SS 01 General Introduction to Biblical Studies  Credits 2

Bible as God’s Word in human language – Inspiration and inerrancy – Canon of the Bible – Relationship between the Testaments – Apocrypha and Dead Sea Scrolls – Hermeneutics and Biblical Interpretation – Author-Text-Reader centred criticisms.

Bibliography
1. J. Levie, The Bible – Word of God in Words of Men
2. J.S. Croatto, Biblical Hermeneutics, Maryland, 1987

Rev. Dr. Puthussery Johnson C S. T

SS 02 The Pentateuch  Credits 4

The Pentateuch or the Torah is a mine of spiritual and religious treasures. It has something to say about every thing starting with the origin of the world and humans going up to the personal relationship with God. It is the first recorded dealings of a God who revealed himself as personal to man who is also personal. It teaches that the world and everything in it and humans themselves, are God’s creatures. It teaches the mystery of human relationship especially the relationship between sexes which is the foundation of the institutions of marriage and family. The Pentateuch tells us that God has a plan for the humans and that the plan is the bliss man will be able to enjoy in the company of God. This plan of God is realized through the election of a people and establishing a covenant with them so that they might be sign of God-man relationship and instrument for the blessings of others. The call of Abraham, the mighty intervention of God in the destiny of the people of Israel, the exodus from the house of slavery and the covenants are all God’s ways of seeing his plan for man realized through the mediation of a people elected and owned by God.

SS 03 Historical Books  Credits 3

Joshua, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, 1 Maccabees and 2 Maccabees are the books of the OT generally classified as historical books. These books are taught with a view of giving the students a short history of Israel from the occupation of the land of Canaan to the time immediately before Jesus. In this history, the significant events like the occupation of the land under the leadership of Joshua, the establishment of the monarchy, the reign of David with whom God established an eternal covenant, the
division of the kingdom into Judea and Israel after the reign of Solomon, the destruction of the northern kingdom by the Assyrians, the destruction of the southern kingdom and the temple by the Babylonians and the deportation, the return from Babylon, the rebuilding of the country and the temple, the domination by the Persians, the Macedonians and the Romans etc are highlighted. This course on historical books expounds the deuteronomistic theology, which dominates the world view of the books from Joshua to 2 Kings. Many kings and other heroes appear on the stage of Israelite history, among whom David has the prime of place. Yet God remains, all through, the unchallenged and invisible hero who controls everything and guides history in his own way. The history of Israel is also the history of frustrations in their expectations. These frustrations, instead of making the promises of God any less meaningful, only impel the believer to look beyond the immediate and concrete to the Messiah.

**SS 04 The Prophets**

In this course a general survey of the phenomenon of prophecy in Israel is attempted placing it against similar phenomena in the world at large and in the NE in particular. Biblical prophecy is to be distinguished from visions, ecstasy, psychological frenzy and the like. True prophecy in Israel is far removed from the institutionalized court prophecy and professional sooth saying etc attached to the cult centres. Israelite prophets exhibit a uniqueness by means of which they stand firm against all odds bearing witness to the true God as his ambassadors and function as spokesmen of the poor of the Lord, courageously criticizing all forms of social and religious evil.

In the course on prophets the special message of the individual prophets is clearly stated especially the message of the Major Prophets and their teaching about the expected Messiah. The servant of Yahweh texts in second Isaiah are subjected to thorough exegesis to bring out the full implication of the texts, which point towards Jesus, the Suffering Servant of God.

**SS 05 The Book of Psalms**

1) The names of the Book of Psalms on the basis of its content, literary form and musical beauty.
2) A combination of five books comprising different minor collections.
3) The psalm numbering in text and versions, the psalm titles.
4) The psalms as poems include mainly cultic songs and rarely wisdom songs; The nature of Hebrew poetry.
5) The authorship and date of composition.
6) The divine act of salvation as the content of the psalms; and the celebration of the salvation experience (worship) as the purpose of the psalms.
7) The symbolism of 1) the literary form of prayer; 2) the various cultic actions of the worshipper and 3) the narration of the salvation events.
8) The analysis of the act of salvation as the act of God, by which he saves the creature from the enemy. The terminology referring to the names, the epithets, the attributes, the actions and the abode of God. Creature (worshipper) and enemy are analysed here.
9) The role and function of psalms in our worship.

Rev. Dr. Abraham Pezhumkattil

SS 06 Wisdom Literature and Wisdom Books of the O. T

1. The nature and purpose of Wisdom Literature in the Bible.
3. The significant features and important themes of Wisdom Literature.
4. Life in the human level and in the divine level as the central concern and object of search of the Wisdom Books.
5. The different literary forms appearing in the O. T. Wisdom Books.
6. The special characteristics of the Wisdom terminology.
7. The non-biblical wisdom literature that have influence in the O. T. Wisdom.

Rev. Dr. Abraham Pezhumkattil

SS 07 Introduction to the Synoptic Gospels


Bibliography
2. R. Bultmann, The History of Synoptic Tradition, Oxford 1963

Rev. Dr. Puthussery Johnson C S. T

SS 08 The Gospel according to St. Matthew

The gospel of Matthew is the good news of the kingdom. The origins of the kingdom is pictured in chapters 1-4, the first part the origins of Jesus son of David the expected royal Messiah and the second the origins of the ministry of the Messiah. Chapters 5-9 are the proclamation of the kingdom in words (5-7) and in action (8 & 9) highlighting the theme of discipleship. Chapter 10 describes the ‘trial sending’ of the twelve with clear instructions regarding the area they are to go and the mode they are
to act. Chapters 11-20 give the picture of the reactions to the proclamation and chapters 21-28 the realization of the kingdom mission in the last week project in Jerusalem. This follows the final sending of the disciples. The discourses and narratives are well blended in the book to make it a unity.

The course on Matthew attempts to deal with problems related to authorship, structure, literary style, content and theology of the gospel of Matthew, while a detailed exegetical approach towards the whole book is beyond the level of the given system, a synthetic exposition of the book is made to introduce to the student to the study of the Gospels in general and Matthew in particular. An in-depth analysis of certain well-chosen texts is also made with reasonable accent on the pastoral application.

Bibliography
W. D. Davis F.B.A & Dale C Allison Jr., the Gospel according to Saint Matthew, ICC 3 vols, Edinburgh, 1997. (A good selection of Books and Commentaries on Matthew can be found in the Bibliography given in the above Book pp xxi – xlvii)

Dr. Vadakkedom Jose

SS 09 The Gospel According to St. Mark

Though it is the shortest of the gospels, it is the first written gospel functioning as the source of all the three synoptic gospels. Mark presents Jesus as the Suffering servant of the Lord of the prophecy of Isaiah. Jesus is Christ and Son of God. Through the many titles he gives to Jesus, Mark presents him as the Christ of the Jewish expectation and unique son of God having authority to decide the destiny of humans. The Father’s voice thundering from heaven at the most dramatic moments of Jesus’ baptism and transfiguration confirms the divine sonship of Jesus. The confession of Peter that Jesus is the Christ at Caesarea Philippi and the declaration of the centurion that “this man is truly a son of God” on Golgotha conclude the two titles Mark gave Jesus at the opening of the gospel. Markan Christology is unique in that it is inseparably intertwined with discipleship. To be a disciple of Jesus is to take up one’s cross and follow him, who on his part died a death of the criminals without having any blemish in him. Mark closes the gospel with announcement of the angels that Jesus has risen from the dead making them the first evangelists.

