

ST. PAUL'S SEMINARY

Institute of Theology

(Aggregated to St. Peter's Pontifical Institute, Bengaluru)

&

Centre for Philosophy

Tiruchirappalli



HANDBOOK AND CALENDAR

2019 – 2020

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BOARD OF ADMINISTRATION

Most Rev. Antony Pappusamy D.D., S.T.D.

Archbishop of Madurai &
Apostolic Administrator of Palayamkottai

Most Rev. J. Susaimanickam D.D., S.T.D.

Bishop of Sivagangai

Most Rev. V. Jerome Dhas SDB, D.D.

Bishop of Kuzhithurai

Most Rev. P. Thomas Paulsamy D.D.

Bishop of Dindigul

Most Rev. Nazarene Soosai D.D., S.T.D.

Bishop of Kottar

Most Rev. M. Devadoss Ambrose D.D., S.T.D.

Apostolic Administrator of Tiruchirappalli

Most Rev. Stephen Antony D.D., S.T.D.

Bishop of Thoothukudi



BRIEF HISTORY OF THE SEMINARY

I. INSTITUTE OF THEOLOGY

St. Paul's Seminary, founded on 8 June 1921, by His Excellency Augustine Faisandier S.J., the then Bishop of Tiruchirappalli, had adopted as its motto the words of St. Paul, **“Set apart for the Gospel of Christ” (Rom 1:1)**. It was entrusted to the Madurai Mission of the Society of Jesus and it obtained the canonical status in 1922. In 1938, it was made an inter-diocesan seminary for the Dioceses of Tiruchirappalli, Thoothukudi, and Madurai. It is now the provincial seminary of the Madurai Ecclesiastical Province consisting of the following Dioceses: Madurai, Tiruchirappalli, Thoothukudi, Kottar, Kuzhithurai, Palayamkottai, Sivagangai, and Dindigul. However, it also admits candidates from the other Dioceses of Tamil Nadu, from the other parts of India, from the various men and women religious congregations, and from the lay people.

On 4 December 1975, the theology section of the seminary was affiliated to the Pontifical Urban University, Rome, thereby enabling the students to obtain Bachelor of Theology (B.Th.). On 29 March 1978, the Jesuits handed over the administration of the seminary to the Board of Bishops of the Madurai Ecclesiastical Province. From June 1983, the philosophy department was gradually phased out, and in June 1985, St. Paul's Seminary became exclusively a theologate. In the last 98 years of its existence, it has formed 1716 priests, of whom 25 have been made bishops. From June 1991, religious sisters as well as lay persons also are admitted. So far 52 sisters and 19 lay persons have successfully completed B.Th. degree. 973 students have been awarded the B.Th. degree until March 2018.

On the occasion of its platinum jubilee (1995-1996), a post-graduate programme of studies leading to Licentiate in Sacred Theology (S.T.L.) was started. So far 27 persons have obtained the Licentiate in Sacred Theology degree. On 8 February 1997, the Congregation for the Catholic Education elevated the seminary to an Institute of Theology, and aggregated it to the Pontifical Urban University, Rome.

With a view to promote contextualized theology which will be more suitable to the Indian and Tamil Nadu context while remaining faithful to the magisterium, it was decided by the Board of Administration along with the staff to request for the deaggregation of the Institute of Theology of St. Paul's Seminary from the Pontifical Urban University, Rome, and to aggregate it with St. Peter's Pontifical Institute, Bengaluru. The requested deaggregation was granted with effect from 31 May 2005 and the Institute of Theology of St. Paul's Seminary has been granted aggregation with St. Peter's Pontifical Institute, Bengaluru, by the Congregation for Catholic Education with effect from 23 July 2009.

II. CENTRE FOR PHILOSOPHY

Christ Hall Seminary was founded on 13 July 1970 by His Grace Justin Diraviam, the then Archbishop of Madurai, for the study of philosophy at Karumathur, Madurai, along with a college called De La Salle college managed by the Christian Brothers. The diocesan seminarians from all over the region of Tamil Nadu had been going to this college for their philosophical studies. In the year 1978, the college was transferred to the Jesuits through a deed of transfer by the Archbishop Justin Diraviam. Initially, this philosophate was a regional major seminary receiving the students from all the Dioceses of Tamil Nadu and even from some Dioceses of Andhra Pradesh, Kerala, and North Indian states.

In the course of time, as the strength was constantly increasing, it had to restrict the admission of seminarians. Thus, it became, from June 1983 onwards, a provincial major seminary for the Madurai Ecclesiastical Province. The philosophy department in St. Paul's Seminary, Tiruchirappalli, was closed in March 1984.

In the year 1999, the apostolic visitators from the Holy See, after having studied the situation, made some recommendations towards starting an autonomous philosophate. In June 2006, a new philosophate was started in the Christ Hall Seminary campus itself. It gave two years of philosophy to the already graduated seminarians. From the academic year 2015-2016, the philosophy department of Christ Hall Seminary has been integrated as part of St. Paul's Seminary, Tiruchirappalli.

ADMINISTRATIVE STAFF

ACADEMIC AUTHORITIES

Chairman	- Most Rev. Antony Pappusamy
Rector	- Fr. Andrew De Rose
Director - Institute of Theology	- Fr. L. Dionysius
Prefect - Centre for Philosophy	- Fr. V. Gnanamuthu
Registrar	- Fr. K. Yesu

OFFICE BEARERS

Rector	- Fr. Andrew De Rose
Vice-Rector	- Fr. A. Spencer Jeice
Director	- Fr. L. Dionysius
Prefect	- Fr. V. Gnanamuthu
Bursar & Minister	- Fr. A. Savarimuthu
Registrar	- Fr. K. Yesu
Librarians	- Fr. A. Albert Fr. V. Gnanamuthu
Spiritual Directors	- Fr. S. Jeganathan (Sr.) Fr. A. V. Arockiasamy
Liturgists	- Fr. S. Michael Raj Fr. A. V. Arockiasamy

CO-ORDINATORS

Audio Visual Education	- Fr. M. William Lourduraj Fr. S. Jeganathan (Jr.)
Biblical Maps	- Fr. L. Dionysius
Charity Department	- Fr. M. S. Antonysamy
Cine Forum	- Fr. J. Xavier Lawrence
Computer Education	- Fr. M. William Lourduraj Fr. S. Jeganathan (Jr.)
Cultural Programmes	- Fr. S. Xavier Benedict Fr. M. Peter Amaladoss
Garden & Manual Work	- Fr. K. Yesu Fr. A. Spencer Jeice
Health	- Fr. A. Savarimuthu
<i>Kalai Kuzhu</i>	- Fr. M. William Lourduraj

Liturgical Music	- Fr. L. Jeevaraj Fr. J. Xavier Lawrence
Ministries	- Fr. J. Victor Emmanuel Fr. J. Xavier Lawrence
Licentiate Programme	- Fr. S. Michael Raj
Pastoral Care of the Non-teaching Staff	- Fr. A. Savarimuthu
Pastoral Programme	- Fr. A. Albert
Prison Ministry	- Fr. S. Xavier Benedict Fr. M. S. Antonysamy
Secretary to Staff Council	- Fr. K. Yesu
Seminarians' Council Moderators	- Fr. K. Yesu Fr. V. Gnanamuthu
Sports & Games	- Fr. S. Xavier Benedict Fr. S. Jeganathan (Jr.)
<i>Thedal</i> Publications	- Fr. M. William Lourduraj

ANIMATORS

Theology	
I Year	- Fr. L. Jeevaraj Fr. S. Xavier Benedict
II Year	- Fr. J. Victor Emmanuel Fr. K. Yesu
III Year	- Fr. S. Michael Raj Fr. M. William Lourduraj
IV Year	- Fr. A. Albert
Philosophy	
I Year	- Fr. V. Gnanamuthu Fr. J. Xavier Lawrence
II Year	- Fr. A. Spencer Jeice Fr. S. Jeganathan (Jr.)

EDITORS

<i>Marai Aruvi</i>	- Fr. S. Michael Raj
<i>Vaiharai</i>	- Fr. A. Albert
<i>Paulist</i>	- Fr. K. Yesu

COUNCILS

Council of Office Bearers	- Fr. L. Dionysius Fr. V. Gnanamuthu Fr. A. Savarimuthu
Seminary Council (Theology)	- Fr. L. Dionysius Fr. A. Savarimuthu Fr. J. Victor Emmanuel Fr. M. William Lourduraj Fr. S. Xavier Benedict
Seminary Council (Philosophy)	- Fr. V. Gnanamuthu Fr. A. Savarimuthu Fr. J. Xavier Lawrence
Academic Council (Theology)	- Fr. L. Dionysius Fr. K. Yesu Fr. S. Michael Raj Fr. A. Albert Fr. S. Xavier Benedict
Academic Council (Philosophy)	Fr. V. Gnanamuthu Fr. K. Yesu Fr. J. Xavier Lawrence
Finance Council	- Fr. A. Savarimuthu Fr. M. S. Antonysamy Fr. S. Michael Raj Fr. A. Albert Fr. V. Gnanamuthu
Library Council	- Fr. A. Albert Fr. V. Gnanamuthu Fr. A. Savarimuthu Fr. L. Dionysius Fr. S. Michael Raj

COMMITTEES

- Spiritual Life Committee - Fr. S. Jeganathan (Sr.)
Fr. A. V. Arockiasamy
Fr. S. Michael Raj
Fr. L. Jeevaraj
Fr. J. Xavier Lawrence
- Pastoral Committee - Fr. A. Albert
Fr. L. Dionysius
Fr. J. Victor Emmanuel
- Publications Committee - Fr. M. William Lourduraj
Fr. S. Michael Raj
Fr. A. Albert
Fr. K. Yesu
Fr. A. Savarimuthu

* The rector is the *ex officio* chairman and the vice-rector is the *ex officio* member of all the councils and committees.

MODERATORS - THEOLOGY

1. Camps

- Social Analysis Camp (I Year) - Fr. M. William Lourduraj
Fr. S. Xavier Benedict
Fr. L. Jeevaraj
- Social Intervention Camp (II Year) - Fr. S. Michael Raj
Fr. K. Yesu
Fr. A. Savarimuthu
- Pastoral Camp (III Year) - Fr. J. Victor Emmanuel
Fr. A. Albert
Fr. S. Devaraj

2. Tamil Academy

I - III Year - Fr. M. William Lourduraj

3. English Academy

I Year - Fr. J. Victor Emmanuel
II Year - Fr. S. Michael Raj
III Year - Fr. K. Yesu

4. Homiletics

Group I - Fr. A. Albert
Group II - Fr. M. S. Antonysamy
Group III - Fr. S. Devaraj
Group IV - Fr. L. Jeevaraj
Group V - Fr. S. Jeganathan (Sr.)
Group VI - Fr. A. Savarimuthu
Group VII - Fr. S. Xavier Benedict

MODERATORS - PHILOSOPHY

1. Camps

Folk Arts Camp (I Year) - Fr. V. Gnanamuthu
Fr. A. Spencer Jeice
Youth Animation Camp (II Year) - Fr. J. Xavier Lawrence
Fr. S. Jeganathan (Jr.)

2. Tamil Academy

I - II Year - Fr. J. Xavier Lawrence

3. English Academy

I - II Year - Fr. M. Peter Amaladoss

4. Oratory

Group I - Fr. A.V. Arockiasamy
Group II - Fr. A. Spencer Jeice
Group III - Fr. S. Jeganathan (Jr.)

FACULTY MEMBERS

1. RESIDENT STAFF

ANASTHAS Albert

Kottar Diocese
Doctorate in Pastoral Theology, Catholic University, Leuven
Pastoral Theology

DE ROSE Andrew

Thoothukudi Diocese
Doctorate in Canon Law, Urban University, Rome
Canon Law

SANDANAM Antonysamy

Palayamkottai Diocese
B.Th., Sacred Heart Seminary, Poonamallee
Property In-charge

ASIRVATHAM Velanganni Arockiasamy

Dindigul Diocese
M.A. in History, Mysore University, Mysore
Spiritual Director

SOOSAI ADAIKALAM Devaraj (On Contract)

Tiruchirappalli Diocese
Doctorate in Systematic Theology, Urban University, Rome
Systematic Theology

LAWRENCE Dionysius

Kottar Diocese
Licentiate in Sacred Scripture, *Biblicum*, Rome
Doctorate in Biblical Theology, Jnana-Deepa Vidyapeeth, Pune
Sacred Scripture

VARUVEL Gnanamuthu

Kuzhithurai Diocese
M.Phil. in Philosophy, Madurai Kamaraj University, Madurai
Doctorate in Missiology, Urban University, Rome
Philosophy

LOURDHU Jeevaraj

Madurai Archdiocese
M.Th., St. Paul's Seminary, Tiruchirappalli
Doctorate in Moral Theology, Catholic University, Leuven
Moral Theology

SAVARIMUTHU Jeganathan

Madurai Archdiocese
B.Th., St. Paul's Seminary, Tiruchirappalli
Spiritual Director

SUSAIMANICKAM Jeganathan (On Probation)

Sivagangai Diocese
M.A. in Philosophy, Arul Anandar College, Karumathur, Madurai
Philosophy

SEBASTIAN Michael Raj

Sivagangai Diocese
Master of Religious Studies, Catholic University, Leuven
Licentiate in Theology, Catholic University, Leuven
Licentiate in Canon Law, Catholic University, Leuven
Doctorate in Biblical Theology, Catholic University, Toulouse
Sacred Scripture

MARIA AROCKIAM Peter Amaladoss

Dindigul Diocese
M.A. in Philosophy, Pune University, Pune
M.Phil. in Christian Studies, Madurai Kamaraj University, Madurai
Philosophy

ARULANANDU Savarimuthu

Sivagangai Diocese
B.Th., St. Paul's Seminary, Tiruchirappalli
Bursar & Minister

AMBROSE Spencer Jeice

Kottar Diocese
Licentiate in Philosophy, Pontifical Lateran University, Rome
Philosophy

JOSEPH Victor Emmanuel

Tiruchirappalli Diocese
M.Th., St. Paul's Seminary, Tiruchirappalli
M.A. in Pastoral Theology, Heythrop College, University of London
Masters Level Diploma in Liturgy, *Institutum Liturgicum*, UK
Systematic Theology

MICHAELSAMY William Lourduraj

Dindigul Diocese

Licentiate in Church History, Gregorian University, Rome

Doctorate in Church History, Vidyajyoti, New Delhi

Church History

SATHIANATHAN Xavier Benedict

Kuzhithurai Diocese

Doctorate in Canon Law, Catholic University, Leuven

Canon Law

JESUPILLAI Xavier Lawrence

Kottar Diocese

M.A. in Philosophy, Arul Anandar College, Karumathur, Madurai

Philosophy

KARUNANIDHI Yesu (on Probation)

Madurai Archdiocese

Licentiate in Sacred Scripture, *Biblicum*, Rome

Doctorate in Biblical Theology, Jnana-Deepa Vidyapeeth, Pune

M.B.A. (HR), Madurai Kamaraj University, Madurai

Sacred Scripture

2. NON-RESIDENT PROFESSORS

DEVASAHAYAM Alphonse

Kottar Diocese

Doctorate in Systematic Theology, Catholic University, Leuven

Systematic Theology

SAVARIMUTHU Arokiaraj

Tiruchirappalli Diocese

Doctorate in Theology, Catholic University, Paris

Liturgy

AROCKIASAMY SOOSAIMUTHU John Peter

Thanjavur Diocese

Doctorate in Moral Theology, Academia Alfonsiana, Rome

Moral Theology

SILUVAI PILLAI Johnson

Kottar Diocese
Doctorate in Pastoral Theology, Catholic Univ., Leuven
Pastoral Theology

THOMAS Xavier Terrence

Palayamkottai Diocese
M.Th. in Biblical Theology, St. Peter's Pontifical Institute,
Bengaluru
Doctorate in Patrology, Pontifical Lateran University, Rome
Patrology

3. PROFESSOR ON SABBATICAL

SOOSAI RETHINAM Santiago Raja

Sivagangai Diocese
M.Phil. in Philosophy, Madurai Kamaraj University, Madurai
M.Th., St. Paul's Seminary, Tiruchirappalli
Doctorate in Systematic Theology, Catholic University, Leuven
Systematic Theology

4. PROFESSORS ON HIGHER STUDIES

DEVADHASAN Antony Das Stalin

Kottar Diocese
Doctorate in Philosophy, Satya Nilayam Research Institute, Chennai

PUSHPARAJAN Varan Vardhan

Madurai Archdiocese
Doctorate in Philosophy, Jnana-Deepa Vidyapeeth, Pune

5. VISITING PROFESSORS

BACHELOR OF THEOLOGY

Basic Courses

Bishop Nazarene Soosai	Kottar Diocese
Fr. M. Antony Doss	Thanjavur Diocese
Fr. A. Dhinakaran	Madurai Archdiocese
Mrs. Dhanaseeli	Tiruchirappalli

Elective Courses

Fr. Britto Vincent SJ	Palayamkottai
Fr. Emmanuel Arockiam SJ	Madurai
Fr. Felix Wilfred	Kuzhithurai Diocese
Fr. Kulandaisamy OFM Cap.	Chennai
Fr. Maria Arul Raja SJ	Chennai
Mr. Arul Chelladurai	Tiruchirappalli

Pastoral Courses

Archbishop Antony Pappusamy	Madurai Archdiocese
Fr. T. Eugene	Tiruchirappalli Diocese
Fr. H. Immanuel Raj	Kottar Diocese
Fr. K. M. Jeniber Edison	Kottar Diocese
Fr. M. R. Jesu	Sivagangai Diocese
Fr. I. John Kennedy	Madurai Archdiocese
Fr. E. John Kulandai	Kottar Diocese
Fr. M. Joseph Justus	Kottar Diocese
Fr. M. F. Martin Joseph	Madurai Archdiocese
Fr. T. Sahayaraj	Tiruchirappalli Diocese
Fr. T. Xavier Terrence	Palayamkottai Diocese
Sr. Pousiya OSM	Tiruchirappalli
Sr. Valarmathi ICM	Chennai
Mr. Savari Francis	Tiruchirappalli
Mrs. Dhanaseeli	Tiruchirappalli
TNBC Legal Cell	Madurai

LICENTIATE IN SACRED THEOLOGY

Dr. Maria Arul Raja SJ	Chennai
Dr. Metty Amirtham SCC	Vellore

BACHELOR OF PHILOSOPHY

Fr. Amalraj Susai SDB	Tiruchirappalli
Fr. Peter Susaimanickam	Thanjavur Diocese

LIST OF STUDENTS

BACHELOR OF THEOLOGY

Fourth Year - 17

1. Albert Jeyaraj S.	Tiruchirappalli
2. Antony Edward Raj A.	Sivagangai
3. Arul Raja L.	Tiruchirappalli
4. Daniel Abraham S.	Kuzhithurai
5. Frances Selestin S.	Tiruchirappalli
6. George Antonyraj G.	Thoothukudi
7. Jacob Aslin A.	Kottar
8. Jagaraj S.	HGN
9. James Raja X.	Sivagangai
10. John Britto A.	Dindigul
11. John Christopher S.	Tiruchirappalli
12. Manickam A.	Tiruchirappalli
13. Maria Reeja J.	SCCG
14. Nelson Amalraj J.	Dindigul
15. Roy N.	Kottar
16. Starlin Shrakasus S.	Thoothukudi
17. Vimal S.	Thoothukudi

Third Year - 15

- | | |
|-------------------------------|-----------------|
| 1. Antony Raj J. | Palayamkottai |
| 2. Arun Babion A. | Madurai |
| 3. Babu S. | Sivagangai |
| 4. Balan F. | Thoothukudi |
| 5. Chinna Durai R. | Madurai |
| 6. John Britto A. | Tiruchirappalli |
| 7. Mekkenro J. | Sivagangai |
| 8. Micheal Mahesh A. | Palayamkottai |
| 9. Paul Christoper F. | Tiruchirappalli |
| 10. Santhiyagu J. | Dindigul |
| 11. Savari Raj F. | Thoothukudi |
| 12. Selva Jayamani R. | Tiruchirappalli |
| 13. Siluvai Franko Francis P. | Kottar |
| 14. Stelin J. | Trivandrum |
| 15. Tony Paul A. | Dindigul |

Second Year - 26

1. Amalraj A.	Madurai
2. Anil Joseph J.	Kottar
3. Anto Jerabin E.	Kottar
4. Arun Shaji O.	Kuzhithurai
5. Balan P.	Thoothukudi
6. Berdin Anas A.	Kuzhithurai
7. Britto L.	Madurai
8. Britto Prasath S.	Tiruchirappalli
9. Charles S.	Tiruchirappalli
10. Daniel Thilipan X.	Sivagangai
11. Devaraj F.	Madurai
12. Esther Vinoth M.	Thoothukudi
13. Francis Prasath X.	Sivagangai
14. Infant Raja J.	Tiruchirappalli
15. Jasper J.	Dindigul
16. Jeevan Chrisanth D.	Sivagangai
17. Joseph Elango M.	Dindigul
18. Jothimani A.	Thoothukudi
19. Michael Raj M.	Palayamkottai
20. Regan F.	Sivagangai
21. Sahaya Jobin Livingston S.	IVD
22. Sahaya Milton T.	Kottar
23. Sahaya Raj J.	Tiruchirappalli
24. Sahayaraj A.	Tiruchirappalli
25. Thomas Edison A.	Tiruchirappalli
26. Vigin Bright L.	Kottar

First Year - 26

1. Aloysius Ashok J.	OCD
2. Answell Ralist K. R.	Kottar
3. Antony Amalaraj S.	Madurai
4. Antony Samy A.	Dindigul
5. Antro Revin S.	Thoothukudi
6. Clinton J.	Sivagangai
7. Jerry C.	Chingleput
8. Joel Rufus L.	OCD
9. John Britto S.	Madurai
10. John Jijo J.	Kuzhithurai
11. John Vibin J.	Kuzhithurai
12. Madhivanan A.	Chingleput
13. Manoj J.	Madurai
14. Maria Antony Raj J.	Sivagangai
15. Martin J.	Madurai
16. Michael P.	OCD
17. Michael Raj C.	IVD
18. Praveen Arul Selvan R.	Sivagangai
19. Prem Johnson R.	Madurai
20. Prince Hancey T.	Kuzhithurai
21. Sahaya Jayaraj A.	Tiruchirappalli
22. Santhiyagu J.	Palayamkottai
23. Simon Aldus J.	Thoothukudi
24. Stephen S.	Sivagangai
25. Stephen Raj S.	OCD
26. Vivin Rodrhic M.	OCD

LICENETIATE IN SACRED THEOLOGY

Second Year - 07

- | | |
|-------------------------------|-----------------|
| 1. Fr. Amalraj S. | Asansol |
| 2. Fr. Arockiasamy R. | CMF |
| 3. Fr. David | Tiruchirappalli |
| 4. Fr. Francis Xavier A. | Tiruchirappalli |
| 5. Fr. Justin Kulandai Raj J. | HGN |
| 6. Fr. Peter J. | Madurai |
| 7. Fr. Savariraj A. | Tiruchirappalli |

First Year - 04

- | | |
|--------------------------|-------------|
| 1. Fr. David Chandran S. | ISch |
| 2. Fr. James M. A. | Madurai |
| 3. Fr. Mani S. K. | Thoothukudi |
| 4. Fr. Soundara Raja P. | Dindigul |

BACHELOR OF PHILOSOPHY

Second Year - 16

- | | |
|-------------------------|-------------|
| 1. Antony Arun Titus A. | Thoothukudi |
| 2. Antrose Clinton J. | Dindigul |
| 3. Arul Arasu J. | Dindigul |
| 4. Arul Valan S. | Madurai |
| 5. Arulappan I. | Dindigul |
| 6. Aswin Paul C. | Kuzhithurai |

7. Doege Reuson I.	Kottar
8. Jackson C.	Kuzhithurai
9. Jesu M.	Sivagangai
10. Kansun Franklin E.	Kottar
11. Nithin Prabu B.	Madurai
12. Prasath M.	Dindigul
13. Stefin Ruslin Raj M.	Kottar
14. Stephen A.	Sivagangai
15. Stephenraj S.	Sivagangai
16. Younger Sen M. M.	Dindigul

First Year - 19

1. Ajith A.	Thoothukudi
2. Alan Martin X.	Dindigul
3. Antony Mathan C.	Thoothukudi
4. Arockia Nicewin W.	Thoothukudi
5. Arockiya Seelan S.	Kottar
6. Arputharaj A.	Palayamkottai
7. Arul Ajith Kumar J.	Dindigul
8. Arun Micheal Raj J.	Madurai
9. Bobin R.	Kuzhithurai
10. Dyson K.	Thoothukudi
11. Issac David J. A.	Kuzhithurai
12. Jenish J.	Kuzhithurai
13. Johnson J.	Dindigul
14. Jorvin Prince J.	Kuzhithurai
15. Maria Jomics A.	Palayamkottai
16. Pisath Abison T.	Kottar
17. Stephen Ranjith I.	Dindigul
18. Stephen Thomas S.	Dindigul
19. Vijay Anton M.	Kottar

TOTAL NUMBER OF STUDENTS

DISTRIBUTION OF THE STUDENTS ACCORDING TO THE DIOCESES & RELIGIOUS CONGREGATIONS

Diocese / Congregation	B.Th.				M.Th.		B.Ph.		Total
	IV Yr.	III Yr.	II Yr.	I Yr.	II Yr.	I Yr.	II Yr.	I Yr.	
Asansol	...	...	...	...	1	...	...	...	01
Chingleput	...	...	...	2	...	...	...	...	02
CMF	...	...	...	...	1	...	...	...	01
Dindigul	2	2	2	1	...	1	5	5	18
HGN	1	...	...	..	1	...	...	...	02
ISch	...	...	...	...	...	1	...	...	01
IVD	...	....	1	1	...	...	...	...	02
Kottar	2	1	4	1	...	...	3	3	14
Kuzhithurai	1	...	2	3	...	...	2	4	12
Madurai	...	2	3	5	1	1	2	1	15
OCD	...	...	...	5	...	...	...	...	05
Palayamkottai	...	2	1	1	...	...	...	2	06
SCCG	1	...	...	...	...	...	...	...	01
Sivagangai	2	2	4	4	...	...	3	...	15
Thoothukudi	3	2	3	2	1	1	1	4	17
Tiruchirappalli	5	3	6	1	3	...	...	...	17
Trivandrum	...	1	...	...	...	...	...	...	01
Total	17	15	26	26	07	04	16	19	130

**BACHELOR
OF
THEOLOGY**

6. ACADEMIC GUIDELINES

6.1 ENROLMENT PROCEDURE

6.1.1 Admission

- Admission is open to all who have an undergraduate degree and have completed two years of philosophy or the equivalent.
- For the diocesan seminarians and the lay persons, a letter of recommendation from their local ordinary is required. For members of religious congregations, a letter of recommendation from their provincial superior is needed.
- Requests for application forms and all correspondence concerning admission at the Institute of Theology, St. Paul's Seminary, should be addressed to:

The Rector
St. Paul's Seminary
91, Bharathiyar Salai
Post Box No. 36
Tiruchirappalli – 620 001
Tamil Nadu, India
Tel.: 0431 / 2412500
Email: academicofficesps@gmail.com
stpaulseminary@rediffmail.com

6.1.2 Fee Structure

Each student will pay a fee of Rs. 4000/- for the academic year 2019-2020. This sum includes the fees for tuition, library, handbook, examinations and students' activities. Besides, the I Years will pay for registration Rs. 100/- and for Identity Card Rs. 50/-. The IV Years will pay for certificate Rs. 1500/- and for statement of marks Rs. 500/-.

6.2 ACADEMIC REGULATIONS

6.2.1 Academic Year

The school year 2019-2020 lasts from 10 of June 2019 to 25 of March 2020 as listed in the calendar. The first semester ends on 29 September, and the second semester commences on 14 October.

Each lesson period is of 45 minutes duration. Fifteen such periods make one credit. Classes are held from Monday to Saturday with a break on Wednesday.

After the B.Th. exam in the month of September, the fourth year theologians are sent for pastoral ministry in their dioceses. Thus the programme of theological studies consists of 3½ years.

6.2.2 Class Attendance

- a) Class attendance is compulsory. Both the director and the professor concerned should be informed ahead of time if a student foresees absence from or delay to a class or if he/she has to leave the class earlier.
- b) A student missing more than 20% of the classes in one semester forfeits the credits for the courses given.

6.2.3 Study Days

Wednesdays are study days, i.e. there will be no classes, unless otherwise it is notified in the calendar.

6.2.4 Library Hours

On all Mondays, Tuesdays, and Fridays the fifth and the sixth hours will be library hours unless otherwise it is notified in the calendar.

6.3 EXAMINATIONS AND STANDARDS

6.3.1 Internal Exams

- In any two or three credit course, in which neither an assignment nor a book review is marked in the calendar, if the concerned professor wants, then (s)he could give one internal exam, and not more than that.

- An internal exam is to be given during any one of the class hours of the particular course, and not outside of it, and so the maximum duration for an internal exam is 45 minutes.
- An internal exam is to be given only for 15 marks, and the mode of it shall always be written.
- The questions for an internal exam can either be of objective or descriptive type.
- The internal mark of a student, who fails in a subject after the external exam and so has to sit for a re-exam, will be retained for the re-exam valuation.

6.3.2 External Exams

- For an one-credit basic and elective course, the external exam shall be either for 1.15 hrs. of written or 10 minutes of oral. For an elective course, instead of written or oral exam, an assignment for 4–5 pages could even be given. Apart from this, no extra work is to be given in any one-credit basic and elective course.
- For an one-credit basic and elective course, the exam could be conducted during the course of the semester, but at least one week after the completion of the course. However, such exam, be it oral or written, can be conducted either on a study day or in the afternoon during the class days, if there is no academic programme at that time.
- For an one-credit basic and elective course, if the concerned professor is a visiting professor, and if (s)he agrees, then the exam could even be conducted soon after the completion of the course.
- For all one-credit basic and elective courses, in which exams could not be conducted during the course of the semester, they will be organized during the semester exams.
- For a course with two credits, the external exam shall be either for 1.30 hrs. of written or 12 minutes of oral, and for a course with three credits, either 2 hrs. of written or 15 minutes of oral.
- For any two or three credit course, the external exam shall be given only at the end of the semester and not during the course of the semester.

- The mode of any external exam and the date for it within the prescribed schedule at the calendar is decided by the concerned professor and the students, and is ratified by the registrar.
- For two and three credit courses, in which either an assignment or a book review is marked in the calendar, no more extra work is to be given.
- The external written exam questions are generally expected to be of descriptive type.
- With regard to the marks, 25 marks are allotted for the assignments/book reviews and 75 marks for the external exams. The passing minimum of 40% shall be seen in the aggregate of both.
- The subjects in which an internal exam is given for 15 marks, the external exam shall be for 85 marks.

6.3.3 Assignments

- Assignments should show evidence of student's extra reading and adequate knowledge of relevant magisterial documents.
- Books and articles of scientific nature should be read and used.
- Assignments should follow, both in their structure and content, the principles of scientific methodology taught [Each student is given a copy of the guidelines for writing assignments].
- Assignments and book reviews given to all the theology students, including the fourth year theology students should be computer printed in A4 size papers. Hand written works will not be accepted. The assignments and book reviews given to I – III year theology students will have 8–10 and 6–7 pages respectively.
- Assignments and book reviews are to be submitted before the due date in the academic office.
- Any extension of date with regard to the submission of assignments and book reviews both for basic and elective courses is to be sought from the director, who would grant it at the recommendation of the course professor.
- Late submission of any assignment and book review is done personally to the director.

- Late submission without prior permission runs the risk of losing 2 marks per day.

6.3.4 B.Th. Comprehensive Exam

6.3.4.1 B.Th. Oral Exam

- It shall be conducted by a board of three examiners of three disciplines, one each from Sacred Scripture, Systematic Theology, and Moral Theology.
- The student will be given 20 minutes before the beginning of the exam, one thesis each from the Sacred Scripture, Systematic Theology, and Moral Theology theses. This 20 minutes time is the time for immediate preparation.
- The time for the exam is 45 minutes i.e., 15 minutes each for Sacred Scripture, Systematic Theology, and Moral Theology.
- The student is allotted first 7 minutes in each discipline for the exposition of the thesis.

6.3.4.2 B.Th. Written Exam

- One thesis out of six will be chosen.
- The duration of the exam is three hours.

6.3.5 Second Session Exams

- Students who fail in an exam conducted for a basic or elective course, can take up a re-exam during the second session exam schedule mentioned in the calendar.
- If a student fails even in a second session exam conducted for a basic or elective course, then (s)he can appear for next attempt only after a month.
- Before every second session exam for the basic and elective courses, a notification, along with the name list of the students who appear for that particular exam, will be sent by the registrar to the concerned professor.

- The mode of any re-exam for the basic and elective courses is decided by the concerned professor.
- Students who fail in the first attempt of B.Th. oral or written exam can reappear only after a month.

6.3.6 Other Norms Related to Exams

- In oral exams, the examiner may ask the student any question in the subject. (S)he may also ask the student to take a lot or a card carrying the question. Though the examiner may kindle the failing memory of the student, such help has to be kept to a reasonable level.
- In written exams, the questions are released in the exam hall at the time of the exam. Choices, if any, are left to the examiner. A written exam will be supervised by the examiner.
- Class materials should not be used at the written exams, except certain primary sources like Bible, Vatican Council II, etc.
- To make the answer sheets available to the students, first of all the student has to approach the concerned professor. At the request of the professor, the registrar would then hand over the paper to the professor, and in his presence, the student can view it.
- For retotaling and revaluation, the students have to submit a written application to the registrar. Retotaling will be done at the registrar's office itself, whereas revaluation will be done by the concerned professor himself/herself.
- Just as with written exams, oral exams are also to be conducted in the assigned classrooms.
- The decision of any student not to sit an exam for the reason of falling sick or for any other valid reason is to be ratified by the registrar. This student will appear for the next time as scheduled by the registrar.

6.3.7 Grading System

On a maximum of 100 marks:

Pass	40
III Class	41 - 59
II Class	60 - 69
I Class	70 - 79
Distinction	80 & above

- The final average of the marks given at the end of each year is calculated in the following way: first, the marks of each course is multiplied by its own number of credits, and then the sum total of all the multiplied values is divided by the total number of credits.
- The final average of marks given after the completion of the entire course of theology is calculated from the following four groups of study in the way mentioned below:

Group I: Principal Study

45% from the principal study calculated for 100 (Sacred Scripture - 35%, Systematic Theology - 35%, Moral Theology - 30%)

Group II: Related Study

25% from the related study calculated for 100 (Allied Subjects - 70% [Canon Law - 25%, Church History & Patrology - 20%, Liturgy, Catechetics & Homiletics - 15%, Science of Religions - 5; Social Science - 5%]; Seminar - 5%; Electives - 10%; Pastoral Theology - 15%)

Group III: Comprehensive Study

20% from the comprehensive study calculated for 100 (B.Th. Oral - 75%; B.Th. Written -25%)

Group IV: Dissertation

10% from the dissertation calculated for 100.

6.4 REQUIREMENTS FOR DEGREE

- Candidates for the Degree of Bachelor of Theology should have completed the following requirements:
- They should have successfully completed the required number of credits in theology courses, including six electives, two seminars, and a final dissertation at the end of the third year.

6.5 DISCIPLINARY ACTION

- A student involved himself / herself in copying in the exams will be dismissed from the institute.
- As regards a student, who fails in more than three subjects in a year, even after the first re-exam, it will be notified to the student's Bishop / Superior who would ultimately decide on the student's further continuance.
- If a student reproduces (copies) an assignment of someone, (s)he will be dismissed from the institute.
- If a student involves in plagiarism, (s)he will be considered as failed in all the exams of that particular semester. Hence (s)he has to repeat all those exams.

