearing on the well-being of Christian communities and

the wider society. It employs and critically engages the empirical and qualitative data from human and social sciences for deepening its understanding of the dynamic forces and institutions that shape today's complex human and planetary situations. These objectives are achieved through a dialogical engagement with analytical tools, such as: foundational texts and figures, methodological and hermeneutical mediation, contextual case studies, social analysis and pastoral reflection on Christian ministry.

Representative courses include the following: Christian Ethical Methodologies, Themes and Issues in Christian Ethics; Contextual Theologies and Contemporary Ideologies; Culture and Social Theory; Community Transformation and Christian Public Witness; Religion, Conflict and Peace-building; Implications of Key Social and Pastoral Documents; Text Seminar; Theo-ethical Engagement of Contemporary Voices; Spirituality/Stories of Prophetic-pastoral Leadership; and, Integration Seminar.

Christian History

The MTh degree program in the field of History of Christianity provides continuing education through the discipline of academic excellence to broaden and deepen theological knowledge beyond MDiv level. The program aims to develop in the students an informed, critical approach to pursue advance training to enhance their knowledge and competence for future ministry, as well as, prepare students for research degree programs. It focuses at the Christian past from both theological and historical perspectives. It provides options for special study of themes from the Early Church period to the present World/Global Christianity. The program will enable the students to understand and reflect critically upon the historical contexts in which Christian thought has developed. It is particularly advantageous to the students of Northeast India, as instructors are well informed of the regional cultures and contexts within which Christianity evolved. Students will be given the opportunity to experience interdisciplinary approach to learning through elective courses offered by historians, theologians and ethicists.

Students will be taught mainly in small seminar environment, and one-to-one directed readings. They will be given training in research methodology which offers a practical approach to postgraduate level skills of critical research and writing. Representative courses in the discipline: Historiography (core), Global Christianity (core), History of Christian Doctrines (core), Asian Church History (Core), Global Missions, Theology of the Reformers, Pentecostal History, Women in Church History and Ministry (core), History of Missions in Modern Christianity. Other elective interdisciplinary courses can be selected at the students' discretion and in consultation with the assigned academic adviser.

Christian Theology

The MTh program in Christian Theology is designed in order to train scholars who can serve the church both locally and globally as teachers, researchers, pastors, and leaders of the church and society. The program aims at nurturing faithful men and women to the teaching of Scripture coupled with a strong Christological emphasis towards strengthening and equipping the church in its mission. Representative courses include: Theological Systems I (God, Christology, and Pneumatology), Theological Systems II (Soteriology, Ecclesiology, and Eschatology), Studies in Christology, and Advanced Readings on Contemporary Theologians.

Theology is a critical reflection on the belief and praxis of faith communities. It requires a critical-ethical analysis, historical awareness, and contextual understanding. Deep theological reflection and burning contemporary issues related to the church and society are brought up and analyzed in the classroom through classes like Christian Ethical Methodologies (integrated course), Theological Readings of Religion and Society, Themes and Issues in Christian Ethics (integrated course), and Contextual Theologies and Contemporary Ideologies. The program is committed to teaching students to recognize the connection between Christian theology and responsible Christian action. Both the Christian faith and practice serve as a basis of the curriculum.

Old Testament

The Purpose of the Master of Theology in Old Testament Studies is to equip students with an advanced understanding of the Old Testament (OT), focusing on its historical, literary, and theological dimensions. The core objectives of the study is to develop a comprehensive understanding of the OT's historical and cultural background; analyze the literary structure and theological themes of the OT books; engage critically with contemporary scholarship on the OT; and explore the relevance of the OT in addressing contemporary issues in theology and ministry.

New Testament

The Purpose of the Master of Theology in New Testament Studies is to provide students with an in-depth understanding of the New Testament (NT), its historical contexts, literary genres, and theological themes. The program emphasizes critical analysis of NT texts and their application to contemporary theological and pastoral issues by examining the historical and cultural context of the NT; analyses of the literary structure and theological themes of the NT books; and by engaging with contemporary NT scholarship; and the application of the NT to contemporary ecclesial and societal challenges.

Both the OT and NT programs will have an Interdisciplinary outlook by way of connecting biblical studies with theology, ethics, and ministry; have contextual applications by addressing challenges in contemporary contexts; and engaging critically by encouraging students to critique and contribute to ongoing scholarly conversations.

Duration and Degree Requirements for the Master of Theology Program

The Master of Theology is a two-year full-time research degree program and can be extended up to four years part-time to complete the prescribed requirements for graduation. It should be clearly understood that completion of the two years in residency or whatsoever without fulfilling the requirements does not constitute the completion of the program. A minimum grade of B should be secured to graduate with the MTh degree in all course works and thesis. This time limit may only be extended in special circumstances by petition to the AGST-NEI Academic Council.

Credit Breakdown of MTh Program

Core: 15 Credits
Electives: 12 Credits
Thesis: 9 Credits
Practical Ministry: 3 Credits
Total units: 39 Credits

Admission Requirements for the MTh Program

Applicants should possess an BD/MDiv degree with a GPA of 3.0 or B grade in a scale of 4.0. Applications for admission including all transcripts from high school onward to BD/MDiv must be submitted. Decision for admission to the program will be made by the respective departments, based on the evaluation of academic transcripts, performance during the interview and other pertinent factors.

During the application process, applicants are encouraged to contact faculty members with whom they would like to work to discuss their area of interests. Admission to the program is done with good faith but if the faculty find any student lacking the academic capacity and the aptitude for the degree to which he/she is admitted he/she will not claim the right for continuation. This policy is based on the fact that MTh degree, like any other academic degree in

the academic pursuit, must be pursued only by those who are capable. Therefore, when such case arises, the decision of the department and AGST-NEI Academic Council shall be final.

Plan of the MTh Program

Academics

- Courses: core, electives, thesis
- Disciplined theology and research methods (workshop)
- Thesis writing workshop
- Research and library exposure
- Extra credits: extra units would be awarded for attendance in courses offered by visiting lecturers
- Certificates: Recognition for attendance in specialized seminars/ workshops falling under the students' area of specialization
- Academic responsibilities: Post graduate students are asked to serve as co-organizers in college academic programs. They are given the opportunity to serve as respondents, moderators and facilitators in seminars, and in faculty and post-graduate colloquium.

Supervision and Mentoring

- The following offices are involved in the over-all supervision and mentoring of students: Dean of AGST-NEI, AGST-NEI Academic Council, Dean of Post Graduate Studies, Principal, and Academic Dean.
- SBS and OTS faculty, departmental faculty Mentoring and Thesis Supervision: The department coordinator and the thesis supervisor in the area of the student's concentration is responsible for advising the student about courses and research plans.. Department coordinators will assign faculty supervisors. The supervisor and the student are responsible for selecting a second reader.

Spiritual Formation and Practical Ministry

- Serve as leaders and facilitators in growth group, chapel, worship services, retreat
- Ministry orientation, weekend practical ministry, church outreach
- Opportunities in different committees formed by the college
- Community service

Designing and Selection of Core and Elective Courses

Core Courses: Core courses are mandatory as they introduce students to the historical and contemporary concerns of a specific discipline by attending to its foundational sources, assumptions (perspectives), concepts, figures, issues and areas of pastoral, ecclesial and social implications.

