

17. Ecumenism and Evangelization	1
18. Ecclesial Perspectives of Mission	1
19. Theology of Mission as Dialogue	2
20. Mission and Christian Sacramental Life	1
21. Pedagogy, Catechesis and Mission	1
22. Discipleship and Mission	1
23. Indian Missionary Spirituality	2
24. Mission through Modern Means of Communications	2

LANGUAGES (13 ECTS)

1. Ancient Languages	
i. Latin	2
ii. Greek	2
iii. Hebrew	2
2. Modern Languages	
i. English	2
ii. Italian/French/German	5

OTHER REQUIREMENTS (27 ECTS)

1. Fr. Penven Endowment Lectures	2
2. Dissertation	15
3. Comprehensive	10

LICENTIATE IN THEOLOGY

3.1. BIBLICAL STUDIES

3.1.1. TEACHING STAFF

EMERITUS PROFESSOR

Dr Lucien Legrand, mep

PERMANENT TEACHING STAFF

PROFESSORS

Dr Joseph Titus P.

Dr Alfred Joseph A.

Dr David Stanly Kumar M.

NON-PERMANENT TEACHING STAFF

VISITING PROFESSORS

Bishop J. Susaimanickam
 Dr Assisi Saldanha, cssr
 Prof. Dr Olivier Artus
 Dr Guillaume Lepesqueux mep
 Dr Prema CSST
 Dr Sebastian Painadath, sj
 Dr Stanislas S.
 Dr Vincent Sénéchal mep
 Dr Virginia SAB

3.1.2. Course Description

I Language Courses

LC 01 Biblical Hebrew (12 Ects)

This course is primarily designed to provide the students adequate knowledge about the Biblical Hebrew language. Morphology of various noun groups and verb types are studied in detail. Special attention is given to the prose syntax beginning with characterization of the various types of individual clauses and to the sequences of inter-related clauses.

Bibliography: Joüon P., *A Grammar of Biblical Hebrew*, Rome: Pontifical Institute, 1991. Kautzsche, E., *Gesenius' Hebrew Grammar*, Oxford: The Clarendon Press, 1910. Lambdin, O. T., *Introduction to Biblical Hebrew*, Darton: Longman and Todd, 1973.

David Stanly Kumar M.

LC 02 Elements of New Testament Greek (12 Ects)

The objective of this course is to provide the students with sufficient knowledge of NT Greek Grammar and Syntax, and thus equip them for further research and study of the Greek New Testament.

Bibliography: Swetnam, SJ, James. *An Introduction to the Study of New Testament Greek: Part One*, vol.1. Rome: Pontifical Biblical Institute, 1998. Wenham, J. W., *The Elements of New Testament Greek*, Cambridge:

University Press, 1965. Blass, F., and Debrunner, A., *A Greek Grammar of the New Testament and Other Early Christian Literature*, Funk, R. W. (trans. and ed.), Cambridge: University Press; Chicago, Illinois: The University of Chicago Press, 1961. Wallace, D. B. *Greek Grammar Beyond the Basics*. Grand Rapids: Zondervan, 1996. Stanley E. Porter. *Fundamentals of New Testament Greek*. Grand Rapids: Eerdmans, 2010. Stanley E. Porter. *Fundamentals of New Testament Greek*. Grand Rapids: Eerdmans, 2010.

Alfred Joseph A.

LC 03 Aramaic (1 Ects)

This course is meant to give the students working knowledge of and an introduction to the characteristics of Biblical Aramaic. This course enables students to acquire the basic skills needed to understand Aramaic words and sentences used in specialized exegetical studies making use of the available (printed and electronic) tools. The students will be trained for a grammatical analysis of the Aramaic texts which is relevant for the interpretation of the Biblical and Targumic texts.

Bibliography: Rosenthal F., *A Grammar of Biblical Aramaic*. Wiesbaden: Harrassowitz 1995. Alger. F. Johns, *A Short Grammar of Biblical Aramaic*. Berrien Springs: Andrews University Press, 1972. Beyer, Klaus, *The Aramaic language: Its Distribution and subdivisions*. Göttingen: Vandenhoeck und Ruprecht 1986.

David Stanly Kumar M.

II Introductory Courses

IC 01 Methodology and Seminar (2 Ects)

Methodology for Research: the need for specialization, a proper note-taking, an analysis and synthesis of opinions. The historical-critical method and other approaches to the Bible: diachronic and synchronic. The limitations of the historical-critical method but which as a method is nevertheless valid as it informs the conversation between the world of the text and the world of the reader from which meaning results. This course prepares the students to write scientific papers with prescribed scientific methodology.

The Seminar presentation aims at training the students in the art of doing exegesis. Having been taught the various methods of exegesis, the principles of hermeneutics and the scientific methodology of writing a research paper, each student prepares a paper for about 8-10 pages on a given text and makes an exegetical exposition of it for twenty minutes followed by the evaluation of other students and the moderator of the seminar for twenty-five minutes.

Bibliography: Collins, Billie Jean, Bob Buller, and John F. Kutsko, eds. *The SBL Handbook of Style, Second Edition: For Biblical Studies and Related Disciplines*. Atlanta: Society of Biblical Literature, 2014. Collins, R. F., *Introduction to the New Testament*, New York, 1987. Fitzmyer, J., *The Biblical Commission's Document, The Interpretation of the Bible in the Church: Text and Commentary*, Rome, 1995. —, *An Introductory Bibliography for the Study of Scripture*, Rome, 1990. Hayes, J. H., and C. R. Holladay, *Biblical Exegesis. A Beginner's Handbook*, Atlanta, 1987. Joseph. A. A., *Methodology for Research*, Bangalore, 1986. Soares-Prabhu, G. M., "The Historical Critical Method. Reflections on Its Relevance for the Study of the Gospels in India Today," in S. Kuthirakkattel ed., *A Biblical Theology for India*, Pune, 1992, 2. 3-48. Stock, A., "The Limits of Historical-Critical Exegesis," *Biblical Theology Bulletin* 13 (1983) 28-31. White, L. L., "Historical and Literary Criticism: A Theological Response," *Biblical Theology Bulletin* 13 (1983) 32-34.

Alfred Joseph A.

IC 02 Exegetical Methods and Approaches (4 Ects)

This course aims at making a critical exposition, mainly of Diachronic and Synchronic methods such as Historical Critical Method, Narrative Criticism, Rhetorical Criticism and Social Scientific Methods and the Contextual Approaches and Perspectives and at training the students on how to use them in their research.

Bibliography: Brown, R. E., *Biblical Exegesis and Church Doctrine*. London: Geoffrey Chapman, 1986. Hayes, J. H., *Dictionary of Biblical Interpretation*. New York: Abingdon Press, 1999. Porter, S. E., *A Handbook to the Exegesis of the New Testament*. Boston: Brill Academic Publishers,

2002. Barton, J., *Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998. Corley, J., "Methods of Biblical Interpretation a Guide," *Scripture Bulletin* 2, (2000).

David Stanly Kumar M.

IC 03 Biblical Hermeneutics 1 Cr

The course has two aspects: theoretical and practical. At the theoretical level, the three integrated realities of the Author and Author Meaning, the Text and Text Meaning and Reader and Reader Meaning will be studied underlying the need for the integration of the three aspects in meaningful hermeneutics (interpretation). Inadequate types of interpretation will be critiqued and the Hermeneutical circle will be explained. In the more practical part attention will not be given to the historico – critical methodologies as such.

Bibliography: Brown, Raymond, Schneiders, Sandra, "Hermeneutics", *NJBC*, 1146-65. Brown, Raymond, *The Critical Meaning of the Bible. How a Modern Reading of the Bible Challenges the Christian, the Church and the Churches*. Marwah: Paulist Press, 1981. Cotterell Peter, Turner, M., *Linguistics and Biblical Interpretation*, Dover Grove: Intersity Press, 1989. Fitzmyer, Joseph, A., *The Biblical Commission's Document "The Interpretation of the Bible in the Church" Text and Commentary*, Rome: Editrice Pontifico Biblico,

Stanislas S.

