

**SALVATORIAN INSTITUTE
OF PHILOSOPHY & THEOLOGY**

PROSPECTUS
2010-2011

Department of Theology

MOROGORO 2010

THE SALVATORIAN INSTITUTE
OF PHILOSOPHY & THEOLOGY

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PATRON OF THE INSTITUTE

**Father Francis Mary of the Cross Jordan
1848-1918**

At first it was not the intention of Fr. Jordan to found a religious order or society. He wanted to reverse the effects of the *Kulturkampf* and this meant something really quite radical and wide-ranging: it would mean literally the whole Church. It was his aim to give Christ back to the ordinary people. He was seized with an extraordinary missionary enthusiasm. It was an all-consuming passion. His love for God and the people of God overwhelmed him and he wanted to set to work immediately and do whatever he could to realize his ambitions at any cost. He found himself confronted by the words of John's Gospel: *Now this is the eternal life: to know you the only true God and Jesus Christ whom you have sent. (John 17:3).*

The *Iron Chancellor* Bismarck tried to bring the Church into complete submission to the State. Father Jordan was so much affected by this struggle. Apart from these conflicts, Jordan saw the need of religious instruction to all people not only in Germany but also throughout the world. To stress this, the first entry of his spiritual diary states: *With all your strength and effort insist upon a good Christian education of youth wherever, among any people, this is possible, even if you have to give your last drop of blood for this to the glory of God.*¹ Father Jordan decided to start a Society, which would have great zeal for instruction. The State did not permit religious (instruction) freedom. In the testimony of Father Pancracius Pfeiffer, the immediate successor to the Founder, we read: *..the basic tenor of our activity is religious enlightenment. Religious instruction, the announcing and teaching of the Catholic Doctrine on faith and morals is one of our principal tasks and the starting point of all activity.* Through religious instruction, the Society has to DEFEND, to PROPAGATE and to SPREAD the kingdom of God. So, the Apostolic Teaching Society had taken for its object, to help, in the spirit of the apostles, in the spreading, defending and strengthening of the Catholic Faith in all countries of the world. The special aim should be to popularize the theological truths and make them accessible to people.

The fact that Jordan placed such stress on teaching and preaching, or religious instruction and youth catechesis, we can presume that he knew some *principles of pedagogy* such as *you couldn't teach English to John without knowing John.* Teaching requires, throughout the world, some methods. There is no teaching without a method. So, Father Jordan had his own method, which is *Inculturation*. He was one of the pioneers of this method. We can find it in his writings and in the Salvatorian Charism since the beginning of the Society. In effect, Jordan reminded himself: *Adapt yourself to the sensitivity of the persons to whom you relate.* (SDI 15.1) Jordan understood that a true teacher must adapt his teaching to the circumstances, to the environment, to the culture, to the customs and to the values of the people to whom this teaching is given. Father Jordan had been a prophet of inculturation, a messenger of incorporation. From the outset he talked about this to his sons and daughters. He saw the necessity to enter into the world of people in order to deliver the message in each particular culture in such a way that the experience becomes a principle that animates

¹ D. Skwor, *A Trilogy - on Salvatorian Identity*, ed. by Fr. Alex McAllister, Rome 1994, 24-25.

correctly and unifies the culture, transforming it and remaking it so as to bring about a new creation. Jordan quotes Faber in order to stress the necessity of inculturation, calling for: *Adaptation to the circumstances of the world* (SDI. 104.5). In fact, we must recognize in him the great talents of a good teacher who knows and respects everyone's culture. In his apostolate, he avoided the principle of *Tabula Rasa*. All people under the sun have their own cultural wealth, which should be respected. Father Jordan understood all of this. We are what we are, that means we are Salvatorians because of Father Jordan. Therefore, we must imitate his example and walk in his footsteps. Be humble to listen to him, to learn from his school where the main subject is inculturation and Jordan himself the expert teacher. After being formed by him, listen to his voice: *Go, therefore, teach all nations*. But he carried on by saying: *Adaptation to the circumstances of the world*.

HISTORICAL NOTES

The religious Superiors of the congregations working in Tanzania agreed early on with the Salvatorian Mission Superior, Fr. Andrew Urbański, SDS, that there was need for an Institution of Higher Education for their Religious members--especially for those who felt a calling to the presbyteral ministry. To the great satisfaction of all concerned, preparations for such an institution began at Kola, in the town of Morogoro in Tanzania. Discussions concerning this project were initiated at the annual meeting of the Religious Superiors Association in Tanzania (RSAT) in 1988. Some time later it was clear that there was a need to have both a Philosophical and a Theological Department at the proposed institution.

