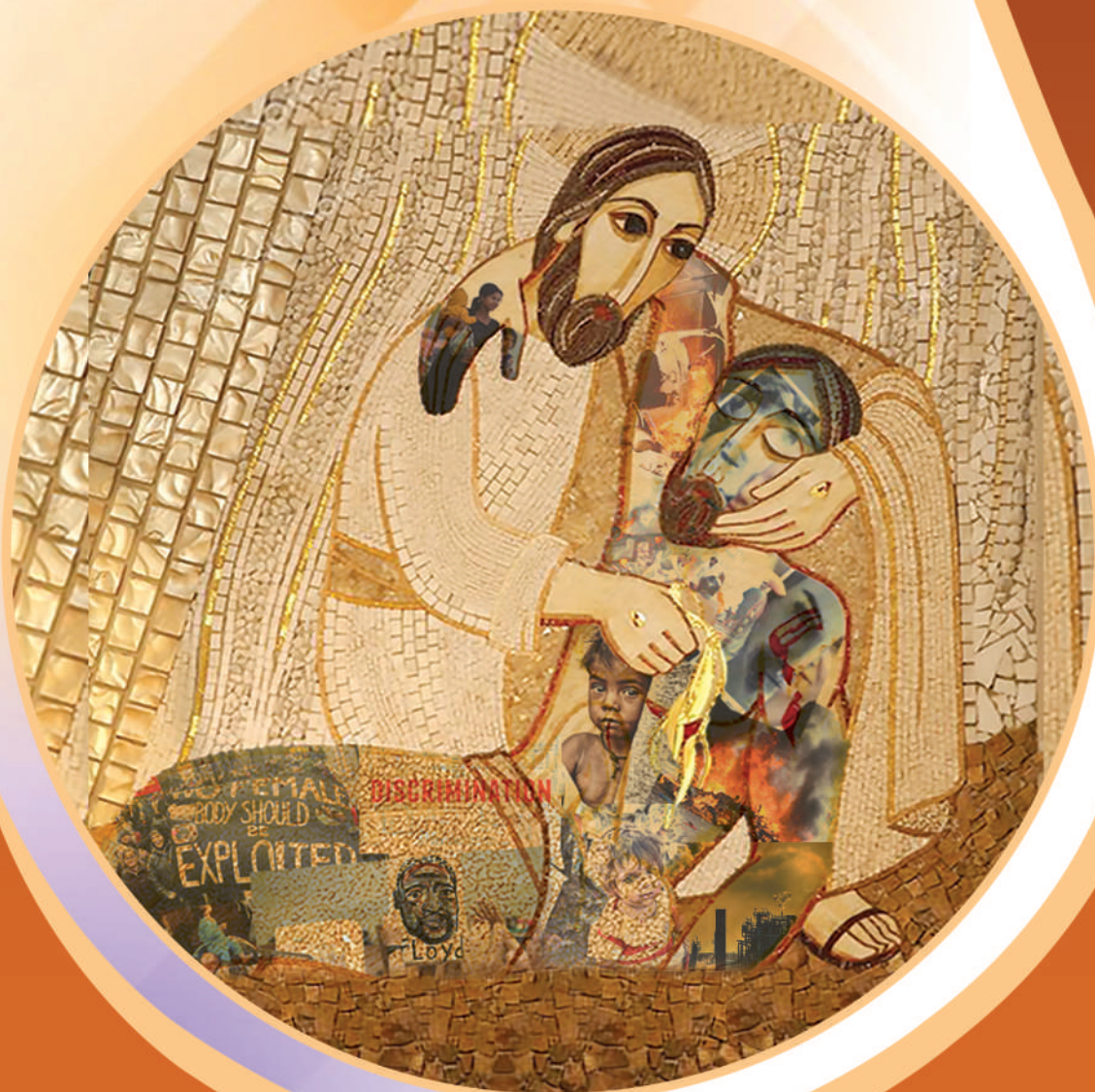


PROGRAMME OF STUDY

DEPARTMENT OF MISSIOLOGY



ST PETER'S PONTIFICAL INSTITUTE
BANGALORE

DEPARTMENT OF MISSIOLOGY

(Established in 1976, it has the credential of being the First in Asia)

OBJECTIVES

- ☞ To prepare efficient Secretaries for Commissions of CBCI, CCBI and Regional Episcopal Conferences such as Commission for Proclamation (CCBI), Commission for Interreligious Dialogue (CBCI), Commission for Scheduled Castes and Scheduled Tribes (CBCI), Commission for Small Christian Communities (CCBI), for Ecology(CCBI)
- ☞ To form experts, researchers and formators.
- ☞ To prepare professors for Seminaries, Ecclesiastical Institutes and Formation Houses.
- ☞ To form context based theologians for the Church in India
- ☞ To prepare efficient co-ordinators of the Pastoral Centres.
- ☞ To form effective pastors to ably head various commissions of the Pastoral Centres.

FACILITIES AVAILABLE

- ☞ One of the Best Libraries in Asia
- ☞ Scholarship and Hostel Facilities
- ☞ Language Courses in Latin, French, Italian, and German

ELIGIBILITY

For Licentiate in Missiology
Bachelor's Degree in Theology or
Equivalent Christian U.G studies

For Doctorate in Missiology
Licentiate in Missiology or
Equivalent Christian P.G Studies

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Programme of Study

Department of Missiology

St Peter's Pontifical Institute, Bangalore

CONTENTS

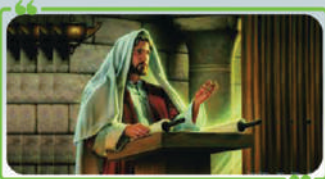
- 3 |** Preface: Archbishop & Chancellor
- 5 |** Preface: Prof. Dr Felix Wilfred
- 6 |** Foreword: Prof. Dr Michael Amaladoss
- 8 |** The President of the Institute Speaks
- 10 |** From the Head of the Department
- 12 |** Course Description
- 12 |** Introductory Course and Methodology
- 13 |** Biblical Orientations for Mission
- 15 |** The Theologies of Mission in the History of Church and Magisterium
- 18 |** Dialogue with Religions
- 21 |** Dialogue with Culture
- 23 |** Dialogue with the Poor
- 27 |** Dialogue with Non-Believers : Faith, Reason and Science
- 27 |** The Triple Dialogue in Praxis
- 32 |** Church and Mission
- 35 |** Missionary Spirituality
- 37 |** Pastoral Dynamics of Mission
- 38 |** Seminars
- 39 |** Mission Exposure Programmes

10 Tips for the Christians for the Evangelizing Mission

1

Proclamation

"How beautiful are the feet of those who bring Good news" Romans 10:15



- "And Jesus went throughout Galilee, proclaiming the message in their synagogues and casting out demons." Mark 1:39
- "Woe to me if I do not preach." 1 Corinthians 9:16-18
- "Jesus is eminently an evangelizer, bearer of the Good News." Lucien Legrand



"There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed." *Evangelii Nuntiandi*, # 22

Pope St Paul VI

2

Witness

"You will receive power when the Holy Spirit has come upon you and you will be my witnesses in Jerusalem... to the ends of the Earth." Acts 1:8



- "You are the salt of the earth... You are the light of the world." Mathew 5:13 & 14
- "The life of the church is its witness. The witness of the church is its life."
- "Preach always and everywhere, Use words if necessary." St Francis of Assisi



"...Today people listen more willingly to witness than to teachers, and if they listen to teachers it is because they are also witnesses."

Pope St Paul VI

3

Interfaith Dialogue

"Humanity forms but one community. This is so because all stem from the one stock... (see Acts 17:26); and also because all share a common destiny, namely God." *Nostra Aetate*, # 1



- Inter-religious dialogue is respecting other people, faith and religions,
- Inter-religious dialogue is an effort to see the good in the other,
- Inter-religious dialogue presents to the other the good in me, not arrogantly but with great humility.
- Dialogue eliminates prejudice and wrong judgement about others.



"The Spirit's presence and activity affect not only the individuals but also society and history, peoples, cultures and religions."