IC 04 Textual Criticism (Old and New Testament) (3 Ects)

This course treats the following themes in relation to OT and NT: writing materials, the scribes and their techniques of writing in antiquity; the Samaritan Pentateuch, the Dead Sea Scrolls, the Septuagint and the Massoretic Text; the importance of the DSS in evaluating the LXX *vis-à-vis* MT; and the Old Versions and Targums; The method of text criticism – massora parva, massora magna, qere and ketib; a reading of the critical apparatus of the BHS; manuscripts of the NT – uncial and minuscule, palimpsest; helps for readers of these manuscripts; important witnesses to the text of the NT – Greek, Latin, Syriac etc; families of manuscripts; history of research on the text of the NT; errors in transmission of the

text of the NT; the practice of NT textual criticism – methodological principles; a reading of the critical apparatus in NA (27th ed.) and GNT (4th ed.); a test case in NT textual criticism.

Bibliography: Aland, K., and B. Aland, *The Text of the New Testament. An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (trans. E. F. Rhodes), Grand Rapids, MI, 1987. Brotzman, E.R. and E.J. Tully, *Old Testament Textual Criticism: A Practical Introduction*, Bangalore: TPI, 2017. Epp, E. J., “Textual Criticism (NT),” in *Anchor Bible Dictionary*, 6.412-435. Klein, R. W., *Textual Criticism of the OT – The Septuagint after Qumran*, Guides to Biblical Scholarship, OT Series 4, Philadelphia, 1974. Metzger, B.M., *The Text of the New Testament: Its Transmission, Corruption and Restoration*, New York, 1968. Scott, W.R., *A Simplified Guide to BHS*, Berkeley, 1987. Tov, E., *Textual Criticism of the Hebrew Bible*, Minneapolis, 1992. Wonneberger, R., *Understanding BHS – A Manual for the Users of Biblia Hebraica Stuttgartensia*, Rome, 1990. Würthwein, E., *The Text of the OT*, Stuttgart, 1988.

Assisi Saldanha, C.Ss.R.

IC 06 Biblical Geography (3 Ects)

The course provides a purposeful, quick survey of the various geographical regions of Palestine: the western coastal plains; the central highlands—Galilee, Samaria, Judea; and the Jordan-Arabah valley. It studies their climate, of soil, and agriculture, of natural resources and their exploitation, of population, of trade, and a host of other things. The purpose of the course is to furnish the students a window into the mind of the Bible.

Bibliography: Aharoni, Y., *The Land of the Bible: A Historical Geography*, London, Burns & Oates, 1967. Brown, R.E., and R. North, “Biblical Geography,” in R.E. Brown, J.A. Fitzmyer and R.E. Murphy, (eds.), *NJBC*, Bangalore, TPI, 2005, 1175-1195. Raphel, C.N., “Geography and the Bible (Palestine),” in *Anchor Bible Dictionary*, vol. II, 964-977.

Joseph Titus

IC 06 Biblical Archeology 1 Cr

Biblical Archaeology is approached as a contemporary science in order to discover its contribution and significance to the understanding and interpretation of the Bible. The course deals with the history of Biblical Archaeology, methods and techniques of Archaeology. Archeological finding of important cities like Jerusalem, Meggido, Galilee will be studied briefly.

Bibliography: Dever, W.G., "Archaeology: Syro-Palestinian and Biblical", *ABD* vol.1, pp.354-367. Freedman, D.N., and Greenfield, J.C., (eds.), *New Directions in Biblical Archaeology*, NY: Garden City, 1969. Lance, H. D., *The Old Testament and the Archaeologist*, Philadelphia, 1981. North, R. and King, P.J., "Biblical Archaeology", in R.E. Brown *et al.*, (eds.) *NJBC*, London: Geoffrey Chapman, 1992, pp.1196-1218.

David Stanly Kumar

IC 08 The Ancient Near Eastern Texts 1 Cr

The influence of the Ancient Near Eastern countries on Israel and on the Bible in particular is so significant that the religious life of Israel cannot be studied in isolation. In view of preparing the students for a better understanding of the OT, this course deals with the historical, legal, mythological, liturgical, and secular texts from the Ancient Near East.

Bibliography: Gray, J., *Near Eastern Mythology*, Leiden, E.J. Brill, 1969. James, E.O., *Myth and Ritual in the Ancient Near East*, London, Thames and Hudson, 1958. Kramer, S.N., *Sumerian Mythology*, New York, Harper Torchbooks, 1961. Pritchard, J.B. (ed.), *The Ancient Near Eastern Texts: Relating to the Old Testament*, New Jersey, Princeton University Press, 1969.

Alfred Joseph A.

C 11 History of the Old Testament 1 Cr

For centuries the picture of history presented in the OT was accepted as a credible account of the actual course of history. No longer can we read the OT history in the same way as Paul, Aquinas or Augustine. The Biblical view of history is today confronted with the picture of history

presented by historical criticism as well as archaeological and epigraphic findings. In this light, this course intends to deal with the OT history and the issues surrounding it.

Bibliography: Carroll, R.P., “History of Israel (Post-Monarchic Period),” in D.N. Freedman, (ed.), *The ABD*, 6 vols., New York, Doubleday, 1992, vol. 3, 567-576. Dukstra, M., “History of Israel: Progress, Problems and Prospects,” in W.R. Farmer, (ed.), *IBC*, Bangalore, TPI, 2004, 236-243. Liverani, M., *Israel's History and the History of Israel*, London, Oakville, 2003.

Joseph Titus P.

IC 12 Indian Exegesis and Hermeneutics 1 Cr

The course introduces to the students the field of Indian Exegesis and Hermeneutics. It deals with the Global and local settings, makes a survey of attempts made so far towards the Indian reading of the Bible and studies the diverse methods and principles of Indian Exegesis and Hermeneutics as enunciated by Indian exegetes and theologians. The course concludes with some challenging questions and proposals for further study and research.

Bibliography: Appasamy, A. J., *The Gospel and India's Heritage*. London: SPCK, 1942; A. Amaladass, *Indian Exegesis: Hindu-Buddhist Hermeneutics*, Chennai: Satya Nilayam, 2003; Manikkam, Thomas. “Toward an Indian Hermeneutics of the Bible,” *Jeevadhara* 12 (1982), 94-104; Soares-Prabhu, G., “Towards an Indian Interpretation of the Bible,” in *Collected Writings of George M. Soares-Prabhu*, vol. 4: *Theology of Liberation: An Indian Biblical Perspective*, Pune: JDV, 2001, 3-13; Legrand, L., “Twenty Years of Biblical Renewal in India,” *Vidyajyoti* 47/10 (1983), 484-94; Sugirtharajah, R. S. “Introduction, and Some Thoughts on Asian Biblical Hermeneutics,” *Biblical Interpretation* 2/3 (1994), 251-63.

Stanislas S.

IC 14 Judaism (Palestinian) 1 Cr

The return from the ‘Exile’ (Ca. 538 B.C.E.) marked a ‘New Age’ for the Chosen People of Israel. This second exodus gave them ‘Jewish’ identity. The role of ‘Rabbis’ was instrumental in this process. This process

in Palestine gave the immediate background to Jesus and Christianity. This course aims at the understanding of the historical background of Palestinian Judaism, its characteristics, literature, beliefs and its relevance to Christianity. This course limits its purview from the Second Temple Period (Ca. 535 B.C.E.) to the Second Jewish Revolt (135 C.E.).

Bibliography: McNamara, M., *Palestinian Judaism*, Delaware: Michael Glazier, 1983; Neusner, J., *Introduction to Judaism: A Textbook and Reader*, Louisville: Westminster John Knox Press., 1992; Flusser, D. and Yadan, A., *Judaism of the Second Temple Period: Qumran and Apocalypticism*, Michigan: William B. Eerdmans, 2007; Sanders, E. P., *Jesus and Judaism*, London: Scm Press Ltd., 1985.

