

ST. PAUL'S SEMINARY
&
ST. PAUL'S INSTITUTE OF THEOLOGY

(Aggregated to St. Peter's Pontifical Institute, Bengaluru)
TIRUCHIRAPPALLI, TAMIL NADU, INDIA



HANDBOOK & CALENDAR
2025 - 2026



ST. PAUL'S SEMINARY
&
ST. PAUL'S INSTITUTE OF THEOLOGY
TIRUCHIRAPPALLI
(Aggregated to St. Peter's Pontifical Institute, Bengaluru)



HANDBOOK AND CALENDAR
2025 - 2026

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VISION

Segregati in Evangelium Christi ad Obediendum Fidei in Ominibus Gentibus

Set apart for the Gospel of Christ, for Obedience of Faith in all Peoples
(Cf. Rom 1:1,5)

MISSION

1. To teach Catholic faith in a progressive manner.
2. To promote integral philosophical, theological, pastoral and spiritual formation.
3. To foster missionary values and zeal for the proclamation of the Gospel.
4. To promote contextual theology for the building up of the Reign of God.
5. To promote pastoral thrust for the empowerment of the Dalits, the Poor and the Subaltern.
6. To cultivate a positive and critical understanding of various philosophical and theological thought patterns and ideologies.
7. To understand Tamil and Indian cultures and literatures in the light of the Bible.
8. To promote ecumenical dialogue for Christian unity.
9. To promote dialogue with other faiths, atheism, ideologies and cultures.
10. To promote the teachings of the Church in Tamil.
11. To promote the study of Christian Theology among the Religious and the Laity.

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BOARD OF ADMINISTRATION

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Apostolic Administrator of Madurai &
Chairman of the Board of Administration

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Bishop of Dindigul &

Vice-Chairman of the Board of Administration

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

Bishop of Kottar

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

Bishop of Thoothukudi

Rt. Rev. S. Arokiaraj D.D., S.T.D.

Bishop of Tiruchirappalli

Rt. Rev. Lourdu Anandam D.D., S.T.D.

Bishop of Sivagangai

Rt. Rev. A. Albert Anasthas D.D., S.T.D.

Bishop of Kuzhithurai

HISTORY

St. Paul's Seminary was founded on 8th June 1921 by the Most Rev. Dr. Augustine Faisandier S.J., the then Bishop of Tiruchirappalli, with the view of forming candidates to priesthood for the Diocese of Tiruchirappalli, which then comprised the territory of the present-day Dioceses of Tiruchirappalli, Thoothukudi, Madurai, Palayamkottai, Sivagangai, and Dindigul. It has adopted as its motto the words of the Apostle Paul, "Set apart for the Gospel of Christ" (Rom 1:1).

Prior to 1921, the seminarians for the Diocese of Tiruchirappalli were sent to the seminaries in Mangaluru (India) and Kandy (Sri Lanka). But vocations had gradually increased and the additional places needed were not available in the abovementioned seminaries.

In the meantime, the Apostolic Letter of Pope Benedict XV, *Maximum Illud* (1919), had highlighted the need for the formation of truly indigenous clergy in the mission territories. In the light of this Apostolic Letter, it became clear that the abovementioned seminaries, situated in areas that were linguistically and socio-culturally quite different, could not provide the adequate formation for priestly ministry in Tamil Nadu. It is primarily due to these considerations that St. Paul's Seminary, Tiruchirappalli, came to be established.

The Seminary opened with 24 students on 8th June 1921 at Pandamangalam village in a house owned by St. Joseph's College, Tiruchirappalli. It was staffed by the Jesuits of the Madurai Mission. In October the same year, it was shifted to its present site near the Head Post Office, Tiruchirappalli. In 1922, it was accorded canonical status.

In 1938, it was made the Provincial Seminary for the Metropolitan Archdiocese of Madurai and its suffragan Dioceses of Tiruchirappalli and Thoothukudi, and in 1963, the Diocese of Kottar was also added. To these were added the Dioceses of Palayamkottai and Sivagangai on their bifurcation from the Archdiocese of Madurai in 1973 and 1987 respectively. To these were also added the Diocese of Dindigul on its

bifurcation from the Diocese of Tiruchirappalli in 2003 and the Diocese of Kuzhithurai on its bifurcation from the Diocese of Kottar in 2014.

In the meantime, the Seminary began admitting students from other dioceses of Tamil Nadu, other regions of India, Sri Lanka and from some men religious congregations. From 1991, religious sisters and lay students were also enrolled as full-time students.

On 4th December 1975, the theology section of the Seminary was affiliated to the Pontifical Urban University, Rome, thereby enabling the students to obtain Baccalaureate in Theology.

Due to the opening of Christ Hall Seminary, Karumathur, on 13th July 1970, by His Grace Justin Diraviam, the then Archbishop of Madurai, for the study of Philosophy at De La Salle College, Karumathur-now Arul Anandar College-in March 1984, the philosophy section of St. Paul's Seminary was closed down and phased out to Christ Hall Seminary. Initially, Christ Hall Seminary, which is a Provincial Seminary belonging to Madurai Ecclesiastical Province, was receiving seminarians from all the Dioceses of Tamil Nadu and even from the Dioceses of Andhra Pradesh, Kerala, and North Indian States. All these seminarians were going to the abovementioned college for their philosophical studies. However, in response to the recommendation made by the Apostolic Visitators from the Holy See in the year 1999 to start an autonomous Philosophate, in June 2006, a new Philosophate was started at Christ Hall Seminary itself, and in June 2015, the Philosophate of Christ Hall Seminary has again been integrated as part of St. Paul's Seminary, Tiruchirappalli.

On 29th March 1978, after 57 years of dedicated service, the Jesuits of the province of Madurai handed over the administration of the Seminary to the Bishops of the Madurai Ecclesiastical Province. Some Jesuits of the Madurai province, however, continued to serve on the staff of the Seminary along with diocesan priests until 2002.

Over the years, the campus of the Seminary has emerged with many new buildings to provide academic facilities and accommodation for the increasing number of students and staff. Just before the Golden Jubilee

celebration of the Seminary in January 1971, class rooms, a large number of single rooms, refectory, infirmary, community chapel etc., were newly constructed.

The former chapel was converted into a three-floor library along with a spacious reading room. Another large reading room was added in 1985. Over the years, the library has gathered a copious collection of books and reviews mostly in English, Tamil, and other languages numbering around 80,000 volumes in various branches of Theology, Philosophy, and other sciences.

From 1977, the Seminary has also been publishing *Marai Aruvi*, a Tamil theological quarterly in collaboration with the other major seminaries of the region. From 1994 up to 2018, a Tamil quarterly by name *Aruvi*, containing reflections on the daily readings of the Bible, was being published, to enable the faithful to reflect profoundly the Word of God in today's context. The reason for closing it down was an increase of similar publications in the region. From 1996, *Vaiharai* a theological quarterly in English is also being published to pursue contextual and experience-based theological reflections on Indian realities. From 2006, *Vaiharai* comes out now as a biannual journal.

On the occasion of the Platinum Jubilee (1921-1996), a post-graduate programme of studies leading to Licentiate in Theology was started and the academic section of the Seminary was promoted by the Congregation for Catholic Education on 8th February 1997 with the Decree No. 280/96 as an Institute of Theology - now known as "St. Paul's Institute of Theology" - with its own Statutes, and received aggregation from the Pontifical Urban University, Rome.

On 31st May 2005, the cessation of the aggregation to the Pontifical Urban University was obtained with the view of aggregation to St. Peter's Pontifical Institute, Bengaluru. The required aggregation with St. Peter's Pontifical Institute was granted with effect from 23rd July 2009 onwards.

Now, in view of making the First Cycle of Theology, comprising of two-year philosophical programme and three-year theological programme, as instructed by *Veritatis Gaudium*, Art. 74, the Philosophate of Christ Hall Seminary that was earlier integrated as part of St. Paul's Seminary in June 2015, is amalgamated with St. Paul's Institute of Theology from June 2018 onwards. To mark the centenary celebration of the Seminary, the Institute started online diploma course in Theology in view of educating the Laity, especially the lay evangelizers, the Religious Brothers and the Religious Sisters. The new statutes of St. Paul's Institute of Theology as per *Veritatis Gaudium* was approved *donec aliter provideatur* on 22nd August 2022 by the Congregation for the Catholic Education (Prot. No.: 463/2022). In addition, the request of the Board of Administration of St. Paul's Institute of Theology to upgrade the Institute into autonomous ecclesiastical faculty in view of the centenary of St. Paul's Seminary was accepted by the same Congregation on 22nd August 2022 (Prot. No.: 642-643/2022; 97-2021; 66-2020). Now the administration of the Institute is working on the requirements put forth by the same Congregation. To facilitate this process, the aggregation of the Institute with St. Peter's Pontifical Institute, Bengaluru, was renewed by the same Congregation *donec aliter provideatur* on 22nd August 2022 (Prot. No.: 463/2022).

Now both the entities – St. Paul's Seminary and St. Paul's Institute of Theology – function as independent units, however, both in full conformity with the directives of their respective Dicasteries – the former with the Dicastery for Evangelization and the latter with the Dicastery for Culture and Education – and both under the authority of the Bishops of Madurai Ecclesiastical Province. Until May 2025, the Seminary / Institute has formed 2079 priests of whom 1835 were resident students at St Paul's Seminary. From among the alumni of St. Paul's Seminary, 27 have been ordained Bishops. The Institute has served the following number of candidates to obtain their academic degrees: B.Th. – 1101, of whom 62 are religious sisters and 19 are lay persons, L.Th. – 89, and 270 diploma in Theology (Online).

SEMINARY AUTHORITIES & STAFF

I. AUTHORITIES

1. Board of Administration

2. Seminary Staff Council

i) Office Bearers

Rector	Rev. Fr. Dionysius L.
Vice-Rector	Rev. Fr. Xavier Lawrence J.
Director	Rev. Fr. Xavier Terrence T.
Procurator & Minister	Rev. Fr. Sahayam S.M.
Spiritual Directors	Rev. Fr. Selvaraj P. Rev. Fr. John Kulandai E.
Liturgists	Rev. Fr. Lerin De Rose T. Rev. Fr. John Kulandai E.

ii) Members

Rev. Fr. Antony Das Stalin D.
Rev. Fr. Benjamin Raj A.
Rev. Fr. Dhinakaran Savariyar
Rev. Fr. Emmanuel Dosan A.
Rev. Fr. Gnanamuthu V.
Rev. Fr. Jegan Bose U.
Rev. Fr. Packia Rajesh Kumar X.
Rev. Fr. Ramesh Antony L.
Rev. Fr. Sahayaraj I.
Rev. Fr. Santiago Raja S.
Rev. Fr. Varan Vardhan P.
Rev. Fr. William Lourduraj M.

II. CO-ORDINATORS

1. Archivist Rev. Fr. William Lourduraj M.
2. Audio Visual Education Rev. Fr. Varan Vardhan P.
Rev. Fr. Packia Rajesh Kumar X.
3. Biblical Maps Rev. Fr. Xavier Terrence T.
4. Charity Rev. Fr. Packia Rajesh Kumar X.
5. Cine Forum Rev. Fr. Varan Vardhan P.
Rev. Fr. Lerin De Rose T.
6. Computer Education Rev. Fr. Antony Das Stalin D.
Rev. Fr. Sahayaraj I.
7. Cultural Programmes Rev. Fr. Varan Vardhan P.
Rev. Fr. Emmanuel Dosan A.
8. Eco-Club Rev. Fr. Varan Vardhan P.
Rev. Fr. Benjamin Raj A.
9. English Tutor for Theology Rev. Fr. Xavier Terrence T.
10. Garden & Manual Work Rev. Fr. Gnanamuthu V.
Rev. Fr. Sahayaraj I.
11. Health Rev. Fr. Sahayam S.M.
12. *Kalai Kuzhu* Rev. Fr. Jegan Bose U.
Rev. Fr. William Lourduraj M.
13. Liturgical Music Rev. Fr. Varan Vardhan P.
Rev. Fr. Ramesh Antony L.
14. Pastoral Care of the
Non-teaching Staff Rev. Fr. Sahayam S.M.
15. *Paulist* Rev. Fr. Selvaraj P.
16. Prison Ministry Rev. Fr. Benjamin Raj A.
17. Property In-charge Rev. Fr. Packia Rajesh Kumar X.

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|--------------------------------|------------|--|
| 18. Seminary Staff Council | Secretary | Rev. Fr. Benjamin Raj A. |
| 19. Seminarians' Council | Moderators | Rev. Fr. Antony Das Stalin D.
Rev. Fr. Ramesh Antony L. |
| 20. Sports & Games | | Rev. Fr. Jegan Bose U.
Rev. Fr. Benjamin Raj A. |
| 21. <i>Thedal Veliyeedugal</i> | | Rev. Fr. Dhinakaran Savariyar |
| 22. Weekend Ministries | | Rev. Fr. Antony Das Stalin D.
Rev. Fr. Ramesh Antony L. |

III. ANIMATORS

1. Philosophy

- | | |
|---------|---|
| I Year | Rev. Fr. Gnanamuthu V.
Rev. Fr. Antony Das Stalin D. |
| II Year | Rev. Fr. Varan Vardhan P.
Rev. Fr. Jegan Bose U. |

2. Theology

- | | |
|----------|---|
| I Year | Rev. Fr. William Lourduraj M.
Rev. Fr. Benjamin Raj A. |
| II Year | Rev. Fr. Lerin De Rose T.
Rev. Fr. Sahayaraj I. |
| III Year | Rev. Fr. Emmanuel Dosan A.
Rev. Fr. Dhinakaran Savariyar |

3. Pastoral Year Rev. Fr. Ramesh Antony L.

4. Licentiate Rev. Fr. Sahayaraj I.

IV. COUNCILS

1. Council of Office Bearers

Rev. Fr. Dionysius L.
Rev. Fr. Xavier Lawrence J.
Rev. Fr. Xavier Terrence T.
Rev. Fr. Sahayam S.M.

2. Seminary Council

Rev. Fr. Dionysius L.
Rev. Fr. Xavier Lawrence J.
Rev. Fr. Xavier Terrence T.
Rev. Fr. Sahayam S.M.
Rev. Fr. Santiago Raja S.
Rev. Fr. Varan Vardhan P.
Rev. Fr. Ramesh Antony L.
Rev. Fr. Antony Das Stalin D.

Elected Members

Rev. Fr. William Lourduraj M.
Rev. Fr. Dhinakaran Savariyar
Rev. Fr. Jegan Bose U.

3. Finance Council

Rt. Rev. Dr. S. Antonysamy
Rt. Rev. Dr. S. Arokiaraj
Rt. Rev. Dr. Lourdu Anandam
Rev. Fr. Dionysius L.
Rev. Fr. Xavier Lawrence J.
Rev. Fr. Xavier Terrence T.
Rev. Fr. Sahayam S.M.
Rev. Fr. Packia Rajesh Kumar X.
Rev. Fr. Jegan Bose U.

Elected Member

Rev. Fr. Antony Das Stalin D.

V. COMMITTEES

1. Spiritual Life Committee

Rev. Fr. Dionysius L.
Rev. Fr. Xavier Lawrence J.
Rev. Fr. Selvaraj P.
Rev. Fr. John Kulandai E.
Rev. Fr. Lerin De Rose T.
Rev. Fr. Ramesh Antony L.
Rev. Fr. Varan Vardhan P.

2. Pastoral Committee

Rev. Fr. Dionysius L.
Rev. Fr. Xavier Lawrence J.
Rev. Fr. Ramesh Antony L.
Rev. Fr. Antony Das Stalin D.
Rev. Fr. Benjamin Raj A.

3. Publication Committee

Rev. Fr. Dionysius L.
Rev. Fr. Xavier Lawrence J.
Rev. Fr. Sahayam S.M.
Rev. Fr. Dhinakaran Savariyar
Rev. Fr. Emmanuel Dosan A.
Rev. Fr. Selvaraj P.

- * The Rector is the *ex-officio* President and the Vice-Rector is the *ex-officio* member of all the councils and committees of the seminary.

INSTITUTE AUTHORITIES & STAFF

I. AUTHORITIES

1. Personal Authorities

Chancellor	Most Rev. Dr. Peter Machado
Vice-Chancellor	Rt. Rev. Dr. Lawrence Pius
Moderator	Rt. Rev. Dr. Antonysamy S.
Director	Rev. Dr. Xavier Terrence T.

2. Collegial Authorities

i. Board of Administration

ii. Institute Staff Council

a) Office Bearers

Director	Rev. Dr. Xavier Terrence T.
Registrar	Rev. Dr. William Lourduraj M.
Controller of Examinations	Rev. Fr. Antony Das Stalin D.
Prefect of Philosophy	Rev. Dr. Varan Vardhan P.
Prefect of Theology	Rev. Dr. Santiago Raja S.
Prefect of Pastoral Programme	Rev. Dr. Ramesh Antony L.
Prefect of Licentiate Programme	Rev. Dr. Sahayaraj I.
Librarian	Rev. Dr. Jegan Bose U.
Treasurer	Rev. Dr. Sahayam S.M.

b) Members

Rev. Dr. Benjamin Raj A.
Rev. Dr. Dhinakaran Savariyar
Rev. Dr. Dionysius L.
Rev. Dr. Emmanuel Dosan A.
Rev. Dr. Gnanamuthu V.
Rev. Dr. John Kulandai E.
Rev. Dr. Joseph Lionel S.
Rev. Dr. Lerin De Rose T.
Rev. Fr. Packia Rajesh Kumar X.

Rev. Fr. Selvaraj P.
Rev. Dr. Xavier D.
Rev. Dr. Xavier Lawrence J.

iii. Academic Council

Rev. Dr. Xavier Terrence T.
Rev. Dr. William Lourduraj M.
Rev. Fr. Antony Das Stalin D.
Rev. Dr. Varan Vardhan P.
Rev. Dr. Santiago Raja S.
Rev. Dr. Ramesh Antony L.
Rev. Dr. Sahayaraj I.

Elected Members

Rev. Dr. Dionysius L.
Rev. Dr. Xavier Lawrence J.

II. COMMITTEES

1. Library Committee

Rev. Dr. Xavier Terrence T.
Rev. Dr. Jegan Bose U.
Rev. Dr. Varan Vardhan P.
Rev. Dr. Santiago Raja S.
Rev. Dr. Sahayam S.M.

2. Finance Committee

Rev. Dr. Xavier Terrence T.
Rev. Dr. Dionysius L.
Rev. Dr. Sahayam S.M.
Rev. Dr. Jegan Bose U.
Rev. Dr. Xavier Lawrence J

* The Director is the *ex-officio* President of all the councils and committees of the Institute.

III. FACILITATORS

1. Study Camps

i. Philosophy

Folk Arts Camp (I Year)	Rev. Dr. Varan Vardhan P. Rev. Dr. Jegan Bose U.
Youth & Children Animation Camp (II Year)	Rev. Fr. Antony Das Stalin D. Rev. Dr. Gnanamuthu V.

ii. Theology

Social Analysis Camp (I Year)	Rev. Dr. Sahayaraj I. Rev. Dr. William Lourduraj M. Rev. Dr. Benjamin Raj A.
Social Intervention Camp (II Year)	Rev. Dr. Dhinakaran Savariyar Rev. Dr. Sahayam S.M. Rev. Dr. Emmanuel Dosan A.
Pastoral Camp (III Year)	Rev. Dr. Lerin De Rose T. Rev. Fr. Packia Rajesh Kumar X. Rev. Dr. Xavier Terrence T.

iii. Pastoral Year

Diocesan Pastoral Camp	Rev. Dr. Ramesh Antony L. Rev. Fr. Selvaraj P. Rev. Dr. Santiago Raja S.
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2. Academies

i. Philosophy

Tamil Academy I & II Years	Rev. Dr. Gnanamuthu V.
English Academy I & II Years	Rev. Fr. Antony Das Stalin D.

ii. Theology

Tamil Academy

I - III Years

English Academy

I Year

II Year

III Year

Rev. Dr. William Lourduraj M.

Rev. Dr. Emmauel Dosan A.

Rev. Dr. Lerin De Rose T.

Rev. Dr. Xavier Terrence T.

3. Oratories

Group I

Group II

Group III

Rev. Dr. Varan Vardhan P.

Rev. Dr. Xavier Lawrence J.

Rev. Dr. Jegan Bose U.

4. Homiletics

Group I

Group II

Group III

Group IV

Group V

Group VI

Rev. Dr. Sahayaraj I.

Rev. Fr. Packia Rajesh Kumar X.

Rev. Dr. Ramesh Antony L.

Rev. Dr. Sahayam S.M.

Rev. Fr. Selvaraj P.

Rev. Dr. Benjamin Raj A.

5. Online Theology

Rev. Dr. Dhinakaran Savariyar

IV. EDITORS

1. *Marai Aruvi*

Rev. Dr. Emmauel Dosan A.

2. *Vaiharai*

Rev. Dr. Dhinakaran Savariyar

V. PROFESSORS

1. RESIDENTIAL PROFESSORS

<i>Name</i>	<i>Diocese</i>
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Rev. Dr. Benjamin Raj A.	Tiruchirappalli
Rev. Dr. Dhinakaran Savariyar	Madurai
Rev. Dr. Dionysius L.	Kottar
Rev. Dr. Emmanuel Dosan A.	Sivagangai
Rev. Dr. Gnanamuthu V.	Kuzhithurai
Rev. Dr. Jegan Bose U.	Kuzhithurai
Rev. Dr. John Kulandai E.	Kottar
Rev. Dr. Lerin De Rose T.	Thoothukudi
Rev. Fr. Packia Rajesh Kumar X.	Palayamkottai
Rev. Dr. Ramesh Antony L.	Vellore
Rev. Dr. Sahayam S.M.	Thoothukudi
Rev. Dr. Sahayaraj I.	Dindigul
Rev. Dr. Santiago Raja S.	Sivagangai
Rev. Fr. Selvaraj P.	Madurai
Rev. Dr. Varan Vardhan P.	Madurai
Rev. Dr. William Lourduraj M.	Dindigul
Rev. Dr. Xavier Lawrence J.	Kottar
Rev. Dr. Xavier Terrence T.	Palayamkottai

2. NON-RESIDENTIAL PROFESSORS

Rev. Dr. Joseph Lionel S.	Thanjavur
Rev. Dr. Xavier D.	Palayamkottai

3. TEACHERS BY CATEGORIES

PERMANENT PROFESSORS

- Rev. Dr. Benjamin Raj A.** Canon Law
Diocese of Tiruchirappalli
Licentiate in Canon Law,
St. Peter's Pontifical Institute, Bengaluru
Doctorate in Canon Law, Pontifical Urban University, Rome
- Rev. Dr. Dhinakaran Savariyar** Moral Theology
Archdiocese of Madurai
M.A. in English Literature,
Madurai Kamaraj University, Madurai
Licentiate in Moral Theology, Jnana Deepa, Pune
Doctorate in Moral Theology, Boston College, Massachusetts
- Rev. Dr. Dionysius L.** Sacred Scripture
Diocese of Kottar
Licentiate in Sacred Scripture, Pontifical Biblical Institute, Rome
Doctorate in Biblical Theology, Jnana Deepa, Pune
- Rev. Dr. Emmanuel Dosan A.** Systematic Theology
Diocese of Sivagangai
Licentiate & Doctorate in Systematic Theology,
Pontifical Gregorian University, Rome
- Rev. Dr. Gnanamuthu V.** Missiology & Philosophy
Diocese of Kuzhithurai
M.Phil. in Philosophy, Madurai Kamaraj University, Madurai
Licentiate & Doctorate in Missiology,
Pontifical Urban University, Rome

- Rev. Dr. Jegan Bose U.** Philosophy
 Diocese of Kuzhithurai
 M.A. in Christianity, University of Madras, Chennai
 Licentiate & Doctorate in Philosophy,
 Pontifical Lateran University, Rome
- Rev. Dr. Joseph Lionel S.** Liturgy
 Diocese of Thanjavur
 Licentiate & Doctorate in Liturgy,
 University of Saint Mary of Lake Mundelein, IL, USA
- Rev. Dr. Lerin De Rose T.** Sacred Scripture
 Diocese of Thoothukudi
 Licentiate & Doctorate in Biblical Theology,
 Institut Catholique, Toulouse
- Rev. Dr. Ramesh Antony L.** Pastoral Theology
 Diocese of Vellore
 M.A. in Christian Studies, Madras University, Chennai
 Doctorate in Pastoral Theology,
 Tübingen University, Germany
- Rev. Dr. Sahayaraj I.** Systematic Theology
 Diocese of Dindigul
 Licentiate in Systematic Theology,
 Pontifical Urban University, Rome
 Doctorate in Systematic Theology,
 Pontifical Lateran University, Rome
- Rev. Dr. Santiago Raja S.** Systematic Theology
 Diocese of Sivagangai
 M.Phil. in Philosophy, Madurai Kamaraj University, Madurai
 Licentiate in Systematic Theology,
 St. Paul's Institute of Theology, Tiruchirappalli
 Doctorate in Systematic Theology,
 Catholic University, Leuven

Rev. Dr. Varan Vardhan P. Philosophy
Archdiocese of Madurai
M.A. in Philosophy, Arul Anandar College, Karumathur
Doctorate in Philosophy, Jnana Deepa, Pune

Rev. Dr. William Lourduraj M. Church History
Diocese of Dindigul
Licentiate in Church History,
Pontifical Gregorian University, Rome
Doctorate in Church History, Vidyajyoti, New Delhi

Rev. Dr. Xavier Lawrence J. Philosophy
Diocese of Kottar
M.A. in Philosophy, Arul Anandar College, Karumathur
Post Graduate Diploma in Journalism and Public
Relations, Bharathidasan University,
Tiruchirappalli
Doctorate in Philosophy, Salesian Pontifical University, Rome

Rev. Dr. Xavier Terrence T. Sacred Scripture & Patrology
Diocese of Palayamkottai
Licentiate in Biblical Theology,
St. Peter's Pontifical Institute, Bengaluru
Doctorate in Patrology,
Pontifical Patristic Institute Augustinianum, Rome

RESIDENT PROFESSOR

Rev. Dr. John Kulandai E. Systematic Theology
Diocese of Kottar
Licentiate & Doctorate in Spiritual Theology,
Pontifical Gregorian University, Rome

ASSOCIATE PROFESSORS

Rev. Dr. Sahayam S.M.

Canon Law

Diocese of Thoothukudi

M.A. in History,

Manonmaniam Sundaranar University, Tirunelveli

Licentiate in Canon Law,

St. Peter's Pontifical Institute, Bengaluru

Doctorate in Canon Law, Pontifical Urban University, Rome

Rev. Dr. Xavier D.

Philosophy & Canon Law

Diocese of Palayamkottai

Licentiate & Doctorate in Philosophy,

Pontifical Urban University, Rome

Licentiate & Doctorate in Canon Law,

Pontifical Urban University, Rome

Juris Prudence,

Vicariato Romano & Pontifical Urban University, Rome

TUTORS

Rev. Fr. Antony Das Stalin D.

Philosophy

Diocese of Kottar

M.Ph. in Philosophy, Jnana Deepa, Pune

Study Pursued: Doctorate in Philosophy,

Madras University, Chennai

Rev. Fr. Packia Rajesh Kumar X.

Pastoral Theology

Diocese of Palayamkottai

M. A. in Christian Studies, University of Madras, Chennai

M.S.W., Annamalai University, Chidambaram

Rev. Fr. Selvaraj P.

Spirituality

Archdiocese of Madurai

Baccalaureate in Theology,

St. Paul's Institute of Theology, Tiruchirappalli

VISITING PROFESSORS

- Most Rev. Dr. Antony Pappusamy** Pastoral Theology
Archbishop Emeritus of the Archdiocese of Madurai
Licentiate & Doctorate in Pastoral Theology,
Pontifical Lateran University, Rome
- Rev. Dr. Alphonse D.** Systematic Theology
Diocese of Kottar
Licentiate & Doctorate in Systematic Theology,
Catholic University, Leuven
- Rev. Dr. Johnson S.P.** Systematic Theology
Diocese of Kottar
Licentiate in Systematic Theology,
St. Paul's Institute of Theology, Tiruchirappalli
Doctorate in Pastoral Theology, Catholic University, Leuven
- Rev. Dr. Sr. Metti Amirtham SCC** Systematic Theology
Licentiate in Systematic Theology, Vidyajyoti, New Delhi
Doctorate in Christian Studies,
University of Madras, Chennai
- Rev. Dr. Mohan Doss T. SVD** Systematic Theology
M.Th. in Systematic Theology, Jnana Deepa, Pune
Doctorate in Systematic Theology,
Albert Ludwigs University, Freiburg
- Rev. Dr. Raphael V.** Sacred Scripture
Diocese of Kuzhithurai
Licentiate in Sacred Scripture, Pontifical Biblical Institute, Rome
Doctorate in Biblical Theology,
St. Peter's Pontifical Institute, Bengaluru

Rev. Dr. Sebastian S. Systematic Theology
Diocese of Sivagangai
Licentiate & Doctorate in Systematic Theology,
Catholic University, Leuven

Rev. Dr. Sekar Sebastin S. Philosophy
Diocese of Tiruchirappalli
Licentiate in Philosophy, Catholic University, Leuven
Doctorate in Philosophy,
Pontifical University of St. Thomas Aquinas, Rome

Rev. Dr. Valentine Joseph G. Systematic Theology & Liturgy
Archdiocese of Madurai
Licentiate in Sacred Liturgy,
Pontifical Athenaeum of St. Anselm, Rome
Doctorate in Sacramental Theology, Catholic University, Paris

Mrs. Dhanaseeli Divyanathan Elective Course
M.A. in History, M.Sc. in Psychology, & B.Ed.
Univeristy of Madras, Chennai
M.Phil. in Women Studies,
Bharathidasan University, Tiruchirappalli
Baccalaureate in Theology,
St. Paul's Institute of Theology, Tiruchirappalli

VISITING PROFESSORS FOR PASTORAL - MINISTERIAL YEAR

Rt. Rev. Dr. Sagayaraj T.	Christian Leadership
Rev. Fr. Antonysamay M.S.	Parish Administration
Rev. Dr. Immanuel S.	Liturgical Celebration
Rev. Fr. Jenifer Edison K.	Youth Ministry
Rev. Dr. Backia Regis G.	Alternative Ministry
Rev. Sr. Amalarani CIC	Family Pastoral Care

Rev. Sr. Antony Kasper OSM	Collaborative Ministry with Religious
Rev. Fr. Francis Xavier Nelson J.	Pastoral Implications on Addictions
Rev. Fr. Arun Prasad M.	Prison Ministry
Mr. Anto Xavier	Carrier Guidance & Resource Management
Rev. Sr. Valarmathi ICM	Pastoral Care for the Workers
Rev. Fr. Velankanni SJ	Pastoral Care for the Migrants and Immigrants
Rev. Fr. Stanely Sahaya Seelan M.	School Administration
Mr. Nandakumar	Civil Organizations and Welfare Schemes
Rev. Fr. Albert T.	Pastoral Care for the Pilgrims
Rev. Dr. Emmanuel SJ	Pastoral Counselling
Rev. Sr. Arathi	Indian Constitution and Legal Ministry

PROFESSORS ON HIGHER STUDIES

Rev. Fr. Anbu Raj P.	Moral Theology
Diocese of Tiruchirappalli	
Licentiate in Moral Theology,	
Dharmaram, Vidya Kesheram, Bengaluru	
<i>Study Pursued:</i> Doctorate in Moral Theology,	
Dharmaram Vidya Kesheram, Bengaluru	
Rev. Fr. Jeganathan S.	Philosophy
Diocese of Sivagangai	
M.A. in Philosophy, Arul Anandar College, Madurai	
<i>Study Pursued:</i> Doctorate in Philosophy,	
Salesian Pontifical University, Rome	

Rev. Fr. Spencer Jeice A.

Philosophy

Diocese of Kottar

Licentiate in Philosophy, Pontifical Lateran University, Rome

Study Pursued: Doctorate in Philosophy, IIT, Chennai

Rev. Fr. Vincent I.

Pastoral Theology

Diocese of Palayamkottai

M.A. in Sociology,

Manonmaniam Sundareanar University, Tirunelveli

Licentiate in Sacred Theology (Catechetics),

Kristu Jyothi College, Bengaluru

Study Pursued: Doctorate in Pastoral Theology,

Jnana Deepa, Pune

LIST OF STUDENTS

I. DEGREE PROGRAMMES

1. BACCALAUREATE IN THEOLOGY

i. TWO-YEAR PHILOSOPHY

First Year - 12

1. Anish Raj V.	Kuzhithurai
2. Arockia Prabhu A.	Sivagangai
3. Arun S.	Thoothukudi
4. Asick R.	Thoothukudi
5. Ebin Shine A.	Kottar
6. Gilbert Sanjai C.	Tanjore
7. Jeevan S.	Sivagangai
8. Larance A.	Madurai
9. Maria Antony Kabis I.	Palayamkottai
10. Maria Antony Yagapparaj S.	Palayamkottai
11. Navin Kumar S.	Madurai
12. Xavier Immanuel S.	Tiruchirappalli

Second Year - 14

1. Ajin T.A.	Kuzhithurai
2. Andrus S.	Tiruchirappalli
3. Antony Jeyasurya A.	Palayamkottai
4. Arun P.	Kuzhithurai
5. Delston G.	Thoothukudi
6. George Vinoth J.	Madurai
7. James Yarra	JH
8. Jeraldin Silvester A.	Palayamkottai
9. Jone Patrick M.	Tiruchirappalli

10. Kris Jokin J.	Kottar
11. Maickson V.	Thoothukudi
12. Sajoy Infant S.	Sivagangai
13. Srinu Badaset	JH
14. Stebin Joe P.	Kottar

ii. THREE-YEAR THEOLOGY

First Year - 22

1. Ajin S.	Marthandam
2. Andro Sajin A.	Kottar
3. Anthony Savari Joseph	SHS
4. Antony Berkmons F.	Sivagangai
5. Antony Brijith Kumar S.	Thoothukudi
6. Fernando J.	Sivagangai
7. Immanuvel C.	Palayamkottai
8. Jacobpaul J.	Palayamkottai
9. Jerome J.	Tiruchirappalli
10. Jokkin A.	Dindigul
11. Joseph Thamizh Suriya B.	JH
12. Kingslin S.	Tiruchirappalli
13. Lourdu Raja Dinakaran A.	Thoothukudi
14. Maria Francis Selva George S.	JH
15. Pathivuarasu S.	Madurai
16. Philo Rishok B.	Thoothukudi
17. Raja Esthak Jawahar R.	Thoothukudi
18. Robin Smith D.	Dindigul
19. Sahaya Merjo S.	Kottar
20. Santosh Minj	Jashpur
21. Selva Villavarayan A.	Thoothukudi
22. Sidhanta Nayak	JH

Second Year - 21

1. Albert Arockia Raj D.	JH
2. Anto Ashwin M.	Palayamkottai
3. Arockiakani P.	OCD
4. Ashok Lakra	JH
5. Dileep Singh L.V.	Kuzhithurai
6. Jenil Lal J.	Kuzhithurai
7. Jerin Dev B.	Kottar
8. John Peter M.	Palayamkottai
9. Joshua A.G.	OCD
10. Kiran Sobhapati	JH
11. Lawrence Gabriel C.	Tiruchirappalli
12. Leeman V.	Sivagangai
13. Marshal P.	HGN
14. Mummalar Selvan E.	Tiruchirappalli
15. Prabhudoss B.	Madurai
16. Princelin Judo J.	OCD
17. Rejoyston S.	Thoothukudi
18. Sharjin Anto N.V.	Kuzhithurai
19. Stalin J.	OCD
20. Surendhiran R.	OCD
21. Yesu Raj V.	Kuzhithurai

Third Year - 16

1. Abish Rojin J.	Kuzhithurai
2. Alanraj A.	Sivagangai
3. Antony Arockiasamy S.	Thoothukudi
4. Arputharaj A.	Palayamkottai
5. Arun Kumar I.	OCD
6. Bensujin J.S.	Kuzhithurai
7. John Britto M.	Tiruchirappalli

8. Joseph Bergmans Rihilan R.	JH
9. Maria Arul Xavier K.	Palayamkottai
10. Maria Jothi Raj J.	PMC
11. Patrick Ignatious V.	Madurai
12. Ranjith Biju M.	Kottar
13. Renis J.	Sivagangai
14. Siluvai Maria Veniston S.	Thoothukudi
15. Stephen Gaspar J.	Dindigul
16. Vijelan D.	Thoothukudi

2. LICENTIATE IN THEOLOGY

First Year - 06

1. Fr. Anish J.	Marthandam
2. Fr. Antrose Clinton J.	Dindigul
3. Fr. Arockia Panneerselvam P.	Tiruchirappalli
4. Fr. Arul Valan S.	Madurai
5. Fr. George Jenno S.	Tiruchirappalli
6. Fr. Jacob Aslin A.	Kottar
7. Fr. Joseph Lawrence J.	Tiruchirappalli

Second Year - 03

1. Fr. Jayaseelan A.	OCD
2. Fr. Mathivanan K.	SMM
3. Fr. Santhana Kamal A.	Madurai

II. DIPLOMA PROGRAMMES

1. DIPLOMA IN PASTORAL PROGRAMME

Pastoral Year - 22

1. Antony Mathan C.	Thoothukudi
2. Antony Rabiston A.	OCD
3. Arockia Nicewin W.	Thoothukudi
4. Arockiya Seelan S.	Kottar
5. Arun Micheal Raj J.	Madurai
6. Bobin R.	Kuzhithurai
7. Davis Arnold J.S.	OCD
8. Dyson K.	Thoothukudi
9. Issac David J.A.	Kuzhithurai
10. Jenish J.	Kuzhithurai
11. Jorvin Prince J.	Kuzhithurai
12. Kansun Franklin E.	Kottar
13. Lawrance A.	Tiruchirappalli
14. Maria Jomics A.	Palayamkottai
15. Nelson Prabhu D.	OCD
16. Pisath Abison T.	Kottar
17. Soosai Prakash R.	Dindigul
18. Steephen Thomas S.	Dindigul
19. Stephen Ranjith I.	Dindigul
20. Vijay Anto M.	Kottar
21. Antony Ruban F.	Tiruchirappalli
22. Clement S.	Tiruchirappalli

