

Synopsis of Courses

The Department of Theology of the St. Mary's Malankara seminary is affiliated to the Faculty of Theology of *Pontificia Universitas Urbaniana*, Rome. The Quadrennial Theology Course offered by this Seminary is open to students who have a recognised Basic Course in Systematic Philosophy. Marks are awarded according to the pattern of the Pontifical Urbaniana University and hence 60% is considered as passmark. At the end of the course, the Degree of B.Th. is awarded to the students who fulfill all the requirements, namely: a) the student must have passed in all the subjects prescribed in the Plan of Studies; b) the student must submit the Dissertation on a theological subject approved by the seminary; c) the student must pass both the Comprehensive written and Oral examinations with a minimum of 70% of marks. Others who pass with 60-69% marks receive a Diploma in Theological Studies. The medium of instruction is English. The Theology Course is a 180 credit system. One credit consists of 15 classes of 45 minutes each.

I. Sacred Scripture

Introduction to Biblical Studies

4 Credits

Kuttianickal Sebastian (General), Darbello Christus (NT)

The course has two parts. The first part with two credits is aimed at bringing the students into a living and fruitful understanding of the “authentic doctrine on divine revelation and how it is handed on” in the background of the teaching of *Dei Verbum* and other relevant teachings of the magisterium. The bible is understood as the Word of God in the words of humans, in the light of a detailed exposition of the doctrines of Inspiration and Canonicity. A detailed introduction to the historical, geographical, linguistic and cultural elements behind the formation of the canonical literature and glimpses into the backgrounds of the Pseudepigrapha will be given. History of the textual transmission and the different versions of the Bible will also be introduced. Particular attention will be given to different approaches to Biblical exegesis.

In the second part of the course with two credits, students will be introduced to the historical and cultural background of the NT, and approaches relevant in its interpretation and to the documents *Sancta Mater Ecclesia* and *Dei Verbum*. Particular attention will be paid to issues related to the composition of the NT—especially the Synoptic problem, Apostolic origin and historical value of the Gospels, and the rise of the NT canon.

Bibliography: Arnold, B.T. and B. E. Beyer, *Encountering the Old Testament: A Christian Survey* (2nd edition. Grand Rapids: Baker, 2008); Dillard, R. and T. Longman III., *An Introduction to the Old Testament* (2nd edition. Grand Rapids: Zondervan, 2006); Drane, J., *Introducing the Old Testament*, (Oxford: Lion Hudson, 2011); Pontifical Biblical Commission, *Interpretation of the Bible in the Church*, Rome: 1993; Metzger, Bruce M., *The New Testament: Its Background, Growth and Content* (Nashville: Abingdon, 1965); Kummel, W.G., *Introduction to the New Testament*, (Nashville: Abingdon, 1975).

New Testament Greek

2 Credits

Darbello Christus

The objective of this course is to provide the student with a basic understanding of New Testament Greek grammar, and to build a foundation for further study of the Greek New Testament. The content of the course includes the main features of accidence, grammar and syntax; the alphabet, pronunciation, punctuation; the Greek case system; the Greek verb (tense, aspect, voice, mood); the participle; basic syntax (word order, emphasis, prepositional constructions, purpose and result clauses); parsing. It also familiarizes them with several Greek expressions which are important for biblical and theological studies.

Bibliography: Martin R.A., *An Introduction to New Testament Greek* (Bangalore: TPI, 1989); Aland B., K. Aland, et al (eds.), *The Greek New Testament*. 4th ed., (Stuttgart: UBS, 1994); Swetnam J., *An Introduction to the Study of New Testament Greek. Part One: Morphology*. Volume I: Lessons; Volume II: Key, Lists, Paradigms, Indices (Second, revised edition, Roma: Editrice Pontificio Istituto Biblico, 1998).

Biblical Hebrew

2 Credits

Darbello Christus

The objective of this course is to provide the student with a basic proficiency in reading and writing Biblical Hebrew. Students will be introduced to the basic vocabulary, grammar and syntax of ancient biblical Hebrew and they will be helped to build a foundation for further study of the language. The content of the course includes the main features of grammar and syntax; the alphabet, pronunciation, punctuation; the plural formation of Hebrew nouns; the Hebrew verbs (conjugations and the participle); basic syntax (word order, emphasis, prepositional constructions) and parsing. It also familiarizes them with several Hebrew expressions which are important for biblical and theological studies.

Bibliography: Lambdin T.O., *Introduction to Biblical Hebrew* (New York: Chas. Scribner's Sons; London: Darton, Longman & Todd, 1971).

Pentateuch**3 Credits***Chempakassery Philip*

The Pentateuch is a mine of spiritual treasures. This course provides a general view of the Pentateuch and its place in the O.T. canon. It also discusses the history of pentateuchal studies and different theories regarding its composition. The major themes such as the world and man as creatures of God, the relationship between the sexes, marriage and family, the meaning of sin, the solution to the disaster of sin through the covenant and the covenantal obligations and the Decalogue are introduced.

Bibliography: J-L. Ska, *Introduction to the Reading of the Pentateuch* (Wiona Lake: Eisenbrauns, 2006); Brueggemann W., *Genesis* (Atlanta: John Knox Press, 1982); Chempakassery P., *The Pentateuch: An Introduction* (Trivandrum: M.S Publications, 2002).

Historical Books of the O.T.**2 Credits***Darbello Christus*

This course is aimed at giving a comprehensive introduction to the Former Prophets and the ‘Historical’ books of the OT. The literary genre of these books, particularities of the Deuteronomistic theology of these books and of history of Israel as reflected in these books will be presented. Theology and general features of individual books like Joshua, Judges, I&II Samuel, I&II Kings, I&II Chronicles, and I&II Maccabees will be briefly outlined. Particular areas like the occupation of Canaan; the beginning of monarchy as a divine institution, the covenant between God and David, the destruction of Israel the Northern kingdom and the continuation of the history, the destruction of Judah and the Exile, and the return and reconstruction of the temple will be given attention.

Bibliography: Chisholm R.B., *Interpreting the Historical Books: An Exegetical Handbook* (Grand Rapids: Kregel, 2006); Hamilton V.P., *Handbook on the Historical Books*. (Grand Rapids: Baker, 2001).

Literary Prophets**3 Credits***Chempakassery Philip*

This course is meant to introduce the unique characteristics and place of the prophets of the Bible. The Jewish and Christian division of the books of the prophets, function and message of the Prophets within the Sacred History, and the relation of prophets to Jewish institutions will be discussed. The composition, special features, historical background and theology of each of the first three Major Prophets - Isaiah, Jeremiah, and Ezekiel - will be presented in detail. A general overview of the other literary prophets also will be part of the course.

Bibliography: Bullock, C.H., *An Introduction to the Old Testament Prophetic Books* (Chicago: Moody, 1986); Blenkinsopp, J.A. *History of Prophecy in Israel* (Revised ed., Louisville: Westminster John Knox Press, 1996); Vawter, B., “Introduction to Prophetic Literature”, *Jerome Biblical Commentary* (1968) pp. 223-237.

Wisdom Literature

2 Credits

Thadathil Siji Mathew

This course gives an introduction to the poetic and wisdom literature of the Old Testament. It further explores the OT Wisdom literature in its ancient Near Eastern context. This course is a literary and theological study of the Wisdom Literature in the Old Testament (Job, Proverbs, Qoheleth/Ecclesiastes, Song of Songs, Wisdom of Solomon, Sirach/Ecclesiasticus) with special focus on the place of Wisdom in Old Testament theology, reading and interpretive strategies, wisdom genres, and theological message of each book.

Bibliography: Alter, R., *The Wisdom Books: Job, Proverbs, and Ecclesiastes: A Translation with Commentary* (NY: W.W. Norton, 2010); Brown, W.P., *Character in Crisis: A Fresh Approach to the Wisdom Literature of the Old Testament* (Grand Rapids: Eerdmans, 1996); Weeks, S., *An Introduction to the Study of Wisdom Literature* (NY: T&T Clark, 2010); J.L. Crenshaw, *Old Testament Wisdom. An Introduction* (SCM Press, London- Westminster John Knox, Louisville, KY, 2010).

Book of Psalms

2 Credits

Olickal Mathew

This course introduces the Book of Psalms from historico-cultural, theological and liturgical perspectives. Main themes presented are: general features of this book; history of composition; division into five books; Psalms and their relation to David; the different numbering of Psalms in MT and LXX; kinds of Psalms; Messianic and Christological interpretation of the Psalms; liturgical and spiritual use with special reference to the liturgy of the Syro-Malankara Catholic Church.

Bibliography: Mays, J.L., *Psalms* (Louisville: John Knox Press, 1994); Cox, D., *The Psalms in the Life of Gods' People* (Middlegree: St. Paul Publications, 1984); Pleins, D.J., *The Psalms: Songs of Tragedy, Hope and Justice* (Maryknoll: Orbis Books, 1993).

Gospel of Mark**2 Credits***Chempakassery Philip*

This course is meant to introduce the students to the current understanding of issues and approaches particular to the Markan Gospel. The course will deal with the content, articulation and theology of the Gospel of Mark. Particular attention will be given to the issues regarding the dating and composition of the Gospel, the preaching and ministry of Jesus, and the passion and resurrection narratives. A detailed exegesis and commentary on the prologue (1:1-13) and on the passion, and resurrection narrative (chaps. 15, 16) are also part of the course.