David Stanly Kumar

IC 15 Patristic Interpretation

1 Cr

The course on Patristic Interpretation invites the students to look at the earliest methods and purpose of the interpretation of the Bible by the Fathers of the Church. The guide line will be: patristic exegesis as fruitful answer to the challenges of time and situation. The approach of the Fathers to the Bible, Alexandrian and Antiochian, is explained. Further a few case-studies (especially Origene, Augustine and Gregory the Great) will be taken into consideration.

Bibliography: Charles Kannengiesser, *Handbook of Patristic Exegesis. The Bible in Ancient Christianity*, Leiden and Boston, Brill, 2006. M. Simonetti, *Biblical Interpretation in the Early Church: An Historical Introduction to Patristic Exegesis*, A.H. John Tr., Edinburgh: T&T Clark, 1994; H.A. Christopher, *Reading Scripture with the Church Fathers*, Illinois: Inter Varsity Press, 1998.

Xavier Terence.

III Exegetical and Theological Courses

ET 01 Hebrew Texts

(3 Ects)

The course aims at a thorough philological and exegetical analysis of the Hebrew Texts. The students are expected to translate the Hebrew text as literally as meaningfully possible. Attention is to be paid to syntax,

especially of apocapated forms of the verb, and subordinate clauses with the infinitive construct.

Bibliography: Brown-Driver-Briggs (Gesenius), *A Hebrew and English Lexicon of the Old Testament*. Gesenius, W. and E. Kautsch, *Gesenius' Hebrew Grammar*, Oxford, Clarendon Press, 21976. Joüon, Paul - T. Muraoka, *A Grammar of Biblical Hebrew*, subsidia biblica – 27, vols.2-3, vol. 3, Rome, Pontifical Biblical Institute Press, 2006. Joüon, Paul, *A Grammar of Biblical Hebrew*, vols.2-3, vol. 2, Rome, Pontifical Biblical Institute Press, 1991. Waltke, Bruce K. and M. O'Connor, *An Introduction to Biblical Hebrew Syntax*, Winona Lake, Eisenbrauns, 1990.

Joseph Titus

ET 02 Greek Text (3 Ects)

This course handles selected passages from different New Testament books. The purpose is to show that the grammatical analysis of the Greek text can be relevant for the interpretation of the Biblical and Early Christian texts. This course aims to learn to use grammatical and philological tools. Students are expected to acquire the attitude of working with texts in original languages as much as possible and are able to compare translations with the original texts and to compare translations with each other and to analyze the differences.

Bibliography: F. Blass, Albert Debrunner, and Robert Funk, *A Greek Grammar of the New Testament and other Early Christian literature*. University of Chicago Press, 1961. Zerwick, M., *Biblical Greek Illustrated by Examples*, translated from the Latin by Joseph Smith, S.J. Roma. Editrice Pontificio Istituto Biblico, 1994. Wallace, D.B., *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*, Zondervan 1997. Stanley E. Porter (ed.) *A Handbook to the Exegesis of the New Testament*, Leiden: Brill, 1997.

Alfred Joseph A.

ET 03 OT Exegesis: Ethical Reflection of the Deuteronomic Code (5 Ects)

The questioning of the documentary hypothesis in the late 1980s triggered an earthquake in Bible studies, of which the Priestly Writing (P) seems to be the only survivor. This course aims to present the literary and theological characteristics of this fascinating text which provided the Pentateuch with its narrative framework, as well as the main debates concerning it.

Bibliography: Lapesqueux Guillaume, *L'exposition du nom divin dans le livre de l'Exode. Etude exégétique d'Ex 3,1-4,18; 6,2-7,2; 33-34*, FAT.2 102, Tübingen, Mohr Siebeck, 2019, p. 209-278. Nihan C., *From Priestly Torah to Pentateuch. A Study in the Composition of the Book of the Leviticus*, FAT.2 25, Tübingen, Mohr Siebeck, 2007. Römer T., "From the Call of Moses to the Parting of the Sea. Reflections on the Priestly Version of the Exodus Narrative", dans Dozeman T. B., Evans C. A. et Lohr J. N. (ed.), *Book of Exodus, Composition, Reception, and Interpretation*, VTS 164, Leiden/Boston, Brill, 2014, p. 121-150. Shectman S., Baden J. S. (ed.), *The Strata of the Priestly Writings. Contemporary Debate and Future Directions*, AThANT 95, Zürich, Theologischer Verlag, 2009. Schmid K., "Judean Identity and Ecumenicity. The Political Theology of the Priestly Document", dans Lipschits O., Knoppers G. N. et Oeming M. (ed.), *Judah and Judeans in the Achaemenid Period. Negotiating Identity in an International Context*, Winona Lake, Eisenbrauns, 2011, p. 3-26. Wöhrle J., "There's No Master Key! The Literary Character of the Priestly Stratum and the Formation of the Pentateuch", in Gertz J. C., Levinson M., Rom-Shiloni D., Schmid K. (ed.), *The Formation of Pentateuch. Bridging the Academic Cultures of Europe, Israel and North America*, FAT 111, Tübingen, Mohr Siebeck, 2016, p. 391-403.

Olivier Artus/ Lapesqueux Guillaume

ET 04 New Testament Exegesis (5 Ects)

Commenting a selection of the main sections of Galatians

Bibliography: See NJBC, 780, for bibliography up to 1988 to which should be added J.B. Lightfoot, 1890 and... Luther's Commentary of

1535 published in English in 1953. Subsequent commentaries of R.N. Longenecker (Word), 1990; D. Lührmann (Continental Com), 1992 (tr. of German ed. of 1978); F.J. Matera (Sacra Pagina), 1992; J.L. Martyn (AncB), 1997; S.K. Williams (Abingdon Com), 1997; Légasse (LD), 2001.

L. Legrand, mep

ET 06 Theology of the OT (Monotheism and the Old Testament) 2 Cr

This course aims to study how the people of Israel struggled in order to confess Yhwh as the only God and how this confession of faith evolved until the time of Jesus of Nazareth. The three parts of the Old Testament - *Torah*, *Nebbiim* and *Ketubim* - witness the emergence of different conceptions of God, rooted in Ancient Israel but soon confronted with other cultures. This course will study these evolutions both from socio-historically and theological points of view in some major texts such as Gen 1, Deut 6, Is 40-55, Prov 1-9 and Dan 7.

Bibliography: Smith, M.S., *The Origins of Biblical Monotheism. Israel's Polytheistic Background and the Ugaritic Texts*, New York / Oxford: Oxford University Press, 2000. Lemaire, A., *The Birth of Monotheism: The Rise and Disappearance of Yahwism*, Washington D.C.: Biblical Archeology Society, 2007.

