

**3.2. MISSIOLOGY****3.2.1. TEACHING STAFF****EMERITUS PROFESSORS**

Dr Lucien Legrand MEP

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Dr Simon Pinto

**NONPERMANENT TEACHING STAFF****VISITING PROFESSORS**

Most Rev. Dr F. Antonisamy

Dr Michael Amaladoss, SJ

Dr Felix Wilfred

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Dr S.M. Michael, SVD

Dr John Romus

Dr Jerry Rosario, SJ

Dr Maria Arul Raja SJ

Dr Sr Metti Amirtham, SCC

Dr Victor Edwin,,SJ

Dr Xavier Terrence  
 Dr Benny Koottanal, MSFS  
 Dr Sr Stancy, SMI  
 Dr Divya Paul  
 Dr Yan Vagneux, MEP  
 Dr Antony P. V.  
 Dr Sr Leena Fernandes SMI  
 Dr Susairaj  
 Fr Amirtharaj Arockiyam, SDB

### 3.2.2. Course Description

#### MI 54 Integral Ecology (1 ECTs)

A perfect integral Eco-Spirituality is presented by Pope Francis in his Encyclicals *Laudato Si'* and *Beloved Amazon*. As we know Pope Francis follows the footsteps of Francis d'Assisi, the patron of ecology. This credit on Eco-Spirituality deals with the following dimensions of nature such as: 1. Integral ecology and ecological crisis, 2. The present condition of the earth, our house, 3. The Church and ecology, 4. Causes and remedies, 5. Marching towards a better world and 6. The need of the hour: Awareness. This course will try to sow the seeds of concern and love for nature in our minds and serve as an inspiration for deepening our vision of a new earth and intensifying our struggles for building a better world.

**Bibliography:** F. Antonisamy, *An Introduction to Spirituality*. Bombay: St. Paul Publications, 2003; F. Antonisamy, *Integral Ecology*, Mumbai: St. Paul's, 2021; F. Antonisamy, *Prayer in the Life of Pope Francis with an Introduction to Prayer in the Life of Francis D'Assisi*, Mumbai, St. Paul's 2020.

**Bp F. Antonisamy**

#### MI 02 Introduction to Missiology (2 ECTs)

Mission is understood to be *missio ad gentes*: to go far off places and convert people to Christianity. Mission is primarily establishing the kingdom of God in the person of Christ in the places where we are. It is

working for the integral growth with the faith vision. Presently, people are reacting to Church in different manner. This should be taken not as an attack but as a cry for help. Pope Francis wants to listen to them. World has grown 'nobody to nobody' (indifferent) and people do not see the integral growth happening in their life. People do not trust the secular world and its institutions. At least, the Christians want it to be seen in the Church but are losing faith in it. Mission model of love and service for the integral growth through small communities will stop reactions by the people and restores the faith in the Church. Mission is the remedy. The subject, 'Introduction to Missiology' provides professional or theological training to meet such a challenge so as to bring transformation in parishes and religious communities.

**Bibliography:** Karotemprel, S., Ed., *Following Christ in Mission: A Foundational Course in Missiology*. Bombay, Pauline Publications, 1995; Bevans S.B. and R.P. Schroeder, *Prophetic Dialogue: Reflections on Christian Mission Today*. New York, Orbis Books, 2011.

**Stany C. Fernandes**

### **MI 11 Theology of Mission as Dialogue with Religions (2 ECTs)**

There are two major issues in India: mass poverty and many religions. Religious conflicts are affecting the functioning of the parishes and institutions in India. Provocations backed by governments and corporates is a thorn in the flesh. The leaders of the Church are to be equipped with dealing with the attacks from the other religions. Contemporary practice in interreligious dialogue such as inter-religious prayer services, Christmas get together, inter-Religious Programmes have a value in creating awareness. Most of the activities remain as an annual feature and lack sustainability. They remain as a paper work or report. The effectiveness of the activities is to be attended to. The new ways doing interreligious dialogue is to be mastered. The ways to working in cooperation by engaging with religions to build religious harmony and progress is the objective of this course.

**Bibliography:** Francesco, Gioia, ed., *Interreligious Dialogue: The official Teaching of the Catholic Church*. Boston, St. Paul Books & Media, 1997; Sekhar, Vincent, *Practice of Interreligious Dialogue: A Formation*

*Manual of Education and Training of Clergy and Religious.* Claretian Publications, 2006.

**Stany C. Fernandes**

### **MI 27 Politics and Mission (1 ECTs)**

Both politics and mission today are having their own problems. This course tries to bring out solutions to these problems in their mutual encounter. Politics will be good when it is seen as service to people than mere power to do anything one likes and mission could perceive constitution as that which upholds the Reign of God and so every Christian is encouraged to follow. Good politics, a service of love, would always uphold religious freedom of a citizen to profess, practice and propagate one's religion to others, whose freedom is again protected from forceful conversions. The authority Christians encounter in politics is sourced in God and assented by people by the elections in a democracy. Therefore, choosing the right people to govern and obey those in government is the duty of every citizen whether Christian or other. This course studies such reciprocity.

**Bibliography:** O'Donovan, Oliver, *The Desire of the Nations: Rediscovering the Roots of Political Theology.* Cambridge: Cambridge University Press, 1996; Newman, Saul, *Political Theology: A Critical Introduction.* Cambridge: Polity Press, 2019; Hovey, Craig; Phillips, Elizabeth eds. *The Cambridge Companion to Christian Political Theology.* Cambridge: Cambridge University Press, 2015.