Elective Courses: Electives are essential for promoting interdisciplinary approach in theological study. Elective courses allow the student and supervisor to design the study plan of a candidate with more academic creativity and foresight. Electives can be chosen within or outside the discipline of a candidate. Selection and designing of electives have two primary functions:

- To promote deeper and specialized understanding of a subject matter or acquire advanced reading in the area of one's thesis writing or academic interest
- To allow other disciplines to learn and familiarize with specific subjects/topics that they will find helpful.
- Students who wish to have specialized input (not available in his/her discipline) from other disciplines for strengthening his/her developing area of research interest can design the elective courses in consultation with the supervisor.
- Students may be given the freedom to elect courses from the same or other departments/areas or even elect to take courses from the MDiv/MACC/DMin programs if there is sufficient justification.

Nature of Core and Elective Courses

The offering of the both core and elective courses would be determined by a number of factors: student enrollment, nature of the study, learning needs, specialization of the student in a particular discipline, workload of the teachers, etc. Depending on these factors, courses can take any of the relevant forms:

- Seminars
- Reading Seminars
- Research seminars
- Directed study
- Independent study
- Colloquium
- Reading Courses: Reading course or directed study are offered with the requirements set by the instructor. In any case, students will read no less

than 1500 pages and will include book summary, review, interaction and a term paper of no less than 25 pages.

Assigning of Course Credit

Credit is given only to the approved courses which a student successfully completes. No course which receives a grade lower than a B may count toward the degree. In this case, the Instructor will determine if extra work needs to be done to improve the grade or to retake the course.

Crediting of Courses from other Programs

Students may be required to sit for courses offered in the MDiv/MACC/DMIn programs, but in that case the Instructor will personally design the course outline and set the requirements for MTh students. The requirements will be tailored according to the requirements of the MTh program.

Thesis

Requirement for thesis writing and submission:

- Students must write and present a thesis proposal for approval by the supervisor and second reader, to be granted the status of candidacy by the end of the first year. This status will entitle the student to begin to write the thesis. No student will be permitted to proceed with thesis research until candidacy is granted.
- Thesis proposal must be drafted, presented and approved in Year 1 on or before the deadline indicated in the AGST-NEI Academic Calendar.
- The writing of thesis is designed to demonstrate the student's competence in his/her area of concentration. It should deal with a specific topic in a way comparable with a paper published in professional journal.
- The thesis is for 9 credit Units.
- The normal length of the Thesis should be 30,000 words exclusive of Bibliography and Annexures.
- A thesis is considered complete and passed when the following expectations are fulfilled:
 - The thesis is graded B or above
 - Three standard bound copies printed in required format and paper are submitted to the Dean of PG studies, at the institution in which the degree program is offered.

Residency and Non-residency

Students will be required to be in residence until all the course works are complete. However, exceptions can be made when a student is left with only writing of the thesis. In this case, he/she can do the research off campus. For this status to be granted, he/she will petition to the mentor and the Academic Council

of the respective schools. This decision should be notified to the AGST-NEI Academic Council. This status will be granted if the student can provide evidence that he/she can be off campus and finish the research without any hindrance to the progress of the research.

Deficiency and Incomplete Status

In some cases if the Academic Council feels that a student is incompetent for the degree, but nonetheless sees the potential and the prospect of developing the student, he/she will be required to take some remedial courses in the MDiv level to make up the deficiencies. Courses taken under this category will be entered as elective and will not count toward the total unit required for the MTh degree.

At any point in time the academic performance of a student will be reviewed by the Academic Council of the respective schools. If the Council feels that the student will not be able to do an advance study and research he/she will be asked to withdraw and will be awarded a Post-graduate Diploma in Theological Studies (PGDTS). In any case, students whose GPA falls under B will not be permitted for continuation unless the student agrees to make up the deficiencies by taking extra courses. Alternative arrangements must be made in consultation with the subject instructor, Dean of PG studies, and the Academic Dean. This may eventually lead to the extension of study duration.

Fees and Payment

Students will have to pay the stipulated fees as stated in the catalogue. Apart from the fees stated, MTh students will have to pay a separate thesis registration fee. The thesis registration fee of Rs. 13,000 (Rupees thirteen thousand only) will be realized once the Thesis Proposal is approved.

After a completion of two academic years and if the student has not completed the work, he/she will have to pay a fee of Rs. 7,000 (seven thousand) as continuation fee and Rs. 10,000 (ten thousand) as thesis reading fee and all other applicable fees. This is required in order to activate the student to a full time status. Other fees (dorm fee, library fee, etc.,) will be determined according to the need and utilization of the seminary facilities.

Graduation

Graduation is the final stage of the student's work. Upon fulfillment of the requirements, the Academic Council will recommend the candidate for graduation. A minimum GPA of 3.0 or "B" must be secured for graduation. No student will be allowed to march in the graduation with any hang over. Students may be cleared for graduation during any quarter of the academic year, but conferring of degree will only take place during the Graduation/Commencement

Exercises. All academic requirements and dues in the accounts office must be cleared for graduation.

An MTh graduate may also pay and acquire the academic hood separately at a cost of Rs. 1,500 upon graduation.

DOCTOR OF MINISTRY (DMin) IN CONTEXTUAL CHRISTIAN MINISTRY

The church and her ministries always stand in need of revitalization because of the changing realities that surround them. The clergy, who play a major role in serving and guiding of the church, have the responsibility of constantly strengthening the depth, character and direction of Christian ministry. In this theological spirit, the seminary affirms that the concept and practice of ministry should adequately respond to the specific needs and challenges that our congregations and church members are facing in the present context. All dynamic human cultures undergo transformation as they live through the socio-cultural and political realities of their historical contexts. In the same manner, the ministry of the church should keep evolving without distorting the biblical foundations of ministry. This DMin program in Contextual Christian Ministry (CCM) is intentionally designed for meeting the needs of the contemporary churches with sound pastoral insight and contextual relevance. The seminary intends on doing this primarily by training and re-equipping the clergy who are already engaged in different forms of Christian ministries, both inside and outside the church.

Rationale and Purpose of the CCM Program

Rationale

The program is based on the philosophy of “outcome-oriented” and “impact-driven” theological education. It is based on the following assumptions and theological commitments:

- The love, grace and justice of God is experienced in concrete historical contexts and communities

- This implies that theological education should not only seek to understand the context and needs of the students but also develop a curriculum that creatively engage these realities
- The seminary should teach what students need to know for what they should be doing in the ministry
- The ministry of graduates should make a constructive difference by affecting the social and spiritual health of the institutions and communities they serve
- True effectiveness of a theological institution does not lie in the programs it offers and the number of graduates a seminary produces but through the impact that the graduates are making in the life of churches and institutions they serve.

Goal and Objectives

The CCM program seeks to work using the best resources and experiences of the seminary and churches at producing graduates who will love, serve and guide the church and society in the right path that God desires with pastoral conviction, biblical-theological depth, and intellectual clarity. The objectives of the CCM are:

- Equip students for mastering and applying constructive resources from all core theological disciplines in the lived context of their ministries
- Help students in building skills and confidence in interpreting the multi-layered social forces that surround and affect the people they serve
- Empower graduates to live a life of faithful discipleship and model a prophetic Christian worldview in the midst of relativism, secularism and materialism
- Produce students and ministers who demonstrate Christian vocational clarity through a life of character-spiritual transformation and conviction to work for change in the name of the triune God

Uniqueness of the CCM Curriculum

The CCM curriculum is built around three foci:

1. TIPS pedagogy:

The program seeks to nurture as well as achieve holistic integration and formation for ministry in the lives of graduates through a model of TIPS pedagogy:

- T – Theological and Biblical coherence
- I – Intellectual proficiency
- P – Practical efficiency
- S – Spiritual maturity

2. Three methodological and pastoral commitments:

In order to control the content, quality and relevance of theological education, the curricular design of CCM program takes serious consideration of the context and specific ministries of the graduates. Three methodological commitments guide our curricular design:

- Context-centered
- Ministry-based
- Impact-driven

3. Making ministry as one's learning space:

The program is intentionally designed to let students make use of their current ministry as a class room (as a spiritual-social-academic laboratory). This strategy has three further objectives in mind:

- i) To help students appreciate and understand that his/her current place of ministry has enormous resources to offer for personal growth and academic reflection.
- ii) To take ownership of and enrich the content and direction of the DMin program by directly relating it to context of his/her ministry.
- iii) To enable students to contextualize and apply what they learn in their respective ministries and leadership positions.