Bibliography: Chempakassery Philip, *Markose: Suviseshakanum Daivasastranjanam* (Mark: The Evangelist and Theologian) (Trivandrum: M.S. Publications, 2010); Moloney, F.J., *The Gospel of Mark: A Commentary* (Grand Rapids: Baker Academic, 2002).

Gospel of Matthew**2 Credits***Achandy Johnson*

The course introduces one into an experience of the various dimensions of the person, ministry, death and resurrection of Jesus Christ the Son of God according to the Gospel of Matthew. A preliminary consideration consists of the study on the authorship, date and place of writing, purpose and the main characteristics of the Gospel of Matthew and of the community to which the evangelist wrote this Gospel. This will be followed by a study of the overall structure and main theological concerns of the Gospel of Matthew. Texts like the infancy narrative, baptism and temptation of Jesus, Sermon on the Mount, missionary discourse, parables and miracles in Matthew, the account of Last Supper, the account of passion, death and resurrection of Jesus etc. are studied in detail especially from the point of view of its impact as a life transforming experience. The rise of new hermeneutical methods will also be introduced.

Bibliography: Dale, A., *Studies in Matthew: Interpretation Past and Present* (Grand Rapids, MI: Baker, 2005); Davies, W.D. – Allison, D.C. Jr., *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, I. Matthew 1–7. II. Matthew 8–18. III. Matthew 19–28 (ICC: Edinburgh 1988, 1991, 1997); Luz, U., *Matthew 1–7: A Commentary* (Edinburgh: T. & T. Clark, 1989); *Matthew 8–20* (Hermeneia; Minneapolis: Fortress Press, 2001); *Matthew 21–28* (Hermeneia; Minneapolis: Fortress Press, 2005).

Luke-Acts**3 Credits***Thadathil Siji Mathew*

This course introduces students to the historical contexts of Luke and to several literary and theological themes and modern scholarly issues. This course discusses what Jesus began through his earthly ministry (Luke), and what he continued through the work of the Holy Spirit (Acts). By closely analyzing the Gospel and Acts, one sees that the author was not concerned with historicity or chronological order. Rather, he writes his “orderly account” to illustrate the rejection of the Gospel by the Jews and its consequent spread to the gentiles. Luke and Acts, a two-volume work, are structured very carefully by the author to outline the ministry of Jesus and the spread of the Gospel to the gentiles. The Gospel of Luke emphasizes the themes of Jesus’ Jewish piety, his role as a rejected prophet, and the reversal of earthly status. Because Luke and Acts are written by the same author, who carefully constructed the relationship between his two volumes, a clear and obvious theology can be observed. The Gospel ends in Jerusalem, and the Acts of the Apostles begins there and then follows the spread of the Gospel, both conceptually and geographically, to Samaria and the gentiles.

Bibliography: Fitzmyer, J.A., *The Gospel According to Luke*, I-II (AB 28, 28A; New York: 1970, 1985); Neyrey, J., *The Passion According to Luke: A Redaction Study of Luke’s Soteriology* (New York: 1985); Nolland, J., *Luke*, I-III (WBC 35A-C; Dallas: 1989-2000).

Gospel of John**2 Credits***Puthenkandathil Eldho*

This course is devised to give a detailed analysis of the text and the principal themes of the Gospel of John and a general introduction to the Johannine writings. First, a number of important introductory questions will be dealt with, and it will be followed by the study of selected texts from the Johannine Gospel. A careful exegesis of the text will be given to make the students familiar with the Johannine understanding and presentation of the Christian message. There will be a commitment to rigorous exegesis of the text to discover ‘what the author really meant’ and what were his main concerns, and this will involve the fullest possible use of linguistic, literary, historical, archaeological and other data that had a bearing on the author’s environment.

Bibliography: Beasley-Murray, G.R., *John* (WBC 36. Waco: Word Books, 1987); Schnackenburg, R., *The Gospel According to St. John* (3 vols. HTCNT.

London: Burns & Oates, 1968, 1980, 1982); Maniparampil, J., *Reading the Fourth Gospel* (Bangalore: Claretian Publications, 2004); A.T. Lincoln, *The Gospel according to St. John* (Hendrickson, Peabody 2005).

Proto-Pauline Letters

2 Credits

Thadathil Siji Mathew

Proto-Pauline letters or *homologoumena* (*homologoumenôs*, undeniable, certain): seven letters which were undeniably written by Paul himself: Rom, 1 and 2 Cor, Gal, Phil, 1 Thess, Phlm. These seven letters are also called authentic Pauline letters. In this course we introduce the students to a short history of the life and the missionary and literary activities of Paul. This is followed by an exegetical survey of these seven letters of the Pauline tradition using Historical, Rhetorical, Semantic and Narrative Analysis and exposition of the major Pauline Theological Themes. This course is designed to enlarge the students' understanding of Paul, of scholarship on Paul, and the Proto-Pauline epistles.

Bibliography: Betz, H. D., *Paul*, in *ABD* 5 (1992) 186-201; Kim, S., *The Origin of Paul's Gospel* (WUNT, II/4) (Tübingen: Mohr, 1981, 1984); Kruse, C.G., *Paul, the Law and Justification* (Leicester: 1996); Longenecker, R. N., (ed.) *The Road from Damascus, The Impact of Paul's Conversion on His Life, Thought, and Ministry* (Grand Rapids MI: Eerdmans, 1997 (esp. the contribution by Bruce Corley).

Deutero-Pauline Letters

1 Credit

Cyril Anand OIC

This course is designed to give the students a glimpse on the literary, historical and pastoral context in which the so called Pastoral Epistles and other letters of attributed Pauline authorship were written. Content and articulation of the pastoral letters, the pastoral problems of the Early Church, the organization of the Church in Sub-apostolic Pauline communities, and the general climate of faith will be discussed. The letter form is borrowed from the first century Greco-Roman world, which has long and instructive history in Greco-Roman and Semitic cultures. The distinct characteristics of these letters will also be dealt with. The course envisages a brief exegesis of select passages as well.

Bibliography: Porter, S.E., "Pauline Authorship and the Pastoral Epistles: Implications for Canon," *Bulletin for Biblical Research* 5 (1995), 105-123; Mounce, W.D., *The Pastoral Epistles*. Word Biblical Commentary. (Waco: Word Inc., 2000); Sampley, J.P., and G. Krodel eds., *Deutero-Pauline Letters* (Philadelphia: Fortress, 1993).

Catholic Epistles**1 Credit***Sr. Mary Prasad DM*

This course is divided into two parts: Johannine Letters and other letters. The first part introduces to the students the current scholarship regarding issues and interpretation of the three Johannine Letters. The second part treats four Catholic Epistles viz James, 1&2 Peter, and Jude. The essence of the message of James is that the only real faith is that which shows itself in good deeds. First Peter has been described as ‘epistle of courage’ because Peter writes to prepare Christians for suffering in imitation of Christ. Second Peter is written to remind his hearer of the truth of the Word of God, to warn them against false teachers, and arouse them to wait Christ’s return by living a holy life. Jude urges the Christians to contend for the faith that was once for all delivered to the saints. This course aims to provide an adequate knowledge about the authorship, context, message and theology of these four letters and commentary on some selected passages.

Bibliography: Grayston, K., *The Johannine Epistles. New Century Bible Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Co./London, 1984); Painter, *John. 1, 2, and 3 John*. (Sacra Pagina, 18. Collegeville, MN: The Liturgical Press, 2002). Keating, Daniel, *First and Second Peter, Jude, Catholic Commentary on Sacred Scripture* (Baker academic, Michigan, 2011); 2) Mc Donnell, R., *Catholic Epistles and Hebrews* (Michael Glazier, Wilmington, 1971); 3) Chester, A. and R.P Martin, *Catholic Epistles* (University Press, 1994).

Letter to the Hebrews**1 Credit***Sr. Sophia Paul DM*

This course addresses the introductory questions such as authorship, date of composition, purpose and literary genre of the Epistle to the Hebrews. It aims to investigate the structure and theology of this Epistle. It tries to explore the theology of the Epistle through an exegetical analysis. Priestly Christology is the specific characteristic of the book.

Bibliography:

Koester C.R., *Hebrews. A New Translation with Introduction and Commentary*, AB 36, New York: Doubleday, 2001; William L. Lane, *Hebrews*, WBC 47, Dallas: Word Books, 2002; Ellingworth P., *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC, Grand Rapids: 1991; Vanhoye A., *A Different Priest: The Epistle to the Hebrews*, Bangalore:TPI, 2013.

Book of Revelation**2 Credits***Puthussery Johnson CST*

This course on Revelation aims to offer the students an interpretation of Revelation that is faithful to the text, enlightened by both contemporary scholarship and traditional interpretation, in harmony with whole of Scripture and Christian doctrine, and relevant for the Church today. After an introduction regarding the nature of apocalyptic writing, literary genre, authorship, audience, historical background etc. a special attention is given to the structure and plot of revelation, message of revelation, symbols used in the book of Revelation. A thorough reading of the book is done in the class to give an exegesis of all the chapters giving special attention to the difficult passages.

Bibliography: Williamson, Peter S., *Revelation, Catholic Commentary on Sacred Scripture* (Baker Academic, Michigan, 2015); Aune, D.E., *Revelation 1-5*, Word Biblical Commentary (Nashville, Thomas Nelson. 1998); Aune, D.E., *Revelation 6-16*, Word Biblical Commentary (Nashville, Thomas Nelson. 1998); Aune, D.E., *Revelation 17-22*, Word Biblical Commentary (Nashville, Thomas Nelson. 1998); Charles R.H., *A Critical & Exegetical Commentary on the Revelation of St. John, Vols. I&II*, The International Critical Commentary (Edinburgh, 1977).