**Simon Pinto**

### **MI 31 Discipleship and Mission: Being a Missionary Disciple (1 ECTs)**

The Gospels give us the picture of Jesus calling his disciples and forming them to be missionaries. He would then give them the missionary command to make disciples (Mt 28: 19a). Pope Francis uses the term 'Missionary Disciple' in his post-Synodal Apostolic Exhortation *Evangelii, Gaudium*. So, discipleship and mission go hand in hand. Every Christian is called to be a disciple and a missionary. In this context what

does Christian discipleship mean to us? This question will be studied in this present course in full detail with special reference to the concept of discipleship in the Jewish tradition and the Indian traditional concepts of discipleship. The concepts of discipleship in all the three traditions will be compared and contrasted to arrive at deeper meaning and relevance not only for Christian life and spirituality but mainly insisting on its missionary implications.

**Bibliography:** Pope Francis, *Evangelii Gaudium*; Latin American Episcopal Conference, *Aparecida* Document; Longenecker, Richard N. ed. *Patterns of Discipleship in the New Testament*. Cambridge: William B. Eerdmans Publishing Co., 1996. Stephen, M. *A New Mission Agenda – Dialogue, Diakonia and Discipling*. Delhi: ISPCK, 2007.

**Simon Pinto**

## **MI 42 Towards the Church of the Poor (2 ECTs)**

### **Challenges, Biblical, Foundations, Building Inclusive Communities**

This course takes up the socio-economic challenges facing the Indian Church today. The new context of liberal globalization enlarges the gap between the rich and the poor. There are extensive evidences of growing economic inequality in India in recent decades, despite the significant economic growth India has achieved in the last three decades. Against this backdrop, the course will critically analyse underlying reasons for India's appalling poverty. Having taken stock of the ground realities, the course will go to propose that an authentically local and inculturated church in India can only be a church of the poor, given the rampant poverty in India. The Biblical foundations for a Church of the poor will be explored. Hence, building inclusive communities could alone help realize God's kingdom in India.

**Bibliography:** Jean Dreze & Amartya Sen, *An Uncertain Glory, India And Its Contradiction*. London: Penguin Books, 2014; Aloysius Pieris, *An Asian Theology of Liberation*. New York: T & T Clark: 1988; Antony Lawrence, *Mission in the Third Millennium, Emerging Trends in India*. Bangalore: ATC Publishers, 2019; Dorr, D., *Option for the Poor and for the*

*Earth: Catholic Social Teaching*. New York, Orbis Books, 2012;

**Lawrence A.**

### **MI 41 Introduction to Contextual Theology (2 ECTs)**

Theology is contextual. A theology which is not sensitive to the context is a false theology. The two traditions, namely, Scripture and tradition are undoubtedly foundational sources of doing theology. But, the everyday life experiences of people, historical events and cultural contexts are almost equally important for doing theology. This is evidently a basic course, having its focus on the external internal factors calling for theologizing contextually. This course also does an empirical study of the today's contexts of India. This course is continued by another course "Towards Asian Theology."

**Bibliography:** Michael Amaladoss, *Peoples' Theology in Asia*. Bangalore: ATC Publishers, 2021; \_\_\_\_\_, *Quest for God, Doing Theology in India*. Anand, Gujarat: Gujarat Sahitya Prakash, 2013; Felix Wilfred, *On the Banks of Ganges, Doing Theology Contextually*. Delhi: ISPCK, 2005. Stephan E. Bevans, *Model of Contextual Theology*. Manila: Logos Publications, 2003

**Lawrence A.**

### **MI 23 Dalit Theology (2 ECTs)**

The conflict-ridden and hope-generating life-situations of 16% Indian Population reduced to be untouchables (the Dalits) propel these victims of history as assertive community-builders. They deconstruct the meta-narratives of systems of caste, gender colour, ethnic and linguistic dominance for constructing alternative discourses for claiming cultural identities and political space. The 'organic theologisers' are challenged by these complex interior movements of the Dalit people. Both the enslaving factors and liberative energies are to be identified from their meaning systems in the Indian context. The questions emerging from the life-experience of the Dalits are analysed with the tools of the human sciences. In dialogue with the operative meaning systems, the transformative agenda of life-affirming streams will be spotted out from the subaltern and

classical religio-cultural and ethico-secular ideologies.

**Bibliography:** Aloysius, G., *Religion as Emancipatory Identity: A Buddhist Movement among Tamils under Colonialism*. New Delhi: New Age International Publishers, 1998; Ambedkar, B.R., *Annihilation of Caste*, M. Anand (ed.), New Delhi: Arnold Publishers, 1990; Clarke, Sathianathan, *Dalits and Christianity: Subaltern Religion and Liberation Theology in India*. Delhi: Oxford University Press, 1998; .....*Dalit Bible Commentary*, New Delhi: Centre for Dalit/ Subaltern Studies, 2012; Wilfred, Felix, *Dalit Empowerment*. Bangalore: ISPCK, 2007.