Cohort Model of DMin Program

The DMin program at OTS follow a rolling cohort model. The cycle of a cohort is three years. A new batch of candidates is admitted to the program after every three years.

Description of the CCM Course-work

Students must earn a minimum of 48 credits for the DMin degree. The DMin program in CCM offers specialization in two key areas:

- Core competency courses for Christian ministry (15 credits): These include interdisciplinary courses that enable students to develop competencies for doing contextual Christian ministry in the context of NEI and South Asia
- Research competency courses for Christian ministry (9 credits): These courses prepare students to develop the theoretical framework of a specific discipline or an interdisciplinary approach which is employed heuristically for writing of his/her DMin dissertation. Students will fulfill these requirements through independent study (guided reading/literature review) as well as select subjects from an existing pool of courses

available in other programs. The overall plan of the research competency courses should be worked out in consultation with the primary supervisor and CDP.

Cohort Residential Module: Course-work for Year 1 and 2

Students will be required to complete twenty-seven (27) credits during the first two years of the study program. During the two years of course-work candidates will complete nine (9) modules (five core competency courses, three research competency courses, one course on research methods in Christian ministry), along with writing of comprehensive exam, presentation of Supervised Practicum Project, and defense of thesis proposal.

Candidates are required to attend four two-weeks long mandatory residential modules (two modules during the first year and another two modules in the second year). Each module carries three to six credit units. The duration of a module is 4 – 6 months. Students are required to complete 170 hours for each credit unit of course: 60 hours of pre-course assignments, 70 hours of cohort residential module, 40 hours of post-course requirements. The course work is fulfilled through a triangular teaching-learning method:

- Pre-course assignments: Taking part in supervised reading/reflection and submission of assignments prior to attending the two-weeks CRM
- Course work during two-weeks residential module: Participation in the two-weeks CRM
- Post-course assignments: Completion of final integrative readings/ assignments

Break-down of DMin Program Schedule

Year	Modules and unit of hours	Courses/Other Activities	Credit Units

1	1 st Cohort Residential Module	Research Methods in Christian Ministry-I	2
		2 core competency courses	2+3= 6
		Total Credit Units for 1 st Module: 8	
1	2 nd Cohort Residential Module	2 core competency courses	3+3= 6
		1 research competency course	3
		Total Credit Units for 2 nd Module: 9	
2	3 rd Cohort Residential Module	Research Methods in Christian Ministry-II	1
		2 core competency courses	2+3= 6
		1 research competency course	3
		Supervised practicum (entire months of second year study)	
		Total Credit Units for 3 rd Module: 10	
2	4 th Cohort Residential Module	1 Research Concentration Course	3
		Comprehensive Exam	Pass/ Fail
		Presentation of Supervised Practicum Project	6
		Thesis Proposal and Defense	

		Total Credit Units for 4 th Module: 9	
3		a) Implement Supervised Practicum Project b) Teaching Assistantship at OTS c) Final review of Supervised Practicum Project d) Defend DMin dissertation	
3-5	Dissertation & Public Defense		12
		Total Credit Units	48

Supervisory and Support-structure of the DMin Program

The following mechanisms are put in place for providing an active and all-round support for students during their DMin study program:

A	Coordinator of DMin Program (CDP): Overall supervision of DMin students: personal, pastoral, administrative, and academic.
B	Executive and Administrative Heads of OTS
C	Academic Council (faculty team from OTS)

D	<p>Pastoral Accompaniment Team (PAT): PAT is a critical element in the DMin program as they serve as co-mentors with the faculty and function as a local support team throughout the candidate's study. Primarily comprising of members from the DMin candidate's local area/region, this team of at least two persons should be constituted immediately upon acceptance of admission by the student in consultation with the CDP.</p> <p>The team should include credible individuals/church members/clergy who can accompany (pray, listen and converse) the candidate during the entire length of his/her DMin program years. Members in this committee should be able to offer honest and constructive support for strengthening the performance and growth of the candidate.</p> <p>Since DMin is not a full residential program, a mechanism will be worked out by the CDP so that candidates can report periodically about their progress to the PAT..</p>
D	<p>Dissertation Committee (DDC): This committee should include at least three members (primary supervisor, a faculty, ministry expert (a clergy who has sound practical experience in the area of the candidate's dissertation topic). This committee (under the leadership of the supervisor) shall work closely with the CDP and the students in finalizing the 3 research competency courses.</p>

Annual Self-Assessment and Review

Based on journaling and self-assessment of students, the CDP, PAT and Dissertation Committee will collectively review the overall performance and growth of each DMin candidate.

Supervised Practicum in Context

All DMin candidates are required to participate in an intensive and professionally supervised practice-oriented ministry during the second year of their program. Each student is required to choose one important aspect (area) from his/her current ministry and evaluate, develop a vision and a plan of action for making this chosen area stronger and more effective in the future. Students should pick an area which he/she considers so indispensable for his/her work. A format and working guideline should be drawn up under the guidance of the CDP, DC, and PAT. Students are expected to discuss and finalize the plan for their supervised practicum by the end of their First Year.

The final product of this supervised practicum will be the presentation of Supervised Practicum Project (SPP), in 3000 to 4000 words. This will be a document that provides resources and action plan for strengthening a particular

ministry. The document can be in English or any local language. This SPP should be approved by the DC and PAT, and finally presented during the fourth CRM.

The implementation of the candidate's SPP during the entire third year of study program will be supported by the PAT and the team will also give a report by the end of the third year. It is hoped that this coordinated exercise will empower the student as well as strengthen the direction of her/his ministry. The student can explore and expand this project as a prospective area for his/her DMin dissertation.

Comprehensive Examination

As part of assessing a student's over-all performance in the program, a comprehensive examination (CE) is conducted based on topics drawn from the candidate's course-work and concerns emerging from his/her current ministry. CE is graded as pass or fail. A student should clear CE before starting of dissertation research. A candidate who fails in the CE will be required to do a re-sit within two months. If a student does not succeed in the second attempt, he/she will be awarded with an "All but Dissertation" diploma certificate from the college. This exam will be conducted in the OTS campus during the fourth

residential module (end of 2nd year). A general working guideline for the exam will be made available.

Thesis Proposal and Defense

DMin candidates are required to present and defend a thesis proposal (3000 to 4000 words) under the guidance of the primary supervisor and the Dissertation Committee. This exercise is done during the Fourth Residential Module, last part of second year program. A separate note on the standards and expectations of a thesis proposal will be provided.

DMin Dissertation (research, writing, public defense)

Students are expected to write a DMin dissertation of 40,000 to 50,000 words (excluding appendices and bibliography) and offer a public defense by the end of their Third Year of study.

Teaching Assistantship

DMin candidates who pass their Comprehensive Exam and defense of Thesis Proposal by the end of the 2nd year program are offered a one week of Teaching Assistantship in the Seminary. This has three distinct objectives and tasks:

I: To build leadership in co-mentoring:

This space will give candidates the opportunity to work with the faculty in co-mentoring the new cohort of DMin students. It would primarily involve sharing of their earning and experiences in the DMin program with the new batch of students.