SS 10 Gospel according to St. Luke and Book of Acts

0 Introduction. 0.1 Some general observations on Lk-Acts (in relation to the human face of Jesus, liturgy, mission, liberation theology etc.) 0.2 Lk-Acts one literary work in two volumes y the same author 0.3 Luke’s literary characteristics (plot, themes, literary techniques etc.) 1. Composition of Lk-Acts 1.1 A general (summary) outline of Lk-Acts 1.2 Detailed outline of Lk-Acts 2. Brief theological comments on (the meaning of) individual units, episodes / events /sections according to the narrative composition of Lk-Acts 3. Author, place and date of composition, addressee and purpose of Lk-Acts 4 Understanding Lk-Acts from the First Preface
4.1 A lay man’s analysis of Lk 1,1-4 4.2 Theological (thematic) analysis of Lk 1,1-4 5. Historico-theological analysis of the episodes of Lk’s “Infancy Narrative” (all these episodes are readings of Liturgical Seasons in the Malankara and Malabar Qurbana) 6. Immediate preparation of Jesus’ public ministry – exegetical analysis of the four episodes 6.1 John the Baptist’s ministry (Lk 3,1-20) 6.2 Jesus’ appointment and manifestation (Lk 3,21-22) 6.3 Jesus’ genealogy (Lk 3,23-28) 6.4 Jesus’ desert test (Lk 4,1-13) 7. Jesus’ Galilean ministry: Understanding Jesus’ ministry from the summary report of Lk 4, 14-15 (theological analysis) 8. Narrative analysis of Lk 4, 16-30: Jesus’ “inaugural Nazareth pericope”. 9. Some special Questions on Acts. 9.1 Importance of Acts 9.2 Literary make up of Acts. 9.3 Growth of the Word according to significant transitions. 9.4 Commissioning stories in Acts. 9.5 Speeches and Legal scenes in Acts. 9.5.1 Speeches in Acts. 9.5.2 Legal Scenes and legal language in Acts. 9.6 Journey narratives, sea voyage and ship wreck in Acts. 9.7 Picture of Paul in Acts. 10 Some important theological themes of Luke: Good News to the poor, Luke’s theology of the way (Christianity as Way), Holy Spirit, Prayer, Eschatology etc.

Bibliography

SS 11 Gospel according to St. John

Introductory Section

General Introduction
Analysis of the programmatic text (Jn 20, 30-31)
Analysis of terms: Sign, Faith, and Life
Destination of the Gospel
Formation of the Gospel (Date, Authorship, Place)
Literary Problems
The intellectual Milieu of the 4th Gospel: Gnosticism, Hellenism, and Palestinian Judaism
Theology of the 4th Gospel: Christology, Ecclesiology, Sacramental Theology, Pneumatology, and Eschatology

Exegetico-Theological Section

Prologue Jn 1, 1-18
The Book of Signs (Jn 1, 19-12,50)
The theme of faith (Chs 1-4)
The theme of life (Chs 5-12)
The Book of Glory (Chs 13-20)
Opening of the farewell discourse
Farewell Discourse
Bibliography

3. Dodd C. H  The Interpretation of the Fourth Gospel, Cambridge, 1953

SS 12 St. Paul  Credits 4

The course aims at introducing the students to the missionary and pastoral life of Paul and his theological reflection on Christ-event and Christian life, based on I Thessalonians, I and II Corinthians, Philippians, Philemon, Galatians and Romans.

It begins with an introduction to Paul’s life and ministry with special attention to his Jewish and Hellenistic background and to his vocation to be apostle of the Gentiles. Then the individual Letters in their chronological order are studied: background, occasion, date, place, structure and content. Special attention is paid to Paul’s pastoral responses to the problems of the Christian communities. Epistles to the Romans and Galatians are dealt with in detail. Special attention is paid to Paul’s reflection on Christ-event and Christian life.

The course ends with a systematic synthesis of Pauline theology.

SS 13 Deutero Pauline Writings  Credits 2

After giving a general introduction to the Deutero Pauline Writings attention is paid to the teachings of each letter: Christology, Soteriology, Ecclesiology, Eschatology and Christian life. Ecclesiology of Ephesians is dealt with in detail. Exegesis of selected passages is also given.

SS 14 Letter to the Hebrews  Credit 1
After giving a general introduction to the letter, an exegetical analysis of the letter is given with special emphasis on passages dealing with the high priesthood of Christ.

SS 15 The Book of Revelation and Catholic Epistles

The book of Revelation is unique in many respects. The precise interpretation of this book is a difficult task. The book follows the style of the apocalyptic writings of the Jews of the inter-testamental period which were written to encourage the faithful in times of prolonged persecution. Yet this book shows essential differences also, mainly in the fact that it is not a pseudonymous creation like other apocalyptic books. The author clearly mentions his name and the occasion of the writing. The literary genre of Revelation is a matter of dispute. It contains many genres like letter form, drama form, the form of prophetic literature etc. The book makes use of symbols to speak of the heavenly realities and the destiny of humans. Though the interpretation is difficult, it is clear that the book is a Christian writing of the end of the first century, some time by the end of the reign of Domitian, the Roman emperor and that it is meant to encourage and inspire the persecuted Christians to stand firm in the times of trouble looking forward to the glorious coming of Jesus.

The epistle of James, the two epistles of Peter, the epistle of Jude and the three epistles of John are classified as the Catholic Epistles. They are addressed not to any particular Church, but to the universal Church as such. The Catholic Epistles are rightly called epistles because they are different from the letters of Paul which are mostly personal communications of Paul with the Churches founded by him. The Catholic epistles are theological and practical teachings written in the form of letters to instruct the faithful in the context of different false teachings and persecutions from the Jews and gentiles.

The course on the Catholic Epistles discusses the authorship of the letters, language and style and the main teachings of each epistle. The epistles of John are treated elaborately comparing the theological teachings of this epistle with the gospel according to John.

SS 17 Biblical Greek

Basic Grammar of the New Testament Greek is given. A student is expected to acquire a working knowledge of Biblical Greek at the end of the course.

SYSTEMATIC THEOLOGY

ST 01 Introduction to Theology

This course is meant to impart, to the students, a general idea of what theology is. Theology is the science of the knowledge of God satisfying the definition
of science in both the scholastic and modern understanding. It is the science of the knowledge of God obtained through revelation received in faith. Theology has a positive and speculative function. The documents of the scriptures, the witness of tradition and the teachings of the magisterium - both ordinary and extraordinary - are the objects of the investigation of positive theology. Intellection, systematization and making judgments are the tasks of speculative theology. Theology is at the service of the Church. It is the self-consciousness of the Church.