Redemptoris Missio, # 28

Pope St John Paul II

4

Inculturation

"In our own languages, we hear them speaking about God's deeds of power." Acts 2: 11



- It is an integration of Gospel values in to a particular culture. *Redemptoris Missio*, # 52
- Inculturation is an encounter between the Gospel and culture.
- Christ's incarnation is a very radical act of inculturation.
- "Thus inculturation is the Church's imitation of Christ's incarnation..." *Ad Gentes*, # 11



Christians are invited... to learn "by sincere and patient dialogue what treasures a bountiful God has distributed among the nations of the earth" (*Ad gentes* 11), and to save "whatever truth and grace are to be found among the nations, as a sort of secret presence of God." *Ad Gentes*, # 9

5

Ecumenical Dialogue

"I ask...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." John 15: 21



- "Many whom God has, church does not have and many whom Church has, God has not." St Augustine
- "The dialogue which the Church proposes is grounded in the logic of Incarnation" *Ecclesia in Asia*, # 29
- The other Churches have "the written Word of God; the life of grace; faith, hope and charity, with other interior gifts of the Holy Spirit, as well as visible elements." *Unitatis Redintegratio*, # 3



Ecumenism "is not just some sort of 'appendix' which is added to the Church's traditional activity" but it is "an organic part of her life and work, and constantly must pervade in all that She is and does..."

Ut Unum Sint, # 20

Pope St John Paul II

6

Dialogue with the Poor

"Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." Mathew 25: 40



- "Poverty is the worst form of violence." Mahatma Gandhi
- "Today" is the name of the poor." Felix Wilfred
- "Give me the strength never to disown the poor..." Rabindranath Tagore
- "Poverty was not created by God. It is we who have caused it, you and I through our egotism." Mother Teresa



"The preferential option for the poor is implicit in the Christological faith in the God who became poor for us, so as to enrich us with poverty."

Pope Benedict XVI



PREFACE

The very nature of God is love. He always keeps reaching out to his creation. We could, therefore, say that the very identity of God is mission. And the Church's identity too is mission as Divine reaching out. The path breaking statement of Vatican II holds that "the Church on earth is missionary by her very nature." (AG 2) Theologian Emil Brunner is often quoted as saying, "the Church exists by its mission just as a fire exists by burning."

The Church comes to be the *Church* as it realizes and recognizes that it is called to go beyond itself. Therefore, in a real sense, Pentecost was not, contrary to what is usually said, the 'birthday of the church,' but rather, the church is born only as the disciples of Jesus gradually and painfully realize that they are called to go beyond themselves to all peoples irrespective religion, culture, language, ethnicity etc.

Evangelization is the carrying out of the Church's duty of proclaiming by word and witness the Gospel of the Lord. Within this context we have spoken of these tasks...

Indigenization renders the local church truly present within the life and cultures of our peoples. Through it, all their human reality is assumed into the life of the Body of Christ, so that all of it may be purified and healed, perfected and fulfilled... Through the second task, the Asian religions are brought into living dialogue with the Gospel, so that the seeds of the Word in them may come to full flower and fruitfulness within the life of our peoples... Finally, through the "preaching of the Good News to the poor" (Luke 4:18), Christ's renewing life and the power of his paschal mystery is inserted into our peoples' search for human development, for justice, brotherhood and peace (Michael Amaladoss, S.J., "The Challenges of Mission Today and their Impact on Theological Reflection," *Indian Theological Studies*, Vol. LVII/2 [June 2020], 173).

We have a department of 'Missiology' in St. Peter's Pontifical Institute, Bangalore, which was started 45 years ago. When theological institutes and formations centres in India understand fully the dire need of persons specialised in this discipline and prepare such specialists, they will be leading the pastoral section and also guiding the systematic section in the faculty I wish that the dioceses and different men and women religious congregations make the best use of the yeomen service of the department to prepare their priests and religious to become animators of evangelising mission in the changed contexts and provide them with an adequate vision and tools.

+ Peter Machado,
Archbishop of Bangalore
& Chancellor of St Peter's Pontifical Institute, Bangalore

10 Tips for the Christians for the Evangelizing Mission

7

Empowerment of the Marginalized

"In creating the human race 'male and female,' God gives man and woman an equal personal dignity, endowing them with the inalienable rights and responsibilities proper to the human person." *Familiaris Consortio*, # 22



Dalits
Women
Migrants
etc

- * "Migrants are workers, but they must not become object of our concern, but rather they are the subject." *Laborem Exercens*, # 23
- * "...nothing is more unjust (or more unloving), ... than to divide equally among unequals, or to treat oppressor and oppressed alike." Soares-Prabhu
- * "Injustice anywhere is a threat to everywhere." Martin Luther King Jr
- * Opting for Jesus Christ means opting for justice; opting for justice means opting for the marginalized. Boff

8

Peace and Reconciliation

"I, the Lord, am a God who is full of compassion and pity, who is not easily angered and who shows great love and faithfulness." Exodus 34: 6.



- * "Instead of hatred and revenge, we choose peace and reconciliation." Nelson Mandela
- * "My religion is kindness." Dalai Lama
- * "Never in this world hatred is ceased by hatred...hatred is ceased by love." Buddha
- * "Oh men, direct your energies to promote the good of all mankind. Let your relations with all be characterised by love, peace and harmony..." *Rg Veda* 8, 49, 4

9

Church's Engagement in the Public Sphere

"It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven" *Evangelii Gaudium*, # 182



- * "I am not the evangelizer of democracy: I am the evangelizer of the Gospel. To the Gospel message, of course, belong all the problems of human rights; and if democracy means human rights, it also belongs to the message of the Church." Pope John Paul II
- * Jesus came to change the world, making it more just and equal, not to save it (as it is). M. Amaladoss, S J



"See that you do not despise one of these little ones, ...their angels in heaven always look upon the face of my heavenly Father" (Mt 18:10). "...It is a question of seeing that no one is excluded. Today's world is increasingly becoming more elitist and cruel towards the excluded." Pope Francis



"We all need the Bible, the Quran, the Bhagavad Gita, and the followers of the diverse religions must put their hearts, heads and hands together to take on the concerns of humanity especially in the context of our planet under the threat of disintegration." Dalai Lama



"Missionaries feel they have done their duty, when they convert an untouchable to Christianity. They do not look after their political rights. I find this is a big fault in Christians because they have not entered into politics up till now. It is difficult for any institution to survive without political support." Dr Ambedkar

10

Ecology

"For You love all things that exist, and detest none of the things that you have made; for you would not have made anything if you had hated it." *Wisdom* 11: 24



- * "The earth is the Lord's" Psalm 24:1
- * "The Lord rejoices in all his works." Psalm 104:31
- * "The Lord took the man and put him in the garden of Eden to till it and keep it." Genesis 2:15
- * "Ecology is permanent economy." Chipko slogan
- * "He that plants trees loves others besides himself." Thomas Fuller



"There can be no renewal of our relationship with nature without a renewal of humanity itself. There can be no ecology without an adequate anthropology." *Laudato Si*, # 112 Pope Francis



"I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light." (EG 27)



PREFACE

With its unique human resources, magnificent infrastructure, and academic ambience, St Peter's Pontifical Institute, Bangalore, stands tall as a vibrant and versatile centre for ecclesiastical studies and the renewal of the Church in India. At the heart of this Institute is the Department of Missiology that inspires theology and its various branches towards mission in context. Here takes place living and ongoing contextual theology based on experience. The quality of teaching and cutting-edge researches done here are truly of international standards. The Department helps its students creatively translate, interpret, and communicate the Christian message in response to the challenges the people of our country face today, and it is, indeed, done in the spirit of Vatican II, especially its document on the Church in the Modern World.

One cannot recommend enough the study of missiology in this great temple of learning, which the Institute is. I sincerely hope that more and more bishops and major religious superiors will avail the opportunities the Department and the Institute offer to get young priests, religious, and members of the Christian faithful trained for various missions and ministry. The all-round academic formation, scholarship, and skills the students acquire here will serve in the various areas of mission the dioceses and religious orders are engaged in. Indeed, they will be an invaluable asset to the dioceses, congregations, and communities as they will provide sterling pastoral and mission leadership attuned to the needs of our times.

Prof. Dr Felix Wilfred,
Former Member of the International Theological Commission of the Vatican

The Department helps its students creatively translate, interpret, and communicate the Christian message in response to the challenges the people of our country face today, and it is, indeed, done in the spirit of Vatican II, especially its document on the Church in the Modern World.



FOREWORD *Towards the Kingdom of God*

Walking towards the Kingdom of God and inviting others to join us, we proclaim the 'Good News' of Jesus by our community life and witness.