2. TWO-YEAR DIPLOMA IN THEOLOGY - ONLINE

Batch 2024-2025

Second Year 2025-2026

1. Sr. Abisha J. SCC
2. Sr. Adaikala Mary SCC
3. Sr. Agnes Seema SCCG
4. Sr. Ajeesha A. FDCC
5. Sr. Amala Deepa T. SMMI
6. Sr. Angel All Bright FDCC
7. Sr. Angela Mary A. SCC
8. Sr. Annammal A. SCCG
9. Sr. Anto Rosita SMMI
10. Sr. Antony Avila SCCG
11. Sr. Antony Mary P. CIC
12. Sr. Arul Anitha A. SAT
13. Sr. Arul Mary SAT
14. Sr. Asha Santiagu SCCG
15. Mr. Bartholomew Abraham
16. Sr. Bastina Mary FMA
17. Sr. Bridget SCC
18. Sr. Celine S. SCCG
19. Sr. Cicily Ligorina, I. SAT
20. Mr. Clements S.A.
21. Sr. Dainu Joy FDCC
22. Sr. Deepthi J. SCCG
23. Mr. Edward Francis S.
24. Sr. Edwin Mary SCCG
25. Sr. Felix Aranha SCCG
26. Sr. Glory S. SCCG
27. Sr. Gracy Maria S. SMMI
28. Sr. Hexlin Sinthiya P. SCC
29. Sr. Immaculate Glory A. SAT
30. Sr. Inigo Stella Mary SCCG

31. Sr. Innocentia A. SCCG
32. Sr. Janci Arokia Mary A. SCCG
33. Sr. Jane Anne Sarojini T. CIC
34. Sr. Janet FDCC
35. Sr. Jayaseeli Priya SCC
36. Sr. Jayasheeli George SCCG
37. Sr. Jenny Grace R. FMA
38. Sr. John Mary Mesiah FSAG
39. Sr. Josmy P.G. FDCC
40. Sr. Julie A.V. SCCG
41. Sr. Karlin Mondro A. SCCG
42. Sr. Karoline Nirmala Rani SAT
43. Sr. Libiya Anjala FDCC
44. Sr. Lilly Grace SCC
45. Sr. Lilly S. SAT
46. Sr. Mangala Mary SCCG
47. Mr. Maria Baskar A.
48. Sr. Maria Veni FDCC
49. Sr. Marian Trixie Anna Janza SCC
50. Sr. Mary Jesintha S. SAT
51. Sr. Maryann Kurian SCCG
52. Sr. Mercy Jacob SJT
53. Sr. Nancy Upahara Samy SCCG
54. Sr. Nesa Arockia Mary SAT
55. Sr. Nirmala Mary SCCG
56. Sr. Papia Jetra SCCG
57. Sr. Plavencia P. SMMI
58. Sr. Princeline M SCCG
59. Sr. Priya Mary SCCG
60. Mrs. Pushparani J.
61. Sr. Rajapackiam A. FSAG
62. Sr. Rani Elizabeth SSAM
63. Sr. Reena Roy R. SCCG
64. Sr. Regina Rose Peter SCC

65. Sr. Reshma Roy P. FDCC
66. Sr. Sahaya Felcitha M. SAT
67. Mr. Samraj M.
68. Sr. Santhiyagu Mary Manickam SCC
69. Sr. Seline P.S. SCCG
70. Sr. Selvi Antoniammal S. SSAM
71. Sr. Shanthi Sahaya Mary SCCG
72. Sr. Sheela E. SCCG
73. Sr. Sheffy Bosco FDCC
74. Sr. Silvia Mary SCCG
75. Sr. Sophia Mary S. FDCC
76. Sr. Stucchi Syndiya FDCC
77. Sr. Suganya A. SSAM
78. Sr. Vasanthi S. SSAM
79. Sr. Veda A. FMA
80. Sr. Vincy SCC
81. Sr. Vinnarasi J. SAT

Carmel Ashram (OCD/Ashram)Tiruchirappalli

1. Sr. Alphonsa Rani
2. Sr. Anne Mary
3. Sr. Antony Therese
4. Sr. Elizabeth
5. Sr. Joanna
6. Sr. Josephine
7. Sr. Kochu Therese
8. Sr. Marie Therese
9. Sr. Mary
10. Sr. Mary Francis
11. Sr. Mary Jaya
12. Sr. Mary Joseph
13. Sr. Mary Magdalen
14. Sr. Mary Pauline
15. Sr. Rose Mary
16. Sr. Teresa Margaret

**DISTRIBUTION OF THE STUDENTS ACCORDING
TO THE DIOCESES & RELIGIOUS CONGREGATIONS**

DEGREE PROGRAMMES

Diocese / Congregation	B.TH.					L.TH.	
	I Phil.	II Phil	I Theo.	II Theo.	III Theo.	I Year	II Year
CIC	--	--	--	--	--	--	--
Dindigul	--	--	2	--	1	1	--
FDCC	--	--	--	--	--	--	--
FMA	--	--	--	--	--	--	--
FSAG	--	--	--	--	--	--	--
HGN	--	--	--	1	--	--	--
Jashpur	--	--	1	--	--	--	--
JH	--	2	3	3	1	--	--
Kottar	1	2	2	1	1	1	--
Kuzhithurai	1	2	--	4	2	--	--
Madurai	2	1	1	1	1	1	1
Marthandam	--	--	1	--	--	1	--
OCD	--	--	--	5	1	--	1
OCD/ Ashram	--	--	--	--	--	--	--
Palayamkottai	2	2	2	2	2	--	--
PMC	--	--	--	--	1	--	--
SAT	--	--	--	--	--	--	--
SCC	--	--	--	--	--	--	--
SCCG	--	--	--	--	--	--	--
SHS	--	--	1	--	--	--	--
Sivagangai	2	1	2	1	2	--	--
SSAM	--	--	--	--	--	--	--
SMM	--	--	--	--	--	--	1
SMMI	--	--	--	--	--	--	--
Tanjore	1	--	--	--	--	--	--
Thoothukudi	2	2	5	1	3	--	--
Tiruchirappalli	1	2	2	2	1	2	--
Lay Persons	--	--	--	--	--	--	--
Total	12	14	22	21	16	06	03

DIPLOMA PROGRAMMES

Diocese / Congregation	Pastoral Programme	Theology Regular		Theology Online		TOTAL
		I Year	II Year	I Year	II Year	
CIC	--	--	--	--	3	03
Dindigul	3	--	--	--	--	07
FDCC	--	--	--	--	11	11
FMA	--	--	--	--	3	03
FSAG	--	--	--	--	2	02
HGN	--	--	--	--	--	01
Jashpur	--	--	--	--	--	01
JH	--	--	--	--	--	09
Kottar	4	--	--	--	--	12
Kuzhithurai	4	--	--	--	--	13
Madurai	1	--	--	--	--	09
Marthandam	--	--	--	--	--	02
OCD	3	--	--	--	--	10
OCD/ Ashram	--	--	--	--	16	16
Palayamkottai	1	--	--	--	--	11
PMC	--	--	--	--	--	01
SAT	--	--	--	--	10	10
SCC	--	--	--	--	11	11
SCCG	--	--	--	--	27	27
SHS	--	--	--	--	--	01
Sivagangai	--	--	--	--	--	08
SSAM	--	--	--	--	4	04
SMM	--	--	--	--	--	01
SMMI	--	--	--	--	4	04
Tanjore	--	--	--	--	--	01
Thoothukudi	3	--	--	--	--	16
Tiruchirappalli	3	--	--	--	--	13
Lay Persons	--	--	--	--	6	06
Total	22	--	--	--	97	213

COMMON ACADEMIC GUIDELINES

1. COURSES OFFERED

The Institute offers the following courses:

- i. Baccalaureate in Theology
(Two-year Philosophy + Three-year Theology)
- ii. Licentiate in Theology with specialization in Systematic Theology
(Two-year Programme)
- iii. Pastoral Year (One-year Diploma Programme)
- iv. Diploma in Theology – Regular (Two-year Programme)
- v. Diploma in Theology - Online (Two-year Programme)
- vi. Certificate Course in Theology (One-year Programme)

2. REQUIREMENTS FOR ADMISSION

The following shall be the requirements for admission:

- i. The applicant for Two-year Philosophy should have a secular Baccalaureate Degree and have completed One-year Spirituality Programme.
- ii. The applicant for Three-year Theology should have a secular Baccalaureate Degree, and have completed One-year Spirituality Programme and at least Two-year Philosophy Programme, the latter at an Ecclesiastical Faculty.
- iii. The applicant for Licentiate in Theology should have a Baccalaureate in Theology or the completion of a Six-year Philosophy-Theology Programme either in an Ecclesiastical Faculty or in a Seminary.

- iv. The applicant for Pastoral Year should have a Bacculaureate in Theology or the completion of a Six-year Philosophy-Theology Programme either in an Ecclesiastical Faculty or in a Seminary.
- v. The applicant for Regular Two-year Diploma in Theology should have a secular Bacculaureate Degree.
- vi. The applicant for Online Diploma in Theology should have a Higher Secondary (+2) or its equivalent certificate.
- vii. The applicant for Certificate Course in Theology should have a Higher Secondary (+2) or its equivalent certificate.
- viii. In all the above instances, except Licentiate in Theology, the applicant must have an adequate knowledge of English; for Licentiate in Theology, an adequate knowledge of English and Latin.
- ix. The applicant must possess faith and moral integrity. In this regard, if the applicant is either a seminarian or a religious, then he / she must be presented by the Ordinary / Major Superior concerned. In the case of a lay person, he / she must be presented by an Ecclesiastical Authority.

3. PROCEDURE FOR ADMISSION

The Director of the Institute is the admitting authority for the students of all the streams of the Institute. However, since the Institute primarily caters to the intellectual formation of the seminarians of St. Paul's Seminary, the following procedure is to be followed while seeking admission:

- i. Those applicants who intend to be the resident students of St. Paul's Seminary for all the streams of the Institute should receive the applications from and make all correspondences concerning admission to

The Rector
St. Paul's Seminary
Post Box No. 36, Tiruchirappalli - 620 001
Tamil Nadu, India
Tel.: 0431 / 2412500
Email: rectorsps@gmail.com

- ii. Those applicants who intend to be day-scholars for all the streams of the Institute should receive the applications from and make all correspondences concerning admission to

The Registrar
St. Paul's Institute of Theology
Post Box No. 36, Tiruchirappalli - 620 001
Tamil Nadu, India
Tel.: 0431 / 2412500
Email: registrarspit@gmail.com

4. CATEGORIES OF STUDENTS

The students are categorized as Non-Degree Students, Ordinary Students, and Extraordinary Students.

- i. The Non-Degree Students are those who are following a full programme of studies, but do not aspire for an academic Degree.
- ii. The Ordinary Students are those who are following a full programme of studies with a view to getting an academic Degree.
- iii. The Extraordinary Students are those who attend only some select course or courses offered by the Institute.

5. FEE STRUCTURE

Programme	Fee Type	Amount
Two-year Philosophy (B.Th. Part I)	Registration & ID Card (First years only)	INR 100 + 50
	Academics* (Every year)	INR 5000
	Statement of Marks	INR 500
Three-year Theology (B.Th. Part II)	Registration & ID Card (First years only)	INR 100 + 50
	Academics (Every year)	INR 5000
	Statement of Marks	INR 500
	B.Th. Degree Certificate	INR 2000
Licentiate in Theology (Two years)	Registration & ID Card (First years only)	INR 200 + 100
	Tuition (Every year)	INR 5000
	Library (Every year)	INR 1000
	Examinations (to be paid when the dissertation is submitted)	INR 2000
	Statement of Marks	INR 500
	L.Th. Degree Certificate	INR 2500
	For every additional year	INR 2000
Diploma in Pastoral Programme (One year)	Registration & ID Card (For new-comers only)	INR 100 + 50
	Academics	INR 3000
	Statement of Marks & Diploma Certificate	INR 500
Diploma in Theology – Regular (Two years)	Registration & ID Card (First years only)	INR 100 + 50
	Academics (Every year)	INR 5000
	Statement of Marks	INR 500
	Diploma Certificate	INR 500
Diploma in Theology – Online (Two years)	Registration (First year only)	INR 100
	Academics (Every year)	INR 1000
	Diploma Certificate	INR 500

* “Academics” includes tuition, library, papers, examinations, handbook, and other student-activities.

6. ECTS SYSTEM, MEDIUM, AND STUDY DAY

- Our Institute follows the European Credit Transfer and Accumulation System (ECTS).
- Each ECTS consists of 15 classroom teaching hours and 15 hours of academic work outside the classroom.
- To enhance student learning, one hour for 1 ECTS course, and 2 hours for 2 & 3 ECTS courses will be allotted for recapitulation in view of philosophical / theological integration either within the classroom teaching hours or from the library hours.
- Each academic year will have two semesters, with the scope of 60 ECTS to be explored, including courses and other academic activities.
- As a result, in the First Cycle of Theology, at the end of the Two-year Philosophy Programme, a student will have completed 120 ECTS, and at the end of the Three-year Theology Programme, 180 ECTS; in the same way, in the Second Cycle of Theology, at the end of the Two-year Licentiate Programme, 120 ECTS, and at the end of the One-year Pastoral Programme, 60 ECTS, and Two-year Regular Diploma in Theology Programme, 120 ECTS.
- The medium of instruction for the Two-year Philosophy Programme is English, except the courses related to Tamil Culture. For the Three-year Theology Programme / the Two-year Regular Diploma in Theology Programme, the medium is English, except the courses related to Tamil Culture. For the Two-year Licentiate Programme, the medium is English, and for the One-year Pastoral Programme it is in English.
- A teaching hour consists of 45 minutes, and in a day, there are six class hours, five days a week excluding Wednesday, which is study day meant for personal study.

7. ATTENDANCE AND LIBRARY HOURS

- Class attendance and attendance to the library hours are also compulsory for all the students of the Institute. The absentees must provide the leave application.
- Leave application with the signature of the concerned Animator / Superior is to be submitted ahead of time to the concerned Prefect for any foreseen leave or delay. In unforeseen instances, information is to be given to the concerned Prefect before leave or delay, and then the leave application with the signature of the concerned animator / superior should be given before attending the next class.
- A student missing more than 20% of the classes for any course forfeits the ECTS for it. Hence he / she has to repeat the course before taking up the exam for that course.
- Fifth and the sixth hours on all working days will be library hours, unless otherwise notified in the calendar for classes and other academic activities.

8. INSTRUCTIONS ON EXAMS

Norms applicable only to Baccalaureate in Theology:

- The mode of any internal exam shall always be written and the maximum duration to be allotted for it is 45 minutes.
- For Philosophy, all four ECTS courses will have an internal exam each for 15 marks, and an assignment for 10 marks; all two and three ECTS courses an internal exam each for 25 marks.
- For Theology, in any two or three or Four ECTS course, in which an assignment is not marked in the Handbook, if the concerned professor wants, then (s)he could give one internal exam for 25 marks, or 25 marks could be allotted in terms of internal exams in exhibiting the creativity of the students.

- As an exception, a maximum of three class tests for 30 marks altogether, each test for not more than 20 minutes, could be given for the language courses apart from the final exam conducted for the remaining 70 marks each.
- For Philosophy, an internal exam is to be given on any day in the afternoon.
- For Theology, an internal exam is to be given during any one of the class hours of the particular course, and not outside of it.
- 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 has to sit for a re-exam, will be retained for the re-exam valuation.
- The mode and the duration of external exams shall be:
 - 1 ECTS – 1.15 hrs. of written or 10 minutes of oral.
 - 2 ECTS – 1.30 hrs. of written or 12 minutes of oral.
 - 3 ECTS – 2 hrs. of written or 15 minutes of oral.
 - 4 ECTS – 2 hrs. of written or 15 minutes of oral.

Maximum Pages for Written Exam

- 1 ECTS – 4-5 pages
- 2 ECTS – 6-7 pages
- 3 ECTS – 8-9 pages
- 4 ECTS – 8-9 pages

- If a professor has got more than one subject for a group in a semester/year, then for the external exams, at least one exam has to be either oral or written, neither all oral nor all written. If a professor is handling only one course for a group in a semester/year, then the choice of the exam is of the students. However, in a semester 50% of the exams must be either oral or written.
- For one ECTS 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 all one ECTS courses, in which exams could not be conducted during the course of the semester, they will be organized during the semester exams.
- For any two or three or four ECTS course, the external exam shall be given only at the end of the semester and not during the course of the semester.
- The questions for an external exam are expected to be of descriptive type.
- The passing aggregate of 40% for a subject shall be calculated in the following way:

Philosophy

- Four ECTS courses: Internal – 15 Marks + Assignment – 10 Marks + External – 75 Marks.
- Two or Three ECTS courses: Internal – 25 Marks + External – 75 Marks.
- For a pass, one must obtain 30 marks out of 75 in the external exam, for all courses with internal exams. For those courses without internal exam, one must obtain 40 marks out of 100, for a pass.

Theology

- Two or Three or Four ECTS courses with assignments: Assignments – 25 Marks + External – 75 Marks. For a pass, one must obtain 30 Marks out of 75 Marks in the external exam.
- Two or Three or Four ECTS courses with internals: Internal – 25 Marks + External – 75 Marks. For a pass, one must obtain 30 Marks out of 75 Marks in the external exams.
- Two or Three or Four ECTS courses neither with assignments nor with internals: External – 100 Marks. For a pass, one must obtain 40 Marks out of 100 Marks.
- The mode of the last exam of the semester exams has to be always written and that exam should end by 12 noon that day.

Norms applicable to all the Streams of the Institute:

- The schedule for external exams is to be ratified by the Controller of Examinations.
- Before every exam, be it the first session or the second session, a notification along with the name list of the students who appear for that particular exam, will be sent by the Controller of Examinations to the concerned professor.
- A student who fails in an exam 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, then (s)he can appear for next attempt only after a month.
- Similarly, students who fail in the first session of comprehensive exams can reappear only after a month.
- The mode of any second session exam is decided by the concerned teacher.

- 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 kindly help 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.
- For retotaling, revaluation, and viewing of the answer sheets, the concerned student has to submit a written application to the Controller of Examinations, who would take the necessary actions: i) Retotaling is done by the Controller himself; ii) Revaluation is done by the concerned course teacher himself / herself, who would do it at the request of the Controller; iii) Viewing is done in the presence of the concerned course teacher as the Controller sends the answer sheets to him / her.
- Just as written exams, oral exams are also to be conducted in the assigned classrooms.
- Any student, who decides not to sit for semester exams for the reason of falling sick or for any other valid reason, has to submit a written concurrence from the Rector / Superior to the Controller of Examinations before the concerned examination. This student will appear in the second session examinations, which will be considered as the first attempt.
- The yearly average of the marks given at the end of each year at the entire Institute is calculated in the following way: first, the marks of each course is multiplied by its own number of ECTS, and then the sum total of all the multiplied values is divided by the total number of ECTS.

9. INSTRUCTIONS ON ASSIGNMENTS, BOOK REVIEWS & SCIENTIFIC RESEARCH PAPER

Norms applicable only to Baccalaureate in Theology:

- The following shall be the page-limit for the assignments / book reviews including bibliography:

Philosophy

- Subject assignments: 4 – 5 pages, Book reviews: 3 – 4 pages.

Theology

- Seminar assignments: 9 – 10 pages, Subject assignments: 9 – 10 pages.
- The student must write the assignments only in English.

Norms applicable to all the Streams of the Institute:

- Assignments, Book Reviews, and the Scientific Research Paper should show evidence of a student's extra reading and adequate knowledge of relevant magisterial documents.
- Only books and articles of scientific nature available in our library should be read and used for the purpose of writing assignments. Students are not permitted to consult online resources or use Artificial Intelligence.
- Assignments should follow, both in their structure and content, the principles of scientific methodology taught [Each student is given a copy of the Institute's guidelines for writing assignments, book reviews, and Scientific Research Paper.].
- Assignments, book reviews, Scientific Research Paper, and papers given for correction for homiletics, academies (Tamil & English) etc., for the entire Institute should be computer printed in A4 size papers with 1.5 line spacing. Hand written works will not be accepted.
- Assignments, book reviews, and Scientific Research Paper are to be submitted before or by the due date in the Academic Office.

- Any extension of date with regard to the submission of assignments, book reviews, and Scientific Research Paper is to be sought from the concerned Prefect.
- Late submission of any assignment, book review, and Scientific Research Paper is done personally to the concerned Prefect.
- Late submission without prior permission runs the risk of losing 2 marks per day.
- Apart from the academic works mentioned in the Handbook, no extra academic work is to be given in any course by the teachers in the entire Institute.

10. CONFERRAL OF DEGREES AND DIPLOMAS

- The Degrees of the Baccalaureate and the Licentiate are granted by the aggregating Institute, while the Diplomas by the aggregated Institute itself.
- The Degrees and Diplomas are conferred to the candidates who have successfully completed the programme of studies in each stream with the required number of ECTS as designed by the Institute.

11. GRADES

The following is the grading system for the entire Institute:

Pass Mark	40
Pass Class (<i>Probatus</i>)	40-49
III Class (<i>Bene probatus</i>)	50-59
II Class (<i>Cum laude probatus</i>)	60-74
I Class (<i>Magna cum laude probatus</i>)	75-89
Distinction (<i>Summa cum laude probatus</i>)	90-100

12. DISCIPLINARY ACTION

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

SPECIAL INSTRUCTIONS FOR
DEGREE PROGRAMMES

I. BACCALAUREATE IN THEOLOGY

1. TWO-YEAR PHILOSOPHY

1. COURSE DESIGN

The courses for two years of Philosophy with 120 ECTS are divided as follows:

No.	Subjects	120 ECTS
01	Obligatory Basic Subjects (OBS)	80
02	Supplementary Obligatory Subjects (SOS)	10
03	Philosophy Seminars (PS)	06
04	Philosophical Electives (PE)	24
	Total	120

01 Obligatory Basic Subjects (OBS)

Code		80 ECTS
OBS 01	Introduction to Philosophy	2
OBS 02	Ancient Western Philosophy	2
OBS 03	Medieval Western Philosophy	3
OBS 04	Modern Western Philosophy	3
OBS 05	Contemporary Western Philosophy	3
OBS 06	Postmodernism and Recent Trends in Philosophy	3
OBS 07	Logic	4

OBS 08	Philosophy of Nature/Cosmology	4
OBS 09	Metaphysics/Philosophy of Being and Natural Theology	4
OBS 10	Epistemology/Philosophy of Knowledge	4
OBS 11	Philosophy of Human Person – General	4
OBS 12	Philosophy of Human Person – Subaltern	3
OBS 13	Moral Philosophy	4
OBS 14	Political Philosophy – General	3
OBS 15	Political Philosophy – Advanced	3
OBS 16	Philosophical Hermeneutics	2
OBS 17	Philosophy of God (Theodicy)	4
OBS 18	Philosophy of Religion	2
OBS 19	Indian Philosophical Systems I	3
OBS 20	Indian Philosophical Systems II	3
OBS 21	Modern and Contemporary Indian Philosophy	2
OBS 22	Philosophical Textual Study – Classics in Philosophy	3
OBS 23	Philosophical Textual Study – Contemporary Readings	3
OBS 24	Tamil Philosophical Systems I	4
OBS 25	Tamil Philosophical Systems II	3
OBS 26	Modern and Contemporary Tamil Philosophy	2

02 Supplementary Obligatory Subjects (SOS)

Code		10 ECTS
SOS 01	Philosophical Scientific Methodology	2
SOS 02	Classical Language: Latin – Basic	2
SOS 03	Classical Language: Latin – Advanced	2
SOS 04	<i>Fides et Ratio</i>	2
SOS 05	Social Doctrine of the Church	2

03 Philosophy Seminars (PS)

Code		06 ECTS
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Students will choose one Seminar each year from the following

PS 01	Existentialism (I Year Western Phil.)	3
PS 02	Indian Subaltern Thinkers (I Year Indian Phil.)	3
PS 03	Ethics of Child Protection (I Year Moral Phil.)	3
PS 04	Phenomenology (II Year Western Phil.)	3
PS 05	Tamil Folklore Philosophy (II Year Tamil Phil.)	3
PS 06	Bio-Medical Ethics (II Year Moral Phil.)	3

04 Philosophical Electives (PE)

Code		24 ECTS
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Students will choose twelve from the following

PE 01	Introduction to Sociology and Social Analysis	2
PE 02	Psychology – General and Social	2
PE 03	Philosophy of Communication and Technology	2
PE 04	Philosophy of Education	2
PE 05	Aesthetics	2
PE 06	Philosophy of Science	2
PE 07	Comparative Philosophical Study I	2

PE 08	Philosophizing on Current Issues I	2
PE 09	Philosophy of Human Rights	2
PE 10	Philosophy of Law	2
PE 11	Ethics of Gender Equity	2
PE 12	Metaphysics of Thomas Aquinas	2
PE 13	Social and Applied Ethics	2
PE 14	Comparative Philosophical Study II	2
PE 15	Philosophical Symposium	2
PE 16	Philosophizing on Current Issues II	2
PE 17	Theories of Personality and Personality Development	2

2. SEMINAR

The first and second-year students make a seminar presentation every year. Each student is allotted 20 minutes: 10 minutes for presentation and 10 minutes for discussion. It is presented in the respective groups. They have to submit their presentation in the form of a scientific paper.

3. FINAL AVERAGE SYSTEM

The final average of marks given after the completion of the Two-year Philosophy Programme is calculated from the following four groups of study in the way mentioned below:

No.	Subjects	120 ECTS
01	Obligatory Basic Subjects (OBS)	70%
02	Supplementary Obligatory Subjects (SOS)	5%
03	Philosophy Seminars (PS)	5%
04	Philosophical Electives (PE)	20%

COURSE DESCRIPTION

I. OBLIGATORY BASIC SUBJECTS (OBS) 80 ECTS

OBS 01 Introduction to Philosophy (2 ECTS)

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.

Basic Reference Materials

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 and Gregs Stebben. *Everything You Need to Know about Philosophy*. New York: Pocket Books, 1999. Geisler, Norman L. and Paul D. Feinberg. *Introduction to Philosophy: A Christian Perspective*. Michigan: Baker Book House, 1982. Moore, Brooke Noel and Kenneth Bruder. *Philosophy: The Power of Ideas*. California: Mayfield Publishing Company, 1995. Popkin, Richard. H and Avrum Stroll. *Philosophy Made Simple*. New York: Doubleday, 1993.

OBS 02 Ancient Western Philosophy (2 ECTS)

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.

Basic Reference Materials

Freeman K. *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. Ed. *Philosophers Speak for Themselves*, Vol. II, 2nd Ed. Chicago, 1956. Composta, Dario. *History of Ancient Philosophy*. Bangalore: Theological Publications in India, 1990. Field, C. *The Philosophy of Plato*. London, 1958. Randall, J.H. *Aristotle*. New York, 1960.

OBS 03 Medieval Western Philosophy (3 ECTS)

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.

Basic Reference Materials

Copleston, Frederick. *A History of Philosophy*. Vol.2, part 1. New York: Image Books, 1962. Masih, Y. *A Critical History of Western Philosophy*. New Delhi: Motilal Banarsidass, 1994. McGrade, A.S. *The Cambridge Companion to Medieval Philosophy*. Cambridge: Cambridge University Press, 2003. Mondin, Battista. *A History of Medieval Philosophy*. Bangalore: Theological Publications in India, 2005. Panthanmackel, George. *In Struggle and Dialogue With: A Concise History of Western Medieval Philosophy*. Bangalore: Asian Trading Corporation, 2002. Mondin, Battista. *A History of Mediaeval Philosophy*. Bangalore: TPI, 1991.

OBS 04 Modern Western Philosophy (3 ECTS)

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 human. 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. This course deals with the question of human reason starting with the Philosophy of Renaissance, journeying through the edifices of Rationalism and Empiricism, thus to arrive at the culmination in the philosophies of Kant and Hegel.

Basic Reference Materials

Brown, Stuart, Diane Collinson and Robert Wilkinson. Eds. *One Hundred Twentieth-Century Philosophers*. New York: Routledge, 1998. Frank Thilly. *A History of Philosophy*. Allahabad: Central Publishing House, 1997. Hakim, Albert B. *Historical Introduction to Philosophy*, Fourth Edition. New Jersey: Prentice Hall, 2001. Masih, Y. *A Critical History of Western Philosophy*. New Delhi: Motilal Banarsidas Publishers, 2002. Mercier L. Jean. *From Socrates to Wittgenstein*. Bangalore: ATC Publications, 2002. Russell, Bertrand. *History of Western Philosophy*. London: Routledge Classics, 2010. Scruton, Roger. *A Short History of Modern Philosophy*. London: Routledge, 1995.

OBS 05 Contemporary Western Philosophy (3 ECTS)

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.

Basic Reference Materials

Jackson, Frank and 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*. Ed. 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 and Peter McCornick. 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, Mrinal Kanti. *A Critical Survey of Phenomenology and Existentialism*. New Delhi: ICPR, 1990.

OBS 06 Postmodernism and Recent Trends in Philosophy (3 ECTS)

This course begins with a general introductory overview of Postmodernism in comparison to Modernism, leading thus to understand the characteristic features of postmodernism. Understanding postmodernity in philosophy to be post-structuralism, this course formally initiates the discussion by enumerating the principles of structuralism aiming at showing the underlying structures with special reference to Ferdinand de Saussure. After having dealt with some other structuralists as Levi-Strauss, Lacan etc., it deals with post-structuralist turned structuralists like Roland Barthes, thus to understand proper post-structuralism through the philosophies of thinkers like Michel Foucault, Derrida etc. This course thus would appraise the postmodern challenges to the traditional understanding of Religion, Metaphysics, Epistemology and Ethics.

Basic Reference Materials

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.

OBS 07 Logic (4 ECTS)

Logic is the study of the methods and principles used to distinguish good (correct) reasoning from bad (incorrect) reasoning. It is the science of reasoning. This subject offers students techniques and methods to avoid errors and to develop correct and methodical thinking. Through the study of proper reasoning, students learn the right way of thinking, leading to

the knowledge of truth. The course covers both traditional logic, including syllogisms and classification, and symbolic logic, which introduces formal systems, symbols, and truth-functional analysis. Knowledge of both helps students reason clearly and avoid mistakes in thinking across various disciplines.

Basic Reference Materials

Asirvatham, A. *Logic for the Beginner*. Trichy: St. Joseph's Industrial School Press, 1961. Bodkin, Richard. *Logic for All*. Chicago: Henry Rogney & Co., 1995. Copi, Irving M. and Carl Cohen. *Introduction to Logic*. 9th Ed. New Delhi: Prentice Hall of India Private Limited, 2000. Kane, Dennis C. *Logic: The Art of Inference and Predication*. New York: Sheed & Ward, 1969. 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.

OBS 08 Philosophy of Nature/Cosmology (4 ECTS)

This course explores the philosophical study of nature and the cosmos, examining fundamental questions about the structure, origin, and purpose of the natural world. Drawing from ancient, medieval, and modern sources, students will investigate concepts such as matter, form, motion, causality, space, time, and the order of the universe. The course highlights key thinkers including Aristotle, Aquinas, and contemporary philosophers of science. Emphasis will be placed on the relationship between philosophy, cosmology, and science, encouraging students to critically reflect on how the natural world is intelligible and what it reveals about reality, order, and existence.

Basic Reference Materials

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 R.J. Russel, N. Murphy and C.J. Isham. 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.

OBS 09 Metaphysics/Philosophy of Being and Natural Theology (4 ECTS)

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.

Basic Reference Materials

Aquinas, Thomas. *Summa Theologica*. Trans. Fathers of the English Dominican Province. New York: Benziger Brothers, 1947. Aristotle. “*Metaphysics*”. In *Commentary on the Metaphysics of Aristotle by Thomas Aquinas*. Trans. John P. Rowan. Vol. I. Chicago: Henry Regnery Company, 1961. Desbruslais, Cyril. *The Philosophy of Being*. Ed. Kuruvilla Pandikattu. Pune: Jnana-Deepa Vidyapeeth, 1997. Loux, Michael J. *Metaphysics: A Contemporary Introduction*. London: Routledge, 1998. Panthanmackel, George. *Coming and Going: An Introduction to Metaphysics from Western Perspectives*. Bangalore: Asian Trading Corporation, 1999.

OBS 10 Epistemology/Philosophy of Knowledge (4 ECTS)

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.

Basic Reference Materials

Chisholm, R. *Theory of Knowledge*. Ed. 1st, 2nd and 3rd. Englewood Cliffs, New Jersey: Prentice Hall, 1989. Lucey K. *On Knowing and the Known*. Buffalo, New York: Prometheus Books, 1996. Sosa. Ed. *Knowledge and Justification*. Vols 1 and 2. Brookfield, Vermont: 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.

OBS 11 Philosophy of Human Person – General (4 ECTS)

This course initiates a reflective study of the human person, the meaning of human existence and basically what it means to be human, i.e. of the specific character of human beings, both as naturally determined and historically formed. Being a philosophical activity, this study includes, of course, the critique of theories about human nature, as well as the very notion of being a human person. It includes a critical evaluation of various philosophical views of the human person viz. Platonic dualism, Aristotelian-Thomistic hylomorphism, behaviourist materialism, Cartesianism etc. This course necessarily includes discussions on human faculties, human volition, human freedom and moral responsibility, human dignity, religious quest, life after death etc. thus to understand philosophically the complexities of human nature, life and activities in an integral manner.

Basic Reference Materials

Desbruslais, Cyril. *Philosophy of the Human Person: An Introduction to Philosophical Anthropology*. Pune: Jnana Deepa Vidyapeeth, 1997. Karatempere, Sebastian. *Philosophical Anthropology*. Vol. I & II, Calcutta: Firma Klm Private Limited, 1984. Mondin, Battista. *Philosophical Anthropology*. Rome: Urbaniana University Press, 1985. Plessner Helmuth. *Levels of Organic Life and the Human: An*

Introduction into Philosophical Anthropology. New York: Fordham University Press, 2019. Savundara, Edwin. *Philosophy of Form and the Human Person*. Cleveland: University of Saint Thomas, 2004. Therukattil, George. *Becoming Human: A Study in Philosophical Anthropology*. Bangalore: JIP Publications, 1999.

OBS 12 Philosophy of Human Person – Subaltern (3 ECTS)

Human persons, as situated in history, society and culture, are necessarily culturally, sociologically and historically conditioned. This course, having such a basis, tries to look at the human reality from the concrete life situation, especially from the viewpoints of freedom, human rights, dignity and liberation. It envisages a subaltern view of human life in its context of racial oppression, western-capitalist domination, oppression of women and marginalised people like children, dalits, tribals, fisher folks etc., with the nuances of identity, representation, authority and empowerment. After having made the students understand the plight of the marginalised, it tries to propose ways and means of affirmative solutions cum action for the underprivileged from the methods and theories available down the history of philosophy. It explores more concretely the meaning of freedom and concept of liberation in the Indian context where lies the *raison d'être* of the students preparing for their future ministry.

Basic Reference Materials

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.

OBS 13 Moral Philosophy (4 ECTS)

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.

Basic Reference Materials

Chalier, Catherine. *What Ought I to Do? Morality in Kant and Levinas*. London: Cornel University Press, 2002. 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. Mackie, John L. *Ethics: Inventing Right and Wrong*. New York: Penguin Books, 1977. Robinson, Dave and Chris Garratt. *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.

OBS 14 Political Philosophy – General (3 ECTS)

This course, with the basic assumption that quality of good life of an individual lies in its linkage to the quality of our collective/community life, attempts to introduce to the students the origin of the political society History of the political philosophy, various political ideologies, socio-political concepts, various systems of political theories, types of government systems etc. This course also analyses the Modern Indian State and its Constitution. By analysing these issues this course intends to propose the ways in which citizens have to engage themselves politically to ensure the democratic principles of the State.

Basic Reference Materials

Fiala, Andrew. Ed. *The Bloomsbury Companion to Political Philosophy*. London: Bloomsbury Academic, 2015. Hampton, Jean. *Political Philosophy: An Introduction*. Delhi: Oxford University Press, 1998. Swift, Adam. *Political Philosophy: A Beginners' Guide for*

Students and Politicians. 3rd Ed. Cambridge: Polity Press, 2014. Tuckness, Alex and Clark Wolf. *Political Philosophy: An Introduction*. Chichester: Wiley Blackwell, 2017. Wolff, Jonathan. *An Introduction to Political Philosophy*. Oxford: Oxford University Press, 1996.

OBS 15 Political Philosophy – Advanced (3 ECTS)

The second part of the course on political philosophy initiates the students to the political theories of post-enlightenment period down to the contemporary and post-modern times. As the Marxian philosophical analysis exerts a tremendous influence on the later political ideologies, special reference is made to the pre-Marxian (Hegel), Marxian and post-Marxian theories (Critical Theory), with the necessary critical evaluative approach. Thus, the students are introduced to various politically significant issues such as democracy, state, nation, nationalism, citizenship, commons, public ideologies, conflicts, regimes, power, authority etc., thus initiating them to a critical analysis of the present-day political structures of the world and of India, in particular.

Basic Reference Materials

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 and Frederick Geels. *Manifesto of the Communist Party*. Moscow: Progress Publishers, 1986. Kelle, V. and M. Kovalson. *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.

OBS 16 Philosophical Hermeneutics (2 ECTS)

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 re-formation 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.

Basic Reference Materials

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. Barkley: 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.

OBS 17 Philosophy of God (Theodicy) (4 ECTS)

This course aims at a rational approach of the human mind to discover God as the ultimate metaphysical principle. Thus, it includes exploration of various historical approaches to philosophical theology ranging from theistic to atheistic and agnostic standpoints, with traditional arguments for and against the existence of God with special emphasis on their metaphysical and conceptual dimension. It necessarily includes critical reflection on the notion of creation, problem of evil etc. It further discusses consequential theories such as natural theology, negative theology and process theology and thus aims to enable the students to reflect independently having known the contemporary debates over the idea of God.