**Maria Arul Raja, SJ**

### **MI 48 Christian Faith and Theology in the context of Postmodernity (1 ECTs)**

The course will provide an overview on the development of the concept of postmodernity. It will trace the path from the discontents of modernity and structuralism to post modernity and post structuralism. Some salient aspects of post modernity will be presented, and the cultural implications of it in different fields (culture, literature, architecture, history, communication) laws etc.) will be highlighted. The course will also dwell on some of the expressions of post modernity such as play of symbols, deconstruction, appearance, performance, celebration of diversity. Against this background, the course will present the issues and challenges connected with Christianity and post modernity. It will go into the difference post modernity makes in understanding theology and enquire into foundationalist ontology; theological truth; hermeneutics; language; deconstructive theology; postmodern critique of mission theology. The course will conclude highlighting both the opportunity and challenge post modernity presents to Christian faith, theology, and evangelization.

**Bibliography:** Zygmunt Bauman, *Postmodernity and Its Discontents*. Cambridge: Polity Press, 2003; Steven Connor (ed.), *The Cambridge Companion to Postmodernism*. Cambridge: Cambridge University Press, 2004; John Sturrock, *Structuralism*. London: Fontana Press, 1993; Lieven Boeve, *Interrupting Tradition: An Essay on Christian Faith in a*

*Postmodern Context*. Grand Rapids: Eerdmans, 2003; Thomas Guarino, "Postmodernity and Five Fundamental Theological Issues" *Theological Studies* 57 (1996): 654-689; Charles, Van Engen. "Mission Theology in the Light of Postmodern Critique." *International Review of Mission* 10 (1997): 437-461.

**Felix Wilfred**

### **MI 25 Dialogue with Culture (2 ECTs)**

We see an alarming rise of cultural clashes in the name of language, caste, and region. Conflicts arise among identities. These hamper the working of the parishes, dioceses or a religious congregations causing paralysis. Diversity is an asset but it is turned out to be area of conflict. Moreover, people of other religious traditions blame us of mimicking a foreign religion. *Gaudium et Spes* (66-69) speaks of inculturation. It is possible to take up cultural symbols in some way, without necessarily considering it as idolatry. It is possible to use a myth charged with spiritual meaning without necessarily considering it to be a pagan error. The same applies to some religious feasts. They require a process of purification, and have a sacred meaning. The course trains leaders to imbibe a spirit of culture of encounter and affirmation paving way for a mature parish, religious community, and diocese.

**Bibliography:** Michael, S.M., *Faith, Culture & Mission: Anthropological Insights*. Bombay, St Pauls, 2020; Luzbetak, Louis J., *The Church and Cultures: All Applied Anthropology for the Religious Workers*. California, William Carey Library, 1970.

**Stany C. Fernandes**

### **MI 37 Dialogue between Faith, Reason, Science and Atheism (EG 242-243) (2 ECTs)**

Scientific mentality and secular mind is leading people to be silent atheists. What science says is believed to be true. What religions says seems to be unscientific and superstitious. People lose interest in the matters on faith. Atheism leads to attack on the Church, and leads to a life devoid of spiritual values. Paul says, "their end is destruction, their God is



the belly, and they glory in their shame” (Phil 3:19). In effect, they make themselves their own God and indulge only in licence. The Course guides the students to be a critique of science and secular thought to arrive at the objective standards based on vision of faith, so as to help people to live a mature Christian life.

**Bibliography:** Ratzinger, J., *Pilgrim Fellowship of Faith: The Church as Communion*. San Francisco, Ignatius Press, 2005; Rizzi, A., *The Science Before Science: A Guide to Thinking in the 21<sup>st</sup> Century*. Baton Rouge, IAP Press, 2004.

**Stany C. Fernandes**

### **MI 03 Christological Question in the Pluralistic Contexts (3 ECTs)**

Multiplicity of the Christology of the New Testament communities is discussed. The traditional Christological doctrines of the Church are studied according to the gradual development till the high mark of Chalcedon (451 AD) is reached. Further reflection brings us up to date with a deeper and modern understanding of Jesus in his genuine humanity with a human consciousness, human freedom, limitations etc., affirming his divine nature in keeping with the Chalcedonian statement. The different images of Jesus in the Asian theologians’ writings will be taken up. Questions such as what is the significance of Jesus Christ in the context of Religious Pluralism and many Saviour figures(?)? what is the meaning of Uniqueness of Jesus? will form the central part of the discussion. The uniqueness of Christian doctrines in the pluralistic contexts of India also forms part of the discussion of the Christology.

**Bibliography:** Grillmeier: *Christ in the Christian Tradition*. London: Geoffrey Books, 1983; Jose A. Pagola, *Jesus, An Historical Approximation*. Bangalore: TPI, 2013; Paul F. Knitter, *Jesus and the Other Names, Christian Mission and Global Responsibility*. New York: Orbis Books, 1996; Gerald O’Collins, ed, *In Many and Diverse Ways, In Honour of Jacques Dupuis*. New York: Orbis Books, 2003; Gavin D’Costa, ed. *Christian Uniqueness Reconsidered, The Myth of a Pluralistic Theology of Religions*. New York: Orbis Books, 1990.

**Lawrence A.**

**MI16 Dialogue and Mission in FABC Documents(1 ECTs)**

The Asian contribution to the theology and praxis of mission is enormous. Starting from contemplating on the Asian face of Jesus to think of new ways of mission like the triple dialogue and to move on still ahead to understand new Asian nuances we should turn to the FABC documents. These contributions of the Asian church have been taken seriously by the Universal Church and placed in the Papal and Church documents addressed to the whole Church. Therefore, it demands our special attention as Asians. In this course the students will be helped to work on different themes addressed by these documents from the inception of the Federation of Asian Bishops' Conference in 1970. This would enable the students to develop not only interest in these documents but train them to go to this source and quote it in their writings frequently.