In India/Asia this involves an ongoing dialogue with the living realities of India/Asia, namely its many poor, its rich cultures and living religions, leading to the building of the Kingdom of God as a community of freedom, fellowship and justice. This demands a deep knowledge of the 'Good news' based on a study of the Scriptures and tradition, an experiential awareness of the current economic, cultural and religious situation of India/Asia, as well as the methods of effective dialogue. To achieve these goals, besides lectures by experts and personal study and research, some well-planned and focused field work will also be useful.

What is the focus of this Licentiate (M.Th) Programme? It is conducted by the department of 'Missiology'. The focus, therefore, should be on 'Mission'. But the goal of mission in the past and even, perhaps, at present, at least for some, has been to proclaim the Gospel to the Non-Christians and bring them to the Church. But at the level of the Federation of the Asian Bishops' Conference (FABC), the understanding of mission has slowly changed, starting with its first general assembly in Taipei, Taiwan, in 1965, i.e. more than 50 years ago. At that time, the Asian bishops described mission or evangelization as a three-fold dialogue of the Gospel with the many poor, the rich cultures and the living religions of Asia: that is Liberation, Inculturation and Interreligious Dialogue. The other religions are seen as co-pilgrims with the Church towards the Kingdom of God.

Pope Francis, in a document jointly signed with the Grand Imam of Egypt at Abu Dhabi (Feb 4, 2019) says:

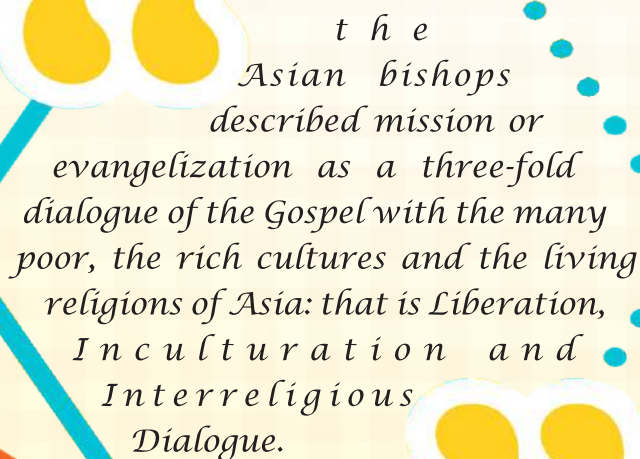
Freedom is a right of every person: each individual enjoys the freedom of belief, thought, expression and action. The pluralism and the diversity of religions, colour, sex, race and language are willed by God in His wisdom, through which He created human beings. This divine wisdom is the source from which the right to freedom of belief and the freedom to be different derives. Therefore, the fact that people are forced to adhere to a certain religion or culture must be rejected, as too the imposition of a cultural way of life that others do not accept;

Dialogue, understanding and the widespread promotion of a culture of tolerance, acceptance of others and of living together peacefully would contribute significantly to reducing many economic, social, political and environmental problems that weigh so heavily on a large part of humanity; Dialogue among believers means coming together in the vast space of spiritual, human and shared social values and, from here, transmitting the highest moral virtues that religions aim for.

Such a vision would move us to understand and explain properly or even change such traditional phrases like "There is no salvation outside the Church" and "Christ is the only Saviour". The goal of our mission today is the Kingdom of God and the way to the Kingdom is dialogue and collaboration with other religious believers and all people of good will – a practical dialogue of the Gospel with the many poor, the rich cultures and the living religions of Asia, leading to socio-political and religious action.

The **programme of the Department of Missiology**, as you can see from the prospectus, **aims at preparing specialists who can understand and plan for such a mission, run special apostolic centres and training programmes and animate other priests, religious and people, especially the youth, to enable them to work towards this goal.** This is more than what a parish priest normally does in his parish. St. Peter's Pontifical Institute, through its Department of Missiology, aims at preparing such specialists. It will be helpful to have a few such trained Pastoral Specialists in each diocese who can reflect, organize, train and animate priests and people. We are at your disposal. You are welcome!

Prof. Dr Michael Amaladoss,
Founder-Director, IDCR, Loyola College Campus, Chennai



*t h e
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I n c u l t u r a t i o n a n d
I n t e r r e l i g i o u s
Dialogue.*



The President Speaks

It is to be admitted that the Department of Missiology is the first postgraduate Department to be established in 1976 at St Peter's Pontifical Institute, Bangalore. This shows that the theological education imparted by St. Peter's Pontifical Institute give a special missiological thrust.

Since its inception, by conferring Licentiate in Missiology and Dotorate in Missiology, the Department of Missiology has been forming and preparing the context-oriented priests and the religious to participate meaningfully and actively in the mission and evangelization of the Church in India. Can we continue to teach today with the same programme of study formulated in 1976? If so, our teaching would remain abstract and acontextual. Today the time has changed; new challenges and problems are encountered in society and thus also in the field of mission. These changes in time and context compel us to redefine the way we carry out the mission of God in the Church and thus to revise the Programme of Study to suit today's contextual challenges and problems.

God is the missionary *par excellence*; his mission is always context-oriented and he addresses the problems and challenges of each epoch in each context. For example, God, who worked through the prophets, carried out his mission always taking into account the problems and concerns of each time and context. Through Amos in the pre-exilic period, God addressed the issue of the lack of social justice in the Northern Kingdom. He roared like a lion against the ruling elite who oppressed the poor and the needy. In the exilic period in Babylon, the context of the Israelites differed and so their concern was different from that of the pre-exilic Israelites. The Israelites in Exile suffered humiliation in an alien land and loss of nationhood due to the Babylonian invasion. Thus, through Deutero-Isaiah, God spoke words of comfort and hope to them. God's mission takes into account the needs of the people in each time and context. The Church has rightly realized the way God carries out his mission in each context and has fittingly highlighted in the Pastoral Constitution of Vatican II on the Church in the Modern World *Gaudium et Spes*:

To carry forward the work of Christ..., the Church has always had the duty of *scrutinizing the signs of the times* and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. *We*

must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics. (No. 4)

Amazing wisdom is exhibited in this saying: "We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics." Keeping in mind the world in which we live, its longings, its questions and its needs, the Department of Missiology has revised thoroughly the Programme of Study to form context-oriented parish priests and the religious, secretaries of the commission for evangelization in each diocese, and animators of dioceses pastoral centres. We appreciate their enthusiasm and deep commitment to carry forward the work of Christ by bringing out this brochure of the Programme of Study of the Department of Missiology in order to make relevant and contextual the Programme of Study to our times. May God bless their genuine efforts.

In this context, St Peter's Pontifical Institute earnestly appeals to Archbishops, Bishops, Provincial Superiors, and Major Superiors to show your goodwill to support the genuine initiatives of the Department of Missiology to help the Church in India, in its mission and evangelization. Your support and cooperation could be concretely manifested in sending the parish priests and the religious, secretaries of the commission for evangelization in each diocese, and animators of dioceses pastoral centers to pursue Licentiate and Doctorate in Missiology in the Department of Missiology, so that they may gain an in-depth formation in the field of mission to learn to scrutinize the signs of the times, to be trained to respond to the perennial concerns which affect the human community of our times and to instill in them a burning zeal to carry forward the mission of Christ in the world in which we live. As Pope Francis in his Apostolic Exhortation *Evangelii Gaudium* on the Proclamation of the Gospel in Today's world reminds us to focus on the priority of Church, "... 'There must be no lessening of the impetus to preach the Gospel' to those who are far from Christ, 'because this is the first task of the Church.' Indeed, 'today missionary activity still represents the greatest challenge for the Church' and 'the missionary task must remain foremost.'" (No. 15)

**Prof. Dr Joseph Titus, President,
St Peter's Pontifical Institute, Bangalore**

Can we continue to teach today with the same programme of study formulated in 1976? If so, our teaching would remain abstract and acontextual. Today the time has changed; new challenges and problems are encountered in society and thus also in the field of mission. These changes in time and context compel us...to revise the Programme of Study to suit today's contextual challenges and problems.



From the Head of the Department of Missiology

What do we mean by mission? What is mission all about? I do not think that anyone can give a precise definition for the term mission, at least, it is not possible to give a definition for all ages. Mission is, in fact, undefinable. Defining mission is, in fact, a process.