On December 11, 1990, the Mission Chapter of the Salvatorian Mission in Tanzania agreed to work towards the organization of the Salvatorian Major Seminary in both philosophy and theology. It was decided that the Seminary's patron would be the Founder of the Salvatorians, Fr. Francis Mary of the Cross Jordan. Permission was obtained by the Salvatorians in Tanzania to sponsor the project. The Rt. Rev. Bishop Adrian Mkoba, Ordinary of the Morogoro Diocese (on February 22, 1988), and the Rt. Reverend Archbishop Anthony Mayala, then Chairman of the Tanzania Episcopal Conference (in his letter of March 2 of that year) on behalf of the Conference, gave the respective *nihil obstat* and their blessings. On September 2, 1990, the Holy Father, Pope John Paul II, blessed the cornerstone of this Seminary at his meeting with the clergy and religious, during his pastoral visit in St. Peter's Church, Dar es Salaam.

The new Mission Superior of the Salvatorians in Tanzania, Rev. Fr. Zdzisław Tracz, SDS, became responsible for implementing the plan. He contacted the Swiss architect, Prof. Herbert Kramel of the University of Zurich in Switzerland, for the design of the buildings. With the Italo-Tanzanian Construction Firm, Coastal Steel, he arranged for the construction to begin in 1991 at Morogoro-Kola.

Progress on the building of the Seminary advanced to a point where, by mid-1993, facilities became available for the opening of classes on August 16, for the first of the three-year philosophy program. The initial staff of six lecturers consisted of members from the Holy Ghost Missionaries, the Consolata Fathers, the Salvatorians, and one lay professor, who came midway into the second year and is a Companion of the Missionaries of the Precious Blood. These instructors hailed from Tanzania, Mozambique, Holland, Poland and the United States of America. The original twenty-five students represented five religious orders.

In the second year, another twenty-one students came to start their studies in philosophy. Future projections indicated that each year there would be about twenty to twenty-five newcomers for the three-year philosophy program.

By 1995, the student enrolment had increased to eighty, representing nine religious congregations. The Salvatorian Major Seminary also accepted members of Religious Orders beginning their first year of Theology.

In the same year the Salvatorian Major Seminary had received official affiliation with the Philosophy Faculty of the Pontifical Urbaniana University of Rome. Official recognition of this status was given on July 6, (Decree #932/95/2), and this made the school year special for all concerned.

By 1998, the number of students had increased to one hundred and seventy, representing fifteen religious congregations. The academic staff had grown to twenty-four members, from twelve Religious Congregations, and three lay teachers.

On January 26, 1999 the next step had been achieved. With the decree # 164/99 the Salvatorian Major Seminary has been affiliated with the Theology Faculty of the same University.

At the same time, the authority of the Seminary together with the Generalate of the Society of the Divine Saviour addressed a request to the proper Ecclesiastical Authorities to change the name of the institution from the Salvatorian Major Seminary to the Salvatorian Institute of Philosophy and Theology. The Congregations of Evangelization and Christian Education together with the Pontifical University Urbaniana approved this change on April 21st 1999.

The first rector of the Salvatorian Major Seminary was Fr. David Brusky SDS (1993-1996), the second one, Fr. Stanislaw Golus, SDS (1996-1999), the third was Fr. Julian Bednarz, SDS (1999-2005). The present rector is Fr. Bernard Witek, SDS.

According to the new Statutes: the Institute is owned, operated and supported financially by the Society of the Divine Saviour.

The following are the religious congregations sending their members from various countries to the Salvatorian Institute of Philosophy and Theology:

Apostolic Life Community of Priests in Opus Spiritus Sancti (ALCP/OSS)
P.O. Box 1935 Morogoro
Mobile phone: 0754/264733

Augustinians (OSA)
P.O. Box 1947 Morogoro
Tel & fax: 023/2604773
Email: osamoro@africaonline.co.tz

Benedictines – Hanga (OSB)
P.O. Box 217 Songea-Hanga
Tel & fax: 025/2600997
hanga.procure@cats-net.com

Benedictines – Mvimwa (OSB)
P.O. Box 591 Sumbawanga
Tel: 025/2802287
Email: mvimwa@raha.com

Benedictines – Ndanda (OSB)
P.O. Box 1003 Ndanda via Mtwara
Tel: 023/2510532
Fax: 023/2510533

Capuchin Friars (OFM Cap.)
P.O. Box 900 Morogoro
Tel: 023/2603851

Claretian Missionaries (CMF)
P. O. Box 427 Morogoro
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Congregation of the Mission – Vincentians (CM)
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Diocese of Gaborone

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Tel : 00267 391 2958

Fax : 00267 395 6970

Email :

valentineseane@hotmail.com/gobs

diocese@botsnet.bw/trisanyo@info.bw

Discalced Carmelites (OCD)

P.O. Box 363 Morogoro

Tel: 023/2603800

Fax: 023/2604685

Email: ocdtzmission@yahoo.com

Little Sisters of St. Francis / Dar

(LSOSF/ Dar)