7. SUBJECT-TABLE FOR I - III YEARS

Sacred Scripture - 36		Systematic Theology - 35		Moral Theology - 17	
I YEAR					
Biblical Archaeology	1	Faith and Revelation	2	Fundamental	
Biblical Greek	1	Int. to Theology	1	Morals I	2
Biblical Hebrew	1	Int.to Sacraments,		Fundamental	
Infancy Narratives	1	Baptism, &		Morals II	2
Int. to Synoptics	2	Confirmation	2		
Int. to the Bible	2	Reconciliation &			
Parables & Miracles	2	Anointing	2		
Passion, Death, &		Theological Research			
Resurrection Narratives	1	Methodology	1		
Psalms	2	Theology of Vatican			
Sermon on the Mount	1	Council II	1		
II YEAR					
Acts of the Apostles	1	Christology	3	Ethics of Culture &	
Biblical Archaeology	1	Dalit Theology	1	Communication	1
Catholic Letters &		Dialogue with Cultures,		Ethics of Ecology	1
Hebrews	1	Religions, & Atheists	1	Human Sexuality &	
Historical Books	3	Ecclesiology	2	Christian Marriage	3
Pauline Letters	3	Ecumenism	1		
Pentateuch	3	Eucharist	2		
		Holy Orders	2		
		Indian Christian			
		Theology	1		
III YEAR					
Catholic Letters &		Christian		Bio-Medical Ethics	2
Hebrews	1	Anthropology	2	Catholic Health Care	
John's Gospel	2	Dalit Theology	1	Ethics	1
Revelation	1	Ecumenism	1	Ethics of Culture &	
Prophets I	2	Eschatology	1	Communication	1
Prophets II	2	Feminist Theology	1	Ethics of Social	
Wisdom Literature	2	God the Trinity	2	Justice	3
		Lib. Theology	1	Ethics of War & Peace	1
		Mariology	1		
		Missiology	1		
		Pneumatology &			
		Grace	2		

Church History - 7		Liturgy - 6		Canon Law - 9		Pastoral Theology - 4	
Church History I	3	Int. to Liturgy	2	Canon Law I (General)	3	Catechetics	2
Patrology	1	Liturgy of the Hours	1			Homiletics	1
II YEAR							
Church History II	3	Liturgical Year & Sacraments	1	Canon Law II (Marriage)	3	Religion of Tamils	1
III YEAR							
		Liturgy of the Mass & Rituals	2	Canon Law III (Sacraments, Temporal Goods, & Sanctions in the Church)	3		
Total Credits: 114 1st Year : 40; 2nd Year: 38; 3rd Year: 36							

8. TIME-TABLE FOR I - III YEARS

FIRST YEAR - FIRST SEMESTER

I Period 09.00am.-09.45am.	II Period 09.50am.-10.35am.	III Period 10.50am.-11.35am.	IV Period 11.40am.-12.25p.m.	V Period 02.10p.m.-02.55p.m.	VI Period 03.00p.m.-03.45p.m.
Int. to Theology (09) Jun. 11- 22 Fr. S. Devaraj	Int. to Bible (24) Jun. 11 – Jul. 13 Fr. K. Yesu	Int. to Theology (06) Jun. 11-18	Homiletics (13) Jun. 11 – 28 Fr. S. Xavier Benedict	Int. to Bible (03) Jun. 14, 18, 21	Homiletics (02) Jun. 18, 21
Research Methodology (05) Jun. 24 – 29 Fr. S. Santiago Raja		Int. to Bible (03) Jun. 20 – 22				Research Methodology (01) Jun. 29	Research Methodology (02) Jun. 24, 28	Research Methodology (02) Jun. 24, 28
Psalms (15) Jul. 01 – 20 Fr. S. Michael Raj		Psalms (15) Jul. 01 – 20 Fr. S. Michael Raj	Bib. Hebrew (10) Jul. 01 – 13 Fr. K. Yesu	Bib. Hebrew (05) Jul. 02, 05, 08, 09, 12	
Fund. Morals I (14) Jul. 22 – Aug. 10 Fr. A. S. John Peter	Int. to Sacraments, Baptism, & Confirmation (15) Jul. 15 – Aug. 03 Fr. A. Albert	Fun. Morals I (14) Jul. 22 – Aug. 10 Fr. A. S. John Peter	Int. to Sacraments, Baptism, & Confirmation (15) Jul. 15 – Aug. 03 Fr. A. Albert	Fund. Morals I (02) Jul. 23, 26	
Int. to Liturgy (14) Aug. 12 – 31 Fr. J. Victor Emmanuel	Bib. Greek (15) Aug. 06 – 27 Fr. K. Yesu	Int. to Liturgy (14) Aug. 12 – 31 Fr. J. Victor Emmanuel	Bib. Archaeology (15) Aug. 06 – 27 Fr. K. Yesu	Int. to Liturgy (02) Aug. 12, 16	
	Aug. 29 – 31 (03) Library		Aug. 29 – 31 (03) Library		

FIRST YEAR - SECOND SEMESTER

I Period 09.00a.m.-09.45a.m.	II Period 09.50a.m.-10.35a.m.	III Period 10.50a.m.-11.35a.m.	IV Period 11.40a.m.-12.25p.m.	V Period 02.10p.m.-02.55p.m.	VI Period 03.00p.m.-03.45p.m.
Sermon on the Mount (12) Oct. 14 – 29 Fr. L. Dionysius	Liturgy of the Hours (07) Oct. 14 – 22 Fr. J. Victor Emmanuel	Int. to Catechetics (25) Oct. 14 – Nov. 16 Fr. A. Albert	Liturgy of the Hours (07) Oct. 14 – 22 Fr. J. Victor Emmanuel	Int. to Catechetics (05) Oct. 15, 18, 22, 25, 29	Liturgy of the Hours (01), Oct. 15 Sermon on the Mount (03) Oct. 18, 22, 25
Infancy Narratives (13) Oct. 31 – Nov. 16 Fr. L. Dionysius	Canon Law I (32) Oct. 24 – Dec. 10 Fr. S. Xavier Benedict		Canon Law I (08) Oct. 24 – Nov. 02 Fr. S. Xavier Benedict	Canon Law I (05) Nov. 05, 08, 12, 15, 19	Infancy Narratives (02) Nov. 05, 08
Fund. Morals II (14) Nov. 18 – Dec. 10 Fr. L. Jeevaraj		Fund. Morals II (14) Nov. 18 – Dec. 10 Fr. L. Jeevaraj	Parables & Miracles (24) Nov. 04 – Dec. 10 Fr. S. Michael Raj	Fund. Morals II (02) Nov. 26, 29	Parables & Miracles (06) Nov. 12, 15, 19, 26, 29, Dec. 06
Faith & Revelation (28) Jan. 04 – Feb. 18 Fr. J. Victor Emmanuel	Theology of Vat. Council II (14) Jan. 04 – 28 Fr. A. Albert	Int. to Synoptic Gospels (28) Jan. 04 – Feb. 18 Fr. K. Yesu	Church History I (43) Jan. 04 – Mar. 12 Fr. M. William Lourduraj	Faith & Revelation (02) Jan. 07, 10	Int. to Synoptics (02) Jan. 07, 10
Patrology (15) Feb. 20 – Mar. 12 Fr. M. William Lourduraj	Reconciliation & Anointing (29) Jan. 30 – Mar. 12 Fr. Andrew De Rose	Passion, Death, & Resurrection Narratives (15) Feb. 20 – Mar. 12 Fr. L. Dionysius		Vat. Council II (01) Jan. 28 Reconciliation & Anointing (01) Jan. 31	Church History I (02) Jan. 28, 31

SECOND YEAR - FIRST SEMESTER

I Period 09.00am.-09.45 am.	II Period 09.50am.-10.35am.	III Period 10.50am.-11.35am.	IV Period 11.40am.-12.25pm.	V Period 02.10p.m.-02.55p.m.	VI Period 03.00p.m.-03.45p.m.
Holy Orders (24) Jun. 11 – Jul. 13 Fr. J. Victor Emmanuel	Catholic Letters & Hebrews (14) Jun. 11 – 29 Fr. S. Michael Raj	Liturgical Year & Sacraments (14) Jun. 11 – 29 Fr. J. Victor Emmanuel	Acts of the Apostles (14) Jun. 11 – 29 Fr. S. Michael Raj	Holy Orders (06) Jun. 14, 18, 21, 28, Jul. 02, 05	Catholic Letters (01), Jun. 14
					Liturgical Year (01), Jun. 18
					Acts (01) Jun. 21
	Church History II (43) Jul. 01 – Aug. 31 Fr. M. William Lourduraj	Canon Law II (43) Jul. 01 – Aug. 31 Fr. Andrew De Rose	Religion of Tamils (10) Jul. 01 – 13 Fr. M. William Lourduraj	Religion of Tamils (03) Jul. 08, 09, 12	Religion of Tamils (02) Jul. 02, 05
Ethics of Ecology (07) Jul. 15 – 23 Fr. S. Dhinakaran			Ethics of Ecology (07) Jul. 15 – 23 Fr. S. Dhinakaran	Ecology (01) Jul. 16	
Eucharist (26) Jul. 25 – Aug. 31 Fr. S. Devaraj			Church History II (02) Jul. 25, 26		
			Canon Law II (02) Jul. 27, 29		
			Eucharist (04) Jul.30, Aug. 01, 02, 03		
			Bib. Archaeology (15) Aug. 06 – 27 Fr. K. Yesu		
			Aug. 29 – 31 (03) Library		

SECOND YEAR - SECOND SEMESTER

I Period 09.00am.-09.45am.	II Period 09.50am.-10.35am.	III Period 10.50am.-11.35am.	IV Period 11.40am.-12.25pm.	V Period 02.10pm.-02.55pm.	VI Period 03.00pm.-03.45pm.
Electives I (03) Oct. 14 – 17	Electives I (03) Oct. 14 – 17	Pentateuch (39) Oct.14 – Dec. 10 Fr. K. Yesu	Electives I (03) Oct. 14 – 17	Electives I (03) Oct. 14, 15, 17	Electives I (03) Oct. 14, 15, 17
Electives II (04) Oct. 18 – 22	Electives II (04) Oct. 18 – 22		Electives II (04) Oct. 18 – 22	Electives II (02) Oct. 18, 21	Electives II (01) Oct.18
Electives III (04) Oct. 24 – 28	Electives III (04) Oct. 24 – 28		Electives III (04) Oct. 24 – 28	Electives III (02) Oct. 25, 28	Electives III (01) Oct. 25
Ecclesiology (28) Oct. 29 – Dec. 10 Fr. A. Albert	Dialogue with Cultures, Religions,& Atheists (14) Oct. 29 – Nov. 16 Fr. M. William Lourduraj		Ethics of Culture & Communication (14) Oct. 29 – Nov. 16 Fr. L. Jeevaraj	Pentateuch (06) Nov. 01, 05, 08, 12, 15, 19	Ecclesiology (02) Nov. 01, 05
					Dialogue (01) Nov. 08
					Ethics of Culture (01) Nov. 12
	Dalit Theology (14) Nov. 18 – Dec. 10 Fr. M. William Lourduraj		Ecumenism (14) Nov. 18 – Dec. 10 Fr. M. William Lourduraj	Ecumenism (01) Nov. 26	Dalit Theology (01) Nov. 19
Historical Books (43) Jan. 04 – Mar. 12 Fr. L. Dionysius	Christology (43) Jan. 04 – Mar. 12 Fr. S. Devaraj	Pauline Letters (43) Jan. 04 - Mar. 12 Fr. S. Michael Raj	Human Sexuality & Christian Marriage (43) Jan. 04 – Mar. 12 Fr. S. Xavier Benedict	Historical Books (02) Jan. 07, 10	Christology (02) Jan. 07, 10
				Pauline Letters (02) Jan. 28, 31	Human Sexuality & Marriage (02) Jan. 28, 31

THIRD YEAR - FIRST SEMESTER

I Period 09.00am.-09.45am.	II Period 09.50am.-10.35am.	III Period 10.50am.-11.35am.	IV Period 11.40am.-12.25pm.	V Period 02.10pm.-02.55pm.	VI Period 03.00pm.-03.45pm.
Canon law III (43) Jun. 11 – Aug. 10 Fr. S. Xavier Benedict	Catholic Letters & Hebrews (14) Jun. 11 – 29 Fr. S. Michael Raj	Prophets I (29) Jun. 11 – Jul. 20 Fr. L. Dionysius	Pneumatology & Grace (22) Jun. 11 – Jul. 11 Fr. A. Albert	Canon Law III (02) Jun. 14, 21	Catholic Letters (01) Jun. 14
	Pneumatology & Grace (08) Jul. 01 – 11 Fr. A. Albert				Prophets I (01) Jun. 21
	Jul. 12 – 13 (02) Library		Jul. 12 – 13 (02) Library		
	Mariology (05) Jul. 15 – 20 Bp. Nazarene Soosai		Mariology (05) Jul. 15 – 20 Bp. Nazarene Soosai	Mariology (03) Jul. 15, 16, 19	Mariology (02) Jul. 16, 19
	John's Gospel (14) Jul. 22 – Aug. 10 Fr. S. Michael Raj	Liberation Theology (14) Jul. 22 – Aug. 10 Fr. S. Xavier Benedict	John's Gospel (14) Jul. 22 – Aug. 10 Fr. S. Michael Raj	John's Gospel (02) Aug. 02, 09	Liberation Theology (01) Aug. 02
War & Peace (14) Aug. 12 – 31 Fr. Andrew De Rose	Feminist Theology (07) Aug. 12 – 22 Ms. Dhanaseeli	Revelation (14) Aug. 12 – 31 Fr. L. Dionysius	Feminist Theology (07) Aug. 12 – 22 Ms. Dhanaseeli	War & Peace (01) Aug. 20	Feminist Theology (01) Aug. 20
	Missiology (07) Aug 23 – 31 Fr. M. Antony Doss		Missiology (07) Aug 23 – 31 Fr. M. Antony Doss	Revelation (01) Aug. 30	Missiology (01) Aug. 30

THIRD YEAR - SECOND SEMESTER

I Period 09.00am.-09.45am.	II Period 09.50am.-10.35am.	III Period 10.50am.-11.35am.	IV Period 11.40am.-12.25p.m.	V Period 02.10p.m.-02.55p.m.	VI Period 03.00p.m.-03.45p.m.
Electives I (03) Oct. 14 – 17	Electives I (03) Oct. 14 – 17	Prophets II (25) Oct.14 – Nov. 16 Fr. L. Dionysius	Electives I (03) Oct. 14 – 17	Electives I (03) Oct. 14, 15, 17	Electives I (03) Oct. 14, 15, 17
Electives II (04) Oct. 18 – 22	Electives II (04) Oct. 18 – 22		Electives II (04) Oct. 18 – 22	Electives II (02) Oct. 18, 21	Electives II (01) Oct. 18
Electives III (04) Oct. 24 – 28	Electives III (04) Oct. 24 – 28		Electives III (04) Oct. 24 – 28	Electives III (02) Oct. 25, 28	Electives III (01) Oct. 25
God the Trinity (28) Oct. 29 – Dec. 10 Fr. S. Devaraj	Catholic Health Care Ethics (14) Oct. 29 – Nov. 16 Fr. L. Jeevaraj		Ethics of Culture & Communication (14) Oct. 29 – Nov. 16 Fr. L. Jeevaraj	Prophets II (05) Nov. 01, 05, 08, 12, 15	God the Trinity (02) Nov. 01, 05
					Health Care (01) Nov. 08
					Ethics of Culture (01) Nov. 12
	Dalit Theology (14) Nov. 18 – Dec. 10 Fr. M. William Lourduraj	Eschatology (14) Nov. 18 – Dec. 10 Fr. A. Albert	Ecumenism (14) Nov. 18 – Dec. 10 Fr. M. William Lourduraj	Ecumenism (01) Nov. 26	Dalit Theology (01) Nov. 19
					Eschatology (01) Nov. 26
Wisdom Literature (28) Jan. 04 – Feb. 18 Fr. K. Yesu	Social Ethics (43) Jan. 04 – Mar. 12 Fr. L. Jeevaraj	Christian Anthropology (28) Jan. 04 – Feb. 18 Fr.J. Victor Emmanuel	Bio-Medical Ethics (30) Jan. 04 – Feb. 21 Fr. L. Jeevaraj	Wisdom Literature (02) Jan. 07, 10	Social Ethics (02) Jan. 07, 10
Lit. of the Mass and Rituals (15) Feb. 20 – Mar. 12 Fr.J. Victor Emmanuel		Lit. of the Mass and Rituals (15) Feb. 20 – Mar. 12 Fr.J. Victor Emmanuel	Feb. 22 – Mar. 12 (13) Library	Christian Anthropology (02) Jan. 21, 28	

9. SEMINARS & ELECTIVES

SEMINARS

Abortion and Euthanasia: Moral and Canonical Principles on Decision to Terminate Life	Fr. S. Benedict
A Comparative Reading of Hebrew and Tamil Wisdom Literature	Fr. K. Yesu
Dialogue and Evangelisation in the Asian Context from the Perspective of FABC	Fr. S. Devaraj
The Contribution of the Christian Missionaries to India	Fr. M. William Lourduraj
The Life and Mission of Laity in Tamil Nadu Church Today	Fr. A. Albert
Reading the Gospel of Luke in the Light of Social Perspectives	Fr. S. Michael Raj
The Poor in the Old Testament	Fr. L. Dionysius
The Value of Human Life and the Challenges in Modern Times	Fr. Andrew De Rose

ELECTIVES

I

Public Theology	Fr. Felix Wilfred
Theological Hermeneutics: Subaltern Perspectives	Fr. Maria Arul Raja

II

Personality Development and Soft Skills	Fr. Emmanuel Arockiam
தமிழக அரசியலும் கிறிஸ்தவப் பதிலிறுப்பும்	பணி. குழந்தைசாமி

III

கிறிஸ்தவ நாட்டார் வழக்காற்றியல்	பணி. பிரிட்டோ வின்சென்ட்
விவிலியமும் தமிழ் இலக்கியமும்	திரு. அருள் செல்லத்துரை

10. ASSIGNMENTS & DISSERTATION

FIRST YEAR

First Semester

1. Psalms
2. Introduction to Sacraments, Baptism, & Confirmation
3. Introduction to Bible (Book Review)

Second Semester

1. Canon Law I
2. Church History I (Book Review)
3. Camp Assignment

SECOND YEAR

First Semester

1. Canon Law II
2. Eucharist
3. Holy Orders (Book Review)

Second Semester

1. Pentateuch
2. Camp Assignment

THIRD YEAR

First Semester

1. Prophets I
2. Pneumatology & Grace (Book Review)

Second Semester

1. Camp Assignment
2. Dissertation

A scientifically written dissertation of 40-60 pages on any one of the theological themes, under the guidance of a resident professor, has to be submitted at the end of the sixth semester. The student has to submit three copies in the academic office.

11. PASTORAL COURSES FOR IV YEAR

OBJECTIVES

- 1) To equip the students with the tools and skills necessary to be effective priestly ministers of the people of God.
- 2) To make it possible to get the service of the best qualified people in the various special fields of apostolate.
- 3) To acquire theoretical and technical knowledge regarding parish administration and record keeping.

Pastoral Theology

Fundamental Pastoral Theology	Abp. Antony Pappusamy
Celebration of Mass	Fr. S. Arokiaraj
Liturgical Music	Fr. E. John Kulandai
Preparation of Recollection and Retreat	Fr. T. Xavier Terrence
Basic Christian Communities	Fr. A. Albert
Christian Leadership	Fr. Amirthasamy
Parish Administration	Fr. M. S. Antonysamy
Pastoral Counselling	Fr. H. Immanuel Raj
Neighbourhood Parliaments of Children	Fr. M. Joseph Justus
Pastoral Care of the Youth	Fr. M. F. Martin Joseph
Pastoral Care of the Sick and Dying	Sr. Pousiya OSM
Pastoral Care of the Workers	Sr. Valarmathi ICM
Pastoral Care of the Prisoners	Fr. M. S. Antonysamy
Alcoholism	Fr. I. John Kennedy
Creative Parish Ministry through Sports & Games	Fr. K. M. Jeniber Edison
Pontifical Mission Organisation	Fr. Michael Raj

Moral Theology

Indian Constitution	TNBC Legal Cell
Resource Management	Fr. T. Eugene
Banking and Accounting	Mr. Savari Francis

Canon Law

Marriage Tribunal Procedures	Fr. M. R. Jesu
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12. TIME-TABLE FOR IV YEAR

Jun. 11-21	Fundamental Pastoral Theology	Abp. Antony Pappusamy
Jun. 22	Celebration of Mass	Fr. S. Arokiaraj
Jun. 24-28	Indian Constitution	TNBC Legal Cell
Jun. 29	Celebration of Mass	Fr. S. Arokiaraj
Jul. 01-02 & 04	Family Pastoral Care & Marriage Encounter	Mrs. Dhanaseeli
Jul. 05	Banking and Accounting	Mr. Savari Francis
Jul. 08 - 09	Creative Parish Ministry through Sports and Games	Fr. K. M. Jeniber Edison
Jul. 11	Resource Management	Fr. T. Eugene
Jul. 12	Prison Ministry	Fr. M. S. Antonysamy
Jul. 13	Celebration of Mass	Fr. S. Arokiaraj
Jul. 15 - 16	Alcoholism	Fr. I. John Kennedy
Jul. 18 - 20	Youth Ministry	Fr. M.F. Martin Joseph
Jul. 22	Pastoral Care of the Sick and Dying	Sr. Pousiya OSM
Jul. 23	Prison Ministry	Fr. M. S. Antonysamy
Jul. 25 - 26	Parish Administration	Fr. M. S. Antonysamy
Jul. 27	Celebration of Mass	Fr. S. Arokiaraj
Jul. 29 - 30	Liturgical Music	Fr. E. John Kulandai
Aug. 01 - 02	Preparation of Recollection & Retreat	Fr. T. Xavier Terrence
Aug. 03	Celebration of Mass	Fr. S. Arokiaraj
Aug. 06 - 08	Christian Leadership	Fr. T. Sahayaraj
Aug. 09 - 10	Neighbourhood Parliament	Fr. M. Joseph Justus
Aug. 12 - 16	Pastoral Counselling	Fr. H. Immanuel Raj
Aug. 17	Pontifical Mission Organisation	Fr. S. Michael Raj
Aug. 19 - 20	Marriage Tribunal Procedures	Fr. M. R. Jesu
Aug. 22 - 24	Basic Christian Communities	Fr. A. Albert
Aug. 26 - 27	Pastoral Care of the Workers	Sr. Valarmathi ICM

Note

Classes are from 09.00 a.m. to 12.25 p.m. & 02.10 p.m. to 03.45 p.m.

13. ASSIGNMENTS & EXAMS FOR IV YEAR

For each of the following subjects, there will be either an assignment or an exam, except the course “Fundamental Pastoral Theology,” for which only an assignment with scientific nature on a pastoral theme for 8-10 pages is to be submitted.

Pastoral Theology	Credits
Fundamental Pastoral Theology	2
Alcoholism	1
Basic Christian Communities	1
Christian Leadership	1
Parish Administration	1
Pastoral Counselling	1
Neighbourhood Parliaments of Children	1
Pastoral Care of the Youth	1
Pastoral Care of the Family & Marriage Encounter	1
Moral Theology	
Indian Constitution	1
Canon Law	
Marriage Tribunal Procedures	1

14. COURSE DESCRIPTION

I. LANGUAGE (LA)

LA 01 Biblical Hebrew (1 Credit)

In the first phase of the course the fundamentals of Biblical Hebrew such as alphabets, morphology, phonology, and syntax are taught. Then, after introducing a few basic words and expressions the learners are taught to read and translate some key biblical texts.

Bibliography

Dobson, John, H. *Learn Biblical Hebrew*. Grand Rapids: Baker Academic, ²2005; Elliger, K. – Rudolf, W. Eds. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelgesellschaft, 1977; Lambdin, Thomas, O. *Introduction to Biblical Hebrew*. London: Dorton, Longman & Todd Ltd., ²⁰2010; Putnam, Frederic, C. *A New Grammar of Biblical Hebrew*. Sheffield: Phoenix Press Ltd., 2010.

LA 02 Biblical Greek (1 Credit)

The course aims at enabling the learners to read Greek by introducing them the fundamentals of Biblical Greek such as alphabets, morphology, phonology, and syntax. Then, after introducing a few basic words and expressions they are taught to read and translate some key biblical texts.

Bibliography

Dobson, John, H. *Learn New Testament Greek*. Grand Rapids: Baker Academic, ³2005; Nestle – Aland, Eds. *Novum Testamentum Graece*. XXVIII Edition. Stuttgart: Deutsche Bibelgesellschaft, 2013; Swetnam, James. *An Introduction to the Study of New Testament Greek*. Rome: Pontifical Biblical Institute Press, 1998; Wallace, Daniel, B. *Greek Grammar beyond the Basics*. Grand Rapids: Zondervan Academic, 1996.

II. CHURCH HISTORY AND PATROLOGY (CH)

CH 01 Church History I (3 Credits)

This course covers the ancient and the medieval period (1-1294 A.D.). The first section is on the Church in the ancient period (1-720 A.D.). It deals briefly with the general situations of the time just before the birth of the Church. Then the founding of the Church by Christ and its initial spread in the first three centuries are dealt with. It analyses also the

external as well as the internal obstacles for the spread of the Church in the first three centuries. The response of the Church to these obstacles is seen in the works of the Fathers, in its administrative organization, and in its sacramental and religious lives. Then it studies about the external as well as the internal obstacles of the period between 4-7 centuries and the response of the Church accordingly.

The second section covers the Church in the medieval period (720-1294 A.D.). It deals with the characteristics of the medieval Christianity and the great persons responsible for its spread in the West. It studies about the relationship between the State and the Church and the reform efforts thereafter. It analyses the growing schism between the East and the West which existed till 1054 A.D. Then the conflict between the papacy and the secular forces are seen in a few incidents. It goes to deal with the crusades, the emerging new religious orders with their contributions to the needs of the then world and the heresies that led to the institution of inquisition. Then, the captivity of the papacy in Avignon, the great Western schism and Conciliarism are seen.

Bibliography

Bell N. David. *A Cloud of Witnesses*. Michigan: Cistercian Publications, 2007; Bellitto, Christopher. *Popes and the Papacy*. New York: Paulist Press, 2008; Bilhlmeyer, Karl. *Church History*. Vol. 1. Westminster: Newman Press, 1958; Durant, Will. *The Story of Civilization*. Vols. 3-4. New York: Simon and Schuster Publication, 1944-50; Evans, G. R. *The Church in the Early Middle Ages*. London: I.B. Tauris & Co. Ltd., 2007; Jedin, Hubert. Ed. *History of the Church*. Vols. 1-4. London: Burns & Oates, 1980; Jesuraj, S. *The Church in the Ancient Period*. Vol. 1. Tiruchirappalli: Thedal Veliyeedugal, 2017; Lourduraj, M. William. *The Church in the Medieval Period*. Vol. 3. Tiruchirappalli: Thedal Veliyeedugal, 2017; Southern, R. William. *Western Society and the Church in the Middle Ages*. Harmondsworth: Penguin Books Ltd., 1970; *The Cambridge History of Christianity*. Vols. 1-3. Delhi: Cambridge University Press, 2008.

CH 02 Church History II (3 Credits)

This course covers the Humanism, the age of Renaissance, the Reformation and the modern and contemporary period of Church History. Under Reformation it deals with its general ideas, its forerunners, the reformation in Germany, Switzerland, Geneva, France and England, the

conflict between the Protestants and the Catholics which existed till the peace of Westphalia. As counter-reformation by the Church the Council of Trent, the Religious revival and the missionary expansion are studied. It also glances through the history of the Indian Church. Here the focus is given to Madurai Mission with its impacts. Then it analyses the remote as well as the immediate factors that led to the French Revolution, the course and the consequences of the revolution. It goes to deal with the Church's struggle with liberalism during the 19th century. Then the achievements of some important Popes regarding dogma, social order during the 19th to 21st centuries are seen. Here particular attention is given to the Vatican Councils.

Bibliography

Alphonse, D. and Raja S. Santiago. *The Church in the Contemporary Period*. Vol. 6. Tiruchirappalli: Thedal Veliyeedugal, 2017; Bellarmine, J.M. *The Church in the Reformation Period*. Vol. 4. Tiruchirappalli: Thedal Veliyeedugal, 2017; Diraviam, A. *The History of Christianity in Tamilnadu*. Vol. 8. Tiruchirappalli: Thedal Veliyeedugal, 2017; Durant, Will and Durant, Ariel. *The Story of Civilization*. Vols. 5-11. New York: Simon and Schuster Publication, 1961-75; Fernando G. Leonard. *The History of Christianity in India*. Vol. 7. Tiruchirappalli: Thedal Veliyeedugal, 2017; Jedin, Hubert. Ed. *History of the Church*. Vols. 5-10. London: Burns & Oates, 1980-81; Soosai, M. *The Church in the Modern Period*. Vol. 5. Tiruchirappalli: Thedal Veliyeedugal, 2017; Tanner P. Norman. Ed. *Decrees of the Ecumenical Councils*. London: Sheed & Ward and Georgetown University Press, 1990; *The Cambridge History of Christianity*. Vols. 4-9. Delhi: Cambridge University Press, 2009; Thekkedath, Joseph. *History of Christianity in India*. Vol. 2. Bangalore: Church History Association of India, 2001.

CH 03 Patrology (1 Credit)

This course deals with the general characteristics of the Fathers of the Church. Then it studies about the Apostolic Fathers, Apologetic Fathers and their contribution to the establishment of Christian order, unity, the defence of Christianity, liturgy, penance, etc. Then the Greek and the Latin Fathers of the period between 3-5 centuries and their contribution to the theological development on Christology, Mariology, Holy Spirit, tradition, catholic hierarchy, etc. are dealt with.

Bibliography

Benedict XVI. *Church Fathers from Clement of Rome to Augustine*. San Francisco: Ignatius Press, 2007; Hamell, P. J. *Handbook of Patrology: A Concise, Authoritative Guide to the Life and Works of the Fathers of the Church*. New York: Alba House, 1968; Jurgens, W. A. *The Faith of the Early Fathers*. Vols. 1-3. Bangalore: Theological Publications in India, 1984; Quasten, Johannes. *Patrology*. Vols. 1-4, Notre Dame: Ave Maria Press, 1995; Terence T. Xavier. *Patrology*. Vol. 2. Tiruchirappalli: Thedal Veliyeedugal, 2017.

III. CANON LAW (CL)

CL 01 Canon Law I: General Norms and People of God (3 Credits)

This course starts with a brief history of Canon Law from Old Testament time to the promulgation of 1983 Code of Canon Law. The central aim of this course is to offer Book I General Norms and Book II People of God of the 1983 *Code of Canon Law*.

The knowledge of General Norms is essential to a pastor for the proper administration of the Church and to carryout pastoral ministry fruitfully. Hence, this part particularly deals with fundamental matters like custom, administrative acts, power of governance, physical and juridical persons, juridical acts, ecclesiastical offices and the computation of time.

Further, this course treats the canons of the Book, “The People of God.” It begins by describing the rights and duties of all Christian faithful, lay people and clergy. Then this course elaborates the three fold mission of the laity and clergy, formation of clerics, incardination and excardination, nature and functions of various consultative bodies in the Church and parishes, and the institute of consecrated life. This course provides the students a basic understanding of the structure and administration of the Church.

Bibliography

Beal, John P. Ed. *New Commentary on the Code of Canon Law*. New York: Paulist Press, 2000; Corecco, Eugenio. *Canon Law and Communio*. Vaticana: Libreria Editrice, 1999; Coriden, James A. *An Introduction to Canon Law*. New York: Paulist Press, 2014; Coriden, James A. *Canon Law as Ministry*. New York: Paulist Press, 2000; John Bosco, Santiago. *Societies of Apostolic Life and Societies of Common*

Life according to the Manner of Religious: A Comparative Study. Bangalore: Dharmaram Publications, 2015; John Puthenparambil, Mathew. *Role of the Laity in the Diocesan Curia: A Comprehensive Study of the Latin and the Eastern Codes.* Bangalore: Dharmaram Publications, 2015; Karambai, Sebastian S. *Structures of Decision – Making in the Local Church.* Bangalore: Theological Publications in India, 2001; Lope, Antony. *The Preaching Ministry in the Life and Mission of the Church.* Dubai: Pearl Printing Press, 2010; McDermott, Rose. *The Consecrated Life: Cases, Commentary, Documents, Reading.* Washington: Canon Law Society of America, 2006.

CL 02 Canon Law II: Marriage (3 Credits)

Marriage is still the highest point of formal and life long relationship in today's world. According to the teaching of the Church marriage between a baptised man and woman is a sacrament. Through the sacrament of marriage the couples are united by the unbreakable bond of love like the one of Christ with the Church. In the ministry of a priest, knowledge of marriage law is essential to support the married couple through the phases of their life. The course on marriage offers a detailed study on the following topics: the nature, the purpose and the properties of marriage, the pastoral care and the prerequisites of marriage, matrimonial consent and all the factors which affect it, the ordinary and extraordinary canonical forms of marriage, Pauline privilege and cases relating to favour of faith, legal separation, convalidation of invalid marriage, Papal dissolution of marriage and ecclesiastical annulment of marriage.

It also covers briefly the teachings of *Familiaris Consortio* and *Amoris Laetitia* on marriage. The chapter on marriage impediments deals with the diriment impediments in general and the individual diriment impediments and mixed marriages in particular.

Bibliography

Francis. *Amoris Laetitia: The Joy of Love (Post Synodal Apostolic Exhortation).* Trivandrum: Carmel International Publishing House, 2016; John Paul II. *Familiaris Consortio (Apostolic Exhortation).* Vaticana: Libreria Editrice, 1981; Lawler, Michael G. *Marriage and the Catholic Church Disputed Questions.* Collegeville: The Liturgical Press, 2002; McAreavey, John. *The Canon Law of the Marriage and the Family.* Dublin: Four Courts Press, 1999; Navarro, Luis and Patricia M. Dugan. Eds. *Mercy and Law in the Marriage Proceedings.* Montreal: Wilson

& Lafleur Ltee, 2015; Navarro, Luis and Patricia M. Dugan. *Matrimonial Law and Canonical Procedure: A Continuing Education Course held at the Pontifical University of the Holy Cross (Rome, 20-24 September 2010)*. Montreal: Wilson & Lafleur Ltee, 2013; Neli, Linus. *Catholic Marriage Nullity Process: The Introduction of the Case*. Bangalore: Dharmaram Publications, 2007; Pinheiro, Antony. *Marriage Law in the Latin Code and in the Eastern Code*. Alwaye: Pontifical Institute Publication, 1995; Torgensen, Gerald. Ed. *Marriage Studies V: Sources in Matrimonial Law*. Washington: Canon Law Society of America, 2004; Wren, Lawrence G. *The Invalid Marriage*. Washington: Canon Law Society of America, 1998.

CL 03 Canon Law III: Sacraments, Temporal Goods, and Sanctions in the Church (3 Credits)

Sacraments are instituted by Christ to impart his grace on those who receive the sacraments and to give them the privilege of being in communion with Christ and his Church. Since the life of the Church revolves around the Eucharistic sacrifice and other sacraments this subject becomes very important.

This course offers a detailed study on the following points relating to each sacrament: matter and form, the ministers, the recipients, the requirements, the proof and registration. It also deals with the sacramental sharing with non-Catholic ecclesial communities.

The second part of the course is on temporal goods and briefly deals with the acquisition, administration and alienation of the Church properties with special reference to pious dispositions and pious foundations.

The third section deals with the penal code and studies the need for sanctions in the Church, the nature of censures, expiatory penalties, and penal remedies, the application and cessation of penalties. The course ends with a brief study on Church funerals, feast days and days of penance from Book IV.

Bibliography

Ayrinhac, H. A. *Penal Legislation in the Code of Canon Law*. Delia, Cansas: St. Pius X Press Inc, 2012; Coriden, James A. *Canon Law as Ministry*. New York: Paulist Press, 2000; DeAchutegui, Pedro's. Ed. *Asian Colloquium on Ministries in the Church*. Manila: Loyola School of Theology, 1977; Huels, John M. *Empowerment on Ministry: A Complete*

Manuel on Diocesan Faculties for Priests, Deacons, and Lay Ministers. New York: Paulist Press, 2003; Karambai, Sebastian S. *Ministers and Ministries in the Local Church: A Comprehensive Guide to Ecclesiastical Norms.* Mumbai: St. Pauls, 2005; Lope, Antony. *The Preaching Ministry in the Life and Mission of the Church.* Dubai: Pearl Printing Press, 2010; Vere, Pete. and Michael Trueman. *Surprised by Canon Law.* Vol. 1. Ohio, Cincinnati: Franciscan Media, 2004; Vere, Pete. and Michael Trueman. *Surprised by Canon Law.* Vol. 2. Ohio, Cincinnati: St. Antony Messenger Press, 2007; Woestman, William H. *Canon Law of the Sacraments for Parish.* 3rd Ed. Bangalore: Theological Publication in India, 1986; இருதயராஜ் Y. புது வசந்தம். திருச்சி: ஜோதி ஆப்செட் பிரிண்டர்ஸ், 2002.

IV. LITURGY (LI)

LI 01 Introduction to Liturgy (2 Credits)

The aim of this course is to explain what is liturgy as well as the different celebrations which are celebrated under this name. It will differentiate how liturgy is different from and superior to popular devotions and para-liturgical celebrations. Care will be taken to explain that each liturgical celebration is a celebration of the Paschal Mystery of Christ celebrated with sacred signs and symbols of faith. It will also enlighten how Christian liturgy has its roots in the Jewish liturgy and developed down through the centuries both in the East and West.

The course will also deal with the history of liturgy and see how it reached its peak, how it underwent a period of decadence and how it was finally reformed by Vatican II. The same council affirms that it should give expression to the faith, needs, and aspirations of the people in order to lead them to God experience and obtain grace in abundance for it is the “source and summit” of Christian life. It is the celebration *par excellence* of the Church.

The course will also introduce the different themes like the aims of liturgy, the active participation in liturgy, the liturgical year, the Mass, the Sacraments, the Liturgy of the Hours, the popular devotions, the sacramentals etc. In all these due care will be taken to teach the liturgical rubrics, to understand them, to respect and observe them faithfully.

Bibliography

Dalmais, I.H. *Introduction to the Liturgy*. London: Geoffrey Chapman, 1961; Deiss, L. *Early Sources of the Liturgy*. New York: Alba House, 1967; Gelinau, J. *The Liturgy - Today and Tomorrow*. Reprint. London: Darton, Longman & Todd, 1979; Kavanagh, A. *Elements of Rite - A Handbook of Liturgical Style*. Bangalore: NBCLC, 1996; Lang, J.P. *Dictionary of the Liturgy*. New York: Catholic Book Publishing Corp., 1989; Lebon, J. *How to understand Liturgy?* New York: Cross Road, 1988; Martimort, A.G. Ed. *The Church at Prayer - Principles of the Liturgy*. Vol. 1. New Edition. London: Geoffrey Chapman, 1988.

LI 02 Liturgical Year and Sacraments (1 Credit)

This course will aim at explaining how the saving work of Christ is made present and available to the faithful in all its riches throughout the year. It will explain how the paschal mystery of the Old Testament foreshadows the Paschal Mystery of Christ and how it is celebrated in the various liturgical seasons of the liturgical year. It will also show how the liturgical year has evolved in the first ten centuries and how the feasts of the Lord and the sanctoral section are arranged in the liturgical year. It will also bring out how the formation of the lectionary took place and how it is used in the liturgical celebrations. In short, it will explain how the liturgical year is an instrument to bring the grace of God in abundance to the faithful.

As for the sacraments, the concepts like the meaning and the aim as well as the importance of the Word of God will be dealt with. It will also insist on the importance of the Matter and Form in each sacrament and the need to observe the liturgical rules and regulations. Guidance will also be given to use only the official rituals of the Church for all liturgical celebrations.

Bibliography

Chauet, L-M. *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence*. Collegeville, Minnesota: Liturgical Press, 1995; Kelly, L. *Sacraments Revisited: What do they mean today?* New York: Paulist Press, 1998; Macquarrie, J. *A Guide to the Sacraments*. New York: Continuum, 1997; Vaghi, P.J. *The Sacraments We Celebrate – A Catholic Guide to the Seven Mysteries of Faith*. Indiana, Notre Dame: Ave Maria Press, 2010; Woestman, W.H.

Sacraments - Baptism, Confirmation, Eucharist, Reconciliation and Anointing of the Sick. TPI: Bangalore, 1996.

LI 03 Liturgy of the Hours (1 Credit)

The purpose of this course is to make clear that it is not only the prayer of the Church, the Bride of Christ, but also the prayer of Christ, the Bridegroom of the Church. The course will explain how the Psalms were part of the Jewish prayer, how Jesus prayed them, how the apostles in the early Church prayed and finally how this prayer has come to us today. In this way the origin and development of the liturgy of the hours in the early Church, in the monastic tradition and in the reform of the Divine Office after Vatican II. It will also show how the constituent parts like Psalms, Antiphons, Responses, Hymns, Canticles, Readings, and Prayers are employed. Likewise, the themes like the spirituality of Divine Office, the need for ceaseless prayer, and how it is a prayer of the whole creation will be insisted.

The purpose of this prayer is to sanctify the different times of the day and consequently the whole day. So, the need to pray the breviary regularly and faithfully will be insisted. It will also be insisted that it can be prayed even in small groups like pious associations and in the family, which is a domestic church.

Bibliography

Austin Flannery. *Vatican Council II - Conciliar and Post Conciliar Documents.* Mumbai: St. Paul's, 2007; Martimort, A.G. Ed. *The Church at Prayer - The Liturgy and Time.* Vol. 4. New Edition. London: Geoffrey Chapman, 1988; Taft, R. *The Liturgy of the Hours in East and West - The Origins of the Divine Office and its Meaning for today.* Second Rev. Ed. Collegeville, Minnesota: The Liturgical Press, 1993.

LI 04 Liturgy of the Mass and Rituals (2 Credits)

The development of the Holy Mass in the background of the Lord's supper and at the same time how it is connected with the Paschal Meal of the Old Testament will be explained. We will also briefly see how the Eucharist was celebrated in the Eastern rights. Insistence on the various parts of the Holy Mass, its structures and elements as well as the Eucharistic Prayers will also be dealt with in an elaborate way. A special care will also be taken to explain the liturgy of the Word and the liturgy of the Eucharist. In particular the signs, the symbols and the rubrics will be

explained in order to understand and observe them sincerely in the celebration of the Mass. Special questions like the concelebration and the Eucharistic cult outside the mass will also be dealt with.

Due care will also be given to go through the GIRM (General Instructions of the Roman Missal) and proper explanations to understand and observe them. The idea that the Mass is superior to all the liturgical celebrations and the need for Sunday Mass will be dealt with paramount importance.

Bibliography

CBCI. *Directives for the Celebration of the Liturgy*. Bangalore: CCBI Secretariat, 2016; Congregation for Divine Worship and the Discipline of the Sacraments. *Instruction – Redemptionis Sacramentum*. Bangalore: ATC, 2004; Jasper, R.C.D. and Cuming, G.J. *Prayers of the Eucharist – Early and Reformed*. Collegeville, Minnesota: Liturgical Press, 1990; John Paul II. *Ecclesia de Eucharistia - On the Eucharist and its Relationship to the Church* (Encyclical Letter). Trivandrum: Carmel International Publishing House, 2003; Malieckal, L. *The Eucharist - Gift and Task*. Mumbai: St. Pauls, 2011; Martimort, A.G. Ed. *The Church at Prayer - The Eucharist*. Vol. 2. New Ed. London: Geoffrey Chapman, 1988; Puthiadam, I. *Christian Liturgy*. Mumbai: St. Pauls, 2003.