**ST 02 Revelation and Faith**  
_Credits 3_

Every person can be addressed by God and become a dialogue partner with him. Transcendental analysis of our experience intimates that deeply inscribed in our hearts is an orientation to God and to his word of revelation. In the Old Testament, God’s revelation to men is proclaimed in manifold ways and in a language that is rich in symbolism. Christ is the summit and fullness of revelation. In Jesus Christ, the Word of God, God reveals himself and the mystery of salvation and invites man to participate in his own divine life in the power of the Holy Spirit.

St. Ephrem says that God has revealed himself through types and symbols, which are present in both nature and Scripture. Above all, he has revealed himself through the Incarnation of Christ when ‘he put on body’. Recent trends in revelation theology speak of five major models of revelation according to the vision of how and where revelation occurs – revelation as doctrine, as history, as experience, as dialectics and as new awareness. According to Vatican II, the plan of revelation is realised in deeds and words having an inner unity.

The obedience of faith must be given to God who reveals. Though it is the gift of God, faith is a personal act of total surrender deeply engaging our freedom. Faith is the beginning, the foundation and root of all justification, and therefore absolutely necessary for salvation. A community of faith, the Church, supports our faith and imparts the language of its expression. However, for those who ‘through no fault of their own do not come to the Gospel of Christ and his Church’ (LG 16), saving faith consists in the implicit faith in God and Christ.  

Paniker Thomas

**ST 03 Triune God**  
_Credits 4_

The specifically Christian contribution to the world, concerning the God idea, is that the deity is a communion of persons, a unity resulting from the perfect communion among the Father, Son and Holy Spirit. Though Trinitarian revelation is specified with the coming of Jesus into the world, the people of God of the old dispensation were progressively being prepared for this final revelation with the teachings on the revealing Angel, the word of God, the Wisdom and the Spirit of God. The truth about God as trinity is revealed through the pages the NT, though none the NT authors have presented it in a systematic and theological form. The Church declared the truth of God as trinity in the first two ecumenical councils of Nicaea and ConstantinopleI following the witness of the Bible, the Apostolic Fathers, the
Apologists and other eminent thinkers of the first four centuries, who formulated the Christian doctrine against the attack of the heretics. The dogma of trinity was theologically explained by the Fathers following the councils. The very special contribution to Trinitarian theology came from St. Augustine, who showed the analogy between the tri-unity of the inner life of God and the inner life of man who is the image of God. This approach to Trinity was taken to its natural conclusion by St. Thomas Aquinas who explained the real distinction among the persons and the perfect union among them by making use of the analogy between the inner life of God and man.

In modern philosophy, psychology and sociology the very fabric of human life, the functioning of the society and the progress of history are understood as throbbing in a triadic dimension. Triadic understanding of God has its parallels in Hinduism also, though not in an articulated form, in the concepts of *trimurti*, *sachidananda* etc. But these ideas have to be properly evaluated in the light of the Christian dogma and the possibility of making them points for inter-faith dialogue be examined.

**ST 04 Christology**

Biblical Christology, Various Approaches to Christology, Patristic Christology,

The Theological Schools, Christology of the Councils, Three post-Chalcedonian Developments (non-Chalcedonian, Neo-Chalcedonian, and East Syrian), Ecumenical Christology, Liturgical Christology, Functional Christology, Christology of the Middle Ages, Christ our Redeemer, Jesus Christ and the World Religions.


**ST 05 Grace and Pneumatology**


**ST 06 Ecclesiology**

‘All those who want to converse with the Lord should enter the Church, for He lives within it’ (Night Prayer of Easter Sunday). The word of God and the saving grace of Jesus Christ are enshrined in the Church. The Church is not primarily an object of theology, but its subject. The revealed word of God is entrusted to her; she must teach it, interpret it and defend it.
The Church is a mystery; her nature is best explained through the images in the Bible of building, sheepfold, vineyard, bride of Christ, body of Christ etc. She is presented as the universal sign and sacrament of salvation, for she is at once a ‘visible assembly and spiritual community, …one complex reality composed of a divine and human element’ (LG 8). The Syrian liturgy and Syrian Fathers bear testimony to the fact that Christ founded the Church as a pilgrim and eschatological community, which he prepared by his life, passion, death and resurrection and inaugurated on the day of Pentecost. The Church owes to the Holy Spirit her origin, existence and continued life.

For the nurturing and constant growth of the people of God, Christ instituted in his Church a variety of ministries, which work for the good of the whole body. The bishops, who all together form a collegiate body, have formally succeeded to the office of the Apostles as shepherds of the Church. The unity of the Church is expressed in the hierarchical authority with its centre in the bishop of Rome having primacy and infallibility.

The local Eucharistic community makes present and is the microcosm of the universal Church. Therefore, the Church is a communion of Churches. The Church of Christ subsists in the Catholic Church and is necessary for salvation. In the documents of Vatican II two extremes are avoided: a one-sided juridical conception of the Church and an unearthly spiritualization which would separate the mystery of Christ from society and history.

Paniker Thomas

ST 07. Mariology

Mariology is the part of dogmatic theology which treats of the blessed Virgin Mary, the mother of the Divine Redeemer. Mariology is closely related to Christology and soteriology. Mary is truly and really the mother of God and this fact is the source and font of all her privileges. Above all, her role in the Incarnation of the Word of God is unique. The Church upholds Mary’s divine motherhood, the perpetual virginity, the Immaculate Conception and the glorious assumption.

Since Mary was closely associated in the manifestation of the Son of God, she has a prominent place in the liturgical celebration, the faith expression. The Fathers of the Church especially the Syrian fathers like Ephrem, Jacob of Serugh and Balai contributed much on this score. The ordinary language is insufficient in dealing with the unfathomable mystery of the divine motherhood and virginity of Mary. Therefore the Fathers depended upon poetic language, symbols and imageries in order to elucidate this mystery in a most fitting manner.

Thadathil Kuriakose
The course on Theological Anthropology proposes to offer a Christian vision of man, his origin, meaning and destiny of his existence. Hence, a unified vision of God, man and the universe is emphasized. Man created in the image and likeness of God remains the focal point. Endowed with a spiritual and immortal soul, the human person is the only creature that God has willed for its own sake. This unique position makes him the crown of all creations and bases his exalted vocation on earth. In the core of his innermost self he discovers his true image and likeness with God. However, enticed by the evil one, man loses his original state of holiness. He is divided in himself. As a result, the whole life of man, both individual and social shows itself to be a struggle between good and evil. Even though called to freedom, he experiences pain and suffering. God does not abandon man. In Jesus Christ, the true man, man finds meaning for his existence even in the midst of suffering and death. By the incarnation, death and resurrection Jesus Christ becomes the new man and the image of God to humanity. To accomplish the plan of God, it is left to man himself to pursue the same path of his master. Taking up his God-given vocation as a gift and task, man co-operates with his creator in regaining the lost image of himself and of the world.