II. Systematic Theology**Introduction to Theology****2 Credits***Karimpil Jolly Philip*

This course will examine various traditional understanding of theology and basic characteristics of Theology. It will be shown that theology is a critical reflection of one's faith praxis in the light of God's word. This will be followed by a study of the sources of theology and the methods of doing theology. The nature, the function and the divisions of theology will also be discussed. Finally an introductory notion about every branch of theology will be given and the inter-relatedness between the various courses will be explained.

Bibliography: Bevans, S.B., *An Introduction to Theology in Global Perspective* (New York: Orbis, 2011); Pathil, K. and Veliath, D. *An Introduction to Theology* (Bangalore: TPI, 2003).

Theology of Revelation and Faith

2 Credits

Punnathanath Thomas

Revelation as meeting of God's self-gift and human quest. The understanding of Revelation in Sacred Scripture; Patristic and Scholastic traditions on Revelation. A survey of the Theology of Revelation up to the Modern Period. The Church's teaching on Revelation especially the document of Vatican: *Dei Verbum*; The historical character of Revelation; Transmission of Revelation; Revelation as Word, Testimony and Encounter; Revelation and Creation; Christ as the Fullness of Revelation.

Faith as a response to God who reveals. Scriptural understanding of Faith. Nature and Structure of Faith. Act of Faith. Faith and reason. Faith and Salvation.

Bibliography: De Lubac, H., *The Sources of Revelation* (New York, 1968); Dulles, A.: *Models of Revelation* (New York 1983); Puthenangady, P.–Saldanha, J.–Arockiadoss, P., *Revelation and Faith* (Bangalore: TPI, 2013).

Triune God

3 Credits

Parappally Jacob MSFS

This course opens with a brief exposition on the belief in One God. The truth of the existence of God; Man is able to know God through the light of reason; the different religions and their spiritual and religious experiences concerning the existence of God. God and his self-manifestation through the history of salvation. Arguments against atheism.

The O.T. preparation for the revelation of God as Triune; the N.T. teachings on the Holy Trinity: in St. Paul, the synoptic gospels, the gospel of John, the book of Revelation; the pre-Nicean heresies against the Trinitarian understanding of God; the Greek and Latin terms for expressing unity and plurality in God; the councils of Nicea and Constantinople I.; the Cappadocian Fathers' doctrine on the Holy Trinity; St. Augustine's *De Trinitate*; St. Thomas Aquinas on the Trinity. The modern theologians and their attempts to make Trinitarian doctrine relevant to the present time.

Bibliography: Kasper, W., *The God of Jesus Christ* (Meinz: 1982); LaCugna, C., *God for Us – The Trinity and Christian Life* (New York: 1992); Ladaria, L., *True and Living God* (Rome: 2009); T.H.F. Torrance, *The Christian Doctrine of God. One Being Three Persons*, Edinburgh 1996; G.I. Gargano, *Lessons in Trinitarian Theology*, Urbaniana University Press, Rome, 2016.

Christology**3 Credits***Karimpil Jolly Philip*

This course is a historical and systematic study of the person, nature and work of Jesus Christ as object and foundation of Christian faith. We will examine Biblical Christologies in the first part of the course. The teachings and deeds of Christ, and the Christological titles in the New Testament will be studied. The second part focuses on Historical Christologies. The major heresies, the Christological Councils and their contexts, formulation of classical dogma etc. will be investigated. The third part concentrates on some contemporary trends in Christology. The fourth part will explore the humanity of Jesus. And in the final part we will inquire into the great mystery of redemption and focus on the *why* and *how* of salvation. The question of the uniqueness of Christ and universality of salvation in Jesus Christ in the pluri-religious context of India will also be discussed.

Bibliography: Kereszty, R., *Jesus Christ. Fundamentals of Christology* (New York: Alba, 2002); Athappilly, S., *Christology Today: Mystery and History of Jesus Christ* (Bangalore: Dharmaram, 2007); Parappally, J., *The Meaning of Jesus Christ* (Bangalore: TPI, 2016); C.A. Evans, *Encyclopedia of the Historical Jesus*, Routledge/Taylor & Francis Group, New York-London 2008; A. Grillmeier, *Christ in Christian Tradition*, 2 vol., Mowbray, London 1987; M. Gronchi, *Jesus Christ*, Urbaniana University Press, Vatican City 2013.

Pneumatology and Theology of Grace**3 Credits***Bishop Vincent Mar Paulos*

Grace as self-communication of God; Old Testament, New Testament and Patristic teachings on grace; The doctrinal controversy - Justification, Divinization; the Holy Spirit as the immediate principle of the life of grace; the Spirit in the Bible; Doctrinal development of Pneumatology; the Spirit in the life of a believer; experiencing the Spirit today; special themes on Pneumatology - these are the main topics dealt with in this course.

Bibliography: Congar, Y., *I Believe in the Holy Spirit* (Three Volumes) (New York: Crossroad Herder, 1999); Bulgakov, S., *The Comforter* (Grand Rapids, MI: 2004); Burgess, Stanley M., *The Holy Spirit: Eastern Christian Tradition* (Peabody, MA: Hendrickson Publishers, 1989).

Ecclesiology**3 Credits***Kadavil Mathai OIC*

Study of the Church is fundamental to Christian living. We shall begin our study looking into the self-understanding of the Church in the Bible, of the Apostles and of the patristic times. Its evolution into an institutional nature beginning from the medieval period and its development in the First Vatican Council shall also be given due care. The ecclesial vision of the second Vatican Council especially Church as people of God, Church as communion of local and individual Churches, role of Bishops, Priests, Religious and laity in the Church, ecumenical understanding of Churches shall be focused.

We shall also focus on the distinctive understanding of ecclesiology in the Oriental and Eastern Churches. Special care shall be given on the ecclesial understanding of the Syriac tradition and Indian Oriental Church of St Thomas Christians. Here we shall also focus on the shifts in the understanding of the Church through the interventions of various colonial powers in the life of St Thomas Christians. Ivanian understanding of Church and its further development in the Malankara Catholic Church shall also be addressed in the course.

Bibliography : Avery Dulles, *Models of the Church* (New York: Image books, 1987); Walter Kasper, *Theology and Church* (London: SCM Press, 1989); Tillard J. M. R., *Church of Churches: The Ecclesiology of Communion* (Minnesota: The Liturgical Press, 1992); Robert Murray, *Symbols of Church and Kingdom: a Study in Early Syriac Tradition* (Cambridge: University Press, 1975); Leeuwen Gerwin, *Searching for an Indian Ecclesiology* (Bangalore: ATC 1984); P. Saldanha, *The Church. Mystery of Love and Communion*, Urbaniana University Press, Citta del Vaticano 2014.

Introduction to Vatican II**1 Credit***Padipurackal John*

This course attempts to introduce an overview of the Second Vatican Council; its greatest contributions; its 16 Documents and the important content of each document, historical background of convoking the council as a council of *aggiornamento*; important issues and problems; challenges of the modern world and concerns of the Council; the role of the Church in the modern world; Council's new image of the Church; Decree on the Eastern Churches and its influence in each *sui iuris* Church; impact and influence of the council in the modern world etc.

Bibliography: Kloppenburg, B., *The Ecclesiology of Vatican II* (Chicago: Franciscan Herald Press, 1974); Ratzinger, J., *Theological Highlights of Vatican II* (New York: Paulist Press, 1966); Tillard, J.M.R., *Church of Churches - The Ecclesiology of Communion*, (Collegeville, Minnesota: Michael Glazier, 1992).

Ecumenism

1 Credit

Charivupurayidathil Abraham

This course introduces the history and theology of the ecumenical movement and Catholic attempts to ecumenism before, during, and after the Council of Vatican II. Reference will be made to the teaching of the Magisterium, significant achievements in ecumenical dialogue, and prospects for future achievements. The progress in mutual understanding among Catholics and non-Catholics on dialogue and a study of the joint declarations and their impact in Kerala Churches. This course will also assist students to mature their knowledge, skills and attitudes towards ecumenism through a comprehensive understanding of the history and causes of Christian disunity; a knowledge of major modern efforts to restore that unity through ecumenical dialogue; the ability to apply major ecumenical principles to one's personal life and the life of the community's one is called to lead. Furthermore, this course helps to reach out, in genuine friendship and cooperation, to leaders and members of other Christian denominations, to work together where possible, in the service of unity, justice and peace. Finally, this course will enrich a personal commitment to engage in "spiritual ecumenism," and to make Christian unity a regular part of one's personal and liturgical prayer.

Bibliography: Pontifical Council for Promoting Christian Unity, Directory for the Application of Principles and Norms on Ecumenism (Rome: Libreria Editrice Vaticana, 1993); Jeffrey Gros, Eamon McManus and Ann Riggs, Introduction to Ecumenism (New York: Paulist Press, 1998); Frederick M. Bliss, Catholic and Ecumenical: History and Hope: Why the Catholic Church Is Ecumenical and What She Is Doing About It (Franklin, WI: Sheed & Ward, 1999); World Council of Churches, Baptism, Eucharist and Ministry (Geneva: World Council of Churches, 1982).