V. MORAL THEOLOGY (MT)

MT 01 Ethics of Ecology (1 Credit)

‘Save our Common Home’ echoes constantly and continuously among the human beings after the threshold of ‘*Laudato Si*’. To keep this slogan as the aim of all living human beings, the course on ethics of ecology calls for the responsibility of humanity towards nature. The spirit of stewardship in the context of the growing ecological consciousness is the need of the time to save our common home. The threats to ecology like deforestation, culture of consumerism, environmental pollution, greenhouse effects, elements for global warming, increase of factories, chemicals, and transports, tanneries, shrimp farming and the social evils of profit-oriented developments, eco-hostile life style, and tourism are analysed critically.

Bibliography

Francis, *Laudato Si - On Care for Our Common Home* (Encyclical Letter). Bangalore: Claretian Publication, 2015; Schaefer, James and Tobias Winright. Eds. *Environmental Justice and Climate Change*:

Assessing Pope Benedict XVI's Vision for Catholic Church in the United States. Lanham, Maryland: Lexington Publications, 2013; Schaefer, James. *Theological Foundations for Environmental Ethics: Reconstructing Patristic and Medieval Concepts*. Washington, D.C.: Georgetown University Press, 2009; Scheid, Daniel P. *The Cosmic Common Good: Religious Grounds for Ecological Ethics*. Oxford: Oxford University Press, 2016; Winright, Tobias L. *Green Discipleship: Catholic Theological Ethics and the Environment*. St. Anselm Academic, 2011.

MT 02 Ethics of Culture and Communication (1 Credit)

Different perspectives of culture like dominant culture, subaltern culture, and cultural civilization and cultural invasion are examined in this course of moral theology. Understanding of culture is understood in reference to the different stages of history, globalisation of culture, monoculture and its impact. The media of communication and their influence in the formation of culture and their challenges to humanity and social morality in the cultural context of today are analysed.

The influence of social media such as WhatsApp, Twitter, Face Book and other mass media, hero worship and herd mentality, consumerism, pornography etc., are critically discussed along with the consideration of counter and social transformation. The teaching of the Church on culture and communication with the special reference to Vatican II (*Inter Mirifica*), *Evangelii Nunciandi*, *Communio et Progressio* and other documents are highlighted. In the light of these teachings, the role of media of communication is analysed for the proclamation of the Gospel in the context of today.

The moral values of sincerity, honour and truthfulness are discussed in the light of the Biblical teachings and the cultural, traditional teachings. A moral evolution is done on the falsehood, fidelity, professional secrecy, violation of secrecy etc. and the morality of oath is highlighted with its scriptural basis and the offences against honour are clarified with the responsibility of restitution.

Bibliography

Christians, Clifford G., K.B. Rotzoll and M. Fackler. *Media Ethics: Cases and Moral Reasoning*. New York: Longman Publication, 1983; Fink, Conrad C. *Media Ethics in the Newsroom and Beyond*. New

York: McGraw Hill Publication, 1988; Flannery, Austin. *Vatican Council II: The Conciliar and Post-Conciliar Documents*. Mumbai: St. Paul's, 2007; Schlag, Martin. Ed. *Handbook of Catholic Social Teaching: A Guide for Christians in the World Today*. Washington, D.C: Catholic University of America Press, 2016; Soukup, Paul. *Culture, Media Catholicism*. Kansas City: Sheed and Ward, 1996.

MT 03 Fundamental Moral Theology I (2 Credits)

The first part of the *Fundamental Moral Theology* explores the meaning, delineation, definition, multifaceted ways, perspectives and approaches of moral theology in the entire context of theologizing today. This course reveals the relevance of doing moral theology in the various socio-political-economic-religious context of India in general and Tamil Nadu in particular. In addition, the development of moral theology in history and the paradigm shift of Second Vatican Council in the understanding of moral theology are discussed. Furthermore, this course throws lights on the Biblical horizon of moral theology.

An attempt is made to rediscover the moral teachings of the Bible. The moral teachings of the Bible must be adequately understood with the critical understanding of the situation of human beings. The Covenantal morality of the Old Testament and the Kingdom morality of the New Testament invite all to create a contrast society based on the radical teachings of Jesus in the Sermon on the Mount.

The moral message of Jesus calls for the liberative dialogue with the people. The commandment of love must be experienced in the love of neighbour. Therefore, the Sermon on the Mount, the radical teachings of moral values, becomes the norm for the disciples of Jesus.

Bibliography

Bretzke, James T. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: The Liturgical Press, 2004; Bçckle, Franz. *Fundamental Concepts of Moral Theology*. William Jerman. Trans. New York: Paulist Press, 1967; Caffarra, Carlo. *Living in Christ: Fundamental Principles of Catholic Moral Teaching*. Trans. Christopher Ruff. San Francisco: Ignatius Press, 1987; Cessario, Romanus. *Introduction to Moral Theology*. Washington, D.C.: Catholic University of America Press, 2001; Haering, Bernard. *Free and Faithful in Christ: Moral Theology for Priests and Laity*. Slough: St. Pauls Publications,

1978; Haering, Bernard. *Law of Christ: Moral Theology for Priests and Laity*. Kaiser Edwin G. Trans. Bangalore: TPI, 1977; Zuccaro, Cataldo. *Fundamental Moral Theology*. Rutt A. Trans. Rome: Urbaniana University Press, 2015.

MT 04 Fundamental Moral Theology II (2 Credits)

The second part of *Fundamental Moral Theology* begins with adequate understanding of human person who is in the *Imago Trinitatis*. This adequate understanding of human person helps the students to be moral. In other words, to be moral is to be human. Thus, the human beings must engage only in responsible acts. Any responsible human act includes intentions, means and circumstances as its sources. Freedom and knowledge are very much necessary for any human act. Further, the theory of fundamental option illumines the students to live the love of God in our day-today life. In order to help to be more moral, this course further elucidates the Natural Moral Law and Conscience. Natural Moral Law which arises from the human nature calls to do the first principle i.e. doing good and avoiding evil. The moral absolutes and Natural Moral Laws are explained along with the role of the Magisterium and its right to teach morals. In addition, a critical horizon of moral law which is formed and influenced by the local culture and context of the existing society is explained.

The basic orientation of the human person to be good and a responsible free human choice to live a moral life are analysed in reference to the influence of religious beliefs and social pressures. To do good and to be responsible are the inner voices of the Conscience, a subjective form of morality. A profound study of different kinds of conscience and duty of forming proper conscience (mature conscience) are explained in the light of the Bible and the doctrinal teachings of the Church.

The relationship of human person to God, which consists in giving adequate response to the call of God, is the basic factor of human moral life. It finds its expression in the theological virtues of Faith, Hope and Charity. They offer a challenge, risk, and a great task to build a more just and humane society where a new morality emerges for human persons who love God and one another. Sins against the theological virtues of Faith, Hope and Charity are clarified with suitable examples. The concept, nature and kinds of sin with its individual and social dimensions are further explained in the second part of fundamental moral theology.

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MT 05 Bio-Medical Ethics (2 Credits)

The present health care system, concept of sickness, medical establishments and unequal distribution of health care facilities are analysed in the context of today's world. Health care is treated as social and justice issue. A holistic view of health is explained as the primary concern of bio-medical ethics.

The Biblical perspective of health and sickness is portrayed. The healing ministry of Jesus in the public life revealed that the health care is the basic need and the role of the Catholic Church is to continue this mission faithfully. In this context, the role played by catholic hospitals in health care is critically analysed. As well, the course explains the need for the pastoral-spiritual care of the sick and the dying.

The issues concerning the fundamental rights to life, dignity of the human being and obligation to preserve one's life are analysed in the light of Catholic teachings. Especially the topics like euthanasia, ethics of surgery, organ transplantation, medical experimentation in humans, usages of contraceptives and artificial sterilization, abortion, human reproductive technologies such as artificial insemination, IVF, cloning, genetic engineering, surrogacy, stem-cell research are ethically evaluated.

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MT 06 Human Sexuality and Christian Marriage (3 Credits)

Sexuality is basically a characteristic of the totality of the human person as the image of God. In a society, which is unjust and oppressive in its structures and institutions, human sexuality becomes pejorative. The narrow understanding of human sexuality has led to the subjugation of women and commercialisation. In this context, the aim of this course is to highlight the adequate understanding of human sexuality and Christian marriage. The multi-dimensional perspectives of human sexuality include the analysis of the genital anatomy, and psychological aspects of human sexuality. Further, sexual aberrations are ethically evaluated in the light of the Bible and the Catholic teaching. The virtues of modesty and chastity are clarified.

Though the human being is sexual in all aspects of life, the genital expression of sexuality is ordained to the sphere of marriage, which is a human reality and a sacramental institution, signifying the covenantal relationship of God and the people, which is supremely realized in the union of Christ and the Church. Besides the essential properties of unity and indissolubility of marriage, the peculiarity of the Indian situation calls for the underlining of the interdependence and equality of partners in marriage. The total self-gift of the husband and wife and their responsible openness to life find their utmost expression in the sexual act that normally blossoms forth into a healthy parent-child relationship.

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MT 07 Ethics of Social Justice (3 Credits)

The prevailing situation of injustice in today's world especially in India and Tamil Nadu is briefly made, and the moral experience of injustice is deduced amidst contemporary events. In the light of the above situation, justice is defined in its different dimensions. A critical analysis of the realities like market economy, foreign direct investments in retail sale in India, multi-national companies in India, the practice of unjust interest in Tamil Nadu, the share of World Bank, World Trade Corporation, World Monetary Fund in perpetuating unjust international relations, the burden of international debts etc., is done with their historical background.

The biblical teaching of social justice is explained through the interpretation of different biblical references in their contexts. A historical analysis of the social teachings of the Church from *Rerum Novarum* up to *Laudato Si* is done briefly. In this, the following topics are highlighted: human dignity, human rights, subsidiarity, solidarity, common good, stewardship towards God's creation, and preferential option for the poor. In addition, the patrological teachings of social justice, papal teachings of social justice from Pope Leo XIII to Pope Francis are highlighted. As well, the teachings on social justice of the various Episcopal Councils such as CELAM, FABC, CBCI, TNBC are also explained.

In this course, a special attention is given to some issues like dignity of human work, problems of private ownership and property, rights of workers, capitalist and socialist ideologies and their relation to Christian faith, and the relationship between the State and the Church. Further the relationship between the love of neighbour and social justice is elucidated in this course.

In the context of India the understanding of human rights both in the individual, and the socio-economic dimensions, and injustice on the basis of gender differences are analysed. A brief analysis is made about the practice of justice in Church related institutions and movements promoting justice. The promotion of justice as a constituent element of the proclamation of the Gospel (*Justice in the World, 6*), education for justice, and spirituality centered on the practice of justice are highlighted for praxis.

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MT 08 Ethics of War and Peace (1 Credit)

Violence is viewed as the solution in the present milieu to different interpersonal and political problems. Due to the inside and outside of violence peace in the family, community, society and nations are at stake. Thus, in this course, a moral evaluation is made on the self-directed, interpersonal and collective form of violence (terrorism, war on terrorism, civil wars etc). In the light of the Bible and the historical teachings of the Church, an analysis is made on the concepts of war, peace and the possibility of accepting just war. Is war and violence unethical / Can anyone speak of just War in today's context? If so what are the basic conditions for just war? In addition, a moral evaluation is done on the increase of the

nuclear weapons or nuclear deterrence theory and the necessity of disarmament.

What is really peace? Is it merely an absence of war? Or is it something related to justice? For peace in the world, in the context of today, the teachings of the Church and the contributions of experts who work for peace are highlighted. In this context the spirituality and relevance of *ahimsa* is analysed as means of peace to counteract violence and war from the face of the earth.

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MT 09 Catholic Health Care Ethics (1 Credit)

The sacredness of human life is a foundation for the health care ethics. The Catholic health care ethics is grounded in a dedication to endorse and protect the human dignity. The right to life of the human person demands the need of an adequate health care. The health care ministry of Jesus to the poor and the needy is a clarion call to the Church to bring hope and confidence among the sick and perennially ill by actively involving in the health care ministries. According to the teaching of the Catholic Bishops' Conference of India, the health care ministry is also one of the aspects of the evangelization in India. Therefore, the Church should also ensure the availability of the health care services to the needy irrespective of colour and creed. In addition, the principle of common good which emerges from the social teachings of the Catholic Church urges everyone to keep the social, political and economic conditions to enhance the health of the citizens of the nations. For, the medical resources and superb medical treatments are available only to the rich and the people of higher ranks of the social hierarchy. The poor are often deprived of basic health care and corporate hospitals are playing with the life of the sick who are from very poor economic background.

Thus, this course is an attempt to study about the common responsibility for keeping 'just health care system' which promotes the equity of basic health care of all and gives easy access to all the available medical resources to everyone in the community without any barrier. As well, Catholic health care ethics also studies the modern medical procedures and treatments in the light of the teachings of the Catholic Church.

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VI. PASTORAL THEOLOGY (PS)

PS 01 Introduction to Catechetics (2 Credits)

Catechesis is one of the principal ministries of the Church. This course on Catechetics introduces the participants to the study of Catechesis. Catechesis is understood as faith formation, ministry to the word of God and as an ecclesial action. Then we develop briefly the history of catechesis from the catechesis of apostles up to the contemporary catechesis and we elaborately discuss the catechesis in India. We then deal with the theological understanding of catechesis from the perspectives of Revelation, Faith and Word. We also present Jesus' teaching of catechesis with the vision of the kingdom of God. The course leads to the five basic elements of any organized enterprise, and also of catechesis, namely, the objectives, the recipients (target groups), the contents, the methodology and the evaluation of the results. The course is more practical than theoretical in the sense that the participants are introduced through practical training to the various methods of catechising children and other groups.

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PS 02 Homiletics (1 Credit)

The course on homiletics begins by describing what a homily is not and what the characteristics of a good homily are. Various kinds of preaching like biblical, dogmatic and contextual ones are described. How preaching played an important role in the life of Jesus is pointed out. Then the theology of preaching is dealt with. Finally, the problems preachers encounter today are discussed.

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PS 03 Religion of Tamils (1 Credit)

Tamil society has rich historical traditions and ancient literature on God experience. Since Tamilnadu is the locus of our theologizing, we are interested in learning about the 'Tamil Religion' with its uniqueness in the world of religions. Ancient, medieval and modern history and literature are our primary sources in this course. We also study the post-modern religious movements in Tamilnadu and their prophetic vision of understanding the society from the point of view of religion. It is a search for different dimensions of God experience that leads us to the mystery of Christ, the culmination of God's revelation.

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VII. SACRED SCRIPTURE (SS)

SS 01 Acts of the Apostles (1 Credit)

The Acts is the work *Ad Theophilum* of which the gospel according to Luke forms the first volume. The Acts of the Apostles, the second part of the work of St. Luke, deals with the beginnings of the Christian movement. Without the Acts it would be impossible to write an account of the Christian Church of the first generation. In this course, we see the spread of the Gospel “in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (*Acts 1:8*). Special emphasis is laid on the origin of the Christian movement, the exemplary way of life of the early Christians, the conflict between the Jewish and Hellenistic Christians, the persecution and the consequent spread of the Gospel, the painful beginnings of the gentile mission, the decisive event of the Council of Jerusalem, the many missionary journeys and the ministry of Paul. The early Church, constantly guided by the Spirit, is shown as the source of inspiration for the Church of today.

Bibliography

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SS 02 Catholic Letters and the Letter to the Hebrews (1 Credit)

This course has two parts. The first part deals with the Catholic Letters. The Church has the apostolic tradition of issuing encyclicals on problems that affect Christians all over the world. The seven letters - James, 1 and 2 Peter, 1, 2, and 3 John, and Jude - are often called the General (or Catholic) Epistles because they seem to speak to the Christians in general. They are also united by their interest in practical matters such as organizational leadership, hard work, fairness, good relationships, and effective communication. After the introductory questions like authorship, historical background, structure, and purpose of Catholic Letters, some important passages will be explained.

The second part deals with the letter to the Hebrews. Crisis in Priestly life and ministry is a common phenomenon in modern times. In this situation the letter to the Hebrews can be a source of inspiration and guidance. The Jewish Christians towards the end of the first century were at the point of giving up their faith in Christ and returning to Judaism. Therefore an anonymous author wrote this letter, or rather “theological treatise”, emphasizing the primacy of Christ, in order to win them back to him. The central theme of the priesthood of Christ, which is completely different from and higher than that of the OT, will be studied in detail, with concrete application to the ministerial priesthood in the Church.

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SS 03 Historical Books (3 Credits)

In this course, an elaborate, critical, and contextualized investigation is done into the title, authorship, date, division, historical setting, characterizations, and the theological themes of the historical books of the Old Testament which are generally grouped into four:

1. Deuteronomistic history, which includes the books of Joshua, Judges, I, II Samuel, and I, II Kings. It is history from the time of Israel's entry into Canaan until the end of the monarchical period said to have been written by persons who were attracted and guided by the theology that is running throughout Deuteronomy.

2. Chronicler history, which includes the books of I, II Chronicles, Ezra, and Nehemiah. It is history that provides a renewed recital of Israel's life from the time of Adam to the Babylonian destruction of Judah and the event of the Judeans' repatriation to the land of Judah by Cyrus of Persia.

3. Popular history, which includes the books of Ruth, Esther, Tobit, and Judith. It is history through story forms, known as "Midrash," used by the Jewish society to interpret their scriptures just like the Tamils who use stories even today as a medium of instruction both secular as well as religious. Popular history, hence in other words known as *midrashic* literature, is embodiment of Israel's faith during the intertestamental period. It is very significant that in spite of the male chauvinism of the Jewish society, popular history offers more heroines than heroes.

4. Maccabean history, which includes the books of I, II Maccabees. It is history that speaks about the military, political, and religious leadership of the Maccabean family along with all their uprisings against Antiochus IV Epiphanes, the Seleucid king of Syria, who tried to foster Hellenism in Judea by tyrannically suppressing Judaism (1 Macc 1–2; 2 Macc 5–7).

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McConville. *Exploring the Old Testament, Volume 2: A Guide to the Historical Books*. Downers Grove: InterVarsity Press, 2007.

SS 04 Infancy Narratives (1 Credit)

The first two chapters of the Gospels of Matthew and Luke contain the Infancy Narratives. They speak about the birth and the childhood of Jesus. The present course deals with the nature of these narratives - Christian Midrash - their developed stage of the New Testament understanding of Jesus, their relation to each other and to the rest of the Gospels, their origin, historicity etc. Special attention is given to the two lists of Jesus' genealogy, the birth annunciations and the births of John the Baptist and Jesus, the early Christian hymns, namely Magnificat, Benedictus, Nunc Dimittis, and Gloria, and the shepherds and the angels, the visit of the Magi, meeting with Simeon and Anna etc. References are also made to the apocryphal infancy narratives and to similar narratives in the Indian tradition.

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Brown, Raymond E. *The Birth of the Messiah*. New York: Doubleday, 1977; Corley, Jeremy, Ed. *New Perspectives on the Nativity*. New York: T&T Clark, 2009; Freed, Edwin D. *The Stories of Jesus' Birth: A Critical Introduction*. St. Louis: Chalice, 2001; Horsley, Richard A. *The Liberation of Christmas: The Infancy Narratives in Social Context*. New York: Crossroad, 1989; Legrand, L. *The Word is near you*. Collected Papers of Lucien Legarnd I, Eds. Aloysius Xavier, A. – David Stanly Kumar, M. Bangalore, 2001.

SS 05 Introduction to the Bible (2 Credits)

This course is meant to prepare the students for a critical and in-depth study of the Bible. After a brief introduction to the geographical, archaeological, social, political, economic, literary, historical and cultural background of the Bible and to the synopsis of each of the Bible the basic tools for biblical studies will be dealt with. Against the background of the Scriptures of various religions, the first part deals with the formation, inspiration, canon, texts, and translations of the Bible. Then, after a short history of interpretation of the Bible, the learners are initiated into the historical-critical, form, redaction, narrative, intertextual, postcolonial, and feminist analysis of the Biblical texts. Finally, the learners will be trained to study, interpret, pray, and live the Bible in the Indian / Tamil Nadu context today.

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SS 06 Introduction to Synoptics (2 Credits)

As regards the introduction to synoptic gospels we deal with the origin as the formation of the canonical gospels in relation to the Gospel (i.e., Jesus Christ), the synoptic problem, authorship, structure, composition, and theology of each of the evangelists in their uniqueness, specificity, and context. And an attempt at reading the synoptic gospels in relation to the triple Indian *mârgas* is made as well.

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Bauckham, Richard. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*. Grand Rapids: Eerdmans, 2006; Hengel, Martin. *The Four Gospels and the One Gospel of Jesus Christ: An Investigation of the Collection and Origin of the Canonical Gospels*. London: Trinity Press, 2000; John, Daniel. *The Synoptic Gospel: The Story of the Life of Jesus*. Surrey: Smart Publishing Ltd., 2017; Nickle, Keith, F. *The Synoptic Gospels: An Introduction*. Louisville: Westminster John Knox Press, 2001; Perkins, Pheme. *Introduction to the Synoptic Gospels*. Grand Rapids: Eerdmans, 2009; Stein, Robert, H. *Studying the Synoptic Gospels: Origin and Interpretation*. Grand Rapids: Baker Academic, 2001; Throckmorton, Burton, H. Jr. *Gospel Parallels: A Comparison of the Synoptic Gospels*. Nashville: Thomas Nelson Inc., 1992.

SS 07 John's Gospel (2 Credits)

The Gospel of John is a selective, symbolic, eyewitness account of the person and ministry of Jesus, written so that you may believe in Him as

the Christ, the Son of God, and thus have life in His name. The presentation of Jesus in the fourth Gospel is strikingly different from that of the other three Gospels. This Gospel, the product of the Johannine community, written in the background of the polemics against the Jews and against some other sects (Baptist sect, Docetists etc.) has the purpose of leading people to faith and thereby to life (Jn 20:21). It is intended to deepen the Christian faith and life and it serves as a witness to the Christians of the second generation.

After a detailed exegetical study of the prologue, which in a way is the summary of the Gospel itself, several Johannine pericopes are studied with a special emphasis on the theme of replacement, especially in the first part, i.e. the Book of Signs. In the Book of Glory themes like the Palm Sunday, the Maundy Thursday, the farewell discourse, the parable of the vine and branches, the Paraclete, the high priestly prayer etc. are dealt with. The relevance of the fourth Gospel to the Indian context is also emphasized.

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SS 08 Passion, Death, and Resurrection Narratives (1 Credit)

The gospel tradition is considered to have been formed “backwards,” starting from Jesus’ passion, death, and resurrection and working towards his ministry and finally birth. This is clear from the fact that the early Christian preaching paid primary attention to the crucifixion and resurrection. For example, the Acts of the Apostles repeats: You killed Jesus by hanging or crucifying him, but God raised him up (2:32, 36; 5:30–31; 10:39–40). The present course deals with the redactional study - historical setting, historicity, agreements and disagreements, the narrative

in detail - of the said passion, death, and resurrection narratives as presented by the four Evangelists highlighting the specific contribution of each to a fuller understanding of the kerygma finding relevance for the sufferings of our world.

Bibliography

Bovon, François. *The Last Days of Jesus*. Louisville: Westminster John Knox, 2006; Brown, Raymond E. *The Death of the Messiah*. 2 Vols. New York: Doubleday, 1994; Hendrickx, Herman. *The Passion Narratives of the Synoptic Gospels*. London: Geoffrey Chapman, 1984; Lohfink, G. *The Last Day of Jesus: An Enriching Portrayal of the Passion*. Indiana: Ave Maria Press, 1981; Ratzinger, J. *Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection*. Vatican: Libreria Editrice Vaticana, 2011.

SS 09 Prophets I & II (4 Credits)

The phenomenon of Israelite prophecy is unique in the history of religions. Though we find prophets elsewhere in the ancient Near East, their main concern seems to have been the temple and its cult. But the uniqueness of the Israelite prophets consists in the fact that they shook the socio-political and cultic-cultural structures of their time and released the irrupting power of the word of God which consumed the undivine and inhuman. When the vision of the “alternative community” (alternative that is, to the great, violent, exploitative, and oppressive city-states among which Israel lived) that the Israel of the Exodus attempted to establish was lost during the divided monarchy due to imperialism, syncretism, and social injustice, prophetism emerged as an attempt to renew it.

The present course, which tries to delve into the life and mission of such charismatic, spirit-filled, prophetic leadership, begins with an appropriate introductory discussion which includes the following: etymology and meaning of the word “prophet,” inductive and intuitive divination and intermediaries and prophets in the ancient Near East, classification and call of Israelite prophets, etc. Having done that, the historical context, biographical information, composition and structure, and message and relevance of the classical prophets are dealt extensively in the following three chronological groups: 1. Pre-exilic prophets (Amos, Hosea, First Isaiah, Micah, Zephaniah, Nahum, and Habakkuk). 2. Exilic prophets (Jeremiah, Ezekiel, Obadiah, and Second Isaiah). 3. Post-exilic prophets

(Haggai, First Zechariah, Third Isaiah, Malachi, Joel, Second Zechariah, and Jonah).

Bibliography

De Menezes, Rui. *Voices from Beyond: Theology of the Prophetical Books*. Mumbai: St. Paul's, 2002; Heschel, Abraham J. *The Prophets*. 2 Vols. New York: Harper & Row, 1969; Jensen, Joseph. *Ethical Dimensions of the Prophets*. Collegeville: Liturgical Press, 2006; Koch, Klaus. *The Prophets*. Trans. by Margaret Kohl. 2 Vols. Philadelphia: Fortress, 1982; Leclerc, Thomas L. *Introduction to the Prophets: Their Stories, Sayings and Scrolls*. New York: Paulist Press, 2007; Limburg, James. *The Prophets and the Powerless*. Ohio: Academic Renewal Press, 2001; Petersen, D. L. Ed. *Prophecy in Israel*. London - Philadelphia: SPCK - Fortress, 1987; Premnath, D. N. *Eighth Century Prophets: A Social Analysis*. Missouri: Chalice Press, 2003; Ward, J. M. *Thus says the Lord: The Message of the Prophets*. Nashville: Abingdon, 1991; Wilson, Robert. *Prophecy and Society in Ancient Israel*. Philadelphia: Fortress, 1980.

SS 10 Parables and Miracles (2 Credits)

Understanding parables as a literary form helps us interpret them accurately. Jesus performed miracles in various contexts for specific purposes. In this course, the students undertake an in-depth study of the Parables and Miracles in the Gospels. All along the course, the relationship and dependence of Luke and Matthew on Mark will be highlighted. The aim of the course is to know and to interpret one Gospel in its relatedness to the others in reference to the parables and miracles of Jesus. The students are expected to be familiar with the Synopsis of the Gospels and learn to make use of it in order to appreciate the specific redactional contribution of each Evangelist leading to a better understanding of the person of Jesus, his teachings and actions. Attention is given to topics of importance such as Parables, Miracles, and Discipleship. all of which are centered on the Kingdom of God.

Bibliography

Cotter, Wendy. *The Christ of the Miracle Stories: Portrait through Encounter*. Grand Rapids: Baker Academic, 2010; Eve, Eric. *The Healer from Nazareth: Jesus' Miracles in Historical Context*. London: SPCK, 2009; Getty-Sullivan, Mary Ann. *Parables of the Kingdom: Jesus and*

the Use of Parables in the Synoptic Tradition. Collegeville, MN: Liturgical Press, 2007; John, Jeffrey. *The Meaning in the Miracles*. Grand Rapids: Eerdmans, 2004; Levine, Amy-Jill. *Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi*. HarperOne, 2015; Paul, J. *Jesus and the Miracle Tradition*. Eugene, OR: Cascade, 2008; Twelftree, Graham H. *In the Name of Jesus: Exorcism among Early Christians*. Grand Rapids: Baker Academic, 2007.

SS 11 Pauline Letters (3 Credits)

The nine genuine letters of Paul are situated in his life and ministry. The letters to Thessalonians are treated with a special emphasis on the second coming of Christ. The letter to the Galatians is treated as the “Magna Carta” of Christian freedom. The letters to the Corinthian community are studied as they offer Pauline solutions to Church problems. The theme of the life of Christ is studied in the prison letters (Philippians, Philemon and Colossians). The letter to the Ephesians is considered as Deutero-Pauline but the theme of the mystery of the Church is dealt with in the letter. Finally, the letter to the Romans which is considered as the ‘Gospel according to Paul’ is treated in detail with its major theme ‘justification through faith.’

Bibliography

Bruce, F. F. *Paul: Apostle of the Heart Set Free*. Grand Rapids: Eerdmans, 1996; Buttrick, George Arthur. (Ed). *The Interpreter's Dictionary of the Bible*. Vol. 3. Nashville: Abingdon Press, 1996; Collins, Raymond E. and Daniel J. Harrington. *First Corinthians*. Minnesota: Liturgical Press, 1999; Furnish, V. P. *2 Corinthians*. New York: Doubleday, 1984; Granfield, C. E. B. *On Romans and Other New Testament Essays*. Edinburgh: T & T Clark, 1998; Kizhakkeyil, Sebastian. *The Pauline Epistles*. Mumbai: St. Paul's, 2008; Stuhlmacher, Peter. *Paul's Letter to the Romans: A Commentary*. Westminster: John Knox Press, 1994; Taylor, M. J. *Paul: His Letters, Message and Heritage*. New York: Alba House, 1997; D. G. Dunn, James. *The Theology of Paul the Apostle*. Michigan: William B. Eerdmans Publishing Company, 1998; Richardson, Neil. *Paul for Today New Perspectives on a Apostle*. Controversial London: Epworth Publications, 2008.

SS 12 Pentateuch (3 Credits)

The peak religious experience of a particular people kept in memory, handed down to the future generations becomes a written text which

becomes the identity of that people. Based on this fact, the present course aims at analyzing the history and the various religious traditions (J, E, D, P, and H) of the Israelites. It shows how the sacred writers, drawing from the ANE traditions and using myths and symbols teach religious truths to the people of their days. Here a comparison to the Indian religious traditions and myths regarding the creation of the world will be undertaken. The liberation from slavery in Egypt is shown as the basic foundational experience, which led to the formation of the dispersed and enslaved people into one people of God. For their unity and wellbeing laws were given on the pattern of covenant stipulations (cf. Exodus). Their initial struggles for survival, constant murmurings, and crisis of authority were part of the process of growth as a nation (cf. Numbers). There were called to be a holy people (cf. Leviticus). The traditions concerning their ancestors were collected together and 'a patriarchal history' (cf. Gen 12-50) was composed. The gap between the patriarchal history and the creation of the world and humanity was bridged (cf. Gen 1-11). All these events were reflected theologically before they entered into the Promised Land (cf. Deuteronomy).

Bibliography

Alexander, Desmond, T. *From Paradise to the Promised Land: An Introduction to Pentateuch*. Grand Rapids: Baker Academic, 2002; Blenkinsopp, Joseph. *The Pentateuch: An Introduction to the First Five Books of the Bible*. London: Yale University Press, 1992; Kizhakkeyil, Sebastian. *The Pentateuch: An Exegetical Commentary*. Mumbai: St. Paul's, 2009; Lohfink, Norbert. *Theology of the Pentateuch: Themes of the Priestly Narrative and Deuteronomy*. Edinburg: Fortress Press, 1994; Murphy, Roland, E. *Responses to 101 Questions on the Biblical Torah: Reflections on the Pentateuch*. New York: Paulist Press, 1996; Ska, Jean-Louis. *Introduction to Reading the Pentateuch*. Winona Lake: Eisenbrauns, 2006.

SS 13 Psalms (2 Credits)

The book of Psalms in the Bible is the book of prayer in the form of poetry. Our primary purpose in this study of the Psalms is to help each of us to gain a fuller appreciation for worship. In order to do this we must first come to appreciate the Psalms for the contribution they have made historically to the Church and for what they can do in our lives. Through the Psalms, human beings speak *to* God rather than *about* God. Hence,

the Psalms are the manifestations of human beings' inner heart - certainties, doubts, anxieties, joys, hopes etc. - leading them to a real religious experience.

The present course introduces the students to the said prayer world of Israel and thus helps them make a meaningful use of the Psalms in their own life. The main part of the course is a historical, literary, theological, liturgical, Christological and, not the least, pastoral explanation of some Psalms belonging to each of the categories (*hymns, laments, confidence psalms, thanksgiving psalms, royal psalms, and wisdom psalms*). Special attention is given to the lament psalms as well as royal psalms to highlight the importance of "option for the poor" and concern for justice. We must also approach the Psalms as a particular literary form, one we must become familiar with if we are to properly understand and apply the Psalms to our own lives. Then too, we must develop a particular methodology for our study to maximize its benefit to us.

Bibliography

Brueggemann, Walter. *The Psalms: The Life of Faith*. Minneapolis: Fortress Press, 1995; Bullock, C. Hassell. *Encountering the Book of Psalms*. Grand Rapids: Baker Book House, 2001; Reid, Stephen Breck, Ed. *Psalms and Practice: Worship, Virtue, and Authority*. Colleagueville, MN: Liturgical Press, 2001; Terrien, Samuel. *The Psalms: Strophic Structure and Theological Commentary*. Grand Rapids: Eerdmans, 2003; Wilson, Gerald H. *Psalms in the NIV Application Commentary*. Grand Rapids: Zondervan, 2002; Witvliet, John D. *The Biblical Psalms in Christian Worship: A Brief Introduction & Guide to Resources*. Grand Rapids: Eerdmans, 2007.

SS 14 Revelation (1 Credit)

In this course an introduction to the apocalyptic literature is given at first. After treating the author, situation, purpose, symbolism and theology of the book, sufficient attention is given to the letters to the seven churches given in the book, with proper application to the situation of the local churches today. Some difficult pericopes like the Thousand Year Reign, the Dragon and the Woman, the New Jerusalem are studied in detail. The justice of the book of Revelation is also studied with special application to our times.

Bibliography

Bauckham, Richard. *The Theology of the Book of Revelation*. Cambridge: Cambridge University Press, 1996; Boring, Eugene M. *Revelation, Interpretation*. Louisville: John Knox Press, 1989; Harrington, Wilfred J. *Revelation*. Minnesota: Liturgical Press, 1993; Kizhakkeyil, Sebastian. *Apocalypse: An Exegetical Commentary on Daniel and Revelation*. Mumbai: St. Paul's, 2008; Thekkamury, Jacob. *Unveiling the Apocalypse: A Guide to the Book of Revelation*. Mumbai: St. Paul's, 2011.

SS 15 Wisdom Literature (2 Credits)

Wisdom is common to all cultures. The sages have handed it down to the future generations by means of proverbs, maxims, riddles, word-pictures, and word-plays. In the broader context of wisdom in the ANE and the Tamil wisdom literature, the wisdom movement in Israel (royal wisdom, folk wisdom, and theological wisdom) is elaborately dealt with. Then, the scope, limit, authorship, and literary forms of Israelite wisdom will be studied. There follows a critical introduction to the books of Job, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, and Sirach (Ecclesiasticus) and a detailed study of some relevant texts. A word is said about the influences of the OT wisdom on the books of the NT.

Bibliography

Berry, Donald, K. *An Introduction to Wisdom and Poetry of the Old Testament*. Nashville: B&H Academic, 1999; Ceresko, Anthony, R. *Introduction to Old Testament Wisdom: A Spirituality for Liberation*. Mumbai: St. Paul's, 2000; O'Connor, Kathleen, M. *The Wisdom Literature*. Collegeville: Liturgical Press, 1990; Perdue, Leo, G. *The Sword and the Stylus: An Introduction to Wisdom in the Age of Empires*. Grand Rapids: Eerdmans, 2008; Weeks, Stuart. *An Introduction to the Study of Wisdom Literature*. London: T&T Clark, 2010.

SS 16 Sermon on the Mount (1 Credit)

Sermon on the Mount is not a one day preaching of Jesus; it is the essence of whole teaching and actions of Jesus. The purpose of this small course is to throw light upon the literary form and the structure, which includes the comparison of Sermon on the Mount in Matthew with that of Luke. While focusing the teaching method of Jesus, the stress is given to the aspect of the uniqueness of Jesus and the hypocrisy of other

religious leaders of that time. The practical implication of this Sermon on the Mount in the life of Christians in the past and the present will be discussed. We cannot overlook the daresness of Jesus to reinterpret the traditional beliefs and their religious practices. The course would be concluded with the challenges that the Sermon on the Mount puts forth in our personal life and in our pastoral ministry.

Bibliography

Betz, H. D. *Essays on the Sermon on the Mount*. Philadelphia, 1985; Carson, D. A. *The Sermon on the Mount: An Exposition of Matthew 5-7*. Cumbria, 1994; Carter, W. *What are they saying about Mathew's Sermon on the Mount?* New York, 1994; Fox, E. *The Sermon on the Mount. The Key to Success in Life*. New York, 1989; Howell, J. C. *The Beatitudes for Today*. Louisville, 2006.

SS 17 Biblical Archaeology (1 Credit)

This course aims to introduce the participant to the discovery of the biblical world in the 19th and 20th centuries and to show how two very different disciplines - biblical studies and archaeology – came together to form the new discipline of Biblical archaeology. The students will be exposed to understand Canaanite religion, Egyptian rule, the United Monarchy, Assyrian, Babylonian, domination and Roman empire.

Bibliography

Finkelstein, Israel and Silberman, Neil Asher. *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and The Origin of Its Sacred Texts*. New York: Touchstone, 2002. Hoerth, Albert and McRay, John. *Bible Archaeology: An Exploration of the History and Culture of Early Civilizations*. Grand Rapids: Baker Books, 2006. Price, Randall, J. and House, Wayne, H. *Zondervan Handbook of Biblical Archaeology: A Book by Book Guide to Archaeological Discoveries Related to the Bible*. Grand Rapids: Harper Collins, 2017. Richelle, Matthieu. *The Bible & Archaeology*. Peabody: Hendrickson Publishers, 2018.

VIII. SYSTEMATIC THEOLOGY (ST)

ST 01 Christian Anthropology (2 Credits)

This course, in simple terms, makes an investigation into what it means to be human from Christian perspective. It studies the purpose and meaning

of human existence in the light of Jesus Christ and his revelation and proposes to offer a Christian vision of the human person, the origin, nature, life and destiny of humankind. The Christian understanding of creation and evolution; humans as created in the image and likeness of God; the development of the concept of the image of God (*Imago Dei*) in Church tradition; humans in their relationship to God, to others and to the environment; the different aspects and dimensions of humans – the sinful nature, freedom and free-will, sexuality, human labour, mortality, divinisation – are all studied having Jesus Christ as the paradigm and epitome of humanity. The pastoral and social implications of these various themes are also analysed.

Bibliography

Athappili, S. *Mystery and Destiny of Human Person: A Theological Anthropology*. Bangalore: Dharmaram College, 2007; Bartel, Michelle J. *What It Means to Be Human: Living with Others Before God*. Westminster: John Knox Press, 2001; Conradie E. M. *An Ecological Christian Anthropology at Home on Earth?* London: Ashgate Publishing, 2005; Gonzalez, Michelle A. *Created in God's Image: An Introduction to Feminist Theological Anthropology*. Maryknoll, NY: Orbis Books, 2007; Jesudoss, D. W. *Indian Christian Anthropology: What is Man?* Madras: Gurukul Research Institute, 1986; Kuttianimattathil, Jose. *Theological Anthropology: A Christian Vision of Human Beings*, Indian Theological Series. Bangalore: The Theological Publications in India, 2009; Pannenberg, Wolfhart. *Anthropology in Theological Perspective*. London: T & T Clark, 2004.

ST 02 Christology (3 Credits)

The New Testament writings bear authentic historical witness to the message, life and person of Jesus of Nazareth. Jesus experienced God as the Abba. This faith-experience with its most significant moments at the Jordan and the later crucial situations of his life was the source and centre of his message and ministry. Jesus' preaching and praxis of the Kingdom with its preference and favour for the poor was his concrete and effective way of living out this faith and it brought him into conflict with those holding religious and political power, leading to his death on the cross.