Kalayil George

The whole life of the Church revolves around the Eucharist and the other sacraments. As an introduction to general 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 General Sacramental Theology aims to outline the general features of the sacraments. Adhering to the teaching of the 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 mysteries of Christ’s life are the foundations of what he would henceforth dispense in the sacraments through the ministers of the Church. God’s action in the liturgy is sacramental, because his mystery of salvation is made present through the Holy Spirit in the sacraments. The visible rites by which the sacraments are celebrated signify and make present the proper grace to each sacrament. 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 number seven is the result of a gradual theological development. The seven sacraments are divided into three groups depending on the nature of the sacraments. Each one 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. The sacraments, because they are realities of both Christ and his Church, intensify the
The Sacraments of Baptism and Confirmation

Baptism is the sacramental entry into the Church and thereby into the fullness of Christian life. We can understand baptism fully only to the extent we understand Christianity and the Church. The rite of baptism was there in the Church right from the very beginning. Baptism is a sacrament of faith. The believer enters through baptism into communion with Christ’s death and resurrection. This rite of regeneration by water and Spirit is grounded in the historical event of Christ’s own baptism at Jordan. The meaning and grace of the sacrament of baptism are clearly seen in the rites of its celebration. As an event of salvation, the sacrament of baptism and salvation are inter-related. As far as a believer is concerned, it is a decisive act of salvation and he personally enters into the saving economy of God, which was made visible in Jesus Christ. God invites everybody and it is given gratuitously to all including children. The sacramental grace of baptism seals a believer with an indelible mark and therefore it is not repeated. This grace of baptism as remission of sins is given as a gift and task, thereby leaving the believer with an eschatological orientation towards its fulfillment.

Baptism makes Christian life impossible to be individualistic, because it is an act of incorporation into the community of Jesus, the Church. Through the sacrament of Confirmation, the baptismal grace is intensified and confirmed in the believer. In the first centuries, Confirmation was generally comprised one single celebration with Baptism. But in the course of time, the East and West developed distinctive practices. The Eastern Churches give greater emphasis to the unity of Christian initiation. The intensification of the baptismal grace with the explicit presence of the Holy Spirit vivifies the Christian vocation. The believer becomes a living temple of the Spirit. This makes him all the more capable of witnessing to the faith he has received in Baptism.

Eucharist

The course on Eucharist is a three-credit course given after the students have acquired basic knowledge on the sacraments in general. The Eucharist is treated under seven heads as Biblical Theology of the Eucharist, Evolution of Eucharistic theology in the Church, Eucharist as the Sacrament of the Presence of Jesus, Eucharist as “the memorial of the death of the Lord until he comes”, Eucharist as Sacramental Sacrifice and Sacrificial Sacrament, Eucharist and Practical Christian Life and Canonical Aspects of the Eucharistic celebration.

Under the biblical theology of the Eucharist the OT images and types of the Eucharist, especially the manna and the Passover are examined for their power to function as preparations for the NT Eucharist. The four NT texts of the last supper are thoroughly examined to bring out all the theological teachings of individual authors and the general teachings of the four texts together. Under the evolution of Eucharistic theology the main contributions of the Fathers- Latin, Greek and Syriac,
the systematic presentation of the eucharistic theology by the theologians of the middle ages, especially St. Thomas Aquinas, the teachings of the councils of Trent and Vatican II are elaborately discussed. Under Eucharist as the sacrament of the presence of Christ, the various forms of Jesus’ presence in the world and the Church are treated and the nature of the special and real presence in the Eucharist is explained. With the help of the idea of remembering in the OT and in the present day practice among the Jews the implications of the idea are explained. Remembrance for the biblical people is not simply a subjective psychological perception of a past event or person, rather it is the objective making present of a past event or person. The importance of remembering has gone deep into the culture of India and it is easy to appreciate the Eucharist as a memorial in the Indian context. In Vatican II Eucharist is treated not as sacrament and sacrifice as did Trent, rather the Eucharist is understood as the sacramental sacrifice and sacrificical sacrament. Eucharist is the source and summit of Christian life. Therefore the Eucharist is treated also against practical Christian life. Finally the canons which govern the celebration of the Eucharist, the rules to be observed in connection with the Rite of the priest, the vestments, the bread and wine to be used etc are thoroughly discussed.

ST 13 Sacrament of Holy Orders Credits 2

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, 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. The word Order is a gradual development in the course of the history of the Church. The present uniform structure of the ordained ministry owes much to this gradual development. Ordained ministry, starting from the early period to the modern time, undergoes historical as well as theological growth and finally culminates in Vatican II. As a sacrament of differentiation, not in the order of gradation, but in the order of service, it places the ordained priest as the teacher of the word, minister of the sacraments and leader of the community. Christian spirituality grounded in faith, hope and charity attains a deeper level and expression in the priest. Obedience to the will of God and total dedication to the mission entrusted are emphasized through the act of canonical obedience and vow of chastity. 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.
ST 15 Eschatology

Christian Eschatology is the explanation of Christian hope that is founded on the promises of God made through Jesus Christ. This course envisages explaining the Christian hope of man regarding the final goal of man and of the universe. The theme of hope, which is grounded on faith with its implications, is the starting point of eschatology. The hope of the second coming of Christ, Resurrection of the dead, the personal and general judgment, the meaning of the mystery of death, purification after death, the scope of eternal death and eternal life are the main issues discussed. The hope of the fullness of life in non-Christian traditions is also considered.

Bibliography


MORAL THEOLOGY

MT 01 Fundamental Moral Theology

The meaning of Moral Theology and its methodology. Moral Theology and other branches of theology. History and evolution of moral theology. Human acts - constituent elements; impediments. 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. Free choice and self-determination. Goodness and badness. Bad actions/sin - meaning; scriptural sin; effects of sin; kinds of sin; sources of sin; fundamental option. Christian conscience - concept; scriptural meaning; kinds of conscience; conscience and church authority. Morality and natural law - scholastic vision; modern vision; moral values and norms; relativism; subjectivity; moral absolutes; situation ethics. Problems of chrisitan morality. The foundations of Christian morality - biblical foundations; Christiocentric vision; Trinitarian perspectives.
The first, second, third, fourth and eighth commandments of the decalogue are studied under this topic. The first three commandments reveal the precedence of the responsibility of the Christian in the religious realm. God-man relationship in history is analysed with special emphasis on the Old Testament monotheism. Virtues are discussed with special attention to the virtue of religion. A Christian's response to God's call is first expressed through worship and adoration. Hence the nature of divine worship, prayer and veneration of saints are discussed. False worship, idolatry, superstition, magic, divination etc. are analysed in order to form a perfect attitude towards faith expressions. After analysing the biblical background, the fourth commandment is interpreted to understand one's obligations to parents and those in authority today. The eighth commandment emphasizes the value of truth in our thought and word.