Mariology

1 Credit

Poovathumtharayil Joseph

The aim of this course is to explain the role and place of Mary in the salvation history based Scripture, Patristic teachings, Liturgy, magisterium and theology. In the introductory session after a few remarks on Mariology, it concentrates mainly on Mariology in relation to other branches of theology. The whole course is divided in to four chapters. Chapter one deals with biblical foundations of

Mariology, whereas chapter two gives the patristic foundations of Mariology with a special view to Syrian Fathers like St. Ephrem and Jacob of Serugh. Chapter three concentrates mainly on four Marian Dogmas. Chapter four discusses the faith explanation of Syro-Malankara Catholic about the place and role of Mary in the salvation history and in this chapter special attention is given to the West Syrian Liturgy and teachings of Archbishop Mar Ivanios on Mary.

Bibliography: Kottackal Joseph, *Behold Your Mother* (OIRSI, Kottayam, 1990); Brown, Raymond E. (ed.), *Mary in the New Testament* (Paulist Press, New York, 1978); Dannelly, D., (ed.), *Mary, Woman of Nazareth; Biblical and Theological Perspectives* (Paulist Press, New York, 1989), Podipara, Placid J., *Mariology of the East* (OIRSI, Kottayam, 1980); Puthuparampil, James O.I.C., *Mariological Thought of Mar Jacob of Serugh* (SEERI, Kottayam, 2005). Fathers, especially the Syrian Fathers - Ephrem, Jacob of Serugh and Balai – will also be studied.

Theological Anthropology

2 Credits

Kundukulam Vincent

This course tries to understand the Church's teachings on human person's creation (in Christ); human person as *imago Dei*; original sin; predestination, justification, and the existence and nature of evil. Human existence in its spiritual and bodily dimensions, and duties and obligations ensuing from this twofold nature shall be discussed. The course will also examine the theory of evolution and creationism from the biblico-theological perspective. An attempt is made to reconcile the theories of evolution and faith in creation based on the Church Magisterium.

Bibliography: Schmaus, M., *Dogma Vol 2 God and Creation* (London: Sheed and Ward, 1969); Pannenberg, *Anthropology in Theological Perspective*, (Edinburgh: T & T Clark, 1985); Panakal, J., *Original Sin: Recent Trends* (Alwaye: Pontifical Institute Publications, 1996); R.J. Clifford-J.J. Collins, *Creation in the Biblical Traditions*, The Catholic Biblical Association of America, Washington D.C. 1992; J.M.C. Nowsah, *Original Sin in Dialogue: A.M. Dubarle, P. Grelot, P. Schoonenberg and Flick-Alszeghy: as representatives of a much discussed question*, Rome 1990; H.U. von Balthasar, *A Theological Anthropology*, Sheed and Ward, New York 1967.

Theology of Religions and Inter-Religious Dialogue **2 Credits**
Kundukulam Vincent

This course is devised to equip the students to live their pastoral lives with equilibrium and consistency to the mind of the Church in the pluri-religious context of India. A detailed analysis of inclusive and exclusive attitudes within the O.T. and the N.T. with regard to salvation, and the classical and modern Catholic approaches to the question of salvation of those outside the Church is presented. Various possibilities of approaches within the Theology of Religions – Theocentrism, Christocentrism, Ecclesiocentrism, Soteriocentrism etc.- are analyzed. A contemporary Catholic approach is sought to build through the study of magisterial documents from *Nostra Aetate* to *Dominus Iesus*.

Bibliography: Cassidy, E., *Ecumenism and Interreligious Dialogue* (New York: Paulist Press, 2005); Dinoia, J.A., *The Diversity of Religions* (Washington: Catholic University of America Press, 1992); M. Forward, *Inter-religious Dialogue: a Short Introduction*, One World Publications, Oxford 2001.

Introduction to the Theology of Sacraments **2 Credits**
Charivupurayidathil Abraham

The whole life of the Church revolves around the Eucharist and the other sacraments. As an introduction to sacramental theology, the course discusses what is common to the Church's seven sacraments from a doctrinal point of view. Taking its point of departure from certain theological pre-suppositions, Introduction to Sacramental Theology aims at outlining the general features of the sacraments. Adhering to the teaching of Sacred Scripture, to the Apostolic Traditions and to the consensus of the Fathers, we profess that the Sacraments of the New Law were instituted by Christ and handed over to the Church. The sacraments, of their very nature, effect grace *ex opere operato*. Any rite, in order to be truly ecclesial, must fulfill certain requirements. They are special encounters with Jesus' act of redemption. Jesus unites himself with the sacramental sign as he offers his grace to the recipient. In this sense, Christ and his sacraments become one, and the sacrament and its minister are mere instruments that Christ employs to give himself anew. The seven sacraments are divided into three groups depending on their nature. Each of the sacraments deepens our incorporation into Jesus' death-resurrection. The role of the Holy Spirit, the epicletic dimension, is a major aspect in the oriental approach to the sacraments.

Bibliography: D’Lima, E. and Urumpackal, T. P. (eds.), *Sacraments in General* (Banglore: Indian Theological Series, 2005); Rahner, K., *The Church and the Sacraments* (New York: Herder and Herder, 1963); Vorgrimler, H., *Sacramental Theology* (Collegeville, MN: The Liturgical Press, 1992); H. Vorgrimler, *Sacramental Theology*, Liturgical Press 1992; K.B. Osborne, *Sacramental Theology*, Liturgical Press 1998.

Theology of Baptism and Chrismation

2 Credits

Vadakkemuriyil David

The Syriac ecclesiology perceives the Christian life as a liturgical journey initiated by covenantal incorporation. The sacraments of initiations, viz., Baptism, Chrismation and Holy *Qurbano* substantiate the purpose of the Christian life as the union with God. The initiation ceremony enlivens the mystery of creation as the Image of God. The course intends to provide the significant theology of the Christian initiation through the analysis of the *Ordo* of the celebration. As the *locus theologicus*, the study of the symbolic and thematic developments of the liturgical celebration submits the various mystery aspects of the theology of Baptism. The term Baptism is etymologized with its various nuances. The prototype of Christian initiation is substantiated from the biblical basis. The historical and the theological *SitzimLeben* of the development are narrated in its nutshell form. The post-baptismal anointing namely the Chrismation is dealt with its historical developments and theological significance. The closing part encloses the requisite of receiving the Holy Communion in the process of Christian initiation.

Bibliography: Brock, S., Baptismal Themes in the Writings of Jacob of Serugh, *Orientalia Christiana Analecta* 205 (1978) 325-347; Brock, S., Some Early Syriac Baptismal Commentaries in S. BROCK, ed., *Fire from Heaven: Studies in Syriac Theology and Liturgy*, Aldershot 2006, 20-61. Brock, S., *Holy Spirit in the Syrian Baptismal Tradition*, Kottayam 1998. Burnish, R., *The Meaning of Baptism: A Comparison of the Teaching and Practice of the Fourth Century with the Present Day*, London 1985; DIONYSIUS BAR SALIBI, *Treaties on Baptism*: VARGHESE, B., ed., *Dionysius Bar Salibi*, Kottayam 2006. FERGUSON, E., *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*, Grand Rapids 2009. VARGHESE, B., *Baptism and Chrismation in the Syriac Tradition*, Kottayam 2010.

VARGHESE, P., The Relation between Baptism, 'Confirmation', and the Eucharist in the Syrian Orthodox Church», *StudiaLitugica* 4 (1965) 81-93.

Theology of the Eucharist

2 Credits

Punnathanath Thomas

The course aims to study and understand the theology of Eucharist, the source and summit of Christian life (LG11). We begin our study looking at the Biblical understanding of Eucharist as prefigured in the Old Testament with special focus on the celebration of the Passover. It will be followed with the New Testament understanding of Eucharistic theology in particular the institution narratives and the Pauline theology of Eucharist. We shall also see the evolution of the understanding of Eucharist from the Apostolic times, passing through the writings of the Fathers, medieval discussions on the Eucharistic presence, critique of the reformation theology, and Catholic teachings on Eucharistic theology.

In the second part, due attention shall also be given to the Oriental/Eastern understanding of Eucharistic theology, sacramental-sacrificial-memorial aspect of Eucharistic theology, ecclesial and eschatological dimensions of Eucharist, ecumenical discussions on the question of Eucharistic theology and some of the contemporary issues discussed on Eucharist.

Bibliography: Chempakassery, P., *Memory and Presence: A Theology of the Eucharist* (Trivandrum: M.S. Publications, 2002); Joachim Jeremias, *The Eucharistic Words of Jesus* (London: SCM Press Ltd, 1966); Edward Kilmartin, *The Eucharist in the Primitive Church* (New Jersey: Prentice Hall, 1965); Louis Bouyer, *Eucharist: Theology and Spirituality of the Eucharistic Prayer* (London: University of Notre Dame Press, 1968); Kevin W Irwin, *Models of the Eucharist* (New Jersey: Paulist Press, 2005); Stevenson, K., *Eucharist and Offering* (New York: Pueblo Publishing Company, 1986); Quinn, J., *The Theology of the Eucharist*, (Dublin: The Mercier Press, 1973).