Basic Reference Materials

Hick, John. *Evil and the God of Love*. London: MacMillan, 1966. Vardy, Peter. *The Puzzle of Evil*. London: Collins, 1992. Macqarrie, 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. Kung, Hans. *Does God Exist?* London: Collins, 1980. Luijpen, Padovano, Anthony T. *The Estranged God*. New York: Sheed and Ward, 1968. Wijngaards, John. *God Within us*. Glasgow: Collins, 1988. Wijngaards, John. *How to Make Sense of God*. Bangalore: I.J.A. Publications, 1997.

OBS 18 Philosophy of Religion (2 ECTS)

This course introduces some foundational philosophical issues related to religion, focusing on concepts such as religious experience, language, practice, mysticism and pluralism. Drawing from both Western and Indian philosophical traditions, students will examine questions about the meaning and function of religion, the nature of religious truth-claims, and the role of ritual and tradition in shaping belief systems. Emphasis is placed on interreligious understanding within the Indian context, encouraging critical reflection on religious diversity. It also includes also various critiques on religion, personal religious experiences, on mysticism and the interaction between science and religion.

Basic Reference Materials

W.A. and H.J. Koren. *Religion and Atheism*. Pittsburgh: Duquesne University Press, 1971. Hick, John. *An Interpretation of Religion: Human Responses to the Transcendent*. New Haven: Yale University Press, 2004. Smart, Ninian. *The Philosophy of Religion*. 2nd ed. Oxford: Oxford University Press, 2000. King, Richard. *Indian Philosophy: An Introduction to Hindu and Buddhist Thought*. Washington, D.C.: Georgetown University Press, 1999. Byrne, Peter. *Prolegomena to Religious Pluralism: Reference and Realism in Religion*. London: Macmillan Press, 1995. Sharma, Arvind. *The Philosophy of Religion and Advaita Vedanta: A Comparative Study in Religion and Reason*. University Park: Pennsylvania State University Press, 1995.

OBS 19 Indian Philosophical Systems I (3 ECTS)

This first part of the course on Indian philosophical systems has two sections viz. Ancient Indian Thoughts and Heterodox Philosophical Systems of India.

Ancient Indian Thoughts: It 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 were undifferentiated.

Basic Reference Materials

Burt, Edwin A. *In Search of Philosophic Understanding*. Indianapolis: Hackett Publishing Company, 1980. Hiriyanna, M., *Outlines of Indian Philosophy*, Motilal Banarasidass, New Delhi, 2005. Lachs, John and Charles Scott. Ed. *The Human Search: An Introduction to Philosophy*. Oxford: Oxford University Press, 1981. Puligandla, Ramakrishna. *Fundamentals of Indian Philosophy*. Delhi: D.K.Printworld, 2008. Radhakrishnan, S. *Indian Philosophy*. New Delhi: George Allen & unwin publication, 1983. Sharma, Chandradhar. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass Publication, 1987.

Heterodox Philosophical Systems of India: This course elaborates on the Indian Heterodox Schools, which by denying Vedic authority, posed a great challenge to the belief systems and philosophical outlooks of the orthodoxy. Chronologically situating these systems viz. Carvaka, Jainism and Buddhism alongside their orthodox counterparts, this course would study their epistemology, metaphysics and ethical-liberative praxis with their strong insistence on shaking the pillars of the orthodoxy.

Basic Reference Materials

Chattopadhyaya, Debiprasad. Ed. *Carvaka-Lokayata: An Anthology of Source Materials and Some Recent Studies*. New Delhi: Indian Council of Philosophical Research, 2006 (1990, 1994). Hiriyanna M. *Outlines of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers, 1994. Mahadevan, TMP. *Invitation to Indian Philosophy*. New Delhi: Arnold-Heinemann, 1974. Radhakrishnan, S. *Indian Philosophy*. New Delhi: George Allen & Unwin Publication, 1983.

OBS 20 Indian Philosophical Systems II (3 ECTS)

This second part of the course on Indian philosophical systems deals with the orthodox philosophical systems of India, yet with a separate emphasis on the Vedanta system. Orthodox schools by accepting the authority of Vedas and by taking inspiration from them developed their

philosophies. This course would deal with the five major Indian orthodox schools viz. Nyaya, Vaisheshika, Sankhya, Yoga and Mimamsa, leaving out its discussions on Vedanta to the second section of this course. These schools are studied with reference to their development in par with their heterodox counterparts viz. Carvaka, Jainism and Buddhism which will be studied separately in another specific course. The epistemological, metaphysical and ethical cum salvation dimensions of these 5 schools will be studied, leading to socio-religio-cultural understanding of their philosophies with a critical outlook.

The second section (1 ECTS) of 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, etc.

Basic Reference Materials

Datta, Dhirendramohan and Satischandra Chatterjee. *An Introduction to Indian Philosophy*. Calcutta: University Press, 1968. Hiriyanma M. *Outlines of Indian Philosophy*. Delhi: Motilal Banarsidass Publishers, 1994. Mahadevan, TMP. *Invitation to Indian Philosophy*. New Delhi: Arnold-Heinemann, 1974. Radhakrishnan, S. *Indian Philosophy*. New Delhi: George Allen & Unwin Publication, 1983. Sharma, Chandradhar. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass Publication, 1987. Tuske, Jorerg. *Indian Epistemology and Metaphysics*. New Delhi: Bloomsbury Academic, 2019. Padhi, B. and M. Padhi. *Indian Philosophy and Religion: A Reader's Guide*. New Delhi: D.K. Printworld Pvt. Ltd., 1990. Puligandla, Ramakrishna. *Fundamentals of Indian Philosophy*. Delhi: D.K. Printworld Pvt. Ltd., 2008. Radhakrishnan, S. *Indian Philosophy*. Vol. II. New Delhi: Oxford University Press, 2004. Rao, K.B. Ramakrishna. *Advaita Vedanta: Problems and Perspectives*. Mysore: University of Mysore, 1980. Swami Vivekananda. *Vedanta Philosophy*. Calcutta: Udbodhan Office, 1972. Swami Chinmayananda. *Vedanta: The Science of Life*. Bombay: Central Chinmaya Mission Trust, 1980.

OBS 21 Modern and Contemporary Indian Philosophy (2 ECTS)

Modern and Contemporary Indian Philosophy is the outcome of an exposure to global philosophies and cultures. It is a synthesis of the East and West. The modern and contemporary Indian thinkers have their roots, without doubt, in the past, but they also assimilate the modern and contemporary western thought in them. This course invites students to study critically the insights and trends initiated by some of the prominent modern and contemporary thinkers of India and will lead them to enter into their minds, which shaped the pattern of present Indian philosophical thought. This course begins with a brief analysis of socio-political, cultural and religious situation of India during the modern and contemporary period. Then the social and religious reform movements such as Brahma Samaj, Arya Samaj and Ramakrishna Mission are discussed. Further the philosophy of Vivekananda, Rabindranath Tagore, Aurobindo Ghose, Mahatma Gandhi, Narayana Guru, Ambedkar, Jyothirao Phule, E. V. Ramasamy Periyar, M.N. Roy, Radhakrishnan and Jiddu Krishnamurthi are taught.

Basic Reference Materials

Coply, Antony. *Gurus and their Followers: New Religious Reform Movements in Colonial India*. New Delhi: OUP, 2000. Diehl, Anita. *Periyar E.V. Ramaswamy: A Study of the Influence of a Personality in Contemporary South India*. New Delhi: B.I. Publications, 1978. Grove, Verinder. *Political Thinkers of Modern India*. New Delhi: Deep Deep Publications, 1990. Kolencherry, Antony. *Universality of Modern Hinduism*. Bangalore: ATC, 1984. Lal, Basant Kumar. *Contemporary Indian Philosophy*. Delhi: Motilal Banarsidass, 1978. Mahadevan, T. M. P and Saroja G. V. *Contemporary Indian Philosophy*. New Delhi: Sterling Publishers Private Ltd., 1981. Naravane, Vishwanath. *Modern Indian Thought*. New Delhi: Orient Langman, 1978.

OBS 22 Philosophical Textual Study – Classics in Philosophy (3 ECTS)

This academic exercise offers a close philosophical reading of key Western classics, exploring foundational texts from thinkers such as Plato, Aristotle, Descartes, Kant etc. Emphasis is placed on analysing arguments,

concepts, and themes within their historical and intellectual contexts. Students will engage critically with issues in metaphysics, ethics, epistemology, and political philosophy through direct textual study.

OBS 23 Philosophical Textual Study – Contemporary Readings (3 ECTS)

This academic exercise offers a close study of key contemporary Western philosophical texts, engaging with thinkers such as Wittgenstein, Rawls, Foucault, Derrida, Butler, members of the Frankfurt School etc. Students will explore major themes in language, power, identity, ethics, and critique. Emphasis is placed on textual analysis, conceptual clarity, and understanding the philosophical significance of post-structuralist and critical theory traditions within the broader landscape of contemporary thought.

OBS 24 Tamil Philosophical Systems I (4 ECTS)

This first part of the Tamil Philosophical Systems course has three inbuilt courses within it viz. Tholkāppiyam, Tirukkural, and Ājīvikas or Āsīvagam.

Tholkāppiyam: This course attempts to study the Tamil philosophical systems in Tamil language based on the available literature with special reference to Tholkāppiyam and Tirukkural, the two most treasured books of all classical Tamil literatures. Tholkāppiyam is the oldest available grammatical text that consists of three sections, i.e., Solathikaram, Ezhuthathikaram and Porulathikaram that is further divided into nine subsections. The Tamil country was the linguistic geography of the text so that it pictures the life and philosophy of Tamil people specially in reference to five ‘Thinai’s’. The philosophical greatness of this Tamil classic lies in its remarkable synthesis of grammar, poetics, and cultural worldview, making it not just a linguistic treatise but a profound window into early Tamil philosophy and social thought.

Basic Reference Materials

Guna. *Tholkappiaththin Kaalam*. Vengalur: Tamizha Aayvaran, 2011;
Guna. *Enniyam (Sangiam)*. Vengalur: Tamizha Aayvaran, 2013;
Nedunchezhiyan K. *Tholkappiam – Tirukkural: Kalamum*

Karuththum. Chennai: Paalam, 2010; Sethupathi, S. *Tirukkuralil Tholkappia Meippadukal*. Chennai: Palaniappa Brothers, 2017

Tirukkural: Tirukkural, being one of the philosophical treatises of the third Sangam, contains of three parts, i.e., *Aram, Porul & Inbam* and generally the text is divided into 133 chapters with ten couplets under every chapter. Though Tirukkural takes much inspiration from Tholkāppiyam, its philosophical greatness lies in its profound universality, ethical humanism, and concise articulation of timeless moral principles. Authored by Thiruvalluvar, this foundational text transcends religious, cultural, and linguistic boundaries, offering a secular and rational guide to virtuous living, governance, and love. While, Tholkāppiyam provides grammar to Tamil language, *Tirukkural* provides grammar to Tamil life itself.

Basic Reference Materials

Aranga. Iramalinkam. *Tirukkural Kalanjiam* Vol. 1-10. Chennai: Varthamanan Pathippakam, 2023; Devaneya Pavanar. *Tirukkural – Tamil Maraburai*. Chennai: Poompukar Pathippakam, 2012; Diaz, S. *Tirukkural with English Translation and Explanation Vol.I & II*. Coimbatore: Dr. N.Mahalingam, 2000; Guna. *Enniyam (Sangiam)*.Vengalur: Tamizha Aayvaran, 2013; Nedunchezhiyan K. *Tholkappiam – Tirukkural: Kalamum Karuththum*. Chennai: Paalam, 2010; Sethupathi, S. *Tirukkuralil Tholkappia Meippadukal*. Chennai: Palaniappa Brothers, 2017; Sattopathiyaya, Deviprasath. *India Thaththuva Iyalil Nilaitthiruppanavum Azhinthanavum*. Karichan Kunju (trans.). Madras: Chennai Books, 1989; Source: இந்திய தத்துவ இயலில் நிலைத்திருப்பனவும் அழிந்தனவும் (tamildigitallibrary.in).

Ājīvikas/Āsīvagam: Āsīvagam (ஆசீவகம்), popularly transliterated in English as *Ājīvikas*, contemporaneous with Buddhism and Jainism with polemic interaction, is an important anti-Vedic, atheistic philosophical system with an independent metaphysics along with a scientific cosmology and strict ascetic ethics, with strong religious implications too. This course, novel in its kind, attempts to unfold its metaphysical doctrines of *Niyati* (the principle of cosmic order and absolute determinism), atomistic cosmology and its antinomian ethics, after having dealt with the historical

picture of its glorious presence and its later complete absence in the Indian soil. It further tries to show to the students, its splendid presence, practice and sustenance in the south Indian region especially among the Tamils, in line with the research of the renowned Āśvīvagam scholar Prof. K. Nedunchezhiyan, who uncovers its socio-religio-cultural presence and practice in Tamil Nadu, thus finding its place within the Tamil Philosophical Systems.

Basic Reference Materials

Basham, A. L. History and Doctrines of the *Ājīvikas: A Vanished Indian Religion*. Delhi: Moltital Banarsidass Publications, 2009; Barua, B.M. *The Ajjivikas*. Calcutta: University of Calcutta, 1920; Nedunchezhiyan K. *ஆசீவகம் என்னும் தமிழர் அணுவியம்*(Aaseevaham ennum tamizhar anuviyam). Trichy: Manitham publications, 2019; Nedunchezhiyan K. *ஆசீவகமும் ஐயனார் வரலாறும்* (Aaseevahamum aiyanar varalarum). Trichy: Manitham publications, 2020; Senkathir and K. Nedunchezhiyan. *தமிழகக் குகைப்பள்ளிகளின் சமயம்* (Tamizhagak kugaip palligalin samayam). Mangalapuram: Karikalan publications, 2016; Vijayalakshmy R. *தமிழகத்தில் ஆசீவகர்கள்* (Tamizhagathil aaseevahargal). Chennai: Kizhakku Pathippagam, 2018.

OBS 25 Tamil Philosophical Systems II (3 ECTS)

This second part of the Tamil Philosophical Systems course has three inbuilt courses within it viz. Siddha Metaphysics, Saiva Siddhantha and Vainavam.

Siddha Metaphysics: The Siddhars school of sages is of primary importance to Tamil society as the founders of Siddha-vaittiyam or the system of native Tamil medicine. Siddhars were the ones who spent their lives among the herbs of the wild, meditating on God and human lives. Siddharkal = ‘அறிவர்கள்’ meaning knowers; knowing not that of outside world rather knowing oneself. Their system is believed to be the result of divine intuition. These Siddhars were powerful original thinkers. Siddhars were individuals who followed ascetic way of life away from the people. They healed the sick with their herbal knowledge and they tried to liberate the people from their ignorance and superstitions. They emerged during the decadent period (1200-1650 A.D.) They taught the people

philosophy of life. Though there may be many siddhars who lived in different places and time, this course attempts to discuss some of the important philosophical concepts from the popularly known eighteen Siddhars.

Basic Reference Materials

Adiyar Manivasagan. Siddhar Paadalgal: Paadalgalum Urai Vilakkamum, Vol. 1-4. Chennai: Sankar Pathippakam, 2016; Prammadhandi, M.S. Siddhargalin Varalaarum Vazhipadum Muraigalum. Chennai: Karpagam Puththagalayam, 2022; Tamilpiriyar. *Pathinettu Siddhargalin Mukkiya Padalgalum Vilakkangalum*. Chennai: Narmatha Pathippagam, 2007; Madhavan, V.R. *Siddha Medical Manuscript in Tamilnadu*. Madras: International Institute of Tamil Studies, 1984.

Saiva Siddhanta: Saivism is a religious ideology that has Siva as its Supreme deity, and it includes various kinds of Saivism. It was propagated by Saivite saints known as 63 *Nayanmars*. This course explicates Saiva Siddhanta, a Tamil philosophical understanding of Saivism of Tamilnadu. Saiva Siddhanta is unique to the Tamil culture and the region of Tamil Nadu. This religious tradition has its great Bhakti Movement to its credit. The philosophy of Saiva Siddhanta is presented through explaining the relationship between three eternal entities, i.e., *pati*, *pasu* and *pasam* which are respectively, God, Human and World. The *pasu* that is tied to the *pasam* needs to break it and turn to *pati* who in turn leads *pasu* to liberation.

Basic Reference Materials

Gonda, J. *Visnuism and Sivaism, A Comparison*. London: The Athlone Press University of London, 1970; Murugavel, N.R. *Saiva Siddhantam*. Chennai: Sekizhar Pathippakam, 1984; Venkatachalam, Neela. *Saiva Siddhantam: An Inclusive Philosophy for today's world of infinite choices*. Coimbatore: Bharatiya Vidya Bhavan, 2007.

Vainavam: Vainavam is another religious ideology which holds Vishnu as the supreme deity who is associated with the ten *avatars*. The saints who propagated it were known as 12 *Aalvaars*. Vishnu means one who pervades all over and he is the ultimate reality. There are different schools of thought in Vaishnavism: *Advaita* (Nonduality), *Visistadvaita* (Qualified

nonduality), *Dvaita* (Duality), *Shuddadvaita* (Pure nonduality), and *Achintya-Bhedabheda* (Inconceivable duality and nonduality). Liberation is to realize that the ultimate reality is Vishnu through the help of three *margas* known as jnana, bhakti and karma.

Basic Reference Materials

Arunachalam. *Tamil – Panpaattil Vainavam*. Covai: Samuthayam Prasuralayam, 1982; Gonda, J. *Visnuism and Sivaism, A Comparison*. London: The Athlone Press University of London, 1970; Jagadeesan, N. *Collected Papers on Tamil Vaishnavism*. Tirupati: Tirumala Tirupati Devasthanam, 1989; Kapoor, Subodh (ed.). *The Philosophy of Vaisnavism*. India: Cosmo Publications, 2004; Subburettiyar, N. *Vainavamum Tamizhum*. Chennai: Tirunelveli Thenindia Saiva Siddhanta Noorpathippukazhagam Ltd., 2008.

OBS 26 Modern and Contemporary Tamil Philosophy (2 ECTS)

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

Basic Reference Materials

ஞானி, *தமிழியம் தமிழ்தேசியம்: ஞானியின் மெய்யியல் கட்டுரைகள் - 1*, சென்னை: காவ்யா பதிப்பகம், 2007; ராஜாங்கம், ஸ்டாலின், *அயோத்திநாசர்: 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 எல்லாம் மண்மூடி போக: சி. இராமலிங்கம்*. நியூ செஞ்சுரி புக் ஹவுஸ் (பி) லிட், 2018; மார்க்ஸ், அ. *கலாச்சாரத்தின் வன்முறை*, புத்த நாதம்: அடையாளம், 2001; வீரமணி, பா - முத்துகுணசேகரன் (தொ), *சிங்காரவேலரின் சிந்தனைக் களஞ்சியம்* (மூன்று தொகுதிகள்), சென்னை: தென்னக ஆய்வு மையம், 2006;

Patrick G. *Religion and Subaltern Agency*. Chennai: Madras University Publication, 2003.

II. SUPPLEMENTARY OBLIGATORY SUBJECTS (SOS)

10 ECTS

SOS 01 Philosophical Scientific Methodology (2 ECTS)

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.

Basic Reference Materials

John Peter and Henry Jose. *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.

SOS 02 Classical Language: Latin – Basic (2 ECTS)

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.

Basic Reference Materials

Kennedy. *Revised Latin Primer*, United Kingdom: Longman, 1965; N.R.R. Oulton. *So You Really Want to Learn Latin*, UK: Galore Park,

1999; Ostler, Nicholas. *Ad Infinitum: A Biography of Latin*, UK: Harper, 2009; William E. Linney. *Getting Started with Latin: Beginning Latin for Homeschoolers and Self-taught Students of Any Age*, UK: Armfield, 2007.

SOS 03 Classical Language: Latin – Advanced (2 ECTS)

This course offers advanced instruction in Latin, focusing on prayers, ecclesiastical texts, liturgy, and some theological writings. It would deepen reading, translation, and interpretive skills, fostering direct engagement with classical and Church Latin sources essential for scholarly and spiritual formation within the Catholic tradition.

Basic Reference Materials

Kennedy. *Revised Latin Primer*, United Kingdom: Longman, 1965; Ostler, Nicholas. *Ad Infinitum: A Biography of Latin*, UK: Harper, 2009; Collins, John F. *A Primer of Ecclesiastical Latin*. Washington, D.C.: The Catholic University of America Press, 1985; Scanlon, Robert J., and Charles L. Scanlon. *Latin Grammar for the Reading of the Missal and Breviary*. Tan Books, 1995.

SOS 04 Fides et Ratio (2 ECTS)

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, scepticism, 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.

Basic Reference Materials

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

Foster, Ruel David and Joseph W. Koterski. *The Two Wings of Catholic Thought: Essays on Fides et Ratio*. Washington, D.C: Catholic University of America Press, 2012.

SOS 05 Social Doctrine of the Church (2 ECTS)

This course introduces the Social Doctrine of the Church as a vital expression of Catholic moral teaching in relation to contemporary social, economic, and political issues. Aimed at the philosophy level, it explores key documents, principles—such as human dignity, solidarity, subsidiarity, and the common good—and their philosophical underpinnings. The course encourages critical reflection on how faith and reason interact in addressing injustice, poverty, and development in both local and global contexts. Through engagement with Church teachings and social realities in India, students will be equipped to apply these doctrines thoughtfully in pastoral, academic, and civic life.

Basic Reference Materials

Compendium of the Social Doctrine of the Church. Vatican City: Pontifical Council for Justice and Peace, 2004; Pope Leo XIII. *Rerum Novarum (On the Condition of Labor)*. Vatican City: Libreria Editrice Vaticana, 1891; Paul VI. *Populorum Progressio (On the Development of Peoples)*. Vatican City: Libreria Editrice Vaticana, 1967; Himes, Kenneth R., ed. *Modern Catholic Social Teaching: Commentaries and Interpretations*. Washington, D.C.: Georgetown University Press, 2005; Curran, Charles E. *Catholic Social Teaching, 1891–Present: A Historical, Theological, and Ethical Analysis*. Washington, D.C.: Georgetown University Press, 2002.

III. PHILOSOPHY SEMINARS (PS) 06 ECTS

Students will choose one Seminar each year from the following areas with a specific topic and a guide with the approval of the Prefect of Philosophy. Each seminar is considered for 3 ECTS.

- Existentialism (I Year - Western Phil.)
- Indian Subaltern Thinkers (I Year - Indian Phil.)
- Ethics of Child Protection (I Year - Moral Phil.)
- Phenomenology (II Year - Western Phil.)
- Tamil Folklore Philosophy (II Year - Tamil Phil.)
- Bio-Medical Ethics (II Year - Moral Phil.)

IV. PHILOSOPHICAL ELECTIVES (PE) 24 ECTS

PE 01 Introduction to Sociology and Social Analysis (2 ECTS)

Sociology is the study of human behaviour in groups or of the interactions among human beings. Social analysis is a study of a social phenomenon in order to understand some social behaviours. It is systematically examining any particular social problem, issue, trend, often with the aim of bringing changes in the situation that is being analyzed. It is not an intellectual exercise alone rather it is about bringing change. Social analysis takes the humanity from where it is to where it has to be. This course introduces various fundamental concepts in sociology, i.e., Society, Socialization, Social Systems, Types of Social Groups, Social Movements, Social Stratification, and Theories of Social Change. In the social analysis students will be initiated to analyze a few social issues from their study.

Basic Reference Materials

Benjamin, Lorna Smith. "Structural Analysis of Social Behaviour". Encyclopedia of Philosophy, Vol. 2. 2002, Pp.707-713; Durkheim, Emile. *Rules of Sociological Method*. London: The Free Press, 1982; Durkheim, Emile. *The Division of Labour in Society*. London: The Free Press, 1997; Holland, Joe & Henriot, Peter. *Social Analysis: Linking*

Faith and Justice. Indore: Satprakashan, 1984; Jebamalai Raja. *Samuthayap Paguppaivu*. Dindigul: Vaigarai, 2007; Macionis, John J. *Sociology*. New Jersey: Prentice Hall, 1997; Sengupta, Surajit. *Introductory Sociology*. Calcutta: New Central Book Agency, 1984; Bhushan, Vidya & Sachdeva, D.R. *An Introduction to Sociology*. Alahabad: Kitab Mahal, 2005.

PE 02 Psychology – General and Social (2 ECTS)

This course consisting of two parts viz. general and social, first introduces the fundamental principles of psychology through various concepts such as sensation, perception, memory, learning, cognition, intelligence, personality and its development etc. It gives the basis for understanding the human mind and its functions thus to enable a student of philosophy understand and comprehend further philosophical concepts concerning the human person.

Human beings are social beings. As psychologists, we acknowledge this fact by studying the ways in which an individual's social environment impacts one's emotional and mental functioning. With this focus, this second part of this course discusses the social behavior of individuals, groups, and entire societies as well as the influences that our relationships to these entities have on us as individuals. Social perception, social attribution, social cognition and related themes would be dealt with thus to guide the students towards better social behaviour and understanding.

Basic Reference Materials

Holmes, D. S. *Readings for General Psychology*. Harlow: Longman, 1997; Mangal, S. K. *General Psychology*. New York: Sterling, 1988; Morgan, C. T., King, R. A., Weiss, J. R., & Schopler, J. *Introduction to Psychology*. Ahmedabad: Tata McGraw-Hill Edition, 1993; Parameswaran, E. B., & Berna, C. *An Invitation to Psychology*. Hyderabad: Neelkamal Publications, 2006; Schacter, D. L. (2009). *Psychology*. Worth Publishers; Baron and Byrne. *Social Psychology*. New Delhi: Prentice-Hall, 2004; Misra, G. *Applied Social Psychology in India*. New Delhi: Sage, 1990; Prakash, Louis. *Political Sociology of Dalit Assertion*. New Delhi: Gyan, 2003.

PE 03 Philosophy of Communication and Technology (2 ECTS)

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.

Basic Reference Materials

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. and Robert Val Dusek. Eds. *Philosophy of Technology - The Technological Condition: An Anthology*. London: Blackwell Publishing Ltd., 2003.

PE 04 Philosophy of Education (2 ECTS)

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/her role in the society is.

Basic Reference Materials

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, Paolo. *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.

PE 05 Aesthetics (2 ECTS)

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 experience.

Basic Reference Materials

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.

PE 06 Philosophy of Science (2 ECTS)

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 human'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.

Basic Reference Materials

Ackermann, Robert. *The Philosophy of Science: An Introduction*. New York: Pegasus, 1970. Holinger, Robert E.D.K. and David Kline. *Introductory Readings in the Philosophy of Science*. New York: Prometheus Books, 1988. Freedman, Roger and William Kaufman. *Universe*. New York: W.H. Freeman and Company, 2002. Hitchcock, Christopher. *Contemporary Debates in Phil of Science*. Oxford: Blackwell Pub, 2004. 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.

PE 07 Comparative Philosophical Study I (2 ECTS)

This academic exercise allows the students to have a comparative study of key philosophical texts from Eastern and Western traditions. By examining diverse worldviews, they will deepen their understanding of core philosophical questions, enhance critical thinking, and develop a nuanced perspective on global philosophies, fostering cross-cultural insight and intellectual enrichment.

PE 08 Philosophizing on Current Issues I (2 ECTS)

This academic exercise encourages students to apply philosophical inquiry to contemporary socio-political and cultural issues in India and globally. Through critical analysis and reflective dialogue, students will engage with real-world challenges, exploring ethical, political, and epistemological dimensions, fostering informed perspectives and responsible, thoughtful approaches to complex modern-day problems.

PE 09 Philosophy of Human Rights (2 ECTS)

This course explores the philosophical foundations, evolution, and critical debates surrounding the concept of human rights. Students will examine key theories such as natural rights, legal positivism, utilitarianism, and capabilities approach, while analyzing the moral and political justifications

for human rights in diverse cultural and historical contexts. The course engages with contemporary issues such as social justice, global inequality, minority rights, and the universality versus cultural relativity debate. By drawing on both Western and local philosophical traditions, students will develop a deeper understanding of human dignity, agency, and justice, and critically reflect on the role of human rights in shaping a more ethical world.

Basic Reference Materials

Donnelly, Jack. *Universal Human Rights in Theory and Practice*. 3rd ed. Ithaca, NY: Cornell University Press, 2013; Sen, Amartya. *The Idea of Justice*. Cambridge, MA: Belknap Press of Harvard University Press, 2009; Nickel, James W. *Making Sense of Human Rights*. 2nd ed. Malden, MA: Blackwell Publishing, 2007; Mutua, Makau. *Human Rights: A Political and Cultural Critique*. Philadelphia: University of Pennsylvania Press, 2002; Douzinas, Costas. *The End of Human Rights: Critical Legal Thought at the Turn of the Century*. Oxford: Hart Publishing, 2000.

PE 10 Philosophy of Law (2 ECTS)

This course offers a comprehensive exploration of the philosophy of law, tracing its evolution from classical Greek thought to modern and postmodern perspectives. Beginning with Plato and Aristotle, it examines medieval natural law traditions, Enlightenment theories of justice and rights, and modern legal positivism and realism. Postmodern critiques—such as feminist, critical race, and postcolonial theories—challenge the universality and neutrality of law. Special emphasis is placed on the Indian Constitution, exploring its philosophical foundations, transformative potential, and contemporary judicial interpretations. Through cross-cultural perspectives, students will critically engage with the moral, political, and cultural dimensions of law in theory and practice.

Basic Reference Materials

Aristotle. *The Politics and the Constitution of Athens*. Edited by Stephen Everson. Cambridge: Cambridge University Press, 1996; Aquinas, Thomas. *Selected Political Writings*. Translated by A. P. d'Entreves. Oxford: Blackwell, 1948; Derrida, Jacques. *Acts of*

Religion. Edited by Gil Anidjar. New York: Routledge, 2002. (Includes “Force of Law: The ‘Mystical Foundation of Authority’.”) Hart, H. L. A. *The Concept of Law*. 3rd ed. Edited by Leslie Green. Oxford: Oxford University Press, 2012; Bhatia, Gautam. *The Transformative Constitution: A Radical Biography in Nine Acts*. New Delhi: HarperCollins India, 2019; Foucault, Michel. *Discipline and Punish: The Birth of the Prison*. Translated by Alan Sheridan. New York: Vintage Books, 1995.

PE 11 Ethics of Gender Equity (2 ECTS)

This course critically examines ethical theories and their application to issues of gender equity. It explores how concepts like justice, autonomy, care, rights, and equality intersect with lived experiences of gender across cultures and institutions. Drawing from feminist ethics, queer theory, and postcolonial perspectives, students will analyze ethical dimensions of patriarchy, intersectionality, reproductive rights, gender-based violence, and representation. Special attention is given to Indian socio-cultural contexts and legal frameworks. Through philosophical inquiry and case studies, the course aims to foster ethical sensitivity, critical thinking, and a commitment to gender justice in both thought and action.

Basic Reference Materials

Beauvoir, Simone de. *The Second Sex*. Translated by Constance Borde and Sheila Malovany-Chevallier. New York: Vintage Books, 2011; Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge, 1990; Nussbaum, Martha C. *Women and Human Development: The Capabilities Approach*. Cambridge: Cambridge University Press, 2000; Hooks, bell. *Feminist Theory: From Margin to Center*. 2nd ed. New York: Routledge, 2000; Menon, Nivedita. *Seeing Like a Feminist*. New Delhi: Zubaan–Penguin Books, 2012; Kristeva, Julia. *Powers of Horror: An Essay on Abjection*. Translated by Leon S. Roudiez. New York: Columbia University Press, 1982.

PE 12 Metaphysics of Thomas Aquinas (2 ECTS)

This course offers an in-depth study of the metaphysical thought of Thomas Aquinas, focusing on his synthesis of Aristotelian philosophy and Christian theology. Core topics include being (*esse*), essence and existence,

substance, causality, act and potency, the analogy of being, and the nature of God. Students will explore Aquinas's *Summa Theologiae* and *De Ente et Essentia*, examining how his metaphysics grounds his ethical, epistemological, and theological views. Through close textual analysis and critical engagement, students will appreciate Aquinas's enduring influence on Western thought and reflect on the relevance of metaphysical inquiry in contemporary philosophical and theological contexts.

Basic Reference Materials

Aquinas, Thomas. *On Being and Essence (De Ente et Essentia)*. Translated by Armand Maurer. 2nd ed. Toronto: Pontifical Institute of Mediaeval Studies, 1968; Gilson, Étienne. *Being and Some Philosophers*. 2nd ed. Toronto: Pontifical Institute of Mediaeval Studies, 1952; Wippel, John F. *The Metaphysical Thought of Thomas Aquinas: From Finite Being to Uncreated Being*. Washington, D.C.: Catholic University of America Press, 2000; Kerr, Fergus. *After Aquinas: Versions of Thomism*. Malden, MA: Blackwell Publishing, 2002; Haldane, John. *An Intelligent Person's Guide to Religion*. London: Duckworth, 2003. (Includes reflections on Aquinas's metaphysical approach in a modern context.)

PE 13 Social and Applied Ethics (2 ECTS)

This course explores ethical theories and their application to pressing social issues in contemporary society. Students will apply the frameworks such as utilitarianism, deontology, virtue ethics, and care ethics to topics including poverty, environmental justice, healthcare, technology, discrimination, and human rights. Emphasis is placed on ethical reasoning, argumentation, and context-sensitive decision-making. The course also integrates cross-cultural perspectives, with special attention to ethical challenges in the Indian and global contexts. Through case studies, debates, and critical analysis, students will cultivate the tools necessary for ethical reflection and responsible engagement with real-world moral dilemmas.

Basic Reference Materials

Singer, Peter. *Practical Ethics*. 3rd ed. Cambridge: Cambridge University Press, 2011; Beauchamp, Tom L., and James F. Childress.

Principles of Biomedical Ethics. 8th ed. New York: Oxford University Press, 2019; Nussbaum, Martha C. *Creating Capabilities: The Human Development Approach*. Cambridge, MA: Belknap Press of Harvard University Press, 2011; Bilimoria, Purushottama, Joseph Prabhu, and Renuka Sharma, eds. *Indian Ethics: Classical Traditions and Contemporary Challenges*. Vol. 2. New Delhi: Oxford University Press, 2007; Sen, Amartya. *The Idea of Justice*. Cambridge, MA: Belknap Press of Harvard University Press, 2009.

PE 14 Comparative Philosophical Study II (2 ECTS)

This exercise, same as PE 07, allows the students to have a comparative study of key philosophical texts from Eastern and Western traditions. By examining diverse worldviews, they will deepen their understanding of core philosophical questions, enhance critical thinking, and develop a nuanced perspective on global philosophies, fostering cross-cultural insight and intellectual enrichment.

PE 15 Philosophical Symposium (2 ECTS)

The Philosophical Symposium is a biennial intellectual forum fostering deep dialogue on enduring and emerging philosophical issues. Bringing together students, scholars, and thinkers, it encourages critical engagement, interdisciplinary exchange, and collaborative inquiry, enriching philosophical understanding through lectures, panels, and debates on diverse themes from classical thought to contemporary concerns.

PE 16 Philosophizing on Current Issues II (2 ECTS)

This exercise conducted every year, like PE 08, encourages students to apply philosophical inquiry to contemporary socio-political and cultural issues in India and globally. Through critical analysis and reflective dialogue, students will engage with real-world challenges, exploring ethical, political, and epistemological dimensions, fostering informed perspectives and responsible, thoughtful approaches to complex modern-day problems.

PE 17 Theories of Personality and Personality Development (2 ECTS)

This course examines major theories of personality and the processes involved in personality development. Students will explore foundational frameworks such as psychoanalytic, trait, humanistic, behavioral, cognitive, and socio-cultural theories, analyzing key thinkers including Freud, Jung, Rogers, and Bandura. The course also investigates the influence of biological, environmental, and cultural factors on personality formation across the lifespan. Through case studies and self-assessment tools, students will apply theoretical insights to real-world contexts, including education, work, and interpersonal relationships. Emphasis is placed on the dynamic, evolving nature of personality and its role in shaping identity, behavior, and well-being.

Basic Reference Materials

Freud, Sigmund. *An Outline of Psycho-Analysis*. Translated by James Strachey. New York: W. W. Norton & Company, 1949; Jung, Carl Gustav. *The Archetypes and the Collective Unconscious*. Translated by R. F. C. Hull. Princeton, NJ: Princeton University Press, 1981; Rogers, Carl R. *On Becoming a Person: A Therapist's View of Psychotherapy*. Boston: Houghton Mifflin, 1961; Schultz, Duane P., and Sydney Ellen Schultz. *Theories of Personality*. 11th ed. Boston: Cengage Learning, 2022; Cervone, Daniel, and Lawrence A. Pervin. *Personality: Theory and Research*. 14th ed. Hoboken, NJ: John Wiley & Sons, 2019; Misra, Girishwar, and A. K. Mohanty. *Perspectives on Indigenous Psychology*. New Delhi: Concept Publishing Company, 2002.