Bibliography

MT 02 Special Questions in Moral Theology

It commences with an analysis of the problems confronting the sacrament of reconciliation. The idea of sin, contrition and conversion according to psychological and religious perspectives are introduced. In order to form in a believer appropriate attitude towards the sacrament, it presents conversion and reconciliation in the Bible. The practice of penance in the Apostolic and post-Apostolic Church indicates continuity with the biblical tradition. It further discusses development of canonical penance and tariffed penance. The passage to auricular confession and its acceptance
by the Council of Trent is studied. Vatican II and the reform of the sacrament is discussed in detail: the documents on the sacrament since Vatican II with special reference to *Sacramentum Penitentiae, Normae Pastorales... the Rite of Penance* and the Post-Synodal Apostolic Exhortation, *Reconciliation and Penance*. It intends to enable a pastor to approach the sacrament theologically, pastorally and psychologically. The canons on the sacrament in CCEO and CIC are discussed.

**Bibliography**


---

**MT 04 Bioethics**

The study commences with definitions and a short history of this branch of knowledge. The subject is discussed against the background of the fifth commandment. Meaning of the commandment, positive and negative aspects of the commandment are studied with a view to understand the sanctity of human life according to the Bible and Christian tradition. It studies acts prohibited by the fifth commandment and limits to the principle of inviolability of human life by analysing issues such as (a) suicide (b) murder (c) killing the innocent –abortion and mercy-killing (d) self-defence (e) hunger strike/self-immolation (f) dealing with unjust aggressor (g) killing the evildoer (h) judicial murder (i) civil death (j) murder of conscience (k) just war and (l) nuclear deterrence. It analyses in this context life issues such as sterilization and contraception, surrogate motherhood and genetic engineering -artificial insemination, cloning and stem cell research. The means necessary to preserve life and ethical norms for medical profession are discussed with the aid of international medical codes. In order to highlight health and life in medical and surgical treatment procedures such as (a) surgery -surgery to safeguard life and health (b) cosmetic surgery (c) prophylactic surgery (d) unnecessary surgery (e) psychosurgery (f) shock therapy (g) ghost surgery –crude and refined (h) organ transplantation: autographs; heterographs and homo-ographs, (i) life-prolonging treatment and (j) medical experimentation in man.

**Bibliography**

MT 05 Theology of Marriage and Sexual Ethics

Credits 3

a) Marriage

The course first attends to Theology of Marriage according to the Sacred Scripture. From the Old Testament Genesis, Prophets and Wisdom literature were analysed. From the New Testament relevant texts from Synoptic Gospels and St. Paul are studied. In the second part the historical part development of liturgy, theology and canonical regulations are discussed in detail. In the third part various aspects of marriage as a sacrament are discussed: opinions about sacramentality of marriage; ends and properties of marriage -traditional and present day teaching; the minister of marriage -Western and Eastern approaches; the Orthodox perspective on indissolubility, minister etc. The spirituality of marriage is also studied.

Bibliography


b) Sexual Ethics

The course studies human sexuality and conjugal love against the background of VI and IX Commandments. It analyses the teaching of the Scripture on sexuality with special emphasis on the New Testament. The basic attitude towards sex - physical and psychological - is discussed. Coping with sexuality, sins of sexuality, sexual aberrations and sexual experience outside marriage are also topics discussed. Biological, medical and pastoral aspects of sexuality also form part of the discussion.

Bibliography

MT 06 Social Ethics  Credits 3

After analysing the Biblical notion of justice, the course defines justice, discusses the three properties of justice, theories of justice and fourfold division of justice. Various issues related to social living and behaviour are studied under this topic: origin of rights and human rights, principles regarding restitution and prescription and so on. Origin, background and fundamental orientations of Liberation Theology and Vatican documents on Liberation Theology are analysed. The course focuses on the problem of revolution and violence, and the question does end justify means? Liturgical texts are analysed to interpret the social consciousness in liturgy. The course also enables the students to analyse particular social situations. Special issues in the Indian situation such as problems of women and Dalits, and globalization and its impacts are studied. Media ethics is also discussed in the course. Envisaged as an interdisciplinary course, it combines the assistance of experts in various disciplines.

Bibliography


MT 07 Social Teachings of the Church  Credits 2

In order to know the attitude of the Church towards social problems, the course leads one to the background, sources, objectives, scope and the main themes of the social teachings of the Church. The social messages of Jesus, the early Church Fathers and later developments are discussed. The encyclicals and other documents of the Popes and official documents of the Church on social issues are analysed. The course also envisages an analysis of the current issues and challenges of the future.

Bibliography

LITURGY AND SPIRITUALITY

LS 01 Introduction to Liturgy

Liturgy or worship is at the centre of Church’s life. Nowhere does the Church signify the mystery of Christ and nature of the Church as deeply as in her liturgical life. In her liturgy the Church is mysteriously united with her Head, the Lord of glory, from whose glorified humanity there proceed at once the sanctification of human beings and the perfect worship of God in spirit and truth. In the liturgy, heaven and earth are united; in it Christians discover their true vocation to serve God and humanity; from it we draw the Christian spirit at its deepest source.

The whole structure of the liturgy presupposes the Trinitarian activity – *a Patre per Filium in Spiritu ad Patrem*. It is the nature of the liturgy to be an encounter with God through Christ in the unity of the Holy Spirit. Christ is the great meeting point between God and man. In him God comes nearer to men; in him also mankind can return to God. The terminal point of the sanctifying work of the Father is the Holy Spirit, who in his turn is the origin from which the ascent to the Father begins. Therefore, the liturgy is both *anamnetic* and *epicletic*.

The sign character is part of the nature of the liturgical reality. It is Christ’s incarnation that is the theological basis of the entire symbolism of the liturgy. The sign character of his divinised humanity has passed into the holy signs of the liturgy. The Second Vatican Council emphasises the full, conscious and active participation of the faithful in the liturgy because of the ecclesial and sacramental nature of the liturgy.

Paniker Thomas

LS 02. The Liturgical Year

The purpose of the Incarnation of the Son of God is nothing less than the restoration of humankind. The Son of God became son of man so that the sons of man became sons of God. This restoration is described as a becoming, as a sharing in the very being of God. Through the Seasons and the Feasts of the year the Church provides a bountiful sharing in the deification of the creation. The crown of the Year of the Syrian Churches is therefore the most comprehensive settings of the Churches’ celebrations of the Economy of Salvation and the mysteries commemorated are the jewels of this crown.

According to the Syrian Churches’ calendar the year is divided into seven Seasons and seven great Feasts of Our Lord namely Nativity, Epiphany,
Entrance of the Lord in the Temple, Easter, Ascension, Pentecost and Transfiguration. Through the yearly celebration of the great Feasts of the Lord, the Church brings to the minds of the faithful the different stages of the Economy of Salvation which were computed in Jesus Christ and their various theological, Christological and ecclesiological dimensions. It is considered as an ongoing catechesis by which faith is imparted to the faithful, more precisely through commemoration of the Feasts which is a re-enactment of the past events make present in an yearly cycle. Sunday celebration is a weekly celebration of the paschal mysteries while Easter is the yearly celebration of the same.