Joseph Titus

ET 08 Biblical Theology of Mission (2 Ects)

Mission of Jesus

J. Jeremias, *Jesus' Promise to the Nations* (SBT 24), London: SCM Press, 1958; F. Hahn, *Mission in the New Testament*, (SBT 47), London: SCM, 1965; J.H. Kahne, *Christian Missions in Biblical Perspectives*, Grand Rapids: Baker House, 1976; G.W. Peters, *A Biblical Theology of Missions*, Chicago: Moody Press, 1972; L. Legrand, J. Pathrapanckal and M. Vellanickal, *Good News and Witness*; E. Cothenet, art. "Mission et Missions," in *Dict Spiritualité*, vol 10 (1979), col. 1349-1371. Senior-C. Stuhlmuller, *Biblical Foundations for Mission*, NY: Orbis Books, 1983; L. Legrand, *Mission in the Bible. Unity and Plurality*, Pune: Ishvani Publications 1992 (= NY:Orbis,

1990), pp. 36-83; L. Legrand, "Was Jesus Mission-minded?" *ITS* 3 (1964), pp. 87-104; "Mission in the Bible. Unity and Plurality, Bangalore: TPI, 2016 (=NY:Orbis, 1990); L. Legrand, *The Bible on Cultures*, Bangalore: TPI, 2001 (=NY: Orbis, 2001); various articles in the 5 volume of *My Word is with You*, Bangalore: St Peter's Institute, 2001-2016; D. Senior-C. Stuhlmuller, *Biblical Foundations for Missions*, London: SCM Press, 1983; D. Bosch, *Transforming Mission. Paradigm Shifts in Theology of Mission*, New York: Orbis Books, 1991, pp 1-122; W.J. Larkin and J.F. Williams (ed.), *Mission in the New Testament. An Evangelical Approach*, New York: Orbis Books, 1999; George Soares Prabhu, various articles in the 4 volumes of *Collected Writings*, Pune: Jnana Deepa Vidhyapeeth, 1999-2003.

On Good News

R.H. Lightfoot, *The Gospel Message of St Mark*, Oxford: University Press, 1950; W. Marxen, *Mark the Evangelist*, Nashville: Abingdon Press, 1969; J. Schniewind, *Euangelion. Ursprung und erste Gestalt des Begriffs Evangelium*, Darmstadt: Wissenschaftliche Buchgesellschaft, 1970; Maria Joseph Shantappa, "Jesus Christ the Good News," Rome (unpublished Thesis, 1982)

L. Legrand, mep

Aspects of Biblical Apostolate

ABA 01 Inter Scriptural Hermeneutics 1 Cr

The Eastern and Western approaches to God-experience: Polarity and Complementarity. The Structure of mystical introspection. The One Logos and many Scriptures. Towards an Inter-Scriptural hermeneutics. Two models: John's Gospel and the Bhagavad Gita & Meister Eckhart and the Upanishads. Inter-Scriptural Hermeneutics: basic to Indian Theology.

Sebastian Painadath sj

Courses proper to the Alternative Cycle

IC 05 Biblical Geography	1 Cr
IC 07 Qumran Literature	1 Cr
IC 10 Hellenistic Judaism	1 Cr
IC 13 Sociological Approach to the Bible	1 Cr
ET 07 Theology of the NT	2 Cr
ABA 02 Theory and Practice of Translation	1 Cr

1.3. Syllabus 2021 - 2022

I Semester (July-Sept. 2021)

I YEAR

S. Code	Subject	Professor	Hour
LC 01	Hebrew	Stanly Kumar M.	45
LC 02	Greek	Stanislas S.	30
IC 01	Methodology	Alfred Joseph	15
IC 02	Exegetical Methods	Stanly, Joseph Titus	15

II YEAR

LC 03	Aramaic / Syriac	Stanly Kumar M.	15
IC 04	Textual Criticism	Assisi Saldanha, cssr	15
ET 01	Hebrew Texts	Joseph Titus	15
ET 02	Greek Texts	Stanislas S.	15

I & II YEARS

IC 06	Biblical Archeology	David Stanly Kumar M.	15
IC 08	ANET	Alfred Joseph A.	15
IC 14	Indian Exegesis & Hermeneutics	Stanislas S.	15
IC 09	Judaism (Palestinian)	Stanly Kumar M.	15
ABA 01	Inter Scriptural Hermeneutics	Sebastian P.	15
ET 08	Biblical Theology of Mission	L. Legrand, mep	15

II Semester (Oct. 2021-Mar. 2022)**I YEAR**

LC 02	Greek	Alfred Joseph A.	45
LC 01	Hebrew	Stanly Kumar M.	30

I & II YEARS

IC 02	Seminar	Alfred Joseph A.	15
IC 11	History of the OT	Joseph Titus	15
ET 04	Exegesis of the NT	L. Legrand, mep	30
ET 03	Exegesis of OT	Olivier Artus	30
ET 06	Theology of OT	Joseph Titus P.	30
IC 15	Patristic Interpretation	Xavier Terence	15

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

Dr Lucien Legrand MEP

PERMANENT TEACHING STAFF**PROFESSORS**

Dr Lawrence A.

Dr Joseph Titus P.

Dr David Stanly Kumar M.

ASSOCIATE PROFESSORS

Dr Simon Pinto

Dr Stany C. Fernandes

Dr Jude Nirmal Doss

NONPERMANENT TEACHING STAFF**VISITING PROFESSORS**

Most Rev. Dr Nazarene Soosai

Dr Michael Amaladoss, SJ

Dr Felix Wilfred
 Dr Jacob Parappally, MSFS
 Dr S.M. Michael, SVD
 Dr John Romus
 Dr Victor Edwin, SJ
 Dr Xavier Terrence
 Dr Antony P. V.
 Dr Yan Vagneux, MEP
 Dr Benny Koottanal, MSFS
 Dr Sr Stancy SMI
 Dr Divya Paul
 Dr Jerry Rosario SJ
 Dr Maria Arulraj SJ
 Dr Sr Leena Fernandes SMI

3.2.2. Course Description

MI 02 Introduction to Missiology (2 Ects)

Mission is the essence of the Church and Jesus' mandate to all Christians to proclaim the Gospel in word and deed, so that all men can freely make a decision for Christ. Theologian Emil Brunner is often quoted saying, "the Church exists by its mission just as a fire exists by burning". In other words, 'To be Church is to be in mission.'

Bibliography: Karotemprel, S., ed., *Following Christ in Mission: A Foundational Course in Missiology*, Bombay, Pauline Publications, 1995; Bevens S.B. and R.P. Schroeder, *Prophetic Dialogue: Reflections on Christian Mission Today*, New York, Orbis Books, 2011; Bosch, D., *Transforming Mission: Paradigm Shifts in Theology of Mission*, Maryknoll, NY, Orbis Books, 2006.

Stany C. Fernandes

MI 06 Mission in the Synoptics (1 Ects)

The course spreads over the two years of the Missiology L.Th. Program and is consequently divided into two parts: Year 1: the pre-paschal mission of Jesus' of Nazareth; Year II: the post-paschal mission in the power of the Risen Christ.

Year I covers the following aspects:

- I. The heart of Jesus' Mission: the Good News: significance; contents; root in the Abba consciousness of Jesus.
- II. The Mission Strategy of Jesus: Mission to Israel, Mission in Galilee, Mission to the Poor.

Bibliography: J. Jeremias, *Jesus' Promise to the Nations* (SBT 24), London: SCM Press, 1958. F. Hahn, *Mission in the New Testament*, (SBT 47), London: SCM, 1965. G.W. Peters, *A Biblical Theology of Missions*, Chicago: Moody Press, 1972. L. Legrand, *Mission in the Bible. Unity and Plurality*, Pune: Ishvani Publications 1992 (=NY:Orbis, 1990), pp. 36-83. D. Senior-C. Stuhlmuller, *Biblical Foundations for Missions*, London: SCM Press, 1983.

L. Legrand, mep

MI 08 Journey into Hindu Traditions through the Texts (1 Ects)

This course will be an attempt to make an incursion in the many traditions of the *SanâtanaDharma*: Hinduism. This study will be based on the reading and explanation of some major texts of this tradition. We will start with the Vedic Sacrifice (*yajña*) and then explore the way of spiritual knowledge (*jñānamārga*) through the *ĪcāvāsyamUpaniṣad* and the archetypes of the *saṅyāsīn* and *jīvanmuktī* as promoted by Ānandakara. A major attention will be then given to the *Bhagavadgītā* as it represents a meeting point of the many ways (*mārga*) of Hinduism. In it, we will study the archetype of the *yogin* and the *bhakta*. This will allow us to concentrate on the way of devotion (*bhaktimārga*) as it was expressed by the blind bard Sūrdās in the Viraha Bhakti. The student will receive at the beginning of the course the collection of the texts we will study.