Theology of the Sacrament of Matrimony

1 Credit

Kaithavana George

This is a biblical and theological treatise on the sacrament of marriage. The course progresses through the following topics: the creation accounts in the book of Genesis; Jewish antecedents of Christian marriage; nature and essential goods of marriage; marriage as a covenant and sacrament; marital symbolism and spousal images in the Bible; Old Testament idea of marriage;

image of spousal union in the New Testament; marriage in the teachings of Jesus Christ; marriage in Pauline teaching; One Flesh Image of Marriage; Marriage as *magnum sacramentum*; unity and indissolubility of marriage. The course also envisages a brief presentation of theological insights on marriage as inherent in the liturgy: conjugal symbolism of Christ and the Church in the Malankara Liturgy of Marriage - Christ the Bridegroom married the Church on the cross; Christ's Blood as the dowry to the Church; Christ's Body and Blood as the ring to the Church; Church as the Bride of Christ; ecclesiological dimension of the Malankara liturgy of marriage; Christian marriage and family as an image and reflection of the Trinitarian Community; sacramental marriage as an ecclesial act with ecclesial consequences and an ecclesial End; Christian marriage as a vocation.

Bibliography: Aerath, C., *Liturgy and Ethos: a Study Based on the Malankara Liturgy of Marriage* (Rome: Mar Thoma Yogam Publications, 1995); Kasper, W., *Theology of Christian Marriage* (New York: Seabury Press, 1980); Lawler, M.G., *Marriage and Sacrament: A Theology of Christian Marriage* (Collegeville, MI: The Liturgical Press, 1993).

Theology of the Sacred Orders

2 Credits

Kottayil Cherian John

The sacraments of Christian Initiation ground the common Christian vocation of all the believers. The Church as the mystical body of Christ has a share in the very nature and function of Christ. The whole people of God have a priestly character. Apart from this common sharing, however, there exists a specific sharing in the priesthood of Christ, called ministerial priesthood. It includes three degrees such as episcopate, presbyterate and diaconate. It is through this sacrament of Orders that the mission of Christ continues to be exercised in the Church until the end of time. It is a sacrament of apostolic ministry. Incorporation into the sacrament of Holy Orders takes place through the sacred rite called Ordination. Taking into account the specific nature and mission of the Malankara Church, its liturgy of priesthood, definition and structure gain momentum. Placing and understanding the sacrament of Orders in an ecumenical perspective makes it all the more relevant to the present.

Bibliography: John Paul II, *Pastores Dabo Vobis* (Rome: 1994); Galot, J., *The Theology of the Priesthood* (San Francisco: Ignatius Press, 1986); Rausch, T.P., *Priesthood Today: An Appraisal* (New York: Paulist Press, 1992); M.W. Levering, *Christ and the Catholic Priesthood: Ecclesial Hierarchy and the*

Pattern of the Trinity, Hillenbrand Books, Chicago 2010; G. Collins – M.K. Jones, *Jesus Our Priest: a Christian Approach to the Priesthood of Christ*, Oxford University Press, New York 2010; J.F. Puglisi (ed.), *How can the Petrine Ministry Be a Service of the Unity of the Universal Church*, W.B. Eerdmans, Grand Rapids, MI-Cambridge UK 2010.

Eschatology

2 Credits

Karimpil Jolly Philip

This course attempts to reflect upon Christian hope that is founded in the promises of God made through Jesus Christ. The course will focus on the Christian hope of man regarding the consummation of God's plan of redemption. The Christo-centric character of eschatology will be elucidated. The doctrine of 'last things' – death, judgment, heaven, hell and purgatory - will be studied as understood in Scripture and the historical unfolding of the tradition, that centers on and draws its rationale from the person and work of Jesus Christ.

Bibliography: Ratzinger, J., *Eschatology. Death and Eternal Life* (Washington DC: Catholic University of America, 1988); Pozo, C., *The Theology of the Beyond* (Madrid: BAC, 2009); Francis, J.B., *Come Lord Jesus Come* (Bangalore: St. Peter's, 2002). O' Callaghan, P., *Christ Our Hope* (Washington DC: Catholic University of America, 2011).

III. Moral Theology

Fundamental Moral Theology

2 Credits

Kanayankal Saji CST

The course is meant to introduce basic concepts in Moral Theology. The meaning of Moral Theology and its methodology; Vatican II's invitation to base Moral Theology on the Scripture; Moral Theology and other branches of theology, especially the branches of theological anthropology and Psychology; History and evolution of moral theology; Morality of human acts; determining factors; objects; circumstances; motive; the principle of double effect; theories of morality - deontology; rigorism; laxism; probabilism; utilitarianism; consequentialism; probabiliorism; equiprobabiliorism. The formation of the Christian conscience; kinds of conscience; conscience and church authority. Fundamental opinion; virtues and concrete moral acting. Morality and natural law; the importance of natural law in the process of humanization; moral values and norms; The importance of natural law in historical interpretation;

the need for caution; relativism, subjectivity; moral absolutes; situation ethics. The course also focuses on a detailed understanding about the concept of sin.

Bibliography: Caffarra, C., *Living in Christ. Fundamental Principles of Catholic Moral Theology* (San Francisco: Ignatius Press, 1987); Curran, C.E. and Mc Cormick, R.A, *Moral Theology No.7, Natural Law and Theology* (New York: Paulist Press, 1984); Kanniyakonil, S. (ed.), *Ethical Perspectives of the Eastern Churches* (Changnacherry: HIRS, 2004); C. Zuccaro, *Fundamental Moral Theology*, Urbaniana University Press, Vatican City 2015; K. Demmer, *Living the Truth. A Theory of Action*, Georgetown University Press, Washington 2010; E. Schockenhoff, *Natural Law and Human Dignity: Universal Ethics in an Historical World*, Catholic University of America, Washington 2003.

Commandments

2 Credits

Eruthilvilayil Ajo Jose

A detailed study of the first four commandments, on duties towards God and towards parents and elders. The first three commands that reveal God-man relationship are discussed with special emphasis on Monotheism and Trinitarian faith. Virtues are discussed and special attention is given to the virtue of religion. Acts and tendencies against these prime commitments will be dealt with, keeping an eye on the current Indian situation of Multi-religious polity with dangers of syncretism, superstition and scandal. The fourth commandment is discussed with its OT background and the obligation towards parents and those in authority is discussed with special emphasis on the growing tendency in the Indian society to ignore and even to bully the sick parents.

Bibliography: Lowery, D. L., *Following Christ. A Hand book of Catholic Moral Teaching* (Missouri: Ligouri Publications, 1982); Woods, W. J., *Walking with Faith. New Perspective on the sources and shaping of Catholic Moral Life* (Collegeville: Liturgical Press, 1965); M. Jenson, *The Gravity of Sin: Augustine, Luther and Barth on 'Homo Incurvatus in Se,'* T&T Clark International, London-New York 2006.

Bio-Ethics

2 Credits

Sr. Unnatha SIC

The purpose of this course is to give the students a comprehensive and current interpretation of the fifth commandment in light of the Catholic

Church teaching, which is based on the Bible, tradition, and the magisterium. The course will cast light on the Catholic perspective on human life and the human body and the catholic bio-ethical principles in order to give the students a proper background of the Catholic approach to moral issues related to human life and the human body. After introducing the fundamentals of bio-ethics, this course will present various issues related to the beginning of life namely, abortion, use of contraception, sterilization, artificial reproduction, and the end of life issues such as euthanasia, suicide, palliative care etc., and the pressing issues regarding the research on the human body, cloning, stem cell research, genetic research, gene editing, artificial intelligence, organ transplantation etc. This course presents the magisterial teaching on these issues and discusses the practical and pastoral contexts in which these teachings should be implemented.

Bibliography: *Catechism of the Catholic Church*, Part III, art.5; Kanniyakonil Scaria, *The Fundamentals of Bioethics: Legal Perspectives and Ethical Approaches* (Oriental Institute of Religious Studies India Department of Publications of Paurastya Vidyapitam: Kottayam, 2007); Baiju Julian and Hormis Mynatty (eds.), *Catholic Contributions to Bioethics: Reflections on Evangelium Vitae*, (Asian Trading Corporation, Bangalore, 2007). Kochuthara Shaji George (ed.), *Moral Theology in India Today: The DVK National Workshop on Moral Theology*, Part VI, pp. 525-627, (Dharmaram Publications. Bangalore, 2013); May E. William, *Catholic Bioethics and the Gift of Human Life* (Our Sunday Visitor, Huntington, 2013). Scaria Kanniyakonil, *Bioethical Analysis: a Moral Analysis* (Oriental Institute of Religious Studies India Department of Publications of Paurastya Vidyapitam: Kottayam, 2018²).

Ethics of Human Sexuality

2 Credits

Padipurackal John

Starting from a biblical and theological evaluation of human sexuality and its purpose, this course progresses into a dynamic and comprehensive understanding of the virtue of chastity in both conjugal and celibate dimensions. It will propose to place the sexual behavior within the context of a well-enunciated theology of the body. Psychological and pastoral perspectives on aberrant and deviant sexual behavior will be discussed in its various manifestations together with its implication for an ethical life. A positive, theological and spiritual appreciation of the conjugal intimacy and implications

of conjugal fidelity will be presented. The ideas of responsible parenthood and contemporary challenges also are part of the course. The virtue of chastity in its celibate dimension, its importance for meaningful consecrated and priestly life and problems faced by celibates in contemporary world will form the final part of the course.

Bibliography : Kippley, J.F., *Birth control and Marriage Covenant* (Collegeville: The Liturgical Press, 1976); Selling, J., ed. *Embracing Sexuality: Authority and Experience in the Catholic Church* (Burlington VT: Ashgate, 2001); Podimattam, F., *Love, Sexuality and God-Experience in Marriage* (Delhi: Media House, 1994).