Thadathil Kuriakose

LS 06 Spiritual Theology


LS 07. Oriental Liturgies

It is in the Church’s liturgy of worship, the official expression of her public prayer that makes a particular Church with her own tradition, spirituality and theology. The diversity of the traditions and cultures that enhances the beauty of the Church and thereby the universality. This diversity is not contradictory but complementary. The Oriental Christendom can be classified under five liturgical families such as Antiochene, Byzantine, Armenian, East Syrian and Alexandrian. Each family is comprised of different particular churches which share the same liturgical tradition and patrimony despite of different culture, language and nationality.

Thadathil Kuriakose

PASTORAL COURSES

PC 01 Pastoral Theology

A brief analysis of the notion of Pastoral Theology or Practical Theology – Principal aspects of the renewed consciousness in Pastoral Theology with and after Vatican II. The signs of the times – The Indian social context in pastoral perspective – Indian Christian response for pastoral action – Pastoral care – The person of the Pastor.
PC 02 Homiletics

Study of everything related to the art of preaching homilies – fundamentals of preaching – Interpreting the Gospel – Applying to the congregation – Developing the idea – Construction of a homily – Delivering the homily.

PC 03 Catechetics


PC 05 Pastoral Counselling

1. Introduction to Counselling leading to a definition of Pastoral Counselling differentiating from professional counselling.
2. Description of a pastoral counsellor – his personal attributes, skills and techniques.
3. Process of Counselling: Intake and first phase – objectives; process; history taking; evaluation and contract. Second Phase: focussed interviews; analysis of interpersonal relationships; conflicts from the past; environmental stresses; Environmental manipulation and translating the insight into action. Third Phase or Termination; Relapse.

The aim of the course is to familiarise the student with counselling and to introduce him to do counselling through role-play in the class.

Bibliography

PC 07 Missiology

The course primarily aims at giving a holistic and new vision about Missiology, which is the dynamic foundation of all theology. As a theological science Missiology is interdisciplinary, and it should be the dynamic foundation of all theological studies and the heart of Ecclesiology. In its real sense Missiology is the Mother of all theology for theology began as an accompanying manifestation of the Christian mission.

The course covers the following areas: Meaning, Scope and Importance of Missiology; A Holistic Approach to Mission Theology in the light of Scripture, Tradition and the Teachings of the Magisterium; The Trinitarian Foundation of Christian Mission; Towards an appropriate Mission Strategy for the Third Millennium; Various Methods for communicating Jesus Christ in a religiously pluralistic world; and the Missionary Thrust of the Malankara Catholic Church.

Sr. Namita SIC

Bibliography

CL 1. Introduction to Canon Law

The Course, “Introduction to Canon Law” is divided into four chapters: (i) general understanding of law, (ii) study of Canon Law, (iii) introduction to Code of Canons of the Eastern Churches, and (iv) the title and structure of the CCEO. In the first chapter we treat elaborately about the term “law” and its terminological outlook, philosophical dimensions, theological dimensions, covenant and law, divisions of laws, and definition of law. The second chapter on the other hand is a description about Canon Law, canonical tradition in the East and the West, scope of Canon Law,
purpose and functions, New Testament foundations, codification of laws in the ancient period and the sources of law. The third chapter is about the codification in 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 chapter elucidates the title, structure, characteristic features of CCEO, and the binding force of CCEO.

Selected Bibliography
2. The Code of Canon Law, Vatican City, Rome, 1983

CL 2. General Norms

In CIC 1983, the Book 1st starts with the title General Norms whereas in the Eastern Code of Canon Law there is no such a title. Though the title is not specified in CCEO the aforementioned norms had 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 encompasses 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).

Selected Bibliography
4. 

CL 3. The Temporal Goods of the Church

Church being 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 maintain its legality the Church has constituted norms and regulation.


Selected Bibliography
CL 4. Clerics

According to the Code of Canons Eastern Churches clerics are called sacred ministers. They are chosen by the competent authority and ordained by the same authority in order to participate in the mission and power of Jesus Christ, the Pastor. The distinction between the clergy and the lay people is of divine institution, inasmuch as Jesus Christ established in the Church a distinct hierarchy and priesthood, leaving the power of teaching, sanctifying and governing not to all Christian faithful, but to a few chosen ones, who thus form a divinely constituted body.

The Schema of this Course is prepared in such way that it provides a comprehensive vision of the theme clerics. For instance, General Introduction Clerics in General (cc. 323-327), the formation of Clerics (cc. 328-356), the establishment and Governing of Seminaries (cc. 331-341), formation for ministry (cc. 342-356), the enrollment of Clerics in an Eparchy (cc. 357-366), the Rights and Obligations of Clerics (cc. 367-393), and the Loss of the Clerical State (cc. 394-398).

Selected Bibliography


CL 5. Marriage

The course intends to analyse the theological and juridical elements of marriage as a divine institution basing CCEO canons 776-866. 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 spouses, baptism and confirmation of 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 the 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

Church History & Patristics

ChP 01 Ancient and Medieval Church History Credits 4

a) Ancient Period


b) Medieval Period

ChP 02 Modern and Contemporary Church History Credits 2


ChP 03 Indian Church History Credits 2

Introduction—Origin of the Indian Church—Mission of St. Thomas in India—St. Thomas Christians up to the 16th century—Customs and Church Administration.

16th century—Arrival of the Portuguese and ecclesial problems—The Synod of Udayamperoor (Diamper).

Coonan Cross Oath—Division among the St. Thomas Christians—Formation of Puthenkoor—Introduction of the Antiochene Rite into the Malankara Church—History of the Syro-Malabar Church—History of the Latin Church.

Different Non-Catholic Churches in India—Re-union efforts and the Syro-Malankara Church.


ChP 04 Patristics Credits 4

Basic notions: Who are the Fathers of the Church and what are their basic characteristics? What is the relevance of the Fathers?
The Apostolic Fathers and their contribution. The second century Greek Apologists.
The various heresies during the Patristic period. The Apocryphal literature and allied topics.
Life, Writings and Theology of the Fathers of the Church, of both the Eastern and Western Churches.
Readings of the Texts of the Fathers of the Church.

**Text Books:** The Various Text books prepared by *Fr. G. Chediath.*

**ChP 05 Ecumenism**

The Ecumenical Activities of the Catholic Church with the Byzantine Orthodoxy, Oriental Orthodox Churches, Assyrian Church, WCC, and with the Western Protestant Churches. The Agreed Statements of these dialogues.
The Pro- Orietne Foundation and its Contribution.