II: DMin Candidates as Partners for Ministry formation:

As part of preparing the OTS students for ministry, this activity is initiated by the Seminary's Centre for Pastoral Renewal in coordination with the CDP. Working around a specific format and guide, they will be asked to share about challenges and opportunities in Christian ministry with MDiv and MTh students.

III: Vocalizing the role of theological education:

The cumulative result of these creative engagements will enable the candidates to consciously develop and affirm their discipline and character as theological educators, who will in turn embark on a journey life-long learning and also continue to serve as adjunct faculty.

Qualities of a Professional Doctoral Program

The DMin program adopts the seven qualities of “professional doctoral program” that are spelled out in the ATA Manual for Accreditation (January 2021, pages 78-78):

(i) Comprehensive understanding, having demonstrated a breadth of systematic understanding of a field of study at the forefront of professional practice in an aspect of Christian ministry, mastery of the skills and methods of research, and applied reflective-practice in a specific ministry context.

(ii) Critical skills, faithfully exercised, having demonstrated their capacity for independent evaluation of primary and secondary source materials, and practice-based research. Students must show ability to maintain an appropriate critical distance from their own professional context, and capacity to integrate academic knowledge and professional practice at doctoral level. A commitment to exercise such skills on the foundation of biblical faithfulness to Jesus Christ and his Church must be demonstrated.

(iii) Serious inquiry with integrity, having demonstrated the ability to conceive, design and implement a substantial project of research into, and critical analysis of, current and previous professional practice, and ability to generate mutual critique with thinkers and practitioners from outside their immediate ministry context, resulting in a sustained and coherent thesis, and to do so with Christian and scholarly integrity.

(iv) Creative and original contribution, having produced, as a result of such

disciplined inquiry, a creative and original contribution that - a) extends the frontiers of knowledge, b) generates new perspectives, approaches or paradigms in professional practice, and c) enhances the integration between theological reflection and Christian ministry practice, and so merits publication in national or international professional literature.

(v) Contextual relevance, having shown their capacity, in the course of their doctoral program and in their expectation of its future potential, for biblically-informed critical engagement and enhanced and applied professional practice within the realities of their cultural contexts.

(vi) Ability to communicate, having shown an ability in communicating about their area of expertise to peer-level academic and professional audiences. Where appropriate this communication should be to non-specialists in local Christian communities and the wider society in culturally relevant ways, including their mother tongue, for example through teaching, preaching or writing.

(vii) Missional impact, having shown that they are committed, able and can be expected to use the fruit of their doctoral study, and the skills it has given them and the opportunities it affords them, to promote the kingdom of God and advance the mission of the church (both local and global) through reformulation of theory and of professional practice in transformational service and Christ-like leadership, to the glory of God.

Locating CCM Within the Vision of an Ideal Church and Society

The Ideal Church

The CCM program is inspired by the seminary's ongoing praxis for nurturing of an "ideal church" in the context of NEI, and therefore, pray and long to see:

- A community of believers who acknowledge the Lordship of God and the assurance of salvation in Jesus Christ through the ever-abiding grace and power of the Holy Spirit
- An inclusive-just Christian community which seeks to glorify God and to exist as a sign of God's reign
- A worshipping congregation that genuinely strives in embodying Christian values in all walks and contexts of lives
- A church that possesses passion for God's mission and for building of authentic discipleship in the lives of individuals and communities
- A church that takes the Scripture and leading of the Holy Spirit as the bases of their thoughts, decisions and practices
- A fellowship of believers that creates a Christ-centered loving space for dialogue, acceptance and healing of every member in the community
- A dynamic team of Christian leadership that believes in the redemptive power of selflessness and works at exemplifying the servant leadership of Christ

The Ideal Society

As a community of theological educators, we locate the specific tasks of CCM within the vision of a society that OTS is committed to contributing along with other committed Christians, which are:

- A structure, system of governance and culture of dialogue and human rights that upholds access to resources and entitlements irrespective of tribe, caste, religion and social background
- A society where individuals, churches, communities, institutions and leaders work together in promoting all-round development and human-ecological flourishing
- A community where the practice of respect and tolerance affirms diversities/ differences and promotes a culture of peaceful co-existence
- A society that works at creating safe and non-judgmental spaces for listening and meaningful expression of ideas and actions so that every individual and community can live to realize the fullest human potential that God desires

DMin Program Working Calendar

What to do after Acceptance of Admission into the DMin Program
<ul style="list-style-type: none">• Students should immediately contact the Coordinator of the DMin Program (CDP) and find out how to prepare for the DMin orientation program and the first Cohort Residential Module (CRM)• Be ready to form the “Pastoral Accompaniment Team” during the first CRM in consultation with the DC and CDP
Year One

<ul style="list-style-type: none"> • Take part in the first and second CRM • • Formal review of the candidate’s performance with the DC during the second CRM • • Submit plan for “Supervised Practicum in Context” during the second CRM to the CDP for review by Dissertation Committee • • Discuss and finalize dissertation topic during second CRM • • Form DC by the beginning of second CRM
<p>•</p> <p>Year Two</p> <p>•</p>
<ul style="list-style-type: none"> • Take part in the third and fourth CRM • • Do “Supervised Practicum in Context” • • Formal submission of thesis proposal during the third CRM to the CDP for review by the primary supervisor • • Appear comprehensive exam during fourth CRM • • Upon passing of the comprehensive exam, defend thesis proposal during the fourth CRM
<p>•</p> <p>Year Three</p>
<p>Implement Supervised Practicum Project</p> <p>Teaching Assistantship at OTS</p> <p>Defend DMin dissertation</p>
<p>Year Four – Five</p>
<p>•</p> <p>Research, writing and public defense of dissertation</p> <p>•</p>

Accreditation Status of the DMin Program

The seminary will be seeking accreditation of the program with the Asia Theological Association in 2025. Until this official accreditation is achieved, students will receive the diploma and certificate from OTS.

Timeline

Duration of the Program: The program is designed to be completed in 3-5 Academic Years.

DMin Program Admission Cycle

The second cohort of DMin students will be admitted in 2025. Admissions for the second cohort of DMin students will be conducted during the Spring of 2025. The academic year for the second cohort will begin in July 2025.

Admission Requirements:

- The candidate should have a conferred BD/MDiv degree with a minimum GPA of 3.3 (on a 4.3 scale) or a B+ grade.
- The candidate should have at least five (5) years of ministry experience after obtaining the BD/MDiv degree.
- The candidate should be currently serving in a ministry leadership position.

Application Components:

Get started on your path to becoming a DMin student at OTS:

1. Process application online
2. Provide two references:
 - i. Pastor or Ministry Peer
 - ii. Former teacher/professor
3. Provide two essays:
 - i. Faith Journey and Statement of Ministry Experience (at least 1500 words)
 - ii. Statement of Purpose for DMin Program: This essay has two components:
 - a) State the candidate's motivation (reason) for higher study (750 words)
 - b) Present at least two possible areas for DMin dissertation (750 words)
6. Upload official transcripts from all undergraduate and graduate institutions
7. Pay application fee of ₹1000 during the interview

ACADEMIC PROCEDURES at OTS

Academic Year

OTS has been following the Trimester system so far. An academic year comprises three Trimesters of 12 weeks each. As of 2024-25 Academic Year, OTS will structure a Modular system. A module will comprise four weeks of intensive teaching, learning and research.