The disciples' experience of Jesus, especially as risen Lord, led them to their progressive faith in Jesus as the Messiah, Lord, Son of God and the Word incarnate. This growth in the understanding of the mystery of Jesus continued in the post-Apostolic Church and found its definite dogmatic formulations in the teachings of the Councils of Nicaea, Ephesus and Chalcedon. However, the understanding and articulation of the Church's faith in Jesus Christ is an ongoing task and it continues to give rise today in India as elsewhere to many new models, which are valid and mutually complementary.

Bibliography

Catechism of the Catholic Church (Chapter Two: *I Believe in Jesus Christ, the Only Son of God*). Vaticana: Libreria Editrice, 2013, Nos. 422 - 679; Congregation for the Doctrine of Faith. *Declaration "Dominus Iesus": On the Unicity and Salvific Universality of Jesus Christ and the Church*. Mumbai: Pauline Books and Media, 2000; Johnson, Elizabeth. *Consider Jesus: Waves of Renewal in Christology*. London: Geoffrey Chapman, 1990; Kereszty, Roch A. *Jesus Christ: Fundamentals of Christology*. Revised and Updated Third Edition. New York: Alba House, 2002; Murphy, Francesca Aran. *Oxford Handbook of Christology*. London: Oxford University Press, 2015; Nolan, Albert. *Jesus before Christianity: The Gospel of Liberation*. London: DLT, 1992; Parappally, Jacob. *Emerging Trends in Indian Christology*. Bangalore: Indian Institute of Spirituality, 1992; Rausch, Thomas P. *Who is Jesus: An Introduction to Christology*. Collegeville: Liturgical Press, 2003; Schonborn, Christoph. *God Sent His Son: A Contemporary Christology*. San Francisco: Ignatius Press, 2010; Sorbrino, Jon. *Jesus the Liberator: A Historical-theological Reading of Jesus of Nazareth*. New York, Orbis, 1993.

ST 03 Dalit Theology (1 Credit)

The course on Dalit Theology aims at the critical reflection on orthopraxis which the oppressed generate dialogically in the light of their faith. This process of theologizing is born out of the lived experiences of the marginalized and their efforts to abolish the existing unjust situation and to build a new society. In this process, Dalit experience, Dalitness of Dalits, God of Dalits and the motivating force of Dalits are explored in the context of Siruvatchi and Karanai experiences with the pastoral implications.

Bibliography

Amaladoss, Michael. Ed. *Dalits in Modern India: Vision and Values*. New Delhi: Sage Publications, 2007; Arulraja, Maria. *The Church and the Dalit people*. Chennai: Amaithi Publications, 2010; Devasahayam, V. Ed. *Doing Dalit Theology*. New Delhi: ISPCK, 1997. Lourdasamy, Boopathi. *Dalit Christians in the Footsteps of Liberation*. Dindigul: Vaiharai Publications, 2009; Massey, James. *Dalits in India*. New Delhi: Manohar, 1999.

ST 04 Dialogue with Cultures, Religions, and Atheists (1 Credit)

The Church's commitment to the theological principles of dialogue with the World Reality of the plurality of cultures, religions and atheists will be explained based on the documents of Second Vatican Council and FABC. In the last quarter of the 20th century, the Church has become increasingly aware of her meaningful existence as a being in dialogue with her context of multiplicity of religions, cultures and atheists. Only through this triple dialogue, which is perceived as the constitutive element of evangelization in Asia, the Church becomes a truly local Church. The Church becomes truly catholic when she is transformed by entering into dialogue with the cultures, religions and atheists, and transforms them with the power of the Spirit who makes everything new. This course explores the areas to engage in positive dialogue with cultures, religions and atheists.

Bibliography

Hedges, Paul. *Towards Better Disagreement: Religion and Atheism in Dialogue*. London: Jessica Kingsley Publishers, 2017; Michael S.M. and Joseph, Jose. *The Emerging Challenges to Christian Mission Today*. Pune: Ishvani Kendra, 2016; Pathil, Kuncheria. Ed. *Church on Pilgrimage*. Bengaluru: Dharmaram Publications, 2016; Staffner, Hans. *The Open Door: A Christian Approach to the World Religions*. Bangalore: Asian Trading Corporation, 1978. Tracy, David. *Dialogue with the Other: The Inter-Religious Dialogue*. Grand Rapids: Eerdmans, 1990.

ST 05 Ecumenism (1 Credit)

This course deals with the unity of the Churches, which is undoubtedly an urgent need of our time. The need for Christian unity and the foundation on which it has to be realized will be first explained. Then the historical

background of divisions and the various causes of them will be elaborately discussed. Finally the origin and development of the ecumenical movement, the teachings of *Unitatis Redintegratio* and the theology of ecumenism will be explained in depth.

Bibliography

Congar, Yves. *Diversity and Communion*. London: SCM Press, 1984; *Decree on Ecumenism in The Documents of Vatican II*. Ed. Walter M. Albert. New York: Guild Press, 1966; John Paul II and Others, *Searching for Christian Unity*. New York: New City Press, 2007; Kelly, Joseph F. *The Ecumenical Councils of the Catholic Church: A History*. Collegeville: Liturgical Press, 2009; Kenneth D. Whitehead. *The Ecumenism*. New York: St. Pauls, 2009.

ST 06 Ecclesiology (2 Credits)

Proliferation of sects, religious pluralism, religious fundamentalism, casteism in the Church, awakening of the laity, people's movements, the emergence of Basic Ecclesial Communities, longing for Christian unity are some of the important factors, which the Church faces today. In this background the Ecclesiology of Vatican II will be studied in depth. First an overview of the history of Ecclesiology starting from the NT times up to Vatican II will be studied. The idea that the Church is a mystery that is composed of the People of God who are called upon by God the Father through His Son to form a Mystical Body, animated and guided by the Holy Spirit will be explained. The very nature of the Church is to be in communion with God and fellow humans and its mission is to be the servant of the reign of God. The Church so composed and with such a mission is realized at the local and universal levels and thus it exists as a communion of Churches.

Further, the structure of the Church, especially its hierarchical structure, its development, need, and function will be explained. The four marks of the Church will be explained. The primacy of the Pope, Collegiality, Infallibility and the nature and function of the Magisterium are the other topics that will be discussed. Finally, the Church and Mission in today's Indian context will also be briefly analyzed.

Bibliography

Kunnumpuram, K., D'Lima E., and Parapally J. *The Church in India in Search of a New Identity*. NBCLC, Bangalore, 1997; Pathil, Kuncheria.

Indian Church at the Crossroads. Bangalore: Dharmaram Publications, 1994; Wilfred, Felix. *Emergent Church in a New India*. Tiruchirapalli: St. Paul's Seminary, 1988; Dulles, Avery. *Models of the Church: A Critical Assessment of the Church in all its Aspects*, New York: Image Books Doubleday, 1974; Phan, C. Peter. *The Gift of the Church: A Textbook on Ecclesiology*. Collegeville: Liturgical Press, 2000; Rausch, P. Thomas. *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium*. Collegeville: Liturgical Press, 2005; Kunnumpuram, Kurien. *The Vision of a New Church and a New Society: A Scholarly Assessment of Dr. Samuel Rayan's Contribution to Indian Christian Theology*. New Delhi: Christian Publishing, 2016.

ST 07 Eschatology (1 Credit)

The course starts with the meaning of Eschatology, Eschatology as theology of Hope, theology of Christian hope. Then it presents a brief history of Eschatology. This course teaches Eschatology not simply as the study of last things but as the study of God's final kingdom coming to its fulfillment. The course analyses that Hope is the dynamic principle guiding human adventure into the fullness of the future. The final coming, end of the world and the new creation are the full flowering of the collective human destiny already revealed and decisively realized in the life, death and resurrection of Jesus. The human individual through his death participates in the paschal mystery and thereby enters, if needed purified by the experience of purgatory, into humanity's destiny of eternal life with God that is heaven. Hell, the total alienation from God, others and self is a tragic possibility of human freedom.

Bibliography

Bermejo, Luis M. *Light beyond Death: The Risen Christ and the Transfiguration of Man*. Anand: Gujuarat Sahitya Prakash, 1984; Francis, Joseph. *Come Lord Jesus Come (Eschatology)*. Bangalore: St. Peter's Pontifical Institute, 2002; Galivin, John. *Faith and the Future: Studies in Christian Eschatology*. New York: Paulist Press, 1994; Hayes, Zachary. *Vision of a Future: A Study of Christian Eschatology*. Wilmington: Michael Glazier, 1989; Venkathanam, Mathew. *Life and Afterlife: The God of Fulfilment*. Bangalore: ATC, 2010.

ST 08 Eucharist (2 Credits)

The first part of the course begins by highlighting the meaning of Eucharist in Christian life and presents it as a memorial of Jesus' life,

passion, death and resurrection. The meaning of Eucharist is further developed through the Eucharistic doctrine contained in the sixth chapter of the Gospel of St. John. Eucharistic meal celebrated by the community of the disciples of Jesus is presented as a mystery of love and communion. The intimate relationship between the Church as the body of Christ and Eucharist as the body of Christ is shown. The Eucharistic meal is also a symbol of the ultimate state of communion and fellowship with God and among all the peoples and nations, which in the Scripture is depicted as a meal – the eschatological banquet of the Kingdom.

In the second part, the sacrament of Eucharist is presented as the memorial and actualization of the sacrifice of Christ with which the whole Church is united. Through the celebration of the Eucharist the meaning and significance of the death of Jesus becomes real to his disciples who are inspired by his path of self-abnegation in love and his prophetic sacrifice to give life to the world. After this, the course exposes the historical background of the controversy concerning Mass during the Reformation and in this regard presents also the position of the Council of Trent.

In the third and final part, questions concerning real presence will be treated. The relationship between symbol and reality in the Eucharistic presence is presented also with reference to the Eucharistic controversy of the Middle Ages, and at the time of Reformation. Further, the relationship of Christ's presence in the Eucharist with other forms of his presence is underlined.

Bibliography

Guize, Tad. *Jesus and the Eucharist*. New York: Paulist Press, 1974; Jeremias, Joachim. *Eucharistic Words of Jesus*. London: SCM Press, 1979; Lovasik, Lawrence G. *The Basic Book of the Eucharist*. Rev. Ed. Manchester: Sophia Institute Press, 2001; Marshall, Howard. *The Last Supper and the Lord's Supper*. Exeter: Paternoster Press, 1980; Pitre, Brant. *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper*. Mulgrave: Image, 2016; Powers, Joseph. *Eucharistic Theology*. New York: Herder, 1970; Rebello, Cedric. *The Other Eucharist*. Bangalore: ATC, 1997.

ST 09 Faith and Revelation (2 Credits)

This course makes a historical and systematic examination of the Catholic understanding of God's self-communication and humanity's correlative response in faith.

The first part deals with the nature of divine revelation, transmission of revelation, tradition and the development of doctrine with a special reference to Vatican II's Constitution on Divine Revelation, *Dei Verbum*. Certain contextual issues such as the dynamics of divine revelation in everyday human experiences and in different religious traditions and the uniqueness of God's revelation in the person of Jesus in the multi-religious context of India are dealt with.

The second part deals with Faith as a response of humans to the initiative of God, in particular Christian Faith as a response to the revealing God in Christ who becomes the fullness and perfection of God's revelation, from different perspectives – Biblical, Patristic, Magisterial and so on. The Communitarian, Inherited and Personalised aspects of Faith and certain relevant questions such as the relationship between Faith and Reason; Faith and Miracles; Faith and Salvation are also discussed.

Bibliography

Latourelle, Rene. *Theology of Revelation: Including a Commentary of the Constitution "Dei Verbum" of Vatican II*. New York: Alba House, 1987; Dulles, Avery. *Revelation Theology: A History*. New York: Herder and Herder, 1969; Dulles, Avery. *Models of Revelations*. New York: Orbis Books, 1992; Haught, John. *Mystery and Promise: A Theology of Revelation*. Collegeville, MN: Liturgical Press, 1993; Kasper, Walter. *An Introduction to Christian Faith*. New York: Paulist Press, 1980; Dulles, Avery. *The Assurance of Things Hoped For: A Theology of Christian Faith*. Oxford: Oxford University Press, 1994; Puthanangady, Paul. Julian Saldanha, and P. Arockiadoss. *Revelation and Faith*. Bangalore: TPI, 2009.

ST 10 Feminist Theology (1 Credit)

The awareness on "Women Rising" is fast capturing world attention. The past 20 years of U.N. efforts to bring women to the lime light of society has borne fruit. Women are slowly emerging to claim their rightful place in the family and in the public sphere. The Church is now beginning to open up its concern towards women in a very small way. Feminist Theology, thus, begins to bring forth women's perspectives in every area of Theological endeavour. It attempts to re-read the scriptures and understand God's Revelation through the eyes of women's experience in History. This process has enabled women to articulate their experience of injustice & oppression as well as claim their own Dignity & Self-respect

towards empowerment. Thus, feminist theology articulates the action of God through women to build a value-based society, the Kingdom of God.

Bibliography

Ruether, Rosemary Radford. *New Woman, New Earth*. New York: Seabury Press, 1975; Ruether, Rosemary Radford. *Sexism and God-Talk: Toward a Feminist Theology*. Boston: Beacon Press, 1983; Warren, Karen. "Feminism and Ecology: Making Connections," *Environmental Ethics* 9 (1987), 3-20.

ST 11 God the Trinity (2 Credits)

Trinity is the approach to God that emerged from Christian experience. The Blessed Trinity is the self-revelation of God the Father (in continuation of his self-manifestation in the Old Testament), in which he reveals himself as the Father of Jesus Christ and as the origin of the Spirit, to make us share in the fullness of his divine life. This statement is spelt out basing on the New Testament foundation of faith in the Triune God, especially in the self-revelation of Jesus himself. The Trinitarian revelation is considered as the continuation and the fulfilment of the revelation of one God. For we know of the Trinity in God through the Spirit, though some traces of this Trinitarian plurality will be found in the Old Testament as well as in many religious traditions of humanity. The doctrine of the Trinity is the systematic presentation of the self-revelation of God in the N.T. This Trinitarian mystery unfolds itself in Christian liturgy and life.

The course will present also the history of the development of this doctrine in the early centuries, the controversies that arose in formulating this doctrine and the teachings of the Ecumenical Councils. Attempt will be made to present the significance and implications of the Christian mystery of Triune God to the social and political realms of today. In this context reflections on the important question of unity and pluralism at all levels also will be discussed.

Bibliography

Brück, von Michael. "Advaita and Trinity". *Indian Theological Studies* 20/1 (1983), 37-60; Doyle, Brian M. "Social Doctrine of the Trinity and Communion Ecclesiology in Leonardo Boff and Gisbert Grekshake". *Horizons* 33/2 (2006): 239-255; Geffré, Claude. "The One God of Islam

and Trinitarian Monotheism”. *Concilium* (2001/1), 85-93; Jegan, Carol Frances. “The Meaning of God as Tripersonal”. In *Living in the Fullness of the Father, Son and the Holy Spirit: Transformed by the Trinity*. Ed. Jegan. Chicago: Loyola Press, 2008, 61-76; Kasper, Walter. *The God of Jesus Christ*. London: SCM Press, 1982; Moltmann, Jurgen. *Trinity and the Kingdom*. New York: Harper & Row, 1981; Theobald, Christoph. “God in Relationship: Some Recent Approaches to the Mystery of the Trinity”. *Concilium* (2001/1), 45-57.

ST 12 Holy Orders (2 Credits)

This course focuses on ordained ministry of the Roman Catholic priesthood from a scriptural, historical and dogmatic perspective. The development and theology of the three degrees of the Sacrament of Orders is examined against the backdrop of the priesthood of ancient Israel, ministry and priesthood of Jesus, and the apostolic ministry in the New Testament. It explores the current theology of the priesthood as reflected in the Church’s conciliar and magisterial teachings. The distinction and the interrelationship between the common and the ministerial priesthood are studied. An analysis of the present-day condition of the priestly life and ministry; presentation of various forms of priestly spirituality and dimensions of pastoral practice; discussion on certain contemporary issues as the ordination of women, mandatory celibacy, and collegiality are also done.

Bibliography

Goergen, Donald J. and Ann Garrido. Eds. *The Theology of Priesthood*. Collegeville, Minnesota: The Liturgical Press, 2000; Rausch, Thomas P. *Priesthood Today: An Appraisal*. New York: Paulist Press, 1992; Nichols, Aidan. *Holy Order: Apostolic Priesthood from the New Testament to the Second Vatican Council*. Dublin: Veritas Publications, 1990; Osborne, Kenan B. *Priesthood: A History of the Ordained Ministry in the Roman Catholic Church*. New York: Paulist Press, 1988; O’Collins, Gerald, and Michael Keenan Jones. *Jesus Our Priest: A Christian Approach to the Priesthood of Christ*. Oxford: Oxford University Press, 2010; Podimattam, Felix. *The Priest: 21st Century Perspectives*. Delhi: Media House, 2008; Kunnumpuram, Kurien. *Called to Serve*. Bombay: St. Paul’s, 2012.

ST 13 Indian Christian Theology (1 Credit)

The beginnings of Indian Christian Theology are to be founded in the Hindu-Christian encounter of late 18th and early 19th centuries in Bengal. The first efforts to understand and articulate Christian truths in Indian thought patterns were undertaken by non-Christian thinkers like Ram Mohan Roy, K.C. Sen, and Vivekananda. Their illustrious line continues to our own times through the writings of Mahatma Gandhi, Radhakrishnan and many other Hindu scholars. The real pioneer of Indian Christian theology was, undoubtedly, Brahmabandhab Updhyaya whose efforts mostly consisted of finding Indian categories of thought and expression for western theological concepts. A more radical reinterpretation of the Christian faith was attempted by the Rethinking Christianity in India group whose prominent members were P. Chenehiah and V. Chakkarai and their contemporary, bishop A.J. Appasamy.

It is after the independence of India that Indian theology really blossomed through the contribution of P. D. Devanandan and M. M. Thomas from the protestant side and Abishiktananda, S. Kappen, Soares-Prabhu, Samuel Rayan and Amalorpavadoss on the Catholic side. Their thinking followed either the Ashramite or liberation trends. Theologians like Wilfred Felix, M. Amaladoss and K. Pathil have attempted to weave together both the traditions and move beyond. The contributions of other present day theologians have enriched areas like Dalit, Eco-feminist and dialogical theologies.

Bibliography

Boyd, Robin. *An Introduction to Indian Christian Theology*. Revised Edition. Delhi: ISPCK, 1975; Mookenthottam, Antony. *Towards a Theology in the Indian Context*. Bangalore: ATC, 1980; Pathil, Kuncheria and Mathew Paikada. Eds. *Indian Theology Seeking New Horizons*. Mumbai: St. Paul's, 2007; Sumithra, Sunand. *Christian Theology from an Indian Perspective*. Bangalore: Theological Book Trust, 1990; Vempeny, Bandhu Ishanand. *Raw Materials: For an Indian Theology*. Delhi: ISPCK, 2008.

ST 14 Introduction to Sacraments, Baptism, and Confirmation (2 Credits)

The course has three parts: the first part is concerned with a broader understanding of sacraments in the secular and religious contexts. Here

an attempt is made to explain the psychological, sociological, theological basis of sacraments and the nature and relevance of symbols and rites.

The second part delves into the historical dimension of Christian sacraments. Here the discussion is on the history and development of the seven sacraments, nature, effects and changeability of the sacraments and sacramentals.

The last part focuses on the contemporary trends in sacramental theology where in we also attempt to discuss the new emerging theological understanding of Jesus as the primordial sacrament, the Church as the basic sacrament and Cosmos as a sacrament.

The sacrament of Baptism makes the participants understand that Baptism is a sacrament of initiation into the community of the people of God. In it we die with Christ to sin and rise again into newness of life in the Spirit. Besides obtaining us the remission of all sins, original and actual, this sacrament makes us forever sharers in the triple ministry of Christ and calls for its actualization in the community of the faithful. Moreover, we make an effort to highlight the ecumenical perspectives on Baptism.

The sacrament of Confirmation makes the participants realize that Confirmation is another sacrament of initiation which completes baptism by conferring on the faithful the special gift of anointing by the Spirit to give them a share in the prophetic mission of Christ and his Church. In addition, we deal with the ecclesial impact of the sacrament of Confirmation.

Bibliography

D' Lima, Errol, Thomas Paul Urumpaackal, *Sacraments in General*. Bangalore: Theological Publication, 2005; Martos, Joseph. *Doors to be Sacred: A Historical Introduction to Sacraments in the Christian Church*. London: SCM Press Ltd, 1982; Mattam, Joseph. *Celebration of Life: Discovery of the Sacraments*. Delhi: Allianz Enterprises, 2012; Osborne, B. Kenan. *Sacramental Theology: A General Introduction*. Mahwah: Paulist Press, 1988; Osborne, B. Kenan. *The Christian Sacraments of Initiation: Baptism, Confirmation and Eucharist*. Mahwah: Paulist Press, 1987; Puthanangady, Paul, et al. *Baptism and Confirmation*. Bangalore: Theological Publications, 2006; Redcliffe, Timothy. *Take the Plunge: Living Baptism and Confirmation*. London: Bloomsbury Publishing, 2012.

ST 15 Introduction to Theology (1 Credit)

This course begins with examining various traditional understanding of theology; it will be shown that theology is a critical reflection of one's faith praxis in the light of God's Word. This is followed by a discussion on the method of doing theology. The earlier methods of dogmatic and biblical theology are evaluated and theologizing, as the process of experience – reflection – commitment, are shown as more meaningful and relevant. The nature, the function and the divisions of theology are also explained and the tools of theology are introduced.

Bibliography

Amaladoss, M. et. al. (Eds.). *Theologizing in India*. Bangalore: TPI, 1981; Muller, J. J. *What are they Saying about Theological Method?*. New York: Paulist Press, 1984; Muller, J.J. *What is Theology?*. Wilmington: Michael Glazier, 1988; Ormerod, Neil. *Introducing Contemporary Theologies: The What and the Who of Theology*. Newton: E.J. Dwyer, 1990; Segundo, J. *The Liberations of Theology*. London: Gill & Macmillan, 1977.

ST 16 Liberation Theology (1 Credit)

The response of the Church's magisterium to liberation theology has been quite mixed. While welcoming the basic concerns of liberation theology it has expressed serious caution about what it sees as the latter's errors: the use of Marxist analysis, promotion of class struggle and violence, reductionist hermeneutics of the Bible, epistemological substitution of orthodoxy by orthopraxis, temporal messianism, identification of the Church with the proletariat, classist inversion of sacramental symbols etc. This course will attempt to critically examine these issues and draw out their implications for theologising in India today.

Bibliography

Boff, L. *Introducing Liberation Theology*. New York: Bums & Oates, 1989; Congregation for the Doctrine of the Faith, *Instruction on Certain Aspects of the "Theology of Liberation"*, 1984; Congregation for the Doctrine of the Faith, *Instruction on Christian Freedom and Liberation*, 1986; Congregation for the Doctrine of the Faith. *Instruction on Certain Aspects of the Theology of Liberation*. Washington DC: United States Catholic Conference, 1984; Guitrèrrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. London: SCM Press, 2001.

ST 17 Mariology (1 Credit)

After situating the place of Mary in Christianity in the background of the goddess symbol in various religions and especially Hinduism this course would proceed to analyze the NT passages referring to Mary. This would be followed by an attempt to briefly trace the development of Marian doctrines and devotion down the centuries culminating in Vat. II. Then the meaning of the central Marian doctrines, i.e. Immaculate Conception, Virginity, Motherhood and Assumption, would be examined and the course would conclude with a short discussion on the right devotion to Mary, the role of apparitions and Mary's relevance to human liberation, particularly that of women.

Bibliography

Brown, R.E. et al (Ed). *Mary in the New Testament*. Bangalore: TPI, 1979; Donnelly, Doris (Ed.). *Mary, Women of Nazareth: Biblical and Theological Perspectives*. New York: Paulist Press, 1989; Neuner, J. *Mary Mother of the Saviour: Guide Books in Theology*. Vol. 1, Bangalore: TPI, 1995; Raja, Santiago. *Mary and Ecumenism*. Delhi: ISPCK, 2013; Tambasco, Anton. *What are they saying about Mary?*. New York: Paulist Press, 1984.

ST 18 Missiology (1 Credit)

The course describes the origin and development of missiology and it explores the primitive, early Christian mission found in the New Testament such as Jesus' proclamation of reign of God, His discipleship and significance of His resurrection as a biblical foundation for mission. With historical perspectives, paradigm-shifts (celebration of liturgy, saving of souls, implanting the Church, human development...) on mission which took place during the Patristic Period, Middle Ages, Reformation-Period and Enlightenment Era are analyzed. The ecumenical paradigm of mission in the postmodern period is described and its relevance is evaluated. The teachings of Vatican II and Papal documents on mission are highlighted and explained. Moreover, theological reflections and contextual interpretation on mission of current theologians and Federation of Asian Bishops' Conferences for creative understanding of mission (such as inculturation, liberation and dialogue) are brought out and elucidated.

Bibliography

Amalorpavadass, D.S. *Gospel and Culture: Evangelization and Inculturation*. Bangalore: NBCLC, 1985; Bosh, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. New York: Orbis books, 1995; Fuellenbach, J. *The Kingdom of God: The Message of Jesus Today*. New York: Orbis Books, 1995; Karotemprel, S, ed. *Following Christ in Mission: A Foundation Course in Missiology* Boston: Pauline Books Media, 1996; Legrand, Lucien. *Mission in the Bible: Unity and Plurality*. Poona: Ishvani, 1992.

ST 19 Pneumatology and Grace (2 Credits)

An analysis of the psychological, sociological, economic and religious context of the human person suggests that the path to human fulfilment is blocked by sin on account of which he/she from birth experiences an alienation from God, self and other. He/she is not abandoned to the power of sin and death. God ceaselessly offers His self-gift of Grace. This self-gift of Grace can be realized in an individual only when he/she accepts it through faith which implies a total conversion. Thus when a human being turns to God in faith he/she is justified, redeemed and reconciled with God and through the indwelling of the Spirit receives an adoption of sonship in the Son.

The effects of Grace on the human person such as immanence in the Risen Christ, sanctification, divine sonship, indwelling of the Holy Spirit and the working together of Grace and human freedom, the meaning of content, discernment, growth and docility to the prompting and transformation of human life in the Holy Spirit are studied. The study also presents metaphors for the experience of the Spirit, the Pneumatology of Second Vatican, the Pneumatological Christology and the Christological Pneumatology and finally makes an effort to highlight the relevance towards the Asian theology of Spirit.

Bibliography

Alexander, Hwang Y., J. Matz, J. Brian and Casiday Augustine (Eds). *Grace for the Debates after Augustine and Pelagius*. Washington: The Catholic University of America Press, 2014; Bermejo, L. *The Spirit of Life: The Holy Spirit in the Life of the Christian*. Anand: Gujarat Sahitya Prakash, 1987; Boff, L. *Liberating Grace*. New York: Orbis

Books, 1979; Duffy. *The Dynamics of Grace: Perspectives in Theological Anthropology*. Collegeville: The Liturgical Press, 1993; Dunn, J.D.G. and M.S. Alan. *The Justice of God: A Fresh Look at the Old Doctrine of Justification by Faith*. Michigan: William B. Eerdmans Publishing Company, 1993; Francis, B. Joseph. *God in Dynamic Relation to Us: Life of Grace – Pneumatology*. Bangalore: St. Peter's Pontifical Institute Publication, 2012; Shreck, Alan. *The Gift: The Holy Spirit in Catholic Tradition*. Massachusetts: Paraclete Press, 2013.

ST 20 Reconciliation and Anointing of the Sick (2 Credits)

This course makes a scriptural, systematic, and pastoral study of the two sacraments of healing – Reconciliation and Anointing of the Sick.

The first section considers the Sacrament of Reconciliation from its historical, theological, moral, pastoral, liturgical, and canonical perspectives. It includes an examination of the concept of sin and forgiveness in Scripture, the meaning and practices of forgiveness as theologically centred in the reconciling work of God in Jesus Christ, the development of teaching and sacramental practice, the reform of confession at Vatican II, and the present state of the sacrament. A number of pastoral, moral, and canonical issues which often surface in the celebration of the Rite of Reconciliation are also discussed.

The second section deals with the Sacrament of Anointing focussing on the mystery of suffering, sickness and healing in Scripture, the development of teaching on anointing and sacramental practice, the reform of Extreme Unction at Vatican II, and the pastoral care of the sick.

Bibliography

Coffey, David M. *The Sacrament of Reconciliation*. Collegeville, MN: Liturgical Press, 2001; Farran, Paul and Dooley, Catherine. *Freedom and Forgiveness: A Fresh Look at the Sacrament of Reconciliation*. Dublin: The Columba Press, 2013; Reyes, Ilsa B. *Healing through the Sacrament of Reconciliation*. Makati City: St. Pauls Press, 2011; Haring, Bernard. *The Sacrament of Reconciliation*. London: St. Paul Publications, 1980; Podimattam, Felix. *Sins, Reconciliation, Virtues: Sacrament of Reconciliation Revisited*. Vol. 2. Delhi: Media House, 2014; Cuschieri, Andrew. *Anointing of the Sick: A Theological and Canonical Study*. Washington, D.C.: University Press of America, 1993; Knauber, Adolf.

Pastoral Theology of the Anointing of the Sick. Collegeville, MN: The Liturgical Press, 1975.

ST 21 Theological Research Methodology (1 Credit)

This course introduces the students to scientific methodology for theological research. In the beginning in general it deals with the dispositions and conditions for effective study, the skill of reading to learn, notes taking, the use of library, etc. Then it deals with theological scientific work, where the students are taught to write a simple theological scientific work, namely a synopsis, an essay, an assignment. The course ends with training them to write an advanced scientific work.

Bibliography

Antony Joseph, A. *Methodology for Research: Guide for Writing Dissertations, Theses and Scientific Papers.* Bangalore: Theological Publications of India, 1986; Dominic. *Methodology of Study and Scientific Work.* 2nd Rev. ed. Alway: St. Joseph's Pontifical Seminary, 1965; Lewis, Hedwig. *How to Study.* Anand: Gujarath Sahitya Prakash, 1985; Mubry, Hunter P. *A Manual for Researchers and Writers.* Bangalore: The Board of Theological Education, 1999; Turabian, Kate L. *Student's Guide for Writing College Papers.* 2nd Ed. rev. Chicago: The University of Chicago Press, 1971.

ST 22 Theology of Vatican Council II (1 Credit)

Ecumenical councils in the Church have always been occasions of consolidation and new opening. Doctrines and traditions are given shape and formed. New controversies and discussions arise paving way for fresh understanding and expression of the Church. The course on Vatican Council II in defining the nature, purpose and the context of this ecumenical council and its relation to other previous ecumenical councils makes it relevant to the times and evokes enthusiasm in anyone both academically as well as pastorally.

This course gives a historical perspective to the context of the council and its undercurrents. It makes an analysis of the documents and prompts a brief study of all the documents. With a critical and analytical perspective, the course highlights the relevance of the council today to our Indian context.

Bibliography

Alberigo, Giuseppe. *A Brief history of Vatican II*. Bangalore: TPI, 2007; Küng, Hans. *The Council in Action: Reflections on the Second Vatican Council*. New York: Sheed & Ward, 1963; *Vatican Council II: The Conciliar and Post Conciliar Documents*. Ed. Flannery, Austin. Bombay: St. Paul Publications, 1989; Amelkulam, Thomas. *Towards Deeper Understanding of Vatican II and the Post-Conciliar Documents*. Bangalore: Kristhu Jyothi Publications, 2001; O'Collins, Gerald. *Living the Vatican II: The 21st Council for the 21st Century*. New York: Paulist Press, 2006.

IX. ELECTIVES (EL)

EL 01 Public Theology (1 Credit)

This short course aims at presenting the basic contours of public theology and its significance for India today. The profile of this theology is made clearer and more precise by distinguishing it from theology for public life, political theology, liberation theology, civil religion and so on; and its interdisciplinary approach brought out by relating it to public philosophy, public sociology etc. The course will also examine some of the critiques and objections to public theology. Inter-religious character of this theology is highlighted in the context of secularism and religious pluralism. The importance of a shift from theology of nation-building to public theology is underlined. Engagement with public theology helps to define the nature of the religion of the future as well as understand the responsibility of theologians and pastors as public intellectuals.

EL 02 Theological Hermeneutics: Subaltern Perspectives (1 Credit)

The multiple layers of the subaltern people are to be identified through the narrations and stories of victimization, self-assertion and community-building from their socio-political location and religio-cultural soil. This could offer us some glimpses into the complex and dynamic nature of the origin, function, and search of the subaltern consciousness. The wounded psyche and battered consciousness of the subaltern pre-understanding seeks to engage itself with a creative hermeneutical conversation with the world of the meaning systems operative in the religio-cultural resources in the forms of written texts and oral traditions. The questions of life and death emerging from the life situations of the subaltern world will initiate the dialogical engagement with such religio-cultural resources. A further probe could lead us to understand how this hermeneutical process

progresses in evolving the constructive agenda of emancipation from slavery. The fruits of such a hermeneutical dialogue will be gathered in terms of fundamental relationality, ethical sensibilities, egalitarian outlook, and dreams of new heavens and new earth for transforming suffering into salvation.

EL 03 Personality Development and Soft Skills (1 Credit)

During this one-credit course, the students will understand the definition of personality and what contributes to the development of personality. Knowing where they stand on the continuum of various personality traits, they can have some clear idea of their strengths and developmental needs of their personality. To embellish their personality, they will be introduced to some soft skills, which will be useful for their future ministry. The sessions will be interactive with group discussions and exercises.

EL 04 தமிழக அரசியலும் கிறிஸ்தவப் பதிலிறுப்பும் (அலகு 1)

இப்பாடத்தில் தமிழக அரசியல் வரலாறும், வகைகளும், கொள்கைகளும் மறுவாசிப்பு செய்யப்படுகின்றன. மக்கள் அரசியல், கட்சி அரசியல், திராவிட கட்சிகள், தேசிய கட்சிகள், இயக்கங்கள் ஆகியவற்றின் நோக்கும் போக்கும் அவை இங்கே தடம் மாறிய தடங்களும் ஆராயப்படுகின்றன. தேர்தல் முறைகள் மீளாய்வு செய்யப்படுகின்றன. விவிலியத்தில் காணப்படும் அரசியல் கொள்கைகள், நெறிமுறைகள், திருஅவை போதனைகளில் காட்டுப்படும் அரசியல் அறம், கிறிஸ்தவர்கள் காட்டிய அரசியல் வழிமுறைகள் ஆகியவை முன்வைக்கப்படுகின்றன. பன்னாட்டு உள்நாட்டு நிறுவனமயத்திலும் வகுப்புவாத அரசியல் சூழ்நிலையிலும், அறநெறியுள்ள அரசியலுக்கு கிறிஸ்தவர்களின் அரசியல் வழிமுறைகளை முன்னிலைப்படுத்தி, செயல்படுத்த வழிகள் தேடப்படுகின்றன. தரமான அரசியலுக்கு வழிகாட்டிய, வழிகாட்டும் தமிழறிஞர்களின் கருத்துகளும் கருத்தில் எடுத்துக்கொள்ளப்படுகின்றன.

EL 05 கிறிஸ்தவ நாட்டார் வழக்காற்றியல் (அலகு 1)

ஏதேனும் ஒரு பொதுவான பண்பினைக் கொண்டிருக்கும் ஒரு குழுவை 'நாட்டார்' (Folk) என்று அழைக்கலாம். இத்தகைய குழு வாய்மொழி மரபின் (Oral Tradition) அடிப்படையில், தங்களுக்குள்ளே ஒரு தலைமுறையிலிருந்து மற்றொரு தலைமுறைக்கோ சூழலுக்கேற்ற பாடமாறுபாடுகளுடன் (Versions) பல வாழ்வியல் கூறுகளைப் பரவலாக்கம் செய்கிறது. இவ்வாழ்வியல் கூறுகள் 'வழக்காறுகள்' (Lore) என்றழைக்கப்படுகின்றன. கிறிஸ்தவம் என்ற பொதுவான பண்பின்

அடிப்படையில் அமையும் கிறிஸ்தவர்கள் என்ற நாட்டார், தலைமுறைகளைக் கடந்து, வாய்மொழி ரீதியாக, பல வாழ்வியல் கூறுகளைச் சூழலுக்கேற்ற மாற்றங்களுடன் பின்பற்றி வருகின்றனர் நிகழ்த்தி வருகின்றனர் தன்வயப்படுத்திக் கொள்கின்றனர். ஒரு குழுவின் வாழ்வியல் கூறுகளாக அமையும் வழக்காறுகள் அக்குழுவின் உலகநோக்கைப் (Worldview) பிரதிபலிப்பதாக அமைகின்றன எனக் கருதப்படுகிறது.

இந்தப் பின்னணியில் கிறிஸ்தவர்களிடம் அமைந்துள்ள வழக்காறுகள் இனங்காணப்பட்டு அவை கிறிஸ்தவர்களின் வாழ்வியல் தளத்தில் எத்தகைய இடம் பெற்றிருக்கின்றன? எதை வெளிப்படுத்துகின்றன? என்ன பங்களிப்பு செய்கின்றன? என்பன போன்ற தேடல்கள் 'கிறிஸ்தவ நாட்டார் வழக்காற்றியல்' என்ற பாடத்தின் நோக்கமாக அமையும்.

EL 06 விவிலியமும் தமிழ் இலக்கியமும் (அலகு 1)

விவிலியம் வழங்கிய நாடுகளுக்கும் பழந்தமிழகத்திற்கும் பண்டைக்காலத்தில் இருந்திருக்க கூடிய தொடர்புகள் - திருக்குறளுக்கும் புதிய ஏற்பாட்டிற்கும் பொருந்தும் தனிச் சிறப்புகள் - எழுதப்பட்ட ஏடுகளின் வடிவங்கள், காப்பாற்றிய முறை, அழிவுகள் - 2000 ஆண்டுக்காலமாக மூல இலக்கியத்தைப் போற்றிவரும் மரபு, உரைகள், விளக்கங்கள், ஒத்தமைவுகள்- 19-ஆம் நூற்றாண்டுவரை 81 தமிழ் இலக்கியங்களின் மேற்கோள்கள்.

இறைவனை அடியார்கள் பார்த்த பார்வை - போற்றிய வழிபாட்டு முறைகள் - அடியார்தம் வாழ்க்கை நெறிகள் மக்களின் பொதுவாழ்வில் போற்றப்பட்ட அறம், பொருள், இன்பம் சார்ந்த (திருக்குறள் அதிகாரத் தலைப்பில் அமைந்த) நெறிகள் - விலக்கிய குற்றங்கள் - ஒப்புரவு, ஈகை போன்ற மாட்சிமை பொருந்திய நெறிகள் - நிலையாமைக் கருத்துக்கள் - தவம், துறவு, போலித்தவம் பற்றிய உரைகள் - வாழ்வில் போற்ற வேண்டிய மதிப்பீடுகள் - எது அழகு? - மூடப் பழக்கவழக்கங்கள் - உவமைகள், பழமொழிகளில் அமைந்த ஒற்றுமை.

எதிர்காலத்தில் தமிழ் மக்களிடம் விவிலிய அறிமுகமும், விவிலியப் பற்றாளர்களுக்குத் தமிழ் இலக்கியப் பயிற்சியும் அமையச் சிந்திக்க வேண்டியவை.

X. SEMINARS (SR)

SR 01 Abortion and Euthanasia: Moral and Canonical Principles on Decision to Terminate Life (2 Credits)

God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of

themselves. Life must be protected with the utmost care from the moment of conception to the time of natural death: abortion and euthanasia are abominable crimes. Formal co-operation in an abortion constitutes a grave offence. The Church attaches the canonical penalty of excommunication to this crime against human life. The rights and values pertaining to the human person occupy an important place among the questions discussed today. In this regard, the Second Vatican Ecumenical Council solemnly reaffirmed the lofty dignity of the human person, and in a special way his or her right to life. (C.1398) The Council therefore condemned crimes against life “such as any type of murder, genocide, abortion, euthanasia, or willful suicide” (Pastoral Constitution “Gaudium et spes,” no. 27). Today it is very important to protect, at the moment of death, both the dignity of the human person and the Christian concept of life, against a technological attitude that threatens to become an abuse. Thus some people speak of a “right to die,” which is an ex-pression that does not mean the right to procure death either by one’s own hand or by means of someone else, as one pleases, but rather the right to die peacefully with human and Christian dignity. From this point of view, the use of therapeutic means can sometimes pose problems.