ST. MARY’S MALANKARA SEMINARY

DEPARTMENT OF PHILOSOPHY
SYNOPSIS OF THE COURSES

IC 01. Introduction to Priestly Formation  2 Credits

This course is intended to initiate the new comers into the life and activities of this seminary and to motivate them to cooperate willingly and actively with the formation programme of the seminary and thereby to draw the best fruit from them. It is based mainly on the teachings of the Church on ministry and life of priests and their formation (Presbyterium Ordinis, Optatem Totius, Lumen Gentium and Pastores Dabo Vobis). Priesthood is a call to be with Jesus and to continue his redemptive work in the world by sharing in his victim priesthood to become the bread to be broken for others. As an orientation this course aims to train the candidates to priesthood who heard the call of God and said their initial ‘yes’, to be conformed to Christ, the Teacher, the Priest and the Shepherd, to become another Christ, Alter Christus.

G. Kalayil

IC 02. Mystery of Christ  1 Credit

The course aims at a meditative introduction to the mystery of Christ as unveiled in the early apostolic preaching, in the Gospels and in the Letters of St. Paul. Some other topics selected for meditation are: the mysteries of Incarnation, the Theophany at the baptism of Jesus, the Eucharist, the suffering, abandonment and death of Jesus on the Cross, the Resurrection and the Presence of the Risen Lord in our midst.

T. Kulangara

IC 03. Spiritual Life  2 Credits

This course discusses the following themes: Meaning and importance of spiritual life; God and the human person from the biblical point of view; Aspirations and needs of the human person; Stages of growth in spiritual life and the obstacles; Spiritual guidance; Spiritual friendship and reading; Prayer and meditation; Vocation – God’s call and human response; Models of vocation from the Bible.

T. Thadathil

IC 04. Introduction to Philosophy  1 Credit

"The human being is by nature a philosopher," Fides et Ratio, n. 64.

Man: his rational nature; a seeker and worshipper of truth. The various aspects of rational life. The different levels of intellectual knowledge.
Man: a self-transcending being, going beyond himself to the Absolute Truth, Goodness and Beauty: God. The world fascinates man. Man seeks the meaning of his existence and life. Philosophy: the search for the ultimate truth about existence and life; the quest for the ultimate answers to the fundamental questions about the meaning of life.

The origins of philosophy in the East and the West. Man suffering the reality of pain and evil and seeking a possible liberation. Man experiencing the reality around him and the ensuing sense of wonder. Man is truly himself when he thinks and thinks about the fundamental questions of existence and the meaning of life.

Philosophy: love of wisdom. Knowledge and wisdom.
Philosophy: a coherent system of knowledge.
Philosophy: a personal task: philosophizing.
Aim of philosophy: "a solid and coherent understanding of man, of the world and God. (Optatam Totius, n. 15.)

The branches of philosophy. Philosophy and the other branches of knowledge: philosophy and the empirical sciences: material object, formal object and method.

Philosophy as tapasya for truth.
A few philosophical notions, phrases and principles.
The requirements of a seeker of truth and a student of philosophy.

Philosophy and theology. The role of reason in justifying the act of faith and in helping to understand the mysteries of Revelation. A sound philosophy leads to theology and helps theologizing, and theology stimulates and guides philosophical reflection, "faith and reason mutually support each other.” (Fides et ratio, n. 100)

Priest: a master and teacher of truth. The role of philosophy in the formation of priests as desired by the Church (Optatam totius, n. 15; Pastore dabo vobis, n. 52; Fides et ratio.)

D. Mangalath

IC 05. Methodology 2 Credits

This course provides both theoretical information and practical training in sound methods of study, scientific research and paper writing. The main topics treated are: nature and scope of study; time schedule; study skills; art of reading, listening and notes taking; techniques of memorizing and speed reading; techniques of concentration and relaxation; methods of research and paper writing; table of contents, footnotes and bibliography, abbreviations, etc..

T. Kulangara
IC 06. Logic  
3 Credits

The course on Classical Logic primarily aims at equipping the students of philosophy with the correct rules of thought. The course has three parts. The first introductory part deals with the topics such as the definition and scope of logic, its relation to other sciences, etc. The second part deals with deduction. Before deductive reasoning is introduced, key concepts such as terms, definition, proposition, etc. are analyzed. The third chapter deals with induction.

T. Naickamparambil

IC 09. Phenomenology of Religion  
2 Credits

This course aims at an objective study of the phenomenon of the world-religions refraining from all value judgments. It begins with highlighting a common pattern observed in the rise and development of all world-religions. However, for a detailed study, we limit ourselves to three world religions, which are specially relevant in the current Indian context, namely, Zoroastrianism, Sikhism and Islam.

T. Kulangara and T. Naickamparambil

HP 01. Vedic and Epic Periods  
2 Credits

The course on the Vedas and the Upanishads is intended to give the students a general introduction to the Vedic literature, Religion and Philosophy. The lectures focus on the vedic concept of God, the development and evolution of religious cult and the concept of cosmic order. The fundamental teachings of the Aranyakas and the Upanishads are dealt with, and a brief exposition of each of the classical Upanishads is also given.

P. Chakiath O.C.D.

HP 02. The Heterodox Darsanas  
2 Credits

A brief exposition of the non-orthodox systems such as Jainism, Buddhism and Indian Materialism along with the Bhagavatgita gives the students an insight into the dynamics of one of the most creative periods of Indian philosophies. The basic epistemological, metaphysical, ethical and spiritual concepts of these schools are discussed. Emphasis is also given to the formative influences of these schools, while highlighting the crucial role played by the Bhagavatgita in the development of the later religious and philosophical thought of India.

P. Chakiath O.C.D.

HP 03. Orthodox Hindu Darsanas  
4 Credits
An objective study of the six orthodox systems of Indian philosophy, namely, Nyaya, Vaisesika, Samkhya, Yoga, Purva Mimamsa and Vedanta, is attempted in this course. Following a critical and comparative method, we also hope to bring out how the concepts and categories of these systems have an educational value for modern mind and how we can overcome some of the limitations implied in these systems.

T. Kulangara

HP 04. Contemporary Indian Philosophy

This course attempts to familiarize the students with the modern Indian philosophical thinking. It starts with a survey of the religious and social reform movements of the 19th century India, initiated by Raja Ram Mohan Roy, Debendranath Tagore, etc.. It further studies the revivalist movements in modern India, represented by Dayananda Saraswati and the Theosophical Society, the Neo-Traditionalism of Ramakrishna and Vivekananda, the Gandhian tradition, Aurobindo, Tagore and Radhakrishnan.

D. Mariadasan

HP 05. Ancient Greek Philosophy

I. Introduction:

1. Philosophy--Philosophy and Temperament-- Philosophy and the Cultural Milieu.
2. The Value of the History of Philosophy.
3. The Sources and Scope--The Origin and Development of the Early Greek Thought.
4. The Political and Religious Background.
5. Survey of Greek Philosophy.

II. Pre-Socratic Philosophy:

3. Qualitative Theories—Solution of the Riddle of Change—Empedocles of Acragas, Anaxagoras.

III. The Sophist and Socratic Period:
1. The Sophist Movement—Problems of Knowledge and Conduct—The Sophists.
3. The Socratic Schools.