2. THREE-YEAR THEOLOGY

1. COURSE DESIGN

The courses for three years of Theology with 180 ECTS are divided as follows:

I. Obligatory Subjects

No.	Subjects	ECTS
01	Sacred Scripture (SS)	40
02	Dogmatic & Systematic Theology (ST)	37
03	Moral Theology (MT)	15
04	Liturgy & Pastoral Theology (LP)	13
05	Church History, Patrology & Archaeology (CP)	12
06	Canon Law (CL)	11
07	Spiritual Theology (SP)	04

II. Auxiliary Obligatory Subjects

08	Auxiliary Obligatory Subjects (AS)	06
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III. Optional / Electives

09	Optional Subjects/Electives (OS)	14
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IV. Seminars

10	Seminars (SM)	06
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V. Other Requirements

11	Other Requirements (RC)	22
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Scientific Research Paper (6 ECTS)

Comprehensive Written Exam (4 ECTS)

Comprehensive Oral Exams: (12 ECTS)

Sacred Scripture

Dogmatic & Systematic Theology

Moral Theology, Canon Law,

& Pastoral Theology

Total **180**

I. OBLIGATORY SUBJECTS

Code	Sacred Scripture (SS)	40 ECTS
SS 01	Introduction to the Bible and Biblical Hermeneutics	3
SS 02	Pentateuch	3
SS 03	Historical Books	3
SS 04	Prophets – I	3
SS 05	Prophets – II	3
SS 06	Psalms	2
SS 07	Wisdom Literature	3
SS 08	Midrashic Literature	1
SS 09	Synoptic Gospels I: Introduction to Synoptics	2
SS 10	Synoptic Gospels II: Sermon on the Mount, Parables & Miracles	3
SS 11	Synoptic Gospels III: Infancy Narratives & Passion, Death, and Resurrection Narratives	2
SS 12	Gospel of John	2
SS 13	Acts of the Apostles	1
SS 14	Pauline Letters – I	3
SS 15	Pauline Letters – II	3
SS 16	Letter to the Hebrews and the Catholic Letters	2
SS 17	Book of Revelation	1

Code	Dogmatic & Systematic Theology (ST)	37 ECTS
ST 01	Introduction to Theology	2
ST 02	Christian Revelation and Faith	3
ST 03	God, the Trinity and God of Salvation	3
ST 04	Christology: I	2
ST 05	Christology: II	3
ST 06	Pneumatology and Grace	2

Code Church History, Patrology & Archaeology (CP) 12 ECTS

CP 01	Ancient and Medieval Church History	3
CP 02	Modern and Contemporary Church History	3
CP 03	Indian Church History	2
CP 04	Patrology and Archaeology	4

Code Canon Law (CL) 11 ECTS

CL 01	Canon Law I: Introduction to Canon Law, and General Norms	2
CL 02	Canon Law II: People of God	2
CL 03	Canon Law III: Magisterium & Sacraments	2
CL 04	Canon Law IV: Marriage	2
CL 05	Canon Law V: Temporal Goods & Penal and Procedural Laws	2
CL 06	Canon Law VI: Introduction to Oriental Canon Law (CCEO)	1

Code Spiritual Theology (SP) 04 ECTS

SP 01	Priestly Spirituality & Celibacy	2
SP 02	New Trends in Schools of Spirituality	2

II. AUXILIARY OBLIGATORY SUBJECTS

Code Auxiliary Obligatory Subjects (AS) 6 ECTS

AS 01	Theological Research Methodology	2
AS 02	Biblical Hebrew	2
AS 03	Biblical Greek	2

III. OPTIONAL / ELECTIVES

Code	Optional Subjects/Electives – (OS)	14 ECTS
	<i>Students have to choose any 7 of them in six semesters</i>	
OS 01	Introduction to the <i>Summa Theologica</i> of St. Thomas Aquinas	2
OS 02	Recent Encyclicals, Apostolic Exhortations, and Apostolic Letters	2
OS 03	Church as Communion of Churches: Inter-ritual matters in the context of the Catholic Church in Tamil Nadu	2
OS 04	Special Questions in Biblical Theology	2
OS 05	Modern Trends in Theology	2
OS 06	Special Questions in Moral Theology	2
OS 07	Theology of Vatican II	2
OS 08	Indian Christian Theology	2
OS 09	Liberation Theology	2
OS 10	Feminist Theology	2
OS 11	Dalit Theology	2

SUBJECT-TABLE (YEAR-WISE)

Sacred Scripture 40 ECTS	Dogmatic & Systematic Theology 37 ECTS	Moral Theology 15 ECTS
I YEAR		
Int. to the Bible & Biblical Hermeneutics 3 Psalms 2 Synoptic Gospels - I Int. to Synoptics 2 Synoptic Gospels - II Sermon on the Mount, & Parables & Miracles 3 Synoptic Gospels - III Infancy Narratives, & Passion, Death and Resurrection Narratives 2	Int. to Theology 2 Christian Revelation and Faith 3 Int. to Sacraments & Baptism and Confirmation 3 Sacrament of Reconciliation & Anointing of Sick 2	Fundamental Moral Theology - I 2 Fundamental Moral Theology - II 2
II YEAR		
Pentateuch 3 Historical Books 3 Acts of the Apostles 1 Pauline Letters - I 3 Pauline Letters - II 3 Letter to the Hebrews & the Catholic Letters 2	Christology - I 2 Christology - II 3 Ecclesiology 2 Ecumenism & Dialogue with Cultures, Religions & Atheism 2 Sacrament of the Holy Eucharist 3 Sacrament of Holy Orders 2	Catholic Marriage & Human Sexuality 3 Social Ethics 3
III YEAR		
Prophets - I 3 Prophets - II 3 Wisdom Literature 3 Midrashic Literature 1 Gospel of John 2 Book of Revelation 1	God the Trinity & God of Salvation 3 Pneumatology & Grace 2 Missiology 2 Mariology 2 Theological Anthropology 2 Eschatology 2	Bio-Medical & Health Care Ethics 2 Social Justice & Catholic Social Teachings 3

Liturgy & Pastoral Theology 13 ECTS	Church History, Patrology & Archaeology 12 ECTS	Canon Law 11 ECTS
I YEAR		
Int. to Liturgy 2 Catechetics & Homiletics 3	Ancient and Medieval Church History 3 Patrology & Archaeology 4	Canon Law - I : Int. to Canon Law, & General Norms 2 Canon Law - II: People of God 2
II YEAR		
Liturgical Year & Liturgy of the Hours 2 Liturgy of the Sacraments 2	Modern and Contemporary Church History 3	Canon Law - III: Magisterium and Sacraments 2 Canon Law - IV: Marriage 2
III YEAR		
Liturgy of the Eucharist 2 Fundamental Pastoral Theology 2	Indian Church History 2	Canon Law - V Temporal Goods & Penal and Procedural Laws 2 Canon Law - VI: Int. to Oriental Canon Law 1

IV. SEMINARS

All the students make a seminar presentation every year. Each student is allotted 30 minutes: 20 minutes for presentation and 10 minutes for discussion. It is presented in the respective groups.

(Students must do one Seminar each year from the following)

Code	Seminar (SM)	06 ECTS
Year One		
SM 01	The Poor in the Old Testament	2
SM 03	Reading the Gospel of Luke in the Light of Social Perspectives	2
SM 05	New Testament Apocrypha	2
SM 07	New Frontiers and Images in Contemporary Christology	2
SM 08	Religious Pluralism & Christology	2
SM 09	Contribution of Contemporary Indian Theologians	2
SM 10	Equal Partnership of Clergy and Laity in the Church's Mission Today	2
SM 15	The Impact of Media on Culture and Values	2
SM 18	Abortion and Euthanasia: Moral and Canonical Principles on Decision to Terminate Life	2
SM 21	The Contributions of the Christian Missionaries to India	2
Year Two		
SM 04	Old Testament Apocrypha	2
SM 13	Dialogue and Evangelisation in the Indian Context	2
SM 16	Cyber Ethics	2
SM 17	Dynamics of Family Life	2
SM 22	Encountering God in the Suffering: The Spirituality of the Other	2
SM 23	Inclusive Theology	2
SM 24	Public Theology	2
SM 25	Subaltern Hermeneutics to the Bible	2
SM 26	Ecology Concerns & Challenges - A Christian Perspective	2
SM 27	Popular Devotions	2

Year Three

SM 12	Neo-Pentecostalism: A Challenge to the Catholic Church	2
SM 02	Commitment to the Poor: A New Testament Perspective	2
SM 06	The Social Concern of the Fathers of the Church	2
SM 11	Critical Issues Facing the Church in Tamil Nadu	2
SM 14	Christian Folklore	2
SM 19	Women and Ministry	2
SM 20	The Contributions of the Christians to Indian Society	2
SM 28	Changing Culture and its Impact on Christian Marriage: A Canonical Study	2
SM 29	The God Experience of the Prophets	2
SM 30	Theology of People's Movements	2

V. OTHER REQUIREMENTS

Code	Scientific Research Paper & Comprehensive Exams (RC) 22 ECTS	
RC 01	Scientific Research Paper	6
RC 02	Comprehensive Written Exam	4
RC 03	Comprehensive Oral Exams Sacred Scripture Systematic Theology Moral Theology, Canon Law & Pastoral Theology	12

SCIENTIFIC RESEARCH PAPER

- At the beginning of the fourth semester, the second year students choose a moderator and a theme for a Scientific Research Paper, and submit three copies of Scientific Research Paper — one for the moderator, one for St. Paul's Institute of Theology, and the other for St. Peter's Pontifical Institute — of 45–60 pages including bibliography in the month of December of the sixth semester as indicated in the Handbook.
- The student may choose the language between English and Tamil.

COMPREHENSIVE EXAMS

There will be comprehensive examinations at the end of the third year of Theology. It consists of a written, and three oral examinations. It is an evaluation of the comprehensive knowledge of Theology learned during the Three-year Programme.

a. Comprehensive Written Exam

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

b. Comprehensive Oral Exams

There will be three oral exams conducted separately on three different days:

1. **Moral Theology, Canon Law, and Pastoral Theology:** All the three disciplines will be combined into one exam, lasting 20 minutes, in the presence of three professors from the respective disciplines. The student will draw one thesis by lot from the theses of Moral Theology and Canon Law and will have the first five minutes to present it. The main examiner will then ask questions for 8–9 minutes, while the other two examiners will have three minutes each. All the three will collectively award marks, which will account for 30%.
2. **Sacred Scripture:** A panel of three professors of Sacred Scripture will conduct an exam on the theses from Sacred Scripture. The student will draw one thesis by lot and will have the first five minutes to present it. The main examiner will ask questions for 8–9 minutes, while the other two examiners will have three minutes each. Marks awarded by all three examiners will constitute 35%.
3. **Systematic Theology:** A panel of three professors of Dogmatic & Systematic Theology will conduct an exam on the theses from Systematic Theology. The student will draw one thesis by lot and will have the first five minutes to present it. The main examiner will ask questions for 8–9 minutes, while the other two examiners will have three minutes each. Marks awarded by all three examiners will constitute 35%.

If a student fails in any of these three exams, he or she must repeat that particular exam. Once the student passes all the exams, the cumulative marks from all the three exams will be calculated for 100%.

FINAL AVERAGE SYSTEM

The final average of marks given after the completion of the Three-year Theology Programme is calculated from the following three groups of study in the way mentioned below:

Group 1 - Obligatory Subjects

65% from the Principal Study calculated for 100.

- 01) Sacred Scripture
- 02) Dogmatic & Systematic Theology
- 03) Moral Theology
- 04) Liturgy & Pastoral Theology
- 05) Church History, Patrology & Archaeology
- 06) Canon Law
- 07) Spiritual Theology

Group II - Auxilliary Obligatory Subjects, Optional / Elective Courses, and Seminars

5% from the Related Study calculated for 100.

Group III - Other Requirements

30% from the Comprehensive Study calculated for 100.

- 01) Scientific Research Paper (10%)
- 02) Comprehensive Written Exam (5%)
- 03) Comprehensive Oral Exams (15%)
 - Sacred Scripture (5%)
 - Systematic Theology (5%)
 - Moral Theology, Canon Law & Pastoral Theology (5%)

SEMINARS

- SM 01 The Poor in the Old Testament
- Fr. L. Dionysius
- SM 03 Reading the Gospel of Luke
 in the Light of Social
 Perspectives
- Fr. T. Lerin De Rose
- SM 05 New Testament Apocrypha
- Fr. T. Xavier Terrence
- SM 07 New Frontiers and Images in
 Contemporary Christology
- Fr. S. Santiago Raja
- SM 08 Religious Pluralism &
 Christology
- Fr. A. Emmanuel Dosan
- SM 09 Contribution of Contemporary
 Indian Theologians
- Fr. I. Sahayaraj
- SM 10 Equal Partnership of Clergy and
 Laity in the Church's
 Mission Today
- Fr. L. Ramesh Antony
- SM 15 The Impact of Media
 on Culture and Values
- Fr. Dhinakaran Savariar
- SM 18 Abortion and Euthanasia:
 Moral and Canonical Principles
 on Decision to Terminate Life
- Fr. A. Benjamin Raj
- SM 21 The Contributions of the
 Christian Missionaries to India
- Fr. M. William Lourduraj

- *The introductory lecture for the Seminar will take place on 17 June 2025 from 02.10 to 03.45 p.m.*

SUBMISSION OF ASSIGNMENTS & SCIENTIFIC RESEARCH PAPER

FIRST YEAR

First Semester

1. Synoptic Gospels - I: Introduction to Synoptic Gospels (01 August)
2. Ancient and Medieval Church History I (28 August)

Second Semester

1. New Trends in Schools of Spirituality (05 December)
2. Seminar (05 February)

SECOND YEAR

First Semester

1. Canon Law - IV: Marriage (31 July)
2. Priestly Spirituality and Celibacy (26 August)

Second Semester

1. Title of the Scientific Research Paper and the Name of the Moderator (28 October)
2. Synopsis & Plan of the Scientific Research Paper with Bibliography (02 December)
3. Seminar (06 February)
4. Submission of the First Chapter of the Scientific Research Paper (05 March)

THIRD YEAR

First Semester

1. Submission of the Second Chapter of the Scientific Research Paper (14 August)
2. Social Justice and Catholic Social Teachings of the Church (31 August)

Second Semester

1. Submission of the Third Chapter of the Scientific Research Paper (11 November)
2. Submission of the Scientific Research Paper (02 December)
3. Seminar (10 February)

COURSE DESCRIPTION

I. OBLIGATORY SUBJECTS

01 SACRED SCRIPTURE (SS) 40 ECTS

SS 01 Introduction to the Bible and Biblical Hermeneutics (3 ECTS)

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, social, political, economic, literary, historical and cultural background of the Bible and to the synopsis of each section 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.

Further this course introduces Biblical Hermeneutics which studies the principles and methods for interpreting the Bible. It involves understanding the historical, cultural, and linguistic contexts of Scripture. Key approaches include literal, allegorical, moral, and anagogical interpretations. Modern methods include historical-critical, narrative, and canonical approaches. The goal is to uncover the intended meaning and apply it faithfully today. The Catholic tradition integrates Sacred Tradition, Magisterium, and historical analysis in biblical interpretation.

Basic Reference Materials

Brown, Raymond. E., et al. Eds. *The New Jerome Biblical Commentary*. Bangalore: Theological Publications in India, 2011; Charpentier, Etienne. *How to Read the Old Testament*. London: The Crossroad Publishing Company, 1982; Charpentier, Etienne. *How to Read the New Testament*. London: The Crossroad Publishing Company,

1982; Kizhakkeyil, Sebastian and Ammanathukunnel, Kurian. *A Guide to Biblical Studies*. Mumbai: St. Paul's, 2008; Kottackal, Joseph. *An Introduction to the Bible* Kottayam: Oirsi Publications, 1991; Kugel, James, L. *How to Read the Bible: A Guide to Scripture Then and Now*. New York: The Free Press, 2007; Miller, Stephen, M. *The Complete Guide to the Bible*. Ohio: Barbour Books, 2007; Grech, Prosper, *Il Messaggio Biblico e la Sua Interpretazione*, Associazione Biblica Italiana - 44, Bologna: Edizione Dehoniane Bologna, 2005; Silva, Moisés, *Foundations of Contemporary Interpretation*. Grand Rapids: Zondervan, 1996; Klein, William W., Craig L. Blomberg, and Robert L. Hubbard Jr, *Introduction to Biblical Interpretation*, Grand Rapids: Zondervan, 2017; Amaladoss, Michael, *The Asian Jesus*, Maryknoll: Orbis Books, 2006; Kizhakkeyil, Sebastian, *Biblical Hermeneutics: A New Trend*, Mumbai: St. Paul's Publications, 2007.

SS 02 Pentateuch (3 ECTS)

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 analysing 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 to 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). They 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).

Basic Reference Materials

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 03 Historical Books (3 ECTS)

With Joshua through 2 Maccabees, the second group of twelve books deals with the history of the nation of Israel. These books cover the life of the nation from their possession of the land down to the two deportations and loss of the land on account of their unbelief and disobedience. Covering about 800 years of Israel's history, these twelve books tell about the conquering and possession of Canaan, the reigns of the judges, the establishment of kings, the division of Israel into the Northern and Southern Kingdoms, the fall of the Northern Kingdom to Assyria, the exile of the Southern Kingdom into Babylon, the return to Jerusalem under the leadership of men like Nehemiah and Ezra, and the military, political, and religious leadership of the Maccabean family. This course attempts (a) to be an elaborate, critical, and contextualized investigation into the title, authorship, date, division, historical setting, characterization, and the theological significance of the twelve books (Josh, Judg, 1 & 2 Sam, 1 & 2 Kings, 1 & 2 Chr, Ezra, Neh, 1 & 2 Macc); (b) to employ the tools of narrative analysis in reading a few select texts; and (c) to develop in the students a sense of history which is essential in the context of India today.

Basic Reference Materials

Ackroyd, Peter R. *Exile and Restoration*. London: SCM Press, 1968; Bright, John. *A History of Israel*. London: SCM Press, 1972; Bruce,

F. F. *Israel and the Nations: From the Exodus to the Fall of the Second Temple*. Grand Rapids: Eerdmans, 1963; Chisolm, Robert B. *Interpreting the Historical Books: An Exegetical Handbook*. Handbooks for Old Testament Exegesis, Ed. David M. Howard. Grand Rapids: Kregel, 2006; Dawson, L. *The History and Religion of Israel*. London: SCM Press, 1968; Hamilton, Victor. *Handbook on the Historical Books: Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra-Nehemiah, Esther*. Grand Rapids: Baker, 2001; Kizhakkeyil, Sebastian. *Historical Books of the Bible*. Mumbai: St. Paul's, 2010; Miller, J. M., J. H. Hayes. *A History of Ancient Israel and Judah*. Philadelphia: The Westminster Press, 1986; Noth, Martin. *Deuteronomistic History: JSOT Supplement Series 15*. Sheffield: JSOT Press, 1981; Satterthwaite, Philip E., and J. Gordon McConville. *Exploring the Old Testament, Volume 2: A Guide to the Historical Books*. Downers Grove: InterVarsity Press, 2007. Ellis, Peter, "The Midrashic Literature," in *Men and Message of the Old Testament* (Collegeville: Liturgical Press, 1963) 448-463; Neusner, Jacob, *Midrash in Context* (Philadelphia: Westminster Press, 1983); Porton, Gray G., "Midrash," in D.N. Freedman (ed), *The Anchor Bible Dictionary IV* (New York: Doubleday, 1992) 818-822; Williams, Michael E., *The Storyteller's Companion to the Bible : Old Testament Women* (Nashville : Abingdon Press, 1993); Wright, A.G., "The Literary Genre Midrash," *Catholic Biblical Quarterly* 28 (1966) 105-138, 417-457.

SS 04 & 05 Prophets – I (3 ECTS) & II (3 ECTS) Total: 6 ECTS

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, and Second Zechariah).

Basic Reference Materials

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 06 Psalms (2 ECTS)

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.

Basic Reference Materials

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*. Collegeville, 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 07 Wisdom Literature (3 ECTS)

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.

Basic Reference Materials

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 08 Midrashic Literature (1 ECTS)

The books of Ruth, Esther, Tobit, Judith, and Jonah are seen by scholars as haggadic *Midrashim*, that is an interpretation of the historical and religious passages of Jewish Scripture that are not legal in character, though historical novella. Haggadic texts often supplement the biblical narrative. It is a rich variety of the Jewish retelling of their tradition. They are told to instruct and cultivate in its recipients certain attitudes toward the world around them. These accounts try to convince, cajole, and transform their audiences. The present course covers all the above mentioned five books.

Basic Reference Materials

Ellis, Peter, "The Midrashic Literature," in *Men and Message of the Old Testament* (Collegeville: Liturgical Press, 1963) 448-463; Neusner, Jacob, *Midrash in Context* (Philadelphia: Westminster Press, 1983); Porton, Gray G., "Midrash," in D.N. Freedman (ed), *The Anchor Bible Dictionary IV* (New York: Doubleday, 1992) 818-822; Williams, Michael E., *The Storyteller's Companion to the Bible : Old Testament Women* (Nashville : Abingdon Press, 1993); Wright, A.G., "The Literary Genre Midrash," *Catholic Biblical Quarterly* 28 (1966) 105-138, 417-457

SS 09 Synoptic Gospels – I (2 ECTS)

The gospels of Matthew, Mark, and Luke are referred to as the "Synoptic Gospels" because they describe the events of Jesus from a similar point of view. They include many of the same stories, often in a similar sequence and in similar or sometimes identical wording. They stand in contrast to John, whose content is comparatively distinct. The present course is an introduction to the Synoptic Gospels as they deal with the following in relation to them: authorship, structure, context, composition, theology in their uniqueness, and specificity. The course also delves in detail with the synoptic problem and the attempts to resolve it. Finally an attempt at reading the synoptic gospels in relation to the triple Indian *mārgas* is made as well.

Basic Reference Materials

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 10 Synoptic Gospels – II (3 ECTS)

This course has got two parts. In the first part, it deals with the Sermon on the Mount, which is the essence of whole teaching and actions of Jesus. It sheds light upon the literary form and the content, 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. The practical implication of this Sermon on the Mount in the life of Christians in the past and the present will also

be discussed. In the second part, the course deals with the Parables and Miracles. The students will delve here into the symbolic stories—the parables—and the supernatural events—the miracles—to understand their theological meanings. This part of the course also highlights the cultural, historical, and theological contexts of each narrative. It encourages critical reflection and personal application of these timeless lessons.

Basic Reference Materials

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; 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*. Harper One, 2015.

SS 11 Synoptic Gospels – III (2 ECTS)

The first two chapters of the Gospels of Matthew and Luke contain the Infancy Narratives. The first part of the present course deals with them giving special attention 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. The second part of the course deals with the Passion, Death, and Resurrection Narratives found in all the gospels. It highlights on the redactional and theological study of the said passion, death, and resurrection of Jesus 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.

Basic Reference Materials

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; 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 12 Gospel of John (2 ECTS)

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.

Basic Reference Materials

Anderson, Paul. *Riddles of the Fourth Gospel: An Introduction to John*. Fortress Press, 2011; Ashton, John. *Understanding the Fourth Gospel*. 2nd Ed. Oxford University Press, 2009; Bennema, Cornelis. *Encountering Jesus: Character Studies in the Gospel of John*. Paternoster, 2009; Hanson, Anthony. *The Prophetic Gospel: Study of John and the Old Testament*. T & T Clark, 2006; Keener, Craig S. *The Gospel of John*, Vol. I & II. Reprint. Baker Academic, 2010; Michaels, J. Ramsey. *The Gospel of John*. Wm. B. Eerdmans Publishing Company, 2010; Myers, Alicia D. *Characterizing Jesus: A Rhetorical Analysis on the Fourth Gospel's Use of Scripture in its Presentation of Jesus*. 1st Ed. T&T Clark, 2012.

SS 13 Acts of the Apostles (1 ECTS)

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 today.

Basic Reference Materials

Shillington, V. George. *An Introduction to the Study of Luke-Acts*. T&T Clark Approaches to Biblical Studies. London: T&T Clark, 2007; Ehrman, Bart D. *The New Testament: A Historical Introduction to*

the Early Christian Writings. 4th ed. New York and Oxford: Oxford University Press, 2008; Puskas, Charles B., and David Crump. *An Introduction to the Gospels and Acts*. Grand Rapids: Eerdmans, 2008; Spencer, F. Scott. *The Gospel of Luke and Acts of the Apostles*. Interpreting Biblical Texts. Nashville: Abingdon, 2008; Peterson, David G. *The Acts of the Apostles*. PNTC. Grand Rapids: Eerdmans, 2009.

SS 14 & 15 Pauline Letters – I (3 ECTS) & II (3 ECTS)

Total: 6 ECTS

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.’

Basic Reference Materials

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. Eermans Publishing Company, 1998; Richardson, Neil. *Paul for Today New Perspectives on a Apostle*. Controversial London: Epworth Publications, 2008.

SS 16 Letter to the Hebrews and the Catholic Letters (2 ECTS)

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.

Basic Reference Materials

Bauckham, R. *Jesus and the Eyewitnesses*. Grand Rapids: William B. Eerdmans Publishers, 2006; Kostenberger, Andreas J. *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God*. 1st Ed. Zondervan, 2009; Green, J.B., *1 Peter*. Grand Rapids: William B. Eerdmans Publishers, 2007; Allen, David M. *Deuteronomy & Exhortation in Hebrews: A Study in Re-presentation*. Tübingen: Mohr Siebeck, 2008; Gray, P. “Brotherly Love and the High Priest Christology of Hebrews”. *JBL* 122/2 (2003), 335-351.

SS 17 Book of Revelation (1 ECTS)

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 concept of justice in the book of Revelation is also studied with special application to our times.

Basic Reference Materials

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.

02 DOGMATIC & SYSTEMATIC THEOLOGY (ST) 37 ECTS

ST 01 Introduction to Theology (2 ECTS)

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.

Basic Reference Materials

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 02 Christian Revelation and Faith (3 ECTS)

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.

Basic Reference Materials

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 03 God, the Trinity and God of Salvation (3 ECTS)

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.

Besides, this course deals with the nature of salvation. It will focus on the process and responsibilities of salvation from the standpoint of God and from the standpoint of human beings the ongoing debate between God's sovereignty in salvation and responsibility of human beings. We will also examine at the various views of the atonement, faith and repentance, eternal security, and the destiny of the people who are not evangelized.

Basic Reference Materials

Brüc, 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; Gefré, 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. Jegen. 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 04 & 05 Christology: I (2 ECTS) & II (3 ECTS) Total: 5 ECTS

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.

Basic Reference Materials

Catechism of the Catholic Church (Chapter Two: *I Believe in Jesus Christ, the Only Son of God*). Vaticano: Libreria Editrice Vaticana, 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. Demarest, Bruce. *The Cross and Salvation*. Wheaton, IL: Crossway Books, 1997.

ST 06 Pneumatology and Grace (2 ECTS)

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 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.

Basic Reference Materials

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 07 Ecclesiology (2 ECTS)

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.

Basic Reference Materials

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*. Tiruchirappalli: 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*:

ST 08 Ecumenism & Dialogue with Cultures, Religions & Atheism (2 ECTS)

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.

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.

Basic Reference Materials

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; 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 09 Missiology (2 ECTS)

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 the 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.

Basic Reference Materials

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 10 Introduction to Sacraments, Baptism and Confirmation **(3 ECTS)**

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 wherein 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.

Basic Reference Materials

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 11 Sacrament of the Holy Eucharist (3 ECTS)

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.

Basic Reference Materials

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 12 Sacraments of the Holy Orders (2 ECTS)

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.

Basic Reference Materials

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 Sacrament of Reconciliation and Anointing of Sick (2 ECTS)

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.

Basic Reference Materials

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 14 Mariology (2 ECTS)

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 analyse 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.

Basic Reference Materials

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 15 Theological Anthropology (2 ECTS)

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.

Basic Reference Materials

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 16 Eschatology (2 ECTS)

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.

Basic Reference Materials

Bermejo, Luis M. *Light beyond Death: The Risen Christ and the Transfiguration of Man*. Anand: Gujarat 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.

03 MORAL THEOLOGY (MT) 15 ECTS

MT 01 Fundamental Moral Theology – I (2 ECTS)

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.

Basic Reference Materials

Bretzke, James T. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: The Liturgical Press, 2004; B ckle, 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 02 Fundamental Moral Theology – II (2 ECTS)

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.

Basic Reference Materials

Brady, Bernard. *Be Good & Do Good: Thinking about Moral Theology*. Maryknoll: Orbis Books, 2014; Gula, Richard M. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989; Hoose, Bernard. Ed. *Christian Ethics: An Introduction*. New York: Continuum, 1998; Lobo, George V. *Moral Theology Today: Christian Living According to Vatican II*. Bangalore: TPI, 1995; Mattison, William C. *Introducing Moral Theology: True Happiness and the Virtues*. Grand Rapids: Brazos Press, 2008; May, William E. *An Introduction to Moral Theology*. Huntington, IN: Our Sunday Visitor, 2003; Selling, Joseph A. *Reframing Catholic Theological Ethics*. Oxford: Oxford University Press, 2016.

MT 03 Bio-Medical & Health Care Ethics (2 ECTS)

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.

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.

This course focuses on 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.

Basic Reference Materials

Catholic Bishops Conference of India. *Health Policy of the Church in India Guidelines*. New Delhi: CBCI Commission or Health Care Apostolate, 1992; Congregation for the Doctrine and Faith. *Instructions on Bio-Ethics (Respect for Human Life)*. Boston: St. Paul Publications, 1987; HÖring, Bernard. *In Pursuit of Wholeness: Healing in Today's Church*. Missouri: Liguori Publications, 1985; Jones, David Albert. *The Soul of the Embryo: An Enquiry into the Status of Human Embryo in the Christian Tradition*. New York: Continuum, 2004; May, William E. *Catholic Bioethics and the Gift of Human Life*. Huntington, Indiana: Our Sunday Visitor Publishing Division, 2008; O'Rourke, Kevin D. and Boyle, Philip J. *Medical Ethics: Sources of Catholic*

Teaching. Washington, D.C.: Georgetown University Press, 2011; Walter, Thomas J. *Contemporary Issues in Bioethics: A Catholic Perspective*. Toronto: Rowman& Little Field Publishers, 2005. Ashley, Benedict M. and Kevin D O'Rourke. *Ethics of Health Care: An Introductory Text Book*. Washington, D.C.: Georgetown University Press, 2002; Ashley, Benedict M., Jean DeBlois and Kelly, David F., Gerard MaGrill and Kenk Ten Have. Eds. *Contemporary Catholic Health Care Ethics*. Washington, D.C.: Georgetown University Press, 2013.

MT 04 Catholic Marriage and Human Sexuality (3 ECTS)

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.

Basic Reference Materials

Collins, Raymond F. *Sexual Ethics and the New Testament: Behaviour and Belief*, New York: The Cross Road Publishing Company, 2000;

Curran, Charles E. & Rubio, Hanlon Julie. *Marriage*, New York: Paulist Press, 2009; Genovesi, Vincent J. *In Pursuit of Love: Catholic Morality and Human Sexuality*. Collegeville, Minnesota: The Liturgical Press, 1996; Haring, Bernard. *Human Sexuality and Personhood*. Braintree: Pope John Centre, 1990; Kasper, Walter. *Theology of Christian Marriage*. New York: Cross Road Publishing Company, 1981; Lawler, Michael G. *Marriage and the Catholic Church: Disputed Questions*. Collegeville, Minnesota: The Liturgical Press, 2002; Lawler, Ronald and Others. *Catholic Sexual Ethics: A Summary, Explanation & Defense*. Huntington, IN: Our Sunday Visitor, 1998; Salzman, Todd A. and Others. *Marriage in the Catholic Tradition: Scriptures, Traditions, and Experience*. New York: Herder and Herder, 2004; Schillebeeckx, Edward. *Marriage: Human Reality and Saving Mystery*. New York: Sheed and Ward, 1965; Scott, Kieran and Horell, Harold Daly. *Human Sexuality in the Catholic Tradition*. New York: Sheed and Ward, 2007.

MT 05 Social Justice & Catholic Social Teachings of the Church (3 ECTS)

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.

This course is designed to study in depth what is the Catholic Social teachings found exclusively in the Documents of the Church. 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 centred on the practice of justice are highlighted for praxis.

Basic Reference Materials

Catechism of the Catholic Church. Vatican: Libreria Editrice Vaticano, 1994; Coleman, John A. Ed. *One Hundred Years of Catholic Social Thought: Celebration and Challenge*. Maryknoll, New York: Orbis Books, 1991; Cullen, Phenomena and Others, *Catholic Social Justice: Theological and Practical Explorations*. New York: Continuum, 2007; De Berri, Edward P. and Hug, James E. *Catholic Social Teaching: Our Best Kept Secret*. New York: Orbis, 2007; Kammer, Fred. *Doing Faith Justice: An Introduction to Catholic Social Thought*. New York: Paulist Press, 1989; Massaro, Thomas. *Catholic Social Teaching in Action: Living Justice*. Lanham, Maryland: Rowman& Littlefield Publication, 2012; Peschke, Henry K. *Christian Ethics: Moral Theology in the Light of Vatican II*. Vol. 2. Bangalore: TPI, 1992; Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Vatican: Libreria Editrice Vaticano, 2004; Trisolini, Jack. *Catholic Social Teaching*. Jungnim-Ro Jung-Gu Seoul:

Catholic Publishing House, 2012; O’Brian, David J. and Thomas A. Shannon. Eds. *Catholic Social Thought: The Documentary Heritage*. Maryknoll: Orbis Books, 1998; Coleman, John A. Ed. *One Hundred Years of Catholic Social Thought: Celebration and Challenge*. Maryknoll: Orbis Books, 1991; Massaro, Thomas. *Catholic Social Teaching in Action: Living Justice*. Maryland: Rowman& Littlefield Publication, 2012; Libreria Editricie Vaticana. *Catechism of the Catholic Church*. Vatican: Libreria Editricie Vaticana, 1994. *The Christian Faith in the doctrinal Documents of the Catholic Church*. 8th Ed. Eds. Fernando, Leonard and John Romus. Bengaluru: TPI, 2022.

MT 06 Social Ethics (3 ECTS)

This course covers a wide array of topics in Catholic moral theology. *The Ethics of War and Peace* explores the moral complexities of conflict, violence, and peacebuilding, focusing on just war theory, pacifism, and reconciliation. *The Ethics of Culture and Communication* addresses the ethical dimensions of cross-cultural interaction, global communication, and media ethics, considering how theology informs cultural engagement. *Ethics of Ecology* examines the interrelationship between humanity and the environment, drawing on the theological insights on care for creation from Pope Francis’ *Laudato Si*. *Ethics of Recognition* focuses on the ethics of justice, identity, and the struggle for recognition, particularly in terms of marginalized groups. *Business Ethics* analyzes the challenges inherent in the corporate world with a focus on honesty, corporate responsibility, and the common good. Finally, *Migration Ethics* delves into the moral responsibilities of the collective society toward migrants and refugees, considering the theological insights on hospitality and justice. By integrating theology and ethics, this course provides students with the tools to critically examine and respond to contemporary social challenges with compassion, justice, and moral integrity. The bibliography provides the foundational texts for exploring the various topics in the course on social ethics.

Basic Reference Materials

Cahill, Lisa Sowle. *Love Your Enemies: Discipleship, Pacifism, and Just War Theory*. Minneapolis: Fortress Press, 1999; Haring, Bernard. *The Healing Power of Peace and Non-violence*. New York: St. Pauls Publications, 1986; Keenan, James F. *Ethics of the Word: Voices in the Catholic Church Today*. Lanham, MD: Rowman & Littlefield Publishers, 2010; Soukup Paul A., S.J., ed. *Media, Culture, and Catholicism. Communication, Culture & Theology*. Lanham, MD: Sheed & Ward, 1996; Francis, *Laudato Si - On Care for Our Common Home* (Encyclical Letter). Bangalore: Claretian Publication, 2015; Winright, Tobias L., ed. *Green Discipleship: Catholic Theological Ethics and the Environment*. St. Anselm Academic, 2011; Honneth, Axel. *The Struggle for Recognition: The Moral Grammar of Social Conflicts*. Translated by Joel Anderson. Cambridge, MA: The MIT Press, 1996; Fraser, Nancy and Axel Honneth. *Redistribution or Recognition? A Political-Philosophical Exchange*. Translated by Joel Golb, James Ingram, and Christiane Wilke. London: Verso, 2003; Melé, Domènec. *Business Ethics in Action: Seeking Human Excellence in Organizations*. New York: Palgrave Macmillan, 2009; Nolan, James L. *Doing the Right Thing at Work: A Catholic's Guide to Faith, Business, and Ethics*. Cincinnati: St. Anthony Messenger Press, 2005; U.S. Conference of Catholic Bishops. *Strangers No Longer: Together on the Journey of Hope*. Washington, D.C.: United States Conference of Catholic Bishops, 2003; Groody, Daniel G, and Gioacchino Campese, eds. *A Promised Land, A Perilous Journey: Theological Perspectives on Migration*. Notre Dame, IN: University of Notre Dame Press, 2008.

04 LITURGY & PASTORAL THEOLOGY (LP) 13 ECTS

LP 01 Introduction to Liturgy (2 ECTS)

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 paraliturgical 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.

Basic Reference Materials

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: NBCCLC, 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.

LP02 Liturgical Year and Liturgy of Hours (2 ECTS)

This course dwells on the theological significance of the Liturgical Year and its gradual development in the history. 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, sanctifying the entire year. Both the *temporal* and the *sanctoral* cycles are explained in the light of the liturgical renewal brought about by the Vatican II. The theology of Sunday is explained. The texts of the General Norms for the Liturgical Year and the Calendar (GNLYC) and the General Instruction of the Liturgy of the Hours (GILH) constitute the

basis of the course besides other pertinent Church documents. This course gives opportunity to learn biblical and theological background of the liturgical seasons, feasts and various other liturgical celebrations throughout the year. Besides theoretical background, this course aims to elicit lively discussions on pastoral practice concerning the Church Calendar and trains students with practical preparations for a meaningful celebration of each liturgical season.

The history, theology, liturgy and spirituality of the Divine Office are briefly explained. 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.

Basic Reference Materials

S. J. Lionel, *The Sacred Time*, St Peter's Guidebook Series 9, Bangalore: St. Peter's Pontifical Institute, 2006; A. Adam, *The Liturgical Year: Its History and Its Meaning After the Reform of the Liturgy*, New York: Pueblo Publishing Company, 1981; A. G. Martimort, "The Liturgy and Time", *The Church at Prayer*, vol.4, Collegeville: The Liturgical Press, 1986; T. J. Talley, *The Origins of the Liturgical Year*, Collegeville: The Liturgical Press, 1986; 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.