Theology of Justice

2 Credits

Padipurackal John

This is a course on the seventh, eighth and ninth commandments. The biblical notion of justice is given. Justice and its four fold division are discussed; Origin of rights and human rights; principles regarding restitution and prescription. Liberation theology and the Vatican documents on it are analyzed. The various papal documents on social justice are discussed. Revolution and violence, the Catholic principle “end does not justify the means”, the relationship between charity and justice, the obligation towards maintaining peace in the society etc. come under this course.

Bibliography: Curran, C.E., and R.A. McCormick, *Moral Theology No.5. Official Catholic Social Teaching* (New York: Paulist Press, 1986); McCarthy, D.G., and Moraczewski, A. (eds.), *Moral Responsibility in Prolonging Life Decision* (St. Louis: Pope John Centre, 1981); Srampickal, T. – Chirayil, J., *To Act Justly and Deal Honestly* (Trissur: Marymatha Publications, 2008); Pontifical Council of Justice and Peace, *Compendium of the Social Doctrine of the Church*.

Social Teachings of the Church

1 Credit

Eruthilvilayil Ajo Jose

This course is designed mainly to equip the students to develop a social perspective in the pastoral ministry and to respond positively and creatively to the social issues. The nature, relevance and purpose of the social doctrines of the Church will be discussed. The course will also enable to students to have better tools of analyzing the present social set up, to live the liberative dimension of the Gospel and to adapt the exhortation of the Church in the changed socio-political scenario of India.

Bibliography : Pontifical Council of Justice And Peace, *Compendium of the Social Doctrine of the Church*, Burns & Oates, 2006; Marvin I. Krier mich, *Catholic Social Teaching and movements*, Twenty-Third Publications, Bayard 2001; M. Schooyans, *Introduzione alla dottrina sociale della Chiesa*, Edizioni Cercate, Verona 1995; E. Guerry, *The teaching of the Catholic Church*, Saint Paul Publications, Langley, Bucks 1961; Leonardo Salutati, *Cristiani e uso del denaro Per una finanza dal volto umano*, Urbaniana University Press, Roma 2015.

Sacrament of Penance / Reconciliation

3 Credits

Padipurackal John

This course approaches the sacrament of penance from the view-points of Sacramental Theology, Moral Theology and ecclesiastical discipline. Starting from the Biblical Foundation of the ministry of reconciliation and the Early Christian practice of penance, a dogmatico-historical review of the penitential discipline and theology of penance is given. Systematic reflection on the sacramental and ecclesiastical dimensions of penance and the different approaches in the East and the West regarding this sacrament will be explained. Practical and canonical issues in the actual administration of the Sacrament will be discussed in detail. Incorporating aspects from theological understanding of sin and reconciliation, moral and spiritual precepts of Catholic life, and canonical discipline, a comprehensive and practical understanding of the sacrament and its administration is presented.

Bibliography: Coffey, D., *The Sacrament of Reconciliation, Lex Orandi* (Collegeville, MN: Liturgical Press, 2001); Kidder, A.S., *Making Confession, Hearing Confession: A History of the Cure of Souls* (Collegeville: Liturgical Press, 2010); Osborne, K.B., *Reconciliation and Justification: The Sacrament and Its Theology* (New York: Paulist Press, 1990).

IV. Liturgy and Spirituality

Introduction to Liturgical Theology

1 Credit

Thomas Pramod OIC

The course entitles the theme of the Christian life as liturgical life. As *locus theologicus par excellence* the liturgy is presented as the expression of the faith of the Church. It depicts the Syriac anthropology which describes the humans as worshippers and liturgy as the vocation of humanity. The Church as the community of worshippers is perceived as the sacred convocation or a liturgical assembly. The obligation of the glorification of God is substantiated by the mystery of Paradise and the mystery of human

creation. The notion of the liturgy is explained by the etymological descriptions of *leitourgia*. While explaining the theme, the mind of Vatican II is depicted through the brief documental study of the *Sacrosanctum Concilium*. Subsequently, the diverse characteristics of the liturgy are presented. The end part of the course consists of the theme of deification and the unique role of liturgy which is existential and life-oriented. The process of deification demands a blend of liturgy, theology, and asceticism and it is depicted in the closing part by the title liturgical asceticism.

Bibliography : Beggiani, S.J., *Early Syriac Theology: With Special Reference to the Maronite Tradition*, Washington 2014. Fagerberg, D. W., *On Liturgical Asceticism*, Washington 2013. Fagerberg, D. W., *Theologia Prima: What is Liturgical Theology?* Chicago 2004. Kallarangatt, J., *Reflections on Theology and Church*, Kottayam 2001. Nicholas Cabasilas., *A Commentary on the Divine Liturgy*, New York 1998. Schmemmann, A., *Introduction to Liturgical Theology*, Crestwood 2003. Varghese, B., *West Syrian Liturgical Theology*, England 2004.

Theology of Malankara Qurbono

1 Credit

Charivuparambil Sijo James/ Karimpil Jolly Philip

The Malankara Qurbono, the liturgy of St. James, is of Antiochene-Jerusalemite origin. This liturgy is a re-enactment of the salvific history, starting from creation to parousia, culminating in Jesus Christ. This course offers a comprehensive discussion of the theological themes in the Qurbono. The following materials will be discussed: Foundations of the Eucharistic celebration, Liturgy and symbolism, the nucleus of the Eucharistic celebration, liturgy and salvation, trinitarian dimension, eschatological dimension, *Manitho* of Mar Severios, and the Service of Fraction.

Liturgical Year

1 Credit

Malayattil Joseph

The purpose of this course is mainly to understand the theology of the liturgical prayers and hymns of various feasts in the Malankara liturgy. The course deals with the theological principles of liturgy and worship; liturgical year; *Sacrosanctum concilium* on the liturgical year; Antiochene/Malankara Liturgical Year; Divine office; theological meaning of various hours (Yamas); theological themes of seven liturgical hours and days; mystery of the time; Daily cycle; order and structure of the liturgy of Hours; weekly cycle, Sunday celebration; Yearly cycle; seven seasons of the liturgical year and their theological background; Great Feasts of our Lord (Maranaya) and their

theological significance; theology of fasting and penance in the Malankara tradition etc.

Bibliography: Schmemmann, A., *Introduction to Liturgical Theology* (Crestwood NY: St. Vladimir's seminary Press, 2003); Vagaggini, C., *Theological Dimensions of the Liturgy: A General Treatise on the Theology of Liturgy* (Collegeville MT: The Liturgical Press, 1976); Varghese, B., *West Syrian Liturgical Theology* (Aldershot: Ashgate Publication, 2004)

Rubrics

4 Credit

Parappallil Issac, Malayattil Joseph

This course aims to study the history, evolution and the structure of the Church's liturgical rites. The students will be introduced to the theory and practice of dignified liturgical celebration. Practical lessons will be given on the celebration of the Holy Qurbano, the sacraments and the major feasts. Contemporary liturgical practice will be evaluated in its historical, cultural and theological context. And the guidelines for the performance of the liturgical rites will be set out on the basis of the revised book of rituals (tukasa, 2014).

Bibliography: Text book. Synodal Commission for Liturgy, *Visudha Susrushakalude Anushtanakramam: Tukasa* (Trivandrum: 2014).

Oriental Liturgies

1 Credit

Malayattil Joseph

A brief introduction into the history, general features, particularities and families and traditions within oriental liturgies. Particular attention will be paid to the history and evolution within the family of West Syrian Liturgy, shared by the Syro-Malankara Church.

Bibliography: John Paul II, Apostolic Letter *Oriente Lumen* (1995); Roberson, R., *The Eastern Christian Churches. A Brief Survey*, (Bangalore: 2004); Pallath, P. (ed.), *Catholic Eastern Churches. Heritage and Identity* (Rome: 1994)

Spiritual Theology

1 Credit

Eruthilvilayil Ajo Jose

This course will provide an overview of the important developments in the history of spirituality in the Catholic Church. After seeing some important tenets of Biblical spirituality, the course will focus more on the different schools of spirituality in the Catholic tradition. It will also see different religious piety, ways of meditation, importance of spiritual direction, eco-spirituality, liturgical spirituality etc., Spirituality of the East in particular the spirituality of Syriac tradition and St Thomas Christian tradition shall also be

addressed. The main focus of the course is to help the student to explore implications for one's own spiritual life.

Bibliography: Grispino Joseph A, *Foundations of Biblical Spirituality* (new York: St Paul's Publication, 1965); Aumann, J., *Christian Spirituality in the Catholic Tradition* (San Francisco: Ignatius Press, 1985); Thomas Spidlik, *The Spirituality of Christian East* (Michigan: Cistercian Publication, 1986); Amalorpavadass, *Indian Christian Spirituality* (Bangalore: NBCLC, 1982); James Aerthayil, *The Spiritual Heritage of Saint Thomas Christians* (Bangalore: Dharmaram Publications, 1982); Sebastian Brock, *Studies in Syriac Spirituality* (Bangalore: Dharmaram Publications, 2008).

Monastic Spirituality

1 Credit

Sr. Ardra Kaduvinal SIC

In the Christian understanding monastic life is an invitation to an intense following of the person and the teachings of Jesus Christ as reflected in the Gospel. The Eastern monastic spirituality consists in the radical living of the Evangelical counsels through a close imitation of Christ and after him the Apostles and the early Christian communities. Its prominent features consist of perfect renunciation which is expressed through life of detachment, poverty, simplicity, virginity, obedience, practice of asceticism, life of incessant prayer, fraternal life in community, missionary and different forms of communal and social activities. Hence through this course we aim at exploring the genesis of Monasticism, the genius/prominent features of the monastic spirituality and its possible relevance for those living beyond the boundaries of the monastery.