There needs to be a clear distinction between mission and missions. Mission is God's (*missio Dei*). God's mission is His engagement in the world as the One who loves the world and as the One who has ceaselessly been calling the entire creation to share in His fount-like love (AG 2) in which church is called to participate. Missions, therefore, refer to the church's different and creative ways and forms of collaborating with God's mission in the world according to the specific times, places, contexts and needs. For this reason, I said above that to attempt to make a definition, too sharply and too confidently, applicable for all times, is certainly a futile and uncritical enterprise.

While this is true, mission had traditionally been interpreted in terms of propagation of faith, expansion of the reign of God, conversion of the heathens, and the founding of the new churches. Perhaps, the church understood her mission in this sense, wanting to remain faithful to the mission command of the risen Lord, - to go to the whole world and proclaim the Gospel to all nations. And yet, arguably, the Trinitarian understanding of mission as Father sending his Son into the world was not totally lost in the church's consciousness in the first fifteen centuries. However, from sixteenth century onwards, there was further development in the church's understanding of mission. Mission came to be viewed mainly as expansion, occupation of fields, the conquest of other religions and the like. It came to be intimately associated with the colonial expansion of the Western world into the Third world. Therefore, admittedly, this expansionist understanding of mission, familiar though it may be, is of fairly recent origin.

This rather 'traditional' approach to understanding of mission, however, came to be seriously re-examined in the mid twentieth century with Pope St John XXIII opening the windows of the church let in fresh air. The Second Vatican Council, indeed, was a second Pentecost, as described by Pope St. John Paul II. It was a decisive breakthrough bringing a major shift in the church's understanding of her evangelising mission. Particularly, *Nostra Aetate* and *Gaudium et spes* have worked out a thorough revolution in the church's attitude towards the temporal realities of the world, thanks to the council Fathers. The church began to realise that God's self-revelation continues to take place in the arena of culture, history, society, economy and politics. In other words, God's mission to the world reveals itself in the church's struggle against injustice, oppression, discrimination, poverty and violence, which are the stark realities of our world today. Such an involvement of the church in God's mission simply remains an act of faith.

We must say that the council fathers were only inspired by the fundamental spirit and vision of the gospel accounts which show that Jesus of history himself experienced his Father in deepest events

of his daily life. Evidently, the patterns of the church's mission cannot remain the same forever, although Christ remains the "eternal gospel." (Rev. 14:6; Heb 13:8) This is exactly what Holy father Pope Francis says right at the beginning of his encyclical *Evangelii gaudium*: "With Christ, joy is constantly born anew." (EG 1) Other terms such as "new chapter," "new phase," "new paths," "new processes," of evangelization are used in the encyclical to simply mean how the church must grab every opportunity to take newer initiatives in proclaiming the gospel in the fast changing world scenario. He, therefore, writes: "I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light." (EG 27) Hence, if the church fails to read the signs of the times and change her patterns of doing mission accordingly, it will amount to her failure to relate her Christian faith to the concrete contexts of our times.

The reorientation of the church towards her evangelising mission brought about by the council was sustained by the post Vatican papal encyclicals. To cite just one example, *Redemptoris missio* clearly acknowledges the role of the Spirit in 'individuals... society and history, peoples, cultures, and religions.' (RM 28) Needless to say that Pope Francis puts all his efforts only to implement the basic vision and spirit of the conciliar teaching. Deeply imbibed by the spirit of the council, the Federation of the Asian Bishops and the Asian theologians developed further the legacy of *Nostra Aetate* and *Gaudium et spes*, towards creating an appropriate, meaningful and reconceptualised missiology for Asia, seeing mission as a threefold dialogue with the many poor, the rich cultures and the many living religions of this continent. All this goes to say that an inadequate understanding of the contexts of our times and our failure to relate our Christian faith to the living contexts are bound to lead to an unsatisfactory missionary practice and above all to an ambiguous motivation of missionary practice. This could, probably, be cited as one of the main reasons why today there are less and less takers for the study of missiology in India.

The Department of Missiology at St Peter's Pontifical Institute is seriously committed towards accomplishing this singular objective. I am happy to bring before your kind attention that the Department of Missiology has been rendering a commendable service by offering courses which are more instructive, informative, scholarly, multi-disciplinary and solidly contextual for the past 42 years. It has a dedicated team of well qualified faculty for rendering this yeomen service so that the future church in India may be greatly blessed with well-equipped and efficient leaders, able animators for the various commissions at national, regional and diocesan levels, commissions such as Commission for Proclamation, Commission for Evangelization, Commission for Interreligious Dialogue, Commission for Ecology, Commission for Ecumenism, Commission for Schedule Castes and Tribes, Commission for Small Christian Communities and erudite scholars for theologates in the religiously and culturally pluralistic India. We are at your service!

**Dr Antony Lawrence, HOD,
St. Peter's Pontifical Institute, Bangalore**

INTRODUCTION TO MISSIOLOGY (2 ECTS)

Dr Stany C. Fernandes

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

INTERDISCIPLINARY METHODOLOGY, HERMENEUTICS AND MISSION (1 ECTS)

Dr Simon Pinto



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

PEOPLE OF GOD AND MISSION IN THE OLD TESTAMENT, PART 1 (1 ECTS)

Dr P. Joseph Titus



Within the modern mission studies, a place of honour is given to biblical studies, since the Bible is considered as the foundation on which mission studies are based. Studies of the biblical basis of mission usually concentrate on the NT paradigms of the Church's mission to the world. But "as Christians reading the Bible on the subject of mission...we must begin at the beginning. We must take account of the OT...We may actually discover new perspectives there" (L. Legrand). Hence this course is an attempt to explore mission perspectives in the Pentateuch, namely the first five books of

the Hebrew Bible. After exposing the terms of mission and the Pentateuch, mission perspectives are drawn from the Creation stories, the Patriarchal stories and the Exodus story. Then the concerns of the Pentateuchal Law codes towards the migrants are studied. The course ends with the study of the Gentiles in the Pentateuch as God's mission agents.

Bibliography: Carroll Stuhlmueller, *The Biblical Foundations for Mission*. London: SCM Press, 1983; P. Joseph Titus, "Abraham: A Paragon of Peaceful Co-existence." *VJTR* 78 (2014): 683-696; P. Joseph Titus, "The Lowly People as Partners in God's Mission: A Study of Midwives' Episode in Ex 1:15-22." in Dexter S. Maben (ed.), *Borders and Margins: Re-visioning Ministry and Mission*. Tiruvalla: Christava Sahitya Samithi, 2015, 363-378; _____ "Creation and Mission Perspectives." in Simon Pinto, A. Lawrence and P.V. Antony (eds.), *The Master's Harvest: Festschrift in Honour of Prof. Dr. B. Joseph Francis*. Bengaluru: ATC, 2016, 1-42.

PEOPLE OF GOD AND MISSION IN THE OLD TESTAMENT, PART 2 (1 ECTS)

Dr M. David Stanly Kumar



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 hermeneutics of mission in the Old Testament must clarify the biblical foundation of mission. This course is devised to trace out the biblical notion of mission in the prophetic literature. Some of the important mission-related themes like covenant, election, justice, community and nations, people of God, will be discussed against the background of the selected texts from the Prophetic literature.

Bibliography: L. Legrand, *Mission in the Bible: Unity and Plurality*. Pune: Ishvani Publication, 1992; L. Legrand, *The Bible on Cultures*. Bangalore: Theological Publications in India, 2001; Walter Kaiser, *Mission in the Old Testament: Israel as Light to the Nations*. Grand Rapids: Baker Books, 2000; James C. Okoye, *Israel and the Nations: A Mission Theology of the Old Testament*. Maryknoll: Orbis Books, 2006; David Stanly Kumar, "Prophetic Spirituality of Vocation and Mission in Jer 1:4-10." *Indian Theological Studies* 51(2014): 151-167; David Stanly Kumar "Inclusive Mission in Isaiah?" in Annie Kunneth, et al., *Carry Your New Fire today*. Bengaluru: Theological Publications in India, 2019: 206-220.

JESUS AND MISSION IN THE EARLY CHRISTIAN COMMUNITIES (2 ECTS)

Prof. Dr Lucien Legrand, MEP

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: L. Legrand, *The Power of Resurrection, Phil 3:10, Paul and Mission*. Bangalore: TPI, 2021; 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. The New Testament Understanding of Evangelization*. Bangalore: TPI, 1973; L. Legrand, *Mission in the Bible. Unity and Plurality*, Pune: Ishvani Publications 1992 (=NY:Orbis, 1990), pp. 36-83.