**Bibliography:** Eilers, Franz-Josef. (ed), *For All the Peoples of Asia: Federation of Asian Bishops' Conferences*. Philippines: Claretian Publications, vol. 2, 1997; vol. 3, 2002, vol. 4, 2007; Rosales, Gaudencio – Arevalo, C.G. (eds.), *For All the Peoples of Asia: Federation of Asian Bishops' Conferences Documents from 1970-1991*, vol.1 New York: Orbis Books, 1992; FABC, *Ecumenical & Interreligious Affairs*, "A Glimpse at Dialogue in Asia 30th Anniversary First Bishops' Institute for Interreligious Dialogue Affairs" (FABC Papers no.131), Manila: Office of Ecumenical & Interreligious Affairs, 2010.

**Simon Pinto**

**MI 33 Mission through Modern Means of Communication (2 ECTs)**

In this present course, communication is seen primarily from the perspective of Mission. Theology Communication is studied from the perspective of God's communication continued in the Church. This course includes the definition, effects, importance, history, process and Christian principles of communication. It studies the Church documents and Biblical perspectives of communication to understand how communion is communicated in the mission of Jesus Christ and also in the mission of the Church. It forms part of the course to deal with alternative media

and mass communication and the question whether the Church should start new media or make the alternative use of the available media in the pastoral, liturgical and missionary communication. On the side of the practice, the course enables the students to learn media practicing skills to make their own individual or group projects on alternative media and communication.

**Bibliography:** Eilers, F.J., *Church and Social Communication*. Indore: Satprakasham, 1996; Eilers, F.J., *Social Communication and Formation in Priestly Ministry*, FABC, 2002; Karft, Palakeel J., *Towards a Communication Theology*. Bangalore: ATC, 2003; Plathottam, G., *Theological Perspective in Social Communication*. New Delhi: CBCI Commission for Social Communication, 2010; Periannan, S., *Missionary Communication*. Bangalore: ATC, 2012. *Church Documents-Inter Mirifica, Communio et Progressio, Aetatis Novae*.

**Simon Pinto**

### **MI 06 The Asian Jesus (1 ECTs)**

Jesus was born, lived, preached and died in Asia. Yet he is often seen as a westerner. By historical circumstances, Christianity spread more towards the west than the east. The focus was on Jesus, the Redeemer, suffering and dying on the cross, paying back for our sins. Today, in our efforts to inculturate our faith and our theology in the Asian/Indian context, we have to rediscover the Asian Jesus. It is this effort that leads us to experience Jesus and stand and address him with Asian symbols. So I have chosen to see Jesus as the Sage, the Way, the Guru, the Satyagrahi, the Avatar, the Servant, the Compassionate and the Dancer.

**Bibliography:** Alangaram, A. *Christ of the Asian Peoples*. Bangalore: Asian Trading Corporation, 2001; Amaladoss, Michael. *The Asian Jesus*. Chennai: IDCR, 2005; Malek, Roman (ed). *The Chinese Face of Jesus Christ*. Vols 1 & 2. Sankt Augustin: Institut Monumenta Serica and China- Zentrum, 2002, 2003; Sugirtharajah, R.S. (ed) *Asian Faces of Jesus*. Maryknoll, NY.: Orbis Books, 1993.

### MI 55 Christianity and Public Sphere (1 ECTs)

The course will start with an overview of global discussion on public sphere. It will go into the way some of the disciplines such as philosophy and sociology have been rethought and reformulated with reference to public sphere. This will be followed by a discussion on religion, public reason, and public life. It will study some novel ways of being religious in public life today. Followingly, the many meanings of “public” will be elucidated especially with reference to the Indian context. The course will dwell on issues such as religion and civil society; and India and the subaltern public. The students will be introduced to some contours of public theology. *Fratellit Tutti* of Pope Francis will be presented as an example of public theology for today.

**Bibliography:** Felix Wilfred, *Religious Identities and the Global South*. Cham, Switzerland: Palgrave Macmillan, 2021; Felix Wilfred, *Asian Public Theology*. Delhi: ISPCK, 2010; Felix Wilfred (ed.), *Theology to Go Public*. Delhi: ISPCK, 2013; Felix Wilfred, *Theology for an Inclusive World*. Delhi: ISPCK, 2019; Nigel Biggar and Linda Hogan (eds), *Religious Voices in Public Places*. Oxford: Oxford University Press, 2009; David Hollenbach, *The Global Face of Public Faith*. Washington DC: Georgetown University, 2003.

**Felix Wilfred**

### MI 32 Indian Missionary Spirituality (2 ECTs)

God is love (I Jh 4: 16) and He has created all things in love. He sustains creation and relates to it in and through His self-emptying in love. Human beings are created in the image (LOVE) and likeness (of God), but instead of becoming more like God, man destroyed this image through arrogance and pride. Christ, when He took on human nature, became a slave (Phil 2:6-11). Kenosis is then the saving way of Christ and manifests the great love of God, the Trinity. A missionary in the Indian soil, in order to become credible, must assimilate the kenotic spirituality of Christ and the transcending life-style of *Sannyasa*, i.e. the life of the crucified Christ and the Risen Lord. He/She must be a kenotic *Sannyasi* or *Nishkama Karman*, i.e. a person acts selflessly without desiring the fruits of his/her work in

order to face the challenges of fundamentalism and communalism.