Bibliography : Abouzayd, *Ihidayutha: A Study of Singleness in the Syrian Orient*, Oxford, 1993. Boniface, *Eastern Monasticism and the Future of the Church*, California, 1993. Brock, *Syriac Fathers on Prayer and Spiritual Life*, Michigan, 1987. Brock, *Syriac Spirituality*, Kottayam, SEERI, 1989. Driot Marcel, *Fathers of the Desert: Life and Spirituality*, London, 1992. John Paul II, *Apostolic Exhortation, Vita Consecrata* (March 25) Vatican 1996. Kaduvinal, *Sanyasam: Azhavum Arthavum* (Mala), Trivandrum 2009. Nalupara (ed)., *Nazarayante Vazhiye* (Mala) Kochi 2016. Thomas Spidlik, *The Spirituality of Christian East*, Michigan 1986. Voobus Arthur, *History of Asceticism in Syrian Orient*, Vol.1-3, Louvain, 1958, 1960, 1988.

V. Canon Law

Introduction to Canon Law

1 Credit

Thannickakuzhy Varghese

The Course, on Introduction to Canon Law is given in four parts; (i) a general understanding of law, (ii) study of the Canon Law, (iii) introduction to the Code of Canons of the Eastern Churches, and (iv) the titles and structure of the CCEO. In the first part we treat elaborately the term “law” and its terminological meaning and richness, philosophical dimensions, theological dimensions, law as related to covenant, divisions of laws, and finally a definition of law. The second part is a description of Canon Law, canonical traditions in the East and the West, scope of Canon Law, its purpose and functions, New Testament foundations, codification of laws in ancient times and the sources of law. The third part is on the codification of the Eastern Church laws of the Indian Church, attempts for the common code for the Eastern Churches, the code commission, and guidelines for the revision and promulgation of CCEO. The last (fourth) part elucidates the title, structure, characteristic features, and the binding force of CCEO.

Bibliography: [Texts Common to all subjects under this Section]: *Code of Canons of the Eastern Churches. Latin – English Edition* (CCEO) (Washington D.C: Canon Law Society of America, 1992. Reprint, Kottayam OIRSI, 1992); *The Code of Canon Law in English Translation* (London: Canon Law Society Trust, 1983); Coriden, J., *An Introduction to Canon Law*, (New York: Paulist Press, 2004); Pospishil, V.J., *Eastern Catholic Church Law* (Revised and Augmented Edition, New York: Saint Maron Publications, 1996); Nedungatt, G., (Ed), *A Guide to the Eastern Code*, as *Kanonika 10*, Rome: PIO, 2002); Bharanikulangara, K., *Particular Law of the Eastern Catholic Churches* (New York: 1996); J. Hervada, *Introduction to the Study of Canon Law*, Wilson & Lafleur 2007.

General Norms

2 Credits

Kuttiyil John

CIC 1983, Book 1 starts with the title General Norms whereas in the Eastern Code of Canon Law there is no such title. Though the title is not specified in CCEO the aforementioned norms have been treated under different topics and titles. In order to provide a comprehensive vision of the subject we have organized it systematically. The Schema of the Course General Norms comprises the following themes: General Introduction, Preliminary Canons (CCEO cc. 1-6), Persons and Juridic Acts (cc. 909-935), Offices (cc. 936-978),

The Power of Governance (cc. 979-995), Recourse against Decrees (cc. 996-1006), Law, Custom and Administrative Acts (cc. 1488-1539), and Prescription and Computation of Time (cc. 1540-1546).

Bibliography: Bharanikulangara, K., *Particular Law of the Eastern Catholic Churches* (New York: 1996); Gaid, Y. L., *The Eastern Code, Text and Resources* (as *Kanonika* 13, Rome: PIO, 2006); Nedungatt, G., *The Spirit of the Eastern Code* (Rome: PIO, 1993).

Particular Law of the Syro-Malankara Catholic Church 1 Credit *Kochuvilayil George Thomas*

The codification and promulgation (in 2012) of the Code of Particular Canons of the Syro-Malankara Catholic Church (CPCSMCC) was indeed a great step forward for the Syro-Malankara Catholic Church in realizing her full potential as a *sui iuris* Major Archiepiscopal Church. This course is intended to give the students a close glimpse into the history of the codification of the CPCSMCC and provide them with the sufficient juridical and cultural background in order to interpret and understand the Code in the correct way. Major juridical themes of the CPCSMCC will be introduced and those areas of the Code that have a more practical bearing on the pastoral life of priests will be given detailed attention.

Bibliography: *The Code of Particular Canons of the Syro Malankara Catholic Church* (Trivandrum: 2012).

People of God & Hierarchy 2 Credits *Kuttiyil John*

The following topics are dealt with: Notion of Rite and Church, Church *sui iuris*, Hierarchy in law, The Churches *sui iuris* in CCEO, The Supreme Authority of the Church, Ecumenical Councils, Patriarchal Churches, Major Archiepiscopal Churches, Metropolitan Churches, Other Churches *sui iuris*. Synod of Bishops, Council of Hierarchs, Eparchies and Bishops, Rights and Obligations of Eparchial Bishops, Pastors, Parochial Vicars and Parishes.

Bibliography: John D. Faris, *A Practical Commentary to Eastern Code* (3 Vols.) G. Nedungatt, *A Guide to the Eastern Code* T. Kuzhinapurath, *Salvific Law*

Temporal Goods 1 Credit *Sr Anila Christy DM*

The Church is an institution established by our Lord Jesus Christ in order to attain a spiritual and supernatural end. But these ends have to be

attained in this material world, in a society of human beings through appropriate means available in this world. These temporal means could be temporal possessions, pecuniary income, real and personal property, legal claims, and the freedom to acquire, possess, administer and alienate them for the purpose of the Church. Fundamentally, this is an innate, native, and sovereign right of the Church, granted to her by God, and respected by secular society. In order to maintain its legality the Church has constituted norms and regulations. The Schema of the Course comprises the elaboration of the following themes: General Introduction, The Acquisition of Temporal Goods, The Administration of Ecclesiastical Goods, Contracts and Alienation, and Pious Wills and Pious Associations.

Bibliography: Woestman, W., *Ecclesiastical Sanctions and Penal Process* (Bangalore, TPI, 2000); Mathew, S., *The Principle of Subsidiarity in the Church and in Canon Law* (Marthandam: 2011); Nedungatt, G., *Laity and Church Temporalities, Appraisal of a Tradition* (Bangalore: 2000).

Sanctions in the Church

1 Credit

Sr Anila Christy DM

This course tries to familiarize the students with Title 27 of the Code of Canons of the Eastern Churches, which deals with delicts and penalties in the Church. Humans are social beings and what makes social life possible is a feeling of security, for which it is absolutely necessary that all the members of the community adhere to certain norms of behaviour. When certain individuals demonstrate a tendency to move against the established norms and principles, sanctions or penalties are imposed so that justice is ensured in the community. The Church's right and obligation to punish its errant members flow from its nature as a visible community or society established in this world with a definite end in view. This course will introduce the students to the principles behind the sanctions and how they are imposed with epikeia and oikonomia.

Bibliography: Nedungatt, G., *A Guide to the Eastern Code* (Rome: Pontificio Istituto Orientale, 2002); Woestman, W.H., *Ecclesiastical Sanctions and the Penal Process*, (Bangalore, Theological Publications in India, 2000); Renken J.A., *The Penal Law of the Roman Catholic Church* (Ottawa, Saint Paul University, 2015).

Clerics**1 Credit***Kuttiyil John*

The clerical category is a juridical category in Canon Law which refers to deacons, presbyters and bishops as sacred ministers or clerics. One becomes part of clerics through ordination to diaconate. This course on “clerics” makes a textual analysis of Title X (De clericis) of CCEO which deals with the formation of clerics (cc. 328-356), Ascription of clerics to an Eparchy (cc. 357-366), Rights and obligations of clerics (cc. 367-393), Loss of clerical state (cc. 394-398) with a special reference to Title V (Clerics) of the Code of Particular Canons of the Syro-Malankara Catholic Church (CPCSMCC).

Bibliography: Sabbarese, Luigi, “De Clericis”, in P.V. Pinto, ed., *Commento al Codice dei Canonici delle Chiese Orientali*, Città del Vaticano, LEV, 2001, 288-348; Nedungatt, George, “Clerics (cc. 323-398)”, in id, ed., *A Guide to the Eastern Code* (Kanonika 10), Rome, PIO, 2002, 255-328.

Matrimonial & Procedural Laws**2 Credits***Thannickakuzhy Varghese*

The course analyses the theological and juridical elements of marriage as a divine institution basing on canons 776-866 of CCEO. Marriage, as an intimate partnership of the whole life, is established by the creator and it is rooted in the irrevocable personal consent of the partners. As a sacrament, unity and indissolubility are its essential properties. Pastoral care that precedes marriage should include preparation of the spouses, prenuptial investigation regarding the free state of the spouses, baptism and confirmation of the spouses etc.