P. O. Box 24 Dar es Salaam

Tel: 022/2856514

Missionaries of St. Francis de Sales

(MSFS) Fransalian House – Kola Hill

P.O. Box 896 Morogoro

Tel: 023/2600036

Email: msfsmoro@intafrika.com

Missionaries of the Precious Blood

(CPPS)

P.O. Box 1925 Morogoro

Tel: 023/2604165

Salesian of Don Bosco

P.O. Box 4045 Morogoro

Tel :

Salvatorian Formation Community

(SDS)

P.O. Box 585 Morogoro

Tel: 023/2600897

Email: sdsschool@yahoo.com

ACADEMIC PROGRAMME

Our Institution, seeking to respond positively to the Pope's exhortation, accepts that it has a prominent role to play in the proclamation of the salvific Word of God, to be a sign of the growth of the Church in Tanzania. Already the Institute, through its present academic research, integrates the truths and experiences of faith in service to the Church. This Institute is prepared to immerse itself in the life of the local church in various ways: *by providing trained personnel, by studying important theological and social questions for the benefit of the Church, by developing an African theology, by promoting the work of inculturation especially in liturgical celebration, by publishing books and by publicizing Catholic truth and by contributing to a scientific study of culture.* The Institute seeks practically to show that the Christian faith can shed helpful light on African society and seeks to make of itself a Catholic cultural centre, and thus to offer to the Church the possibility of presence and action in the field of cultural change.²

The Institute sees the need for its students to be trained, motivated and empowered for evangelisation, each according to his... specific role within the Church... Missionary training has to have a special place... as central to the Christian life. Thus... they will be able to advance the common good and prepare the way for the Gospel.³ The students are to see themselves as a part of the Church which is the Family of God and that their consecrated life has the particular function not only of indicating to all the call to holiness but also of witnessing to fraternal life in community. The Institute's strong feeling is that it is necessary to foster religious vocations to the contemplative and active life not neglecting an integral human formation, as well as one which is solid in its spiritual and doctrinal, apostolic and missionary, biblical and theological dimensions.⁴

The Salvatorian Institute of Philosophy and Theology follows the directives of Vatican II and the common ecclesiastical norms in the training of its students. It is happy to observe that, as indicated above, it is closely in tune with the Holy Father's observations in his post Synodal Apostolic Exhortation, *Ecclesia in Africa*.

And, of course, the Institute methodically investigates old and new philosophical and theological issues, seeking solutions to problems by means of rational argumentation within the framework of a Christian view of the world, confident that there is no contradiction between the truths of human reasoning in philosophy and those taught in sacred scripture and Catholic theology; rather that these disciplines work together for the fuller understanding of things.

From its outset the Salvatorian Institute of Philosophy and Theology promotes the Inculturation of the Gospel within the context of African and, indeed, worldwide cultural diversity. In fact, our successful effort to obtain affiliation with the Philosophical and Theological Faculty of the Pontifical Urbaniana University is itself a part of its efforts to enhance its inculturation status; the University is well known for the worldwide ethnic configuration of its student body.

Thus, in its affiliation with this University, our institution can be in touch with the varying cultures of the world.

The Salvatorian Institute of Philosophy and Theology in Morogoro follows a complete program of philosophy, which extends through three years (six academic semesters) and theology, which extends through four years (eight academic semesters). In it the students

² *Ecclesia in Africa*, 103.

³ *Ecclesia in Africa*, 75.

⁴ *Ecclesia in Africa*, 94.

should complete all that the Pontifical Urbaniana University requires for the *First Cycle Institutionally*, and part of the second cycle (including special disciplines, and seminars in a philosophical framework). Elective courses are offered periodically, in response to special interests on the part of either professors or students. These supplement the core courses and are conducted without prejudice to the general program, whether in philosophy or in theology. Seminars are a required part of the overall program. After six semesters of philosophy or eight semesters of theology qualified students sit for the Bachelor's degree, which the University awards to those who have successfully completed the first cycle of its respective Faculties.

The Institute extends its philosophical program through three years in order to give its students:

- a. a good introduction to the English language;
- b. an introduction into the History of Salvation, which, in accordance with the norms of Vatican II for the training of candidates to the priesthood, needs some knowledge of the Bible, Liturgy and Spirituality;
- c. some extra time for reflection on their African mentality and culture in preparation for their later active involvement in ministry.

The four years of theological teaching provide the students with a basic understanding of theology in its various aspects, along with Scripture, as well as giving skills for pastoral ministry in Africa. While making no pretence at covering the whole theological spectrum, we hope to give the students a theological perspective that is deeply Christian in an African environment. The emphasis on African thought and inculturation, as well as on a new form of evangelization, should be noted. The theological program provided at the Institute aims at affording the students the opportunity to advance according to their ability to think and reflect theologically, and surely also pastorally, and, it goes without saying, also culturally.