**Bibliography:** Amaladoss, Michael. *Towards Fullness: Searching for an Integral Spirituality*. Bangalore: NBCLC, 1994. Amalorpavadass, D.S. *Indian Christian Spirituality*. Bangalore: NBCLC, 1982. Antonnisamy, F. *An Introduction to Christian Spirituality*. Bombay: St. Paul's Publications, 2003.

**Antony P V**

### **MI 04 Mission and Christian Sacramental Life (1 ECTs)**

Mission belongs to God. We human beings involve in the mission of God through our ministry. One of the greatest ways through which God communicates His mission of redeeming the humanity is through the Sacraments of the Church. Sacraments are the external symbol of God's walking with His people. From birth to death, through the seven Sacraments of the Church, God accompanies His people. Thus, every Christian directly becomes bearer of the Mission of God through his/her personal and communitarian life. This course is intended to help the participants to become conscious partakers in the Mission of God through the ministry of the Church.

**Bibliography:** 1. Mission for the Third Millennium: Course of Missiology, Rome: Pontifical Missionary Union, International Secretariat, 1993. 2. Bellogamba Antony, Mission and Ministry in the Global Church, New York: Orbis Book, 1992. 3. Kootanal, Benny Grigoriose, Eucharist is Love: A 'dogmatic and Hermeneutic Understanding of the Salesian Eucharistic Theology in the Calvinistic Era, Muenster: LIT Verlag, 2005 4. Schillebeeckz, Edward, Christ the Sacrament of the Encounter with God, FranklinWisconsin: Sheed & Ward, 1999.

**Benny Kootanal**

### **MI 53 Art, Literature and Mission (1 ECTs)**

In any society, though the mainstream culture shapes the society's literature to some extent, it's certainly literature and arts that shape the culture much more decisively on account of their inherent power of creative imagination. In the Asian definition of evangelization as a three-

fold dialogue, one could argue that it's dialogue of cultures that remains less focused, unlike the other two dialogues for which there are many centres, attending to either inter-religious relations or social justice related problems. Dialogue with cultures, therefore, stands alone as a distinct domain that requires closer attention and further study. As the field of secular literature is already a significant force involved in the on-going dynamism of socio-cultural transformation, our vision of evangelization stands to gain additional depth, width, and sharpness if it were to begin a dialogical process of mutual correlation with literature and art. This is the overall objective of the course.

**Bibliography:** Brett, R.L, *Faith and Doubt. Religion and Secularism in Literature from Wordsworth to Larkin*. Georgia: Mercer University Press, 1997; Schreiter, Robert J, *Mission in the Third Millennium*. New York: Orbis Books, 2001; Sivalon, John C, *God's Mission and Postmodern Culture. The Gift of Uncertainty*. Bangalore: Theological Publications in India, 2012.

**Amirtharaj Arockiyam Sdb**

### **MI 29 Pastoral Leadership and Challenges of Mission (1 ECTs)**

Pastoral leadership is vital to encourage church growth and vital to enable Christians to grow in ministry. Pastoral leadership is the discerning and sharing of God's vision for His missionary church, and equipping and enabling the church to reach that vision. This course helps prepare students for pastoral leadership by making them aware of different leadership theories, leadership skills, leadership disciplines, pastoral challenges and opportunities. Students will deepen their understanding of leadership and will articulate key insights about their personal leadership gifts and values.

**Bibliography:** Blanchard, Ken and Phil Hodges, et. al. *Lead Like Jesus Revisited: Lessons from the Greatest Leadership Role Model of all Time*. Nashville: W Publishing Group, 2016. Northouse, Peter G. "Followership." *Leadership: Theory and Practice*. Thousand Oaks: Sage Publishing, 2019.

**Divya Paul**

### **MI 56 Basic Ecclesial Communities - Varieties and Mission (1 ECTs)**

All the post-Vatican II documents urge everyone to promote Basic Ecclesial Communities (BECs). But the irony is that many of them have not understood the basic theology of what BECs is and how the mission of Christ can be effectively carried out both in the Church and in the society through BECs. Hence this course will offer the phenomenon of BECs and the spirituality of BECs to help the students not only to know about BECs but also to engage oneself as vibrant and dedicated member in the neighborhood for the transformation of society.

**Bibliography:** Selvester Ponneumathan, *The Spirituality of Basic Ecclesial Communities in the Socio-Religious Context of Trivandrum/Kerala, India*, Roma, Gregorian University, 1996. Joseph Dias, *Small Christian Communities to Small Human Communities*, Bengaluru, Asian Trading Corporation, 2016. Ramesh Lakshmanan, *Basic Ecclesial Communities and Parish Pastoral Care*, Bengaluru, Asian Trading Corporation, 2015.

**Susairaj**

### **MI 51 Pedagogy, Catechesis and Mission (1 ECTs)**

The course provides the key for understanding the specific nature and character of catechesis according to the mind and heart of the Church, and especially for the linking of the content of what is taught to how we teach, and for linking the work of the catechist to the work of the Blessed Trinity in catechesis. The 'pedagogy of God' is not so much a theory of education or even a set of principles to guide us. Rather, it reminds us to focus on the action and work of God who is the Pedagogue, forming and transforming those whom we teach, drawing them to him through a unique kind of educational discipline. A clear understanding of what is the mission of a catechist really is and how can catechists fulfill their mission will be discovered. A deeper understanding of the goal and aim of the ministry of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity. Catechesis aims to lead every human person "Through Christ, to the Father, in the Holy Spirit.