Diriment impediments affect the validity of marriage. Specific matrimonial impediments and the competent authority to grant dispensation are discussed. Matrimonial consent which is an act of the will is the constitutive element of marriage. A defective consent renders a marriage invalid. Absence of the canonical form makes a marriage invalid. An invalid marriage can be convalidated either through simple convalidation or radical sanation. Dissolution of a marriage bond is possible by applying the Pauline Privilege (1 Cor 7:12-15) or Privilege of Faith. In the case of an adulterous partner, the innocent spouse can lawfully separate but the conjugal life is to be restored when the reason for separation ceases. The Indian Divorce (amendment) Act 2001 and the Marriage Laws (amendment) Act 2001 are also discussed.

Bibliography: De Bekker, E., *Parish Priests and Marriage Cases* (Bangalore: TPI, 1980); Posphishil V., *Eastern Catholic Marriage Law according to the*

Code of Canons of the Eastern Churches, Saint Maron Publications, Brooklyn NY, 1991.

VI. Church History & Patristics

Patrology (Greek and Latin)

3 Credits

Kuzhuppil Thomas/ Valliyattu Joseph

This course is given in two parts: The first part (1 Credit) deals with the Pre-Nicene Christian Literature. The division into Latin and Greek Fathers are discussed. Emergence of Christian Literature in the subapostolic period and the importance of the testimony of the Apostolic Fathers are briefly exposed. The Fathers' approach to the Bible, Christian identity and defense against heresy, the apologetical writings and the emergence of the first major theologians of the Church are the main themes introduced in the first part, with Ignatius, Justin, Irenius, Origen, Hippolytus and Tertullian being the important writers introduced.

The emergence of major Trinitarian heresies and the Fathers' role in the definition of Christian faith in the first four Ecumenical Councils is the major theme in the second part (2 Credits) of the course dealing with Post-Nicene developments. The emergence of monastic literature and life style, the first Christian hagiographies and the emergence of new themes in Christian writings are introduced briefly. The contributions of Augustin and Ambrose from the West and those of Athanasius, Cyril, the Great Cappadocians, John Damascene and Maximus the Confessor are discussed in detail.

Bibliography: Kuzhuppil, T., *Sabhapithakkanmar* (Malayalam, The Fathers of the Church, Kunnoth:2012); Chediath, G., *Aadima Sabha Pithakkanmar* (Early Church Fathers, Malayalam, Kottayam: OIRSI, 1993); Quasten, J. *Patrology*, 4 Vols. (Texas: Christian Classics, 2005; Reprint from 1956).

Syriac Patrology

2 Credits

Valliyattu Joseph

This course deals with the Theology, life and works of Fathers of Syriac Churches. This course also deals with the important influence of Syriac Tradition, Culture, Language and Literature, specific characteristics and prominent theological themes. It highlights the Syriac Theology which is closely associated with Syriac Fathers and the poetic theology of Ephrem, the contributions of Aphraates, Jacob of Sarug etc.

Bibliography: Kalathramannil, J., *Suriyani Sabhapithakkanmar*, (Syriac Fathers), Udayagiri : Seminary Publications, 1992; Di Berardino, A. (ed.), *Patrology. The Eastern Fathers from the Council of Chalcedon (451) to John of Damascus (750)* (Cambridge: James Clark and Co Ltd, 2006)

Church History (General)**4 Credits**

Valliyattu Joseph (Ancient & Medieval), Thonipara Francis (Modern & Contemporary)

This course in two parts gives a glimpse into the history of the Universal Church. The emergence of Christianity and its major institutions, its initial spread and structural developments under the Roman period, the major doctrinal controversies and the history of the first major councils are discussed in detail. The evolution of the Medieval Church, its institutions and organization, territorial expansion and diversification are also introduced. The impacts of Renaissance and Reformation, the latter Ecumenical Councils convoked by the Western Church, the missionary expansion under the great Religious Orders and reconsolidation of Catholicism, redefinition of Catholic life under the Councils of Vatican and the Church's efforts to come into terms with the exigencies of the modern, democratic world are some important themes discussed.

Bibliography: Padinjarekuttu, I., *Christianity Through the Centuries* (Bombay: St. Paul Society, 2005); Koodupuzha, X., *Thirusabhacharithram* (The History of the Church —Mal) (Nallathanny: MTS Dayra Publications, 2005); R. Stark, *The Rise of Christianity*, Harper Collins Publishers, San Francisco 1996.

History of Indian Christianity**2 Credits**

Valliyattu Joseph

This course provides a glimpse into the significant epochs in the history of Indian Christianity, with major focus on the Church in Kerala. The ancient Indian Churches of St. Thomas, the arrival of Thomas in India, the Thomas traditions in the Church, the earliest contacts with the Church of East, the arrival of the Portuguese and the attempts at Latinization, the division in the Church and the fall of one section from Catholic faith, the emergence and consolidation of the Syro-Malabar hierarchy, the attempts at reunion from the separated group, the successful attempt of Mar Ivanios, the further division in the non-Catholic faction are the major topics introduced in relation to the Church in Kerala. The work of foreign missionaries, the North Indian mission expansion, the work of Anglicans and other Protestant groups, the Church in Tamilnadu; the Church among the tribal groups etc. are also discussed.

Bibliography: Koodapuzha, X., *Bharata Sabhacharitam* (Indian Church History - Mal), (Kottayam: OIRSI, 1980); G. Chediath, *Mar Thoma Sleehayude Indian Sabha* (The Indian Church of Mar Thomas the Aposole - Mal), Kottayam, Oriental Institute of Religious Studies, 1988); Mundadan et al., *History of Christianity in India* (Six Volumes, Bangalore: Church History Association of India, 1982 -); F.G. Preckler, *History of the Church in Asia: A Historical Survey*, Urbaniana University Press, Rome, 2017.

History of the Syro-Malankara Catholic Church **1 Credit**
Valliyattu Joseph

This is a course of study on the Malankara Catholic Church to which the vast majority of our students are members. In this course the historical background of the reunion into the Catholic Church of Mar Ivanios, the metropolitan of the Malankara Syrian Jacobite Church is discussed in detail. The ecclesiology of Mar Ivanios which led him to re-union and its never-fading relevance and importance are highlighted. The history of the Christian community which followed the example of Mar Ivanios is studied. The growth of this community in stages to become a *sui iuris* church of Major Archiepiscopal rank also is discussed. This course also introduces the life, work and charismata of Archbishop Mar Ivanios, the Father of the Reunion Movement in Malankara. Along with the suggestions as to how to use history as a source of theologizing, the students are invited to look deeper into the convictions, visions and ideals of the great Aboona, describing him as a ‘man bent on unity’, much in the model of St. Ignatius of Antioch.

Bibliography: Chediath, G., *The Malankara Catholic Church* (Kottayam: Bethany Sisters’ Generalate, 2003); Malancharuvil, Cyril; *The Syro-Malankara Church* (Trivandrum: St. Joseph's Press, 1997); Inchakkalody, T., *Archbishop Mar Ivanios* (Mal) (Kottayam: Bethany Publications, 2012 reprint from 1960); Gibbons, M., *Archbishop Mar Ivanios: Apostle of Church Union* (Kottayam: Bethany Publications, 2002 reprint from 1962); Valiyavilayil, A., ed., *The Theological Vision of Mar Ivanios* (Pune: Bethany Vijnana Peet, 2004).

VII. Pastoral Courses

Pastoral Theology **2 Credits**
Charivupurayidathil Abraham

This course is designed to make a critical evaluation of the relationship between the doctrine of the Church and its practice in the context of the local

Church and parish. The basic purpose of this course is to create an understanding of pastoral care, as the science of the care of souls and to develop a clear knowledge of the theological criteria and its various modalities, methodologies, skills, abilities which are appropriate to a pastor. It deals with Christ's role as the Great Shepherd, the spiritual image and meaning of shepherd and flock, the ethical responsibilities involved in pastoral care, reading the signs of the time and pastoral response to the challenges of individualism, technology, and cyber world.

Bibliography: The Documents of Vatican II especially *Lumen Gentium* and *Gaudium et Spes*, Papal Encyclicals, and contemporary writings; *A Roman Catholic Theology of Pastoral Care* by Regis A Duffy, OFM, (Eugene, OR: Wipf & Stock Publishing) and *Ethics in Pastoral Ministry* by Richard Gula, S.S., (New York: Paulist Press).

Catechetics

2 Credits

Bishop Antony Mar Silvanos

Catechetics as a new branch of pastoral theology; History of Catechetical instruction In the Church; Adult catechumenate and Catechism in the time of the Fathers; Medieval Catechetics; the Reformation period; renewal in Vatican II; The Recent trends - Christian Education as basically formative, initiation into new life; The witness of the community, the influence of the family. Holy Spirit as the chief Interior Teacher. Challenges of the inter-cultural context of India. Possibilities of a Particular Catechetical programme for the Syro-Malankara Church.

Bibliography: *General Directory for Catechesis*, (Rome 1997); Jungmann, *The Good News. Yesterday and Today* (New York: 1962) Hofinger, J. (ed), *Teaching All Nations* (New York: 1961)

Missiology

2 Credits

Mekkarikathu Prabheesh George

The assertion of the Second Vatican Council "Church is missionary by her very nature" lays a fundamental obligation to preach the Good News and to work for the establishment of the Kingdom of God on Earth. The Couse on Theology of Mission aims at a deeper understanding of the missionary obligation of the Church and its implication in the pluri-context of Indian Church. It gives a theological understanding of the concept of mission and evangelization, meaning,