LP 03 Liturgy of the Sacraments (2 ECTS)

This course deals with all the sacraments except the Eucharist. It studies the sacraments from the liturgical perspective. It traces the evolution of the rites from the practice of the early Christian community right up to the renewal of the liturgical rites following the directives of the Second Vatican Council and Post-conciliar instructions. Special attention is given to the study of the nature and the pastoral practice of the sacramental liturgies as they are found in the General Instructions to the renewed rites. It includes the importance of the Word of God in the celebration of sacraments, matter and form for sacraments, and all the guidance for the

official rituals of the Church. This course will also briefly explain the rite of funeral and rite of various blessings.

Basic Reference Materials

S. J. Lionel, *Life of Grace*, vol 1 and 2; *The Rites*, vols 1 and 2, Collegeville, MN: The Liturgical Press, 1990; A. J. Chupungco (Ed.), *Handbook for Liturgical Studies, Vol. IV: Sacraments and Sacramentals*, Collegeville, MN : The Liturgical Press, 2000; Kunzler, The Church's Liturgy, New York : Continuum, 2001; A. G. Martimort (Ed.), *The Church at Prayer: An Introduction to the Liturgy, Vol. III: Sacraments*, Collegeville, Minnesota : The Liturgical Press, 1988; 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.

LP 04 Liturgy of the Eucharist (2 ECTS)

This course consists in a detailed study of the history of the Eucharistic liturgy from the biblical background and development throughout the subsequent centuries, with special attention to the Liturgical Renewal following the Second Vatican Council and post-conciliar directives. It includes theology, liturgy and spirituality of the Eucharistic celebration. The various prayers, rites and ceremonies that adorn this central act of Christian worship are studied in this perspective. The meaning of the signs, symbols and gestures are explained. This course will include a thorough study of the most recent edition of the General Instruction on the Roman Missal (GIRM) and the third typical edition of the Roman Missal. The cult of the Holy Eucharist outside of Mass is also dealt within the light of the pertinent documents. It will include briefly the liturgies of the Eastern rites and some pastoral questions regarding concelebration, Sunday Mass and other arrangements.

Basic Reference Materials

S. J. Lionel, *New Missal Same Mass: Understanding the English Translation of the New Roman Missal*, Bangalore: ATC, 2010 (or) Academica Press: California, USA, 2011; J. A. Jungmann, *The Mass of the Roman Rite*, Benzinger Brothers, 1961; A. G. Martimort, “The Eucharist”, *The Church at Prayer*, vol.2, Collegetville, The Liturgical Press, 1986; J. D. Crichton, *Christian Celebration*, “The Mass”, London, Geoffrey Chapman, 1971; P. Coughlan, *The New Mass*, A Pastoral Guide, London, Geoffrey Chapman, 1970; Dom Gregory Dix, *The Shape of the Liturgy*, London, A & C Black, 1993; L. Soubigou, *A Commentary on the Prefaces and the Eucharistic Prayers of the Roman Missal*, Collegetville, The Liturgical Press, 1971; Enrico Mazza, *The Origins of the Eucharistic Prayer*, Collegetville, The Liturgical Press, 1995; 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*. Collegetville, 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.

LP 05 Fundamental Pastoral Theology (2 ECTS)

This study begins with an analysis of the style of the exercise of ministerial priesthood in the Church in 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, uprising 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.

Basic Reference Materials

Hiltner, S. *Preface to Pastoral Theology*. Nashville: Abingdon Press, 1958; Rahner, K. *Theology of Pastoral Action, Studies in Pastoral Theology I*, (1968); Heinz Schuster, *Pastoral Theology*, In *Sacramentum Mundi*, Vol. IV, pp. 365-368; John Paul II, *Pastores Dabo Vobis*, 1992, Nos. 57 to 59, pp. 153 to 160; S.C.E.P. *Pastoral Guide for Diocesan Priests in Churches dependent on the Congregation for Evangelisation of the Peoples*, 1989, pp 13 to 58; Robert I. Hunter (Ed), *Dictionary of Pastoral Care and Counselling*, Nashville: Abingdon Press, 1990; Charles V. Gervin, *An Introduction to Pastoral Care*, Nashville, Abingdon Press, 1997, pp. 79-95.

LP06 Catechetics & Homiletics (3 ECTS)

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.

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.

Basic Reference Materials

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; *Catechism of the Catholic Church*. Bangalore: Theological Publications in India, 1994; De Souza, C. *Catechesis for India Today: An Appraisal of the Catechetical Proposal of D.S. Amalorpavadass*. Bangalore: Kristu Jyoti Publications, 1994; Mongoven, A.M. *The Prophetic Spirit of Catechesis: How we share the Fire in Our Heart*. New York: Paulist Press, 2000; Vallabaraj, Jerome. *Delving into the World of the Catechetical Education of Adults a Multi-Perspective Elaboration*. Bangalore: Kristu Jyoti Publication, 2008; *Youth Catecheism of the Catholic Church*. San Francisco: Ignatius Press, 2010. Waznak, Robert. *An Introduction to the Homily*. Collegeville: Liturgical Press, 1998; Paul Janowiak. *The Holy Preaching: The Sacramentality of the Word in the Liturgical Assembly*. Collegeville: Liturgical Press, 2000; D. S. Amalorpavadoss. *Gospel and Culture: Evangelisation and Inculturation*. Bangalore: NBCLC, 1978; Allen, Ronald J. *Thinking Theologically: The Preacher as Theologian, Elements of Preaching Series*. Minneapolis: Fortress Press, 2008. Wogaman, J. Philip. *Speaking the Truth in Love: Prophetic Preaching to a Broken World*. Louisville: Westminster John Knox Press, 1998.

05 CHURCH HISTORY, PATROLOGY & ARCHAEOLOGY (CP) 12 ECTS

CP 01 Ancient and Medieval Church History (3 ECTS)

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.

Basic Reference Materials

Bell N. David. *A Cloud of Witnesses*. Michigan: Cistercian Publications, 2007; Bellitto, Christopher. *Popes and the Papacy*. New York: Paulist Press, 2008; Billhlmeyer, 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.

CP 02 Modern and Contemporary Church History (3 ECTS)

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. 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.

Basic Reference Materials

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; Durant, Will and Durant, Ariel. *The Story of Civilization*. Vols. 5-11. New York: Simon and Schuster Publication, 1961-75; Jedin, Hubert. Ed. *History of the Church*. Vols. 5-10. London: Burns & Oates, 1980-81; Justo, L. Gonzalez. *The Story of Christianity*. Vol. 1. New York: Harper & Row Publishers, 1984; Schreck, Alan. *The Compact History of the Catholic Church*. Mumbai: St. Pauls, 1997; 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.

CP 03 Indian Church History (2 ECTS)

The course Indian Church History offers a comprehensive study of the origins, growth, and contextual expressions of Christianity in the Indian

subcontinent. It begins with the apostolic traditions attributed to St. Thomas the Apostle and traces the development of the ancient St. Thomas Christian communities. The course examines the influence of Eastern Syriac traditions and Western missionary efforts, especially those of the Portuguese Catholics and Protestant missions. Special focus is given to the Madurai Mission and its significant impact on Indian Christianity.

Students will explore how Christianity interacted with and was shaped by India's socio-cultural realities, including caste dynamics, colonialism, and the rise of Indian nationalism. The emergence of indigenous churches and reform movements that sought to contextualize the faith in Indian settings is studied in detail. The course highlights Indian Christian theology and vernacular expressions of worship and belief. It also emphasizes the contributions of women, Dalits, and tribal communities in shaping the Indian Church. Overall, the course invites students to see the history of the Church in India as a dynamic interaction between gospel and culture.

Basic Reference Materials

Diravium, A. *Church History of Tamilnadu*. in William Lourduraj, Santiago and Alphonse (eds.), *Thiruavai Varalaru*. Vol. 8. Tiruchirappalli: Thedal Veliyeedugal, 2017; Fernando, G. Leonard. *Church History of India*. in William Lourduraj, Santiago and Alphonse (eds.), *Thiruavai Varalaru*. Vol. 7. Tiruchirappalli: Thedal Veliyeedugal, 2017; Grafe, Hugald. *History of Cristianity in India*. Vol. 4. Part 2. Bangalore: CHAI, 1990; Hambye, H.R. *History of Cristianity in India*. Vol. 3. Bangalore: CHAI, 1997; Lourduraj, M. William. *C.J. Beschi SJ (Veeramamunivar): A Missionary, Tamil Scholar, and Theologian*. Delhi: ISPCK, 2021; Mundadan, Mathias. *History of Cristianity in India*. Vol. 1. Bangalore: CHAI, 2001; Thekkedathu, Joseph. *History Cristianity in India*. Vol. 2. Bangalore: CHAI, 2001; Webster, John. *History of Cristianity in India*. Vol. 5. Part 2. Bangalore: CHAI, 2012.

CP 04 Patrology and Archaeology (4 ECTS)

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.

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.

Basic Reference Materials

Benedict XVI. *Church Fathers from Clement of Rome to Augustine*. Sanfrancisco: 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 Veliyedugal, 2017. 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.

06 CANON LAW (CL) 11 ECTS

CL 01 Canon Law I: Introduction to Canon Law and General Norms (2 ECTS)

This course starts with a brief history of Canon Law from the Old Testament time to the promulgation of 1983 Code of Canon Law. The

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

Emphasis is placed on the juridical structure of the Church and the principles that govern the application and observance of Church law. This course provides the essential tools for further study in specialized areas of Canon Law and prepares students for practical application in ecclesial contexts.

Basic Reference Materials

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.

CL 02 Canon Law II: People of God (2 ECTS)

This course offers a theological and juridical study of Book II of the 1983 Code of Canon Law, focusing on the Church as the *People of God*. Emphasizing the Church's hierarchical and communal structure, the course explores the identity, rights, and obligations of the Christian faithful, with particular attention to the vocation and responsibilities of clergy, religious, and laity. Seminarians will gain a deeper understanding of the canonical framework that shapes ecclesial life and governance, including the roles of the Roman Pontiff, bishops, presbyters, deacons, and various forms of consecrated life. The course aims to form future priests who can serve the People of God with both pastoral sensitivity and juridical clarity.

Basic Reference Materials

Karambai, Sebastian S. *Structures of Decision – Making in the Local Church*. Bangalore: Theological Publications in India, 2001; Karambai S. *Consultative Bodies Within the Parish According to the 1983 Code of Canon Law*. Rome: Pontificia Universitas Gregoriana, 1989;

McDermott, Rose. *The Consecrated Life: Cases, Commentary, Documents, Reading*. Washington: Canon Law Society of America, 2006; 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 Puthenparmbil, Mathew. *Role of the Laity in the Diocesan Curia: A Comprehensive Study of the Latin and the Eastern Codes*. Bangalore: Dharmaram Publications, 2015

CL 03 Canon Law III: Magisterium & Sacraments (2 ECTS)

This course offers a canonical study of the Church's teaching office (Magisterium) and the sacramental life as governed by the 1983 Code of Canon Law, particularly Books III (*The Teaching Office of the Church*) and IV (*The Sanctifying Office of the Church*). The course examines the legal structures and norms that regulate the Church's mission to proclaim the Gospel, promote sound doctrine, and administer the sacraments. Students will explore the canonical provisions related to preaching, catechesis, Catholic education, and the means of social communication.

The second part deals about the Sacraments which 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 course aims to integrate theological foundations with canonical discipline, equipping theological students for effective and faithful pastoral ministry within the Church's juridical tradition.

Basic Reference Materials

Coriden, James A. *Canon Law as Ministry*. New York: Paulist Press, 2000; De Achutegui, 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; Huels, John M. *Pastoral Companion a Canon Law Handbook for Catholic Ministry Completed Revised Updated and Expanded*. Quincy: Franciscan Press, 2023; Karambai, Sebastian S. *Ministers and Ministries in the Local Church: A Comprehensive Guide to Ecclesiastical Norms*. Mumbai: St. Pauls, 2005; Messenger Press, 2007; Woestman, William H. *Canon Law of the Sacraments for Parish Ministry*. Bangalore: Theological Publications in India, 2007; Lope, Antony. *The Preaching Ministry in the Life and Mission of the Church*. Dubai: Pearl Printing Press, 2010.

CL 04 Canon Law IV: Marriage (2 ECTS)

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 baptized 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, the matrimonial consent and all the factors which affect it, the ordinary and the 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.

Basic Reference Materials

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 & LafleurLtee, 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 & LafleurLtee, 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; Ujauh[, Y. GJ tre;jk;. jpUr;rp: N[hjpMg;nrl; gpupz;lu;]> 2002.

CL 05 Canon Law V: Temporal Goods & Penal and Procedural Laws (2 ECTS)

This course offers a detailed study of three major areas of the 1983 *Code of Canon Law*: Book V (*The Temporal Goods of the Church*), Book VI (*Sanctions in the Church*), and Book VII (*Processes*), including pertinent norms from the *Motu Proprio Vos Estis Lux Mundi*, *Sacramentorum sanctitatis tutela*, and recent canonical reforms.

The first 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 second 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.

The third part, apart from judicial and administrative processes a special attention is given to the canonical treatment of cases involving sexual

abuse of minors, the protection of rights, and the Church's responsibility to ensure justice, accountability, and pastoral care.

Basic Reference Materials

Ayrinhac, H. A. *Penal Legislation in the Code of Canon Law*. Delia, Kansas: St. Pius X Press Inc, 2012; Conference of Catholic Bishops of India. *User Guide for Book VI of the Code of Canon Law: Penal Sanctions in the Church*. Bengaluru: Brilliant Printers, 2024; Conference of Catholic Bishops of India. *Complementary Norms to the Code of Canon Law*. Bengaluru: Brilliant Printers, 2024; Francis, Apostolic Letter issued 'Motu Proprio' *Vos Estis Lux Mundi* del 25 March 2023; John Paul II, Apostolic Letter issued 'Motu proprio' *Sacramentorum sanctitatis tutela* of 30 April 2001; Merlin Rengith A, ed. *Aggiornamento in Canon Law Theory and Praxis*. Bengaluru: ATC Publishers, 2024; Vere, Peter. and Michael Trueman. *Surprised by Canon Law*. Vol. 1. Ohio, Cincinnati: Franciscan Media, 2004; Vere, Peter. and Michael Trueman. *Surprised by Canon Law*. Vol. 2. Ohio, Cincinnati: St. Antony Messenger Press, 2007; Woestman, William H. *Ecclesiastical Sanctions and the Penal Process a Commentary on the Canon Law*. Bangalore: Theological Publications in India, 2000.

CL 06 Canon Law VI: Introduction to Oriental Canon Law (CCEO) (1 ECTS)

This course introduces students to the *Codex Canonum Ecclesiarum Orientalium* (CCEO), the Code of Canons of the Eastern Churches, which governs the 23 Eastern Catholic Churches in full communion with the Roman Pontiff. It will explore the unique juridical, liturgical, and ecclesiological traditions preserved within the Eastern Catholic heritage, as well as the structure, content, and principles of interpretation of the CCEO. The course emphasizes the theological and canonical identity of the Eastern Churches, including their *sui iuris* status, hierarchical structures, sacramental disciplines, and norms on marriage, clerical life, and governance. Comparative study with the Latin Code (CIC) will highlight both the diversity and unity of ecclesial law within the universal Church.

Basic Reference Materials

Faris. John D., and Jobe Abbass (eds). *A Practical Commentary to the Code of Canons of the Eastern Churches*, 2 Vols. Montreal: Librairie Wilson & Lafleur, 2019; Nedungatt, George (ed). *A Guide to the Eastern Code: A Commentary on the Code of Canons of the Eastern Churches*. Rome: Oriental Institute Press, 2002; Thomas Pazhampallil, *Pastoral Guide A Handbook on the Latin and Oriental Codes of Canon Law*. Vol. 3. Bangalore: Kristu Jyoti Publications, 2004.

07 SPIRITUAL THEOLOGY (SP) 04 ECTS

SP 01 Priestly Spirituality & Celibacy (2 ECTS)

This course explores the theological, spiritual, and pastoral dimensions of priestly spirituality and celibacy, emphasizing its biblical foundations, historical development, and contemporary challenges. It examines the relationship between celibacy and the priestly identity, drawing from Sacred Scripture, Church Tradition, and Magisterial teachings. Key topics include celibacy as a gift and discipline, its Christological and eschatological significance, and its implications for pastoral ministry. The course also addresses psychological and spiritual formation for living celibacy fruitfully, considering cultural and contextual challenges, particularly in the Indian setting. Through theological reflection, case studies, and pastoral applications, students will deepen their understanding of celibacy as a call to love and service, fostering a holistic approach to priestly life and mission.

Basic Reference Materials

Christian Cochini, *Apostolic Origins of Priestly Celibacy*, (Reprint) Ignatius Press, 2022); Gerhard Ludwig Müller, *Priestly Celibacy in Our Times: Theological and Pastoral Perspectives*, Ignatius Press, 2023; Jacques Philippe, *Priestly Fatherhood: Treasure in Earthen Vessels*, Scepter Publishers, 2021; Benedict XVI & Robert Cardinal Sarah, *From the Depths of Our Hearts: Priesthood, Celibacy, and the Crisis of the Catholic Church*, Ignatius Press, 2020; Thomas G. Weinandy, "The Theological Foundations of Priestly Celibacy," *Nova*

et Vetera 21, no. 3 (2023): 745–763; James Keating, “Spiritual Fatherhood and the Priesthood,” *Theological Studies* 84, no. 2 (2022): 311–328; Joseph Fessio, “Priestly Celibacy: A Christological and Ecclesial Necessity,” *Communio* 49, no. 1 (2021): 22–39; Paul Mankowski, “Celibacy and the Charism of Priestly Life,” *Catholic World Report*, April 2023; Antonio Spadaro, “Priestly Celibacy in the Context of Evangelization Today,” *La Civiltà Cattolica*, June 2023.

SP 02 New Trends in Schools of Spirituality (2 ECTS)

Christian spirituality, rooted in Scripture and tradition, has continually evolved in response to historical, theological, and cultural shifts. This course, *New Trends in Schools of Spirituality*, explores classical Christian spiritual traditions—Benedictine, Carmelite, Ignatian, Franciscan, and Dominican—alongside contemporary movements shaping spirituality today. The course will examine emerging trends such as contextual and inculturated spirituality, liberation spirituality, ecological spirituality, and digital spirituality. Special emphasis will be given to the Indian context, including contributions from theologians like Bede Griffiths, Anthony de Mello, and Raimon Panikkar. Students will critically engage with these new developments and their impact on personal faith, pastoral ministry, and priestly formation. By integrating tradition with new insights, this course equips seminarians with a holistic understanding of Christian spirituality, preparing them for a dynamic and relevant pastoral mission.

Basic Reference Materials

Bede Griffiths, *Return to the Centre*, St. Pauls, 2016; Gustavo Gutiérrez, *We Drink from Our Own Wells: The Spiritual Journey of a People*, SCM Press, 2020; Ilia Delio, *The Unbearable Wholeness of Being: God, Evolution, and the Power of Love*, Orbis Books, 2019; Anthony de Mello, *Sadhana: A Way to God*, Gujarat Sahitya Prakash, 2018; Pope Francis, *Laudato Si’: On Care for Our Common Home*, St. Pauls, 2015; John Chathanatt, “Inculturation and Spirituality: An Indian Perspective,” *Asian Horizons*, 2023; Thomas Malipurathu, “Christian Spirituality in the Indian Context: Challenges and Opportunities,” *Jnanadeepa: Pune Journal of Religious Studies*, 2022; Jose Kuttianimattathil, “Digital Spirituality: Opportunities and Challenges for

the Church,” *Vidya Jyoti Journal of Theological Reflection*, 2023; Aloysius Pieris, “Asian Contemplative Spirituality and the Future of Christianity,” *Concilium*, 2021; Samuel Rayan, “Theology and Spirituality of Creation: An Indian Response,” *Jnanadeepa*, 2020

II. AUXILIARY OBLIGATORY SUBJECTS 6 ECTS

AS 01 Theological Research Methodology (2 ECTS)

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.

Basic Reference Materials

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. Alwaye: 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

AS 02 Biblical Hebrew (2 ECTS)

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.

Basic Reference Materials

Dobson, John, H. *Learn Biblical Hebrew*. Grand Rapids: Baker Academic, 2005; Elliger, K. – Rudolf, W. Eds. *Biblia Hebraica*

Stuttgartensia. Stuttgart: Deutsche Bibelgesellschaft, 1977; Lambdin, Thomas, O. *Introduction to Biblical Hebrew*. London: Dorton, Longman & Todd Ltd., 2010; Putnam, Frederic, C. *A New Grammar of Biblical Hebrew*. Sheffield: Phoenix Press Ltd., 2010.

AS 03 Biblical Greek (2 ECTS)

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.

Basic Reference Materials

Dobson, John, H. *Learn New Testament Greek*. Grand Rapids: Baker Academic, 2005; 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.

III. OPTIONAL SUBJECTS/ELECTIVES (OS) 14 ECTS

(Students have to choose any 7 of them in six semesters)

OS 01 Introduction to the Summa Theologica of St. Thomas Aquinas (2 ECTS)

The *Summa Theologica* of St. Thomas Aquinas stands as one of the most significant theological works in Christian history, shaping Catholic doctrine, philosophy, and moral theology. This course provides students with a foundational understanding of Aquinas' methodology, structure, and key theological themes. Students will explore the purpose and division of the *Summa*, its scholastic method (*quaestio*, *article*, objections, *sed contra*, and replies), and its integration of reason and faith. Core topics will include natural and supernatural theology, the existence and nature of God, creation, human nature, morality, and grace. Special attention will be given to Aquinas' influence on contemporary theology and his relevance in the Indian context. Through critical reading, guided

discussions, and comparative insights with Indian philosophical traditions, students will develop a deeper appreciation of Thomistic thought. This course will equip students with essential tools for theological reflection, pastoral ministry, and philosophical reasoning.

Basic Reference Materials

St. Thomas Aquinas, *Summa Theologica*, Trans. Fathers of the English Dominican Province, Christian Classics, 2022; Jean-Pierre Torrell, *Saint Thomas Aquinas: The Person and His Work*, CUA Press, 2022; Brian Davies, *The Thought of Thomas Aquinas*, Clarendon Press, 2021; Eleonore Stump, *Aquinas*, Routledge, 2018; Richard Schenk, *God's Plan for You: Understanding Divine Providence in Aquinas*, CUA Press, 2023; Francis X. Clooney, "Aquinas and Hindu Thought: Comparative Possibilities," *Journal of Hindu-Christian Studies*, 2021; Matthew Levering, "The Role of Sacred Doctrine in the Summa Theologiae," *Nova et Vetera*, 2022; Ravi Tiwari, "Natural Law in Aquinas and Its Relevance in Indian Ethics," *Jnanadeepa: Pune Journal of Religious Studies*, 2023; Serge-Thomas Bonino, "Faith and Reason in St. Thomas Aquinas," *Revue Thomiste*, 2021; Jose Kuttianimattathil, "Aquinas and Contemporary Theology: Implications for the Indian Church," *Vidya Jyoti Journal of Theological Reflection*, 2023.

OS 02 Recent Encyclicals, Apostolic Exhortations, and Apostolic Letters (2 ECTS)

This course offers a comprehensive study of the magisterial teachings of Pope Francis, focusing on his encyclicals, apostolic exhortations, and apostolic letters. It aims to deepen the theological understanding of the students and equip them to integrate these teachings into their pastoral ministry in India. The course begins with an exploration of *Lumen Fidei* (2013), which completes the reflection on faith initiated by Pope Benedict XVI. *Evangelii Gaudium* (2013) calls for missionary discipleship and a renewed evangelization. *Laudato Si'* (2015) and *Laudate Deum* (2023) address the ecological crisis and the Church's role in caring for our common home. *Amoris Laetitia* (2016) reflects on love in the family, providing a pastoral approach to contemporary challenges in marriage and family life. *Gaudete et Exsultate* (2018) emphasizes the call to

holiness in today's world, while *Christus Vivit* (2019) encourages youth engagement in the Church. *Fratelli Tutti* (2020) promotes fraternity and social friendship beyond religious and cultural boundaries. *Desiderio Desideravi* (2022) deepens liturgical formation, and *Fiducia Supplicans* (2023) addresses pastoral blessings. *C'est la Confiance* (2023) explores trust in divine mercy through the spirituality of St. Thérèse of Lisieux. *Dilexit Nos* (2024) focuses on the love of the Sacred Heart of Jesus. Through textual analysis, theological reflection, and case studies, students will critically engage with these teachings and their relevance to evangelization, social justice, interreligious dialogue, and pastoral care in India.

Basic Reference Materials

Bruno Forte. *The Theological Significance of 'Dilexit Nos' in Contemporary Context*. *Gregorianum*, vol. 106, no. 4, 2024, pp. 789-805; Mary Evelyn Tucker and John Grim. *Ecology and Religion*. Island Press, 2014; Ruth Burrows. *Guidelines for Mystical Prayer*. Sheed & Ward, 1976; Denis Edwards. *Jesus and the Natural World: Exploring a Christian Ecology*. ATF Press, 2012; Massimo Faggioli. *The Liminal Papacy of Pope Francis: Moving Toward Global Catholicity*. Orbis Books, 2020; Ranjit Kizhakkeyil. *The Papacy of Francis and the Church in India*. St Paul Publications, 2022; X. D'Souza. *Catholic Social Teaching and India: A Theological Reflection*. ATC Publishers, 2021.

OS 03 Church as Communion of Churches – Inter-Ritual Matters in the Context of the Catholic Church in Tamil Nadu (2ECTS)

This course explores the theological and pastoral dimensions of the Catholic Church as a Communion of Churches, with a special focus on inter-ritual matters in Tamil Nadu. The Catholic Church, while being one, embraces a diversity of liturgical traditions, including the Latin, Syro-Malabar, and Syro-Malankara Churches in India. This course examines the theological foundations of ecclesial communion, the relationship between particular and universal churches, and the challenges and opportunities of inter-ritual coexistence. Key topics include Vatican II's *Lumen Gentium* and *Orientalium Ecclesiarum*, the Code of Canons

of the Eastern Churches (CCEO), and the theological significance of Eastern Catholic Churches within the one Catholic Church. The historical presence of the Syro-Malabar Church in Tamil Nadu, tensions in inter-ritual relationships, pastoral concerns related to migration, and the role of the Latin hierarchy in fostering communion will be addressed. The course also explores recent ecclesial discussions on the autonomy and expansion of Eastern Churches and their pastoral care for migrant communities. Through a study of magisterial documents, theological reflections, and case studies, students will analyse how inter-ritual harmony can be promoted while respecting the unique traditions of each Church. Special attention will be given to the Tamil Nadu context, where interactions between the Latin and Syro-Malabar traditions present both challenges and opportunities for deeper ecclesial communion.

Basic Reference Materials

Aidan Nichols, *Rome and the Eastern Churches: A Study in Schism*, Ignatius Press, 2010; Jacob Vellian, *The Identity of the Syro-Malabar Church*, Oriental Institute of Religious Studies, 2001; Francis Eluvathingal, *The Syro-Malabar Church: Problems and Prospects*, Dharmaram Publications, 2013; Thomas Mannoorampampil, *The Syro-Malabar Church Since the Eastern Code: A Study on the Juridical Status of the Major Archbishop*, Dharmaram Publications, 2008; Felix Wilfred (ed.), *The Oxford Handbook of Christianity in Asia*, Oxford University Press, 2014; Joseph Thaliath, "The Latin Church and Eastern Catholics in India: A Historical Perspective," *Vidyajyoti Journal of Theological Reflection*, Vol. 78, No. 5, 2014; Shaji George Kochuthara, "The Syro-Malabar Church in Tamil Nadu: Challenges of Migration and Pastoral Care," *Journal of St. Thomas Christians*, 2019; James Kottoor, "Eastern Churches in India: Toward a Genuine Communion," *Indian Theological Studies*, Vol. 56, No. 2, 2019; Francis Arackal, "Inter-Ritual Tensions and the Catholic Church in India," *Asian Horizons*, Vol. 7, No. 3, 2021. Felix Wilfred, "The Challenge of Ecclesial Pluralism in India," *Concilium: International Journal for Theology*, 2015.

OS 04 Special Questions in Biblical Theology (2 ECTS)

This course, Special Questions in Biblical Theology, explores key theological themes and critical issues in Scripture, helping students develop a deeper understanding of God's plan of salvation. It examines the unity of the Old and New Testaments, focusing on covenant theology, Christology, soteriology, the Kingdom of God, eschatology, and biblical justice. Special attention is given to the role of Jesus as the fulfillment of Old Testament prophecies, the law and grace in Pauline theology, the suffering servant in Isaiah, and Marian typology. The course also engages with social justice in the prophetic tradition and biblical ethics, particularly in the Indian context. Students will analyse key biblical texts, Magisterial teachings, and contemporary biblical scholarship, including Vatican II's *Dei Verbum*, the Pontifical Biblical Commission's *The Interpretation of the Bible in the Church*, and Pope Benedict XVI's *Verbum Domini*. Scholars such as Raymond E. Brown, Scott Hahn, Richard Bauckham, and Felix Wilfred provide insights into biblical theology's relevance today. Through exegetical study, theological reflection, and contextual applications, students will learn to articulate the biblical foundations of Christian faith and mission, making Scripture a dynamic force in their formation and pastoral ministry.

Basic Reference Materials

Joseph Ratzinger (Pope Benedict XVI), *Jesus of Nazareth* (Vol. 1-3), Doubleday, 2007-2012; N.T. Wright, *The New Testament and the People of God*, Fortress Press, 1992; Scott Hahn, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God's Saving Promises*, Yale University Press, 2009; Raymond E. Brown, *Biblical Exegesis and Church Doctrine*, Paulist Press, 1985; R.E. Murphy, *The Word of God: A Theological Analysis of Biblical Themes*, Paulist Press, 2001; Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, Eerdmans, 2006; Felix Wilfred (ed.), *The Oxford Handbook of Christianity in Asia*, Oxford University Press, 2014; Shaji George Kochuthara, "Covenant and Ethics in Biblical Theology," *Journal of Dharma*, Vol. 42, No. 3, 2019; George Soares-Prabhu, "The Kingdom of God in the Indian Context," *Indian*

Theological Studies, Vol. 39, No. 4, 2002; James H. Charlesworth, "Messianism in the Old Testament and Second Temple Judaism," *Biblica*, Vol. 85, No. 2, 2004; Francis Gonsalves, "Social Justice and the Prophets: Relevance for India," *Asian Horizons*, Vol. 8, No. 1, 2016; Jacob Theckanath, "Eschatology in the New Testament: A Study in Hope and Expectation," *Vidyajyoti Journal of Theological Reflection*, Vol. 72, No. 2, 2018.

OS 05 Modern Trends in Theology (2 ECTS)

This course explores key contemporary theological developments that shape the Church's engagement with modernity. It introduces post-Vatican II theological movements, addressing topics such as liberation theology, feminist theology, ecological theology, interreligious dialogue, and contextual theologies in India. The course examines theological responses to secularization, pluralism, human rights, globalization, and science and technology, particularly Artificial Intelligence and theology. Special emphasis is given to the theology of Pope Francis, including his teachings in *Evangelii Gaudium* (2013), *Laudato Si'* (2015) and *Fratelli Tutti* (2020). Indian theological voices such as Felix Wilfred, Samuel Rayan, K.C. Abraham, and George Soares-Prabhu are engaged to understand theology in the Indian sociocultural context. The course integrates Magisterial teachings, contemporary theological literature, and pastoral reflections to help students critically engage with modern theological challenges while remaining faithful to the Church's tradition. By the end, students will be equipped to articulate Catholic theology in dialogue with contemporary issues, making it relevant to India's pastoral, social, and interreligious realities.

Basic Reference Materials

Felix Wilfred (ed.), *The Oxford Handbook of Christianity in Asia*, Oxford University Press, 2014; Leonardo Boff, *Liberation Theology: From Confrontation to Dialogue*, Orbis Books, 2016; K.C. Abraham (ed.), *Third World Theologies: Commonalities and Divergences*, Orbis Books, 1990; Denis Edwards, *Ecology at the Heart of Faith: Theological Resources for an Integral Ecology*, Orbis Books, 2006; Paul Knitter, *No Other Name? A Critical Survey of Christian Attitudes*

Toward the World Religions, Orbis Books, 1985; Felix Wilfred, “The Future of Theology in India,” *Asian Horizons*, Vol. 8, No. 3, 2016; Samuel Rayan, “A Theology of Liberation in India,” *Vidyajyoti Journal of Theological Reflection*, Vol. 55, No. 1, 1991; Peter C. Phan, “Theology in the Age of Globalization,” *Theological Studies*, Vol. 69, No. 2, 2008; James Haire, “Interfaith Dialogue in a Pluralistic World,” *Australian eJournal of Theology*, Vol. 12, No. 2, 2008; Virginia Fabella, “Feminist Theology from the Global South,” *Concilium*, Vol. 1990, No. 3, 1990.

OS 06 Special Questions in Moral Theology (2 ECTS)

This course explores key contemporary moral issues from a Catholic theological perspective, engaging with both traditional moral principles and modern ethical challenges. It covers fundamental moral concepts such as conscience, natural law, virtue ethics, and the moral act, while addressing special moral questions in the context of bioethics, social justice, human rights, economic ethics, environmental ethics, war and peace, and sexual ethics. The moral teachings of the Magisterium, including *Veritatis Splendor* (1993), *Evangelium Vitae* (1995), *Laudato Si'* (2015), and *Fratelli Tutti* (2020), are critically examined. Given the Indian context, this course also discusses ethics of caste, corruption, gender justice, interreligious ethics, and challenges to family life. Contemporary debates in artificial intelligence, biotechnology, and digital ethics are also explored. The course integrates Sacred Scripture, the Church Fathers, Catholic Social Teaching, and theological reflections from scholars such as Bernard Häring, Servais Pinckaers, and Indian moral theologians like Felix Wilfred and Kurien Kunnumpuram. By the end of the course, students will be equipped to apply moral theology to pastoral ministry, addressing ethical dilemmas in a way that is both doctrinally sound and pastorally sensitive.

Basic Reference Materials

Bernard Häring, *The Law of Christ: Moral Theology for Priests and Laity*, Newman Press, 1963; Servais Pinckaers, *The Sources of Christian Ethics*, CUA Press, 1995; William C. Mattison III, *Introducing Moral Theology: True Happiness and the Virtues*, Brazos

Press, 2008; Felix Wilfred (ed.), *The Asian Christian Perspective on Ethics*, ISPCK, 2010; Kurien Kunnumpuram, *Indian Christian Moral Theology Today*, St. Paul's Publications, 2002; Klaus Demmer, "Conscience and the Moral Act in Catholic Theology," *Gregorianum*, Vol. 72, No. 1, 1991; Lisa Sowle Cahill, "Bioethics and Catholic Moral Teaching," *Theological Studies*, Vol. 64, No. 1, 2003; James Keenan, "Virtue Ethics and the Moral Theology of the Church," *Theological Studies*, Vol. 73, No. 1, 2012; Felix Wilfred, "Ethical Challenges in Indian Society," *Asian Horizons*, Vol. 9, No. 2, 2017; Kurien Kunnumpuram, "Christian Ethics and Social Justice in India," *Vidyajyoti Journal of Theological Reflection*, Vol. 60, No. 3, 1996.

OS 07 Theology of Vatican II (2 ECTS)

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.

Basic Reference Materials

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.

OS 08 Indian Christian Theology (2 ECTS)

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.

Basic Reference Materials

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.

OS 09 Liberation Theology (2 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 course will attempt to critically examine these issues and draw out their implications for theologising in India today.

Basic Reference Materials

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; Guitrérrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. London: SCM Press, 2001. *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.

OS 10 Feminist Theology (2 ECTS)

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.

Basic Reference Materials

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.

OS 11 Dalit Theology (2 ECTS)

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 experience 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.

Basic Reference Materials

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. Lourdusamy, Boopathi. *Dalit Christians in the Footsteps of Liberation*. Dindigul: Vaiharai Publications, 2009; Massey, James. *Dalits in India*. New Delhi: Manohar, 1999.

IV. SEMINARS (SM) 06 ECTS

(Students must do one Seminar each year from the following)

SM 01 The Poor in the Old Testament (2 ECTS)

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 (Ex 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 (Ex 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.

SM 02 Commitment to the Poor: A New Testament Perspective (2 ECTS)

The poor are the most unwanted people in human history yesterday and today. The condition of the poor deteriorates day by day as the powers of global structures mercilessly suck their blood. The unflinching commitment of Jesus to the cause of the poor is certainly a model to be emulated by every one of us. A New Testament perspective on commitment to the poor invites a radical response.

SM 03 Reading the Gospel of Luke in the Light of Social Perspectives (2 ECTS)

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.

SM 04 Old Testament Apocrypha (2 ECTS)

The 'Old Testament Apocrypha' or roughly Jewish Apocrypha' is a collection of some sixty-five documents written by Jews or Christians during the three centuries before and the two centuries after the Christian era. They are normally outside the Bible and the Protestant Christians call the collection 'Pseudepigrapha.'

Most of such books fall into the genre of apocalypse (e.g., *Ethiopic Enoch*, *Sibylline Oracles*, *Apocryphon of Ezekiel*, *Apocalypse of Abraham*, *2 Esdras*, *2 & 3 Baruch*). There are Testaments which are typically deathbed speeches by great figures of Israel's past, added with ethical exhortations (e.g., *Testaments of the Twelve Patriarchs*, *Testament of Job*, *Testament of Moses*). And some books are expansions of biblical narratives (e.g., *Jubilees* or *Little Genesis*, *Martyrdom of Isaiah*, *Letter of Aristeas*, *Joseph and Aseneth*, *Life of Adam and Eve*). A number of wisdom texts show the degree to which Jews could adapt and use Greek philosophy, maxims and ethics (e.g., *Ahiqar*, *3 Maccabees*, *4 Maccabees*). There are Liturgical texts and some of them show the blending of Jewish and Christian piety in the early Church (e.g., *Psalms of Solomon*, *Odes of Solomon* *Hellenistic Synagogal Prayers*).

These texts contained in the OT Apocrypha take us to the Judaism of the Second Temple period within which the Church was born. It was not the Judaism of the Hebrew Scriptures alone. The cosmology, angelology, eschatology, Christology and ethics of the early Church owe much to the developments of the vibrant period in which these texts were written.