**Bibliography:** Alathara, Stephen, Introduction to Catechetics. Bangalore, ATC: 2005; Fernandes, Leena, Bishop Morrow, A Unique Writer Promoting Evangelization and Catechesis. Krishnagar: SMI Publications, 2018.

**Leena Fernandes**

## **MI 50 Indian Constitution and Catholic Social Teaching (1 ECTs)**

Christian theology claims humans are created in God's image and redeemed by Christ for blessed communion with God. Hence, they are endowed with inviolable dignity and inalienable rights. Society and State must respect them because people created in God's image are the subject of these institutions. The Church's Social Teaching is the praxis of this claim. The leitmotif of the philosophy of Indian Constitution is to secure, *inter alia*, a dignified life for all citizens. On several instances, the Supreme Court has explained human dignity is the lodestar of the Fundamental Rights enshrined in the Constitution because they are to defend human dignity. There is a common ethical principle ingrained in both the systems of thought. It is the ethics of inter-human concern whose objective is to care for one's neighbour, which is also the Kingdom-centred ethics of Jesus. Hence, to collaborate with civil society in defence of substantive constitutional values and institutions to protect human dignity is part of the missional imperative of the Church in India.

**Bibliography:** D.D. Basu, *Commentary On The Constitution Of India*, 8th Edition (Lexis-Nexis India, 2010) Charles E. Curran, *Catholic Social teaching 1891-Present* (Georgetown University Press, 2002) Granville Austin, *The Indian Constitution: Cornerstone of A Nation* (Oxford University Press, 1999) Vatican II, *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes* (1965) \_\_\_\_\_, *Declaration on Religious Liberty, Dignitatis Humanae* (1965)

**John Romus**



### **MI 57 Interdisciplinary Methodology, Hermeneutics and Mission (1 ECTs)**

The present course on Research Methodology includes an emphasis on the need for specialization in writing scientific dissertation, seminar paper, articles and book reviews. It is done by guiding the students to a proper note-taking, analysis and synthesis of opinions. Meanwhile the students will work to paraphrase and summarize books and articles. They will be guided also to qualitative and quantitative methodology of research along with interdisciplinary hermeneutics in research work. This will enable the student to understand hermeneutics for research and be well-versed in theory of interdisciplinary experience and pedagogy for its cultivation and practice. The students will thus be prepared for the final presentation of their research work and seminar papers with an accurate methodology, whether historic-critical, descriptive, analytical, comparative, deductive, theological and/or pastoral. They will together learn to present their work using correct typology along with precise citations, footnotes and bibliography.

**Bibliography:** Sandanam, John Peter, *Methodology for Research*. Bangalore: St. Peter's Pontifical Institute, 2006; Newman Joseph, Eugene, *Methodological Guidelines*. Bangalore: St. Peter's Pontifical Institute, 2016; Bell, Judith: *How to Complete Your Research Project Successfully: A Guide for First Time Researchers*. New Delhi: USB Publishers, 1995; Mason, Jenniffer: *Qualitative Researching*. New Delhi: Sage Publications, 1996, 2004.

**Simon Pinto**

### **MI 20 Indian Mission History - South, North and North East (2 ECTs)**

This course gives the historical development of Christianity in India starting from the bilateral treaty of Portuguese Padroado and its applications in India. It will then proceed to deal with the origin of three rites in Kerala that would include the arrival of the Portuguese missionaries, Synod of Diamper and Coonan Cross Oath event. Then the presentation of the mission history of Tamil Nadu that would include the Pearl Fishery

coast mission, Madurai and Pondicherry missions. Further the course will deal with the Carnatic mission, Mysore mission and Canara mission of Karnataka and Andhra Pradesh analyzing the mission methods. Ahead it will proceed to North Indian Missions that include Agra, Chotanagpur, Eastern Himalayan mission, Assam and Arunachal missions. The students will work on missionary personalities like Francis Xavier, Robert Nobili, John Britto, Leonardo Cinnami, Joseph Constatine Beschi, Abbe Dubois or Constant Leivens.

**Bibliography:** Thekkedath, J., *History of Christianity in India*, vol II. Bangalore: TPI, 1982; Gense, J. H., *The Church at the Gateway of India 1720-1960*. Bombay: St. Xavier's College, 1960; Joseph Mullens, *Missions in South India*. London, 1854; Fernando, Leonardo & G. Gispert-Sauch, *Christianity in India: Two Thousand Years of Faith*. New Delhi: Penguin, 2004; Mundadan, M., *History of Christianity in India; From the Beginning up to the Sixteenth Century*, Vol.1. Bangalore: TPI, 1984.

**Simon Pinto**

### **MI 37 Mission Exposure Programmes (2 ECTs)**

The Mission Exposure Programs hold great importance in the discipline of Missiology. Mission trips are life changing adventures that stir passion for active involvement in the “fount-like love” of God the Father, who, freely creating us, keeps every one of us to share with Him His life (AG 2).

- ❖ In mission exposure programmes the participants are exposed to the poverty rampant in our country. The participants are also exposed to the slavery of the people at the margins of the society in different forms. These exposure programmes provide many opportunities for the participants also to witness the transforming power of the Gospel in communities they meet. It would expectedly inspire them to join God in His mission to liberate them from different kinds of enslavements they are subjected to.
- ❖ Mission exposure trips are also about exposing people to other religious traditions, cultures and contexts. Thereby,

such trips help students get a more realistic sense of what it means to live in a multicultural and multi-religious contexts like India. They help them grow in openness towards other cultural and religious traditions.