JERUSALEM AND ATHENS, MISSION TO JEWS AND GENTILES (1 ECTS)

Dr Antony Lawrence



The Early church's understanding of the mission command of the risen Jesus, and the ways and tactics of its mission will be the central focus in this course, since the primitive church's mission model has many lessons for the mission in the post modern times. For Luke, both the story of Jesus and the story of the church, in other words, Jerusalemite mission and mission to the nations, have close relationship with each other; both the distinction and close relationship between the two are equally significant for him. Both belong to one era, organically knit together by the Spirit. Themes as mission to the Poor and the Marginalized, the Universal Mission, Ministry of Repentance – Salvation, the Lucan Ecclesiology – Community Formation in Luke-Acts, the theme of Witness in Luke-Acts, the theme of the Holy Spirit will be studied in this course.

Bibliography: Lucien Legrand, *Mission in the Bible, Unity and Plurality*. Bangalore: TPI, 2016; David Bosch, *Transforming Mission, Paradigm Shifts in Theology of Mission*. Mary Knoll, New York: Orbis Books, 2011; Donald Senior, C.P and Carrol Stuhlmuehler, C.P, *The Biblical Foundations for Mission*. Mary Knoll, New York: Orbis Books, 1983.

MISSION THROUGH THE EYES OF THE FATHERS OF THE CHURCH (ONE ECTS)**Dr T. Xavier Terrence**

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: H. Chadwich, *The Early Church*. London: Penguin Books, 1993; R. E. Brown, *The Churches the Apostles left Behind*. New York: Paulist Press, 1984; M. Green, *Evangelism in the Early Church*. London: Hodder Paperbacks, 1978; J. Quasten, *Patrology*, Vols. 1-4. Allen: Christian Classics, 1995; F. A. Sullivan, *From Apostles to Bishops*. New York: The Newman Press, 2001.

INDIAN MISSION HISTORY - SOUTH, NORTH AND NORTH EAST (2 ECTS)**Dr Simon Pinto**

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: J. Thekkedath, *History of Christianity in India*, vol II. Bangalore: TPI, 1982; J. H. Gense, *The Church at the Gateway of India 1720-1960*. Bombay: St. Xavier's College, 1960; Joseph Mullens, *Missions in South India*. London, 1854; Leonardo Fernando, & 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.

Dr Stancy Vettickamalayil, SMI

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 (ed.), *Vatican Council II*, Herbert Vorgrimler, *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;

POST VATICAN DEVELOPMENTS IN THE THEOLOGY OF MISSION (1 ECTS)

Dr Stancy Vettickamalayil, SMI



Addressing the social dimension of evangelization, Pope St Paul VI in his apostolic exhortation *Evangelii Nuntiandi*, brings out the account of the unceasing interplay of the Gospel and of human being's concrete life, both personal and social. It gives us the understanding that God's on-going action in history continues to transform personal and social relations. It affirms that the witness of life is the first means of evangelization and that working for social justice is an essential part of evangelization. Pope St John Paul II through his encyclical *Redemptoris Missio* stressed the urgency of missionary activity and invited the Church to renew her missionary commitment. An in-depth study of this encyclical enables the researcher to enter into the realm of three different areas of evangelization: *Missio ad gentes*- directed to people who do not yet believe in Christ, Re-evangelization- aimed at rekindling Christian faith and Pastoral care- deeper insertion of the gospel in the hearts and minds of faithful Christians.



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: Franz-Josef Eilers (ed.), *For All the Peoples of Asia: Federation of Asian Bishops' Conferences*. Philippines: Claretian Publications, vol. 2, 1997; vol. 3, 2002, vol. 4, 2007; Gaudencio Rosales, C. G. Arevalo (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.

ANALYTICAL STUDY OF *Ecclesia in Asia* (1 ECTS)



This course takes up the critical evaluation of theological contribution of the preparatory phase of the Asian Synod, namely, *Lineamenta*, and Responses to it and *Instrumentum Laboris* and responses of the participants of the Synod to this working document. With a note of appreciation for the Synod itself, as "the moment of grace" and as an "Ecclesial Event," it also studies the propositions of the Synod on questions such as, Christology, Ecclesiology, Pneumatology, Missiology etc and the awakening of the Asian Churches to mission. It also briefly reflects the Asian Churches' challenges of mission of triple dialogue. Finally, a critical presentation of the summary of the document forms a significant part of the course.

Bibliography: Peter C. Phan (ed.), *Asian Synod, Texts and Commentaries*. Mary Knoll, New York: Orbis Books, 2002; James Kroeger & Peter C Phan (eds.), *The Future of the Asian Churches, The Asian Synod and Ecclesia in Asia*. Philippines: Claretian Publications, 2002; Josef Neuner, "Proclaiming Jesus Christ, Reflections on *Ecclesia in Asia*." *VJTR* 64 (2000): 536-543.

Pope Francis has a transformative vision of the church and its mission for today which is fundamentally all embracing and truly catholic. He tells this to us through his encyclicals, statements on different occasions, talks and homilies. For him, being Church means being God's People (EG. 111 & 118), - a synodal church; and being church means being in mission. He engages himself in theologizing solidly by engaging in socio, political and economic realities. For him, theology is missiology and there can be no dichotomy between what is sacred and secular, since the church is truly catholic - all embracing, all-inclusive and a communion of different dimensions. In short, unity, universal communion, interrelatedness, interdependence are the words that could fundamentally characterize Francis' vision for the church and mission (*Laudato Si* and *Fratelli Tutti*).



Bibliography: Michael Amaladoss, Antony Lawrence, and Joseph Victor Edwin (eds.), *Fratelli Tutti, An Indian Reading*. Bangalore: ATC Publishers, 2021; Gerard Mannion (ed.), *Pope Francis and the Future of Catholicism, Papal Agenda in Evangelii Gaudium*. Cambridge: Cambridge University Press, 2017; A. Lawrence, "A New Ecclesiological Vision of Pope Francis in *Evangelii Gaudium* Part I." *Indian Theological Studies* 54/4 (2017): 313-331; A. Lawrence, "A New Ecclesiological Vision of Pope Francis in *Evangelii Gaudium* Part II." *Indian Theological Studies* 55/1&2 (2018): 79-97; A. Lawrence, "The Images of the Church as Envisaged by Pope Francis." *VJTR* 81/6 (2017): 421-440).

A JOURNEY INTO HINDU TRADITIONS THROUGH THE TEXTS (2 ECTS)



This course will be an attempt to make an incursion in the many traditions of the *Sanātana Dharma*: Hinduism. This study will be based on the reading and explanation of some major texts of these traditions. We will start with the Vedic Sacrifice (*yajña*) and then explore the way of spiritual knowledge (*jñānamārga*) through the *Īśāvāsyam Upanisad* and the archetypes of the *samnyāsin* and *jīvanmuktī* as promoted by Śankara and the Tantras. 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 of 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 that will be studied.

Bibliography: Yann Vagneux, MEP, *A Priest in Banaras*. Bangalore: ATC Publishers, 2020; Yann Vagneux, MEP, *Indian Portraits. Eight Christian Encounters with Hinduism*. Nirala, 2021; R. Panikkar, *The Vedic Experience, Mantramajjarī. An Anthology of the Vedas for Modern Man and Contemporary Celebration*, Delhi: Motilal Banarsidass, 1977; *The Rig Veda* (translated by Wendy Doniger), Delhi: Penguin Classic, 2000; *The Upanishad* (translated by Juan Mascaro), Delhi: Penguin Classic, 2005.



Hindu Christian Dialogue is the fact of everyday life in India. However, we see special contributions made in this field. The early religio-cultural dialogue of accommodation by Roberto De Nobili, the theological contributions of Bráhmabandab Upādhyāya in the colonial India, Swami Vivekananda's Universal Religion and M. K. Gandhi's truth-centred theology of religions, the monastic dialogue and advaitic experience of Henri Le Saux and Bede Griffiths are the many examples in this line. Aside, the protestant efforts by M. M. Thomas and Bishop Appasamy before and after Vatican II are praise worthy. This course will also study the contributions of one of the women contributors in this area i.e., the Nama Japa contribution of Vandana Mathaji. It will conclude with impacts this history has on today's theology of Hindu Christian dialogue adding up with the contributions of Raimundo Panikkar, Felix Wilfred and Michael Amaladoss.