Bibliography: The *Rig Veda*, Penguin Classics, 2005; *The Upanishads*, Penguin Classics, 2004; *The Bhagavad Gita*, Penguin Classics, 2014; Sūrdās, *Sūr's Ocean*, Murty Classical Library of India, 2015; R. Panikkar, *The Vedic Experience*, Motilal Banarsidass, 2010; John Stratton Hawley, *Songs of the Saints of India*, Oxford University Press, 1998.

Yann Vagneux, mep

MI 09 Pope Francis and Mission in Contemporary Times (2 Ects)

This Course tries to study the background calling for the post-synodal document, makes also brief commentary on the contextual situation moulding Cardinal Bergoglio himself which would considerably influence the shape of the document and discusses at some length his new Ecclesiological Vision therein and its significance for the Indian Christianity.

Bibliography: Post Synodal Exhortation, *Evangelii Gaudium*; Gerard Mannion, *Pope Francis and the Future of Catholicism: Evangelii Gaudium and the Papal Agenda*, New York: Cambridge University Press, 2017; Felix Wilfred, *Asian Public Theology, Critical Concerns in Challenging Times*, Delhi: ISPCK, 2010; Amartya Sen, & Jean Dreze, *An Uncertain Glory: India and Its Contradiction*, London: Penguin Books, 2014.

Lawrence A.

MI 10 People of God and Mission in the OT (2 Ects)

‘Go therefore and make disciples of all nations’ is a divine imperative and a missionary mandate. Today mission is understood in a broader context of Universalism, Liberation, Dialogue and Witness. A right biblical hermeneutics of mission in the Old Testament is a must to clarify the biblical foundation of mission. Thus this course is devised to trace out the biblical notion of mission in the Pentateuch and the prophets. Some of the important mission related biblical themes like covenant, election, justice, community and nations will be discussed in the background of the selected biblical texts.

Bibliography: J. C. Gkoye, *Israel and the Nations: A Mission Theology of the Old Testament*, ASMS 39, (Maryknoll: Orbis Books, 2006). A. E. Glasser, *Announcing the Kingdom: The Story of God’s Mission in the Bible* (Grand Rapids: Baker Academic, 2003). L. Legrand, *Unity and Plurality: Mission in the Bible*, (Maryknoll: Orbis Books, 1990). H.H. Rowley, *Israel’s Mission to the World*, (London: Student Christian Movement Press, 1939).

David Stanly Kumar M. & Joseph Titus P.

MI 13 Hindu Christian Dialogue (2 Ects)

Hindu Christian Dialogue is the fact of everyday life in India. Great theologians like Raimond Panikkar, Michael Amaladoss and Felix Wilfred have contributed much to the theology of Hindu-Christian Interreligious Dialogue. And the present course studies different nuances presented by them, while going through the history of Hindu-Christian Interreligious Dialogue.

Bibliography: Amaladoss, Michael, *Making All Things New: Mission in Dialogue*, Roma:SecretariatusMissionum O.F.M., 1990; Goel, Sita Ram, *History of Hindu Christian Encounters*, New Delhi: Voice of India, 1989; Panikkar, Raimundo, *Unknown Christ of Hinduism*, London, Darton Longman & Todd Ltd., 1964; Wilfred, Felix, (ed.), *Transforming Religion Prospects for a New Society*, Delhi: ISPCK, 2009.

Simon Pinto

MI 14 Muslim Christian Dialogue (2 Ects)

Muslim Christian Dialogue is as old as Islam itself. It was at the religious experience of Prophet Mohammad of one God that Islam was born. And it was Christianity along with Judaism that enlightened him of the belief in one God. The history has people like Akbar in dialogue with the Jesuits, St Francis of Assisi with the Sultan and following this example the present Pope Francis signing the Human Fraternity document with the Grand Imam of Al Azhar, Sheikh Ahmed Al Tayeb. However, Muslim Christian History is marred by conflicts. The time of crusades saw the beginnings of the Muslim Christian hostilities. The conflicts among the Muslims and Christians are a reality to this day. Therefore, there is an urgent need for the Church to promote dialogue between the two religions to bring peace and concord in the world. This course concentrates on the progress in the fraternal relations based on the commonalities in faith and the mutual cooperation among the two communities to work for love and peace.

Bibliography: Haleem Siddiqi, Abdul, *Prophet Mohammad: Thoughts, Teachings & Mission*, New Delhi: Commonwealth Publishers, 1993; Du Jarric, Pierre, *Akbar and the Jesuits: An Account of the Jesuit Missions to the Court of Akbar*, trans., C. H. Payne, (eds.) E. Ross, Denison-P. Eileen,

New York: Harper & Brothers, 1926; Karkkainen, Vali-Matti., *Trinity and Revelation: A Constructive Christian Theology for the Pluralistic world*, Cambridge: Eerdmans, 2014.

Simon Pinto

MI 15 Jerusalem & Athens: Mission to the Jews & Gentiles (1 Ects)

The book of the Acts of the Apostles is basically a document of missionary activities of the two great missionaries, Peter and Paul. It is the ground work of the Church and it continues to serve as the model of doing the redeeming mission of Luke Christ through the power of the Holy Spirit to the Church of all times.

Bibliography: Dillon, R. J., "Acts of the Apostles," *NJBC* 44, 722- 815. Bruce, F. F., *The Book of the Acts*, NICNT, Grand Rapids: W. B. Eerdmann, 1988; Legrand L., *Mission in the Bible*, Pune: Ishvani, 1994; Lake, F. K. (ed.), *The Beginning of Christianity*, vol. 5, 140-151 392- 402; Fitzmyer, J. A., *The Acts of the Apostles*, AB 31, New York: Doubleday, 1998; David Bosch, *Transforming Mission, Paradigm Shift in the Theology of Mission*; Stephan Bevans, *Constants in Contexts, A Theology of Mission for Today*.

Lawrence A.

MI 17 Research Methodology (1 Ects)

The course on Research Methodology includes an emphasis on the need for specialization in writing scientific dissertation, seminar paper, articles and book reviews through a proper note-taking, analysis and synthesis of opinions and final presentation with accurate notes and bibliography.

Bibliography: 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. Mason, Jennifer: *Qualitative Researching*. New Delhi: Sage Publications, 1996, 2004.

Simon Pinto

MI 18 Mission through the Eyes of the Fathers of the Church (1 Ects)

The characteristic of mission in Patristic period is stabilising and building up of the Church. The Fathers of the Church stabilised the Church through their interpretation of the Scripture, definition of the faith elements and orthodox teaching. Their preoccupation was the danger of wrong teaching and inadequate explanation. They built the Church up by their holy life and by their blood at martyrdom. The threat of persecution was a real preoccupation in the earliest centuries of the Church. It is their firm and sound faith and their witnessing life in these situations attracted more people to believe in Christ and in Christian way of life. This course deals with the mission of the Church in the first eight centuries.

Bibliography : Chadwich, H., *The Early Church*, London: Penguin Books, 1993; Brown, R. E., *The Churches the Apostles left Behind*, New York: Paulist Press, 1984; Green, M., *Evangelism in the Early Church*, London: Hodder Paperbacks, 1978; Quasten, J., *Patrology*, Vols. 1-4, Allen: Christian Classics, 1995; Sullivan, F. A., *From Apostles to Bishops*, New York: The Newman Press, 2001; Schmithals, W., *Office of Apostle in the Early Church*, Nashville: Abingdon Press, 1969; Daley, B. E., *The Hope of the Early Church*, Peabody: Hendrickson Publishers, 2003; Bosch, D. J., *Transforming Mission: Paradigm Shifts in Theology of Mission*, Maryknoll: Orbis Books, 1991.

Xavier Terrence T.