- ❖ Thus, the participants are greatly helped to grow in faith and gain greater understanding of God from a fresh perspective.
- ❖ Finally, the exposure programmes make an impact in the lives of the unreached peoples, social workers, and missionaries working among them.

In every semester the students will be in the field trips for almost two full weeks following which they need to present a paper to the guide.

**Stany C. Fernandes, Simon Pinto & Antony Lawrence**

### **Courses Proper to the Alternative Cycle**

MI 02	Introduction to Missiology	Dr Stany C. Fernandes	30 hours
MI 06	Mission in the Synoptics	Dr L. Legrand, mep	15 hours
MI 08	Journey into Hindu Traditions through the Texts	Dr Yann Vagneux	15 hours
MI 09	Pope Francis and Mission in Contemporary Times	Dr Antony Lawrence	30 hours
MI 10	People of God and Mission in the OT	Dr David Stanly Kumar M. & Dr Joseph Titus P.	30 hours
MI 13	Hindu Christian Dialogue	Dr Simon Pinto	30 hours
MI 14	Muslim Christian Dialogue	Dr Simon Pinto	30 hours
MI 15	Jerusalem & Athens: Mission to the Jews & Gentiles	Dr Antony Lawrence	15 hours
MI 17	Research Methodology	Dr Simon Pinto	15 hours
MI 18	Mission through the Eyes of the Fathers of the Church	Dr. Xavier Terrence T.	15 hours
MI 19	Analytical study of Ecclesia in Asia	Dr Antony Lawrence	15 hours
MI 20	Indian Missions History (South, North and North East)	Dr Simon Pinto	30 hours
MI 21	Ecclesiological Perspectives		

	of Mission	Dr Simon Pinto	15 hours
MI 22	Ecumenism and Evangelization	Dr Simon Pinto	15 hours
MI 23	Towards An Asian Theology	Dr Michael Amaladoss	15 hours
MI 28	Mission, Communalism and Inter-religious Dialogue	Dr Antony Lawrence	30 hours
MI 37	Dialogue between Faith, Reason, Science and Atheism	Dr Stany C. Fernandes	30 hours
MI 38	Basics in Cultural Anthropology	Dr S.M. Michael SVD	30 hours
MI 39	Contemporary Cultural Patterns and Christian Mission	Dr S.M. Michael SVD	30 hours
MI 40	Islam: Faith and Practice	Dr Joseph Victor Edwin,SJ	15 hours
MI 41	Theologies of Mission in Pre-Vatican and Vatican II Documents of the Church	Sr Stancy, SMI	30 hours
MI 42	Religion and Human Rights: The case of Catholic Christianity	Dr Felix Wilfred	15 hours
MI 44	Environmental Protection and Mission	Dr Antony P.V Dr Antony Lawrence	30 hours
MI 39	Mission Exposure	Dr Antony Lawrence & Dr Stany C. Fernandes	60 hours
MI 45	Proclaiming Christ for Transformation	Dr Jacob Parappilly MSFS	15 hours

### **I Semester (July – September 2022)**

	Theology of Mission as Dialogue Methodology(Only for the First Year Students)	Dr Stany C. Fernandes Dr Simon Pinto	2 Credits 1 Credit
	Politics and Mission	Dr Simon Pinto	1 Credit
	Discipleship and Mission	Dr Simon Pinto	1 Credit
	Christological Question in the Pluralistic Society	Dr Antony Lawrence	3 Credits
	Towards the Church of the Poor	Dr Antony Lawrence	2 Credits
	Introduction to Contextual Theology	Dr Antony Lawrence	2 Credits
	Integral Ecology	Most Rev. F. Antonisamy	1 Credit

Societal Transformation	Dr Jerry Rosario	1 Credit
Dalit Theology	Dr Maria Arul Raja	2 Credits
Christian Faith and Theology in the Context of Postmodernity	Dr Felix Wilfred	1 Credit
Feminist Theology	Dr Sr Metti Amirtham	1 Credit
Mission Exposure Programme	Dr Antony Lawrence	1 Credit
Introduction to Missiology	Dr Stany C. Fernandes	2 Credits

### 3.3. SPIRITUAL THEOLOGY

#### 3.3.1. TEACHING STAFF

- Rev. Dr John Kurichianil, osb
- Rev. Dr Anthony Dias
- Rev. Dr Augustine Pamplany, cst
- Rev. Dr A. Jerome, msfs
- Rev. Dr Baptist Rodrigues, ofm
- Rev. Dr Benny G. Koottanal, msfs
- Rev. Dr Binu Edathumparambil, msfs
- Rev. Dr Eugene Newman Joseph
- Rev. Dr Gregory D'Souza, ocd
- Rev. Dr Henry Jose Kodikuthiyil, msfs
- Rev. Dr Jacob Parappally, msfs
- Rev. Dr James Pius, ocd
- Rev. Dr Jeevan Prasad Dandavathi msfs
- Rev. Dr John Sankarathil
- Rev. Dr Jomon Emmanuel, msfs
- Rev. Dr Jose Karekkat, msfs
- Rev. Dr Jose Kumb
- Rev. Dr Jose Maniparampil
- Rev. Dr Joseph Ethakuzhy
- Rev. Dr Joseph Titus P.
- Rev. Dr Joy Kakkanattu