Credit Hours Structure: Allocation of hours for in-class contact time and out-of-class works for students:

The breakdown of a 3 Credit Hours Course Structure at OTS:

- 12 Weeks Term with 3 Terms in an Academic Year (Trimester)
- 3 classes per week — each class is 1 hour 25 minutes
- 3 classes/week x 1 hour 25 minutes/class = 4.25 hours/week spread over 11 weeks
- Week 1–10: 3 classes of 1 hour 25 minutes each per week
- Week 11: 1 - 2 additional classes/sessions to make up for any missed classes or for reviews
- The actual total number of class hours for the entire term: 4.25 hours/week x 11 weeks = 46.75 hours. The total 3 Credit Hours class has approximately 45 hours of class time over the 11-week period
- The 12th week is for Exams and Evaluations

For a 3-credit hour course, one credit hour equals 1.25 hours of in-class contact hours per week over a Trimester of 12 Weeks. So, in sum, a 3 credit hours course through 11 Weeks of classes should have around 45 hours of class.

- 45 **in-class** contact hours with the facilitator for lectures/presentations/group works/activities/interactions etc.
- Additionally, for a 3-credit course with 45 hours of in-class contact time, facilitators allocate additional hours for **out-of-class** work or study. This additional time is meant for readings, research, assignments, projects, studying for exams, and other course-related activities. Additional hours may vary from 2 to 3 hours of out-of-class work for every hour spent in class.
- For a 3-credit course with an approximate 45 hours of in-class contact time, the recommended out-of-class time is 2 to 3 hours/class x 45 hours = 90 hours (minimum) to 135 (maximum) hours

- Students are recommended to spend approximately 90 to 135 hours outside of class throughout the Trimester on readings, assignments, studying, and other course-related activities to fully engage with the course material and achieve the learning objectives of a course.
- The break down for 1 or 2 Credit Hour(s) Courses follows the above formula/ calculations.

Grading Criteria and Guidelines

1. Scale: Grade Point Average is based on a scale of 4.0

A+	4.3	B+	3.3	C+	2.3	F	1.6 and below
A	4.0	B	3.0	C	2.0		
A-	3.7	B-	2.7	C-	1.7		

2. Grading Guidelines: Grades are marked with letters only guided by the following general criteria:

Letter Grade	Description	Qualitative Interpretation
A+	Outstanding	An outstanding/exceptional/excellent performance. The student demonstrates commendable knowledge of the subject matter, critical analytical and assessment skills, perceptive judgment, and a high degree of independent thinking and originality
A	Exceptional	
A-	Excellent	
B+	Very Good	A very good/good/satisfactory performance. The student demonstrates good/satisfactory knowledge of the subject matter, competent analytical and assessment skills, fair judgment, a viable degree of independent thinking, and acceptable reading and writing ability
B	Good	
B-	Satisfactory	

C+	Average	An average/inadequate/poor performance with significant shortcomings. The student demonstrates limited degree of knowledge of the subject matter, deficient analytical and assessment skills, flawed judgment, lack of any independent thinking, and weak reading and writing ability
C	Inadequate	
C-	Poor	
F	Fail	A performance that is not acceptable. The student demonstrates insufficient knowledge of the subject matter, no analytical and assessment skills, an absence of both judgment and independent thinking. Any other unacceptable conduct and performance should be marked "F"

In case some courses/subjects (e.g., language) are evaluated numerically because of their objective nature, the numerical figures should be converted to letter grades as given below:

Equivalency of Letter and Number Grades

A+ 90 and above	B+ 75-79	C+ 60-64	F 49 and
Below			
A 85-89	B 70 -74	C 55-59	
A- 80-84	B- 65- 69	C- 50-54	

Incomplete Course

A course is counted as an "IC" in the compilation of the GPA until the student's work is completed and submitted. Incompletes are granted only when a student can demonstrate sufficient cause for not completing the course work on time. Acceptable reasons are limited to illness, family crisis and other significant hindrances. Approval must be obtained from both the Course Facilitator and the Academic Dean prior to the last day of the class. Incompletes are due 15 days after the end of the term. Thereafter, an incomplete becomes an F and will be counted as an F in the compilation of the grade point average (GPA). This is not to be confused with a straight fail in the subject, where the student is permitted to retake the course when offered. An incomplete turning to F is part of academic discipline and therefore, in order to retake the course the student will need a special permission from the Academic Dean.

Policy of Grade Reduction for Late Submission of Assignments

For assignments that are past due but do not fall under the incomplete policy, grade reduction will be determined by the course facilitator/instructor. Any extension beyond three days will be directly petitioned to the Academic Dean. Extension may be granted or else grade turned to IC (Incomplete). Even if extension is granted, there will be a reduction of a third of a letter grade from the percentage given to that particular assignment. It should be noted that at OTS late submission of assignments are considered a reflection of the student's poor academic disciplines.

Failed and Withdrawn Status

Students who fail in three subjects (courses) in one academic year and whose GPA falls below the minimum requirement of a degree program will not be promoted and he/she will be asked to withdraw his/her study from OTS. In such a case, transcript will be issued with "FAILED AND WITHDRAWN" marked on the transcript. Students with such record shall not be considered alumni of OTS and neither transfer, nor recommendation letter to other institution be issued by the seminary. A student who drops or withdraws from studies on his/her own volition or with a "withdrawn" status will not be taken back by the seminary for any program or studies in future. No petition to continue shall be entertained. In such cases, no recommendation for transfer to other institution will be issued by the seminary authority.

Academic Probation

A student is placed in academic probation for his/her poor performance in studies. If a student remains in this status for more than two consecutive Trimesters, unless there are extenuating circumstances, the student shall be dismissed from studies at OTS.

A student is also placed in academic probation when he/she receives any disciplinary action from the faculty. The academic probation in this case serves as a warning to the student and may range from one quarter to one whole year of leave from study. If the student fails to conduct himself/herself as specified during the probation period, he/she shall be terminated from the seminary without any further considerations. It should be noted that academic probation status is not always necessary for the student to be terminated. Breaking any rules and regulations as stated in the Students' Handbook constitutes enough reason for a student to be terminated.

Leaves

A student who expects to drop out of OTS permanently, or who expects to transfer to another institution, should notify the Academic Dean in writing at least three months before the scheduled leaving of the seminary. In no case will there be a refund of admission fees.

A student who intends to leave the seminary temporarily due to health reasons and expects to return to studies at OTS should petition the Academic Dean before leaving for permission to return to studies. This temporary termination of studies is granted to a student only on medical grounds, and therefore, the petition should be substantiated by a certification from a medical doctor.

Since reinstatement is expected after a quarter there will be no refund of fees. Students in this category should have all the outstanding fees paid before taking such a leave.

If a student's medical leave exceeds two quarters, upon his/her return the student should produce a fitness certificate to continue study from a medical practitioner.

Transcript

An official transcript will be issued to all students upon graduation without any charges. However, a fee of Rs. 500 will be realized towards request for subsequent issue of official transcripts to be collected in the office. If, however, a student's record of transcript is to be mailed by post or sent electronically (scanned copy, PDF, or over email) directly to an individual or an institution, a request letter along with Rs 1000 has to be submitted to the Academic Office. Only then the record will be released.

Diploma (Degree)

Diploma (certificate) is issued to a student only after all the academic differences are cleared and dues paid. The seminary cannot issue any provisional diploma. Issuance of Diploma would mean that the student has successfully completed his/her studies and is entitled to a degree offered by OTS. A fee of Rs. 500 will be realized towards request for subsequent issue of the original Diploma.

Deficiency

A student whose GPA falls below "C+" in the MDiv; "B" in the MACC/MTh; or "B+" in the DMin program of studies will not be awarded the degree but given a certificate only. This arrangement is made by the Academic Council.