SM 05 New Testament Apocrypha (2 ECTS)

The term apocrypha comes from the verb *apocryptein* which means ‘to hide away’. From the early time of the Church, there were mentions of ‘Apocryphal Books’ referring to the ‘non canonical’ books or ‘pretended sacred books’. In this course, we deal with the etymological meaning of the term apocrypha and the different understandings in the Catholic and Reformist traditions. Then we deal with the nature and the possible purpose of the origin of the apocryphal books. A brief explanation about the types of the apocryphal books, e.g. Apocryphal Gospels, Apocryphal Acts, Apocryphal Epistles, Apocryphal Doctrinal Works, etc., will be presented. With this background the students will be engaged with a few apocryphal works for an in-depth study. Moreover, the students will be guided to find out the difference between the canonical and apocryphal works.

SM 06 The Social Concern of the Fathers of the Church (2 ECTS)

Often the Fathers of the Church are looked at from the perspectives of the Interpretation of the Sacred Scripture and of the development of the Dogmatic Theology. There is every chance for the reader to miss their social concern and social teaching. The Fathers of the Church were down to the earth with the knowledge of the ‘smell of their sheep.’ They preached and wrote about the social problems of their time and their teaching is very much relevant to this day. This seminar offers the students an opportunity to delve into the social setting of the Fathers of the Church and their contextual teaching on the social issues.

SM 07 New Frontiers and Images in Contemporary Christology (2 ECTS)

The “quest” or the “search” for the historical Jesus is underway with a renewed interest in the last, perhaps, thirty years. The late 1980’s, which

marked a renaissance in Jesus scholarship has seen a burst of interest and scholarly activity around.

The question: What was Jesus like as a figure of history before his death? The assumption at the beginning of this century was that we cannot and we will not know anything more regarding the historical person, the Jesus of Nazareth. Today, scholars are more confident that we can, with a reasonable degree of probability, know more about the historical Jesus. Recent publications about the historical Jesus display *diverse* and *contrary* viewpoints not only on how the New Testament scholars historically categorize Jesus, but also, on how they approach Jesus through historical or social methods of analysis. Real Jesus is always going to elude further disclosure in the so-called historical-critical methodology of New Testament scholarship.

SM 08 Religious Pluralism & Christology (2 ECTS)

Theologians – in wrestling with the problem of universality and uniqueness of Jesus Christ, and in an attempt to understand him in the context of plurality of religions – proposed various theological paradigms and models. One such a paradigm, Pluralism seems, for many, attractive and even legitimate from the point of view of plurality of religions. In this course, by briefly spelling out the characteristics of the proposed alternative paradigm, I question the theological implications of the same as to whether it can indeed serve as an alternative. We also will look into other paradigms such as *exclusivism*, and *inclusivism* and will bring home the point that for an authentic Christology, one has to combine the two-fold New Testament affirmations of the concrete and universal salvific will of God, on the one hand, and of the finality of Jesus Christ as Universal Saviour, on the other.

SM 09 Contribution of Contemporary Indian Theologians (2 ECTS)

Indian Theology is emerging from a critical reflection on the faith experience people in the socio - political and multi - religious context of India with a view to build up a New Humanity, as envisioned by Jesus. This seminar is an attempt to trace the paths of Indian theology and

delineate its present orientations by making a critical study of the contribution by some prominent Indian theologians.

SM 10 Equal Partnership of Clergy and Laity in the Church's Mission Today (2 ECTS)

One of the most noticeable phenomena of the Post Vatican II Church is the emergence of the laity. It is a significant “sign of the times” with enormous potential for the enrichment of the Church’s life and effective outreach of its evangelizing mission. This course will briefly analyse the role of Jesus in contemporary Judaism and the equal partnership of the laity in the life and mission of the early Church. It will also examine the factors that lead to the rise and endurance of clericalism in the Church which has relegated the laity as the second-class Christians. After revisiting the radically new teaching of Vatican II about the laity’s place in the Church, their concrete mission and possible ministries today will be explored.

SM 11 Critical Issues Facing the Church in Tamil Nadu (2 ECTS)

Church in Tamil Nadu has been in the forefront of post-Vat. II renewal. In the sub-continent it has undoubtedly been a pioneer of renewal in areas such as vernacularisation, catechetics, biblical apostolate and lay formation. However, it is also faced with some critical issues which have the potential to retard its progress. Casteism, leadership styles, life and ministry of priests, lay participation, role of women, involvement in politics, priestly formation and Pentecostalism are some such issues. Such issues and the Tamil Nadu Church’s response to them will be critically analysed in this seminar and alternate strategies are explored.

SM 12 Neo-Pentecostalism: A Challenge to the Catholic Church (2 ECTS)

Neo-Pentecostalism is the fastest growing religious movement in the world today. Having begun in 1906 as an offshoot of the holiness movement, it proliferated rapidly into a plethora of Pentecostal Churches and has emerged today as a mass movement having 400 million members. Not only India, but also other countries in Asia, Africa and Latin America are witnessing an exodus of large number of Catholics to different neo-Pentecostal groups. God experience, centrality of the Word of God,

experience of fellowship, lack of hierarchical structure, involvement of all in the ministries, convincing teaching etc. are the salient features which have attracted the Catholics to join the Pentecostal churches. In this context, this seminar tries to make an in-depth study on these pull factors and propose the concrete measures to be taken to renew the face of the Catholic Church.

SM 13 Dialogue and Evangelisation in the Indian Context

(2 ECTS)

The Church on earth by its very nature is missionary. The Church has to fulfil her mission in every given situation and culture. The concrete form of evangelisation depends on the concrete circumstances, on the socio-economic, political and religious contexts. Evangelisation has become more difficult in the present social and political context of India. The efforts and initiatives to proclaim the Gospel are seen as proselytising. In this context, this seminar attempts to study dialogue as a trait of evangelisation in the multi religious and multi-cultural context of India.

SM 14 Christian Folklore (2 ECTS)

Christian Folklore is a study of the *Popular Indiginization* of Christian Faith in various parts of India from the arrival of the early missionaries in India. Although there was a negative attitude towards the local cultures on the part of the Church, the '*Cultural Dialectics*' has brought in many Folklore forms into the Church with or without the knowledge of the Church Authorities. We cannot turn a blind eye to these realities today as the '*True Indian Christianity*' is precisely there. Besides, a true Indian Christian Theology can be evolved only from the Christian Folklore. This course will give a basic knowledge about the study of Folklore (*Folkloristics*) and the need for studying Christian Folklore separately. The position of the Church towards Christian Folklore will be studied historically and the various fields of Christian Folklore will be enumerated (*such as Folk Literature, Folk Media, Folk Rituals and Beliefs, Folk Worship and Folk Symbols*) with lots of examples collected from various parts of India. The Theological and Pastoral implications will be studied and the students will be guided to approach Christian Folklore in a proper way.

SM 15 The Impact of Media on Culture and Values (2 ECTS)

Post modern period faces a tremendous influence of the media on the lives and values of the masses. Uncritical acceptance of many values affects the culture and life of the people adversely. Through this study of media, the trends of the present media and a critical awareness of them are aimed at.

SM 16 Cyber Ethics (2 ECTS)

Cyber world has to come to stay and we have started travelling to and from it through the Internet and its developments. The 'Industry-4.0' era has brought inexorable information explosion and technological advancements that affect every field of our lives, viz., social, economic, political, cultural and moral. The existing ethical premises, principles and decisions are considerably expanded by the unprecedented changes due to the Internet and they will definitely have an impact on our pastoral care, in general and interaction with youth, in particular. Hence the importance of the course! The course will deal with issues on privacy, security, anonymity, property rights, accuracy of information, cyber-crime, cyber laws, and so on through inputs and interactive group activities.

SM 17 Dynamics of Family Life (2 ECTS)

Marriage and family are a union for which there is no substitute. Nothing can take their place. One can even say: 'as the families are, so will mankind be'. This course is aimed at giving a bird's eye view of the concerns surrounding man's pivotal point that is family. Starting with the historical survey of the family conditions around the globe it would delve into Indian family traditions. An elaborate treaty about various psychological factors influencing the family life would follow it. The other topics that are dealt with are family ethics, family therapy and counselling. Here various skills addressing the developmental stages of one's life are be analysed. Family spirituality comes next in our consideration as it draws our attention in this millennium generation.

SM 18 Abortion and Euthanasia: Moral and Canonical Principles on Decision to Terminate Life (2 ECTS)

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 wilful 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 expression 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.

SM 19 Women and Ministry (2 ECTS)

Woman created in God’s image and equal to man has been denied of her due role in all major religions of the world. Christian denominations, including the Catholic Church, are no exception to this. In this seminar students are expected to study the role of women in various religions, especially in reference to their ministry. The study covers the role of women in world religions with special reference to Hinduism. The main focus however is on the ministries by women in the Old Testament times and in the life and teachings of Jesus and Paul. It also studies on the ministries performed by women in the history of the Church in ancient, medieval and modern times and critically evaluates the Vatican Declaration

on women priests. The study aims at enabling students to see the due role of women in matters of religion and ministry and attempts to make them agents of change, as far as possible, in this area.

SM 20 The Contributions of the Christians to Indian Society
(2 ECTS)

This seminar aims at studying the significant contributions of the Christians to India. Christianity is a minority religion in India but this status has not undermined its output in the Indian society. It has always been the main instrument in building up the Indian nation through centuries in the field of politics, art, literature, culture, economy, education, social services, health care, etc. The Christian religion enlightened the Indian nation not only in the area of spirituality, but in all aspects of the Indian people. This seminar discusses all these the impacts Christianity brought in the Indian society in particular the Tamil society.

SM 21 The Contribution of the Christian Missionaries to India
(2 ECTS)

This 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 after the 18th century. 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.

II. LICENTIATE IN THEOLOGY (Specialization in Systematic Theology)

Objectives:

- 1) The goal of the Licentiate in Theology Programme is to train students in scientific research and to prepare them to give theological courses in seminaries and centres of higher religious education and also to perform functions that demand higher theological competence.
- 2) The Licentiate in Theology programme consists, therefore, of lectures, tutorial courses, seminars, written assignments, practical exercises and a scientifically prepared thesis. It offers the students ample opportunities for private study and personal work under competent professors' guidance and personal training for self-expression.
- 3) The Licentiate in Theology granted at the end of the successful completion of this programme qualifies the students for admission to a Doctorate in Theology in all Ecclesiastical Faculties of Theology worldwide.

1. COURSE DESIGN

S. No.	Subjects	ECTS
01	Obligatory Courses (LST)	42
02	Auxiliary Subjects of the Specialization (LAS)	12
03	Optional Subjects – Any Four – (LOS)	12
04	Seminar – One per year – (LTS)	06
05	Other Requirements (LOR)	18
06	Thesis and Comprehensive Exam (LTC)	30
	Total	120

I. Obligatory Courses (42)

CODE	COURSE	ECTS
LST 01	Theology of Revelation and Christian Faith: Contemporary Approaches	3
LST 02	The God-Question Today and the Triune God of Christians	3
LST 03	Jesus Christ: The Challenges of His Person and Message Today	3
LST 04	Salvation in Christian Thought: Contextual Responses	3
LST 05	The Holy Spirit: The Creator of New Humanity	3
LST 06	Contemporary Trends in the Theology of the Church	3
LST 07	The Lord's Supper and Social Mission	3
LST 08	Theology of Reconciliation and Anointing	3
LST 09	Mary and the Church	3
LST 10	Christian Anthropology: Human and Theological Anthropology	3
LST 11	Grace: Theological and Contextual Investigation	3
LST 12	Ministries in the Church: New Perspectives	3
LST 13	Theology of the Unity of the Churches: Current Outlooks	3
LST 14	Asian and Indian Theologies: A Historico-Theological Introduction	3

II. Auxiliary Subjects of the Specialization (12)

CODE	COURSE	ECTS
LAS 01	Theological Hermeneutics and Interpretation	3
LAS 02	Life Beyond: Catholic and Other Perspectives	3
LAS 03	Theology of People's Movements in the Context of Public Theology	3
LAS 04	Eco-Feminist Theology	3

III. Optional Subjects (Any Four – 12)

CODE	COURSE	ECTS
LOS 01	Theology of Creation and Covenant	3
LOS 02	Key Concepts of Pauline Theology	3
LOS 03	Theological Issues in Bio-Ethics	3
LOS 04	Solidarity, Conscience and Compassion	3
LOS 05	Theology of Patristic Writings	3
LOS 06	Inter-Culturation in the History of Christianity	3

IV. Seminar (One per Year – 6)

CODE	COURSE	ECTS
LTS 01	Theology of Integral Mission	3
LTS 02	Liberation Theology and the Magisterium	3
LTS 03	Dialogue with the Cultures, Religion and Atheists	3
LTS 04	Media, Cyber and Artificial Intelligence Ethics	3

V. Other Requirements (18)

CODE	COURSE	ECTS
LOR 01	Methodology	3
LOR 02	Tutorial – I Year	3
LOR 03	Field Study	3
LOR 04	Review of Literature, Conferences, Annual / Extension Lectures Extension Lectures	3
LOR 05	Language – I (Italian)	3
LOR 06	Language – II (German)	3

VI. Thesis and Comprehensive Exam (30)

CODE	COURSE	ECTS
LTC 01	Thesis and Defence	15
LTC 02	Comprehensive Examination – <i>Viva Voce</i>	15

2. COURSE DISTRIBUTION AND EXAMS

- i. All courses at the Licentiate level are 3 ECTS courses. Along with the course on methodology, there will be 30 courses altogether for every batch, distributed in the following way: 10 courses each in the first three semesters and the fourth semester is set apart for the thesis, defence and comprehensive- *viva voce*.
- ii. The duration for each course is 9 working days, in which 45 classroom lectures will be given by the professor, and the students will work for another 45 class room hours of academic work outside the class room. The 8th day is the preparation for exam, and the 9th day is either oral or written exam, or the presentation of the paper.
- iii. In each semester, it is obligatory that the students take up written exams for any of the two subjects other than methodology and seminar courses. The duration for each written exam is of 2 hrs.
- iv. For seminar courses, the professor will give introductory lectures for 4 hours on the first day. The presentation of the seminar will be held on the final day. The allotted time for the presentation of each student is 45 minutes, out of which 25 minutes for presentation and 20 minutes for clarification. The schedule during the seminar course with regard to the title, schema, and submission of the first draft of the chapters will be fixed by the concerned professor. For seminar courses, a scientific paper of 13–15 pages for 100 marks, with 75 marks for the paper and 25 marks for the presentation, will be the requirement.
- v. During the summer holidays after the first year, the students have to conduct a field study on a selected relevant issue. Due orientation is given before the end of the first year in which the topic is introduced with methodology in order to prepare questionnaire. The field study is made for at least two weeks and the theological analysis of the field study is presented in the beginning of the second year followed by discussion and assessment.

- vi. Book reviews must be done only on dogmatic theology books which should have at least 100 pages. It must be submitted on the last day of the first semester. The reviews should not exceed 3-4 pages.
- vii. For all the other courses apart from those two courses according to the choice of the students in which written exams are taken up by obligation, for 100 marks, the exam could be either oral for 15 minutes or written for two hours, or the presentation and submission of a scientific paper for 09-10 pages. In case of paper submission, the paper will carry 75 marks and the presentation 25 marks.
- viii. The decision with regard to any one of the above modes of evaluation, other than obligatory requirements, is left to the choice of the concerned professor in consultation with the students.
- ix. All scientific papers are to be submitted within nine days time from the completion of the respective courses.
- x. A scientific paper once submitted at the office is final, and no more corrections are to be given over them.
- xi. The reference method followed at the Licentiate level is also that of the latest booklet given by the Institute in this regard.
- xii. The frequency and the mode of exam for the foreign language courses are left to the discretion of the professor in consultation with the students.

3. COMPREHENSIVE EXAM

- i. There will be a comprehensive oral exam by the middle of March in the fourth semester. It shall be conducted by a board of three examiners. 20 minutes before the exam, as per the then direction given by the Institute, the student selects by lot three theses for the exam from among the list of theses given at the beginning of the fourth semester by the Controller of Examinations. This list of theses includes only Systematic Theology subjects learned during the entire programme. The 20 minutes time given before the exam is for immediate preparation.

- ii. The time for the exam is 60 minutes i.e., 20 minutes with each examiner, in which the student presents the thesis for the first 10 minutes and then the professor questions for the remaining 10 minutes.
- iii. The average of the marks given by the three examiners will be the mark awarded to the student.

4. THESIS AND DEFENCE

- i. Before leaving for inter-semester holidays in the first year, the students have to submit in writing at the office the theme and the name of the moderator they have chosen for their thesis. The synopsis, schema, and a basic bibliography of the thesis are to be submitted by the end of the second semester of the first year. Both these submissions need the approval of the Academic Council.
- ii. At the end of the second year, the students have to present the thesis on the already approved theological theme. The thesis is to be of 80-100 pages including bibliography.
- iii. The thesis is to be written only on a systematic theology theme.
- iv. A moderator can guide only one student for the final thesis. Only after the completion of it, he could accept another.
- v. 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.
- vi. Two spirals bound copies of the dissertation—one for the moderator and the other for the reader—are to be submitted at the Academic Office before the defence. Similarly, four hard bound copies of the dissertation with the corrections given at the defence incorporated—one for the moderator, one for the reader, one for St. Paul's Institute of Theology, and the other for St. Peter's Pontifical Institute—are to be submitted at the same office after the defence.

- vii. The dissertation will be accepted only if all the other academic requirements of the Licentiate Programme have been successfully completed.
- viii. The defence of thesis will be held towards the middle of March in the fourth semester.
- ix. There will be an interval of at least one full month between the dates of the submission of the thesis and its defence.
- x. At least three days before the date fixed for the defence, the student will submit at the Academic Office two copies of the summary (s) he will be presenting at the defence.
- xi. The defence will take place before a board of two examiners of whom the moderator of the thesis will be the first examiner. The second examiner, who is the reader, could be either from the Institute or from outside.
- xii. The staff and the students of the Institute will also be invited to the defence.
- xiii. The candidate has to keep a written text of the introductory prayer and the vote of thanks to be proposed at the end. 10 minutes will be allotted for this.
- xiv. The time allotted for presentation by the student will be 20 minutes. After that, the moderator of the thesis will take 20 minutes, in which first he will give a brief summary of the paper, a positive appraisal of it, suggest areas for future research and end with certain questions to the candidate. The next 20 minutes, the reader, beginning with a positive note on the paper, will point out the technical errors, a critical evaluation of the paper, and finally end with certain questions to the candidate. Both of them can question the candidate on the subject matter of the thesis or even 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.

- xv. The corrections and the recommendations given at the time of public defence must be carried out under the supervision of the moderator of the thesis, before the copies of the thesis are being submitted at the office.
- xvi. Students who have not presented their thesis at the end of the second year of their Licentiate Programme may do so any time in the following academic year. Another two years of extension is possible only on a written request by the student to the Prefect of Licentiate programme stating the reasons and giving a report of his/her research with the recommendation of the moderator, followed by the approval of the Academic Council. In case of priests and religious, a letter of recommendation is required for this from the concerned Local Ordinary or the Religious Superior. In this way, the approved title for the dissertation stands valid only for a period of five years starting from the first year of the Licentiate Programme.

5. LANGUAGE REQUIREMENTS

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

6. FINAL AVERAGE SYSTEM

- i. The final average of the marks given at the end of first year is calculated in the following way: first, the marks of each course is multiplied by its own number of ECTS, and then the sum total of all the multiplied values is divided by the total number of ECTS.

- ii. The final average of the marks given after the completion of the Licentiate Programme is calculated from the following six categories of academic work according to the percentage mentioned:

23 Courses with 69 ECTS:	55%
2 Seminars with 6 ECTS:	05%
2 European Languages with 6 ECTS:	05%
Thesis and Defence with 15 ECTS:	20%
Comprehensive Oral Examination with 15 ECTS:	10%

Varia:

Tutorial

Field Study

Review of Literature

with 9 ECTS: 05 %

7. FOR RESIDENT STUDENTS' ATTENTION

- i. Basic needs will be available at the room provided by the Seminary. Technical devices for study like computer etc. are to be brought by the concerned students.
- ii. Every day at 7 a.m., there will be a concelebrated Mass by the Licentiate students at the domestic chapel. All are expected to take part in it.
- iii. Outside Masses could be accepted only during the weekends (Saturday evening to Sunday evening). The students are not to take up any other liturgical commitment outside other than the weekend Masses.
- iv. The students are expected to join the staff for monthly recollections. The Prefect is to be kept informed of when the students stay outside of the Seminary overnight other than the weekend i.e., Saturday night.

8. THESIS & COMPREHENSIVE ORAL EXAM

FIRST YEARS

1. Title and Moderator – 01 October
2. Pre-Thesis works – March 18-24
3. Synopsis, Schema, and Bibliography – March 19

SECOND YEARS

1. First Chapter – 01 October
2. Second Chapter – 29 November
3. Third Chapter – 29 January
4. Thesis – 11 February
5. Defence, Comprehensive Oral Exam
and submission of the Thesis – 10-24 March

COURSE DESCRIPTION

I. OBLIGATORY SUBJECTS (LST) 42 ECTS

LST 01 Theology of Revelation and Christian Faith: Contemporary Approaches

Revelation and Faith are two basic epistemological concepts in Christian Theology to be understood together. Revelation is a Call and Faith is the Response. These opaque concepts will be elucidated from the phenomenological, Biblical, Scholastic perspectives and theologies. Revelation in the XX Century, in Post-Vatican II period with clarity on the Characteristics of Christian Revelation will be also dealt with. The Biblical Understanding of Faith, the Quality, the Act and the Necessity of Faith also will be the concentration in this course.

Basic Reference Materials

G. Moran, *The Present Revelation*. Pg.74, John Locke, *The reasonableness of Christianity*, Stanford, California 1974, *The Message of Fatima* (with a theological commentary by Card. J. Ratzinger, Prefect of CDF), CDF, Vatican (2000), Dupuis, J., *Toward a Christian Theology of Religious Pluralism*, 2001, Rahner, K., “Christ in the non-Christian Religions,” in *God’s Word among Men*, Gispert-Sauch (ed), Vidyja Jyoti, Delhi, 1973, pp 95-104, Soares-Prabhu, G., *Inculturation, Liberation, dialogue*, Jnana-Deepa Vidyapeet, Pune, 1984, *Guidelines for Inter-Religious Dialogue* (2nd revised ed.), C.B.C.I., N.Delhi, 1989, *Instruction on Christian Freedom and Liberation*, CDF, Vatican 1986, Puthanangady, P. (Ed.), *Popular Devotions*, NBCLC, Bangalore, 1986.

LST 02 The God-Question Today and the Triune God of Christians

In the history of humanity, the term God has been indispensable. “God” is a terminology and concept which has continuously kept the humans to be associated with it. All the same, it has been very differently understood by different ethnic and linguistic groups. As Martin Buber observed, “God is the most heavy – laden of all human words” and it has led to many factions, conflicts and even wars. However, the God – question, on the

one side attracts, on the other side repulses. We have different understandings of God in the history of religions: monotheistic and polytheistic. But the Christian understanding of God is unique. God is Trinity (Tri-Unity), the Father, Son and the Holy Spirit. This unfathomable mystery of God has made the Christians of past centuries to devote themselves for the cause of unity, solidarity and brotherhood, a life on earth as it would be in heaven.

Basic Reference Materials

Bracken, Joseph A., *God: Three Who Are One, Engaging Theology: Catholic Perspective*, Collegeville, MN: Michael Glazier Books, 2008; Boff, Leonardo, *Holy Trinity: Perfect Community*, New York: Orbis Books, 2000; Sundararaj Albert, *We Believe in One God?: Reflection on the Trinity in the Malasian Context*, Delhi: ISPCK, 2002; Wing Han Lamb, Winfred (ed), *God Down Under: Theology in the Antipodes*, Adelaide: ATF Press, 2003; Thomas, *An Introduction to the Theology of the Most Holy Trinity*, Bangalore: National Printing Press, 2007; Smail, Tom, *Like Father, Like Son: The Trinity Imaged in our Humanity*, Cambridge: WM.B. Eernarns Publishing Co, 2005; Mc Glasson. Paul, *Invitation to Dogmatic Theology*, Michigan: Brazos Press, 2006; Lourdu, Anandam, *Western lover of the East*, Kodaikanal: La salette Publications, 1998.

LST 03 Jesus Christ: The Challenges of His Person and Message Today

The Christological dogmatic definition of the council of Chalcedon emphatically taught the authentic and full human nature of Jesus Christ as well as his divinity, both united in the one divine person of the Logos. However, not only was his humanity presented in abstract and historical terms but also his human personality was totally eclipsed. The Christologies of the subsequent centuries also failed to consider his historical human personality and to read his message and mission in their concrete socio-economic-political-cultural context. This course will follow the trans-disciplinary approach recently suggested by Pope Francis (*Ad Theologiam Promovendam* 2023, no.5) and seek to situate Jesus in his societal context, study his human personality by means of relevant

psychological frameworks, and deriving insights from sociology and cultural anthropology reinterpret his message and ministry highlighting their counter-cultural character. It will also draw out their transformative challenges to Christian life and commitment in the current context of India today.

Basic Reference Materials

Amaladoss, M. *The Asian Jesus*. Maryknoll: Orbis Books 2006; Brown, R.E. *An Introduction to the New Testament*. New York: Doubleday, 1966; Cullmann, O. *The Christology of the New Testament*. S.C.M. Press, London, 1959; Kasper, W. *Jesus the Christ*. London: T&T Clark, 2011. Kappen, S., *Jesus and Freedom*. New York: Orbis Books, 1977; Panikkar, R. *The Fullness of Man: A Christophany*. Delhi: ISPCCK, 2006; Parappally, J. *The Meaning of Jesus Christ: An Introduction to Christology*. Bangalore: TPI Publ., 2016; O' Collins, *Christology: A Biblical, Historical and Systematic Study of Jesus*. New York: Oxford University Press, 2009.

LST 04 Salvation in Christian Thought: Contextual Responses

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.

Basic Reference Materials

Ivor, Davidson J. *God of Salvation: Soteriology in Theological Perspective*. Surrey: Ashgate Publishing Limited, 2010; Lafont, Ghislain. *Theological Journey: Christian Faith and Human Salvation*. Collegeville: Liturgical Press, 2007; McIntyre, John. *The Shape of Soteriology: Studies in the Doctrine of the Death of Christ*. Edinburgh: T&T Clark, 1992; O'Collins, Gerald. *Jesus Our Redeemer: A Christian Approach to Salvation*. London: Oxford University Press, 2007; Peterson, Robert A. *Salvation Accomplished by the Son: The Work of Christ*. Wheaton, Ill: Crossway, 2012.

LST 05 The Holy Spirit: The Creator of New Humanity

This course seeks to offer an orientation for the students to deeply understand the creative power and presence of the Spirit in the history of humanity. The Course would include: The metaphors used for the experiences of the Spirit who is Teacher, Unifier, Liberator, Vivifier and Paraclete; The presence of the Spirit, the creator and shaper of Jesus' mission, in the multi-religious world of today and in the socio-political realities that are life-giving and life-enhancing; The presence of the Spirit as creative, cruciform, futuring and as an indwelling presence. The Course will follow a lecture-seminar format and will use conciliar documents, biblical and theological resources, and contemporary theologians.

Basic Reference Materials

Congar, Yves. *I Believe in the Holy Spirit*. 3 vols. (trans.) David Smith. NY: Seabury Press, 1983, Doss, Mohan. *Christ in the Spirit: Contemporary Spirit Christologies*. Delhi: ISPCK. 2005, Durrwell, F-Xavier. *Holy Spirit of God: An Essay in Biblical Theology*. (trans.) Sr. Benedict Davies, OSU. London: Geoffrey Chapman, 1983, Edwards, Denis. *Breath of Life: A Theology of the Creator Spirit*. Maryknoll, New York: Orbis Books, 2004, *FABC Papers – No. 81: The Spirit at Work in Asia Today*: A Document of the Office of Theological Concerns of the Federation of Asian Bishops' Conferences, John Paul II. *Dominum et Vivificantem: Lord Giver of Life*. Encyclical on The Holy Spirit in the Life of the Church and the World, May 30, 1986. Washington, D.C.: USCC, 1986, Levison, John R., *Filled with the Spirit*, Michigan: W.B. Eerdmans, 2009.

LST 06 Contemporary Trends in the Theology of the Church

While the basic ideals and the mission of the Church are already clearly articulated in the New Testament, starting from the Constantinian era the Church imaged itself and functioned as the divinely established and hierarchically structured institution for the salvation of souls. In the feudal society of the Middle Ages such an image and structure increasingly took monarchical contours. Vat. II has redefined the Church as “people of God” which is intimately linked to humanity, sharing its joys and pains, and interested in everything that is of human value (*GS*, 1). The emergence,

in the post Vat. II period, of the local churches with their varied cultures and contexts led to 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 came to be recognized as a *koinônia* or communion of Churches. Pope Francis' call for a synodal church emphasizing its essential dimensions of communion, mission and participation has opened up hitherto undreamt-of possibilities of ecclesial inclusion, relevance, and new forms of exercising its mission in the post-modern societies of today. The course will also offer an Indian ecclesiological vision bringing its meaning in a pluralistic India.

Basic Reference Materials

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; 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.

LST 07 The Lord's Supper and Social Mission

The Eucharist is "the source and summit of the Christian life" (*LG*, 11). In the Eucharistic liturgy and our prayer before the Blessed Sacrament, we encounter God's presence in personal and profound ways. But the Eucharist is also social, as Pope Benedict XVI reminds us in *Sacramentum Caritatis*: "The Eucharist thus compels all who believe in him to become bread that is broken for others, and to work for the building of a more just and fraternal world" (no. 88). The Eucharist, celebrated as a community, teaches us about human dignity, calls us to right relationship with God, ourselves and others, invites us to community

and solidarity, and sends us on mission to help transform our communities, neighborhoods and world. Church teaching, rooted in both Scripture and Tradition, emphasizes both the personal and social natures of the Eucharist.

Basic Reference Materials

Athappily, Sebastian, ed., *The Mystery of The Eucharist*. Bangalore: Dharmaram Publications, 2006; Bruteau, Beatrice, *The Holy Thursday Revolution*. New York: Orbis, 2005; Canalamessa, Raniero, *The Eucharist Our Sanctification*. Bangalore: St. Paul's, 2007; Kunnumpuram, Kurian, ed., *The Eucharist and Life*. Indian Christian Reflections on the Lord's Supper. Bandra: St. Paul's Press, 2006; Ratzinger, Joseph, *God is Near Us*. The Eucharist the Heart of Life. San Francisco, Ignatius, 2003.

LST 08 Theology of Reconciliation and Anointing

Crisis in the sacrament of reconciliation is seen in resulting from the changing notions of sin. Historical development of the sacraments of healing, and the lessons that we can learn from the history is vital. Rediscovery of the community dimension and the liturgical celebration of these sacraments in the light of the liturgical renewal following the Second Vatican Council are to be explored. This study is also aimed at creating awareness on the pastoral challenges faced by the universal Church with regard to the decline in appreciation and disposition to the sacrament of reconciliation among Catholic Christians and to also recommend possible measures towards a deeper practice of reconciliation. This can be done by giving a deeper knowledge into the relevance or effects of the sacrament of reconciliation in the life of an individual Christian and the entire Christian community – the Church.

Basic Reference Materials

Dallen, James. *The Reconciling Community: The Rite of Penance*, Collegeville: Liturgical Press, 1991; Coffey David M. *The Sacrament of Reconciliation*, Collegeville: The Liturgical Press, 2001; O'loughlin, Frank. *The Future of the Sacrament of Penance*, Strathfield: St. Pauls, 2007; Pope Francis, *The Name of God is Mercy*, London: Bluebird,

2016; Kalathikattil, Alex, “Sacrament of Reconciliation and the Jubilee Year of Mercy,” *Vidyajyoti Journal of Theological Reflection* 80, no. 11 (2016): 864-877; Kalathikattil, Alex, “The New Rite of Penance and the Renewal of the Sacrament of Reconciliation,” *Kristu Jyoti: A Youth Pastoral Theological Catechetical Journal* 35, No.1-2 (2019): 31-58.

LST 09 Mary and the Church

The first part of the course will briefly describe the triple principles (*suitability, singularity, similarity*) on the basis of which traditional Mariology was articulated. 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.

Basic Reference Materials

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.

LST 10 Christian Anthropology: Human and Theological Anthropology

The integrity of what we believe is to be first understood, preserved and propagated especially amidst growing trends that are sometimes ambiguous and tendentious. The objectivity, subjectivist approach, and ontological character also need to be expressed in intelligible and contemporary terminology and culture. The course, Human and Theological Anthropology aims to offer the meaning, whence, and whither of human existence in the light of one's belief in a transcendental being. Christian Theological Anthropology which is a study of existence in the light of Jesus and His Revelation deals with the origin, nature, life, and destiny of humanity. The course will familiarize the students on various views on the Human Existence, the Biblical View of Human nature, the Body-Soul Unity, the Freedom, the Sufferings, the Justice, the Love, and the Work and Leisure.

Basic Reference Materials

Sebastian Athapilly, *"Mystery and Destiny of the Human Person and Theological Anthropology"*, Dharmaram Publication, Bangalore, 2007; Jose Kuttianimattathil, *"Theological Anthropology: A Christian Vision of Human Beings"*, TPI, Bangalore, 2009. (In this Book, we see each chapter has a bibliography on the respective topic); B. Joseph Francis, *"Humans in God-Given World (God- Man world theology/ Christian Anthropology"*, St. Peter's Pontifical Institute Publications, Bangalore, 2008; Sachs, John R, *The Christian Vision of Humanity: Basic Christian Anthropology*. Collegeville, Minnesota: The Liturgical Press, 1991; Comblin, Jose. *Retrieving the Human: A Christian Anthropology*. Maryknoll, NY: Orbis, 1990; John Paul II. *The Theology of the Body: Human Love in the Divine Plan*. Boston: Pauline Books and Media, 1997; Pannenberg, Wolfhart. *Anthropology in Theological Perspective*. London: T & T Clark, 2004

LST 11 Grace: Theological and Contextual Investigation

This course enquires into the meaning and doctrine of Grace from biblical and theological perspectives. It recapitulates succinctly the basic concepts in the theology of the human person and the theology of Original Sin, for

the reason that, the doctrine of Grace is integrally linked to the theological Anthropology. The cosmic, human, social, and divine dimension of grace is also duly emphasized. The course further moves into an elaborate discussion on grace from the biblical perspective. It lays special emphasis on the theme of Grace in the Pauline Literature. Understanding and interpretation of grace in the tradition of the Church, especially from the Fathers of the Church forms an important part of this course. A discussion on Grace in the context of the pelagian heresy is also made. In the Asian and Indian context, it is enriching that we enter into a discussion on the theme of grace from Ecumenical and inter-religious perspectives. So references to the understanding of grace in other Churches and in a few Indian religions also become part of this course.

Basic Reference Materials

Flannery, Austin O.P. *Vatican Council II: The Conciliar and Post Conciliar Documents*, New Delhi: St. Paul's Publication, 2007; Ditmanson, Harold H. *Grace in Experience and Theology*, Minneapolis: Augsburg, Publishing House, 1977; Vadakkekara, C.M. O.S.B. *Divine Grace and Human Response*, Bangalore: Asirvanam Benedictine Moastery, 1981; Segundo, Luis J. *Grace and Human Condition*. Newyork: Maryknoll, 1973; Duffy, Stephen J. *The Dynamics of Grace: Perspectives in Theological Anthropology*. Minnesota Glazier Book, Liturgical Press, 1993; Ormerod, Neil, *Creation, Grace and Redemption*. Newyork: Orbis Books, Maryknoll, 2007.

LST 12 Ministries in the Church: New Perspectives

After briefly describing the main features of the Church's traditional ministry, the course will move on to point out the various factors that have necessitated a rethink on it in recent times and especially in and after Vat. II. Then, in the backdrop of contemporary contextual exigencies the pioneering and radically new ministry of Jesus will be studied as well as that of the early church. Drawing inspiration and insights from them we will seek to identify the main areas and agents of new ministries that have either already emerged or are urgently needed today. Then, the ministry of the Presbyter, with its primary role of catalyzing and coordination, will be located right amidst the plurality and diversity of

ecclesial community ministries arising from the primary vocation and ordination as well as the various charisms received at Baptism and Confirmation.

Basic Reference Materials

O' Meara, Thomas F. *Theology of Ministry. Rev. Ed.* New York: Paulist Press, 1999, Torrell, Jean-Pierre. *A Priestly People: Baptismal Priesthood and Priestly Ministry.* New York: Paulist Press, 2013, Wood, Susan K. Ed. *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained Ministry.* Minnesota: Liturgical Press, 2003, Osborne, Kenan B. *Orders and Ministry.* New York: Orbis Books, 2006, Power, David N. *Gifts that Differ: Lay Ministries Established and Unestablished.* New York: Pueblo Publishing Company, 1980.

LST 13 Theology of the Unity of the Churches: Current Outlooks

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.

Basic Reference Materials

Cullmann, Oscar. *Unity Through Diversity.* Philadelphia: Westminster, 1988; 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.

LST 14 Asian and Indian Theologies:

A Historico-Theological Introduction

This course attempts to trace, with particular focus on Christology and Ecclesiology, the historical development of Indian theology from the early period of Robert De Nobili's adaptation to the contemporary phase of contextualization. Indian theologies have proposed many Christological models that are rooted in the NT as well as relevant to the Indian context. Indian theologians also propose important Christological models. The basic insights of the major Indian Christian theologians will be studied and the trends of Indian theological thinking will be traced, critiqued and the future challenges indicated. Methodological issues will also be taken up for discussion.

Basic Reference Materials

Balasundaram, Franklyn, *Contemporary Asian Christian Theology*, Bangalore: UTC, 1995; 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; 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.

II. AUXILIARY SUBJECTS OF SPECIALIZATION (LAS)

12 ECTS

LAS 01 Theological Hermeneutics and Interpretation

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, 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. In this context, various theological sources, doctrines, claims, presuppositions and methods were critically analysed 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 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.