MI 19 Analytical Study of Ecclesia in Asia (1 Ects)

This course on *Ecclesia in Asian* first aims at giving a brief commentary on the contents of the document; Then it will tackle the issues like, the dialectics of Proclaiming Jesus Christ as the Saviour of Mankind and the salvific values of other religions; Dialogue being the way of being the Church in Asia, what exactly is aimed at by dialogue with the other religions as envisaged by the document? Thus the course will attempt to initiate the students more into critical study of the document than into a mere reading and summarizing it.

Bibliography: Peter C. Phan, ed., *The Asian Synod, Texts and Commentaries*, New York:Orbis Books, 2002; James H. Kroeger & Peter

C. Phan, *The Future of Asian Churches: The Asian Synod & Ecclesia in Asia*, Philippines: Claretian Publications, 2002; Mariaio Saturnino Dias ed., *Evangelization in the light of Ecclesia in Asia*, Bangalore, Claretian Publications.

Lawrence A.

MI 20 Indian Missions History (South, North and North East (2 Ects)

This course gives the historical development of Christianity in India, the Portuguese Padroado in India, the Pearl Fishery coast mission, the Madurai mission, the Pondicherry mission, the Mysore mission, the Carnatic mission and the Canara mission.

Bibliography: Thekkedath, J., *History of Christianity in India*, vol II, (Bangalore: TPI, 1982). Schmidlin, J., *Catholic Mission History*, (Illinois: Mission Press, 1933). 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 21 Ecclesiological Perspectives of Mission (1 Ects)

The insertion of Missiology into Ecclesiology, and the integration of both areas into the Trinitarian plan of salvation, according to Pope John Paul II, has given a fresh impetus to missionary activity itself (RM 32). It is true that the nature of the Church and its mission are inter-connected. For "the pilgrim Church is missionary by its nature" (AG2). Therefore the two sciences viz., Ecclesiology and Missiology affect each other; change in Ecclesiology effects a change in our mission and change in our mission brings a new understanding in Ecclesiology.

Bibliography: Morris Pelzel, *Ecclesiology: The Church as Communion and Mission*, Chicago, Loyola Press, 2001. Avery Dulles, *Models of the Church*, New York, 1974. Avery Dulles, *A Church to Believe in*, New York, 1982. Hans Kung, *The Church*, London, 1968.

Simon Pinto

MI 22 Ecumenism and Evangelization (1 Ects)

The word “Ecumenical” means “Universal”. The Ecumenical Movement, with the aim to work towards the unity of all Christian denominations, was originally a protestant initiative and started in 1910. Christianity claims, “By her relationship with Christ, the Church is a sacrament or sign of intimate union with Christ and of unity of all humankind” (LG1). Is it not a contradiction? Can the Church so divided claim to be instrument of unity? Therefore unity among Christians is not only necessary for our mission of preaching the Gospel of Christ to the world but also for the mission of unity of all humankind.

Bibliography: Yves Congar, *Diversity and Communion*, London, 1985. WCC, *Crisis and Challenge of the Ecumenical Movement*, Geneva, 1994. W. Saayman, *Unity and Mission*, Pretoria, 1984. M. Zacharia, (ed.), *Ecumenism in India*, New Delhi, 1980.

Simon Pinto

MI 23 Towards An Asian Theology (1 Ects)

In the past, theology used to be described as ‘*Faith seeking understanding*’. The faith is summarized in the Creeds, later developed into a system by the Scholastic theologians in the middle ages. Understanding was sought in terms of Greek philosophy which later developed into Scholastic philosophy. This tended to be abstract. With the impact of the Latin Americans with their ‘theologies of liberation’ and of the Asians, who had their own philosophical systems, there have been attempts to develop local theologies based on local experiences of the faith, understood and expressed in terms of local philosophical schools and even in the local languages. This gives rise today to many local theologies like African, Asian, European, Latin American, etc. So theology may be redefined as *Living faith experience as commitment to the liberating God, and seeking transformation through understanding and empowerment, focused on local experience and expressed in the local cultural and linguistic categories*. Theology then becomes local and also liberational. It is in this sense that we speak of an *Asian theology*.

Asia is a vast continent with many cultures, religions, languages, etc. The Asia that I am speaking of here consists of South, South East and East

Asia. The reason for this is that this area, represented by the *Federation Asian Bishops' Conferences* (FABC) has developed a certain synergy, through many meetings and publications. At their first general assembly in Taipei, Taiwan in 1965, the Asian Bishops described evangelization as the dialogue with the many poor, the rich cultures and the living religions of Asia. This context affects their theologizing and also provides some sort of unity to it.

Bibliography: Amaladoss, M. *Quest for God. Doing Theology in India*. (Gujarat Sahitya Prakash, 2013); —, *Life in Freedom. Liberation Theologies from Asia*. (Maryknoll: Orbis, 1997); Panikkar, Raimon. *The Cosmotheandric Experience*. (Maryknoll: Orbis, 1993); Evers, Georg. *The Churches in Asia*. (Delhi: IDPCK, 2005); Wilfred, Felix. *Sunset in the East*. (Chennai: Univ. of Madras, 1991); *Asian Dreams and Christian Hope*. (Delhi: ISPCK, 2000); *Asian Public Theology*. (Delhi: ISPCK, 2010); England, John C and Others (eds), *Asian Christian Theologies*. 4 Vols (Claretian, 2003).

Michael Amaladoss, S.J

MI 28 Mission, Communalism and Inter-religious Dialogue (2 Ects)

In the recent decades, India has witnessed a massive rise in interreligious strife, and fundamentalism. Religious Fundamentalism is a complex phenomenon; it is more socio-economic and political than religious. Religion is often used for political mileage. This has particularly been the case with India whose primary concern is Hindu fundamentalism. Hindu fundamentalist groups thrive and go around with the costly project of Hindu nationalism, identifying Brahminic culture with Indian culture. Undeniably, it results in severe consequences on the Indian society. This causes serious concern to the Church in India, as her evangelizing mission in the sub-continent heavily depends upon how well it handles this issue. Therefore, a critical study of the root causes and the consequences of the Hindu Religious fundamentalism which will eventually lead to dealing with this complex phenomenon is a must so that Church's evangelization in the 21st century will not be severely hampered. This course is all about it!

Bibliography: Michael Amaladoss, *Interreligious Encounters*, New York: Orbis Books, 2017; Felix Wilfred, *Theology for an Inclusive World*, Delhi: ISPCK, 2019; Amartya Sen, *Identity and Violence*, New York: W.W. Norton & Company, 2006.

Lawrence A.

MI 37 Dialogue between Faith, Reason, Science and Atheism (EG 242-43) (2 Ects)

Dialogue between faith and reason belongs to the work of evangelization. Positivism and Scientism refuse to admit the validity of forms of knowledge other than those of the positive sciences. The Church proposes another path. Evangelization is attentive to scientific advances and wishes to shed on them the light of faith and the natural law so that they will remain respectful of the centrality and supreme value of the human person and faith at every stage of life. All of society can be enriched thanks to this dialogue, which opens up new horizons for thought and expands the possibilities of reason. The Church has no wish to hold back the marvelous progress of science. On the contrary, she rejoices and even delights in acknowledging the enormous potential that God has given to the human mind.

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 21st Century*, Baton Rouge, IAP Press, 2004; **Documents:** *Fides et Ratio; Evangelii Gaudium*.

Stany C. Fernandes

MI 38 Basics in Cultural Anthropology (2 Ects)

Culture is unique to human beings. It distinguishes humans from animal. As fish cannot live without water; we, humans cannot be human without culture. Anthropology explores this close relationship between humans and cultures. This intimate relationship unfolds historically with the interaction between economic, social, political and religious activities of human beings. Christian Mission is closely interlinked to these cultural processes. Therefore, this course is aimed at providing the concepts and approaches that will facilitate the students of Missiology to understand the linkages between Christian Mission and Culture.