SR 02 A Comparative Reading of Hebrew and Tamil Wisdom Literature (2 Credits)

This seminar (a) introduces the learner to the world of Hebrew and Tamil wisdom literature; (b) inspires the learner to look for the contextual, conceptual, and communicative similarities and dissimilarities between the selected texts from Hebrew and Tamil wisdom literature, and to draw the hermeneutical significance for us today; and thus (c) initiates the learner to the studies in comparative literature.

SR 03 Dialogue and Evangelisation in the Asian Context from the Perspective of FABC (2 Credits)

According to Vatican II, the Church on earth by its very nature is missionary. The very purpose of the existence of the Church is to proclaim the gospel in word and deed. Evangelisation is complex, and the concrete form of evangelisation depends on the concrete circumstances, on the socio-economic, political and religious contexts. The Church has to fulfil her mission in every given situation and culture. Asia is a continent known for its cultural diversity and religious pluralism. In this Asian context of pluralism and diversity, the mission should become dialogical. The Church

should not think of itself as a colonising force, but it should find itself as a community of dialogue. Rather than imposing its convictions, it should invite dialogue.

This seminar is an attempt to study the Asian trait of dialogue – being understood as a two-way encounter of the Christian Gospel with the threefold reality of Asian cultures, religions and the poor – as a paradigm of evangelisation from the perspective of the Federation of the Asian Bishops' Conference (FABC).

SR 04 The Contribution of the Christian Missionaries to India (2 Credits)

The seminar is aimed at studying the historical development of the missionary enterprise in India by the numerous missionaries. In particular, this course deals with the significant contribution of the Christian mission to the Tamil society. Revisiting the history of the missionaries in India through this seminar will lead the participants to read the highlights of the mission, which contains some salient features such as: the socio-political and cultural aspects of the then society, the contribution of the mission towards the empowerment of the oppressed, the vital liberative elements that shaped the nature of the mission, the hostile forces and realities that impeded the progress of the mission and the new trends that emerged from the mission that confer new hope to the betterment of the future Catholic church of Tamil Nadu.

SR 05 Reading the Gospel of Luke in the Light of Social Perspectives (2 Credits)

Luke's Gospel is often termed as the social gospel because it brings out Jesus' care and compassion for people, regardless of their social standing. It surpasses the other gospels because it deals with the fringe figures of society, including the outcasts, the poor, the sinners and women as well as to the teaching that Jesus is Saviour of all. Though Luke has borrowed materials from the existing traditions like Matthew and Mark in presenting the Christ-event, he has incorporated the social awareness that arose in the eighties of the first century when he wrote the gospel. Luke has a pattern of characterizing Jesus' response to wealth and poverty throughout the gospel. Not surprisingly, Luke refers to the poor and rich more than any other gospel. In the New Testament only the letter of James has some similarity with that of Luke in this respect. Modern readers must, therefore, guard against efforts to pull the prophetic sting from Luke

or spiritualize poverty. A reading of the gospel of Luke, with the perspective of a societal change, is necessary today.

SR 06 The Life and Mission of Laity in Tamil Nadu Church Today (2 Credits)

The first and foremost reason why the laity are important in the life and mission of the Church, is simply that without their “faith” there is no church. The Church exists as a believing community in which almost all its believers are laity. They are not just a section within the Church but they themselves are the Church along with others who have the charism of ordained ministry. Christ is represented by the “whole Church” in as much as it is his body and not by the ordained ministers alone. Hence, the lay persons do belong to the Church and do have a role in the Church through baptism. They are the Church and in union with Christ. Their mission is the mission of the Church itself.

Second Vatican Council has given fundamental rights and responsibilities to the laity in the Church, and has emphasized the challenges in their life in the society and stressed the efficacy of their mission in the Church. Today, the “call” of the laity is being responded in the local churches through the active participation of the laity in various witnessing apostolates, by which they share in the ‘salvific mission’ of the Church. Thus, the faithful, more precisely the laity find themselves on the front lines of the Church’s life and mission.

SR 07 The Poor in the Old Testament (2 Credits)

The God of the Old Testament is a God who always champions the cause of the poor. Yahweh who has brought out the people from under the burden of the Egyptians (Exod 6:2–9) repeatedly affirms determination to protect “the widow, the orphan, and the refugee,” types of helplessness in a pre-welfare-state society (Deut 10:17–18; Ps 68:5) and to vindicate “the oppressed of all the earth” (Ps 76:9; 146:5–9). Indeed so serious is this concern that Yahweh demands a similar concern for the powerless from the people (Exod 22:21–24) and from their king (Jer 22:1–5); and condemns through prophets any kind of oppression (Hos 4:1–3; Am 2:6–8; Mic 2:1–5; Isa 3:13–15; Jer 5:26–30; Ezek 22:1–16). The poor in the Old Testament are to a great extent considered to be the victims of injustice, for every Israelite (ultimately every human being) has a right to the “land”—a symbol which stands not just for territory, but for freedom, peace, community, independence, prosperity: in a word for all that is needed

to achieve the fullness of a truly human existence. The present seminar studies this theme of Yahweh's concern for the poor and the covenant stipulations Israel was to observe drawing implications for re-establishing justice to the poor in the Indian context.

SR 08 The Value of Human Life and the Challenges in Modern Times (2 Credits)

Life is precious. Life of the human person, created in the image and likeness of God, is special. It is a gift of God to every individual. God entrusted the responsibility of bringing a new life into the world to parents. The family always remains the "sanctuary of life." It is not only the individual families but the human family is also entrusted with a greater responsibility of safeguarding life. Today, not like any other time in the history, human life is threatened at various levels and in different ways. The value of life is not very much respected and protected due to various reasons. This seminar is an attempt to ignite the minds of students to see the culture of death in the society, the need to understand the value of life by exploring the solid inspirations from the teachings of the Church and the responsibility of every human person, particularly the follower of Christ in fulfilling the mission of Jesus "I came that they might have life and have it more abundantly." (Jn 10:10)

XI. PASTORAL COURSES (PC)

PC 01 Alcoholism

It is essential to affirm that alcoholism is a disease and the patients are to be understood well and to accept their inability to come out of their plight. It is a problem to oneself, others and the society. Alcoholism has the following stages such as black out, job problems, ethical breakdown and insanity leading to death or madness. Yet there is a hope for cure. It is the pastoral service to deal with alcoholics with empathy, give them proper medication and build up self-esteem in them.

PC 02 Banking and Accounting

The course deals with the maintenance of accounts in a parish or in institutions or in a diocese or in a province and the nature of local fund and of foreign fund. The accountability of the pastor is a very basic need for the growth of a parish.

PC 03 Basic Christian Communities

A vibrant and effective Church in this third millennium is that which realizes the kingdom of God on this earth with the collaboration of the domestic Church. Domestic Church acts as a leaven for this process. To get a bird's eye view of the journey that the domestic Church has made: from Basic Christian Communities to Basic Ecclesial Communities; From Basic Ecclesial Communities to Basic Human Communities (*Anbiam*) and now it is on its way for a fuller growth. In this connection it is good to know the characteristics of *Anbiam*. We also look into the seven stages of sharing the Good News, Leadership in *Anbiam* and finally the challenges that the *Anbiam*s meet today.

PC 04 Christian Leadership

This brief three-days seminar will explore the challenges to what is typically and distinctly Christian Leadership. This self-explorative course will invite the participants not only to get insights about transformative and servant leadership but also to become aware of the skills required to become leaders who are committed to developing other leaders rooted in the values of Christ. It will also help them to reflect about the needed skills in the area of management, especially human resources management.

PC 05 Creative Parish Ministry through Sports and Games

“I came that they may have life and may have it abundantly” (Jn 10:10). Life in its abundance may be realized when there is a wholistic healthy development of Psyche and Physique. Sports and games help an individual much more than in physical aspects alone. It builds character, teaches and develops strategic thinking, analytical thinking, leadership skills, goal setting, risk taking, community spirit, commitment, etc. Hence creative parish ministry through sports and games becomes vital ministerial dimension that aims towards life in abundance.

PC 06 Fundamental Pastoral Theology

This study begins with an analysis of the style of the exercise of ministerial priesthood in the Church of Tamil Nadu. The phenomena of holding on only to traditional forms of ministry, over institutionalised pastoral praxis, ineffective pious associations, over-centralization of administrative power and responsibility with the clergy, uprise of ministry for liberation of the oppressed, marginalization of the laity in ministry, casteism within the Church, money-mindedness, influence of foreign money, the sorry plight of women are studied carefully. In this background the nature of

pastoral theology and pastoral ministry are studied referring to its origin, growth, in the light of biblical and magisterial teachings. The contribution of Vatican II, which established pastoral theology as a theology in its own right, is studied. The theory and practice of theologizing with special reference to Indian context, with reference to Kairological, Criteriological and Operative dimension of pastoral programming, pastoral discernment and evaluation are studied.

PC 07 Indian Constitution

Truth, justice, love, equality, brotherhood, and liberation are the true values of the kingdom of God. The preamble of Indian Constitution also points out the same as the values of India. In a democratic country it is the duty of the government to ensure the people, freedom of speech, freedom to write and freedom to worship. India being a second populous and also the biggest democratic country in the world, it is not that easy for everyone to know and learn the constitution of India. But for a pastor who is in the service of the people, learning the “Indian Constitution” is of immense help.

PC 08 Liturgical Music

The true purpose of Sacred Music, “which is the Glory of God and the Sanctification of the faithful.” [SC 112] Therefore, the bone of the Contention of the Sacred Music is the Divine Worship which is endowed with a certain holy sincerity of form. The Liturgical Music is based on biblical faith, which has, therefore, a clear dominance of the Word; this music is a higher form of Proclamation. Ultimately, it rises up out of the love that responds to God’s love made flesh in Christ, the love that for us went unto death. (*The Spirit of Liturgy*, p 149). Therefore, In simple words, the Pastors have the holy responsibility to promote Prayer, Piety and encourage an active participation of the faithful.

PC 09 Marriage Tribunal Procedures

Every community forms different communes in dealing with the legislative executive and juridical matters for the welfare state of life. There by the ecclesiastical community too has the above-mentioned bodies, namely, the legislative, executive and juridical. In line with this the course on marriage tribunal mainly deals with the ecclesiastical tribunal in concern with the structure of the tribunal, the method and the role of functioning of the tribunal on the basis of marriage.

PC 10 Neighbourhood Parliaments of Children

Neighbourhood Parliaments of Children are fast gaining acceptance as the best option to ensure child participation, to impart practical citizenship training, to initiate children into governance involvements, to get children emerge as effective leaders and strong personalities, to ensure constructive peer pressure, to provide scope for sustained value clarification process, to ensure inclusion of the excluded, to develop talents and capacities, to be an all-round awareness-increasing process etc. Children in these parliaments become effective team workers and here they are not anymore passive spectators and mere receivers but joyful contributors to society. The multi-tier federation of such neighbourhood parliaments of children offers scope for children to gradually being initiated to enjoy shouldering bigger and wider responsibilities.

UNICEF, various funding agencies, non-governmental organizations, faith-based communities and community-based organizations are taking interest all over the world to start and sustain children's parliaments. Knowing the strategy behind, the approach and the know-how can be big boon for pastoral workers and Kingdom-activists.

PC 11 Parish Administration

Parish Administration is part and parcel of the Pastoral ministry of the diocesan priests. Being the parish priest/ animator/ leader of any parish community, the priest has to follow certain principles for good administration. This course on parish administration will deal with the following aspects: 1. The priests' relationship with various categories of people in the parish community as well as in the society. 2. Co-ordination of various activities of various Commissions and various types of ministries in the parish. 3. Administration of properties and keeping accounts of parish/schools/ institutions. 4. Construction and maintenance of the church/presbytery/ school buildings. 5. Management of daily activities and facing the problems in the parish. Thus, our deacons are trained to be good pastors and able administrators

PC 12 Pastoral Counselling

The course will deal with the application of the principles and skills of counselling to specific groups such as the sick, the dying, the bereaved, the suicidals, the youth, the alcohol dependents and the HIV infected. The basics of marriage and family counselling will be introduced. The types,

causes and treatment of mental illnesses will be discussed with emphasis on identifying the mentally ill, making appropriate referrals, education and guidance to the families of the patients.

PC 13 Pastoral Care of the Workers

The Industrial Revolution and French Revolution of 18th and 19th centuries saw accumulation of capital, the development of machines, and the growth of small and big industries along with that of a new class, the proletariat, with its very low standard of living. The industrialists exploited the wage labourers according to the laws of supply and demand on the free labour market. This unprecedented situation gave birth to communism. Thus, the working world got divided itself with two ideologies, the capitalism and communism. The Catholic Church could not be a spectator to this social problem involved with millions of labourers. Pope Leo XIII (1878 – 1903) came out with his encyclical “Rerum Novarum” in May 1891.

From that time onwards the Church has not only emphasised its mission to care for the labourers pastorally, but has also asserted its responsibility to protect them. The course on pastoral care of the labourers extensively deal with the conditions of the labourers, the organisations of the labourers, and the role of the Church and the state in protecting them.

PC 14 Pastoral Care of the Sick and the Dying

The course emphasizes the salient features of the healing ministry of the Church. A pastor for the sick people and to be a Chaplain in an hospital means nothing less than God being with the sick. Caring for the sick and the dying is a ministry, which models the ministry of Jesus.

PC 15 Pastoral Care of the Youth

The youth is not only the hope of tomorrow’s Church. But it is also the only hope of today’s Church. The course on the Pastoral Care of the Youth gives us the detailed study of the nature of youth, their life problems, their motivation, their vision of life and the role of youth in the Church. The course also pictures Jesus a young man who understands the problems and situations of the youth. It also emphasizes the interest of the Church in the youth ministry.

PC 16 Pastoral Care of the Prisoners

“I was in prison; you came to see me” (Mt 25:36). One among the special ministries of our Catholic Church to the society is Prison Ministry

India. Regular visits to the prisoners, individual and group counselling, hearing their confessions and celebrating the Holy Mass, visiting and helping their family members, especially educational help to their children make a vibrant change in the life of prisoners. Not all prisoners are criminals; at the same time, not all criminals in the society are kept in prison. Prison Ministry India is not to judge, but to share the love and mercy of God to the unreached people in prison.

PC 17 Preparing Recollection and Retreat

This course aims at guiding and enabling the fourth-year theology students to extend their pastoral nourishment through spiritual exercise. Conducting Holy Hour, preaching monthly recollection and annual retreat are part of the spiritual ministry of the clergy and religious. The students will be introduced into the choice of theme, methodology and presentation. They will be given an opportunity to prepare a model presentation to improve their ability to serve the people of God.

PC 18 Resource Management

Development in a community is not possible without proper resource management. Communities both in local and national level are in need of types of resources which match their contexts. To realize this vision this course deals with the meaning of developmental dimension of a community, importance of resource, developmental strategies of resource management and the role of a community leadership. Moreover, this course delineates the attitudes and skills that are involved in the development of a project.

PC 19 Pontifical Mission Societies

The Church is not a relief organization, an enterprise or an NGO, but a community of people, animated by the Holy Spirit, who have lived and are living the wonder of the encounter with Jesus Christ and want to share this experience of deep joy, the message of salvation that the Lord gave us. It is the Holy Spirit that guides the Church in this path. (Pope Francis, Message for World Mission Sunday 2013). Pontifical Mission Societies have been the official missionary arm of the Catholic Church charged with the work of evangelization and charitable works throughout the world. It also provides mission awareness and supported by worldwide benefactors, raises funds for the poorest mission churches of the Catholic Church. Mission Societies exists through the generosity of Catholics and play a crucial role in combating poverty, disease, injustice and exploitation.

Today, this “family” of mission societies is the Church’s primary means to inform Catholics about her worldwide missionary work and encourage their active participation in those efforts, through prayer and sacrifice.

PC 20 Pastoral Care of the Family and Marriage Encounter

The involvement of laity in the growth of a parish is essential today. It is very difficult to think of a Church without the laity. The roles and rights of the laity in the Church, Basic Human Community in the multi-religious Society, the characteristics, and functions of Basic Human Community are dealt with in this course on lay ministry.

This course also enables the students to learn about the various developments within the family structure, its changes in time with the new trends of the world and the factors that cause distress and problems in family relationships. Thereby it guides one to evolve a pastoral method to help the family members restoring their love union and relationship. The course emphasizes the need, the importance and the urgency with which we are to undertake the family ministry.

PC 21 Celebrating the Holy Mass

This course is almost a practical one, in which the deacons are given sufficient training and suggestions to celebrate the Holy Mass in future after their priestly ordination. Efforts will be taken to make them realise the dignity of the Mass and to celebrate it with deep piety and proper liturgical decorum. The practice of the traditionally known “Dry Mass” will be given to them with due attention to carry out even the minute rites and ceremonies. In this, they will be trained and provided with a chance to celebrate the four parts of the Holy Mass namely, (1) The Introductory Rites, (2) The Liturgy of the Word of God, (3) The Liturgy of the Eucharist and (4) The Concluding Rites. Encouragement will be given to celebrate a ‘Solemn High Mass’ by singing its different parts. Finally, they will be also helped to locate in the Roman Missal easily the ‘Order of the Mass’ and the prayers for Sundays or Feast days or Week days as well as votive masses.

**LICENTIATE IN
SACRED THEOLOGY**

15. ACADEMIC GUIDELINES

15.1 ENROLMENT PROCEDURE

15.1.1 Admission

- Application forms may be obtained from the academic office and are to be returned to the academic office duly completed and accompanied by the letter of due recommendation. On admission, the student should present a copy of his/her B.Th. certificate.
- Requests for the application form and all correspondence concerning admission to Licentiate in Sacred Theology should be addressed to:

The Rector
St. Paul's Seminary
Post Box No. 36
91, Bharathiyar Salai
Tiruchirappalli – 620 001
Tel: (0431) 2412500
Email: academicofficesps@gmail.com
stpaulseminary@rediffmail.com

15.1.2 Fee Structure

Registration Fee:	Rs. 200/-
Identity Card:	Rs. 100/-
Tuition fees:	Rs. 4000/- per year
Library fees:	Rs. 1000/- per year.
Examination fees:	Rs. 2000/- (The fees should be paid when the Licentiate dissertation is submitted)
Certificate:	Rs. 1500/-
Statement of Marks:	Rs. 500/-

15.2 ACADEMIC REGULATIONS

15.2.1 Objectives

The Licentiate programme of studies has the following main objectives:

- To initiate the students into serious theological research.
- To broaden and deepen their knowledge of theology.
- To prepare them for future roles of pastoral leadership in the Church and society particularly in India as thinkers, teachers, writers, and animators.

15.2.2 Nature

- This programme of studies consists of four semesters in which the students follow courses, participate in seminars, and finally present and defend a dissertation.
- Since it is a period of intense study, research and reflection, the programme is residential in nature. The students are required to stay in the seminary or in the city inclusive of its suburbs.
- Students may not follow any other programme of studies, including any correspondence course, during the two years of Licentiate programme.

15.2.3 Admission Policy

- Admission is open to all Catholics who have a bachelor's degree in Theology or its equivalent with at least a second-class pass (*cum laude*).
- The candidate must be however recommended by his bishop or his/her religious superior.

15.2.4 Courses and Seminars

- During the two years of the programme, the students have to successfully complete 120 ECTS credits of courses. One ECTS credit (European Credit Transfer System) is equivalent to 24 hours of comprehensive study, 8 of which are class hours.
- Each semester will have six courses, one course with five ECTS and five courses with four ECTS. Besides, there will be one seminar

with five ECTS. This will go for three semesters. And in the fourth semester, the students will complete the dissertation.

15.2.5 Attendance

- Attendance at lectures and seminars is obligatory. Any student foreseeing absence at them will inform ahead of time the professor concerned and the co-ordinator of Licentiate programme.
- Absence at more than 20% of the sessions would result in the forfeiture of the credits for that course or seminar.

15.2.6 Evaluation

- The performance of the student in every course or seminar will be evaluated. The following will be the requirement for the courses:
- For 5 ECTS, either oral or written exam, and 15 pages of scientific paper.
- For 4 ECTS, either oral or written exam, or 10 pages of scientific paper along with presentation.
- The decision with regard to any one of the above modes of evaluation is left to the concerned professor in consultation with the students.
- The grading system is as follows
On a maximum of 100 marks:

40	Pass (<i>probatus</i>)
41 - 59	Third Class (<i>bene probatus</i>)
60 - 69	Second Class (<i>cum laude probatus</i>)
70 - 79	First Class (<i>magna cum laude probatus</i>)
80 & above	Distinction (<i>summa cum laude probatus</i>)

15.2.7 Academic Year

- The academic year starts in the second week of June and gets over in the fourth week of March. The Licentiate students are expected to be present at the inaugural mass on the opening day of the institute.
- The academic year is divided into two semesters with an inter-semester break usually during the second week of October.

15.2.8 Dissertation Requirements

- Before leaving for summer vacation in the first year, the students have to submit in writing to the co-ordinator of Licentiate programme the theme, the name of the moderator they have chosen for their dissertation, the plan of their dissertation along with a brief description of the method proposed to be followed and a bibliographical list.
- At the end of the second year, the students have to present a dissertation on a theological theme. It will be about 80 to 100 pages.
- The final choice of theme and the guide as well as the plan and method are to have the approval of the academic council.
- The guide will be one of the resident or visiting professors of the institute. In case of any other guide, the permission of the academic council is required.
- The dissertation will be in A4 size paper and should be computer printed in 1.5 space.
- Four copies of the dissertation (2 before the defence [one for the moderator and another one for the reader], and 2 with corrections after the defence [one to be sent to the aggregating institute and another to be kept at the St. Paul's Institute of Theology) are to be submitted at the academic office.
- The dissertation will be accepted only if all the other academic requirements of the Licentiate programme have been successfully completed.

15.2.9 Comprehensive Exam and Defence

- There will be a comprehensive oral exam towards the end of the month of February in the fourth semester. It shall be conducted by a board of three examiners. The student will be given the theses for the exam 20 minutes before the exam. This 20 minutes time is for immediate preparation. The time for the exam is 60 minutes i.e., 20 minutes with each examiner.

- The defence of Licentiate dissertation will be held towards the middle of March in the fourth semester.
- There will be an interval of at least one full month between the dates of the submission of the dissertation and its defence.
- At least 3 days before the date fixed for the defence the student will submit at the academic office 2 copies of the summary (s)he will be presenting at the defence.
- The defence will take place before a board of two examiners of whom the moderator of the dissertation will be the first examiner. The second examiner (reader) could be either from the institute or from outside.
- An observer, from St. Peter's Pontifical Institute, Bengaluru, to which our institute is aggregated, will also be present during the defence.
- The staff and students of the institute will also be invited to the defence.
- The time allotted for presentation by the student will be 20 minutes. After that (s)he will answer for another 40 minutes the questions raised by the moderator and the reader. They may ask questions on the subject matter of the dissertation or on the Licentiate programme. The evaluation of the board will be on the written dissertation as well as the *viva voce* presentation and the defence. The average of the marks given by both the examiners will be the mark awarded to the student.
- Students who have not presented their dissertation at the end of the second year of their Licentiate programme may do so any time in the following year. Another year of extension is possible only on a written request by the student concerned, stating reasons and giving a report of his/her research with the recommendation of the moderator and the approval of the academic council. In case of priests and religious, a letter of recommendation is required for this from the bishop (local ordinary) or religious superior.

15.2.10 Credits Required

Basic Courses	=	75 ECTS Credits
Three Seminars	=	15 ECTS Credits
Comprehensive Exam (Oral)	=	10 ECTS Credits
Dissertation	=	15 ECTS Credits
Defence	=	05 ECTS Credits

15.2.11 Class, Date, and Time

- There will be lectures or reading and writing assignments on all class days. Wednesdays are usually study days. There will be no lectures on holidays indicated in the institute's annual academic calendar.
- There will be a minimum of 3 lectures per day from 09.30 a.m. to 12.30 p.m. and from 02.30 p.m. to 03.45 p.m.
- The dates of each course will be indicated in the schedule of classes that will be given to the students at the beginning of every academic year.

15.2.12 Language

- The students need to produce the certificate of completing basic Latin Course. They also need to produce the certificate of completing basic German or French or Italian Course. For those students who have not learned any one of the above mentioned three European languages, an Italian course will be arranged at the institute itself during the curriculum of the first year of Licentiate.

16. SUBJECT-TABLE FOR I - II YEARS

CODE	COURSES	ECTS
BASIC		
LB 01	Theological Research and Methodology	4
LB 02	Theology of Lay Leadership in Vatican II and After	4
LB 03	Theology of Ecumenism - A New Perspective	4
LB 04	Theological Hermeneutics and Interpretation	4
LB 05	Sacramental Theology in the Light of Post Vatican II	4
LB 06	Theology of Religions	4
LB 07	Contemporary Trends in Mariology	4
LB 08	Theology of the Marginalized and Subaltern	4
LB 09	Contemporary Trends in Ecclesiology	5
LB 10	Asian and Indian Theologies: A Historico-Theological Introduction	5
LB 11	Jesus Christ: The Challenge of His Person & Message Today	5
LB 12	Theology of Salvation	5
LB 13	Theology of Dialogue with Cultures, Religions and Atheists	4
LB 14	Deuteronomistic Theology	4
LB 15	Key Concepts: Pauline Theology	4
LB 16	God and Suffering: Biblical and Theological Perspectives	4
LB 17	Social Justice in Israel's Classical Prophets	4
LB 18	Eco-Feminist Theology	4
LB 19	Christian Perspectives in Global Justice	4
LB 20	Theological Issues in Bio-Ethics	4
LB 21	Fundamental Principles of Christian Ethics and the Modern Trends	4
LB 22	Theology of Inculturation	4
LB 23	Inter-Culturation in the History of Christianity	4
LB 24	Social Thoughts in Patristic Writings	4
LB 25	Re-reading the Path of Catholic Mission in India	4
SEMINARS		
LS 01	Family and the Teachings of the Church	5
LS 02	Theology of Priesthood	5
LS 03	Theology of <i>kerygma</i> , <i>koinonia</i> , and <i>diakonia</i> in Acts	5
LS 04	Theology of Integral Mission in India	5
LS 05	Liberation Theology and the Magisterium	5
COMPREHESIVE EXAM AND DISSERTATION		
LC 01	Comprehensive Exam	10
LD 01	Final Dissertation	15
LD 02	Defence	05

17. TIME-TABLE FOR I - II YEARS

FIRST SEMESTER

Jun. 17-22	- Theological Research and Methodology	- Dr. S. Santiago Raja
Jun. 24-29	- Inter-Culturation in the History of Christianity	- Dr. M. William Lourduraj
Jul. 01-13	- Theological Hermeneutics & Interpretation	- Dr. Maria Arul Raja SJ
Jul. 15-27	- Theology of Ecumenism - A New Perspective	- Dr. S. Devaraj
Jul. 29 - Aug. 10	- Sacramental Theology in the Light of Vatican II	- Dr. S. Arokiaraj
Aug. 16-31	- Asian and Indian Theologies: A Historico-Theological Introduction	- Dr. D. Alphonse
Sep. 02 -13	- Key Concepts: Pauline Theology	- Dr. S. Michael Raj
Sep. 16-28	- Seminar: Family and the Teachings of the Church	- Dr. S. Xavier Benedict
Sept. 30-Oct. 05	- Inter-Culturation in the History of Tamil Christianity	- Dr. M. William Lourduraj

SECOND SEMESTER

Oct. 14-26	- Christian Perspectives in Global Justice	- Dr. L. Jeevaraj
Oct. 28-Nov. 09	- Seminar: Theology of Priesthood	- Dr. Andrew De Rose
Nov. 11-23	- Theology of Lay Leadership in Vatican II and After	- Dr. S. P. Johnson
Nov. 25-Dec. 07	- Deuteronomistic Theology	- Dr. L. Dionysius
Dec. 09- 21	- Eco-Feminist Theology	- Dr. Metti Amirtham SCC
Jan. 06 -Feb. 08	- Italian Language Course	- Dr. Andrew De Rose
Feb. 10-27	- Contemporary Trends in Ecclesiology	- Dr. A. Albert
Mar. 02-14	- Theology of Dialogue with Cultures, Religions, and Atheists	- Dr. K. Yesu
Mar. 16-25	- Choice of Dissertation Topic and Moderator	

18. COURSE DESCRIPTION

I. BASIC (LB)

LB 01 Theological Research and Methodology (4 ECTS)

This course on ‘Theological Research and Methodology’ has two parts. The first part studies the theological *method of correlation* as found in the history of Christianity. It endeavours to understand how this method, starting with the life and mission of Jesus, and through the life and activities of early Christians got formed, and presented itself in the theological reflections of the early ‘systematic’ theologians like Clement of Alexandria and Augustine of Hippo; it goes on to explore how the method of correlation came to be embodied in the university-based scholastic theologies, as expressed in Anselm of Canterbury’s dictum of ‘theology as faith-seeking understanding’ and in the philosophical theologies of Thomas Aquinas; it goes exploring further into the birth of liberal protestant theologies (Frederich Schleiermacher) and biblical studies (Rudolf Bultmann), entering into the era of existential theologies of correlation (Paul Tillich), transcendental method of theological anthropology (Karl Rahner) and theological method based on phenomenology of religion (Bernard Lonergan); it shows how the method of correlation came to be emphatically present in the theologies of social gospel, political theology, liberation theology and the various contextual theologies; it probes further into how theology came to interact with social sciences in a creative manner (Richard Roberts), by adopting empirical tools of research like qualitative and quantitative methods; and finally, ends with exploring the Indian Catholic theological horizon to see how a creative theological method can continue to be relevant for our present-day concerns.

The second part of this course introduces the students to scientific methodology for theological research. In the beginning in general it deals with the dispositions and conditions for effective study, the skill of reading to learn, notes taking, the use of library, etc. Then it deals with theological scientific work, where the students are taught to write a simple theological scientific work, namely a synopsis, an essay, an assignment. The course ends with training them to write an advanced scientific work, namely, a dissertation.

Bibliography

Amaladoss, Michael. *Quest for God: Doing Theology in India*. Anand: Gujarat Sahitya Prakash, 2013; González, Justo L. *Christian*

Thought Revisited: Three Types of Theology. Rev. Ed. New York: Maryknoll, 1999; Graham, Elaine, Heather Walton and Frances Ward. *Theological Reflection: Methods*. 3rd Ed. London: SCM Press, 2005; Mubry, Hunter P. *A Manual for Researchers and Writers*. Bangalore: The Board of Theological Education, 1999; Ogden, Schubert M. *Doing Theology Today*. Valley Forge: Trinity Press International, 1996; Thompson, Judith, Stephen Pattison and Ross Thompson. *SCM Study Guide to Theological Reflection*. London: SCM Press, 2008; Turabian, Kate L. *A Manual for Writers of Term Papers, Theses and Dissertations*. 3rd Ed. Chicago: University of Chicago Press, 1972.

LB 02 Theology of Lay Leadership in Vatican II and After
(4 ECTS)

It is a matter of fact that the lay faithful did not enjoy any specific role in the life and mission of the Church till Vatican II. They were like marginalized majority due to the fact that the Church was understood as an institution and mostly identified with the members of the hierarchy. The Council began a new era of laity and laid a foundation for a new ecclesiology by rediscovering the Church as the people of God, a community of the disciples of Jesus Christ and its true nature as communion or *koinonia*. Unlike in other societies, there is a basic equality in the Christian communities both in dignity and in responsibility, deriving from the direct union of every believer with Christ through baptism. Seen in the light of the sacramental foundation which binds together all believers, they become subjects and active agents in the life and mission of the Church.

This emergent perception of the Church as communion has created a new image of the laity and offered a new structural possibility for the exercise of their Christian responsibility. Since all the believers are endowed with the charisms of the Holy Spirit, they are called upon to actively involve themselves in the ministry of building up the local Church. The participatory structures in the Church, therefore, need to be taken with utmost seriousness because they are the occasions for the laity to exercise their charism. Therefore, collaborative ministry is to be encouraged in the parish communities to promote a close collaboration between the ordained ministers and the laity.

Furthermore the Church is intrinsically interwoven with the mystery of the Kingdom of God. It is “the initial budding forth of the Kingdom”

(L.G. 5). The mission of the laity consists primarily in building up the Kingdom of God by creating a new society marked by love and justice in collaboration with people of other religions and secular movements. As per Vatican II, their principal vocation is to create a new world order based on the vision of “new heaven and new earth.”

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LB 03 Theology of Ecumenism- A New Perspective (4 ECTS)

It is a matter of fact that the church, founded by Jesus Christ, divided into different churches, ecclesial communities and denominations in the course of history due to heretical doctrines, theological differences and socio-cultural-political factors. But this disunity and fragmentation among Christians contradicts the plan of God for humanity and salvific work of Jesus Christ. The Holy Spirit calls every church for healing of divisions and to get reconciled with one another. This course analyses the various causes for divisions among the churches, the historical origin and development of Ecumenical Movement and the various challenges faced by the Movement in the present time. It identifies some significant models of ecumenical unity arising from the Churches and evaluates their perspectives. Finally, based on the church documents of *Lumen Gentium*, *Unitatis Redintegratio* and *Ut Unum Sint*, the course discusses the theological basis for ecumenical unity.

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Cullmann, Oscar. *Unity Through Diversity*. Philadelphia: Westminster, 1988; Congar, Yves. *Ecumenism and the Future of the Church*. Chicago: Priory, 1967; Fries, Heinrich. & Rahner, Karl. *Unity of the Churches : An Actual Possibility*. New York: Paulist Press, 1985; Lossky, Nicolas et al., eds. *Dictionary of the Ecumenical Movement*. Grand Rapids, MI: Eerdmans, 1991; Nelson, David & Raith, Charles. *Ecumenism: A Guide for the Perplexed*. London: T.T Clark, 2017; Pathil, Kuncheria. *Ecumenism: Unity in Diversity*. Bangalore: Bangalore, 2006; Zizioulas, John D. *Being as Communion: Studies in Personhood and the Church*. London: Darton, Longman & Todd, 1985.

LB 04 Theological Hermeneutics and Interpretation (4 ECTS)

In the pre-modern world, the theories of interpretation of the theological discourses were rather simple with literal and allegorical senses giving the benefit of the doubt to the claims of the texts and traditions. This was in practice in the world of Greek classical literature and of the patristic period exemplified in the interpretative practices of Origen, Jerome, Augustine and others.

The modern period with the spirit of Renaissance scientifically interrogated the claims of the texts and traditions with objective facts and figures. The origin, process, and outcome of the meanings were treated with hermeneutics of suspicion in view of dismissing the magical consciousness and promoting historical consciousness. In this context, various theological sources, doctrines, claims, presuppositions and methods were critically analyzed with interdisciplinary tools of analysis for exposing the meaning world behind, into, and in front of the theological discourses.

But in the post-modern scenario interpretative explorations are undertaken when the following complex concerns are sharply raised: (1) difference between meaning and meaningfulness, (2) continuity and discontinuity between pre-understanding and understanding (3) conversation between semantic autonomy and integrity of the text (4) relationship between interpreter's ideological stand and cultural location, and (5) interaction between the origins of the past and the relevance for the present. Such interpretative nuances operative behind theological discourses are sought to be comprehensively addressed with the theological-philosophical tools of Friedrich Schleiermacher, Wilhelm Dilthey, Martin Heidegger, Rudolf Bultmann, Hans Georg Gadamer, Paul Ricoeur,

David Tracy, and Jacques Derrida. And finally some criteria for relevant interpretation of theological discourses are to be identified for addressing the present living contexts.

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LB 05 Sacramental Theology in the Light of Post Vatican II (4 ECTS)

From the Early Church, the theology of sacraments has evolved a lot during the last twenty centuries. This evolution or growth concerns principally the understanding of sacraments, the criteria for deciding them, their meaning, their number, the fixing of their essential characteristics, etc. For example, in the Post-Tridentine period the sacraments were thought to bestow graces by just mechanically reciting the formulae (prayers) and meticulously performing the rituals as demanded by the rubrics.

Thanks to the liturgical renewal brought about by Vatican II which throws light on new and deeper insights. For example: Christ as the Primordial Sacrament; Church as the Fundamental Sacrament; Christ as the Institutor of Sacraments; the new criteria for fixing the Sacraments; the difference between *ex opere operato* and *ex opere operantis ecclesiae*; the need for proper and correct 'matter' and 'form' for validity; the proper attitude and intention of both the celebrant and the participants; the need for faith, the active participation of the faithful. Thus this course

will enable the students to understand and learn better the Post-Vatican as well as the current trends in the theology of sacraments.

Bibliography

VAGHI Peter J., *The Sacraments We Celebrate – A Catholic Guide to the Seven Mysteries of Faith*, Ave Maria Press, Notre Dame, Indiana, 2010; MARTOS Joseph, *The Sacraments - An Interdisciplinary and Interactive Study*, Liturgical Press, Collegeville, Minnesota, Rev. ed., 1983; KELLY Liam, *Sacraments Revisited - What do they mean Today*, Paulist Press, New York, 1998; SAVARIA MARTINS Jose, *The Sacraments of the New Alliance*, UUP (Subsidis Urbaniana 30) TPI, Bangalore, 1988; MACQUARRIE John, *A Guide to the Sacraments*, Continuum, New York, 1997; CHAUVET Louis-Marie, *Symbol and Sacrament - A Sacramental Reinterpretation of the Existence*, Liturgical Press, Collegeville, Minnesota, 1995; HILL Brennan R., *Exploring Catholic Theology – God, Jesus, Church and Sacraments*, 23rd Publications, 3rd Printing, 1995.

LB 06 Theology of Religions (4 ECTS)

In a world of bewildering plurality of religions interfacing with one another, Theology of religions is of paramount importance today. If we are not to dilute the divine plan of salvation for the whole world and all the peoples in their individuality, then we ought to truly respect the diversity of religions, as a source of enrichment for both our faith and the others and thereby contribute to realizing our Lord's vision of God's Reign on earth. Again, it is a call of the times for all religions to engage themselves in dialogue with one another in order to share their input on matters of common concerns (Value Crisis, Faith crisis, Ecological Crisis, Violence) and to involve themselves in concerted actions in order to face the common challenges (Religions Fundamentalism, Secularism, Consumerism, Communalism). It is all the more important for Christians to develop this new discipline because of the negative view of other religions Christianity entertained for a long time in its history. This Course is precisely an attempt to meet this urgent need.

First, a background is set by clarifying the basic terms like religion, religions, spirituality, dialogue of religions and interreligious collaboration. Next, the landmark-event of the Second Vatican Council as well as the sea-change it brought about in Church's attitude towards other religions will be expounded. Then an attempt is made to trace the origins of

interreligious spirit back to the Sources (Scriptures and the earliest tradition) with a view to finding inspirations for the initiatives of interreligious dialogue and cooperation which the Church at Vatican II took out of good will to response to compulsions of the times. Further, an effort is made to perceive sympathetically the negative approach of the Pre-Vatican II Church towards other religions. In the light of a clear knowledge of, and in contrast to the former approach of the Church towards other religions, the Course, finally, tries to expound the principal attempts to theologially evaluate the phenomena of religions and to describe the ways in which Christians could relate with others without compromising with the its claims about the nature of God, Christ and salvation.