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

MISSION, COMMUNALISM AND INTERRELIGIOUS DIALOGUE (2 ECTS)



In the recent decades, India has been witnessing a massive rise in interreligious strife, and Hindu religious fundamentalism. It is a complex phenomenon; it is more socio-economic and political than religious. Hence, it could be properly called communalism in India. Religion is often used for political mileage. 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: Felix Wilfred, *Religious Identities and the Global South, Porous Borders and Novel Paths*. Switzerland: Palgrave Macmillan, 2021; Michael Amaladoss, *Interreligious Encounters, Opportunities and Challenges*. Maryknoll, New York: Orbis Books, 2017; Antony Lawrence, *Co-Pilgrims for a Better World*. Bangalore: ATC Publishers, 2021; Antony Lawrence, *Mission in the Third Millennium, Emerging Trends in India*. Bangalore: ATC Publishers, 2019.

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

MUSLIM CHRISTIAN DIALOGUE (2 ECTS)



Muslim Christian History is mixed with both dialogue and conflict. When conflicts are many, Dialogue is rare. 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, the Church promotes dialogue between the two religions to bring peace and concord. This course studies the origin of Islam in the Jewish Christian context, its commonalities and differences with Christianity. The rare personalities, who are models this dialogue are Akbar, St Francis of Assisi and

Pope Francis of the present times. His initiative to sign a document on "Human Fraternity for World Peace and Living Together" is praise worthy. The Church's hope for the future fraternal relations lies on the commonalities in faith and the mutual cooperation among the two communities to work for justice, love and peace.

Bibliography: Douglas Pratt, *Contemporary Christian-Muslim Dialogue: Two Twenty-First Century Initiatives*. Oxfordshire: Routledge, 2021; Abdul Haleem Siddiqi, *Prophet Mohammad: Thoughts, Teachings and Mission*. New Delhi: Commonwealth Publishers, 1993; Vali-Matti Karkkainen, *Trinity and Revelation: A Constructive Christian Theology for the Pluralistic world*. Cambridge: Eerdmans, 2014.

BASICS IN CULTURAL ANTHROPOLOGY FOR MISSION (2 ECTS)



Prof. Dr S.M. Michael, SVD

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. This requires a comprehensive understanding of what culture is. Anthropology being a discipline which concentrates on “Culture” as its central theme, the discussions by anthropologists on culture is very vital for Missiology. This course provides a basic understanding of the characteristics of culture and the current debates on the subject. This will provide the students of Missiology to understand the complex relationship between Christianity and Cultures.

Bibliography: Clifford Geertz, *The Interpretation of Cultures*. New York: Basic Books, Inc., Publishers, 1973; Louis Luzbetak, *The Church and Cultures, New Perspectives in Missiological Anthropology*. Maryknoll, New York: Orbis Books, 1988; S.M. Michael SVD, *Faith, Culture and Mission: Anthropological Insights for Christian Mission in India*. Mumbai: St. Paul's Publications, 2020; Franz Xaver Scheuerer, *Interculturality: A Challenge for the Mission of the Church*. Bangalore: ATC, 2001.

CONTEMPORARY CULTURAL PROCESSES AND CHRISTIAN MISSION (2 ECTS)

Prof. Dr S.M. Michael, SVD

The contemporary situation of the world may be characterized by a globalized, postmodern and post-truth culture. Postmodernism suggests that we have gone beyond modernism but does not specify where we are going. This rudderless situation derides the quest for truth and related values leading to nihilism. Nationalism, fundamentalism and several other people's movements thrive in this vacuum. Christian discipleship requires discernment, commitment and action to counter the prevailing postmodern and post- truth society. This course deals on the missiological concerns in the contemporary world.



Bibliography: Rajeev Bhargava (ed.), *Multiculturalism, Liberalism and Democracy*. Delhi: Oxford University Press, 1999; Paul Heelas, *Religion, Modernity and Postmodernity*. Oxford: Blackwell Publishers, 1998; S.M. Michael SVD & Kuriala Chittattukalam SDB (eds.), *Cultural Challenges in Christian Mission in the 21st Century*. New Delhi: CBCI Commission for Education and Culture, Media House, 2008; Zygmunt Bauman, *Intimations of Postmodernity*. London: Routledge, 1992.

DIALOGUE AND THEOLOGY OF CULTURE (2 ECTS)

Dr Stany C. Fernandes



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

CHRISTIAN FAITH AND THEOLOGY IN THE CONTEXT OF POSTMODERNITY (1 ECTS)

Prof. Dr Felix Wilfred



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 postmodernity and post structuralism. Some salient aspects of postmodernity 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 postmodernity 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 postmodernity. It will go into the difference postmodernity makes in understanding theology and enquire into foundationist ontology, theological truth, hermeneutics, language, deconstructive theology, postmodern critique of mission theology. The course will conclude highlighting both the opportunity and challenge postmodernity 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; Van Engen Charles, "Mission Theology in the Light of Postmodern Critique." *International Review of Mission* 10 (1997): 437-461.



Fr Amirtharaj, SDB

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. This is the overall objective of the course.

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

06 DIALOGUE WITH THE POOR

TOWARDS ASIAN THEOLOGY (1 ECTS)

Prof. Dr Michael Amaladoss, SJ

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. Today 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. Theology then becomes local and also liberational. It is in this sense that we speak of an *Asian theology*.



Bibliography: M. Amaladoss, *Quest for God. Doing Theology in India*. Gujarat Sahitya Prakash, 2013; M. Amaladoss, *Life in Freedom. Liberation Theologies from Asia*. Maryknoll, New York: Orbis Books, 1997; Michael Amaladoss, *Peoples' Theology in Asia*. Bangalore: ATC Publishers, 2021; I. Jesudasan, *A Gandhian Theology of Liberation*. Maryknoll, New York: Orbis Books, 1984; Felix Wilfred, *Asian Dreams and Christian Hope*. Delhi: ISPCK, 2000; Felix Wilfred, *Asian Public Theology*. Delhi: ISPCK, 2010; John C England and Others (eds), *Asian Christian Theologies*. 4 Vols, Bangalore: Claretian, 2003.

DALIT THEOLOGY (1 ECTS)

Dr Maria Arul Raja, SJ



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

FEMINIST THEOLOGY (1 ECTS)

Dr Metti Amirtham, SCC



Feminist theology is among the most promising of contemporary theological options. The course on Feminist theology seeks to familiarize the students with the emergence of different strands of feminism, feminist movements and feminist theories of biblical interpretation while taking them to the global and local context of women. It examines the historical roots, key concepts and trajectories of feminist theology and philosophy, the passions and contradictions of these disciplines, and their effects on various social practices and religious institutions. The course also will cover a broad variety of feminist theologies and give attention to the major themes in the field of Christian theology and ethics while assessing some of the major topics in Christian theology through the lens of feminist thinkers and ethicists. Ultimately, the study increases the awareness among the students of theology, leading them to explore possibilities for dialogue and solidarity among women in different contexts and to be more effective in assisting women's struggles towards empowerment.

Bibliography: Anne M. Clifford, *Introducing Feminist Theology*. Maryknoll, New York: Orbis Books, 2001; Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Crossroads, 1994; Rosemary R. Ruether (ed.), *Women Healing Earth: Third World Women on Ecology, Feminism, and Religion*. Maryknoll, New York: Orbis, 1996.



This course advocates vision for each individual's mission. The promotion of women's rights on the ground of political, economic and social equality of gender is a well-known subject for all. However, how can one promote gender justice in the mission field is a question still to be answered and realized. Yes, one needs to believe in the power of creating a just and enduring equality for women and girls everywhere. Remaining within the umbrella of the mission of the Church, this study on Missiology empowers students to tackle the most difficult issues on this subject and to challenge ingrained cultural assumptions. Imitating Jesus Christ our master, it is the bounden duty of every missionary to combat activities that reduce the dignity and equality of human persons especially of women and children who are vulnerable in the society.

Bibliography: R. Gnana & J. Vijayakumar, *Mission as Living: Challenges & Responses, Church's Ministry in Third Millennium*; F. Krangkuma & J. Kavunkal, *Bible and Mission in India Today*. Bombay, St. Paul's, 1993; S. Karotemprel, ed., *Following Christ in Mission*. Mumbai: Pauline books, 1996; Richard and Joyce Boldrey, *Chauvinist or Feminist? Paul's View of Women*; Letha Scanzoni and Nancy Hardesty, *All We're Meant to Be*; John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood*; Elizabeth Clark and Herbert Richardson, eds., *Women and Religion: A Feminist Source Book of Christian Thought*; E. Margaret Howe, *Women and Church Leadership*.