What distinguishes the anthropological approach to study of human beings from other approaches is that anthropology adopts a “holistic perspective” that is, at once, both *biocultural* and *comparative* in its orientation. The *biocultural* aspect of the anthropological perspective stresses that human nature is the result of the intertwining of genetically transmitted (biological) and socially learned (cultural) traits. The *comparative* aspect stresses that advanced generalization about human nature is possible only after looking at human beings in all their dimensions, past, present and in different geographical locations. Within cultural anthropology, this comparative orientation is often termed the *cross-cultural approach*. Students of Missiology need to understand the World-view of different cultures and of Christianity.

Bibliography: 1. Herskovits, Melville J. (1950), *Man and His Works: The Science of Cultural Anthropology*. New York: Alfred A. Knopf. 2. Geertz, Clifford (1973), *The Interpretation of Cultures*. New York: Basic Books, Inc., Publishers, 3. Luzbetak, Louis J. (1988), *The Church and Cultures, New Perspectives in Missiological Anthropology*, New York: Orbis Books.

S.M. Michael SVD

MI 39 Contemporary Cultural Patterns and Christian Mission (2 Ects)

Cultures are built on World-Views. Culture is a comprehensive term. It signifies the way different human communities organize themselves to give meaning through the complex interaction of their economic, social, political, aesthetic and religious dimensions of life. The relationship between Christianity and cultures is a dynamic movement in human history involving cultural adaptation, accommodation, indigenization, contextualization, inculturation and inter-culturation. It includes challenge and celebration of cultures, dialogue, mutual fecundation, transformation, liberation and conversion.

India is a subcontinent with many races, languages, religions and cultures. Historically, India had to compromise with many different races and cultures to achieve smooth and harmonious living. In course of time, it has evolved its own worldview to integrate people of different cultures. Yet, there are challenges to build a just and humane society as visualized in the Indian Constitution. As Christian world-view encounters Indian

cultures, there are many different responses, acceptance, tolerance and opposition. This course explores the challenges and opportunities in Indian Missiology in contemporary India.

Bibliography: Kapp, K. M. (1963), *Hindu, Culture, Economic Development and Economic Planning in India*, Bombay: Asia Publishing House; Bhikhu Parekh, (2003), "Hindu Theory Tolerance," *Seminar* No. 521; S.M. Michael SVD, (2020), *Faith, Culture and Mission: Anthropological Insights for Christian Mission in India*, Mumbai: St. Paul's Publications; Weber, Max (1958), *The Protestant Ethic and the Spirit of Capitalism*, New York: Charles Scribner's Sons.

S.M. Michael SVD

MI 40 Islam: Faith and Practice (1 Ects)

How have Christians and Muslims understood each other over the centuries, in different historical and geographical contexts? This question is very important because Muslims and Christians together account for more than half of the world's population and the future of the world depends on peace between them. A critical understanding of relations between these two sets of believers, past and present, can help facilitate the building of a more peaceful and a secure world for all to live in. This course aims at providing a general overview of Christian-Muslim understanding from historical and theological perspectives. Christians and Muslims living in different contexts and cultures have viewed each other and related with each other diversely. Often, hostility, and, at times, sympathy, marked their relationship. While ignorance and prejudice fanned mutual hostility, personal experiences of knowing one another and enjoying hospitality offered by the other greatly enhanced mutual understanding.

Bibliography: Zebiri, K. *Muslims and Christians Face to Face*. Oxford: Oneworld, 1997. Troll, Troll, C.W. *Muslims Ask, Christians Answer*. Anand (India): Gujarat Sahitya Prakash, 2007. *Dialogue and Difference: Clarity in Christian-Muslim Dialogue*. Maryknoll, NY: Orbis Books, 2009; Siddiqui, A. "Fifty Years of Christian-Muslim Relations: Exploring and Engaging in a New Relationship." *Islamochristiana* 26 [2000]: 51-77; Rahman, F. *Islam*. New York: Anchor Books, 1968.

Joseph Victor Edwin, S. J.

MI 41 Theologies of Mission in Pre-Vatican and Vatican II Documents of the Church (2 Ects)

Missiology, unlike other branches of theology, is a gradual emergence into a systematic study. A developing subject as it is, it has the scope of growing into the top of all other subjects. This course explores the challenging developments and the emerging concept of Missiology into the ecclesiastical circle. It ultimately explores the basic nature and existence of the Church as a Missionary: “The pilgrim Church is missionary by her very nature” (AG 2). In clear and accessible terms, the course outlines the history and presents the central themes. Through a comprehensive and balanced analysis, this course takes us to the realm of a wide range of possibilities of mission. It gives us the opportunity to move beyond abstract to concrete mission. By an integrated description of the *history* of mission in the past and present, the course contributes to positive and constructive understanding of implantation and proclamation to enrich the mission of the Church.

Bibliography: Austin Flannery, *Vatican Council II*; Herbert Vorgrimler (ed.), *Commentary on the Documents of Vatican II*, 1989; Edward P. Hahnenberg, *A Concise Guide to the Documents of Vatican II*; S.J. Walter M. Abbotts (Ed), Joseph Gallagher tr., *The Documents of Vatican II With Notes and Comments by Catholic, Protestant, and Orthodox Authorities*, 1966;

Sr. Stancy, SMI

MI 42 Religion and Human Rights: The Case of Catholic Christianity (1 Ects)

In present-day circumstances, the ethical and legal implications enshrined in human rights regime requires more than a rational foundation and justification. For these rights to attain their ultimate goal, it is indispensable that they are undergirded by a deeper rationale and motivational forces such as ethical sensitivity and religious beliefs. Like literature, religion could evoke the necessary empathy for the suffering of the other, especially the poor, which needs to accompany any effective practice of human rights. The absence of it is the reason for the initial critical posture of liberation theology vis-à-vis human rights. However,

in its further stages of development, liberation theology re-appropriated human rights interpreting it in terms of the rights of the poor. This is a safeguard against human rights being exploited to serve the cause of the powerful, their freedom, and ownership of property.

Human rights are not to be viewed as a mere legal means: they should touch the moral chords of persons. This course will focus on the case of Christianity, particularly Catholicism and its social teachings, and show the new dimensions to human rights it has brought in its conception and implications. It also will explore how Christianity could continue to contribute to enlarging the conception and interpretation of the human rights regime and become increasingly an important force for its upholding, practice, and defense. The case of Catholic Christianity vis a vis human rights also confirms how developments in religions take place in interaction with social and cultural forces in history.

Bibliography: Wilfred, Felix, *Asian Dreams and Christian Hopes* (Delhi: ISPCK, 2004);—, “Religions and Human Rights in Evolution. The Case of Catholic Christianity,” in *Jeevadhara*, September 2021.

Felix Wilfred

MI 44 Environmental Protection and Mission (2 Ects)

The study of *Environmental Protection and Mission* encompasses the theological, moral, ethical, and pastoral reflection on the relationship between ecology and mission from the point of view of the Social Teachings of the Church on environmental protection as well as the role of the local Church of India in that regard. This study is an attempt to relate modern ecological science to missiological studies in an Indian context, with the aim of developing a holistic environmental protection for our pastoral ministry. Primarily it aims at to study the conciliar and post-conciliar teachings on environmental protection and their missionary implications for the mission of the Church in India. Secondly it brings out the theological and missiological imports of modern ecological sciences, and thirdly it indicates the role of the local Church of India, Christians, and missionaries in general on the problem posed by modern ecological crisis.

Bibliography: Francis, *Laudatosi*; (Encyclical on care for our common home) Benedict XVI, *The Environment*, Lindsey J. (ed.), Our Sunday Visitor, Huntington, Indiana 2012; --, *The Garden of God: Toward a Human Ecology*, The Catholic University of America Press, Washington DC 2014; Kochupurackal Sebastian, *Eco-Mission*, Asian Trading Corporation, Bangalore 2007; Tirimana Vimal, (ed.), *Sprouts of Theology from the Asian Soil: Collection of TAC and OTC Documents (1987-2007)*, Claretian Publications, Bangalore 2007.