Continuation fee

This applies to students who, for some extraordinary circumstances, have not finished part of the requirements during the stipulated minimum duration of a program. In this case, no diploma is given and the student will not be considered for participation in the commencement exercises. Further, the student will have to pay a continuation registration fee as prescribed by the seminary until the requirement is submitted and diploma granted. However, if after three months the student still does not complete the requirement(s) he/she will have to pay full admissions and registration fees and all other fees applicable. Once the work is complete, the diploma will be granted only after all dues are cleared.

Academic Research and Writing

The seminary takes integrity and professionalism in the area of theological research very seriously. All students at OTS are expected to follow the prescribed **Research and Writing Manual** recommended by the faculty based on discipline and departmental requirements.

Year 1 over-all Evaluation

Admission to the seminary is based on the standard specified in the admission requirements as stated in the Admissions Policy. However, it is the policy of the seminary that at the end of Trimester III of the first academic year all students go through an over-all evaluation. The evaluation covers academic, spiritual, social and other areas that pertain to seminary life as stated in the Students' Handbook. The Principal and the Academic Dean in consultation with the faculty will sit with the students individually and convey the evaluation result to the students.

Students are evaluated as follows:

If the student fails to demonstrate a graduate level standard in his/her academic performance, he/she will be asked to withdraw from the seminary or be detained to repeat the course. If no improvement is seen in the student's academic performance in the first two trimesters of the probationary year, the student will be asked to withdraw from the seminary.

If the student demonstrates an inconsistent lifestyle that is not in keeping with the seminary code of conduct, both spiritually and socially, the student will be asked to leave the seminary.

The student's weaknesses and strengths as a prospective Christian leader will be evaluated and communicated verbally during the evaluation.

FINANCES

Financial Arrangement

Students are required to maintain the highest integrity with regards to finances and fees. Students should make all necessary financial arrangements before joining the seminary. Unless other arrangements are made all fees are to be paid during admissions at the beginning of the academic year. Late payment of fees will result in 3% additional charges on the balance.

Fee Structure

The fees structure and payment methods are updated annually. A copy of the current fees is normally given out during the admissions application process. It can also be requested from the Admissions Office anytime through the year. The fees are payable in quarterly installments.

For the 2024-25 Academic Year, the Annual Fee structure exclusive of mess fees for new students are as follows:

Master of Divinity – Rs. 96,000

Master of Arts in Clinical Counseling – Rs. 99,000

Master of Theology – Rs. 1,18,500.

Doctor of Ministry – Rs. 1,45,000

Refunds of Fees

Refund of fees paid to the seminary for admission is possible under certain circumstances:

- If a student decides to leave the seminary at the beginning of the first two weeks of the first academic trimester, refund is possible after a deduction of 10% from the total annual fees
- If a student decides to leave the seminary at any given period of time after the second week within the first trimester of the academic year, there will be a deduction of 50% from the total annual fees
- If a student decides to leave the seminary during the second trimester of the academic year there will be a deduction of 75% from the total annual fees.
- No refund is possible if a student decides to leave the seminary after the

- second trimester of the academic year.
- No refund is given out if a student leaves the seminary for good at any point of time through the academic year without the knowledge of the authority or on unreasonable grounds.
 - Refund policy is not negotiable under any circumstances.

ADMISSIONS POLICIES

OTS admits qualified men and women of any Christian denomination, race, color, ethnic origin, and nationality. The decision to admit a student rests with the Admissions Committee. Admission to any of the program is based on the following considerations:

Christian Character: As evidenced by membership and active participation in the life of a church, recommendation by Christian leaders, and compatibility with the core beliefs of the seminary.

Commitment to Ministry: As evidenced by an endorsement from a congregation or church governing body and a personal statement of call to ministry and vocational goals.

Academic Preparation: As evidenced by a command of the English language demonstrated in the admission essays and in the written test and by possession of a Bachelor's or Master's degree or equivalent from a recognized institution.

Interview: No student is admitted without a formal interview which comprises both written exam and oral interview.

Admission Procedures

Applicants apply directly online from the seminary website.

Completed Application File

- Submit the completed application online.
- A Rs. 500/- (MDiv/MACC/MTh) and Rs. 1000/- (DMin) fee for the application registration, processing, and interview will be charged on the day of the interview.
- Original transcripts from high school/college/seminary/university attended should be produced during the time of interview. The academic transcript(s) should confirm the applicant's completion of the Bachelor's/ Master's degree from an accredited institution.

- Two letters of recommendation, as follows:
 1. A letter from the applicant's pastor in his/her church/denomination who knows the applicant's spiritual progress and character.
 2. A letter from a professor of an applicant's last attended college/ seminary/university who is familiar with the applicant's academic background and character.

- Applicants who have not been accepted for admissions cannot petition for consideration in any manner. Doing so shall be deemed as defying the decisions of the seminary authority and will not be given admissions in subsequent years.

Admission on Condition

In few cases admission is granted to candidates with condition. In such cases "No Candidacy" is granted till the candidate's proficiency is proven in the first year by demonstrating:

- (a) A desirable life style of commitment and dedication to ministry.
 - (b) A matured life style during his/her one year of seminary life.
 - (c) His/her academic ability and aptitude to undergo a master level of study and research as assessed by the faculty and the Academic Council
- If these conditions are not made apparent in the first year, the student will be asked to withdraw his/her study from OTS.

FINANCIAL Aid and SCHOLARSHIPS

OTS awards a limited number of financial aid and scholarships to deserving students either on need or merit basis. The following are some of the scholarships in place. Detailed information on each of the scholarship and application form may be downloaded from the seminary website. For all scholarships, the application deadline for 2024-25 is July 31, 2024.

Charis Scholarship

The Charis Scholarship is endowed by a generous family and is awarded to one needy student who is in the final year of the three-year Master of Divinity (MDiv) program at OTS. The scholarship covers the full tuition fees for the recipient for the entire final year of the student's study at OTS.

Donor Scholarship

The Donor Scholarship is instituted in gratitude to Bade villagers who are the land donors in which the seminary is established. The scholarship is awarded to

one student of OTS each year from Bade Village who has good standing in the community and is also an active member of Bade Baptist Church.

Family Scholarship

The Family Scholarship is awarded to students who are related to an employee of OTS as a close family member and who also meet and fulfill the laid down criteria for the grant. The applicant must have a sibling, a parent or a parent's immediate sibling working full-time at OTS. This scholarship is renewable for subsequent years depending on the recipient's all round good standing in the seminary. This awarded amount will be applied to tuition fees contingent on the availability of the scholarship funds during that year.

Kesolenuo Hardship Scholarship

The Kesolenuo Hardship Scholarship is awarded to a limited number of students who meet and fulfill the laid down criteria for a need-based grant, which is renewable for subsequent years depending on the recipient's good standing all round in the seminary. This award can be applied to tuition fees and/or to mess fees or other personal needs contingent on the availability of the scholarship funds during that year.

Merit Scholarship

The Merit Scholarship is awarded to a limited number of students on the basis of pure academic merit and who also meet and fulfill other criteria laid down for the grant. This scholarship is renewable for subsequent years depending on the recipient's all round good standing in the seminary. The awarded amount is applied to tuition fees contingent on the availability of the scholarship funds during that particular year.

VVV Scholarship

The Valiant Vezota Vasa Scholarship (VVV Scholarship) is instituted by the family of late Vezota Vasa, who valiantly served as a cadre of the military band as a drummer in the Jath Regiment of the Indian Army . The scholarship is awarded to a limited number of students who come to study at OTS from outside of the state of Nagaland and who meet and fulfill the laid down criteria for a need-based grant. This scholarship is renewable for subsequent years depending on the recipient's good standing all round in the seminary. This award can be applied to tuition fees and/or to mess fees or other personal needs contingent on the availability of the scholarship funds during that year.