MISSION, MIGRANTS AND REFUGEES (1 ECTS)**Dr Jerry Rosario, SJ**

The mission of God embraces one and all. It primarily opts biblically and historically for those who are pushed to periphery. The concerns of migrants and refugees are receiving a definitive attention from the mid-20th century, after the emergence of globalisation and liberalisation governed by market-economy. The church after the Second Vatican Council has begun to broaden its horizon of her mission. Accordingly, the social teachings of the church have got into the 'root of the matter' of varied cries of the suffering masses around the world. The burning bush of today, thus, beckons us to read the signs of our time and that too, from the perspective of the cries and crises, concerns and causes of migrants and refugees. Their living conditions have further got hardened after the covid - 19 context. Hence, this course focuses on the issues of the migrants and refugees from socio - pastoral point of view. Certain missiological responses are also enlisted so that our ministries will have a timely focus.

Bibliography: Unhcr - documents on migrants and refugees. Pontifical commission - documents on migrants and refugees; Statements of Pope Francis on Mission Sunday, international migrants day, worldwide refugees day; FABC - documents on migrants and refugees, piloted by jrs - south Asia; Jerry Rosario, 'all the best in mission today' Vaigarai books, Dindigul 624001.



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

TOWARDS THE CHURCH OF THE POOR (2 ECTS)



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; D. Dorr, *Option for the Poor and for the Earth: Catholic Social Teaching*. Maryknoll, New York, Orbis Books, 2012.

DIALOGUE WITH NON-BELIEVERS: FAITH, REASON AND SCIENCE (2 ECTS)

Dr Stany C. Fernandes



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

INTRODUCTION TO CONTEXTUAL THEOLOGY (2 ECTS)

Dr Antony Lawrence



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 and 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; Felix Wilfred, *On the Banks of Ganges, Doing Theology Contextually*. Delhi: ISPCK, 2005; Michael Amaladoss, *Quest for God, Doing Theology in India*. Anand, Gujarat: Gujarat Sahitya Prakash, 2013; Steven E. Bevans, *Models of Contextual Theology*. Manila: Logos Publications, 2003.

Dr Antony Lawrence

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*. Maryknoll, New York: Orbis Books, 1996; Gerald O'Collins (ed.), *In Many and Diverse Ways, In Honour of Jacques Dupuis*. Maryknoll, New York: Orbis Books, 2003; Gavin D'Costa (ed.), *Christian Uniqueness Reconsidered, The Myth of a Pluralistic Theology of Religions*. Maryknoll, New York: Orbis Books, 1990.

ASIAN JESUS (1 ECTS)**Prof. Dr Michael Amaladoss, SJ**

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 understand 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: A. Alangaram, *Christ of the Asian Peoples*. Bangalore: Asian Trading Corporation, 2001; Michael Amaladoss, *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; R.S. Sugirtharajah (ed.), *Asian Faces of Jesus*. Maryknoll, New York: Orbis Books, 1993.

PROCLAMATION FOR TRANSFORMATION (1 ECTS)

Prof. Dr Jacob Parappally, MSFS



God's decisive and unique involvement in the world and human history through the hominization of the Word is 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: J. Parappally, *The Meaning of Jesus Christ: An Introduction to Christology*, 2nd Edition. Bengaluru: TPI Publications, 2019; M. Amaladoss, *The Asian Jesus*. Maryknoll, New York: Orbis Books, 2006; S. Paindadath, J. Parappally, *A Hindu-Catholic: Brahmabandab Upadhyay's Significance for an Indian Christian Theology*. Bangalore: ATC Publishers, 2008; S. Kappen, *Jesus and Freedom*. Maryknoll, New York: Orbis Books, 1977; W. Kasper, *Jesus the Christ*. London: T&T Clark, 2011; R.A. Kereszty, *Jesus Christ: Fundamentals of Christology*. New York: Alba House, 1995; G. O' Collins, *Christology: A Biblical, Historical, and Systematic Study of Jesus*, Second Edition. New York: Oxford University Press, 2009;

RELIGIONS AND HUMAN RIGHTS: THE CASE OF CATHOLIC CHRISTIANITY (1 ECTS)

Human rights regime requires today more than a rational foundation and justification. It needs to be undergirded by a deeper rationale and motivational force such as ethical sensitivity and religious beliefs. Like literature, religion could evoke the necessary empathy and compassion 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. 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.

Prof. Dr Felix Wilfred



Bibliography: Felix Wilfred, "Religions and Human Rights in Evolution – The Case of Catholic Christianity." *Jeevadhara* September (2021): 40-55; Zachary R. Calo, "Catholic Social Thought and Human Rights." *The American Journal of Economics and Sociology* 74/1 (January, 2015): 93-112; Mark Engler, "Toward the Rights of the Poor: Human Rights in Liberation Theology." *Journal of Religious Ethics* 28/3 (2000): 339 – 365; John Witte and Justin J. Latterell, "Christianity and Human Rights: Past Contributions ad Future Challenges" *Journal of Law and Religion* 30/3 (2015): 353–85.



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

CHRISTIANITY AND THE PUBLIC SPHERE: ISSUES, QUESTIONS AND PROSPECTS (1 ECTS)

Prof. Dr Felix Wilfred



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

dwelt 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.



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

CHURCH, MISSION AND KINGDOM OF GOD: THE FULLNESS OF CHRISTIAN LIFE (1 ECTS)

Kingdom of God refers to an action that God rules powerfully as king. It is primarily a dynamic kingly rule rather than the territorial kingdom. Hence, the Kingdom becomes the fullness of Christian life. This aspect is dealt with under the title: *Kingdom: The Fullness of Christian Life*. The explorations are constructed under three main topics. The first topic will deal about the biblical perspective of the Kingdom of God. The second topic will elucidate the theological dimensions of the Kingdom of God. Finally, the missiological and practical aspects of the Kingdom of God will be explored. All these explorations will expound how the kingdom as the fullness of Christian life is comprehended in India today.



Bibliography: J.N. Doss, *Human Transformation through Divine Grace: Towards a New Vision of the Theology of Grace*. Bangalore: TPI, 2019; J. Fuellenbach, *The Kingdom of God: The Message of Jesus Today*. Eugene: Wipf & Stock, 1995; P. Hünemann, "Reign of God," in Karl Rahner et al. (eds.), *Sacramentum Mundi*. Bangalore: TPI, 1968, 5:233-240; H.A. Snyder, *Models of the Kingdom*. Eugene: Wipf & Stock, 2001; Goerge Soares-Prabhu, "The Kingdom of God: Jesus' Vision of a New Society." in D. S. Amalorpavadass (ed.), *The Indian Church in the Struggle for a New Society*. Bangalore: NBCLC, 1981, 579-608.

Dr Jerry Rosario, SJ



We are living in a societal context that has, anywhere and everywhere, 6 systems. Social, economic, political are known as the basic systems; cultural, religious and ideological are known as the meaning systems. We have been called upon to do our best and might for the kingdom - mission of God of Jesus; we have to reform and also transform every system of society, locally and regionally, nationally and internationally, and also cosmically. As such, the course aims at analysing the six systems and chalking out certain plan of action based on the social teachings of the church.

Bibliography: Compendium of the social teachings of the church, promulgated by the Pope St. John Paul II; Joe Holland and Peter Henriot, *Social Analysis*, Centre for Concern, Washington, DC, USA; Pope Francis, *The Joy of the Gospel*, 2013; Pope Francis, *Fratelli Tutti*, 2020; John Desrochers, SC, *The Social Teachings in India*, CSA; Pope St. John Paul II, *Asian post - Synodal document*, 1999

09 CHURCH AND MISSION

ECUMENISM AND EVANGELIZATION (1 ECTS)

Dr Simon Pinto



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 at Edinburgh ending up with the formation of World Council of Churches in 1948. However, we claim, "By her relationship with Christ, the Church is a sacrament or sign of intimate union with Christ and of unity of all humankind" (LG 1). Is it not a contradiction? Can the Church so divided claim to be instrument of unity? Therefore, unity among Christians is necessary for our mission of unity of all humankind. The present study done under the title ecumenism and evangelization we will see resetting the goals and approaches of Ecumenical Movement, broader ecumenism and relationship between ecumenical and interreligious dialogue that would lead us to the unity of humanity, the final goal of ecumenism.