Antony P. V

MI 36 Seminar (2 Ects)

Lawrence A.

MI 39 Mission Exposure (4 Ects) Lawrence A. & Stany C. Fernandes

MI 45 Proclaiming Christ for Transformation (1 Ects)

God's decisive and unique involvement in the world and human history through the hominization of the Word was for the transformation of the entire universe, human societies and individual persons. In Jesus Christ the entire creation became a new creation. It is to be actualized in history through the work of the Holy Spirit and to be communicated by those who are committed to the cause of Jesus and the Kingdom he proclaimed. This course outlines the ways of proclaiming Christ effectively in the pluralistic context of India/Asia the meaning of Jesus Christ based on the witness of the Evangelists and Paul and the Christological teachings of the Church.

Bibliography: Amaladoss, M. *The Asian Jesus*. Maryknoll: Orbis Books, 2006.; B. Joseph, Francis. *Jesus Christ: Our Lord, God, Brother and Saviour*. Bangalore: St. Peter's Pontifical Institute Publ., 2000; Boyd, R. *An Introduction to Indian Christian Theology*. Delhi: ISPCK, 2004; Brown, R.E. *An Introduction to the New Testament*. New York: Doubleday, 1966; Dunn, J.D.G. *Unity and Diversity in the New Testament*. London: SCM Press, 1993; D'Lima, E. and Gonsalves, M. (eds.). *What does Jesus Christ Mean*, 2nd Edition. Bangalore: Dharmaram Publ., 2001; Kappen. S. *Jesus and Freedom*. New York: Orbis Books, 1977; Kasper, W. *Jesus the Christ*. London: T&T Clark, 2011; Kereszty, R.A. *Jesus Christ: Fundamentals of Christology*. New York: Alba House, 1995; O' Collins, G. *Christology*:

A Biblical, Historical, and Systematic Study of Jesus, Second Edition. New York: Oxford University Press, 2009; Panikar, R. *The Fullness of Man: A Christophany*. Delhi: ISPCK, 2006; Parappally, J. *The Meaning of Jesus Christ: An Introduction to Christology*, 2nd Edition. Bengaluru: TPI Publications, 2019; Paindadath, S., Parappally, J. *A Hindu-Catholic: Brahmabandab Upadhyay's Significance for an Indian Christian Theology*. Bangalore: ATC Publ., 2008; ilfred, Felix. *Beyond settled Foundations: The Journey of Indian Theology*. Madras: Dept. of Christian Studies, University of Madras. 1993.

Jacob Parappally MSFS

Courses Proper to the Alternative Cycle

MI 02	Christological Question in the Pluralistic Society	Dr Antony Lawrence	45 hours
MI 03	Mission and Christian Sacramental Life	Dr Benny Kootanal	15 hours
MI 05	Mission and Theology of Peace Seminar	Dr Simon Pinto	15 hours
MI 06	Asian Jesus	Prof. Michael Amaladoss	15 hours
MI 07	Church, Mission and the Kingdom: The Fullness of Christina Life	Dr Jude Nirmal Dass	15 hours
MI 11	Theology of Mission as Dialogue	Dr Stany C. Fernandes	30 hours
MI 16	FABC Documents	Dr Simon Pinto	15 hours
MI 23	Dalit Theology	Dr Maria Arul Raja	30 hours
MI 25	Dialogue with Culture	Dr Stany C. Fernandes	30 hours
MI 26	Gender Justice in Mission	Sr Dr Stancy	15 hours
MI 27	Politics and Mission	Dr Simon Pinto	15 hours
MI 29	Pastoral Leadership and Challenges of Mission	Dr Divya Paul	15 hours
MI 30	Mission, Migrants and Refugees	Dr Jerry Rosario	15 hours

MI 31	Discipleship and Mission	Dr Simon Pinto	15 hours
MI 32	Indian Missionary Spirituality	Dr P. V. Antony	30 hours
MI 33	Mission through Modern Means of Communication	Dr Simon Pinto	30 hours
MI 37	Mission Exposure Programme	Dr Stany C. Fernandes	30 hours
MI 37	Mission Exposure Programme	Dr Antony Lawrence	30 hours
MI 41	Introduction to Contextual Theology	Dr Antony Lawrence	30 hours
MI 42	The Church of the Poor: Challenges, Biblical Foundations and Building Inclusive Communities	Dr Antony Lawrence	30 hours
MI 46	An Introduction to Liberation Theology	Most Rev. Nazarene Soosai	15 hours
MI 47	Small Christian Communities – Varieties and Mission	Dr Susairaj	15 hours
MI 48	Post Modern Culture and Christianity	Prof. Felix Wilfred	15 hours
MI 49	Societal Transformation	Dr Jerry Rosario	15 hours
MI 50	Indian Constitution and Catholic Social Teachings	Dr John Romus	15 hours
MI 51	Pedagogy, Catechesis and Mission	Dr Leena Fernandes	15 hours
MI 52	Religions and Human Rights: The Case of Catholic Christianity	Prof. Felix Wilfred	15 hours
MI 53	Theology of Art	Dr Sebastian Elavanthinkal	15 hours

1.4. Syllabus 2021-22
I Semester (July-September 2021)

S. Code	Subject	Professor	Hours
MI 02	Intro. to Missiology	Dr Stany C. Fernandes	30
MI 17	Interdisciplinary Methodo, Hermeneutics and Mission	Dr Simon Pinto	15
MI 10	People of God and Mission in the OT	Dr P. Joseph Titus Dr M. David Stanly Kumar	30
MI 06	Jesus and Mission in the Early Christian Commu.	Prof. Lucien Legrand	15
MI 41	Theologies of Mission in the Pre-Vat and Vat Documents	Sr Dr Stancy	30
MI 40	Islam: Faith and Practice	Dr Victor Edwin	15
MI 38	Basics in Cultural Anthropology	Dr S. M. Michael	30
MI 22	Ecumenism and Evang.	Dr Simon Pinto	15
MI 21	Ecclesial Perspectives	Dr Simon Pinto	15
MI 13	Hindu Christian Dialogue	Dr Simon Pinto	15
MI 28	Mission, Communalism and Interreligious Dialogue	Dr Antony Lawrence	30
MI 19	Analytical Study of <i>Ecclesia in Asia</i>	Dr Antony Lawrence	15
MI 36	Seminar	Dr Antony Lawrence	15
MI 39	Mission Exposure Prog.	Dr Stany C. Fernandes	30

II Semester (October – March 2022)

MI 18	Mission through the Eyes of the Fathers of the Church	Dr Xavier Terrance	15
MI 20	Indian Mission History (South, North and North East)	Dr Simon Pinto	30

MI 14	Muslim Christian Dialogue	Dr Simon Pinto	30
MI 37	Dialogue between Faith, Reason, Science and Atheism (EG 242-43)	Dr Stany C. Fernandes	30
MI 09	Pope Francis and Mission in Contemporary Times	Dr Antony Lawrence	30
MI 15	Jerusalem & Athens: Mission to the Jews & Gentiles	Dr Antony Lawrence	15
MI 43	Eco-Spirituality	Most Rev. F. Antonisamy	15
MI 23	Asian Theology	Prof. Michael Amaladoss	15
MI 42	Christianity and the Public Sphere: Issues, Questions & Prospects	Prof. Felix Wilfred	15
MI 44	Proclamation for Transformation	Prof. Jacob Parappally	15
MI 08	A Journey into Hindu Traditions through the Texts Contemporary Cultural	Dr Yann Vagneux, MEP	15
MI 35	Patterns and Christian Mission	Prof. S. M. Michael	30
MI 44	Environmental Protection & Eco-Mission	Dr P. V. Antony	30
MI 39	Mission Exposure Programme	Dr Antony Lawrence	30

3.3. SPIRITUAL THEOLOGY

3.3.1. TEACHING STAFF

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