Basic Reference Materials

Jeanronod, Werner G., *Theological Hermeneutics: Development and Significance*, (London: Macmillan, 1991); Pontifical Biblical Commission, "The Interpretation of the Bible in the Church", *Origins* (January 6), 1994; Schökel, Luis Alonso, *A Manual of Hermeneutics*, (Sheffield: Sheffield Academic Press, 1998); Thiselton, Anthony C., *Hermeneutics: An Introduction*, (Grand Rapids: Eerdmans), 2009; Tracy, David, *The Analogical Imagination: Christian Theology and the Culture of Pluralism*, (New York: Crossroad Publishing), 1998; Vanhoozer, Kevin J., James K. A. Smith, and Bruce E. Benson (eds.), *Hermeneutics at the Crossroads*, (ISPR. Bloomington: Indiana University Press), 2006.

LAS 02 Life Beyond: Catholic and Other Perspectives

Human life is the most precious gift of God. Nobody comes into the world as if it were an accident. Even if someone had not been in the plan of the parents, nobody is born without being in the plan of God, for God says, He formed each one of us in the womb of the mother (Jer1:5). This human life does not end on earth; it pilgrims towards its eternity to a full life in God who is life without end (Ex 3:4). Of course, there are other perspectives – such as atheistic, agnostic and inter-religious. However, we deepen our understanding of death in Christ and other eschatological realities such as purgatory, heaven and hell. We march towards our eternal home (Phil 3:20) having full hope in Christ Jesus who has overcome the death and who assures us all eternal life.

Basic Reference Materials

Auer, J & J. Ratzinger. *Dogmatic Theology*, vol. 9, *Eschatology: Death and Eternal Life*. Tras. M. Waldstein. Washington: The Catholic University of America Press 1988, Bermejo, Luis M. *Light Beyond Death: The Risen Christ and the Transfiguration of Man*. Anand: Gujuarat Sahitya Prakash, 1984, Chauvet Louis-Marie “Eschatology and Sacrament.” *Theology Digest* 48 (2001) 3-10, Cousins, Ewert, ed. *Hope and the Future of Man*. Philadelphia: Fortress Press, 1972, Faley Ronald “Eschatology and Christian Social Action.” *Theology Digest* 19 (1971) 148-149, Fiorenza, E. S. “Eschatology and Composition of the Apocalypse.” *Catholic Biblical Quarterly* 30 (68) 537-569, Francis, Joseph. *Come Lord Jesus (Eschatology)*. Bangalore: St. Peter’s Pontifical Institute, 2002.

LAS 03 Theology of Peoples’ Movements in the

Context of Public Theology

The purpose of this course to explicate how religious faith is an indispensable resource in India for the transformation of the society through political involvement. In the context of resurgence of religion everywhere, particularly in the Southern Hemisphere, and in the context of the globalisation of resistance demonstrated by the excluded and exploited people through people’s movements cutting across caste, creed, ideologies and gender, this course attempts to demonstrate that the

religious faith is a vital resource for mobilising people's power; that political commitment and involvement is a constitutive dimension of Christian faith.

This course is divided into three parts. The first part deals with the dynamics of the peoples' movements and different perspectives of religion in order to find an interface between peoples' movements and religion for a mutual fecundation. The second part presents the historical overview of the creative interaction between faith and politics, culminating in the analysis of how religious faith can inspire political involvement with special reference to involvement in peoples' movements. In the third part we critically examine the newly emerging discourse on Public Theology as to find whether it could enhance the political commitment of the people anchoring on their religious faith.

Basic Reference Materials

Chakraborty, S., *A Critique of Social Movements in India* (New Delhi: Indian Social Institute, 1999); Desrochers, J., *Social Movements: Towards a Perspective* (Bangalore: Centre for Social Action, 1991); Dorr, D., *Option for the Poor: A Hundred Years of Catholic Social Teaching* (New York: Orbis, 1983); Haynes, J., *Religion in Third World Politics* (Colorado: Lynne Rienner, 1994); Knitter, P. F., *One Earth Many Religions: Multifaith Dialogue and Global Responsibility* (New York: Orbis, 1995); Melucci, A., *Nomads of the Present: Social Movements and Individual Needs in Contemporary Society* (Philadelphia: Temple University Press, 1989); Moyser, G. (ed.), *Politics and Religion in the Modern World* (London: Routledge, 1991).

LAS 04 Eco-Feminist Theology

Eco-feminist theology is among the most promising contemporary theological options that examine the connection between women and nature. It explores how the human community treats women and the environment and suggests new ways of responding to it to bring about transformation. This study also examines eco-feminism worldwide, looking at how it criticises unfair systems and works towards fairness and better relationships between people and the Earth. It's especially important now because the environment is in trouble, and we need new ways to think about it.

We're in a time where people see the Earth and all living things as sacred. This means feeling amazed by nature and connecting with something bigger than ourselves. In this context, we'll explore how feminist and ecological ideas intersect with theology and religious beliefs. We'll talk about how eco-feminist theology aims to stop further harm to the environment and society and to help people appreciate the beauty of all life on our amazing planet. The main goal of this course on eco-feminist theology is to understand why eco-feminism matters and how it challenges traditional theology. We also want to help eco-feminist ideas make a bigger impact in saving the environment, supporting women's rights, and promoting the well-being of all living things on Earth.

Basic Reference Materials

Boff, Leonardo. *Cry of the Earth, Cry of the Poor*. Maryknoll, N.Y.: Orbis, 1997; Boff, Leonardo. *Ecology and Liberation*. Maryknoll, N.Y.: Orbis, 1995; Braidotti, Rosi, et al. *Women, the Environment and Sustainable Development*. London: Zed, 1995; Christiansen, Drew, and Walter Grazer, eds. *And God Saw that It Was Good: Catholic Theology and the Environment*. Washington, D.C.: U.S. Catholic Conference, 1996; Clifford, Anne. "When Being Human Becomes Truly Earthly: An Ecofeminist Proposal for Solidarity." In *The Embrace of God: Feminist Approaches to Theological Anthropology*, 173–89. Maryknoll, N.Y.: Orbis, 1997; Harcourt, Wendy, ed. *Feminist Perspectives on Sustainable Development*. London: Zed, 1994; McFague, Sally. *Super, Natural Christian: How We Should Love Nature*. Minneapolis, Minn.: Fortress, 1997.

III. OPTIONAL SUBJECTS (LOS) 12 ECTS

(Students have to choose any four of them)

LOS 01 Theology of Creation and Covenant

Covenant (Heb. *berith*. Gk. *diatheke*) is understood at three levels in the Hebrew Bible: (i) a formal agreement between two parties with mutual rights and obligations; (ii) an imposition by a greater power upon a lesser one; and (iii) a promissory royal grant with no action from the grantee. The NT authors, influenced by the idea of a new covenant (cf. Jer 31:27-37), saw in the death of Jesus of Nazareth the beginning of it and saw his followers as members of that new covenant, and made use of covenant language in their writings. Belief in creation was an extension of faith in YHWH as the God of the covenant, of history, and of the promises. The present course, after making a survey of the covenant stories and the creation accounts in the Hebrew Bible, and presenting Jesus Christ as the fulfilment of the covenant and the culmination of creation, in the backdrop of covenant and creation, launches a theological enquiry into the understanding of self, other, and Other in the world today which is, by and large, characterised by fluidity, flux, and flexibility.

Basic Reference Materials

Pope Francis, *Laudato Si'*. On Care for Our Common Home (Vatican 2015), Pope Francis, *Fratelli Tutti*. On Fraternity and Social Fellowship (Vatican 2020), "Covenant," in Achtemeier, P. J. ed. *HarperCollins Bible Dictionary* (Bangalore 2018), 208-09, "Creation," in Achtemeier, P. J. ed. *Harpercollins Bible Dictionary* (Bangalore 2018), 209-10, "Creation," in Rahner, K. ed. *Encyclopedia of Theology. A Concise Sacramentum Mundi* (Mumbai 2017), 313-28, Anderson, B. W. "Creation," in in Buttrick, G. A. ed. *The Interpreter's Dictionary of the Bible* (Nashville 1962), 725-32, Bright, J. *Covenant and Promise. The Future in the Preaching of the Pre-Exilic Prophets* (London 1977).

LOS 02 Key Concepts of Pauline Theology

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.

Basic Reference Materials

Horrell, D. G. *Introduction to the study of Paul*. Bloomsbury T & T Clark, 2015; Marcus J. Borg. *The First Paul: Reclaiming the Radical Visionary Behind the Church's Conservative Icon*. SPCK Publishing, 2000; Sanders, E. P. *Paul: The Apostle's Life, Letters, and Thought*. Fortress Press, 2015; Dunn, J. D. G. *The Theology of Paul the Apostle*. T & T Clark, 2003; Ellis, E. E. *Pauline Theology*. Wipf & Stock Publishers, 2005; Wright, N. T. *Paul and his recent interpreters: Some contemporary debates*. SPCK, 2015; Sanders, E. P. *Paul, the law and the Jewish people*. Fortress, 1983.

LOS 03 Theological Issues in Bio-Ethics

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. The holistic health care would be a great help in order to respect the dignity and sanctity of human life. 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. 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. As well, in this course theological issues concerning early beginning and end of human life are elaborately discussed

Basic Reference Materials

Ashley, Benedict M. And DeBlois, Jean K and O'Rourke, Kevin D. *Health Care Ethics: A Catholic Theological Analysis*. Washington, D.C.: Georgetown University Press, 2006; Griese, Orville N. *Catholic Identity in Health Care: Principles and Practice*. Braintree, Massachusetts: Pope John Centre, 1987; Jones, David Albert. *The Soul of the Embryo: An Enquiry into the Status of Human Embryo in the Christian Tradition*. New York: Continuum, 2004; Jones, Gareth. *Bioethics: When the Challenges of Life Become Too Difficult*. Adelaide: ATF, 2007; May, William E. *Catholic Bioethics and the Gift of Human Life*. Huntington, Indiana: Our Sunday Visitor, 2008; O'Rourke, Kevin D. and Boyle, Philip J. *Medical Ethics: Sources of Catholic Teaching*. Washington, D.C.: Georgetown University Press, 2011; Walter, Thomas J. *Contemporary Issues in Bioethics: A Catholic Perspective*. Toronto: Rowman & Little Field, 2005.

LOS 04 Solidarity, Conscience, and Compassion

“Theology has traditionally been based upon the idea of *Fides quaerens intellectum*. Theology is reflection on faith. Moral Theology, may be comprehended as a reflection on faith insofar as faith provokes and sustains moral conversion; the dynamics of conversion; the communication to others of the possibilities of conversion and sustaining continual conversion” (B. V. Brian Johnstone C.Ss.R). Hence an analytical understanding on the realities of responsibility and freedom becomes prominent in all dimensions. To unpack these concepts of freedom and

responsibilities in the philosophical and psychological realms, will stand in good stead to do moral theology. There are theories that flow from the above said understanding that will lead towards a relational-responsibility-model. That will also guide one to know the maxim that ‘everything exists for others inasmuch as nothing exists for itself.’ (Dr. J. Samuel Savio) .

In doing moral theology, one must know its hermeneutics as to which factor one must lean on systematically and meticulously to respond to a concrete situation of his or her pastorate. A short description of a paradigm and its kinds and their shifts in approach and methodology will enable one to search for a meaningful understanding of social responsibility in the light of the Catholic Social Doctrines. The session that follows that will show the difference between old and new principles of Justice. At this juncture, God’s self-communication implies that a transcendent foundation is needed. God looking upon the human condition, freely chose that, in a sense, he could not be whole, until humankind was whole (Phil 2:5-9). This will enable one how to infer that Jesus’ death on the cross as a norm of Christian Morality. There upon solidarity, conscience, and compassion will become principles that call for a praxis-oriented theology to complete a doctrine-oriented theology.

Basic Reference Materials

Charles E., and McCormick, Richard A., S.J. (eds.). *Official Catholic Social Teaching: Readings in Moral Theology, No.5*. New York: Paulist Press, 1986; Desrochers, John. *The Social Teaching of the Church*. Bangalore, India: John Desrochers, 1982; Dorr, Donal. *Option for the Poor: A Hundred Years of Vatican Social Teaching*. Maryknoll, NY: Orbis Books, 1983; Dorr, Donal. *The Social Justice Agenda: Justice, Ecology, Power and the Church*. Ireland: Gill and Macmillan Ltd., 1991; Hendrickx, Herman CICM., *Social Justice in the Bible*. Quezon City, Philippines: Calretian Publications, 1985; Henriot, Peter J., DeBerri, Edward P., *Catholic Social Teaching: Our Best Kept Secret*. Maryknoll, NY: Orbis Books, 1991.

LOS 05 Theology of Patristic Writings

This course deals with the general characteristics of the Fathers of the Church and their social concern. The first Biblicalists 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.

Basic Reference Materials

Migne, J. P. *Patrologiae Cursus Completus*, Paris (PL. 221 vols & PG 160 vols); Congregation for Catholic Education, *Instruction on the Study of the Fathers of the Church in the Formation of Priests*, Nairobi: Pulines Publications Africa, 1993; Quasten, J., *Patrology*, Vols. 1-4, Allen: Christian Classics, 1995; Peter C. Phan, *Social Thought*, Message of the Fathers of the Church Vol-20, Wilmington: Michael Glazier Inc., 1984; 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; Aquilina, M., *The Fathers of the Church: An Introduction to the First Christian Teachers*, Huntington: Our Sunday Visitor, 1999; Jurgens, W. A., *The Faith of the Early Fathers*, Vols. 1-3, Bangalore: Theological Publications in India, 1984.

LOS 06 Inter-Culturation in the History of Christianity

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 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 intercultural living 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.

Basic Reference Materials

Arun, C. Joe. Ed. *Interculturation of Religion*. Bangalore: Asian Trading Corporation, 2007; Scheuerer, Franz Xaver. *Interculturality*. Bangalore: Asian Trading Corporation, 2001; Stanislaus T. Lazar and Ueffing, Martin. Eds. *Intercultural Living*. Vol. 1. *Intercultural Mission*. Vol. 2. Delhi: ISPCK, 2015; George, Justine. *Intercultural Theology*. A Dissertation presented at Regis College of the University of Toronto, 2012; Grenham G. Thomas. *The Unknown God: Religious and Theological Interculturation*. Bern: Peter Lang, 2005; Wilfred, Felix. (a) "The Federation of Asian Bishops' Conferences (FABC): Orientations, Challenges and Impact." in Gaudencio Rosales and C. G. Arevalo, eds. *For All the Peoples of Asia: Federation of Asian Bishops' Conferences documents from 1970 to 1991*. Vol. 1. Maryknoll, NY: Orbis Books, 1992; (b) "Inculturation as a Hermeneutical Question," *Vidyajyoti* 52:9 (1988), 422-436.

IV SEMINAR (LTS) 6 ECTS

(Students have to choose one per year)

LTS 01 Theology of Integral Mission

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. 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).

Basic Reference Materials

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), Editrice Vaticana, 1990; John Paul II, *Ecclesia in Asia* (Apostolic Exhortation) 1999. Pope Francis, *Evangelium Gaudium*, (Apostolic Exhortation), 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.

LTS 02 Liberation Theology and the Magisterium

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.

Basic Reference Materials

Comblin, Jose. *Called for Freedom: The Changing Context of Liberation Theology*. New York: Orbis Books, 1998; Guitrèrrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*. London: SCM Press, 2001; Petrella, Ivan. *Beyond Liberation Theology: A Polemic*. London: SCM Press, 2008; 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.

LTS 03 Dialogue with the Cultures, Religions, and Atheists

In a world of bewildering plurality of religions interfacing with one another, Theology of religions is of paramount importance today. 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). First, a background is set by clarifying the basic terms like religion, religions, spirituality, dialogue of religions and interreligious collaboration. 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 the compulsions of the times. All the religions today faced with various challenges themselves and threats to humankind, are faced with the call of the times and to engage themselves in dialogue among themselves in order to share their resources and to involve themselves in collaborative action. As Christians we could relate with others without compromising Christianity's claims about the nature of God, Christ and salvation.

Basic Reference Materials

Amaladass M., *The Asian Jesus* (Maryknoll: Orbis Books, 2006). Anderson Gerald & Stransky Thomas E., *Christ's Lordship & Religious Pluralism*, (Maryknoll: Orbis Books 1981); Dupuis Jacques, *Toward a Christian Theology of Religious Pluralism*, (Anand: Gujarath Sahitya Prakash, 2001). Hirudayam Ignatius, *Indhiya Gnana Vazhvu*, Part III, (Chennai: Aykiya Alayam Publication, 1982). Kung, Hans, *Christianity and the World Religions*, (London: Fount Paperbacks, 1987); Pushparajan A., *Second Vatican Council on Dialogue*, (Bangalore: SFS Publication, 2009); Pushparajan A., *The Mahatma and Christian Mission Today: Revisiting Pope Francis' Evangelii Gaudium in the Light of Gandhian Insights*, (Bengaluru: ATC Publishers 2018).

LTS 04 Media, Cyber and Artificial Intelligence Ethics

This course explores the ethical, legal, and social challenges posed by modern technologies such as artificial intelligence, cyberspace, and media in the contemporary world. With an emphasis on the intersection of these domains, students will critically examine the role of ethics in shaping technological development, governance and its impact on society. Topics include the ethical implications of Artificial intelligence in decision-making, privacy concerns in cyberspace, media manipulation, misinformation and the role of policy in mitigating harm. This course will also draw comparisons between international ethical frameworks and the unique regulatory landscape in India, addressing issues like data sovereignty, digital rights and media accountability.

Basic Reference Materials

Smuha NA, ed. *The Cambridge Handbook of the Law, Ethics and Policy of Artificial Intelligence*. (Cambridge: Cambridge University Press 2025). Floridi L., *The Ethics of Information*, (Oxford: Oxford University Press 2013). Tavani H. T., *Ethics and Technology: Controversies, Questions, and Strategies for Ethical Computing*, (Hoboken, NJ: Wiley 2016). Stephen J.A., *Global Media Ethics: Problems and Perspectives*, (Oxford: Blackwell Publishing, 2013). Malligarjunaiah J.M., ed. *Ethical and Legal Dimensions of Advanced Technologies: Pathway to Responsible Innovation*, (Chennai: Notion Press 2024). Nisha D.D., *Handbook of Research on Cyber Law, Data Protection, and Privacy*, New York: IGI Global Publisher 2022).

V. OTHER REQUIREMENTS (LOR) 18 ECTS

LOR 01 Theological Research and Methodology

This course on “Theological Research and Methodology” has two parts. The first part studies the theological *method of correlation* presented itself in the theological reflections of the early “systematic” theologians like Clement of Alexandria and Augustine of Hippo; it goes on to explore 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 probes further into how theology came to interact with social sciences in a creative manner (Richard Roberts) 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. The course ends with training them to write an advanced scientific work, namely, a dissertation.

Basic Reference Materials

Amaladoss, Michael. *Quest for God: Doing Theology in India*. Anand: Gujarat Sahitya Prakash, 2013; Graham, Elaine, Heather Walton and Frances Ward. *Theological Reflection: Methods*. 3rd Ed. London: SCM Press, 2005; 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.

LOR 02 Tutorial – I Year

The course aims to offer students the opportunity to engage directly with faculty members for focused discussions, problem-solving sessions and hands-on practical experiences. Students will be encouraged to explore theoretical concepts, develop research skills, and refine their academic writing under the mentorship of their tutors. The course emphasizes active learning, critical thinking, and independent research, offering a platform for students to address specific academic challenges and gain a deeper understanding of their subject area. Tutorials are tailored to meet the individual needs of students, helping them bridge gaps in knowledge and enhance their overall learning experience.

Basic Reference Materials

Eugene V.G & Joanne M., *The Religious Studies Skills Book: Close Reading, Critical Thinking, and Comparison*, (London: Bloomsbury Academic, 2019). Jackie T., *Academics Engaging with Student Writing, Working at the Higher Education Text face*, (London: Routledge 2018). Anne P., *The Science of Academic Writing: A Guide for Postgraduates*, Los Angeles: SAGE Publications 2024). Peter H., *How to write a Good Research Paper*, Gylling DK: Samfunds Litteratur, 2011).

LOR 03 Field Study

Through a variety of lectures, discussions and field research activities, students will explore the core doctrines of Christianity, such as the nature

of God, Christology, soteriology, ecclesiology, and eschatology and sacramental theology and how these have been developed and debated throughout church history. Particular emphasis will be placed on understanding how dogmatic theology interacts with modern challenges, including secularism, pluralism and interfaith dialogue. The field study aspect will involve direct research in ecclesiastical archives, interviews with theological practitioners, and engagement with community-based theological reflection, providing a hands-on approach to the study of dogmatics. The course will culminate in a research paper presentation in which students will analyse a specific doctrinal issue, offering critical insights drawn from their field study experience and scholarly research. The aim is to equip students with the intellectual tools necessary for academic research and practical application in the field of dogmatic theology.

Basic Reference Materials

Congar Y., *I Believe in the Holy Spirit*, (New York: Crossroad, 1997). Fergusson D., *Theology: A Very Short Introduction*, (Oxford: Oxford University Press, 2010). Timothy B., *The Sacraments and Consumer Culture*, Collegeville, Minnesota: Liturgical Press, 2000). Paul M. Collins, *Context, Culture and Worship: The Quest for “Indian-ness”*, (Delhi: ISPCK 2006). Panikkar R., *Hinduism and Christianity*, (Mary Knoll: New York: Orbis Books 2019). Felix, Wilfred, *Beyond Settled Foundations: The Journey of Indian Theology*, (Madras: University of Madras, 1993). Parapally, Jacob, *Emerging Trends in Indian Christology*, (Bangalore: IIS Publication, 1995).

LOR 04 Review of Literature, Conferences, Annual/Extension

This course provides an in-depth exploration of the literature review process, a critical component of academic research across disciplines. Students will learn how to effectively search, analyze, and synthesize existing literature to build a robust foundation for their research on dogmatic theology. Additionally, the course will introduce the role of conferences and extension lectures in disseminating research findings, exploring the importance of presenting at conferences, networking and keeping abreast of current trends in the field. It is to craft a comprehensive review of literature and understanding the best practices for summarizing,

critiquing, and identifying gaps in existing studies. The course will also delve into how to identify suitable conferences for presenting their research and how to prepare an impactful conference presentation. By the end of this course, students will be proficient in the entire process of conducting literature reviews and preparing for and engaging in academic conferences, equipping them with the necessary skills to advance their thesis.

Basic Reference Materials

Diana R., *The Literature Review: A Step-by-Step Guide for Students*, (London: SAGE Publications, 2012). Samiran N., *How to do a review of Literature*, (Researchgate, 2021). Peter Y., *Art of Writing, Four Principles for Great Writing that everyone needs to Know*, (Michigan: TCK Publishing 2019). Sara S.D., *How to Write a Book Review: A Template for Reviewing Books*, (Independent Publisher, 2021). William Z., *On Writing Well: The Classic Guide to Writing Nonfiction*, (New York: A Harper Research Book, 2001).

LOS 05 Language – I (Italian)

LOR 06 Language – II (German)

This beginner-level course is designed for students with little to no prior knowledge of Italian or German. The course introduces the basics of both languages, focusing on essential vocabulary, basic grammar structures, pronunciation, and everyday communication skills. Alongside language acquisition, students will also explore introductory cultural elements of Italy and Germany, which will enhance their understanding and appreciation of the languages. By the end of the course, students should be able to engage in simple conversations, read basic texts, and write short paragraphs.

Basic Reference Materials

Cristian Mazzonei, *Italian made simple*, (New York: Doubleday 1943). Gobetti, Daniela, *Practice Makes perfect Italian Vocabulary*, (McGraw-Hill Education Europe, 2011). Arnold Leiner, *German Made Simple: Learn to speak and understand German Quickly and Easily*, (Crown, 2006). Russ, Jenny., *Teach yourself. Essential German Grammar*, (London: Teach yourself Books, 2010).

VI. THESIS AND COMPREHENSIVE EXAM (LTC) 30 ECTS

LTC 01 Thesis and Defence

A thesis is a detailed scholarly research paper that explores a specific theological topic in depth. Students select their topic with guidance from a moderator and conduct rigorous research, often engaging with primary theological texts, historical sources and relevant academic literature. The work is then reviewed by another reader, usually a faculty member or expert in the field, to ensure its academic rigor and scholarly integrity. Once the thesis is completed, the student publicly presents their findings in a formal defence. During the defence, the student must defend his research, arguments and conclusions before a panel of experts or faculty members. The goal is to demonstrate a deep understanding of the topic, the ability to engage critically with sources and the capacity to address questions or challenges posed by the panel. The defence is an essential part of the process serving as both a verification of the student's scholarship and an opportunity to further contribute to the theological discourse.

LTC 02 Comprehensive Oral Exam

A comprehensive oral examination serves as a pivotal assessment of a student's thorough understanding of the subjects studied over a two-year period. This examination typically involves an oral component where students respond to questions posed by faculty members, demonstrating their grasp of theological concepts, historical developments, and doctrinal nuances. This process evaluates their critical thinking, articulation skills and comprehensive understanding of dogmatic theology. These examinations are designed not only to test students' knowledge but also to cultivate their ability to engage critically with theological texts and traditions, preparing them for advanced scholarly pursuits in the future.

SPECIAL INSTRUCTIONS FOR
DIPLOMA PROGRAMMES

III. PASTORAL-MINISTERIAL YEAR

01. THE SYLLABUS OF PASTORAL-MINISTERIAL YEAR

(40 ECTS)

Code	Title of the Course	ECTS
PC 01	Alternative Ministries	1
PC 02	Banking, Accounting and Resource Management	1
PC 03	Basic Ecclesial Communities	2
PC 04	Canonical Legal Procedures	1
PC 05	Carrier Guidance	1
PC 06	Christian Leadership	2
PC 07	Civil Organizations and Welfare Schemes	1
PC 08	Collaborative Ministry with the Religious	1
PC 09	Education Ministry	2
PC 10	Family Pastoral Care & Marriage Encounter	2
PC 11	Indian Constitution	2
PC 12	Liturgical Celebration	1
PC 13	Neighbourhood Parliaments of Children	1
PC 14	Parish Administration	2
PC 15	Pastoral Care of the Pilgrims	1
PC 16	Pastoral Care of the Sick and Dying	2
PC 17	Pastoral Care of the Workers	1
PC 18	Pastoral Counselling	3
PC 19	Pastoral Implications on Addictions	3
PC 20	Ecclesial Organization & Pontifical Mission Organization	1
PC 21	Preparing Recollections and Retreats	1
PC 22	Prison Ministry	2
PC 23	Resource Management	1
PC 24	Pastoral Care for the Migrants and Immigrants	2
PC 25	Youth Ministry	3

02. NUMBER OF ECTS IN PASTORAL-MINISTERIAL YEAR

No.	Subjects / Academic Activities	ECTS
1.	Pastoral Courses	40
2.	Pastoral Exposure	10
3.	Diocesan Commissions Camp	02
4.	Diaconate Immersion Programme	06
5.	Pastoral Action Plan	02
	Total Number of ECTS	60

03. ASSIGNMENTS, EXAMS

For each of the following subjects, there will be either a scientific assignment for 4-5 pages or an exam.

- Basic Christian Communities
- Christian Leadership
- Parish Administration
- Pastoral Counselling
- Neighbourhood Parliaments of Children
- Pastoral Care of the Youth
- Pastoral Care of the Family & Marriage Encounter
- Pastoral Implications on Addictions (Substances, Processes & Behaviours)
- Education Ministry and School Administration
- Indian Constitution

04. FIELD STUDY

For each of the following subjects, there will be a field study.

- Basic Christian Communities
- Pastoral Care of the Sick and Dying
- Pastoral Care for the Pilgrims
- Pastoral Implications on Addictions
(Substances, Processes & Behaviours)
- Prison Ministry
- Youth Ministry
- Indian Constitution
- Education Ministry

05. COURSE DESCRIPTION

The following is the course description for One-Year Programme (60 ECTS) of the Pastoral / Ministerial year

PC 01 Alternative Ministries (1 ECTS)

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.

Basic Reference Materials

Goel, R.G. *Encyclopaedia of Sports and Games*. New Delhi: Madhuban Educational Books, 1984; Bikramjit, Singh. *Rules and Skills of Sports & Games*. New Delhi: Pankaj Publications, 1980; Ramareddi, P. *Maunal of Games and Sports*. Hydrabad: Panchayat Publications, 1972.

PC 02 Banking and Accounting (1 ECTS)

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 dealing with the local fund and of foreign fund. The accountability of the pastor is a very basic need for the growth of a parish or any church institution.

Basic Reference Materials

Francis Xavier G., *Financial Accounting and Analysis Without Debit and Credit: A Revolutionary Innovation in Accounting*. Bangalore: ATC Publications, 2012; Youssef Cassis, *Crises and Opportunities: The Shaping of Modern Finance*, UK: Oxford University Press, 2013; Nabagopal Das., *Banking and Industrial Finance in India*. Calcutta: Modern Publishing Syndicate, 1936.

PC 03 Basic Ecclesial Communities (2 ECTS)

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. 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*.

Basic Reference Materials

Developing Indian Integral Pastoral Approach. Nagpur: Pallottine Animation Centre, 2004; Dias, J., *Small Christian Communities as a Paradigm for a Participatory Church*, Sambalpur: St. Mary's Church, 2007; Paul Wilson, P. A., *Basic Ecclesial Communities as Centres and Means of Formative Experience in View of Social Dignity in the Church and the Society of Tamilnadu/India*. Rome: Pontificia Universitas Urbaniana, 2009. Ramesh Lakshmanan. *Basic Ecclesial Communities for Parish Pastoral Care*. Bangalore: ATC Publication, 2015.

PC 04 Canonical Legal Procedures (1 ECTS)

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, the method, and the role of functioning with regard to marriage.

Basic Reference Materials

Neli, Linus. *Catholic Marriage Nullity Process: The Introduction of the Case*. Bangalore: Dharmaram Publications, 2007; Wren, Lawrence G. *The Invalid Marriages*. Washington: Canon Law Society of America, 1998; Wren, Lawrence G. *Decisions*. Washington: Canon Law Society of America, 1983.

PC 05 Carrier Guidance (1 ECTS)

This course aims at helping the students to know how to guide different groups of people in the modern society to find proper occupation and get settled in life. Practical sessions and sharing of information enlighten the students in this regard.

Basic Reference Materials

Betz, N. E. "Self-efficacy as a Basis for Career Assessment," *Journal of Career Assessment* 8 (3), (2000) 205-222. Betz, N. E. (2001); Blustein, D. L., & Spengler, P. M. (1995). "Personal adjustment: Career counselling and psychotherapy". In W. B. Walsh & S. H. Osipow (Eds.), *Handbook of Vocational Psychology* (2nd ed., pp. 295-329). Hillsdale, NJ: Erlbaum.

PC 06 Christian Leadership (2 ECTS)

This course 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.

Basic Reference Materials

Bryant, Roslynn. *God's Servant: A Guide for Christian Leadership*. Meadville, PA: Christian Faith Publishing, Inc., 2016; Byler, Jon. *The Heart of Christian Leadership: Learning to Lead with the Character of Jesus*. 4th ed. East Petersburg, PA: Leadersserve, 2016.

PC 07 Civil Organizations and Welfare Schemes (1 ECTS)

A Priest is man who ministers amidst secular world with secular organizations. There are many important government schemes made by the government for the wellbeing of the citizens. This course will expose the important government schemes available in the local and central civil organizations. The course will also introduce civil organizations and officers like Village Administrative Officers, RDO, etc.

PC 08 Collaborative Ministry with Religious (1 ECTS)

This course is almost a practical one, in which the deacons are given sufficient inputs about religious life, the charisms of the religious life. It is a reality that a parish priest has to collaborate with both women and men religious in the pastoral ministry. This course will also help to cultivate an

attitude of team work, collaboration and networking of the pastoral ministry.

Basic Reference Materials

Sofield, Loughlan. *Collaborative Ministry*. Notre Dame: Ave Maria Press, 1987; Brain, Lucas. *Collaborative Ministry: A guide for Lay People and Clergy*. Australia: St. Paul's Publications, 2022; Clark, William A. *Collaborative Parish Leadership*. Mayland Lexington Books, 2016.

PC 09 Education Ministry (2 ECTS)

Experts in the school administration are invited to guide the students on school administration, dealing with the teachers, motivating the students, government contacts with regard to schools etc.

Basic Reference Materials

Wolterstorff, Nicholas P. *Educating for Responsible Action*. Michigan: W. M. B. Eerdmans Publication Co, 1980; Morissette, Herve. *Christian Perspectives in Education: The Mission of the Catholic College in India Today*. Bangalore: Xavier Board of Higher Education; Paulus, Vimala. *Introducing Christian Education*. Bangalore: The Christian Literature Society, 1986.

PC 10 Family Pastoral Care and Marriage Encounter (2 ECTS)

This course 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.

Basic Reference Materials

Alphonse D. *Anpu Ithayangal Inba Udhayangal (Hearts in Love)*. Trichy: St. Paul's Seminary, 1995; Chuck, Gallagher. *The Marriage Encounter: As I Have Love You*. New York: A Bantam Books 1978;

Francis Xavier Nelson. *Kudumba Attruppaduththuthal Kaiyedu* (Family Counseling). Nagercoil: Anal Veliyeeedu, 2015.

PC 11 Indian Constitution (2 ECTS)

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. 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.

Basic Reference Materials

Jain, Mahabir Prashad. *Indian Constitutional Law* (6th ed.). Gurgaon: Lexis Nexis Butterworths Wadhwa Nagpur, 2010; Jacobsohn, Gary. *Constitutional Identity*. Cambridge, Massachusetts: Harvard University Press, 2010; Chandrachud, Chintan (6 June 2015). "India's deceptive Constitution". *The Hindu*. Archived on 25 June 2018. Retrieved on 26 July 2018.

PC 12 Liturgical Celebration (1 ECTS)

The true purpose of Sacred Music is “the Glory of God and the Sanctification of the faithful” (cf. *SC* 112). 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. Therefore, In simple words, the pastors have the holy responsibility to promote Prayer, Piety and encourage an active participation.

Basic Reference Materials

The important Church Documents on Music in Liturgy from Pope Pius X to Vatican II and since then, including the music editions of the Latin and English liturgical books; Lucien, Deiss. *Spirit and Song of the New Liturgy*. Cincinnati: World Library Publications, 1976; Bishops’ Committee on the Liturgy (USA), *Music in Catholic Worship*, 1972.

PC 13 Neighbourhood Parliament (1 ECTS)

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. Knowing the strategy behind, the approach and the know-how can be big boon for pastoral workers and Kingdom-activists.

Basic Reference Materials

Edwin John. *Inclusive Neighborhood Parliament*, Nagercoil, 2019; Edwin John. *Inclusive Neighborhood Children Parliament*, Nagercoil, 2019; Joseph Justus. *Anaivaraium Ullilukkum Akkam Pakkaththu Kuzanthaikal Paralumandram* (Children Parliament which gathers all people) Vellamadam, 2017.

PC 14 Parish Administration (2 ECTS)

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.

Basic Reference Materials

Keyes, Paul T. *Pastoral Presence and the Diocesan Priest*. Massachusetts: Affirmation Books, 1978; Thils, Gustave. *Diocesan Priest: The Nature and Spirituality of the Diocesan Clergy*. London: Geoffrey Bles, 1965; Charue, M. *Diocesan Clergy History and Spirituality*. New York: Desclee Company, 1963; Courtois, Gaston. *Young Priest*. Meinrad: Abbey Press, 1965.

PC 15 Pastoral Care of the Pilgrims (1 ECTS)

In the recent times many people go to different shrines as pilgrims. This course enables the students to motivate the pilgrims with right spirituality and commitment.

Basic Reference Materials

Coelho, Paulo. *Pilgrimage: A Contemporary Quest for Ancient Wisdom*. London: Harper Collins, 2008; Samy R. K. *Mary of Vailankanni: The Exemplar of "Grace Alone"*. Trichy: Iniyavai Publications, 2020.

PC 16 Pastoral Care of the Sick and the Dying (2 ECTS)

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.

Basic Reference Materials

Sara Arline Thrash. *Compassionate Caring for the sick and dying*. USA: Twenty-Third publications, 2000; Mcgeehan, Jude J. *Ministry to the Sick and Dying, Chicago*. Quincy: Franciscan Herald Press, 1981; Richard M Isabelle & Delisle Haughian. *Visiting and Caring for the Sick*. Ottawa: Novalis, 1990.

PC 17 Pastoral Care of the Workers (1 ECTS)

Against the exploitation of the wage labourers by the industrialists, 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 deals with the conditions of the labourers, the organisations of the labourers, and the role of the Church and the state in protecting them.

Basic Reference Materials

St. Pope John Paul II. *Laborem Exercens* (On Human Work) 1981; Cronin John F. *Labour and the Church*, London: Harper & Row, 1965; Baum Gregory. *Priority of Labour: A Commentary on Laborem*

Exercens, New York: Paulist Press, 1982; Savchenok, Paul. *What is Labour*, Moscow: Progress Publishers, 1987; Ryan, Vincent J. *Who Labour in the Lord: Layfolk in Action*. Allahabad: St. Paul's Publication, 1959.

PC 18 Pastoral Counselling (3 ECTS)

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.

Basic Reference Materials

John H. Patton. *Pastoral Counseling: A Ministry of the Church*. Wipf & Stock Publishers, 2002; Augsburg, David W. *Pastoral Counseling Across Cultures*. Westminster: John Knox Press, 1995; Eyer, Richard C. *Pastoral Care under the Cross: God in the Midst of Suffering*. Concordia Publishing House, 1995; William B. Johnson and Harold G Koenig. *The Pastor's Guide to Psychological Disorders and Treatments*, Routledge, 2000; Switzer, David K. *Pastoral Care Emergencies*. Augsburg: Fortress Publishers, 2000.