Bibliography: Yves Congar, *Diversity and Communion*. London, 1985; WCC, *Crisis and Challenge of the Ecumenical Movement*, Geneva, 1994; Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. MI: Baker Academic, 2002; Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives*, IL: Inter Varsity Press, 2002.

ECCLESIAL PERSPECTIVES OF MISSION (1 ECTS)

Dr Simon Pinto



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). Aside, Ecclesiology is nothing but the study of the nature and mission of the Church. And it is true that the nature of the Church and its mission are intertwined and inter-connected. For "the pilgrim Church is missionary by its nature" (AG). 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. The present course makes a deep study into this interconnectedness communion, participation and mission for a Synodal Church to arrive at new nuances and Missiological musings in the Church of this day in mission.

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

THEOLOGY OF MISSION AS DIALOGUE (2 ECTS)

Dr Stany C. Fernandes



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: Gioia Francesco (ed.), *Interreligious Dialogue: The official Teaching of the Catholic Church*. Boston: St. Paul Books & Media, 1997; Vincent Sekhar, *Practice of Interreligious Dialogue: A Formation Manual of Education and Training of Clergy and Religious*. Bangalore: Claretian Publications, 2006.

MISSION AND CHRISTIAN SACRAMENTAL LIFE (1 ECTS)

Dr Benny Koottanal, MSFS

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

PEDAGOGY, CATECHESIS AND MISSION (1 ECTS)

Dr Leena Fernandes, SMI



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

THE MISSION OF THE CHRIST'S FAITHFUL (1 ECTS)

Dr Susairaj



The journey of the course, in the first place will clarify the basic terms such as 'laity', 'mission' and 'people of God' and proceeds to understand the biblical and theological notion of the people of God. The purpose of taking the journey from biblical time to the present era will offer a clear picture about what is the role, rights, responsibilities, identity and mission of the people of God. The study will also explore the challenges the Christ's faithful face both in the Church and society and offer a suitable solution to face the challenges.

Bibliography: Humphrey C. Anameje, *The Laity as Participants in the Mission of the Church*. United Kingdom, Xlibris, 2017; Susairaj, *Open wide the Doors of the Church to the Laity Today*. Bengaluru, ATC Publishers, 2021, Paul Lakeland, *The Liberation of the Laity*. New York: Continuum, 2004; A. Pushparajan & X.D. Selvaraj (eds.), *Laity in the Church*. Bengaluru: Asian Trading Corporation, 2010.

10 MISSIONARY SPIRITUALITY

DISCIPLESHIP AND MISSION (1 ECTS)

Dr Simon Pinto



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*; Richard N. Longenecker (ed.), *Patterns of Discipleship in the New Testament*. Cambridge: William B. Eerdmans Publishing Co., 1996. M. Stephen, *A New Mission Agenda – Dialogue, Diakonia and Discipling*. Delhi: ISPCK, 2007.

INDIAN MISSIONARY SPIRITUALITY (2 ECTS)

Dr P.V. Antony



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

ECO SPIRITUALITY (1 ECTS)

Most Rev. Dr F. Antontisamy



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 Christian Spirituality*. Bombay: St. Paul's 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.

MISSION THROUGH MODERN MEANS OF COMMUNICATIONS (2 ECTS)

Dr Simon Pinto



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

PASTORAL LEADERSHIP AND THE CHALLENGES OF MISSION (1 ECTS)

Dr Divya Paul



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; Peter G. Northouse, "Followership." *Leadership: Theory and Practice*. Thousand Oaks: Sage Publishing, 2019.

BASIC ECCLESIAL COMMUNITIES - VARIETIES AND MISSION (1 ECTS)

Dr Susairaj

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 Ponnumuthan, *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.

SEMINARS (2 ECTS)

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

Seminars have an important role to play in the curriculum and provide an opportunity for students to discuss and analyse a range of new material, ideas and concepts together with the moderator.

The students must take a very active role in their seminars. They need to have a series of discussions with the moderator, choose a topic, work on it, explore it in depth with constant guidance by the moderator, present a scientific paper before the other students and submit the presented paper to the moderator.

Thereby they will not only gain greater understanding of the topic they study but also develop a wide range of personal and key skills. These may include how best to communicate and present their views and to build their confidence when speaking in front of other students.

Objectives of the Seminars:

- Providing an intensive exposure to a topic in depth
- Surveying and critically evaluating diverse viewpoints
- Developing a wide range of communication and study skills
- Building confidence and Renewing motivation
- Easing communication between students and professors.



MISSION EXPOSURE PROGRAMMES (8 ECTS)

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

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 calling 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.



To Pause and Think... Words of Wisdom



"Truth is not something that we possess and can pride on. It is rather a mystery in which we enter with great humility because it surpasses us infinitely. We are both marvelling and frightened servants. Our attitude should be just the opposite of self satisfied and domineering arrogance."

- Lucien Legrand

"If we proclaim God's love and mercy in Jesus Christ, who will be against such an evangelization in Asia? After all, the message of compassion will vibrate with Asians. The moment Christians raise their pitch and start proclaiming doctrines from a high pedestal making many unique claims above the head of the people, they put themselves in a position of not being heard, and even could be perceived, instead of being messengers of love, peace and divine compassion, as a threat to societal harmony."

- Felix Wilfred



"To identify mission with church growth would be to impoverish and distort it. For church growth is a typically institutional preoccupation, which the church, because it is also an institution, rightly shares, but which must not be allowed to become its primary concern. For the church, while it needs its institutional shell in order to survive, is not primarily an institution but a living community whose life is love."

- George M. Soares-Prabhu

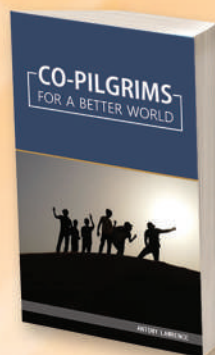
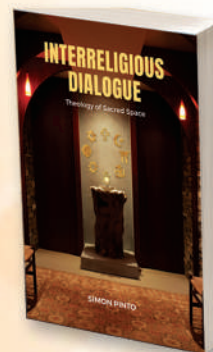
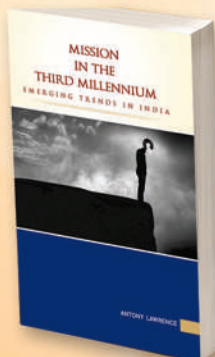
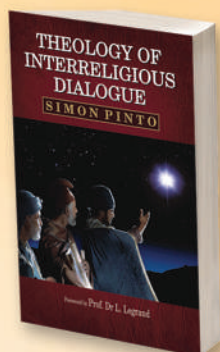
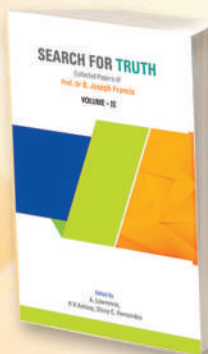
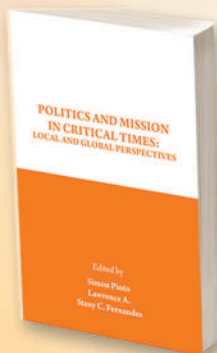


"For me God is the absolute for whom I am searching. But God has spoken and has called me in a particular way. The world, then, is not a supermarket of religions where I can go around choosing my favourite brand or a bar where I can make my own salad with various ingredients. But, this does not prevent me from being open to the ways in which God has called others and learning from them. What God has manifested to the other is not totally irrelevant to me. On the contrary, I am called to dialogue with others in view of collaborating toward the realization of God's plan for the universe, which is to gather all things together."

- Michael Amaladoss



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Prof. Dr Felix Wilfred

Former Member of the International Theological Commission of the Vatican

"...The Department of Missiology is the first postgraduate Department to be established in 1976 at St Peter's Pontifical Institute, Bangalore. This shows that the theological education imparted by St. Peter's Pontifical Institute give a special missiological thrust. Since its inception, by conferring Licentiate in Missiology and Doctorate in Missiology, the Department of Missiology has been forming and preparing the context-oriented priests and the religious to participate meaningfully and actively in the mission and evangelization of the Church in India."

Prof. Dr P. Joseph Titus

President, St Peter's Pontifical Institute, Bangalore



FOR FURTHER INFORMATION

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