IV. The Age of the Great Systems:


V. Post-Aristotelian Philosophy

1. The General Characteristics
4. Skepticism and Eclecticism—The Skeptical School—Doctrines of the School—Eclecticism.

Neo-Platonism—Pythagorean Sources of Neo-Platonism—Plotinus—Later Neo-Platonism—Closing of the School at Athens.

D. Mangalath

HP 06. Medieval Western Philosophy  2 Credits

This course is a survey of the medieval western philosophy. It studies the major philosophers of this period. The course begins with a short analysis of the contributions of the Apologists such as the Greek Apologists, the teachers against the Gnostics, the Latin Fathers, etc.. The course undertakes a rather detailed critical analyses of the philosophies of St. Augustine, St. Anselm, St. Thomas Aquinas, John Duns Scotus, William of Ockham, Nicholas of Cusa, etc.. The major works of these philosophers are introduced to the students.

J. Mariadas OIC

HP 07. Modern Western Philosophy  3 Credits
This course is a survey of the history of Western Philosophy in the Modern Period. It analyzes principally two philosophical schools, viz., Rationalism and Empiricism and the main proponents of these schools, viz., Descartes, Spinoza and Leibniz on the one side and Locke, Berkeley and Hume on the other. A rather detailed study of the philosophy of Immanuel Kant is undertaken as a fitting conclusion to the study of these two schools.

D. Elias

**HP 08. Contemporary Western Philosophy**

This course aims at acquainting the students with the major philosophical trends in the contemporary West. The course starts with an analysis of Idealism (Hegel). It further studies the following philosophical schools: Positivism (Karl Marx), Pragmatism (C. Peirce, W. James, J. Dewey), Neo-Realism (Moore, Russel), Logical Positivism (Wittgenstein, Ayer), Philosophies of Life (Nietzsche, Bergson, Blondel), Phenomenology (Husserl, Scheler), Existentialism (Kierkegaard, Sartre, Marcel, Jaspers, Heidegger), Structuralism (Levi Strauss) and Neo-Scholasticism (Maritain, Marèchal and Lonergan).

T. Naickamparambil

**SP 01. Philosophy of Knowledge**

The first part of this course deals with the nature of knowledge, phenomenology of knowledge, the problems involved in the question of knowledge and the relevance of this course. It surveys the western and Indian approaches to knowledge, highlighting the uniqueness and differences between these two epistemological traditions. Finally there is a discussion on skepticism. The second part begins with an analysis of the fundamental epistemological notions such as, knowledge, truth and error, evidence and certitude. Then it proceeds to sketch the basic human process of knowing and analyzes the First Principles of knowledge. We also discuss the validity of the knowledge of the external world and spiritual realities (soul and God), historical knowledge, knowledge of social sciences, moral and spiritual knowledge, mystical and revealed knowledge, etc.. Finally the relation between epistemology and ethics also is considered.

J. Mariadas O.I.C.

**SP 02. Philosophy of Being**

This course aims at a clear presentation of the thomistic metaphysics relating it to the modern western and the classical Indian philosophical approaches. A consistent effort is made to highlight the complementarity of the Indian and Western metaphysical approaches and concepts, and the relevance of them in our practical life both personal and social. The main topics treated in the course are: Nature, Relevance
and Scope of Metaphysics, Starting point and Method, Analogy of Being, Transcendental, Composition of Finite Beings, Change, Relations, Person and Causality.

T. Kulangara

SP 03. Philosophy of God  3 Credits

This course analyzes the possibility of a philosophical understanding of God. The course starts with a phenomenological survey of theism and atheism in the modern world. The second chapter discusses the possibility of proving God’s existence. Various proofs suggested in the history of philosophy, including the five ways of St. Thomas Aquinas are critically examined and the vindication of the principle of causality put forward by Marèchal is explained in detail. The third chapter is an attempt to understand the essence of God. The various attributes of God are analyzed here. The last chapters deal with the themes of God’s relation to the world (creation), divine providence in the context of human freedom, and the problem of evil.

T. Naickamparambil

SP 04. Philosophy of World  3 Credits

The importance of this study in the light of the teachings of the Church (Optatam totius, n.15; Pastores dabo vobis, n.52.) The nature, scope and history of the philosophy of the world. The place and relevance of this study in the context of the vision of reality, especially of man. The cosmos fascinates man and stimulates his philosophical quest. The earliest Greek thinkers were cosmologists. The philosophical enquiry passes “from the exterior to the interior and from the interior to the superior.”

Relation between the philosophical and scientific cosmologies: neither competitive nor contradictory but complementary, both contributing to a better and deeper understanding of reality, though each in its own way.

The problem of numeric multiplicity and the metaphysical structure of the material substance: Hylemorphism. Prime matter and its functions. The nature, origin and function of substantial forms. Material beings as quantified: quantity and extension. Antinomies of the continuum. Material beings as existing somewhere: place and its objectivity. Material beings as mobile: the nature and types of motion. The efficient cause and the final cause as co-principles of motion. Material beings and time: the nature and objectivity of time. The material universe as a cosmos: the nature of the cosmic order. Moderate determinism. The mechanistic and teleological conceptions of the material universe. The dynamic order and hierarchical finality of the material universe. The manwardness of the cosmos: man is the proximate intrinsic end of the material universe. “All things on earth should be related to man as their center and crown.” G.S. n.12.


The human intellect: sense knowledge and intellectual knowledge. Intentionality of the human knowledge. The human will: sense appetite and intellectual appetite. Freedom of the will: meaning of freedom.

Man as an incarnate spirit: body-soul. Hylemorphism. The dignity of the human body and its relation to the rest of the material world. The Theory of Reincarnation (special reference to the Indian context) is incompatible with the integrated vision of man as one ontic unit.

Man is a person: the classical notion of person. He is a subject, a thou, and not an object, an it. He is to be respected and not to be used. Man is a subject among subjects (to be is to be with), a person in dialogue (I-Thou.), a being in relation, pro-existence.

SP 06. Moral Philosophy 3 Credits

The course has three parts. The first part deals mainly with the key terms and notions in moral philosophy. The fundamental notions like ‘moral consciousness’, ‘human actions’, ‘person’, ‘freedom’, ‘rights and duties’ and other related notions are discussed at some length. The second part is concerned with ‘the norm for the moral practical judgment’. We shall make a survey of the different moral theories, their major divisions and schools. The second part is concluded with an evaluation of these different theories and we suggest our position regarding the norm for moral practical judgment. This part has a chapter on ‘the right moral conscience’ especially from a Christian perspective. As an appendix, a discussion on ‘special ethics’ is included.

J. Mariadas O.I.C.

SP 07. Philosophy of Religion 3 Credits
This course attempts a philosophical inquiry into the meaning, significance and relevance of the phenomenon of religion as a whole. The first part of the course studies the theories of religion proposed by authors like Kant, Hegel, Schleiermacher, Freud, Jung, Otto and William James. Maintaining a critical view on these theories, in the second part of the course we shall reflect on the meaning of religious consciousness, its origin, stages of development, existential expressions and validity. Issues like religious pluralism, truth and error in religion and religious language are also discussed.

T. Kulangara