PC 19 Pastoral Implications on Addictions (Substances, Processes & Behaviours) (3 ECTS)

Today the word 'addiction' is so commonly and frequently used everywhere. Bill Wilson, the founder of 'Alcoholics Anonymous', calls it a "cunning, baffling and powerful disease." However, many don't know what it really means with all its implications and complications. Looking at all the problems of the present society, we can easily say that the number one problem we are facing is addiction. According to WHO, addiction is a chronic, relapsing brain disorder characterized by compulsive and impulsive use despite adverse consequences. In fact, it involves functional changes to brain circuits involved in reward, stress and self-control. Addiction affects all six major areas of life, namely physical, psychological, relational, societal, economical and spiritual.

Traditionally addiction was only attributed to substances, but later it was also attributed to digital media processes and human behaviours. The three categories of addiction are: Substance addiction, Process addiction and Behaviour addiction. Honestly speaking, nobody wants to get addicted to anything. In fact, it generally and simply starts as onetime celebration, develops as timepass, continues as habit and finally progresses into addiction (dependence). The truth is once a person is addicted, he or she can be treated but cannot be simply de-addicted. Recovery from addiction involves bio-psycho-socio-spiritual interventions together with family and community support. Though it is a disease of the brain, still people can recover from it and remain sober for the rest of their life. So there is 'hope' for everyone who is caught in the quicksand cum web of addiction. For prevention of any addiction, scientific awareness, early treatment and continuation of care are the key elements.

Basic Reference Materials

Francis Xavier Nelson, *MadhunoI Thirithandhu Theriyathathum* (Tamil). Kanyakumari: Analagam Veliyeedu, 2017; Francis Xavier Nelson, *Pothaiyayai Thavirkkum Namadhu Kudumbam* (Tamil). Kanyakumari: Anal Veliyeedu, 2016; Jack Marsh, *You can help the Alcoholic: A Christian Plan for Intervention*. Indiana: Ave Maria Press, 1983.

PC 20 Ecclesial Organization and Pontifical Mission Organization (1 ECTS)

Pontifical Mission Societies, known in some countries as *Missio*, is the name of a group of Catholic missionary societies that are under the jurisdiction of the Pope. These Societies include the Society for the Propagation of the Faith, the Society of St. Peter the Apostle, the Holy Childhood Association and the Missionary Union of Priests and Religious. They have been the official missionary arm of the Catholic Church charged with the work of evangelization and charitable works throughout the world. They exist through the generosity of Catholics and play a crucial role in combating poverty, disease, injustice, and exploitation. The present course provides awareness to the students about these Societies, its functions, especially to the poorest mission areas of the Catholic Church.

Basic Reference Materials

[*Online Sources*] “Pontifical Mission Societies, Canada”. Retrieved 1 December 2016; “Missio, U.K.” Retrieved 22 July 2015; “Pontifical Mission Societies, India” Retrieved 22 July 2015.

PC 21 Preparing for Recollections and Retreats (1 ECTS)

This course aims at guiding and enabling the 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 the 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.

Basic Reference Materials

Daly, E J. *Come Away Rest Awhile: A Pastoral Clergy Renewal Retreat*. Gujarat: G.S.P., 2002; De, Mello Anthony. *Contact with God: Retreat Conference*. India/Anand: Sahitya Prakash, 1990; Parraguirre I., *How to give a Retreat*. Tiruchirappalli: St Paul’s Seminary, 1959.

PC 22 Prison Ministry (2 ECTS)

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. Prison Ministry India is not to judge, but to share the love and mercy of God to the unreached people in prison.

Basic Reference Materials

Sebastian, Vadakumpadam. *Our Hearts Were Burning Prison Ministry India Volunteers’ Handbook*. Bangalore: PMI Publications, 2007; Sebastian, Vadakumpadan. *Prison Ministry India Volunteers’ Guide*. Bangalore: PMI Publications, 2006; Carothers, Merlin R. *Prison to Praise*. London: Hodder and Stoughton, 1970.

PC 23 Resource Management (1 ECTS)

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.

Basic Reference Materials

John Martin., *Key Concepts in Human Management*, Sage Publication, London, 2010; Theodor Johani Tonsing, *Conflict in Organization*, Better Yourself Books, Mumbai, 2008; John Santiago Joseph & Luis Manohar, *Practical Guide to Participative NGO Management*, KIDS Trust Publications, Ramnad, Tamil Nadu, 2012.

PC 24 Pastoral Care for the Migrants and Immigrants (2 ECTS)

Pope Francis in his Message for the 109th World Day of Migrants and Refugees invited that “the Synodal path that we have undertaken as a Church leads us to see in those who are most vulnerable – among whom are many migrants and refugees – special companions on our way, to be loved and cared for as brothers and sisters.” Migrants and immigrants are the daily reality of our modern society. People move to other countries as refugees due to war and even in their countries young and old people migrate to other countries and Cities for a better living or in search of employment. Many people remain unidentified and uncared both materially, socially and spiritually and they remain as anonym Christians. This course creates a pastoral thirst towards the migrants in our context.

Basic Reference Materials

Groody, Daniel G. *A Theology of Migration: the Bodies of Refugees and the Body of Christ*. New York, Orbis publications, 2022. Phan, Peter C. *Christian Theology in the Age of Migration: Implications for World Christianity*. Mayland: Lexington Books, 2022. Danny Carroll

R. *Global Migration and Christian Faith: Implications for Identity and Mission*. OR: Wipf & Stock Publishers, 2021

PC 25 Youth Ministry (3 ECTS)

The youth are not only the hope of tomorrow's Church, but they are the only hope of today's Church. The course on the Pastoral Care of the Youth makes a 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.

Basic Reference Materials

Fernandez, J., *Basics in Youth Ministry*, Bangalore, KJC., 1995; Thomas Kalathuveetil, ed., *Serving Youth in India*, Bangalore, Kristu Jyoti, 1990; Felix Koikara & Joe Mannath, *Youth Worker's Resource Book*, Chennai, Don Bosco, 1985.

06. DIACONATE IMMERSION PROGRAMME (6 ECTS)

This programme is organized during the second semester. The students will be called back to the seminary twice from their respective parishes of Diaconate ministry, each time for five days. During this time, a further sharpening of the pastoral vision of the students will be imparted by bishops and experts.

07. PASTORAL ACTION PLAN (2 ECTS)

In order to orient the students towards a better pastoral vision and commitment, at the completion of the pastoral courses organized, the students are expected to write a pastoral action plan for 15-20 pages on the topic "Pastoral Action Plan for a Meaningful Ministry."

IV. TWO-YEAR DIPLOMA IN THEOLOGY – REGULAR

1. COURSE DESIGN

Subjects / Academic Activities	ECTS
I. OBLIGATORY SUBJECTS	
Sacred Scripture (SS)	30
Dogmatic & Systematic Theology (ST)	29
Moral Theology	10
Liturgy & Pastoral Theology	10
Church History & Patrology	09
Canon Law	06
II. AUXILIARY OBLIGATORY SUBJECTS	06
III. OPTIONAL / ELECTIVES	06
IV. SEMINAR	04
V. SCIENTIFIC RESEARCH PAPER	10
Total Number of ECTS	120

2. COURSE REQUIREMENTS

- These students have to complete 120 ECTS of academic activities.
- For the courses, they join the Three-year Theology Programme.
- The exam instructions given in this Handbook for the Three-year Theology Programme apply also for these students.
- They have to submit two copies of a scientific research paper—one for the moderator and the other for St. Paul's Institute of Theology—of 30–40 pages including bibliography by the end of the second year.
- The student may choose the language between English and Tamil to write assignment and scientific research paper.

I. OBLIGATORY SUBJECTS

Code	Sacred Scripture (SS)	30 ECTS
SS 01	Introduction to the Bible and Biblical Hermeneutics	3
SS 02	Pentateuch	3
SS 04	Prophets – I	3
SS 05	Prophets – II	3
SS 06	Psalms	2
SS 09	Synoptic Gospels I: Introduction to Synoptics	2
SS 10	Synoptic Gospels II: Sermon on the Mount, Parables & Miracles	3
SS 11	Synoptic Gospels III: Infancy Narratives & Passion, Death and Resurrection Narratives	2
SS 12	Gospel of John	2
SS 13	Acts of the Apostles	1
SS 14	Pauline Letters – I	3
SS 16	Letter to the Hebrews and the Catholic Letters	2
SS 17	Book of Revelation	1

Code	Dogmatic & Systematic Theology (ST)	29 ECTS
ST 01	Introduction to Theology	2
ST 02	Christian Revelation and Faith	3
ST 03	God, the Trinity and God of Salvation	3
ST 04	Christology: I	2
ST 05	Christology: II	3
ST 06	Pneumatology and Grace	2
ST 07	Ecclesiology	2
ST 10	Introduction to Sacraments, Baptism and Confirmation	3
ST 11	Sacrament of the Holy Eucharist	3
ST 12	Sacraments of Holy Orders	2

ST 13	Sacrament of Reconciliation and Anointing of Sick	2
ST 14	Mariology	2

Code Moral Theology (MT) 10 ECTS

MT 01	Fundamental Moral Theology - I	2
MT 02	Fundamental Moral Theology - II	2
MT 04	Catholic Marriage and Human Sexuality	3
MT 05	Social Justice & Catholic Social Teachings of the Church	3

Code Liturgy & Pastoral Theology (LP) 10 ECTS

LP 01	Introduction to Liturgy	2
LP 02	Liturgical Year and Liturgy of the Hours	2
LP 03	Liturgy of the Sacraments	2
LP 04	Liturgy of the Eucharist	2
LP 05	Fundamental Pastoral Theology	2

Code Church History, Patrology & Archaeology (CP) 9 ECTS

CP 01	Ancient and Medieval Church History	3
CP 02	Indian Church History	2
CP 04	Patrology and Archaeology	4

Code Canon Law (CL) 6 ECTS

CL 01	Canon Law I: Introduction to Canon Law, and General Norms	2
CL 04	Canon Law IV: Marriage	2
CL 05	Canon Law V: Temporal Goods & Penal and Procedural Laws	2

II. AUXILIARY OBLIGATORY SUBJECTS

Code	Auxiliary Obligatory Subjects (AS)	6 ECTS
AS 01	Theological Research Methodology	2
AS 02	Biblical Hebrew	2
AS 03	Biblical Greek	2

III. OPTIONAL / ELECTIVES

Code	Optional Subjects/Electives – (OS)	6 ECTS
	<i>Students have to choose any 3 of them in four semesters</i>	
OS 01	Introduction to the <i>Summa Theologica</i> of St. Thomas Aquinas	2
OS 02	Recent Encyclicals, Apostolic Exhortations, and Apostolic Letters	2
OS 03	Church as Communion of Churches: Inter-ritual matters in the context of the Catholic Church in Tamil Nadu	2
OS 04	Special Questions in Biblical Theology	2
OS 05	Modern Trends in Theology	2
OS 06	Special Questions in Moral Theology	2
OS 07	Theology of Vatican II	2
OS 08	Indian Christian Theology	2
OS 09	Liberation Theology	2
OS 10	Feminist Theology	2
OS 11	Dalit Theology	2

IV. SEMINARS

All the students make a seminar presentation every year. Each student is allotted 30 minutes: 20 minutes for presentation and 10 minutes for discussion. It is presented in the respective groups.

(Students must do one Seminar each year from the following)

Code	Seminar (SM)	04 ECTS
Year One		
SM 01	The Poor in the Old Testament	2
SM 03	Reading the Gospel of Luke in the Light of Social Perspectives	2
SM 05	New Testament Apocrypha	2
SM 07	New Frontiers and Images in Contemporary Christology	2
SM 08	Religious Pluralism & Christology	2
SM 09	Contribution of Contemporary Indian Theologians	2
SM 10	Equal Partnership of Clergy and Laity in the Church's Mission Today	2
SM 15	The Impact of Media on Culture and Values	2
SM 18	Abortion and Euthanasia: Moral and Canonical Principles on Decision to Terminate Life	2
SM 21	The Contributions of the Christian Missionaries to India	2
Year Two		
SM 04	Old Testament Apocrypha	2
SM 13	Dialogue and Evangelisation in the Indian Context	2
SM 16	Cyber Ethics	2
SM 17	Dynamics of Family Life	2
SM 22	Encountering God in the Suffering: The Spirituality of the Other	2
SM 23	Inclusive Theology	2
SM 24	Public Theology	2
SM 25	Subaltern Hermeneutics to the Bible	2
SM 26	Ecology Concerns & Challenges - A Christian Perspective	2
SM 27	Popular Devotions	2

V. SCIENTIFIC RESEARCH PAPER

- At the beginning of the second semester, the first year students choose a moderator and a theme for a Scientific Research Paper, and submit two copies of Scientific Research Paper — one for the moderator, and one for St. Paul’s Institute of Theology — of 30–40 pages including bibliography in the month of February of the fourth semester as indicated in the Handbook.
- The student may choose the language between English and Tamil.

V. TWO-YEAR DIPLOMA IN THEOLOGY - ONLINE

The course 'Diploma in Theology' (Online) is to give an opportunity to the Laity especially the Lay Evangelists and the Religious Brothers and Sisters of the Catholic Church to know more about the Holy Bible, the Catholic Doctrines & Dogmas, the Moral Teaching of the Catholic Church, the Sacred Liturgy, the Right of the Baptized Members of the Catholic Church, the Pastoral Involvement of all the members of the Parish, etc. This knowledge beyond the basic Catechism will surely enable each member of the Catholic Church to actively participate in order to form a 'Synodal Church' in the Parishes and in the Dioceses and to give witness to Jesus Christ in our context.

It is offered for two years and the candidate is to complete the prescribed courses from Sacred Scripture, Systematic Theology, Moral Theology, Liturgy, Catechetics, Church History, Schools of Spirituality, Canon Law and Pastoral Theology in two years. The online lectures will be offered only on Mondays from 06.00 P.M. until 08.00 P.M. (Indian Standard Time). At the end of the course, after completing all the academic requirements (*normally an assignment of two pages for each course*), the candidate will be awarded Diploma in Theology (Online). The candidate should hold a Higher Secondary School (+2) certificate or its equivalent with which one is eligible for secular University studies.

COURSE DESIGN

First Year

Introduction to the Bible

Introduction to Theology

Introduction to Liturgy

Pentateuch

Fundamental Moral Theology

Sacraments and Sacramentals

Sacraments of Baptism & Confirmation
Psalms
Ecology
Church History
Pastoral Theology (Involvement of the Religious and the Laity in
the Life and Ministry in the Parish)
Sacrament of Marriage
Eschatology
Infancy Narrative
Historical Books
Canon Law
Synoptic Gospels
Christology
Holy Eucharist
Passion Narrative

Second Year

Wisdom Books
Most Holy Trinity
Social Justice
Schools of Spirituality
Sacraments of Reconciliation & Anointing
Prophets
Revelation and Faith
Gospel of John
Parables and Miracles
Letters of Paul
Book of Revelation
Holy Orders
Holy Spirit and Grace
Theology of the Church (Ecclesiology)
Mariology
Theology of Second Vatican Council
Dialogue and Ecumenism
Human Sexuality
Bio-Ethics

LIBRARY & PHOTOCOPYING

1. The library is open on weekdays from 8.30 a.m. to 12.30 p.m.; 1.30 p.m. to 4.30 p.m. (a break from 4.30 p.m. - 6.30 p.m.); and from 6.30 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. 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.
4. Students may access the stack room directly. To request books, they must submit duly filled requisition slips. These slips will be accepted only during office hours:
8:30 a.m. – 12:30 p.m. and 1:30 p.m. – 4:30 p.m. Books will be issued during the following times: **8:30 a.m. – 8:50 a.m.; 1:30 p.m. – 2:00 p.m.; 3:45 p.m. – 4:30 p.m.**
5. Books are issued only to registered members, i.e. seminarians and students of the Institute of Theology, upon presentation of a valid identity card.
6. Members are allowed to take only seven 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.
7. With the permission of the Father Librarian, outsiders - such as professors and students from other institutions - are welcome to use the library. However, they are not allowed to borrow books.

8. 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.
9. Strict silence and proper decorum are always to be observed in the library.
10. Books are to be handled with care. Underlining or marking with pen or pencil in the books should be avoided.
11. 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.
12. 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. 08.30 a.m. to 08.50 a.m.; Study Days & Holidays 11.00 a.m. - 12.30 p.m.) and for receiving the photocopies (Mon.– Fri. 01.30 p.m. to 02.10 p.m.; Study Days & Holidays 03.00 p.m. 03.30 p.m.). The day scholars can handover materials during lunch break for photocopying (01.30 p.m. - 02.10 p.m.). They can collect photocopies only on the following day between 03.45 - 04.30 p.m.
13. During the library hours students are not permitted to go to their living rooms. They should go to the library on time and properly use the library.
14. Students must swipe their ID cards as they enter into and exit from the library and they are strictly forbidden to swipe other's ID cards.

ACADEMIC CALENDAR 2025 - 2026

Date Day		June 2025
01	Sun	The Ascension of the Lord, Solemnity Arrival of the I Ph. & Th. Seminarians
02	Mon	Orientation Programme for the I Ph. & I Th. Seminarians till 04 th
03	Tue	
04	Wed	Arrival of the II Ph. & II - III Th. Seminarians Annual Retreat for the Seminarians and Staff till 09 th
05	Thu	
06	Fri	
07	Sat	
08	Sun	Pentecost Sunday, Solemnity
09	Mon	Arrival of the Pastoral Year & Licentiate Students
10	Tue	Inauguration of the Academic Year Mass of the Holy Spirit Finance Council Meeting - I
11	Wed	Classes begin for All
12	Thu	Staff Council Meeting – I
13	Fri	Introductory Session for Homiletics (Th.)
14	Sat	Inauguration of the Ministries
15	Sun	The Most Holy Trinity, Solemnity
16	Mon	Second Session Exams begin
17	Tue	Introductory Lecture for Seminar (Th.)
18	Wed	Rite of Initiation and Conferral of Ministries Free Afternoon
19	Thu	Inauguration of the Academies (Th.)
20	Fri	Inauguration of the Academies & the Oratories (Ph.)
21	Sat	

22	Sun	The Most Precious Body and Blood of Christ, Solemnity
23	Mon	Classes begin for Online Students
24	Tue	The Nativity of St. John the Baptist, Solemnity
25	Wed	Benjamins' Day
26	Thu	Homiletics - I (Th.)
27	Fri	Sacred Heart of Jesus, Solemnity Second Session Exams end English Oratory - I (Ph.)
28	Sat	
29	Sun	Ss. Peter and Paul, App., Solemnity
30	Mon	
Class Days - 15		
Date Day July 2025		
01	Tue	Inauguration of Community Day Tournament
02	Wed	Recollection for the Seminarians – I Recollection for the Staff – I
03	Thu	St. Thomas, The Apostle of India, Solemnity Holiday Convocation for Online Students Spiritual Life Committee Meeting - I
04	Fri	English Academy – I (Ph.) English Academy – I (Th.) Academic Council Meeting - I
05	Sat	
06	Sun	14 th Sunday in Ordinary Time
07	Mon	
08	Tue	Finance Council Meeting - II
09	Wed	Personal Programming Day

10	Thu	Homiletics – II (Th.) Staff Council Meeting – II
11	Fri	Tamil Oratory – I (Ph.)
12	Sat	
13	Sun	15 th Sunday in Ordinary Time
14	Mon	
15	Tue	
16	Wed	Our Lady of Mount Carmel Holiday; Supper-out
17	Thu	
18	Fri	Vernacular Academy – I (Ph. & Th.)
19	Sat	
20	Sun	16 th Sunday in Ordinary Time
21	Mon	
22	Tue	
23	Wed	Diocesan Picnic
24	Thu	Homiletics – III (Th.)
25	Fri	English Oratory - II (Ph.)
26	Sat	
27	Sun	17 th Sunday in Ordinary Time
28	Mon	
29	Tue	Philosophizing on Current Issues
30	Wed	Study Day
31	Thu	English Academy – II (Th.) Supper in Animation Groups
Class Days - 21		

Date	Day	August 2025
01	Fri	English Academy - II (Ph.) Academic Council Meeting - II
02	Sat	
03	Sun	18 th Sunday in Ordinary Time
04	Mon	St. John Maria Vianney, Feast Holiday
05	Tue	
06	Wed	The Transfiguration of the Lord, Feast Recollection for the Seminarians - II
07	Thu	Homiletics - IV (Th.) Spiritual Life Committee Meeting - II
08	Fri	Tamil Oratory - II (Ph.) Extension Lecture - I (Th.)
09	Sat	
10	Sun	19 th Sunday in Ordinary Time
11	Mon	
12	Tue	Finance Council Meeting - III
13	Wed	Lunch-Out
14	Thu	Vernacular Academy – II (Ph. & Th.) Staff Council Meeting – III
15	Fri	The Assumption of the B.V.M., Solemnity Independence Day - Holiday
16	Sat	
17	Sun	20 th Sunday in Ordinary Time
18	Mon	
19	Tue	
20	Wed	New Priests' Day
21	Thu	Homiletics – V (Th.)
22	Fri	English Oratory - III (Ph.)

23	Sat	
24	Sun	21 st Sunday in Ordinary Time
25	Mon	
26	Tue	I Semester Academic Evaluation I – III Th.
27	Wed	Recollection for the Seminarians – III Recollection for the Staff – II
28	Thu	English Academy – III (Th.)
29	Fri	English Academy – III (Ph.) Diaconate Ministry at Vailankanni till Sept. 08 th
30	Sat	Last Class Day of the I Semester for I – III Th. Preparation for I Semester Exams for I – III Th.
31	Sun	22 nd Sunday in Ordinary Time

Class Days - 20

Date	Day	September 2025
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Date	Day	September 2025
01	Mon	I Semester Academic Evaluation – I & II Ph. I Semester Exams begin for I – III Th.
02	Tue	
03	Wed	Class Day - (Ph.)
04	Thu	Last Class Day of the I Semester for Ph. Preparation for I Semester Exams for Ph. Spiritual Life Committee Meeting - III
05	Fri	Academic Council Meeting - III
06	Sat	
07	Sun	23 rd Sunday in Ordinary Time
08	Mon	I Semester Exams begin for Ph.
09	Tue	Finance Council Meeting - IV

10	Wed	
11	Thu	Staff Council Meeting – IV
12	Fri	I Semester Exams end for I–III Th.
13	Sat	Theological Integration I–III Th.
14	Sun	24 th Sunday in Ordinary Time Camps begin for I–III Th.
15	Mon	
16	Tue	
17	Wed	I Semester Exams end for Ph.
18	Thu	Camps begin for I–II Ph.
19	Fri	Last Class Day for the Pastoral Year Students I Semester Evaluation of the Pastoral Year
20	Sat	Camp begins for Pastoral Year Students
21	Sun	25 th Sunday in Ordinary Time
22	Mon	
23	Tue	
24	Wed	
25	Thu	
26	Fri	
27	Sat	
28	Sun	25 th Sunday in Ordinary Time Camps end for all
29	Mon	Workshop for Ph., & Th., till Oct. 01 st
30	Tue	I Semester ends for the Licentiate I Semester Evaluation of the Licentiate Programme
Class Days - 00/04 Exam Days - 12/11 Camp Days 14/11 Workshop - 02		

Date Day		October 2025
01	Wed	Ongoing Formation for the Staff
02	Thu	Inter-Semester Holidays begin
03	Fri	
04	Sat	
05	Sun	
06	Mon	Former Paulists' Day
07	Tue	
08	Wed	Community Day
09	Thu	Open Forum - Theology
10	Fri	Community Tour
11	Sat	Diocesan Pastoral Exposure begins for the Pastoral Year Students
12	Sun	28 th Sunday in Ordinary Time SECOND SEMESTER
13	Mon	Classes begin for All Last Day for Submitting Marks of the I Semester Seminary Council Meeting till 18 th
14	Tue	Finance Council Meeting - V
15	Wed	Recollection for the Seminarians – IV
16	Thu	Staff Council Meeting – V
17	Fri	
18	Sat	
19	Sun	29 th Sunday in Ordinary Time
20	Mon	Second Session Exams begin Open Forum - Philosophy
21	Tue	Deepavali – Holiday
22	Wed	Personal Programming Day

23	Thu	Vernacular Academy – III (Ph. & Th.)
24	Fri	Inauguration of Arts Day (Ph.)
25	Sat	
26	Sun	30 th Sunday in Ordinary Time
27	Mon	
28	Tue	
29	Wed	Study Day – Supper-out
30	Thu	Homiletics – VI (Th.)
31	Fri	
Class Days - 13		Workshop - 01
Date Day November 2025		
01	Sat	All Saints Day Second Session Exams end
02	Sun	31 st Sunday in Ordinary Time All Souls Day
03	Mon	
04	Tue	
05	Wed	Recollection for the Seminarians – V Recollection for the Staff – III
06	Thu	English Academy – IV (Th.) Spiritual Life Committee Meeting - IV
07	Fri	Academic Council Meeting - IV
08	Sat	
09	Sun	32 nd Sunday in Ordinary Time

10	Mon	
11	Tue	
12	Wed	Mid-Year Board Meeting - Study Day
13	Thu	Arts Day (Ph.)
14	Fri	English Oratory – III (Ph.) Homiletics – VII (Th.)
15	Sat	
16	Sun	33 rd Sunday in Ordinary Time
17	Mon	Diaconate Immersion Programme I (18 - 21)
18	Tue	
19	Wed	Personal Programming Day
20	Thu	Philosophy Symposium (20 & 21)
21	Fri	
22	Sat	
23	Sun	34 th Sunday in Ordinary Time Christ the King, Solemnity
24	Mon	
25	Tue	Theologizing on Current Issues
26	Wed	Lunch-Out
27	Thu	
28	Fri	Vernacular Academy – IV (Ph. & Th.)
29	Sat	
30	Sun	1 st Sunday of Advent
Class Days - 19		Symposium - 02

Date Day		December 2025
01	Mon	
02	Tue	
03	Wed	Recollection for the Seminarians – VI St. Francis Xavier, Feast – Holiday; Free Afternoon
04	Thu	Homiletics – VIII (Th.) Spiritual Life Committee Meeting - V
05	Fri	Tamil Oratory – IV (Ph.) Academic Council Meeting - V
06	Sat	
07	Sun	2 nd Sunday of Advent
08	Mon	
09	Tue	Finance Council Meeting - VI
10	Wed	Class Day
11	Thu	Last Class Day of the Mid-Year for Ph. & Th. Staff Council Meeting – VI
12	Fri	Preparation for Mid-Year Exams for Ph. & Th.
13	Sat	Mid-Year Exams begin for Ph. & Th.
14	Sun	3 rd Sunday of Advent
15	Mon	
16	Tue	
17	Wed	
18	Thu	
19	Fri	
20	Sat	Mid-Year Exams end for Ph. & Th. Christmas Vacation begins for All

11	Sun	Baptism of the Lord, Feast
12	Mon	Second Session Exams begin
13	Tue	Finance Council Meeting - VII
14	Wed	St. Devasahayam, Feast Pongal - Holiday
15	Thu	Seminar Presentation starts for Ph. (VI Hour) Staff Council Meeting – VII
16	Fri	
17	Sat	
18	Sun	2 nd Sunday in Ordinary Time
19	Mon	
20	Tue	Last Day for Submitting Pastoral Action Plan for the Pastoral Year Students
21	Wed	Personal Programming Day
22	Thu	English Academy - V (Th.)
23	Fri	English Academy - IV (Ph.) Second Session Exams end
24	Sat	Intersem Colloquium on 24 th & 25 th – Study Day
25	Sun	3 rd Sunday in Ordinary Time
26	Mon	Conversion of St. Paul, Titular Feast Jubilarians' Day & Republic Day - Holiday
27	Tue	
28	Wed	Animation Picnic
29	Thu	Homiletics - IX (Th.)
30	Fri	English Oratory - IV (Ph.)
31	Sat	
Class Days - 18		

Date	Day	February 2026
01	Sun	
02	Mon	Presentation of the Lord, Feast
03	Tue	
04	Wed	St. John De Britto, Feast - Holiday Recollection for the Seminarians –VIII Recollection for the Staff – IV
05	Thu	Vernacular Academy - V (Ph. & Th.) Supper in Animation Groups Spiritual Life Committee Meeting - VII
06	Fri	Academic Council Meeting - VII
07	Sat	
08	Sun	5 th Sunday in Ordinary Time
09	Mon	
10	Tue	Finance Council Meeting - VIII
11	Wed	Personal Programming Day
12	Thu	Homiletics – X (Th.) Staff Council Meeting – VIII
13	Fri	Tamil Oratory – V (Ph.) Extension Lecture - II (Th.)
14	Sat	
15	Sun	6 th Sunday in Ordinary Time
16	Mon	
17	Tue	
18	Wed	Ash Wednesday - Study Day
19	Thu	Valedictory Meeting of the Academies (Th.)
20	Fri	Valedictory Meeting of the Academies and the Oratories (Ph.)
21	Sat	

22	Sun	1 st Sunday of Lent
23	Mon	II Semester Academic Evaluation – III Th. Diaconate Immersion Programme II (23 - 27) Seminary Council Meeting till Mar 01 st
24	Tue	Last Class Day of the II Semester for III Th. Preparation for Exams for III Th. II Semester Evaluation for the Pastoral Year Students
25	Wed	Year-End Board Meeting on 25 th - 26 th ; Study Day
26	Thu	
27	Fri	Exams begin for III Th. Conferral of Diploma & Send-off to the Pastoral Year Students
28	Sat	Last Class Day of the II Semester for II Ph. Preparation for Exams for II Ph. II Semester Academic Evaluation I & II Ph.

Class Days - 19

Date Day March 2026		
01	Sun	2 nd Sunday of Lent
02	Mon	
03	Tue	II Semester Exams begin for II Ph.
04	Wed	Study Day
05	Thu	Spiritual Life Committee Meeting - VIII
06	Fri	II Semester Exams end for III Th. Academic Council Meeting - VIII Theological Integration – III Th.
07	Sat	Preparation for Comprehensive Exams for III Th.
08	Sun	3 rd Sunday of Lent
09	Mon	II Semester Academic Evaluation – I & II Th.
10	Tue	Last Class Day for I Year Ph. & I-II Th. Finance Council Meeting - IX

11	Wed	Comprehensive Oral Exam for III Th - I Defence of Licentiate Dissertations till 13 th Preparation for Exams for I Year Ph. & I - II Th.
12	Thu	II Semester Exams begin for I Year Ph. & I - II Th.
13	Fri	
14	Sat	
15	Sun	
16	Mon	Comprehensive Oral Exam for III Th - II
17	Tue	Philosophy Integration (Oral) for II Ph.
18	Wed	St. Joseph, Husband of Blessed Virgin Mary, Solemnity
19	Thu	
20	Fri	
21	Sat	
22	Sun	5 th Sunday of Lent
23	Mon	Comprehensive Oral Exam for the Licentiate
24	Tue	II Semester Exams end for I - II Th. II Semester ends for the Licentiate II Semester Evaluation of the Licentiate Programme
25	Wed	Annunciation of the Lord, Solemnity Comprehensive Written Exam for III Th. Philosophy Integration (Written) for II Ph. II Semester Exams end for I - Ph. Theological Integration I—II Th.
26	Thu	Summer Vacation begins for All
27	Fri	
28	Sat	
29	Sun	
30	Mon	
31	Tue	
Class Days - 07		Exam Days - 13

Date Day		April 2026
01	Wed	
02	Thu	Maundy Thursday
03	Fri	Good Friday
04	Sat	Holy Saturday
		Last Day for Submitting Marks of the II Semester
05	Sun	Easter
06	Mon	Annual Retreat for the Would-be Deacons
07	Tue	
08	Wed	
09	Thu	
10	Fri	
11	Sat	Diaconate Ordination
12	Sun	1 st Sunday of Easter
13	Mon	
14	Tue	
15	Wed	
16	Thu	
17	Fri	
18	Sat	
19	Sun	2 nd Sunday of Easter
20	Mon	
21	Tue	
22	Wed	
23	Thu	
24	Fri	
25	Sat	
26	Sun	3 rd Sunday of Easter
27	Mon	
28	Tue	
29	Wed	
30	Thu	

Date	Day	May 2026
01	Fri	
02	Sat	
03	Sun	4 th Sunday of Easter
04	Mon	
05	Tue	
06	Wed	
07	Thu	
08	Fri	
09	Sat	
10	Sun	5 th Sunday of Easter
11	Mon	
12	Tue	
13	Wed	
14	Thu	
15	Fri	
16	Sat	
17	Sun	6 th Sunday of Easter
18	Mon	
19	Tue	
20	Wed	
21	Thu	
22	Fri	
23	Sat	
24	Sun	Pentecost Sunday, Solemnity
25	Mon	
26	Tue	
27	Wed	
28	Thu	
29	Fri	
30	Sat	
31	Sun	The Most Holy Trinity, Solemnity

Date Day		June 2026
01	Mon	Arrival of the I Ph. & Th. Seminarians
02	Tue	Orientation Programme for the I Ph. & I Th. Seminarians till 04 th
03	Wed	
04	Thu	Arrival of the II Ph. & II - III Th. Seminarians Annual Retreat for the Seminarians and Staff till 09 th
05	Fri	
06	Sat	
07	Sun	The Most Precious Body and Blood of Christ, Solemnity
08	Mon	
09	Tue	Arrival of the Pastoral Year & Licentiate Students
10	Wed	Inauguration of the Academic Year Mass of the Holy Spirit
11	Thu	Classes begin
12	Fri	Sacred Heart of Jesus, Solemnity
13	Sat	
14	Sun	11 th Sunday in Ordinary Time
15	Mon	
16	Tue	
17	Wed	
18	Thu	
19	Fri	
20	Sat	
21	Sun	12 th Sunday in Ordinary Time
22	Mon	
23	Tue	The Nativity of St. John the Baptist, Solemnity
24	Wed	
25	Thu	
26	Fri	
27	Sat	
28	Sun	
29	Mon	Ss. Peter and Paul, App., Solemnity
30	Tue	

ORDER OF THE DAY: PHILOSOPHERS

CLASS DAYS

AM	05.30	Rising
	06.00	Morning Prayer, Meditation
	06.45	Mass
	07.30	Morning Job
	08.00	Breakfast
	08.30	Study
	09.00	I Period
	09.50	II Period
	10.35	Coffee
	10.55	III Period
PM	11.45	IV Period
	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	Garden Work
	04.30	Games
05.15	Bath	
06.00	Evening Prayer, Study	
07.45	Supper, Recreation	
08.50	Night Prayer / Rosary / Choir	
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 on Study Days / Free Games on Holidays
	10.00	Coffee
	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	Tea, Walk / Free Games
	06.00	Back after Walk
	06.30	Evening Prayer / Study
	07.45	Supper, Recreation
	08.50	Night Prayer / Study
	10.30	To Bed

SUNDAYS

AM	05.30	Rising
	06.10	Angelus & Leaving for Mass at the Cathedral
	08.15	Breakfast
	09.00	Study
	10.30	Coffee
	10.45	Internet Access
PM	12.35	Mid-day Prayer
	12.45	Lunch
	02.30	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

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

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

ORDER OF THE DAY: THEOLOGIANs

CLASS DAYS

AM	05.30	Rising
	06.00	Morning Prayer, Meditation
	06.45	Mass
	07.30	Morning Job
	08.00	Breakfast
	08.30	Study
	09.00	I Period
	09.50	II Period
	10.35	Coffee
	10.55	III Period
	11.45	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	Garden Work
	04.30	Games
	05.15	Bath
	06.00	Evening Prayer, Study
	07.45	Supper, Recreation
	08.50	Night Prayer / Rosary / Choir
	10.30	To Bed

THURSDAY

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 Leaving for Ministry

SUNDAYS

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

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 on Study Days /
Free Games on Holidays
10.00 Coffee
10.30 Study
12.35 Mid-day Prayer
12.45 Lunch, Recreation
PM 02.00 Silence
03.30 Tea, Walk / Free Games
06.00 Back after Walk
06.30 Evening Prayer / Study
The Rest as on Class Days

- * Non-Tamil students join the Philosophy section for the liturgical activities whenever they are conducted in Tamil for Theology section, but in English for Philosophy section.
- * All non-Tamil students at the entire seminary have a common Mass in English at the Domestic Chapel on Wednesdays at 6.50 a.m.
- * On Personal Programming Days, Mass at 7.00 p.m.
- * There will be Grotto Mass every first Saturday.
- * Common Choir Practice on Tuesdays and Fridays from 8.50 - 9.20 p.m.



SEMINARY ANTHEM

இல்லப்பண்

இறைஒளி பெற்றவர் புதுவாழி கண்டவர்
புரட்சி நாயகன் பவுல் வாழ்கவே - அவர்
அருள்துணையில் நம் இல்லம் வாழ்கவே!
பணிவாழ்வில் நம் இல்லம் வளர்கவே!

இயேசுவின் செய்தியை இலட்சியமாக்கி - ஆ... ஆ... ஆ...
எல்லாம் அவரென பணியினை ஏற்று - ம்... ம்... ம்...
இயேசுவின் செய்தியை இலட்சியமாக்கி
எல்லாம் அவரென பணியினை ஏற்று
பேச்சிலும் மூச்சிலும் அவர் மயமாகி - 2
போர்ப்ப வாழ்க்கையைப் பிறருக்குத் தந்தவர்

பவுலின் பெருமைபாடுவோம் - அவர்
பாதை நாடும் செல்லுவோம் - 2

மொழிகளும் இனங்களும் இடங்களும் கடந்து - ஆ... ஆ... ஆ...
இறைவனின் அன்புக்குச் சான்றெனத் திகழ்ந்து - ம்... ம்... ம்...
மொழிகளும் இனங்களும் இடங்களும் கடந்து
இறைவனின் அன்புக்குச் சான்றெனத் திகழ்ந்து
விடுதலைப் பணியில் விழுமியம் தேடி - 2
மீட்பின் செய்தி பரவிடச் செய்தவர்

பவுலின் பெருமைபாடுவோம் - அவர்
பாதை நாடும் செல்லுவோம் - 2

Jubilee 2025 Pilgrims of Hope



“Set apart for the Gospel of Christ”

(Rom 1:1)