Wati and Along Aier Postgraduate Scholarship

The Wati and Along Aier Postgraduate Scholarship established by the children of Wati and Alongla Aier to provide need-based financial aid to OTS Master of Theology (MTh) students. The scholarship is named after Wati Aier, Emeritus Professor of Constructive Theology and Philosophy at OTS, and Alongla Aier, Emeritus Professor of English and Communications at OTS. The scholarship covers full tuition fees for one student per academic year. Alternatively, the scholarship may be divided and awarded to two students. The application is open to candidates in the Master of Theology (MTh) program who meet all the specified criteria. Students who are sponsored by churches/organizations or receiving scholarships from other sources are not eligible to apply for this award.

The Alumni Scholarship: All alumni of OTS who are given admissions for a second degree at OTS are granted a scholarship amounting to a quarter of the total fees.

The last date for applying all the Scholarships is July 31, 2025

AWARDS and CITATIONS

OTS gives out several major awards and citations at the time of graduation each year to deserving member(s) from the graduating class.

Four major Awards are:

THE OTS AWARD FOR ACADEMIC EXCELLENCE is given to a student who has excelled in academic performance during the three years of studies at OTS by consistently maintaining high academic credentials, and who has also exhibited good Christian character throughout.

THE OTS AWARD FOR MINISTRY is given to a graduating student, who in his or her study period at OTS, has shown the zeal for mission and evangelism and has consistently and selflessly rendered service towards Christian ministry during the entire seminary experience. Further, the award is based on academic performance, demonstration of good Christian character, exemplary life of servanthood, and growing maturity.

THE OTS AWARD FOR PREACHING is given to a graduating student, who in the assessment of the faculty and the community of OTS, has delivered significant sermons over the years in classroom practicums, community worships, and ministry contexts, and who has lived up to practicing those sermons in actual life.

THE OTS AWARD FOR PROFICIENCY. The Proficiency Award is instituted to give to one student across all programs of studies, who in the observation, assessment, and judgment of the faculty, has made outstanding contributions to the life of the OTS community, who has achieved remarkable and consistent academic standing, and who has also exemplified admirable conduct in the community.

Citations for Music, Choir, Leadership etc., are awarded each year to a host of students. One such citation is "The Citation for Community Service." This citation is given to a graduating student or students, who in the judgment and assessment of the faculty and the community of OTS, has contributed to community service within and outside of OTS. A candidate is selected on the basis of his/her selfless service in the community with an attitude of servanthood, conscious effort towards cultivating work ethics in the community and the society at large, living out a life of integrity, and exhibiting good Christian character and conduct. The quality of academic work as well as Christian commitment is taken into account.

COMMUNITY LIVING AND LEARNING ACTIVITIES

At OTS we believe that theological education consists of three dimensions: body, mind and soul. And we believe that it is imperative that the seminary endeavors to strike a balance by imparting knowledge and the tools that are necessary to help students develop a holistic approach to life, academics, spirituality, and ministry. To achieve this goal, the seminary aims at imparting education not only through lectures, assignments and exams but also provide an atmosphere of informal interactions outside of the formal classrooms learning.

Community life at OTS includes activities that will nurture students spiritually, intellectually, socially, and physically. Students are expected to participate in all the activities planned and executed throughout the year. They include worship services, weekend ministries, internships, short term ministry trips, chapels, vespers, social and cultural activities, games and sports, retreats, seminars and workshops, etc.

Growth-Groups (GG)

The purposes of GG are:

- To build a better/stronger relationship of trust among the community of faith by sharing personal concerns as we seek to be obedient to our call and commitment.
- To develop an individualized mentor-mentee relationship between the faculty and the students community.
- To advise students in matters relating to personal problems, challenges and academics performance.

- Students are divided into groups of 12-15 with one faculty as adviser.

Autumn Fest

A week-long community sports event is set aside for engaging in sports for the entire community during the Fall season. Students are given the responsibilities to organize and innovate on the kind of games and sports in which the entire community participates. Creative and unconventional sports played in the sandy river bank, in the stream, and on the various campus grounds are part of the fun and competitive spirits displayed during this time.

Spring Fiesta

The Spring season at OTS is full of community activities which are extended beyond the campus. *Spring Fiesta* is one such event with entertainment and learning projects comprising food, sports, music, films, literature, and the fine arts. These activities give exposures for the community to be in tune with the world and in dialogue with indigenous and pop culture, making the event pedagogical moments and contexts through the intersection of theology and contemporary culture.

Community Service

Student life at OTS includes not only study, worship, and fellowship, but also humble service. As a community in training to serve the wider society, at OTS we believe that rendering of our service in some areas of need in the seminary as well as outside of the seminary will inculcate in us a sense of responsibility to serve in any situation and circumstance.

Services may vary from cleaning classrooms, wiping window panes and sills, collecting and disposing litter, hospitality services, cleaning and vacuuming the Library/Chapel, mowing of lawns, planting trees, tutoring children, giving care to the sick and the elderly etc. One Saturday is set aside each month as Community Service Day and all students are expected to contribute to the Seminary community in a suitable area of service. Students will either sign-up for a particular work or be assigned various tasks for service as the seminary requires. It is mandatory for all students in all programs to participate in this activity. Those with serious health conditions may be exempted based on advisory by a medical practitioner.

Other regular co-curricular activities at OTS include Literary Club, Eco Club, SCMI Unit, TGIF etc.

FIELD EDUCATION

Based on our motto “Being transformed to transform,” OTS understands that FE is an integral part of the Seminary training. Applying praxis and reflection method of learning, our students are facilitated to test their vocational calling, utilize persons and events as sources of theological and ministerial learning, and integrate theory with practice. Through this process, the Seminary hopes to aid students in the development of professional competency and confidence in ministerial identity and authority. The purpose of a sound FE is to help students acquire a general understanding of the church and its ministry in a variety of areas, and to help prepare students for general pastoral responsibilities and religious and community leadership roles. Thus, by advocating a sound field education, Christian pastors and Christian churches are enabled to be more effective in carrying out Christian ministries in their respective social locations.

Objectives and Goal:

- To enhance, strengthen, and deepen the student’s spiritual gifts for a well-rounded ministry.
- Apply her/his classroom knowledge in reaching and serving out to others, irrespective of religious background (Christian, Islam, Hindu, Buddhist, or traditional indigenous religion).
- Create awareness in the life of the student to minister to others in need.
- Help students to develop strategies for future ministry.
- Help students to develop a holistic approach to ministry.
- Help students use different field research methods and translate their theological knowledge in developing a sound pastoral-theological response to a particular human-social issues or conditions in cross-cultural enterprises.
- Enable students to immerse, experience and empathize with the lived realities and struggles of people in a particular context.
- Help students to critically study the life of an NGO so that they can integrate relevant concepts and professional skills in the areas of leadership, community life and development, social activities and concerns, administration, technological expertise, human resource and financial management in their ministry.
- To help students see their work and involvement with a particular institution as an integral part of Christian witness/ministry and as a contribution to the ongoing mission of the church.

Nature of Field education:

The nature of field education of OTS comprises three major categories which include the Weekend practical ministry, summer practical ministry, and summer

internship program. In all of these ministries, the students are required to maintain daily journaling. Their journaling includes at least three components: Their ministry context, ministry activities, and their reflections and analysis of how God is at work in their ministry and in their lives.