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LB 07 Contemporary Trends in Mariology (4 ECTS)

The first part of the course will briefly describe the triple principles (*suitability, singularity, similarity*) on the basis of which traditional Mariology was articulated. It will be followed by the elaboration of the new principles on which Vatican II's Mariological teachings are delineated. In the second part, the following more recent Mariological approaches will be critically studied: i) *Historical* : the search for the historical women of Nazareth taking into account the earliest references to Mary in the bible and outside as well as the recent socio- cultural studies of life in Galilee in the early part of the 1st century; ii) *Symbolic*: the exploration of the meanings of the symbol of the Marian symbolism with a help of insights from anthropology and the idealised portrayal of Mary in the Luken and

Johannine writings; iii) *Liberationist & eco-feminist*: the reinterpretation of Mary as the model of integral liberation and authentic womanhood; iv) *Ecumenical*: the emerging consensus in the conversation of the churches regarding the place of Mary in Christian life; iv) *Inter-Cultural*: continuities and contrasts between the virgin-mother goddess of various cultures and Mary as the feminine face of God.

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Boff, Leonordo. *The Maternal Face of God*. San Francisco: Harper & Row, 1987;. Johnson, Elizabeth. *Truly Our Sister*. New York: Continuum, 2005; Levine, Amy – Jill (ed.). *A Feminist Companion to Mariology*. Cleveland: The Pilgrim Press, 2005; Maeckelberghe, Els. *Desperately Seeking Mary*. Kampen: Kok Pharos Publishing House, 1991; Raja, Santiago. *Mary and Ecumenism*. Delhi: ISPCK, 2013.

LB 08 Theology of the Marginalised and Subaltern (4 ECTS)

The Indian Christians have learned to compromise with the two obvious contradictions: being Christian and being Casteist. The Church, which claims its roots from the life, actions and values of Jesus, has aligned itself with the upper castes and for centuries, has created policies that justify and maintain the unjust caste hierarchical system. Have we not perpetuated an unchristian culture that has poisoned the very root of the Church? Is it not against the Christian understanding of a just and human social order? What are the steps the Church has taken to eradicate the caste mentality which is very deeply ingrained in the psyche of an Indian Christian? Is the church in India capable of becoming dynamic force to annihilate the caste culture within and without? What is the theological response of the Church to the struggles for liberation of Dalits Christians?

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LB 09 Contemporary Trends in Ecclesiology (5 ECTS)

While the ideals and the actual of the Church are already given in the New Testament, the traditional image of the Church was very different in the Middle Ages and even later. Today the traditional concepts about the Church are fast changing. Vat. II has redefined the Church as “a people of God.” As the People of God, the Church is a community that is intimately linked to humanity, sharing its joys and pains, and interested in everything that is of human value (GS 1). There is a paradigm shift in the understanding of the Church which calls for a hermeneutic of ecclesiology that welcomes the legitimacy of a plurality of ecclesial expressions within the Church. It is a Church of *koinônia* and as such it is “a communion of Churches.” The course will highlight the global dimension of the Church. At the same time it will offer an Indian ecclesiological vision bringing its meaning in a pluralistic India.

Bibliography

Dulles, A., *Models of the Church*, Doubleday, 1987; Kasper, W., *Theology and Church*, SCM Press, 1989; Kunnumpuram, K., *Quest for an Indian Church*, *Anand, Gujarat Sahitya Prakash*, 1993; D’Lima, E. & Parappally, J., *The Church in India In Search of A New Identity*, Bangalore, NBCLC, 1997; Pathil, Kuncheria., *Indian Church at the Crossroads*, Bangalore: Dharmaram Publications, 1994; Tillard, J.M.R., *Church of Churches: The Ecclesiology of Communion*, Collegeville,

the Liturgical Press, 1992; Komonchak, J.A., *Towards a Theology of the Local Church*, FABC Papers 42 (1986); Thomas P. Rausch & Richard R. Gaillardetz (Ed.), *Go in to the Streets: The Welcoming Church of Pope Francis*, Paulist Press, New Jersey, 2016; Wilfred, Felix. “A Theological Study of the Historical Evolution of Structures in the Church” in *Searching for an Indian Ecclesiology*, edited by Gerwin van Leeuwen, Bangalore, 1984; Wilfred Felix, *Theology for an Inclusive World*, ISPCK, Delhi, 2019.

LB 10 Asian and Indian Theologies: A Historico-Theological Introduction (5 ECTS)

Asian theologies, despite their recent emergence, not only have shown amazing creativity and variety, but also seem to hold tremendous potential for further growth for themselves as well as the Churches in Asia.

Of these, Indian theology is the pioneer. Its beginnings are to be found in the Hindu – Christian encounter of late 18th and early 19th centuries in Bengal. The first efforts to understand and articulate Christian truths in Indian thought patterns were undertaken by non-Christian thinkers like Ram Mohan Roy, K. C. Sen, Vivekanda etc. Their illustrious line continues to our own times through the writings of Mahatma Gandhi, Radhakrishnan and many other Hindu scholars. The real pioneer of Indian Christian theology was, undoubtedly, Brahmabandhab Upadhyaya though - his efforts mostly consisted of finding Indian categories for western theological concepts. A more radical reinterpretation of the Christian faith was attempted by the *Rethinking Christianity in India* group whose prominent members were P. Chenehiah and V. Chakkarai and their contemporary bishop A.J. Appasamy.

The second part of the course will deal with the blossoming of Indian theology after India’s independence in the writings of P. D. Devanandan, M. M. Thomas from the protestant side and Abishiktananda, S. Kappen, Soares-Prabu, Samuel Rayan, Amalorpavadoss on the Catholic side. Their thinking followed either the Ashramite and liberation trends. Later theologians like Wilfred Felix, M. Amaladoss and K. Pathil have attempted to weave together both the traditions and move beyond. The contributions of other present day theologians have enriched areas like Dalit, Eco-feminist and dialogical theologies.

The third part of the course will focus on the efflorescence of multiple theologies in different countries of Asia after Vat II. The thoughts of

some representative theologians such as S. Pieris, C. S. Song and K. Koyama will also be presented with the critiques and indicating the challenges ahead. Theological issues will also be considered.

Bibliography

Balasundaram, Franklyn, *Contemporary Asian Christian Theology*, Bangalore: UTC, 1995; Boyd, Robin, *An Introduction to Indian Christian Theology*, Delhi: ISPCK, 1975; England, John and Others, *Asian Christian Theologies: A Research Guide to Authors, Movements, Sources*, 3 vols, New York: Maryknoll, 2002; Fabella, Virginia, *Asia's Struggle for Full Humanity: Towards a Relevant Theology*, New York: Maryknoll, 1980; Felix, Wilfred, *Beyond Settled Foundations: The Journey of Indian Theology*, Madras: University of Madras, 1993; Mattam, Joseph, *The Land of the Trinity: A Study of the Modern Approaches to Hinduism*, Bangalore: TPI, 1975; Parapally, Jacob, *Emerging Trends in Indian Christology*, Bangalore: IIS Publication, 1995; Staffner, Hans, *The Significance of Jesus Christ in Asia*, Anand: Gujarat Sathiya Prakash, 1985; Sony, Choan-Jeng, *Theology from the Womb of Asia*, London: SCM Press, 1988; Thomas, M.M., *The Acknowledged Christ of the Indian Renaissance*, Madras CLS, 1976.

LB 11 Jesus Christ: The Challenge of His Person and Message Today (5 ECTS)

This course reflects systematically on the implications of the foundational Christian faith in Jesus Christ as the centre of creation and of history. The New Testament presents various images of Jesus Christ. How do these images challenge us become Christ-like humans in our life and ministry? In the Indian context of a plurality of religions and cultures as well as the poverty of the masses, the course reflects on the significance of the Jesus Christ for the transformation of the persons and the societies. It also explores the possibilities of becoming Christophanies in the context of our life and prophetically challenging everything that is not Christic and humanizing.

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LB 12 Theology of Salvation (5 ECTS)

Salvation is the greatest gift that God gives to human persons, a gift that constituted the very centre of the mystery of Christ. As such the understanding of salvation determines to a large extent the shape and ministry of the Church. The course presents a cursory glance at the way in which salvation is portrayed in the Sacred Scripture and in the history of Christian thought. Then the understanding of salvation in the documents of Vatican II and in current theologies will be explained.

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LB 13 Theology of Dialogue with Cultures, Religions, and Atheists (4 ECTS)

In an era of oversimplification, hostility in public discourse, and polarization of identities, a culture of dialogue is the need of the hour. The culture of dialogue is one in which people habitually come together to explore their lives, their differences, and their collective dreams. Every such encounter in culture, politics, religion, and science brings life and learning to each other and moves us towards a proactive relationship with one another and natural world. The Bible, though in a broader sense is a book of dialogue between God and humans, does offer various models for human-human dialogue through various personages and events. This course

attempts to explore such models in their literary and historical contexts and propose them as signposts for the culture of dialogue in Indian context.

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LB 14 Deuteronomistic Theology (4 ECTS)

Deuteronomistic theology refers, in its original and basic sense, to the theological agenda of the Deuteronomistic editor(s), who worked on the Book of Deuteronomy as well as the books of the Deuteronomistic history: Joshua, Judges, 1-2 Samuel, and 1-2 Kings. This agenda includes the theological motifs like, the unification of Israel under the theocratic rule, the exclusive relationship between Yahweh and Israel, the Israelites as Yahweh's chosen people, the covenant between Yahweh and the Israelites, treating Israelites as brothers and sisters and exterminating outsiders through war and conquest, Yahweh's special concern for widows, orphans, and the poor, Yahweh's blessings to the Israelites on condition of obedience etc. The first part of the present course critically analyzes the above mentioned themes. Whereas, the second part discusses how these Deuteronomistic theological motifs have been influential in the formation of the Deuteronomistic history. Certain major themes of Deuteronomistic history like land, war, rest, gender dignity, monarchy, prophecy, temple, priesthood, reform movements, exile etc., are given importance in this critical analysis.

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LB 15 Key Concepts: Pauline Theology (4 ECTS)

The course focuses on key concepts in Pauline Theology with reference to Paul's apostolic concern and the development of his theology. Pauline theology is a term referring to the teaching and doctrines especially espoused by the apostle Paul through his writings. Mainstream Christianity relies on Paul's writings as integral to the biblical theology of the New Testament and regards them as amplifications and explanations consistent with the teachings of Jesus and other NT writings. Christian scholars generally use the term expressing interest in the recovery of Christian origins and the contribution made by Paul to Christian doctrine.

Paul was not an eyewitness of Jesus' teaching, yet the doctrinal beliefs and ecclesial communion from the times of the early Church is very much based on his letters and teachings. The Christian who looks at Paul's message in its historical setting discovers that the doctrines Paul enunciated and the principles governing his specific exhortations are authoritative for faith and practice today. The key to Pauline theology is to be found in Paul's thought regarding Jesus Christ, aptly expressed in the apostle's frequently repeated phrase "in Christ." Of the many themes and concepts the apostle Paul addresses throughout his 13 epistles, the five perhaps most prominent are: (1) In Christ (2) Cross and Resurrection (3) Justification (4) Sin and Grace (5) Faith.

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LB 16 God and Suffering: Biblical and Theological Perspectives (4 ECTS)

The scope of the course is to reflect on the sense and non-sense of suffering and how suffering, experienced by mortals, influences their God-talk. Human beings of all times and cultures have grappled with this eternal and universal problem, which is ultimately the problem of theodicy: How can an omnipotent and good God allow suffering? Paradoxically the religions are interested not in how to avoid suffering, but in how to suffer. Hence the various attempts at the interpretation of suffering, especially as found in the Bible and in the history of theology, will be treated.

According to modern theologians, the suffering of the poor is the starting point and the central point of theology: How do those who suffer experience God and talk about Him? Therefore the theology of suffering as developed by theologians like Edward Schillebeeckx, Jurgen Moltmann, Dorothy Soelle, Gustavo Gutierrez, Stanley Hauerwas, Johannes B. Betz and Jon Sobrino will be briefly explained.

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LB 17 Social Justice in Israel's Classical Prophets (4 ECTS)

In biblical studies, the term "classical prophets" refers to Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, Obadiah, Haggai, Zechariah, Malachi, Joel, and Jonah. They are known as "classical prophets," because of their exemplary character, and because of the high

point of the prophetic movement during their time. They had encountered various forms of injustice like the gross neglect and exploitation of the poor, corrupt legal practices, greedy accumulation of property and possessions, violence and bloodshed, public policy of deceit, luxuriant and debauched lifestyle etc. Amidst such a chaotic context, the classical prophets had called for the re-establishment of justice. A society that is *more just* is one in which the social order allows life to thrive to a greater degree and a society that is *less just* is one in which the social order prevents life from thriving to a greater degree. The society which is recorded in the books of the classical prophets was a less just society. But the God in whom this society believed was a God of justice. Justice was the very character of this God. Hence, the classical prophets wanted to bring back their people on the way of their God, the way of justice, the way of covenantal obligations. They wanted to ensure that the task of doing justice is to set aright the social order by responsible governance on the part of the king and the ruling class, and by just social relationship on the part of the citizenry. In this way, the books of the classical prophets are vibrant with their theological vision of social justice. The present course aims at a deeper and a critical understanding of the above mentioned context of the classical prophets, their message of social justice, and its relevance for the world of today.

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LB 18 Eco-Feminist Theology (4 ECTS)

Eco-Feminist theology is among the most promising of contemporary theological options. It describes and analyses the interconnections between

eco-feminist concerns about the status of women and the status of non-human nature, while pointing to a theological ethic that reconsiders the relationship between human beings and other living beings, and exploring the theological and ethical implications of the same. The study will also focus on ecological feminism from global perspectives, and examine how this discourse and movement are engaged in intense cultural critique, exposing systems of domination, and involved in establishing equality and developing mutually enhancing human-earth relations. (*For instance, the ecological crisis today is creating a pivotal moral and religious challenge, and new contexts for theology. There is a renewed spiritual sensitivity towards the natural world.*)

We are in a time of a spiritual awakening, wherein the earth and all life are experienced, as sacred, where it is possible to experience awe and wonder, and encounter the ineffable. Hence the feminist and ecological questions in theology and religious consciousness will be discussed throughout. It will also discuss on how eco-feminist theological efforts are directed towards reducing further ecological and social devastation, and awakening consciousness to the immense beauty and elegance of all life on this fragile yet awesome blue-green planet. Ultimately, the aim of this course on eco-feminist theology is to understand the significance and implications of eco-feminism and its contribution and challenge to theology. A further goal is to assist eco-feminist theology, or theologies, to be more effective in preventing ecological ruin, assisting women's struggles for freedom and supporting the flourishing of all life on earth.

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Ethics. Cambridge: Cambridge University Press, 1996. Eaton, Heather. *Introducing Ecofeminist Theologies*. New York: T&T Clark, 2005.

LB 19 Christian Perspectives in Global Justice (4 ECTS)

Our globalised world is greatly meddled with consumeristic culture which makes human beings often using society, family system, persons (female), nature, finances, and all life-sustaining sources only for getting uppermost amount of pleasure. This culture never concerns whether or not other persons adequately receive these sources for having a decent life. Pope Francis says that “the greatest danger of today’s world, pervaded by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience” (*Evangelium Gaudium*, 2). Thus, it is obvious in this globalised world the global justice is at stake. Specially, the free globalised market economy has favoured only the rich and has widened the gap between the rich and the poor. The poor are even finding difficult to get their ordinary necessities for their daily life; human beings, nature and traditional value systems are at stake. As it functions unjustly we need to raise our voice against this economic policy to ensure justice to all. Any society, economic system, ethics, culture which cannot work within the framework of just, participatory, humane and peaceful life cannot contribute to global justice and common good of all human beings. In this context, the Christians have greater responsibility to bring alternative structures or systems which are based on justice (gender justice), values, eco-friendly to render justice on this globalised world based on the teachings of the Catholic Church.

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LB 20 Theological Issues in Bio-Ethics (4 ECTS)

The sanctity of human life and dignity of the human body which are fundamental themes for bio-medical ethics must be always cosseted with the proper respect and health care. For, human life is inviolable gift of God. As the stewards of this gift human beings are responsible not only for preservation of health but also recuperating it through various ways and means. Hence, health care becomes one of major duties of human beings. The holistic health care would be a great help in order to respect the dignity and sanctity of human life. As we reflect human health from the stand point of the Catholic teaching, Jesus the Divine healer who used innovative methods of healing becomes our model for health care ministry.

It is believed that researches which are proliferated in the field of medicines and technologies often become enhancing elements of human life. However, the present health care policies, procedures, researches and diagnosis make the duty of health care very hard and expensive. They often affront to the poor and the disadvantaged in the developing and under developing countries. Such a context paves a way to debate these issues in light of justice and principle of common good in this course.

In addition, this course enlightens the students to have critical and analytical view in the light of Catholic teachings on the reproductive technologies such as artificial insemination, in-vitro fertilization, genetic engineering, surrogacy etc. For, in some of the countries these technologies are utilized to make revenue and to blossom medical tourism without having proper understanding of reproduction of human beings. As well, in this course theological issues concerning early beginning and end of human life are elaborately discussed.

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LB 21 Fundamental Principles of Christian Ethics and the Modern Trends (4 ECTS)

Morality is for human persons. Human persons being moral differ from all the other creatures. They image God through their being human. Humans are shaped through fundamental moral principles. Moral principles are revealed by God through His personal interventions and through Natural Law. Human persons discover moral values through the faculty of reason and faith.

Christian moral principles are rooted in the Word of God and the Magisterium unveils them in the history. The Church endowed with the special mandate from God tries its level best to understand moral principles and articulates it through her teachings.

This course on Fundamental Principles of Christian Ethics and the Modern Trends tries to unveil the basic Christian moral principles in the light of the Magisterial teachings of the Church. Primarily the course aims at unfolding the rich insights buried in the Word of God. It journeys through the history of the Church to find out the understanding of the Fathers of the Church in their historical milieu. It also deeply discovers the teachings of the Popes on Fundamental Christian Ethics.

This course also high lights on different perspectives and understanding of morality such as personalism, natural law ethics, Divine command ethics and mutual love ethics. Finally the course deals with modern trends such as secularism, modernism, post- modernism and millennium generation so that the students are empowered to address issues in the light of Christian Ethical principles.

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LB 22 Theology of Inculturation (4 ECTS)

This course will explain how inculturation was spontaneous and prevalent in liturgy especially in the first six centuries of the early Church, whether Western or Eastern. But from the Middle Ages the whole scenario began to change slowly and the Western Church began to adapt the Roman (Latin) liturgy. This trend reached its climax in the Council of Trent (16th Century) which ruled out the possibility of inculturation by imposing the Roman Liturgy all over the world as obligatory and Latin as its official liturgical language.

Thanks to the period of renaissance which made the theologians reflect over how liturgy could be made more participatory and meaningful. The need was also felt to reform the priest-centered liturgy to make it become people-centered by promoting their full, conscious and active participation. As a result, the Council of Vatican II opened its portals of liturgical inculturation on the basis of (1) Theology of Creation, (2) Theology of Incarnation and (3) Theology of Redemption.

From 1980 onwards, as we know, a lot of abuses and grave mistakes are committed in liturgy in the name of inculturation due to a misunderstood false freedom. Therefore the course will insist that inculturation must be a slow and steady process without any haste, and the fruit of a deep theological reflection taking into account the needs of the people. In this process the good, beautiful and praiseworthy elements of the local culture can be inculturated and integrated in liturgy with due approval from the Congregation for Divine Worship. But at the same time due care must be taken to avoid a blind inculturation and any type of syncretism. So inculturation should not be done just for the sake of novelty, but to give true expression to the Paschal Mystery which is celebrated in liturgy.

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LB 23 Inter-Culturation in the History of Christianity (4 ECTS)

Christianity has never failed her most essential duty of taking the values of the Reign of God to the ends of the earth. Right from the beginning, the Church has made its home in innumerable cultures all over the globe. After the Second Vatican Council, the Church is no more viewed as “tied exclusively and indissolubly to any race and nation, to any one particular way of life or to any customary practices, ancient or modern” (GS 58) but a Church of Christ with an open arm to welcome people of all cultures. Interculturality stresses the need for the understanding how cultures and religions have entered a stage of mutual exploration and cross-fertilization. As a consequence, this has witnessed and necessitated a real need for intercultural theology. Indeed, interculturality which is primarily based on the faith commitment is a particular call to witness to God’s universal love. This investigates the implications of the present global context with its multiple contacts between different cultural worlds for the Church and its mission based on the documents of Second Vatican Council and FABC.

This course on ‘Interculturation in the History of Christianity’ has two parts. In the first part, it attempts to identify the Christian responses to the demand of intercultural living in the cultural history of the universal Church from the beginning to till today. In the second part, it explains the triple dialogue of interculturality in the context of diverse cultures, religions and of massive poverty in our continent. It revisits our mission praxes and paradigms and analyses the challenges to native Christians not to be closed in on themselves but to cross frontiers and to opt for an ever-greater diversity.

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LB 24 Social Thoughts in Patristic Writings (4 ECTS)

This course deals with the general characteristics of the Fathers of the Church and their social concern. The first Bibles and Theologians of the Church were not only concerned about the explanation of the Bible and developing theology but also their application in the day-to-day life of the people. Their writings and preaching on righteousness and social justice point out to their right understanding of the Revelation in and through Jesus. They criticized sharply the apathy and injustice of Christians and guided them to live the Gospel in action. This proves that the social concern of the Church is not a phenomenon of the modern times but is the identity of the Church right from the beginning. The course is organized with lectures and case studies.

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LB 25 Re-reading the Path of Catholic Mission in India (4 ECTS)

With particular focus on the historical development of the missionary enterprise in India by the numerous missionaries, the course attempts to unearth the significant contribution of the Christian mission to the Tamil secular society. While unravelling the problems existed in the missionary

age particularly on politics, culture and religion, it is explained how the missionaries interspersed Christianity with the secular history as both secular and church history intertwined. It begins with examining how to cognize history and how far more in the subaltern perspective one should review the historical developments and get rooted in history.

An analysis of socio-cultural, political and historical features would facilitate an enhanced comprehension of the social reality, and this enables one to situate in a better locus how the Church got entrenched in the soil with constant progress amidst the disturbing complexity. Numerous social issues, though impeded the mission progress, the missionaries had addressed to the various concerns of the oppressed being the symbol of liberating force while keeping in mind the cultural hegemony of the Indian stratum. Despite being Christian missionaries, needless to comment, they responded positively against heavy opposition and hatred, to the needs of the time with much discretion and resilience even at the point of exasperation. Various methods and strategies used by the missionaries, will also be discussed as tool for the new evangelization.

In the final lectures, it is focused, that in the current domineering political context of India, how one can further take up God's works against oppressive and dehumanizing elements, devising precise modus operandi responding to the needs of the time. In the end, we theologize the events of history making it more essential interpretation of the Christian faith.

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II. SEMINARS (LS)

LS 01 Family and the Teachings of the Church (5 ECTS)

Family is an institution that is designed by God as a principal cell of a human society. The inner principle that gives life to the family is love. Husband and wife, parents and children, brother and sister, as a community of persons grow and find their full meaning as a Christian family in love. The self sacrificing nature of the couples is challenged today by various factors such as industrialisation, technology, economy, migration for job and more laxity. Specially, the post-modern thoughts and life enormously damaged the faith and the structure of the family.

Throughout history, the Church has been showing phenomenal concern over marriage and family life. Church promotes Christian values for families, Christian education for children and spiritual and pastoral guidance for couples. It emphasises the responsibility of pastors to strengthen unity and indissolubility among married and lead them toward perfection. Significantly, the doctrinal development in the Church gives suitable guidelines to hot-button issues such as same sex marriage, abortion, divorce, civil marriage, using contraceptives, communion for divorced and remarried persons and other issues that affect the family. This seminar on, “Family and the Teaching of the Church” will help us to understand the mind of the Church regarding marriage and family and their rightful contribution to the community where they live.

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LS 02 Theology of Priesthood (5 ECTS)

Many priests today fall a prey to the identity crisis. As the waves of change sweep over the modern church, many priests are deeply disturbed and raise the question 'what is a priest?' This crisis is reflected in the increasing number of defection from the priesthood and a serious decline in vocation. A correct understanding of the theology of priesthood is therefore essential for conviction about and commitment to the vocation. Hence this seminar aims at some theological charity regarding the priestly identity and mission, discussing the present issues that challenge the theology of priesthood with the light of biblical and magisterial teaching on priesthood.

Bibliography

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LS 03 Seminar: Theology of *kerygma*, *koinonia*, and *diakonia* in Acts (5 ECTS)

The purpose of this course is to present the three key words *kerygma*, *koinonia*, and *diakonia* that capture the essence of the New Testament particularly the theology of Mission in the Acts of the Apostles. Several church offices are identified in the New Testament, each one of which corresponds to one of these three key words. Notice that the life of every Christian is engaged in all three of these key concepts: *kerygma*, *koinonia*, and *dia-konia*. Every Christian is called to witness to his or her faith, to speak that which he believes (*kerygma*). *Kerygma* has to do with what Christians believe, the essence of that which is preached, “Christ died for our sins, was buried, and rose again the third day.” The church offices which correspond to *kerygma*, that which is preached, are apostles. The second word is *koinonia* which speaks of the fellowship that we have and the people that we are. It has to do with our life together in the fellowship of the Church. However all Christians are called to relationship with the community of faith, the local church, and to build one another up as members of the fellowship of those who care *koinonia*. The church offices most responsible for building *koinonia*, for building the community of faith, are pastors, priests, teachers and formators. The third word is *diakonia* which speaks about the life of service in which we are engaged. This addresses the Church’s vocation. The church office most responsible for the church’s life of service is the office of deacon. Likewise, all Christians are called to be servants within the local church and within the world. *Diakonia* is both an act and an office. It is an act in which all Christians participate, but it is an office to which particular Christians are appointed. God sets apart some to be elders, with special responsibilities for the *koinonia* of the church. And he sets apart some to be deacons, with special responsibilities, both administrative and practical, for the *diakonia* of the Church.

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Conzelmann, Hans. *Acts of the Apostles*. Translated by James Limburg, A. Thomas Kraabel, and Donald H. Juel. Hermeneia. Philadelphia: Fortress Press, 1987; Hemer, Colin J. “Observations on Pauline Chronology.” In *Pauline Studies: Essays Presented to Professor F. F. Bruce on His 70th Birthday* pp. 3-18. Edited by Donald A. Hagner and Murray J. Harris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980; Jervell, Jacob. *Luke and the People of God: A New Look at Luke-Acts*. Minneapolis: Augsburg Publishing House, 1972; Maddox, Robert. *The Purpose of Luke-Acts*. Studies of the New Testament and its World.

Edited by John Richers. Edinburgh. T. & T. Clark, 1982; Talbert, Charles H. Literary Patterns, Theological Themes, and the Genre of Luke-Acts. Missoula, Montana: Society of Biblical Literature and Scholars Press, 1974; Mattill, Andrew J. "Date and Purpose of Luke-Acts: Rackham Reconsidered." *The Catholic Biblical Quarterly* 40 (1978): 335-350; Polhill, "Paul: Theology Born of Mission." *Review and Expositor: A Baptist Theological Journal* 78 (1981): 233-247; Pope, A. M. "The Ethical Significance of the Apostolic Decree." *The Canadian Journal of Religious Thought* 4 (May-June 1927): 201-209; Vine, Victor E. "The Purpose and Date of Acts." *The Expository Times* 96 (November 1984): 45-48.

LS 04 Seminar: Theology of Integral Mission in India (5 ECTS)

The purpose of this course is to present the Catholic Church's new vision of its theology of mission. The study will be based on the various documents and papers such as the Second Vatican Council's Decree on the Church's Missionary Activities (*Ad Gentes* – 1965), Pope Paul VI's Apostolic Exhortation on the Evangelization of the Modern World (*Evangelii Nuntiandi* – 1975), Pope John Paul II's Encyclical Letter on the Permanent Validity of the Church's Missionary Mandate (*Redemptoris Missio* -1990), Papers published by the Federation of Asian Bishops Conferences, (FABC -1992), Pope John Paul II's Encyclical Letter on Church in Asia (*Ecclesia in Asia* -1999), Pope Francis' Post-Synodal Apostolic Exhortation The Joy of the Gospel (*Evangelium Gaudium* – 2013).

The Church has to fulfill its mission in every given situation and the concrete form of mission depends upon the particular socio, economic, political, cultural and religious contexts. In the light of the above mentioned documents this course discusses with critical and analytical perspective the relevant topics in the Indian context namely: Mission and Liberation, Mission and Dialogue, Mission and Spirit and Mission and Culture in order to move towards a harmonious new humanity through personal and social transformation.

Bibliography

Decree on the Missionary Activity of the Church, *Ad Gentes*, Promulgated by His Holiness Pope Paul VI, on 7 December 1965; Paul VI, *Evangelii Nuntiandi* (Apostolic Exhortation), Editrice Vaticana, 1975; John Paul II, *Redemptoris Missio* (Encyclical letter), Libreria Editrice Vaticana, 1990; John Paul II, *Ecclesia in Asia* (Apostolic Exhortation)

1999. Pope Francis, *Evangelium Gaudium*, (Apostolic Exhortation), Liberia Editrice Vaticana, 2013; FABC, For All the Peoples of Asia, Vol I, Ed. by Gaudencia Rosales and Catalino Aravalo, 1992; FABC, For All the Peoples of Asia, Vol II, Ed. by Franz –Josef Eilers, 1997; Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*, Maryknoll: Orbis books, 1991; Burrows, William R. ed. *Redemption and Dialogue*. Maryknoll: Orbis Books, 1994; Senor, Donald and Carroll StuhlmueLLer. *The Biblical Foundations of Mission*. Maryknoll: Orbis Books, 1983; Scherer, James A. and Stephen B. Bevans. Eds. *New directions in Mission and Evangelization I: Basic Statement 1974-1991*. Maryknoll: Orbis Books, 1992.

LS 05 Liberation Theology and the Magisterium (5 ECTS)

The response of the Church’s magisterium to liberation theology has been quite mixed. While welcoming the basic concerns of liberation theology it has expressed serious caution about what it sees as the latter’s errors: the use of Marxist analysis, promotion of class struggle and violence, reductionist hermeneutics of the Bible, epistemological substitution of orthodoxy by orthopraxis, temporal messianism, identification of the Church with the proletariat, classist inversion of sacramental symbols etc. This seminar will attempt to critically examine these issues and draw out their implications for theologising in India today.

Bibliography

Boff, L. *Introducing Liberation Theology*. New York: Bums & Oates, 1989; Comblin, Jose. *Called for Freedom: The Changing Context of Liberation Theology*. New York: Orbis Books, 1998; Arockiasamy & Gispert-Sauch., *Liberation Theology in Asia: Theological Perspectives*. Anand: Gujart Sahitya Prakash, 1987; Guitrèrrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. London: SCM Press, 2001; Kallarackal, E. *Human Liberation in Indian Context*. Pune: Gnana -Deepa, 1989; Petrella, Ivan. *Beyond Liberation Theology: A Polemic*. London: SCM Press, 2008; Rowland, Christopher. *Cambridge Companion to Liberation Theology*. Cambridge: Cambridge University Press, 1999; Congregation for the Doctrine of the Faith, *Instruction on Certain Aspects of the “Theology of Liberation”*, 1984; Congregation for the Doctrine of the Faith, *Instruction on Christian Freedom and Liberation*, 1986; Congregation for the Doctrine of the Faith. *Instruction on Certain Aspects of the Theology of Liberation*. Washington DC: United States Catholic Conference, 1984.

**BACHELOR
OF
PHILOSOPHY**

19. ACADEMIC GUIDELINES

19.1 ENROLMENT PROCEDURE

19.1.1 Admission

- Admission is open to all who have an undergraduate degree and have completed one year of spirituality programme or the equivalent.
- For the diocesan seminarians and the lay persons, a letter of recommendation from their local ordinary is required. For members of religious congregations, a letter of recommendation from their provincial superior is needed.
- Requests for application forms and all correspondence concerning admission at the Centre for the Philosophy, St. Paul's Seminary, should be addressed to:

The Rector
St. Paul's Seminary
91, Bharathiyar Salai
Post Box No. 36
Tiruchirappalli – 620 001
Tamil Nadu, India
Tel.: 0431 / 2412500
Email: academicofficesps@gmail.com
stpaulseminary@rediffmail.com

19.1.2 Fee Structure

Each student will pay a fee of Rs. 4000/- for the academic year 2019-2020. This sum includes the fees for tuition, library, handbook, examinations and students' activities. Besides, the I Years will pay for registration Rs. 100/- and for Identity Card Rs. 50/-. The II Years will pay Rs. 500/- for the statement of marks.

19.2 ACADEMIC REGULATIONS

19.2.1 Academic Year

The school year 2019-2020 lasts from 10 of June 2019 to 25 of March 2020 as listed in the calendar. The first semester ends on 29 September, and the second semester commences on 14 October.

Each lesson period is of 45 minutes duration. Fifteen such periods make one credit. Classes are held from Monday to Saturday with a break on Wednesday.

19.2.2 Class Attendance

- a) Class attendance is compulsory. Both the prefect and the professor concerned should be informed ahead of time if a student foresees absence from or delay to a class or if (s)he has to leave the class earlier.
- b) A student missing more than 20% of the classes in one semester forfeits the credits for the courses given.

19.2.3 Courses Offered

The Philosophy course is of two years duration. Special attention is given to both Indian and Western Philosophy. In addition, significant courses on Tamil Philosophy, Psychology, Sociology, Catechism, Introduction to the Scripture, and Music are offered.

19.2.4 Study Days

Wednesdays are study days, i.e. there will be no classes, unless otherwise it is notified in the calendar.

19.3 EXAMINATIONS AND STANDARDS

19.3.1 Internal Exams

- In any two or three credit course, in which no assignment nor a book review is assigned, then the concerned professor could conduct one internal exam.
- An internal exam is to be conducted on Thursdays afternoon, and the maximum duration for an internal exam is 45 minutes.

- An internal exam is to be only for 25 marks, and the mode of it shall always be written.
- The internal mark of a student, who fails in a subject after the external exam and has to sit for a re-exam, will be retained for the re-exam valuation.

19.3.2 External Exams

- For an one-credit course, the external exam shall be either for 1.15 hrs. of written or 10 minutes of oral.
- For an one-credit course, the exam could be conducted during the course of the semester, but at least one week after the completion of the course. However, such exam, be it oral or written, can be conducted either on a study day or in the afternoon during the class days, if there is no academic programme at that time.
- For an one-credit course, if the concerned professor is a visiting professor, and if he agrees, then the exam could even be conducted soon after the completion of the course.
- For all one-credit courses, in which exams could not be conducted during the course of the semester, they will be organized along with the semester exams.
- For a course with two credits, the external exam shall be either for 1.30 hrs. of written or 12 minutes of oral, and for a course with three credits, either 2 hrs. of written or 15 minutes of oral.
- For any two or three credit course, the external exam shall be given only at the end of the semester and not during the course of the semester.
- The mode of any external exam and the date for it within the prescribed schedule at the calendar is decided by the concerned professor and the students, and is ratified by the registrar.
- With regard to the marks, 25 marks are allotted for the assignments/ book reviews/internal exam. 75 marks will be allotted for the external exams, out of which 30 marks are necessary to get a pass. The passing minimum of 40% shall be by the aggregate of both.

19.3.3 Assignments

- Assignments should show evidence of student's extra reading and adequate knowledge of the subject.
- Books and articles of scientific nature should be read and used.
- Assignments should follow, both in their structure and content, the principles of scientific methodology taught.
- Assignments should be computer printed in A4 size papers having 5–6 pages. Hand written works will not be accepted.
- Assignments are to be submitted before the due date in the academic office.
- The subjects for written assignments and the last date of submission are mentioned in the calander.

19.3.4 B.Ph. Comprehensive Exam

There will be a comprehensive examination at the end of the second year of Philosophy. It consists of a written and an oral examination. It is an evaluation of the comprehensive knowledge of Philosophy learned during the two-years programme.

19.3.4.1 B.Ph. Oral Exam

- It shall be conducted by a board of two examiners.
- The time for the exam is 20 minutes.

19.3.4.2 B.Ph. Written Exam

- One thesis out of seven will be chosen.
- The duration of the exam is two hours.

19.3.5 Dissertation

- The second year students choose a moderator and a theme for scientific paper and submit about 30 pages of the same by the deadline indicated in the calendar.

19.3.6 Seminar

- The second year students will have a paper presentation basing on the theme chosen for the dissertation.
- Both first and second year students attend the seminar presentation.

19.3.7 Re-Exams

- Students who fail in an exam, can take up a re-exam during the second session exam schedule mentioned in the calendar.
- If a student fails in a re-exam, then he can appear for next attempt only after a month.
- The mode of any re-exam is decided by the concerned professor.
- Students who fail in the first attempt of B.Ph. oral or written exam can reappear only after a month.

19.3.8 Other Norms Related to Exams

- The decision of any student not to sit an exam for the reason of falling sick or for any other valid reason is to be ratified by the registrar. This student will appear for the next time as scheduled by the registrar.

19.3.9 Grading System

On a maximum of 100 marks:

Pass	40
III Class	41–59
II Class	60–69
I Class	70–79
Distinction	80 & above

- Camps and Music classes are part of the academic programmes and marks will be included in the final average.
- The final average of the marks given at the end of each year is calculated in the following way: first, the marks of each course is multiplied by its own number of credits, and then the sum total of all the multiplied values is divided by the total number of credits.
- The final average of marks given after the completion of the entire course of philosophy is calculated from the following four groups of study in the way mentioned below:

Group I: Principal Study

50% from the principal study calculated for 150 (Systematic Philosophy - 70%, History of Western Philosophy - 40%, Indian Philosophy - 40%)

Group II: Related Study

20% from the related study calculated for 50 (Humanities - 25%; Christian Studies - 10%; Languages - 10%; Music and Camps - 5%)

Group III: Comprehensive Study

20% from the comprehensive study calculated for 100 (B.Ph. Oral - 60%; B.Ph. Written - 40%)

Group IV: Dissertation

10% from the dissertation calculated for 100.