Rev. Dr Lucien Legrand, mep  
Rev. Dr Maria Antony  
Rev. Dr Patrick Jayaraj A., msfs  
Rev. Dr Philip Thomas, msfs  
Prof. Dr Pushparajan A.  
Rev. Dr Salvadore Fernandes, ofm  
Rev. Dr Sibichan Panthanmackel, msfs  
Rev. Dr Sibichen Kochuveedu, msfs  
Rev. Dr Thomas John Paarrael  
Rev. Dr Thomas Thekkekkarottu, msfs  
Rev. Dr Thomas Vallianippuram  
Rev. Dr Thomas Vazhacharickal  
Rev. Dr Xavier Terrence  
Sr Dr Abhaya Rose  
Sr Dr Paulcy, pddm  
Sr Dr Rita Vas, ufc  
Sr Dr Smitha Gabriel, asi  
Sr Dr Virginia Rajakumari, sab

### **3.3.2. Course Descriptions**

#### **SPT 201 Basic Concepts in Spirituality (2Ects)**

The course is introductory and familiarises the students with the basic and fundamental concepts of Spiritual Theology. The course is in three parts. In the first part, the main focus is on defining key terminologies in Spiritual Theology with their origin and derived meanings. In the second part, the development of Spiritual Theology is discussed with the other branches of Theology. Special attention is toward the study of spirituality as a science of the Spirit. At the same time, a sincere effort is made to understand it from the phenomenological point of view. Spirituality is distinguished from “spiritualities” and is studied concerning the different stages of human life.

**Bibliography:** Gustavo Gutierrez, *We drink from our own Wells*, Maryknoll: Orbis, 1983. Donald Cozzens, ed., *The Spirituality of the Diocesan Priest*, Collegeville: The Liturgical Press, 1997. Felix Podimattam, *Spirituality and Spiritualities*, Delhi: Media House, 2001.

**Jomon Emmanuel, msfs**

### **SCM 201 Research Methodology (2 Ects)**

The course on Research Methodology emphasises the need for specialisation in writing a scientific dissertation, seminar paper, articles and book reviews through proper note-taking, analysis and synthesis of opinions and final presentation with accurate notes and bibliography. The course equips the student with some exemplary techniques in reading a book for writing a scientific paper through updated and internationally accepted methodology.

**Bibliography:** Raffelt, Albert: *Theologie Studieren: Wissenschaftliches Arbeiten und Medienkunde*. Freiburg: Herder, 2003. Sandanam, John Peter: *Methodology for Research*. Bangalore: St. Peter's Pontifical Institute, 2006. Bell, Judith: *How to Complete Your Research Project Successfully: A Guide for First Time Researchers*. New Delhi: USB Publishers, 1995. Day, R.A.: *How to Write and Publish a Scientific Paper*. Phoenix: Oryx Press, 1998. Mason, Jenniffer: *Qualitative Researching*. New Delhi: Sage Publications, 1996, 2004.

**Eugene Newman Joseph**

### **SPT 210 History of Spirituality I (Ancient) (3 Ects)**

This course summarizes the first stage of the History of Christian Spirituality, starting from the Jewish origins and passing through the early forms of spirituality characterized by Martyrdom and the concept of Virginity. This study is concluded by highlighting the teaching of the Church fathers on early Christian Spirituality and by analysing the Monastic Spirituality of the early centuries. The richness of this ancient stage of Christian Spirituality prevents us from a detailed study of it. This course aims to identify the different streams of spirituality that can be traced within this stage and generate greater interest in the students to familiarize themselves with the early roots of Christian spirituality.

**Bibliography:** Louis Bouyer, *A History of Christian Spirituality*, Vol. 1, London: Burns and Oates, 1968. Pierre Pourrat, *Christian Spirituality* Vol. 1, Westminster: The Newman Press, 1953. Bernard McGinn, John Meyendorff, Jean Leclercq (Ed.), *Christian Spirituality Origins to the Twelfth Century*, Vol. 1, London: SCM Press, 1989.

**Thomas Vazhacharickal**

### **SPT 211 History of Spirituality II (Medieval) (3 Ects)**

This course is a continuation of the History of Spirituality I (Ancient). The study, in its nature, is not an exhaustive one. Still, it offers some unusual insights into medieval spirituality and stimulates and motivates the student to further study and reflection. Here, we deal with several topics: St. Gregory, the Carolingian Renewal, St. Bernard, Franciscans and Mendicant Orders, Readings from St. Bonaventure and St. Thomas Aquinas, Reformation Theology studied in the context of St. Teresa of Avila and St. Francis de Sales and an Introduction to Counter-Reformation.

**Bibliography:** Louis Bouyer, *A History of Christian Spirituality*, Vol. 1, London: Burns and Oates, 1968. Van Kaam, Adrian: *The Transcendent Self: Formative Spirituality*. New Jersey, 1979. Kolencherry, Antony (ed.): *Spiritual Perspectives of The Medieval Church*. IIS Scholar's Forum, No. 6, 1998-1999. Bangalore: IIS Publication, 1999.

**Baptist Rodrigues**

### **BLT 271 Paul and Spirituality of the Letter to the Romans (3 Ects)**

Doctrinally the essential document of Paul is his Letter to the Romans. After a brief introduction, this course will deal with the location of the Romans in the NT Corpus and Corpus Paulinum. The course focuses on how to interpret an ancient text like Romans; the three worlds- the world of the real author and the real reader, the world of the text, the world of the implied reader and the present-day reader. It will consider the Romans' rhetorical structure, the general analysis of the entire letter, an exegetical understanding of the prologue and the proposition (1: 1-17), a particular