1) Weekend Practical Ministry (WPM):

WPM is a distinctive feature of education at OTS. With ministry groups in the 10 km radius surrounding OTS campus, WPM covers diverse and creative forms of ministry reaching out to men, women, children, young adults, and families. On weekends, students minister in the vicinity of our Seminary. The activities of the ministry include: Bible studies, prayer fellowships, house visitations, teaching music and songs, giving tuitions to children, teaching proper hygiene and cleanliness, and teaching Sunday school. Weekend ministry extends to neighboring people of other religious faith like the Gorkhas (Hindus), Dimasas (Hindus), and Muslims.

2) Summer Practical Ministry (SPM)/Summer Mission Exposure (SME):

The MDiv Year I students are sent out during summer break for one month to remote villages or mission fields for exposure. In collaboration with the local churches or mission organizations they do holistic ministry. It includes working in paddy fields, chopping firewood, cleaning the church and community hall, care giving to the aged and the sick, teaching music, giving tuitions to children, and reaching out to people in various needs. In addition, the students are required to do church ministry in terms of leading worship services, teach Sunday school and adult Bible study, conduct seminars and workshops on issues as needed by the church. The purpose is to enable the students to identify their ministerial gifts so as to choose a suitable ministry for them as they graduate.

3) Summer Internship Program (SIP):

SIP is designed for MDiv Year II students. It is a two months intensive program. This is done in collaboration with Foundation for Church and Society (FCS). FCS is an initiative of OTS that reaches out to individuals, churches, and the wider society. The vision of FCS is to work towards the renewal of the church and transformation of the society. The nature of SIP is holistic—working with NGOs and parachurch organizations and immersing with their activities in rural, urban, and various community and social settings. Some activities include hospital works, clean election campaign, working in rehabs, working in community development projects etc. The students are expected to learn, engage, and experience the work cultures of NGOs and Para-church institutions. The requirement for the students is to maintain a journal with analysis and reflections of their engagements and the organizations they work with. The objective of SIP is to develop a creative space for enhancing the nature of theological

education and expand our ongoing theological imagination and praxis in partnership with other institutions beyond the church mission and ministry.

4) MACC Supervised Practicum

Supervised Practicum is an integral part of the Master of Arts in Clinical Counseling program at OTS, conducted beginning with a month of summer practicum before the onset of the second year of the 2-years program. The goal of the training program is to provide opportunity to experience the dynamic functions of a counselor with diverse populations from various cultural and socioeconomic background.

In our vision to train and nurture theoretically proficient, clinically skilled, and compassionately attuned counselors, a strong emphasis is placed on the practicum training with inpatient and outpatient agencies, to provide hands-on, in-depth ministerial and clinical experience in professional settings.

Under constant supervision by faculty members, the students engage with individuals, families, and groups in various settings – hospitals, schools, rehabilitation centers, and various Christian faith-based NGOs. This educational and ministerial collaboration helps with the comprehensive growth of the students. They are served with opportunities to become familiar with a variety of specialized activities and resources in addition to direct client-contact service, assessment taking, record keeping, supervision, information and referral, group meetings, and seminar paper presentation of their practicum.

In the course of their year-long engagement, students are able to accumulate 100-plus clinical hours that are reflected in their academic transcript. A faculty member provides an average of 3 hours per week of group or individual supervision throughout their training program.

ENVIRONMENTAL CONCERNS

OTS is committed to care of the earth and the world we live in by permeating ecological concerns and conserving the environment. While our practical engagement is a year round activity, the community of OTS is also intentional in setting aside time and days during the Spring and takes initiatives to proactively involve in events within and outside of the campus.

FOUNDATION FOR CHURCH AND SOCIETY

The Foundation for Church and Society (FCS) is an initiative of Oriental Theological Seminary (OTS) that reaches out to individuals, churches and the

wider society. The **vision** of FCS is to work towards the renewal of the church and transformation of the society. The **mission** of FCS is to engage in mutual learning and to partner together with people from various callings for addressing contemporary challenges to human development, initiating peace work and promoting effective ministry and Christian living in the church and society.

The Foundation for Church & Society (FCS) is committed to equipping both the clergies and the laity to face the challenges of the present day. It endeavors to facilitate capacity building (establishing theological foundation and skill development) among the leaders in the mission of God within the church and beyond.

The CENTER FOR PASTORAL RENEWAL

The Center for Pastoral Renewal (CPR) is an initiative of Oriental Theological Seminary (OTS) by way of envisaging the need of our contemporary churches, especially for those who engage in pastoral leadership. CPR is also for those preparing to embark in pastoral ministry. With a multi-faceted purpose, CPR intends to reach out to pastors and leaders in church ministry for their renewal, recreation, rejuvenation and retreat, and by the same token, equip potential pastors towards formation in their vocation. Pastoral Formation Continuing Education, Resource Sharing, Retreats etc., are some of the activities of CPR.

BAPTIST RESEARCH CENTRE

The only one of its kind in Asia, the Baptist Research Centre (BRC) is a current project being established at OTS for research and documenting resources on Baptist heritage and history. This project is funded by the Nagaland Baptist Church Council as an archival library for Baptist studies and research for the Christian community in Nagaland and beyond.

The WATI AIER PEACE LIBRARY

The WATI AIER PEACE LIBRARY is named after the first principal of Oriental Theological Seminary (OTS) to personally recognize his achievements and contributions at OTS for over 30 years and towards peace initiatives in the wider society. Besides, his love for reading, teaching, and engagements in reconciliation works are legacies worth honoring for OTS to have his name inscribed to inspire students, scholars, and peace workers for posterity.

The library is primarily for the use of the faculty, staff, students, and the alumni. It is also extended to the general public who wish to enroll for membership. The main purpose of the library is to meet the academic requirements of the seminary by facilitating the needs of the faculty and the students.

The Library has a holding of over 18 thousand volumes of books. Besides, more than 50,000 digitized resources can be accessed from the Library's local database. ACCORDANCE, GLOBAL DIGITAL THEOLOGICAL LIBRARY, and LOGOS are part of the Library cache. The Library also has an exchange program and subscription of periodicals from almost all national theological periodicals.

The Library automation is based on the KOHA opensource platform. The Library is in sync with current library technologies and is constantly updated with progressive systems. A new library facility is in the pipeline that will hold 100,000 books and resources besides several digital provisions and databases.

THE ALUMNI

OTS alumni members represent a good number of pastors, missionaries, teachers, youth leaders, ministers to children, community workers and social activists, which may be attributed to the rich experience gained from "hands-on" theological education received while being a student. With an alumni strength of about seven hundred members, OTS graduates are now spread far and wide beyond Nagaland in Thailand, Cambodia, South Korea, Myanmar, North America, Europe, Australia, the Indo-Nepal Himalayan range, the Andamans, and many other parts of India.

FACULTY and STAFF

OTS is particularly confident of the faculty whose input is critical to its success. Besides the high academic credentials of the faculty, they also bring with them rich empirical experiences as pastors, missionaries, and administrators. The current faculty strength comprises 15 members, 11 with doctoral degrees and some in various stages of completing their doctoral candidacies, having pursued or pursuing degrees in Australia, Canada, Europe, Philippines, Singapore, South Korea, and the United States. Educated in some of the finest theological institutions in the world today, the faculty is intent on the concept of “co-learning and co-serving” pedagogy.

ADMINISTRATIVE HEADS

Dr. Joshua Lorin
Principal

Dr. M. Sashipokim Jamir
Dean of Academics

Dr. Wobeni Lotha
Dean of Students

Dr. Imliwabang Jamir
Dean of Post Graduate Studies

Dr. Pangernungba Kechu
Director, Foundation for Church and Society

Dr. Chepuzo Kepfoh
Director, Center for Pastoral Renewal

The FACULTY

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