20. SUBJECT-TABLE FOR I - II YEARS

I Year

First Semester

1. Introduction to Philosophy	Fr. J. Xavier Lawrence	2
2. Ancient Western Philosophy	Fr. M. Peter Amaladoss	2
3. Medieval Western Philosophy	Fr. J. Xavier Lawrence	2
4. Logic	Fr. V. Gnanamuthu	2
5. Ancient Indian Thoughts	Fr. A. Spencer Jeice	2
6. Scientific Methodology	Fr. V. Gnanamuthu / Fr. K. Yesu	1
7. Introduction to Sociology and Social Analysis	Fr. S. Jeganathan	2
8. Philosophy of Science	Fr. M. Peter Amaladoss	1
9. Christian Doctrine	Fr. A.V. Arockiasamy	2
10. English	Fr. A.V. Arockiasamy	2
	Ms. Aurelia Bernadette	1
11. Keyboard	Mr. Joseph	1

Second Semester

1. Modern Western Philosophy	Fr. A. Spencer Jeice	3
2. Philosophy of Human Person	Fr. V. Gnanamuthu	3
3. Indian Philosophical Systems	Fr. S. Jeganathan	3
4. Philosophy of Nature and Eco-sophy	Fr. M. Peter Amaladoss	3
5. Philosophy of Being	Fr. A. Spencer Jeice	2
6. Social Psychology	Fr. M. Peter Amaladoss	2
7. Introduction to Marxism	Fr. J. Xavier Lawrence	2
8. Background to the Bible	Fr. A.V. Arockiasamy	1
9. Introduction to Liturgy	Fr. S. Arokiaraj	1
10. Latin	Fr. A. V. Arockiasamy	1
11. English	Fr. M. Peter Amaladoss	1
	Fr. S. Jeganathan,	1
	Ms. Aurelia Bernadette	1
12. Keyboard	Mr. Joseph	1

II Year

First Semester

1. Moral Philosophy	Fr. Amalraj Susai SDB	3
2. Contemporary Western Philosophy	Fr. A. Spencer Jeice	3
3. Modern and Contemporary Indian Philosophy	Fr. V. Gnanamuthu	3
4. Philosophy of God & Religion	Fr. S. Jeganathan	3
5. Spiritual Philosophy	Fr. M. Peter Amaladoss	2
6. Philosophy of Education	Fr. A. Spencer Jeice	1
7. Philosophy of Communication	Fr. J. Xavier Lawrence	1
8. English	Fr. J. Xavier Lawrence	1
	Fr. Andrew De Rose	1
	Ms. Aurelia Bernadette	1
9. Carnatic Music (Vocal)	Mr. Paraloga Raj	1

Second Semester

1. Epistemology	Fr. S. Jeganathan	2
2. Modern Tamil Philosophy	Fr. V. Gnanamuthu	2
3. Saiva Siddantha & Siddha Philosophy and Literature	Fr. S. Jeganathan	2
4. Post-modernism and Recent Trends	Fr. A. Spencer Jeice	3
5. Political Philosophy	Fr. J. Xavier Lawrence	2
6. Philosophy of Liberation and Subalterns	Fr. J. Xavier Lawrence	2
7. Vedanta Philosophy	Fr. M. Peter Amaladoss	2
8. Aesthetics	Fr. J. Xavier Lawrence	1
9. Philosophical Hermeneutics	Fr. J. Xavier Lawrence	1
10. Ancient Tamil Philosophy: Tholkappiyam and Thirukural	Fr. Peter Susaimanickam	1
11. Catechetics	Fr. A. Albert	1
12. Carnatic Music (Vocal)	Mr. Paraloga Raj	1
13. B. Ph. Dissertation		3

21. TIME-TABLE FOR I - II YEARS

FIRST YEAR - FIRST SEMESTER

I Period 09.00a.m.-09.45a.m.	II Period 09.50a.m.-10.35a.m.	III Period 10.50a.m.-11.35a.m.	IV Period 11.40a.m.-12.25p.m.	V Period 02.10p.m.-02.55p.m.	VI Period 03.00p.m.-03.45p.m.
Int. to Philosophy (15) Jun. 11 - Jul. 01 Fr. Xavier Lawrence	Ancient Western Philosophy (30) Jun. 11 - Jul. 22 Fr. Peter Amaladoss	Int. to Philosophy (15) Jun. 11- Jul. 01 Fr. Xavier Lawrence	Int.to Sociology & Social Analysis (30) Jun. 11- Jul. 22 Fr. Jeganathan	Academies and Oratories Jun. 24 - Sep.02 On Mondays	English (25) Jun. 11- Sep. 03 On Tuesdays & Fridays Fr. A. V. Arockiasamy
Research Methodology (15) Jul. 02 - 22 Fr. V. Gnanamuthu		Ancient Indian Thought (30) Jul. 02 - Aug.13 Fr. Spencer	Christian Doctrine (30) Jul. 23 – Sep. 04 Fr. A. V. Arockiasamy	Library Tuesdays,Thursdays & Fridays	Spoken English (12) Jun. 15 - Aug. 31 On Saturdays Ms. Aurelia Bernadette
Medieval Philosophy (30) Jul. 23 - Sep. 04 Fr. Xavier Lawrence	Logic (30) Jul. 23 - Sep. 04 Fr. Gnanamuthu	Philosophy of Science (15) Aug. 16 – Sep. 04 Fr. Peter Amaladoss		Keyboard Class (12) Jun. 15 - Aug. 31 On Saturdays Mr. Joseph	

FIRST YEAR - SECOND SEMESTER

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I Period 09.00am.-09.45am.	II Period 09.50am.-10.35am.	III Period 10.50am.-11.35am.	IV Period 11.40am.-12.25pm.	V Period 02.10pm.-02.55pm.	VI Period 03.00pm.-03.45pm.
Philosophy of Being (30) Oct. 14 - Nov. 28 Fr. A. Spencer Jeice	Indian Philosophical Systems (38) Oct. 14 - Dec.10 Fr. S. Jeganathan	Social Psychology (30) Oct. 14 - Nov. 28 Fr. M. Peter Amaladoss	Latin (15) Oct. 14 - Nov. 02 Fr. A. V. Arockiasamy	Academies and Oratories Oct. 21 - Feb. 24 Mondays	Library Tuesdays, Thursdays & Fridays
Indian Philosophical Systems (07) Nov. 29 - Dec. 09 Fr. S. Jeganathan			Background to the Bible (15) Nov. 04 - 28 Fr. A.V. Arockiasamy	English (14) Oct. 15 - Dec. 06 On Tuesdays and Fridays Fr. M. Peter Amaladoss	Keyboard Class (15) Oct. 17 - Mar. 07 On Saturdays Mr. Joseph
		Int. to Liturgy (08) Nov. 29 - Dec. 10 Fr. S. Arokiaraj	Int. to Liturgy (07) Nov. 29 - Dec. 09 Fr. S. Arokiaraj		
Modern Western Philosophy (43) Jan. 04 - Mar. 12 Fr. A. Spencer Jeice	Philosophy of Human Person (43) Jan. 04 - Mar. 12 Fr. V. Gnanamuthu	Philosophy of Nature & Eco-Sophy (43) Jan. 04 - Mar. 12 Fr. M. Peter Amaladoss	Mod. Wes. Phil. (02) Jan. 04 - 06 Fr. A. Spencer Jeice Phil. of Nature (02) Jan. 07 - 09 Fr. M. Peter Phil. of H. Person (02) Jan. 10 -11 Fr. V. Gnanamuthu Seminar (08) Jan. 13 - 28 Int.to Marxism (29) Jan. 30 - Mar.12 Fr. J. Xavier Lawrence	Spoken English (15) Oct. 19 - Mar. 07 On Saturdays Ms. Aurelia Bernadette English (15) Jan. 07 - Mar. 06 On Tuesdays and Fridays Fr. S. Jeganathan	

SECOND YEAR - FIRST SEMESTER

I Period 09.00a.m.-09.45a.m.	II Period 09.50a.m.-10.35a.m.	III Period 10.50a.m.-11.35a.m.	IV Period 11.40a.m.-12.25p.m.	V Period 02.10p.m.-02.55p.m.	VI Period 03.00p.m.-03.45p.m.
Moral Philosophy (15) Jun. 13, 17, 24, 27, Jul. 01, 04, 08, 15, 18, 22, 29, Aug. 12, 19, 26, & Sep. 02 Fr. Amalraj SDB	Contemporary Indian Philosophy (30) Jun. 11- Jul. 22 Fr. V. Gnanamuthu	Moral Philosophy (15) Jun. 13, 17, 24, 27, Jul. 01, 04, 08, 15, 18, 22, 29 Aug. 12, 19, 26 & Sep. 02 Fr. Amalraj SDB	Moral Philosophy (15) Jun. 13, 17, 24, 27, Jul. 01, 04, 08, 15, 18, 22, 29. Aug. 12, 19, 26 & Sep. 02 Fr. Amalraj SDB	Academies and Oratories Jun. 24 - Sep. 02 On Mondays	English (13) Jun. 11 - Sep. 03 On Tuesdays Fr. Andrew De Rose
Contemporary Western Philosophy (45) Jun. 11 - Sep. 04 (Except on Jun. 13, 17, 24, 27, Jul. 01, 04, 08, 15, 18, 22, 29, Aug. 12, 19, 26 & Sep. 02 Fr. A. Spencer Joice	Phi. of God & Religion (30) Jul. 23 - Sep.04 Fr. Jeganathan	Spiritual Philosophy (30) Jun. 11 - Aug. 09 (Except on Jun. 13, 17, 24, 27, Jul. 01, 04, 08, 15, 18, 22, 29) Fr. Peter Amaladoss	Contemporary Indian Philosophy (15) Jun. 11- Jul. 11 (Except on Jun. 13, 17, 24, 27, & Jul. 01, 04, 08) Fr. V. Gnanamuthu	Library Tuesdays, Thursdays & Fridays	English (12) Jun. 14 - Aug. 30 On Fridays Fr. Xavier Lawrence
		Phil. of God & Religion (15) Aug.10 - Sep. 04 Except on Aug. 12, 19, 26, & Sep. 02) Fr. Jeganathan		Phil. of Communication (15) Jul.12 - Aug. 08 Except on Jul. 15, 18, 22 & 29 Fr. Xavier Lawrence	Spoken English (12) Jun. 15 - Aug. 31 On Saturdays Ms. Aurelia Bernadette	Carnatic Class (12) Jun. 15 - Aug. 31 On Saturdays Mr. Paraloga Raj
			Phil. of Education (15) Aug. 09- Sep. 04 Except on Aug. 12, 19, 26 & Sep. 04 Fr. Spencer		

SECOND YEAR - SECOND SEMESTER

I Period 09.00a.m.-09.45 a.m.	II Period 09.50a.m.-10.35a.m.	III Period 10.50a.m.-11.35a.m.	IV Period 11.40a.m.-12.25p.m.	V Period 02.10p.m.-02.55p.m.	VI Period 03.00p.m.-03.45p.m.
Vedanta Philosophy (30) Oct. 14 - Nov. 28 Fr. M. Peter Amaladoss	Political Philosophy (30) Oct. 14 - Nov. 28 Fr. Xavier Lawrence	Post Modernism and Recent Trends (38) Oct. 14 - Dec. 10 Fr. Spencer Jeice	Epistemology (30) Oct. 14 - Nov. 28 Fr. Jeganathan	Academies & Oratories On Mondays Oct. 21 - Feb. 24	Carnatic Class (15) on Saturdays Oct. 19 - Feb. 29
Post Modernism and Recent Trends (07) Nov. 29 - Dec. 10 Fr. Spencer Jeice	Aesthetics (08) Nov. 29 - Dec. 10 Fr. Xavier Lawrence		Aesthetics (07) Nov. 29 - Dec. 09 Fr. Xavier Lawrence	Library Tuesdays, Thursdays, Fridays & Saturdays	Library Tuesdays, Thursdays & Fridays
Saiva Siddhanta (24) Jan. 04 - 28 Feb. 17 - Mar. 02 Fr. Jeganathan	Phil. of Liberation and Subalterns (24) Jan. 04 - Feb. 13 Fr. Xavier Lawrence	Modern Tamil Phil. (14) Jan. 04 - 28 Fr. Gnanamuthu	Phil. of Liberation and Subalterns (06) Jan. 04 - 11 Fr. Xavier Lawrence		
Catechetics (07) Jan. 30 - Feb. 08 Fr. Albert	Phil. Hermeneutics (11) Feb. 14 - 29 Fr. Xavier Lawrence	Catechetics (07) Jan. 30 - Feb. 08 Fr. Albert	Seminar (08) Jan. 13 - 28 Modern Tamil Phil. (16) Jan. 30 - Feb. 10, 17 - 28		
Ancient Tamil Phil. (04) Feb. 11 - 15 Fr. Peter Susai		Ancient Tamil Phil. (04) Feb. 11 - 15 Fr. Peter Susai	Ancient Tamil Phil. (04) Feb. 11 - 15 Fr. Peter Susai		Ancient Tamil Phil. (03) Feb. 11 - 14 Fr. Peter Susai
		Phil. Hermeneutics (04) Feb. 17 - 21 Fr. Xavier Lawrence Saiva Siddhanta (06) Feb. 22 - Mar. 02 Fr. Jeganathan			

22. ASSIGNMENTS & DISSERTATION

FIRST YEAR

First Semester

1. Medieval Philosophy
2. Introduction to Sociology

Second Semester

1. Philosophy of Nature & Eco-sophy
2. Introduction to Marxism
3. Camp Assignment

SECOND YEAR

First Semester

1. Contemporary Western Philosophy
2. Modern and Contemporary Indian Philosophy

Second Semester

1. Camp Assignment
2. Dissertation

23. COURSE DESCRIPTION

The following courses are offered in the Bachelor of Philosophy Course which is completed in two years.

I. HISTORY OF WESTERN PHILOSOPHY (WP)

WP 01 Ancient Western Philosophy (2 Credits)

Western Philosophy began to take its early strides among the Greeks about 6th century B. C. This course offers the historical development of Ancient Western Philosophy. It can be divided into: Pre-Socratic period, Socratic period and Post-Aristotelian period. The development of thinking from Thales to Aristotle and the Post-Aristotelian is discussed in this study.

Bibliography

K. Freeman, *The Pre-Socratic Philosophers: A Companion to Diels*, Oxford, Blackwell, 1959. A.E. Taylor, *Socrates*. London, 1932. (Prof. Taylor also Several Well Written Columns on Socrates in the Encyclopedia Britt.) Smith (editor), *Philosophers Speak for Themselves*, Vol. II, 2nd Ed. Chicago, 1956. Dario Composta, *History of Ancient Philosophy*, Bangalore, Theological Publications in India, 1990. C. Field, *The Philosophy of Plato*, London, 1958. J.H. Randall, *Aristotle*, N.Y. 1960.

WP 02 Medieval Western Philosophy (2 Credits)

The spirit of medieval philosophy is the spirit of Christianity penetrating the Greek tradition, working within it, drawing out of it a certain view of the world, specifically Christian. Here we deal with: The Problem of Medieval Philosophy, Merits of Medieval Philosophy - Patristic Philosopher, St. Augustine - Scholastic Philosopher, John Scotus Erigena –The Muslim and Jewish Scholastic Thinkers – St. Anselm, St. Bonaventure, St. Thomas Aquinas, John Scotus - The Decadence of Scholastic Philosophy.

Bibliography

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Weinberg, Julius. *A Short History of Medieval Philosophy.* Princeton, 1964.
Copleston, Frederick. *A History of Philosophy, Vol-II: Augustine to Scotus.* London, 1950.
Vignaux, Paul. *Philosophy in the Middle Ages.* Trans. E.C. Hall. New York, 1959.

WP03 Modern Western Philosophy (3 Credits)

Modern Philosophy covers the time of renaissance in the West marked by the contributions of brilliant thinkers. It has the great merit of focusing attention upon man. From this starting point, human reason with its many questions has developed for its yearning to know more and to know it ever more deeply. It deals with Philosophy of Renaissance - William of Occam - Nicholas of Cusa - Francis Bacon - Thomas Hobbes - Rene Descartes - G. W. Leibniz - Benedict Spinoza – John Locke - George Berkeley - David Hume - Voltaire - J. J. Rousseau - Immanuel Kant - Hegel.

Bibliography

Frank Thilly. *A History of Philosophy.* Allahabad: Central Publishing House, 1997.
Frederick Mayer, *A History of Modern Philosophy.* New Delhi, Eurasia Publishing House, 1987.
Lavine, T.Z. *From Socrates to Sartre: The Philosophic Quest.* London: Bantam Books, 1989.
Bertrand Russell. *A History of Western Philosophy.* USA: Paperback, 1964.
Jagunath, Singha. *Introduction to Philosophy.* Calcutta: New Central Book Agency, 1995.
S. E. Stumpf. *Socrates to Sartre.* New York: McHill Book Company, 1966.
Wright, W.K. *A History of Modern Philosophy.* New York: The Mac Millan Company, 1966.

WP 04 Contemporary Western Philosophy (3 Credits)

This course presents important developments and various contemporary trends of the West with an overall view of the contemporary Western philosophy, mainly from 18th Century onwards. Various Western contemporary thinkers have been classified under categories or philosophical trends, namely, Idealism, Positivism, Pragmatism, Linguistic Philosophy, Analytic Philosophy, Phenomenology, Existentialism and The Philosophy of Life Movement and Process philosophy.

Bibliography

Jackson, Frank & Michael Smith, (eds). *The Oxford Handbook of Contemporary Philosophy*, Oxford: Oxford University Press, 2007. Critchley, Simon. "Introduction: What is Continental Philosophy?" In *A Companion to Continental Philosophy*, Edited by Simon Critchley and William R. Schroeder, Oxford, U.K.: Blackwell, 1998. Ricoeur, P., *Freud and Philosophy: An Essay in Interpretation* (trans., D. Savage), Yale University Press, 1970. Grossmann, Reinhardt. *Phenomenology and Existentialism: An Introduction*. London: Routledge and Kegan Paul, 1984. Elliston, Frederick & McCornick, Peter. (Eds.) *Husserl: Expositions and Appraisals*. Notre Dame: University of Notre Dame Press, 1977. Puthenpurackal, Johnson. *Heidegger: Through Authentic Totality to total Authenticity*. Louvain: Leuven University Press, 1987. Bhadra, MrinalKanti. *A Critical Survey of Phenomenology and Existentialism*. New Delhi: ICPR, 1990.

WP 05 Postmodernism and Recent Trends (3 Credits)

This course begins with structuralism aiming at showing the underlying structures with special reference to Ferdinand de Saussure. A general introductory overview of Postmodernism in comparison to Modernism would lead to understand the characteristic features of postmodernism. After presenting postmodern thinkers like Michel Foucault, Derrida and Lyotard, there would be an investigation of postmodern challenges to the traditional understanding of Religion, Metaphysics and Ethics. It would be attempted to show how Post-Modernism has raised a new epistemological consciousness on the multiplicity of sources of knowledge and meaning of reality. A critical view on postmodernism would be presented from the perspective of Critical theory.

Bibliography

Kevin, Hart. *Postmodernism: A Beginner's Guide*. London: Oneworld, 2006. Featherstone, Mike. *Undoing Culture: Globalization Postmodernism and Identity*. New Delhi: Sage Publications, 1995. Piaget, Jean. *Structuralism*. Calcutta: Xavier Publications, 1971. Bronner, S.E. *Critical Theory: A very Short Introduction*. New York:

Oxford University Press, 2011. Marshall, James. *Poststructuralism Philosophy Pedagogy*. London: Kluwer Academic Publishers, 2004.

II. SYSTEMATIC PHILOSOPHY (SP)

SP 01 Introduction to Philosophy (2 Credits)

This course attempts to give a bird's eye view on the multifarious systems, disciplines, concepts, and areas of both Indian and Western philosophy. The purpose of this course is to initiate the students into the proper perspective of philosophical treatises and their connected disciplines. A brief lexicon-like history of philosophy through its major representatives aims at initiating the students into philosophizing. The philosophical orientations treated thematically will make the students realize that philosophy is the concern of all human beings.

Bibliography

Amaladoss, Anand, *Introduction to Philosophy*, Chennai: Satya Nilayam Publications, 2001. Dwoing, A.C, *The Fundamental Questions of Philosophy*, New Delhi: Allied Publishers Pvt Ltd., 1982. Herman, Steve & Stebben, Gregs, *Everything You Need to Know about Philosophy*, New York: Pocket Books, 1999. Geisler, Norman. L. & Feinberg, Paul. D., *Introduction to Philosophy: A Christian Perspective*, Michigan; Baker Book House, 1982. Moore, Brooke Noel & Bruder, Kenneth, *Philosophy: The Power of Ideas*, California: Mayfield Publishing Company, 1995. Popkin, Richard. H and Stroll, Avrum, *Philosophy Made Simple*, New York: Doubleday, 1993.

SP 02 Logic (2 Credits)

Logic is the study of methods and principles used to distinguish the good reasoning (correct) from bad reasoning (incorrect). Therefore logic is a science of reasoning. This subject offers the students certain techniques and methods to avoid errors and to have correct reasoning and methodical thinking. By the study of correct thinking the student will learn the right way of thinking which will lead them to the knowledge of truth. Knowledge of the rules of proper thinking will help them think properly and avoid mistakes in thinking.

Bibliography

Bodkin, Richard, *Logic for All*, Chicago: Henry Rogney & Co., 1995. Smith, Newton W.H., *Logic: An Introduction Course*, London: Routledge & Kegan Paul, 1985. Smith, Vincent Edward, *The Elements of Logic*, Milwaukee The Bruce Publishing Company, 1957. Kane, Dennis C., *Logic: The Art of Inference and Predication*, New York: Sheed & Ward, 1969. Asirvatham A., *Logic for the Beginner*, Trichy: St. Joseph's Industrial School Press, 1961.

SP 03 Epistemology (2 Credits)

Each of philosophical disciplines has its special subject matter. Thus epistemology stands in a close and special relationship to each of these disciplines. Though the various divisions of philosophy differ in their subject matter and often in the approaches taken by philosophers to their characteristic questions, they have one feature in common: the desire to arrive at the truth about that with which they are concerned—say, about the fundamental ingredients of the world or about the nature of the good life for man. Hence this course is concerned with the nature of knowledge, factors influencing knowledge, sources of knowledge, and the structure of knowledge, the value of knowledge and modern theories of knowledge.

Bibliography

Chisholm, R. *Theory of Knowledge*, Englewood Cliffs, NJ: Prentice Hall, 1st, 2nd and 3rd edns, 1989. Lucey K. *On Knowing and the Known*, Buffalo, NY: Prometheus Books, 1996. Sosa (ed.), *Knowledge and Justification*, vols 1 and 2, Brookfield, VT: Ashgate Publishing Company, 1994. Hassett D. *Epistemology for all*, The Mercier Press, 1968. Mercier, Jean L. *Epistemology and the Problem of Truth*, Bangalore: ATC, 2002. Lehrer K. *Theory of Knowledge*, Boulder, Westview Press, 2000.

SP 04 Moral Philosophy (3 Credits)

The systematic study of the normative science of the conduct of human beings in societies aims at empowering the students to judge the conduct to be right or wrong, to be good or bad. Its purpose is to introduce the students to what the great moral philosophers have thought in the past

and is thinking today about ethical matters. As these fields become more complex and deal with more situations, the application of ethics in those fields can also become more complex. Basing on these, we deal with Meaning of ethics, Foundation and Norm of Morality, The Determinants of Morality, Conscience as the guide of moral life, Major Doctrines of Ethics, Theories of Punishment and Virtue Theory in our course.

Bibliography

Composta, Dario, *Moral Philosophy and Social Ethics*, Bangalore: TPI, 1988, Finnis, John, *Fundamentals of Ethics*, Oxford: Clarendon Press, 1983, Heller, Agnes, *General Ethics*, London: Basil and Blackwell, 1988, Mackenzie, S. John, *A Manual of Ethics*, Delhi: Oxford University Press, 1975, Mackie, John L., *Ethics: Inventing Right and Wrong*, New York: Penguin Books, 1977, Robinson, Dave & Garratt, Chris, *Introducing Ethics*, United Kingdom: Icon Books, 1998, Singer, Peter (Ed.), *A Companion to Ethics*, Oxford: Blackwell Publishers, 1993. Singer, Peter (Ed.), *Applied Ethics*, Oxford: Oxford University Press, 1986.

SP 05 Philosophy of God and Religion (3 Credits)

This course introduces the students to the concepts and belief systems of the religions as well as to the prior phenomena of religious experience and the activities of worship and meditation on which these belief systems rest and out of which they have arisen. The conflicting proofs and arguments of theism and atheism are highlighted. Then there will be critical reflection on the notion of creation, problem of evil and various critiques on religion. Finally there will be discussion on the personal religious experiences, religious and mysticism, the interaction between science and religion.

Bibliography

Wijngaards, John, *How to Make Sense of God*, Bangalore: I.J.A. Publications, 1997. Wijngaards, John, *God Within us*, Glasgow: Collins, 1988. Hick, John, *Philosophy of Religion*, New Delhi: Prentice Hall of India, 1983. Hick, John, *Evil and the God of Love*, London: MacMillan, 1966. Vardy, Peter, *The Puzzle of Evil*, London: Collins, 1992. Macquarrie, John, *In Search of Deity*, London: SCM Press, 1984. Robinson, John A.

T., *Honest to God*, London: SCM Press, 1963. Schilling, Paul, *God in an Age of Atheism*, New York: Abingdon Press, 1969. Luijpen, W. A. & KOREN, H. J., *Religion and Atheism*, Pittsburgh: Duquesne University Press, 1971. Padovano, Anthony T., *The Estranged God*, New York: Sheed and Ward, 1968. Kung, Hans, *Does God Exist?* London: Collins, 1980.

SP 06 Philosophy of Human Person (3 Credits)

In this course, an attempt is made to get into the depth of the human person and discover the meaning of human existence. We begin this course in highlighting the violations against human dignity and proceed to understand philosophically the complexity of human nature by analysing the basic ideas about human life and human activities. This course tries to answer the basic philosophical question that pertains to man in terms of ultimate explanations.

Bibliography

Desbruslais, Cyril. *Philosophy of the Human Person: An Introduction to Philosophical Anthropology*. Pune: Jnana Deepa Vidyapeeth, 1997. Savundara, Edwin. *Philosophy of Form and the Human Person*. Cleveland: University of Saint Thomas, 2004. Karaotempre, Sebastian. *Philosophical Anthropology*. vol. I & II, Calcutta: Firma Klm Private Limited, 1984. Mondin, Battista. *Philosophical Anthropology*. Rome: Urbaniana University Press, 1985.

SP 07 Philosophy of Nature and Eco-sophy (3 Credits)

This is a philosophical examination of the representation of nature that emerges from the scientific enterprise, and of the effects of our modes of conceptualization on it. Particular attention is given to its revolutionary present. And we are living in the modern world where science and technology has developed very much, this development also leads us to the degradation of people. So this course also puts forward the nature, and tried to analyse the ecological problem in an ethical way. This being a course in philosophy rather than in science, the focus is primarily on the assumptions that underlie scientific research, the role that observation plays in its articulation and the kind of problems that are inherent in the manner in which it proceeds.

Bibliography

Harrison, E.R. *Cosmology: The Science of the Universe*, Cambridge: Cambridge University Press, 1981. Hetherington, N.S. (ed.), *Encyclopaedia of Cosmology*, New York: Garland, 1993. Isham C.J., *Quantum Theories of the Creation of the Universe*, in Russel R.J., Murphy N. and Isham C.J (eds.), New York: Garland, 1993. Agarwal, S.K., *Fundamentals of Ecology*, New Delhi: Ashish Publishing House, 1992. Carson, Walter H., *Life Nature Library Ecology*, New York: Time-Life Books, 1970.

SP 08 Philosophy of Being (2 Credits)

Metaphysics, the philosophy of being, is the study of principles and properties of real beings along with a detailed discussion of the concepts such as cause, effect, existence, essence, substance and accident and is a preparation for the study of Systematic Theology. It is a journey into the nature of human beings; it is a reflection on “what is beyond visible, beyond observable. It deals with the internal structure of being. Individual Being and Person, Transcendental Attributes of Being and Relational Nature of Being. This will enable the students to know the possibility, the legitimacy, the necessity and the relevance of metaphysics for a sound philosophical and Christian understanding of the world, human and God.

Bibliography

Koren, Henry J., *An Introduction to the Science of Metaphysics*, London: B. Herder Book Company, 1955. Raeymaeker, Louis de, *The Philosophy of Being*, London: B. Herder Book Company, 1956.

SP 09 Spiritual Philosophy (2 Credits)

Faith without reason is blind and reason without faith is lame. Faith that denies reason of its role may lead to superstitions, wrong beliefs and fanaticisms. And similarly we cannot deny the fact that reality cannot be known only by reasoning. Reason can help one to arrange, order and correct things but in itself it cannot be the final way of knowing things. The total rejection of metaphysical and ‘spiritual’ dimension, from modern day philosophy has led to deplorable consequences such as deep distrust in reason itself ending in agnosticism, skepticism, atheistic humanism,

scientific positivism and finally total nihilism. If a philosopher by definition is a lover of wisdom and a spiritual as seeker of wisdom, led by the Holy Spirit, then the spirituality and philosophy, without denying their own uniqueness, have so much in common. They are not opposed to each other as it is popularly believed but they complement each other. Hence, this course is an attempt to redeem philosophy of its own emptiness and superficiality and show deeper way of philosophising.

Bibliography

Paul II, John, “*Fides et Ratio*” in *Pope John Paul II Encyclicals*, Trivandrum: Carmel International Publishing House, 2005. pp. 53-154.

SP 10 Aesthetics (1 Credit)

The focus of this course is on the influence of Aesthetics on human life. Human person is an aesthete and a creator of the arts. Therefore, the following questions are inevitable: how do we view creativity? Has too much been expected of art? Is art able to bear the metaphysical burden placed on it? Has art become a substitute for lost religious transcendence? The objects of Indian art are valid and potent as objects of art itself and for their meaningful appeal to the human senses and the mind; they are formal articulations of collectively felt experiences and are intended to generate in perceiving persons, certain moods (bhava), feelings and sentiments (rasa), certain states of being and thus to help them widen and deepen their human experiences.

Bibliography

Eldridge, Richard, *An Introduction to the Philosophy of Art*, New York: Cambridge University Press, 2003. Gaut, Berys, *Routledge Companion to Aesthetics*, London: Routledge, 2002. Chatterji P.C., *Fundamental Questions in Aesthetics*, Shimla: Indian Institute of Advanced Study, 1968. Feagin, Susan, *Aesthetics*, Oxford: University Press, 1997. Guyer, Paul, *Values of Beauty: Historical Essays in Aesthetics*, New York: Cambridge University Press, 2005.

SP 11 Philosophy of Science (1 Credit)

Philosophy of Science is an intellectual reflection on the activities and conclusions of experimental science. It explains the significance of scientific activity and its philosophical impact on man's overall thinking and actions. It analyses the methods of science and assesses its limitations and strengths. This course presents a historical introduction to the philosophy of science as well.

Bibliography

Robert, Holinger E. D. K. & Kline, David, *Introductory Readings in the Philosophy of Science*. New York: Prometheus Books, 1988. Nandan M. R., *Philosophy of Science: A Brief Introduction*, Bangalore: Maharani Arts College, 1987. Philip, Frank, *Philosophy of Science: The Link Between Science and Philosophy*, Englewood Cliffs: Prentice Hall, 1957.

SP 12 Philosophical Hermeneutics (1 Credit)

Being a science of interpretation, it involves the study of the principles of interpretation for all forms of communication, nonverbal and verbal. The understanding of 'human understanding' is a lifelong process of learning for all of us. This context of the understanding minds keeps changing. Even the perennial truths need constant and consistent reformation and re-articulation. Such a process of interpretative endeavour by learning the types, aims, methods of text interpretation and the significant contributions made by thinkers on interpretation will definitely sharpen the minds of the students.

Bibliography

Clark, Timothy. "Interpretation: Hermeneutics." In *Literary Theory and Criticism: An Oxford Guide*. 59-69. Derrida, Jacques. *Margins of Philosophy*. Trans. Bass. Sussex: The Harvester Press, 1986. Dilthey, Wilhelm. "The Rise of Hermeneutics." In *New Literary History* 3.2. Trans. Jameson (1972), 229-244. Gadamer, Hans-George. *Philosophical Hermeneutics*. Trans. Linge. Berkeley: California University Press, 1976. Hirsch, E.D. *The Aims of Interpretation*. Chicago and London: The University of Chicago Press, 1976. Joseph, Dorairaj A. *Philosophical Hermeneutics*. Chennai: Satya Nilayam, 2011.

SP 13 Scientific Methodology (1 Credit)

This course introduces the students to scientific methodology for philosophical research. In the beginning in general it deals with the dispositions and conditions for effective study, the skill of reading to learn, notes taking, the use of library, etc. Then it deals with philosophical scientific work, where the students are taught to write a simple philosophical scientific work, namely a synopsis, an essay, an assignment. The course ends with training them to write an advanced scientific work.

Bibliography

John Peter & Jose, Henry. *Methodology for Research*. Bangalore: St. Peter's Pontifical Institute, 2003. Berry, Ralph. *The Research Project: How to Write it*. London: Routledge, 2005. Misra, R. P. *Research Methodology: A Hand Book*. New Delhi: Concept Publishing Company, 1989. Jain, Gopal Lal. *Research Methodology: Methods, Tools and Techniques*. Jaipur: Mangal Deep Publications, 1998. Kaipan Joy. *Scientific Methodology*. Bangalore: Christu Jyothi Publications, 2010.

III. INDIAN / TAMIL PHILOSOPHY AND RELIGION (IP)

IP 01 Ancient Indian Thoughts (2 Credits)

Ancient Indian philosophy deals with the basics of Indian religious heritage. Religious experiences in Vedas, Brahmanas, and the Upanishads are elaborately expounded. Its aim was to alleviate the problems strangling the world and attain liberation. A critical exposition on the Vedas, the Brahmanas, the Aranyakas, the Upanishads, will enable the students to have an in-depth study on the origin, development and progress of Ancient Indian thought. It will help them to realize that in the days of old, religion and philosophy was undifferentiated.

Bibliography

Dasgupta, Surendranath, *A History of Indian Philosophy* vol. 1, Delhi: Motilal Banarsidass, 1975. De Smet, Richard (ed.), *Religious Hinduism* Allahabad: St. Paul Publications, 1964. Datta, Dhirendramohan & Chatterjee, Satischandra, *An Introduction to Indian Philosophy*, Calcutta: University of Calcutta, 1954.

IP 02 Indian Philosophical Systems (3 Credits)

Ancient Indian Philosophical schools evolved from Vedic knowledge. Orthodox schools by accepting the authority of Vedas and by taking inspiration from them developed their philosophies. Contrarily Heterodox schools, by denying Vedic authority and employing 'reasons,' developed their philosophies. Both the systems are purely native to the land. Critical study towards the Epistemology, Metaphysics, Religion and Ethics of the different schools of thoughts are brought forth.

Bibliography

Datta & Chatterjee, *An Introduction to Indian Philosophy*, Calcutta: University Press, 1968. Hariyanna M., *Outlines of Indian Philosophy*, Delhi: Motilal Banarsidass Publishers, 1994.

IP 03 Vedanta Philosophy (2 Credits)

This course aims at presenting the students a comprehensive understanding of Vedanta philosophy. While dealing elaborately on the philosophy of Advaita Vedanta, it also presents the students with the philosophy of the other schools of Vedanta namely Visistavaita, Dvaita, Svabhavita, Bhedabheda, Suddhadvaita and Scintya-Bhedabheda

Bibliography

Swami Vivekananda, *Vedanta Philosophy*, Calcutta: Udbodhan Office, 1972. Swami Chinmayananda, *Vedanta: The Science of Life*, Bombay: Central Chinmaya Mission Trust, 1980.

IP 04 Modern and Contemporary Indian Philosophy (3 Credits)

Contemporary Indian Philosophy is the outcome of an exposure to global philosophies and cultures. It is a synthesis of the East and West. The ancient Indian Philosophy has taken a new shape by allowing itself to interact with the Western method of philosophizing. The contemporary Indian thinker as his roots, without doubt, in the past, but he also assimilates the modern and contemporary western thought in him. This course invites students to study critically the insights and trends initiated by some of the prominent modern and contemporary (M&C) thinkers of India and will lead them to enter into their minds, which shaped the pattern of present Indian philosophical thought.

Bibliography

NaravaneVishwanath, *Modern Indian thought*, New Delhi, Orient Langman, 1978. Grove Verinder, *Political Thinkers of Modern India*, New Delhi, Deep Deep Publications, 1990. Chatterjee Margaret, *Contemporary Indian Philosophy*, Delhi: Mothilal Banarsidass Publications. Basant Kumar Lal, *Contemporary Indian Philosophy*, Delhi: Mothilal Banarsidass Publications. T.M.P. Mahadevan, *Contemporary Indian Philosophy*, New Delhi: Sterling Publishers Private Ltd., 1981.

IP 05 தமிழ் தத்துவங்கள் - 1: தொல்காப்பியமும்

திருக்குறளும் (அலகு 1)

தமிழர் மெய்யியல், உலகில் பரவலாக அறியப்பட்டிருக்கிற செவ்வியல் தத்துவங்களுக்கு ஈடான தொன்மையும், மரபும் வரலாற்று சிறப்பும் கொண்டது. இருப்பினும், தத்துவ உலகில் இவற்றின் தனித்தன்மையையும் நிறுவுவது இன்னும் சவாலாகவே உள்ளது. எனவே மேற்கத்திய (கிரேக்க) தத்துவங்களுக்கு ஈடான, ஏன் அதற்கு மேலான தமிழர் தத்துவத்தையும், அவர்களின் வாழ்வியல் கூறுகளையும் அறநெறிகளையும் எட்டுத் திக்கும் கொண்டு சேர்ப்பது வரலாற்று கடமையாக இருக்கிறது. இந்த பின்னணியில் இந்த வகுப்பு நமக்கு முழுமையாக கிடைக்கப்பெற்றிருக்கிற முதல் நூலான தொல்காப்பியம் மற்றும் தமிழின் முழுமுதல் அறநூலான திருக்குறளையும் மாணவர்களுக்கு அறிமுகம் செய்து வைக்கிறது. மேலும் இந்த இரண்டு நூல்களிலும் உள்ள மெய்யியல் கருத்துக்களை ஆராய்ந்து நவீன, பின்நவீனத்துவப் பார்வையிலும், சமூகப் பொருளாதார சூழலுக்கு ஏற்பவும் இவைகளுக்கு பொருள் விளக்கம் அளித்து மறுவாசிப்பு செய்ய தூண்டுகிறது.

Bibliography

கி. வெங்கட்ராமன், பழந்தமிழர் அறிவியல், சென்னை: பன்மை வெளியீடு, 2015. ச. அகத்தியலிங்கம், தொல்காப்பிய உருவாக்கம், சிதம்பரம்: மெய்யப்பன் தமிழாய்வகம், 2001. குணா, வள்ளுவத்தின் வீழ்ச்சி, பெங்களூர்: தமிழக ஆய்வரண், 1996. சே. நாராயணசாமி, வள்ளுவத்தின் வீழ்ச்சி, சென்னை: சுரா பக்ஸ் (பி) லிமிடெட், 2003. திருவள்ளுவரடிமை முருகு, திருவள்ளுவம் ஒரு தத்துவம், இராசபுரம்: திருவள்ளுவர் திருமன்றம், 1994.

IP 06 Modern Tamil Philosophy (2 Credits)

This course attempts to present the various trends of “Tamil philosophical thinking” and offers the philosophical contribution of the Tamil Thinkers such as Vaikunda Samy, Ramalinga Vallalar, Subramania Bharathiar, Bharathidasan, E.V.R. Periyar, Singara Vellar, Ayotheedhasa Panditar, Gnani, A. Marx, Guna, V. Geetha and others. Their philosophical writings through their poems, novels and essays are dealt with in detail.

Bibliography

மணிசன் பெ., மார்க்ஸ் அ., பாரதி ஒரு சமூகவியல் பார்வை, சென்னை: தோழமை வெளியீடு, 2007. மெய்யப்பன், ம. (பதி), பாரதியார் கவிதைகள், சிதம்பரம்: தென்றல் நிலையம், 2003. குணா, நாற்றங்கால்; கட்டுரைகளும் உரைகளும், வெங்காலூர்: தமிழக ஆய்வரண், 2013. குணா, விழுதுகள், வெங்காலூர்: தமிழக ஆய்வரண், 1997. ஞானி, தமிழியம் தமிழ்தேசியம்: ஞானியின் மெய்யியல் கட்டுரைகள் - 1, சென்னை: காவ்யா பதிப்பகம், 2007. ராஜாங்கம், ஸ்டாலின், அயோத்திதாசர்: வாழும் பௌத்தம், நாகர்கோவில்: காலச்சுவடு பதிப்பகம், 2016. முத்துமோகன், ந., இந்திய தத்துவங்களும், தமிழின் தடங்களும், சென்னை: நியூ செஞ்சுரி புக் ஹவுஸ் (பி) லிட், 2016. முத்துமோகன், ந., தமிழ் அடையாள அரசியலின் இயங்கியல், சென்னை: நியூ செஞ்சுரி புக் ஹவுஸ் (பி) லிட், 2011. ராஜ் கௌதமன், கண்மூடி வழக்கம் எலாம் மண்மூடி போக: சி. இராமலிங்கம். நியூ செஞ்சுரி புக் ஹவுஸ் (பி) லிட், 2018. மார்க்ஸ், அ. கலாச்சாரத்தின் வன்முறை, புத்த நாதம்: அடையாளம், 2001. மார்க்ஸ், அ., இந்துத்துவம்: ஒரு பன்முக ஆய்வு, புத்தநாதம்: அடையாளம், 2001. வீரமணி, பா – முத்துகுணசேகரன் (தொ), சிங்காரவேலரின் சிந்தனைக் களஞ்சியம் (மூன்று தொகுதிகள்), சென்னை: தென்னக ஆய்வு மையம், 2006. கீதா. வ., காந்திய அரசியல், சென்னை: பரிசல், 2005. Patrick G. Religion and Subaltern Agency. Chennai: Madras University Publication, 2003. Geetha V. Patriarchy, Kolkatta: Street, 2015.

IP 07 Saiva Siddhanta and Siddha Philosophy and Literature (2 Credits)

Saiva Siddhanta is a religious tradition that is unique to the Tamil Culture and the region of Tamil Nadu. This religious tradition has its great Bhakti Movement to its credit. The important concepts of Saiva Siddhanta like *pati*, *pasu*, and *pasam-amaram* help us understand the nature of

God, Man, Soul, World and Liberation. Emerging from the roots of yogic tradition and flourishing on the freedom of the mystics, the Siddhas apprehended the mystery of the divine and the human as a single continuum in the social. They were spiritual and social rebels and iconoclasts of the highest order. In this course we underline their philosophical contribution. Some people become dissatisfied with the course of the society and go to forest for self-realization. But *Siddhas* in spite of evil around them remain among the people and reproach them for their false ideas about God, about their superstitions and their caste discriminations.

Bibliography

Pandey, Chandra K., *An Outline of History of Saiva Philosophy*, Delhi: Motilal Banarsidass, 1986. Devasenapathi V. A., *Saiva Siddhanta*, Madras: University of Madras, 1974. Madhavan V. R., *Siddha Medical Manuscripts in Tamil Nadu*, Madras: International Institute of Tamil Studies, 1984.

IV. HUMANITIES (HM)

HM 01 Introduction to Sociology and Social Analysis (2 Credits)

Sociology, as the youngest of all the social sciences, is the study of human behaviour in groups or of the interactions among human beings. In this course, at first, the students are introduced to the basic concepts of Sociology. Socialisation, group organization, social stratification, social change and the present social institutions like family are taken for a detailed discussion. In the second part, the social analysis pattern and a few social issues will be taken for a detailed study. Then students will be taught to make data collection and result oriented conclusions.

Bibliography

Durkheim E., *The Division of Labor in Society*, London: The Free Press, 1997. Durkheim E., *Rules of Sociological Method*, London: The Free Press, 1982. Macionis, John, *Sociology*, New Jersey: Prentice Hall, 1991. Sengupta, Surajit, *Introductory Sociology*, Calcutta: New Central Book Agency, 1984. Ros, Jerry, *An Introduction to Sociology*, Chicago: Rand McNally College Publishing Company, 1976. Sachdeva D.R., *An Introduction to Sociology*, Allahabad: Kitah Mahal, 1978.

HM 02 Social Psychology (2 Credits)

This course , in general, enhances the students to understand the basic principles and process of Social Psychology. The students will be guided towards advanced understanding of the concepts and dynamics relating to human behaviour such as basic channels of communication, theories of attribution, Impression Formation, Impression Management, Prejudice and Discrimination, pre-school behaviour and bystander effects. Further the students will be exposed to analyse and understand the following areas: Educational Psychology, Subaltern Psychology, Psychology and Personality, Criminology and Victimology and Family Counseling. The objective of this course is also to enable the students to get an insight into their own responses to social realities around them" .

Bibliography

Alphonse, T. *Inba Illaram: Ulavial Kaiedu* (Tamil). Chennai : Thamarai Publications, 2008. Antony, John. *Family Counselling*. Dindigul: Anugraha Publications, 2005. Baron and Byrne. *Social Psychology*. New Delhi: Prentice-Hall, 2004. Edward Al. and Scanelli, D.P. *Education Psychology*. Bombay: Allied Publishers Pvt Ltd., 1968. Jeyaraj, M. *Theoretical Criminology*. Madurai: Madurai Kamaraj University, 2006. Mangal, S.K. *Advanced Educational Psychology*. New Delhi: Prentice Hall of India Pvt Ltd, 2005. Michael S.M. (Ed.). *Dalits in Modern India*. New Delhi: Vistaar Publication, 1999. Misra, G. *Applied Social Psychology in India*. New Delhi: Sage, 1990. Prakash, Louis. *Political Sociology of Dalit Assertion*. New Delhi: Gyan, 2003. Siddique, Ahmad. *Criminology, Problems and Perspectives*, 4th ed. Lucknow: Eastern Book House, 1997.

HM 03 Political Philosophy (2 Credits)

Political Philosophy can be defined as philosophical reflection on how best to arrange our collective life – our political institutions and our social practices, such as our economic system and our pattern of family life. (Sometimes a distinction is made between political and social philosophy, but we shall use ‘political philosophy’ in a broad sense to include both.) Political philosophers seek to establish basic principles that will, for

instance, justify a particular form of state, show that individuals have certain inalienable rights, or tell us how a society's material resources should be shared among its members.

Bibliography

Goodin, R. & Pettit, P., *A Companion to Contemporary Political Philosophy*, Oxford: Blackwell, 1993. Hampshire – Monk I. W., *A History of Modern Political Thought: Major Political Thinkers from Hobbes to Marx*, Oxford: Blackwell, 1992. Kymlicka, W., *Contemporary Political Philosophy*, Oxford: Oxford University Press. School of Contemporary Political Thought, London: Oxford University Press, 1990. Wolff, J., *An Introduction to Political Philosophy*, Oxford: Oxford University Press, 1996. Routledge Encyclopedia of Philosophy, Version 1.0.

HM 04 Introduction to Marxism (2 Credits)

Contrast to traditional mode of philosophizing, which is engaged in conceptualization and abstraction, philosophy of libertarian tries to look at the reality from the concrete life situation of wo/man and from the perspective of the oppressed. Taking into consideration the tremendous influence of Marxism on today's society, this course attempts to present the philosophy of Marxism and evaluates its strength and weakness. At the same time, it brings out the far-reaching implications of Marxism on other philosophical ideologies.

Bibliography

Wielenga, Bastian, *Introduction to Marxism*, Bangalore: Centre for Social Action, 1991. Dussel, Enrique, *Philosophy of Liberation*, New York: Orbis Books, 1985. Marx, Karl, *The Poverty of Philosophy*, Moscow: Progress Publishers, 1978. Marx, Karl & Geels, Frederick, *Manifest of the Communist Party*, Moscow: Progress Publishers, 1986. Kelle, V. & Kovalson, M., *Historical Materialism: An Outline of Marxist Theory of Society*, Moscow: Progress Publishers, 1973. Avineri, Shlomo, *The Social and Political Thought of Karl Marx*, Cambridge: Cambridge University Press, 1987.

HM 05 Philosophy of Education (1 Credit)

This course is intended to develop a renewed notion of education. It makes a critique of modern education system and proposes an alternative, that is, problem-posing education. The purpose of this problem-posing education is to develop a critical consciousness among the students. The person who has the critical consciousness has capacity for in-depth analysis of the root causes of every problem of the society and assumes responsibility in responding them. The role of dialogue in education is also dealt with. Further this study makes an analysis of who a true intellectual person is and what his role in the society is.

Bibliography

Amaladass, Anand., *Philosophy of Education*, Chennai: Satya Nilayam Publishers, 2008. Oconnor, D.J., *Introduction to the philosophy of Education*, New York: University Paperbacks, 1986. Mithra, H.G., *Wesley's Philosophy of Education for Socio-Spiritual Change*, New Delhi: Christian World Imprints, 2016. Freire, Paulo, *Pedagogy of the Oppressed*, Middlesex: Penguin Books, 1978. Gramsci, Antonio, *Selections from the Prison Note books*, Eds. & Trans Hoare and Smith, London: Lawrence and Wishart Ltd., 1991. Stein, Edith, *The Problem of Women's Education*, in *The Collected works of Edith Etein*, Washington, D.C: ICS Publications, 1996.

HM 06 Philosophy of Liberation and Subalterns (2 Credits)

Philosophy of Liberation and Subalterns tries to look at the reality from the concrete life situation. It articulates a dimension of Liberation from racial oppression, western-capitalist domination, oppression of women and marginalised people like children, dalits and fisher folks. We shall explore concretely the meaning of freedom and concept of liberation in Indian context.

Bibliography

Dussel, Enrique. *Philosophy of Liberation*. Trans. Aquila Martinez and Christine Morkovsky. Maryknoll: Orbis Books, 1985. Dussel, Enrique.

Politics of Liberation: A Critical Global History. Trans. Thia Cooper. London: SCM Press, 2011. Freire, Paulo. *Pedagogy of the Oppressed*. Trans. Myra Bergman Macedo. New York: Bloomsbury Academic, 2000. Gracia, Jorge J.E. *Hispanic/Latino Identity: A Philosophical Perspective*. Oxford: Blackwell, 2000. . Gutierrez, Gustavo. *A Theory of Liberation*. Trans. Caridad Inde and John Eagleso. Maryknoll, NY: Orbis Books, 1973. Salazar, Bondy Augusto. "Philosophy of Domination and Philosophy of Liberation." *Stromato*, 28, No. 4, 393-397. Zea, Leopoldo. "Identity: A Latin American Philosophical Problem." *The Philosophical Forum*. XX. 1-2, 33-42.

HM 07 Philosophy of Communication and Modern Technology (1 Credit)

Modern technology is one of the most recent phenomena that has unprecedented influence of human being. By entering into all the spheres of human existence, it begins to shape the destiny of humanity and the universe at large. This course aims at a philosophical reflection on its real meaning, true nature, and ultimate causes. It critically analyses technological development from metaphysical, ethical, and anthropological perspectives.

Bibliography

Borgmann, Albert, *Technology and the Character of Contemporary Life: A Philosophical Inquiry*, Chicago: University of Chicago Press, 1984. Achterhuis, Hans (ed.), *American Philosophy of Technology: The Empirical Turn*, trans. R. P. Crease, Bloomington-Indianapolis: Indiana University Press, 2001, Jonas, Hans, *The Imperative of Responsibility: In Search of an Ethics for the Technological Age*, Chicago: The University Press, 1984. Heidegger, Martin "The Question Concerning Technology" in David Krell (ed), *Martin Heidegger: Basic Writings*, London: Harper and Row Publishers, 1997. Scharff, Robert C. & Val Dusek, Robert (eds.), *Philosophy of Technology - The Technological Condition: An Anthology*, London: Blackwell Publishing Ltd., 2003.

V. CHRISTIAN STUDIES (CS)

CS 01 Christian Doctrine (2 Credits)

It initiates the students to have clear understanding of preliminary Christian concepts like the profession of faith, Meaning and Importance of Resurrection, Holy Spirit and Scripture, and Our Lady. It also covers the themes like Jesus Today, Jesus and Culture, Vatican Documents.

Bibliography

Catechism of the Catholic Church. Bangalore: Theological Publications in India, 1994. *Compendium: Catechism of the Catholic Church*, CCBI, 2006. *The New Testament - Christian Studies*, Institute of Correspondence Education, Chennai: University of Madras.

CS 02 Background to the Bible (1 Credit)

It initiates the students to appreciate the Bible. It encourages them to read and meditate on the gospels. It also helps them to know the character of Jesus in depth and to imitate Him.

Bibliography

Hunter A. M., *The New Testament for Today*, Edinburgh: Saint Andrew Press, 1974. Wijngaards, John, *Background to the Gospels*, Bangalore: Theological Publication in India, 1989.

CS 03 Introduction to Liturgy (1 Credit)

This course will explain what is liturgy and how it is the Source and Summit of Christian life. Liturgical celebrations are indeed the celebrations of faith which not only commemorate but also make present and actualize the Pascal mysteries of Christ. In brief, the course will help them to experience the saving presence of Jesus Christ in day-to-day life. The course will also aim at explaining the dignity, sanctity and importance of liturgy in view of providing the liturgical formation to the seminarians. Namely, to understand the longstanding liturgical tradition of the Church, the liturgical principles laid down by the same Church, to appreciate the

spirit behind them so as to observe them faithfully, and finally to help the seminarians to participate actively and fruitfully in the daily liturgy. It will also orientate the seminarians to give proper liturgical formation to their people in future.

Bibliography

Dalmais, I.H. *Introduction to the Liturgy*. London: Geoffrey Chapman, 1961; Deiss, L. *Early Sources of the Liturgy*. New York: Alba House, 1967; Gelinau, J. *The Liturgy - Today and Tomorrow*. Reprint. London: Darton, Longman & Todd, 1979; Kavanagh, A. *Elements of Rite - A Handbook of Liturgical Style*. Bangalore: NBCLC, 1996; Klauser, T. *A Brief History of Liturgy*. Collegeville, Minnesota: The Liturgical Press, 1953

CS 04 Catechetics (1 Credit)

Catechesis is one of the principal ministries of the Church. The one credit course Catechetics introduces the participants to the study of catechesis. In order to better understand the Faith Formation, this course will deal with the meaning and purpose of Catechesis. After giving a very short history of catechesis, it will also help the students to reflect about the subjects and contexts of Catechesis and the theology of catechesis in brief. Finally, basing on the major catechism, i.e., the Catechism of the Catholic Church (CCC) the content of catechesis will be presented.

Bibliography

Alathara, Stephen. *Introduction to Catechetics*, Bangalore: Asian Trading Corporation, 2005. Amalorpavadass, D.S. *A Survey of Our Decade of Catechetical Renewal in India*. Bangalore: NBCLC, 1974. Buchanan, Michael T. and Adrian-Mario Gellel. Eds. *Global Perspectives on Catholic Religious Education in Schools*. Cham (ZG): Springer International Publishing, 2015. *Catechism of the Catholic Church*. Bangalore: Theological Publications in India, 1994. CCBI Commission for Catechetics. *Fostering the Faith of a Pilgrim People: National Catechetical Directory*. Bangalore: CCBI Centre, 2015

VI. LANGUAGE (LA)

LA 01 Written and Spoken English (9 Credits)

The objective of the course is to improve fluency of speech, communication skill in English and learn to write correct English. Content: Advanced English Grammar and its usage; Phonetics and pronunciation with practical exercises on the sounds, insisting on technical aspects such as accent, rhythm, intonation etc. The emphasis is on creative composition.

LA 02 Latin (1 Credit)

The aim of this course is to provide workable knowledge of Latin. This course deals with Preliminary Notions - Pronunciation - syllables, simplest rules of syntax, Parts of Speech - Declensions of Nouns, Gender and Number, Cases, Pronouns - Personal, demonstrative, relative, and reflexive, Adjectives, Conjugation of verbs, Adverbs, Expressions of time, Vocabularies and Translation Exercises. It also helps the students to know the roots of various English words.

VII. MUSIC (MS)

MS 01 Keyboard (2 Credits)

Music is considered as the universal language. It has the ability to move beyond normal languages. To introduce and motivate the students to acquire the theoretical knowledge of music with practice is the objective of these keyboard classes.

MS 02 Carnatic Vocal (2 Credits)

Carnatic music is a highly developed theoretical system which includes Ragam (*raga*) and Thalam (*tala*). Learning systematically carnatic music and motivate the students to practice regularly are the motives of this course.

LIBRARY & PHOTOCOPYING

1. The library is open on weekdays from 8.00 a.m. to 12.30 p.m.; 1.30 p.m. to 4.30 p.m. (a break from 4.30 p.m. - 6.15 p.m.); and from 6.15 to 7.45 p.m. and from 9.00 p.m. to 10.30 p.m.
2. The library remains closed from Saturday 4.30 p.m. to Sunday 7.00 p.m. It is open on Sundays from 7.00 p.m. to 7.45 p.m. and 9.00 p.m. to 10.30 p.m. for the members.
3. The ground floor stack room is open to the members from 8.00 a.m. to 12.30 p.m. and 1.30 p.m. to 4.30 p.m. on week days. Outsiders require special permission to enter it. Books in the stack room are not to be brought to the reference section. Any book taken from the stack room either for reading or for references may be left on the tables in the stack room. They will be replaced by the librarians.
4. Books and journals in the reference section are not to be taken out of the library at any time. They are to be replaced after use.
5. Books from the stack room will be supplied on request made through duly filled requisition slips. The requisition slips will be accepted only during the office hours, i.e. from 8.00 a.m. to 12.30 p.m. and 1.30 to 4.30 p.m. The books will be issued from morning 8.15 - 8.50 a.m., 1.30 - 2.00 p.m. and 3.45 p.m. - 4.30 p.m.
6. Books are lent out only to members, i.e., seminarians and students of the Institute of Theology and Centre for Philosophy.
7. Members are allowed to take only five books at a time for 15 days. For extension, the books are to be brought back to the librarian during the office hours and a fresh request must be made for a further period of 5 days. After 20 days they are to be returned to the library.
8. With the permission of Father Librarian, outsiders, i.e., professors and students of other institutions, are welcome to use the library. However they are not permitted to take away books from the library.

9. No personal books, bags, files etc. are allowed into the library. They are to be left in the shelf in the anteroom of the library.
10. Strict silence and proper decorum are always to be observed in the library.
11. Books are to be handled with care. Underlining or making any mark with pen or pencil in the books should be avoided.
12. Those, who lose any library book, will be required to pay its total cost (including postal, handling charges etc.) to the library. Students are not allowed to lend the library books to any outsider.
13. There is provision in the seminary to make photocopies of research materials within the Library. The timings for giving the materials for photocopying (Mon. – Sat. 08.15 a.m. to 08.50 a.m; Study Day & Holiday 11.00 a.m. - 12.30 a.m.) and for receiving the photocopies (Mon.– Fri. 02.00 p.m. to 02.10 p.m; Study Day & Holiday 03.00 p.m. 03.30 p.m.). The day scholars can handover materials during lunch break for photocopying (02.00 p.m. - 02.10 p.m.). They can collect photocopies only on the following day between 3.45 - 4.30 p.m.

ACADEMIC CALENDAR 2019-2020

Date	Day	June 2019
01	Sat	Orientation Programme for the I Year B.Th. & I Year B.Ph. Seminarians till 03
02 03 04	Sun Mon Tue	The Ascension of the Lord, Solemnity Arrival of the II- III Year B.Th. & II Year B.Ph. Seminarians Annual Retreat for the Seminarians till 09
05 06 07 08	Wed Thu Fri Sat	Ongoing Formation for the Staff on 05 & 06
09 10 11 12 13 14 15	Sun Mon Tue Wed Thu Fri Sat	Pentecost Sunday, Solemnity Arrival of the IV Year B.Th. Seminarians Inauguration of the Academic Year Mass of the Holy Spirit Classes begin for B.Th. and B.Ph. Rite of Initiation and Conferral of Ministries – Study Day Introductory Session for Homiletics (Th) Staff Council Meeting – I Inauguration of the Ministries
16 17 18 19 20 21 22	Sun Mon Tue Wed Thu Fri Sat	The Most Holy Trinity, Solemnity Arrival of the I Year Licentiate Inmates Classes begin for I Year Licentiate Study Day Inauguration of the Academies (Th)
23 24 25 26 27 28 29	Sun Mon Tue Wed Thu Fri Sat	The Most Precious Body and Blood of Christ, Solemnity Arrival of the II Year Licentiate Inmates The Nativity of St. John the Baptist, Solemnity Classes begin for II Year Licentiate Inauguration of the Academies & the Oratories (Ph) Second Session Exams begin Introductory Lecture for Seminar in the afternoon (Th) Study Day Homiletics – I (Th) Sacred Heart of Jesus, Solemnity Ss. Peter and Paul, App., Solemnity
30	Sun	13th Sunday in Ordinary Time
Class Days - 14		

Date	Day	July 2019
01	Mon	Tamil Oratory – I (Ph)
02	Tue	
03	Wed	St. Thomas, The Apostle of India, Solemnity – Holiday Recollection for the Seminarians – I Recollection for the Staff – I
04	Thu	English Academy – I (Th)
05	Fri	
06	Sat	Second Session Exams end
07	Sun	14th Sunday in Ordinary Time
08	Mon	English Academy – I (Ph)
09	Tue	
10	Wed	Study Day
11	Thu	Homiletics – II (Th) Staff Council Meeting – II
12	Fri	
13	Sat	
14	Sun	15th Sunday in Ordinary Time
15	Mon	English Oratory – I (Ph)
16	Tue	Our Lady of Mount Carmel
17	Wed	Study Day Last Day for Submitting the Plan of Dissertation for III Year B.Th. & II Year B.Ph.
18	Thu	Tamil Academy – I (Th)
19	Fri	
20	Sat	
21	Sun	16th Sunday in Ordinary Time
22	Mon	Tamil Academy – I (Ph)
23	Tue	Extension Lecture – I
24	Wed	Study Day
25	Thu	Homiletics – III (Th)
26	Fri	
27	Sat	
28	Sun	17th Sunday in Ordinary Time
29	Mon	Philosophizing on Current Issues – I (Ph)
30	Tue	Theologizing on Current Issues – I (Th)
31	Wed	Study Day

Class Days - 22

Date	Day	August 2019
01	Thu	English Academy – II (Th)
02	Fri	
03	Sat	
04	Sun	18th Sunday in Ordinary Time
05	Mon	St. John Maria Vianney – Holiday
06	Tue	The Transfiguration of the Lord, Feast
07	Wed	Recollection for the Seminarians – II
08	Thu	Homiletics – IV (Th) Staff Council Meeting – III
09	Fri	
10	Sat	
11	Sun	19th Sunday in Ordinary Time
12	Mon	English Academy – II (Ph)
13	Tue	Tamil Academy – II (Th)
14	Wed	Study Day
15	Thu	Independence Day – Holiday
16	Fri	Theological Integration – III Year B.Th. – on 16 & 22
17	Sat	
18	Sun	20th Sunday in Ordinary Time
19	Mon	English Oratory – II (Ph) Theological Integration – II Year B.Th. – on 19 & 23
20	Tue	Theological Integration – I Year B.Th. – on 20 & 26
21	Wed	New Priests' Day – Study Day
22	Thu	
23	Fri	
24	Sat	
25	Sun	21st Sunday in Ordinary Time
26	Mon	Tamil Academy – II (Ph)
27	Tue	Last Class Day for IV Year B.Th. I Semester Academic Evaluation – III Year B.Th.
28	Wed	Recollection for the Seminarians – III Recollection for the Staff – II Last Day for Submitting Assignments for B.Th. & B.Ph.
29	Thu	Diaconate Ministry at Vailankanni till 08 September I Semester Academic Evaluation – II Year B.Th.
30	Fri	I Semester Academic Evaluation – I Year B.Th.
31	Sat	Last Class Day of the I Semester for I–III Year B.Th.
Class Days - 21		

Date	Day	September 2019
01	Sun	22nd Sunday in Ordinary Time Preparation for I Semester Exams for I–III Year B.Th.
02	Mon	I Semester Academic Evaluation – II Year B.Ph. Tamil Oratory – II (Ph)
03	Tue	I Semester Academic Evaluation – I Year B.Ph.
04	Wed	I Semester Exams begin for I–III Year B.Th. Last Class Day of the I Semester for B.Ph.
05	Thu	Preparation for I Semester Exams for B.Ph.
06	Fri	
07	Sat	I Semester Exams begin for B.Ph.
08	Sun	23rd Sunday in Ordinary Time
09	Mon	Evaluation of the Pastoral Programme – IV Year B.Th. Preparation for Comprehensive Exams for IV Year B.Th.
10	Tue	
11	Wed	
12	Thu	Staff Council Meeting – IV
13	Fri	I Semester Exams end for I–III Year B.Th.
14	Sat	Camps begin for I–III Year B.Th.
15	Sun	24th Sunday in Ordinary Time
16	Mon	
17	Tue	
18	Wed	Comprehensive Written Exam for IV Year B.Th.
19	Thu	I Semester Exams end for B.Ph.
20	Fri	Camps begin for B.Ph.
21	Sat	
22	Sun	25th Sunday in Ordinary Time
23	Mon	
24	Tue	
25	Wed	
26	Thu	
27	Fri	
28	Sat	
29	Sun	26th Sunday in Ordinary Time Camps end for B.Th. & B.Ph.
30	Mon	Study Workshop till 02 October

Class Days - 0/03 Exam Days - 11/13 Camp Days - 16/10 Workshop - 01

Date	Day	October 2019
01 02 03 04 05	Tue Wed Thu Fri Sat	Seminary Council Meeting (Th) Comprehensive Oral Exam for IV Year B.Th. Last Class Day of the I Semester for the Licentiate Inter-Semester Holidays begin
06 07 08 09 10 11 12	Sun Mon Tue Wed Thu Fri Sat	27th Sunday in Ordinary Time Last Day for Submitting Marks of the I Semester Former Paulists' Day Community Day Community Tour Send-off to the IV Year B.Th. Seminarians
13 14 15 16 17 18 19	Sun Mon Tue Wed Thu Fri Sat	28th Sunday in Ordinary Time SECOND SEMESTER Classes begin Extension Lecture – II Study Day Seminary Council Meeting till 19 (Th)
20 21 22 23 24 25 26	Sun Mon Tue Wed Thu Fri Sat	29th Sunday in Ordinary Time English Oratory – III (Ph) Seminary Council Meeting till 23 (Ph) Study Day Homiletics – V (Th)
27 28 29 30 31	Sun Mon Tue Wed Thu	30th Sunday in Ordinary Time Deepavali Second Session Exams begin English Academy – III (Ph) Study Day English Academy – III (Th) Staff Council Meeting – V
		Class Days - 13 Workshop - 02

Date	Day	November 2019
01	Fri	All Saints Day
02	Sat	All Souls Day
03	Sun	31st Sunday in Ordinary Time
04	Mon	Tamil Oratory – III (Ph)
05	Tue	
06	Wed	Recollection for the Seminarians – IV Recollection for the Staff – III
07	Thu	Homiletics – VI (Th)
08	Fri	
09	Sat	Second Session Exams end
10	Sun	32nd Sunday in Ordinary Time
11	Mon	Tamil Academy – III (Ph)
12	Tue	Tamil Academy – III (Th)
13	Wed	Mid-Year Board Meeting – Study Day Last Day for Submitting Camp Assignment for B.Ph.
14	Thu	Arts Day (Ph)
15	Fri	
16	Sat	
17	Sun	33rd Sunday in Ordinary Time
18	Mon	English Oratory - IV (Ph)
19	Tue	
20	Wed	Study Day
21	Thu	Theological Symposium on 21 & 22
22	Fri	
23	Sat	
24	Sun	34th Sunday in Ordinary Time – Christ the King
25	Mon	English Academy – IV (Ph)
26	Tue	
27	Wed	Study Day
28	Thu	Homiletics – VII (Th)
29	Fri	
30	Sat	
		Class Days - 20 Symposium - 02

Date	Day	December 2019
01	Sun	1st Sunday of Advent
02	Mon	Theologizing on Current Issues – II (Th) Tamil Oratory – IV (Ph)
03	Tue	St. Francis Xavier, Feast – Holiday
04	Wed	Recollection for the Seminarians – V
05	Thu	English Academy – IV (Th)
06	Fri	
07	Sat	
08	Sun	2nd Sunday of Advent
09	Mon	
10	Tue	Last Class Day of the Mid-Year for B.Th. & B.Ph.
11	Wed	Study Day Last Day for Submitting Assignment for B.Th. Preparation for Mid-Year Exams for B.Th. & B.Ph.
12	Thu	Staff Council Meeting – VI
13	Fri	
14	Sat	Mid-Year Exams begin for B.Th. & B.Ph.
15	Sun	3rd Sunday of Advent
16	Mon	
17	Tue	
18	Wed	
19	Thu	
20	Fri	Mid-Year Exams end for B.Th. & B.Ph. Last Working Day of the Mid-Year for Licentiate
21	Sat	Christmas Vacation begins
22	Sun	4th Sunday of Advent
23	Mon	
24	Tue	
25	Wed	Christmas
26	Thu	
27	Fri	
28	Sat	
29	Sun	Holy Family
30	Mon	
31	Tue	
		Class Days - 06 Exam Days - 09

Date	Day	January 2020
01	Wed	Blessed Virgin Mary, Mother of God, Solemnity
02	Thu	Last Day for Submitting Marks of the Mid-Year
03	Fri	Reopening of the Seminary after Christmas Vacation
04	Sat	Classes begin
05	Sun	The Epiphany of the Lord, Solemnity
06	Mon	
07	Tue	
08	Wed	Recollection for the Seminarians –VI
09	Thu	Homiletics – VIII (Th) Staff Council Meeting – VII
10	Fri	
11	Sat	
12	Sun	Baptism of the Lord, Feast
13	Mon	Seminar Presentation from 13 – 20: in the Afternoon for B.Th. Seminar Presentation from 13–28: in the Fourth Hour for B.Ph. Tamil Academy – IV (Ph) Second Session Exams begin
14	Tue	
15	Wed	Pongal – Holiday
16	Thu	
17	Fri	
18	Sat	Intersem Colloquium on 18 & 19 – Study Day
19	Sun	2nd Sunday in Ordinary Time
20	Mon	English Oratory – V (Ph)
21	Tue	Tamil Academy – IV (Th)
22	Wed	Study Day
23	Thu	Philosophical Symposium on 23 & 24
24	Fri	Second Session Exams end
25	Sat	Conversion of St. Paul, Titular Feast Jubilarians’ Day – Holiday
26	Sun	3rd Sunday in Ordinary Time Republic Day
27	Mon	English Academy – V (Ph)
28	Tue	
29	Wed	Last Day for Submitting Camp Assignment for B.Th. Study Day
30	Thu	Homiletics – IX (Th)
31	Fri	
		Class Days - 16 Symposium - 02

Date	Day	February 2020
01	Sat	
02	Sun	4th Sunday in Ordinary Time
03	Mon	Tamil Oratory – V (Ph)
04	Tue	St. John De Britto, Feast – Holiday
05	Wed	Recollection for the Seminarians – VII Recollection for the Staff – IV
06	Thu	English Academy – V (Th)
07	Fri	
08	Sat	
09	Sun	5th Sunday in Ordinary Time
10	Mon	Tamil Academy – V (Ph)
11	Tue	
12	Wed	Last Day for Submitting Seminar Assignment for B.Th. Study Day
13	Thu	Homiletics – X (Th) Staff Council Meeting – VIII
14	Fri	
15	Sat	Last Day for Submitting Dissertation for Licentiate
16	Sun	6th Sunday in Ordinary Time
17	Mon	Theological Integration – III Year B.Th. – on 17 & 24 Philosophizing on Current Issues – II (Ph)
18	Tue	Theological Integration – II Year B.Th. – on 18 & 27
19	Wed	Study Day Last Day for Submitting Dissertation for B.Ph.
20	Thu	Valedictory Meeting of the Academies (Th)
21	Fri	Theological Integration – I Year B.Th. – on 21 & 28
22	Sat	
23	Sun	7th Sunday in Ordinary Time
24	Mon	Valedictory Meeting of the Academies and the Oratories (Ph)
25	Tue	Year-End Board Meeting on 25 & 26 – Study Day
26	Wed	Ash Wednesday – Study Day Last Day for Submitting Assignment for I Year B.Th., Plan of Dissertation for II Year B.Th., and Dissertation for III Year B.Th.
27	Thu	
28	Fri	Seminary Council Meeting till 05 March (Th)
29	Sat	Last Day for Submitting Assignments for B.Ph.
Class Days - 19		

Date	Day	March 2020
01	Sun	1st Sunday of Lent
02	Mon	Last Class Day for II Year B.Ph. II Semester Academic Evaluation – III Year B.Th.
03	Tue	II Semester Academic Evaluation – II Year B.Th. Preparation for Exams for II Year B.Ph.
04	Wed	Study Day Recollection for the Seminarians – VIII Comprehensive Oral Exam for Licentiate Seminary Council Meeting till 09 (Ph)
05	Thu	II Semester Exams begin for II B.Ph. II Semester Academic Evaluation – I Year B.Th.
06	Fri	II Semester Academic Evaluation – II Year B.Ph.
07	Sat	II Semester Academic Evaluation – I Year B.Ph.
08	Sun	2nd Sunday of Lent
09	Mon	
10	Tue	
11	Wed	Study Day
12	Thu	Last Class Day for B.Th. & I Year B.Ph.
13	Fri	Preparation for Exams for B.Th. & I Year B.Ph.
14	Sat	
15	Sun	3rd Sunday of Lent
16	Mon	II Semester Exams begin for B.Th. & I Year B.Ph. Defence of Licentiate Dissertations till 23
17	Tue	
18	Wed	
19	Thu	St. Joseph, Husband of Blessed Virgin Mary, Solemnity
20	Fri	
21	Sat	Comprehensive Oral Exam – II Year B.Ph.
22	Sun	4th Sunday of Lent
23	Mon	Year-End Staff Council Meeting till 25
24	Tue	
25	Wed	The Annunciation of the Lord, Solemnity Comprehensive Written Exam – II Year B.Ph. II Semester Exams end for B.Th. & B.Ph. Last Working Day for Licentiate Summer Vacation begins for All
26	Thu	
27	Fri	
28	Sat	
29	Sun	5th Sunday of Lent
30	Mon	
31	Tue	
		Class Days - 08 Exam Days - 11

Date	Day	April 2020
01	Wed	
02	Thu	
03	Fri	
04	Sat	
05	Sun	Palm Sunday
06	Mon	
07	Tue	
08	Wed	Last Day for Submitting Marks of the II Semester
09	Thu	Maundy Thursday
10	Fri	Good Friday
11	Sat	Holy Saturday
12	Sun	Easter
13	Mon	Annual Retreat for the Would-be Deacons
14	Tue	
15	Wed	
16	Thu	
17	Fri	
18	Sat	Diaconate Ordination
19	Sun	2nd Sunday of Easter
20	Mon	
21	Tue	
22	Wed	
23	Thu	
24	Fri	
25	Sat	
26	Sun	3rd Sunday of Easter
27	Mon	
28	Tue	
29	Wed	
30	Thu	

Date	Day	May 2020
01	Fri	
02	Sat	
03	Sun	4th Sunday of Easter
04	Mon	
05	Tue	
06	Wed	
07	Thu	
08	Fri	
09	Sat	
10	Sun	5th Sunday of Easter
11	Mon	
12	Tue	
13	Wed	
14	Thu	
15	Fri	
16	Sat	
17	Sun	6th Sunday of Easter
18	Mon	
19	Tue	
20	Wed	
21	Thu	
22	Fri	
23	Sat	
24	Sun	The Ascension of the Lord, Solemnity
25	Mon	
26	Tue	
27	Wed	
28	Thu	
29	Fri	
30	Sat	
31	Sun	Pentecost Sunday, Solemnity The Arrival of the I Year B.Th. & I Year B.Ph. Seminarians

Date	Day	June 2020
01	Mon	Orientation Programme for the I Year B.Th. & I Year B.Ph. Seminarians till 03
02	Tue	
03	Wed	
04	Thu	
05	Fri	Arrival of the II–III Year B.Th. & II Year B.Ph. Seminarians Annual Retreat for the Seminarians till 09 Ongoing Formation for the Staff on 05 & 06
06	Sat	
07	Sun	
08	Mon	The Most Holy Trinity, Solemnity
09	Tue	Arrival of the IV Year B.Th. Seminarians & I Year Licentiate Inmates
10	Wed	
11	Thu	Inauguration of the Academic Year Mass of the Holy Spirit Classes begin Staff Council Meeting – I
12	Fri	Inauguration of the Ministries
13	Sat	
14	Sun	The Most Precious Body and Blood of Christ, Solemnity
15	Mon	Introductory Session for Homiletics (Th) Rite of Initiation and Conferral of Ministries – Study Day Inauguration of the Academies (Th)
16	Tue	
17	Wed	
18	Thu	
19	Fri	
20	Sat	
21	Sun	12th Sunday in Ordinary Time Arrival of the II Year Licentiate Inmates
22	Mon	Inauguration of the Academies & the Oratories (Ph) Second Session Exams begin
23	Tue	
24	Wed	Introductory Lecture for Seminar in the afternoon (Th) The Nativity of St. John the Baptist, Solemnity Study Day
25	Thu	Homiletics – I (Th)
26	Fri	Sacred Heart of Jesus, Solemnity
27	Sat	
28	Sun	13th Sunday in Ordinary Time
29	Mon	Ss. Peter and Paul, App., Solemnity
30	Tue	
Class Days - 15		

ORDER OF THE DAY: THEOLOGIANS

CLASS DAYS

AM	05.30	Rising
	06.00	Morning Prayer, Meditation
	06.50	Mass
	07.30	Morning Job
	08.00	Breakfast
	08.30	Study
	09.00	I Period
	09.50	II Period
	10.35	Coffee
	10.50	III Period
	11.40	IV Period
PM	12.35	Mid-day Prayer
	12.45	Lunch, Recreation
	01.30	Silence
	02.10	V Period
	03.00	VI Period
	03.45	Tea
	04.00	Manual Work
	04.30	Games
	05.15	Bath
	06.00	Evening Prayer, Study
	07.45	Supper, Recreation
	08.50	Night Prayer / Rosary
	10.30	To Bed

THURSDAYS

PM	03.45	Tea
	04.00	General Cleaning / Garden Work

	05.00	Games
	05.45	Bath
	06.30	Evening Prayer in Private
		The Rest as on Class Days

SATURDAYS

PM	03.00	Weekend Ministry
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SUNDAYS

PM	06.00	Back after Weekend Ministry
	06.30	Study / Mass in the Cathedral
	07.45	Supper
	08.50	Benediction
	10.30	To Bed

STUDY DAYS AND HOLIDAYS

AM	06.30	Mass integrated with Morning Prayer
	07.30	Morning Job
	08.00	Breakfast
	08.30	Study on Study Days / Games on Holidays
	10.00	Coffee
	10.30	Study
	12.35	Mid-day Prayer
	12.45	Lunch, Recreation
PM	02.00	Silence
	03.30	Walk / Free Games
	06.30	Silence / Study
	07.30	Evening Prayer
		The Rest as on Class Days

* On Personal Programming Days, Community Mass at 7.00 p.m.

* There will be Grotto Mass on every first Saturday.

* Common Choir Practice on Tuesdays and Fridays at 8.50 - 9.20 p.m.

ORDER OF THE DAY: PHILOSOPHERS

CLASS DAYS

AM	05.30	Rising
	06.00	Morning Prayer, Meditation
	06.50	Mass
	07.30	Morning Job
	08.00	Breakfast
	08.30	Study
	09.00	I Period
	09.50	II Period
	10.35	Coffee Break
	10.50	III Period
	11.40	IV Period
PM	12.35	Mid-day Prayer
	12.45	Lunch, Recreation
	01.00	Internet Access
	01.30	Silence
	02.10	V Period
	03.00	VI Period
	03.45	Tea
	04.00	Gardening
	04.30	Games
	05.15	Bath
	06.00	Evening Prayer, Study
	07.45	Supper, Recreation
	08.50	Night Prayer / Rosary
	10.30	To Bed

THURSDAYS

PM	03.45	Tea
	04.00	General Cleaning / Garden Work
	05.00	Games
	05.45	Bath
	06.30	Evening Prayer in Private
		The Rest as on Class Days

STUDY DAYS AND HOLIDAYS

AM	06.00	Rising
	06.30	Mass integrated with Morning Prayer
	07.30	Morning Job
	08.00	Breakfast
	08.30	Study
	10.00	Coffee Break
	10.30	Study
PM	12.35	Mid-day Prayer
	12.45	Lunch, Recreation
	01.00	Internet Access
	02.00	Silence
	02.30	Study
	03.30	Walk / Free Games
	06.30	Silence / Study
	07.30	Evening Prayer
	07.45	Supper, Recreation
	08.50	Silence / Study
	10.30	To Bed

SUNDAYS

AM	05.30	Rising
	06.10	Angelus & Leaving for Mass in the Cathedral
	08.15	Breakfast
	09.00	Study
	10.30	Coffee Break
	10.45	Internet Access
	11.45	Choir Practice
PM	12.35	Mid-day Prayer
	12.45	Lunch, Leaving for Ministry
	06.00	Back after Ministry
	06.30	Study
	07.00	Benediction
	07.45	Supper, Recreation
	08.50	Silence /Study
	10.30	To bed