Some knowledge of various languages is required from the students. Since English is the medium of instruction for both philosophy and theology, the curriculum contains an intensive English language orientation course for students entering the philosophy program. One semester of Latin is compulsory for all students seeking the *Bachelor of Philosophy degree*. One semester for each of Biblical Hebrew and Biblical Greek are compulsory for all students seeking the *Bachelor of Theology*. Some knowledge of these ancient languages assists the students in acquiring a deeper understanding of the foundation of our Faith as found in Sacred Scripture and the *Magisterium* of the Church. Courses in other languages are optional. Such courses in the European languages are offered contingent upon sufficient teachers. Efforts in teaching modern languages (French, German, Italian, and Spanish) follow occasional requests for such on the part of students' religious superiors.

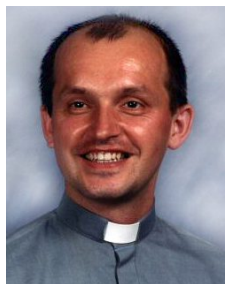
The spiritual training of those students who prepare themselves to be future priests starts from the very beginning of their studies in the Department of Philosophy. It continues to its completion through the years of theology. A History of Spirituality, as part of the patristic teaching, aims at preparing the students for a deeper understanding of the priesthood and the consecrated life in the African environment. Finally, in training these future priests, stress is also placed on the priesthood of all Christians and their common call to holiness, to help them to appreciate the vocation of the lay faithful in the Church and in the world.

The Institute is aware that attention needs to be paid to the study of pastoral care and counselling, in the parishes, and, as the theology program develops, this need will be addressed. Thus, the students should acquire and develop professional counselling skills for their future pastoral ministries. Special attention is to be paid to a general African overview of the specifically African issues that the future parish priest will face in his ministry.

Throughout, emphasis is put on Pope John Paul II's call for a *New Evangelisation* based on the principles of inculturation.

Finally, for the record, let it be known that Salvatorian Institute's philosophical and theological programs are planned and executed according to the *Ratio Studiorum*, the East Africa Bishops' Conference (AMECEA) and the Tanzania Episcopal Conference (TEC). This prospectus distinguishes between the fundamental and the optional disciplines.

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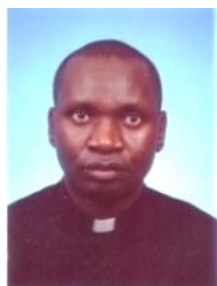
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STUDENTS

The Salvatorian Institute of Philosophy and Theology can accommodate about fifty new students in the first year of theology.

A. Registration

1. Before the opening of each academic year, all candidates must register for the programme they intend to take by duly filling in the Application Form. The deadline for registration is Tuesday 24 August 2010 at 9:00 AM.
2. An additional fee will be charged for late registration or any change in the application form after its submission.
 - * Registration days: 02-31 May; 19-25 August
 - ** English screening exam: 25 August at 9:00-11:00.

B. Students Transferred from Other Institutes

1. Students who are transferred from other institutes which have programmes that are similar to ours may apply for exemption from those courses they have successfully completed. However, in order to qualify for the Degree, they must partake in at least 2 years of study in Philosophy and 3 years of study in Theology.
2. The number of credits in core courses to be transferred may not exceed 40 in Philosophy or 45 in Theology.
3. Students applying for admission to the Salvatorian Institute of Philosophy and Theology are required to provide official transcripts showing the record of all previous studies plus official course descriptions for courses taken (including the number of credits, contents, textbooks and/or bibliography, the name and title of the lecturer).
4. Any request for exemption from courses must be submitted to the Dean of Studies with a completed Request for Exemption Form and supporting documents at the time of the student's admission to the Institute. If there are any queries regarding equivalency of the courses taken at another institute with those taken at this institute, the Dean together with his advisors will make the decision accordingly.
5. In the case of language courses, exemptions are considered only for Latin, Greek and Hebrew.
6. In case of missing subjects, a transferred student is obliged to take complementary units by attending classes in the particular subject. Sometimes due to differences in programmes the completion of all necessary credits may require a supplementary semester.
7. It remains the prerogative of the Salvatorian Institute to grant or not to grant Exemptions. Courses which have been completed at another Institute but with low marks will not be considered as meriting an Exemption.

C. Fees

1. General Information

- a. Applicants can only be considered for admission once the Institute receives satisfactory evidence that the candidate will be adequately financed during his/her time at the Institute.

- b. Semester fees should be paid within the first two weeks of lectures of each semester. Late payment will be subject to a monthly increment of 5%.
- c. No student will be registered until he/she has satisfied his/her financial obligations with the Registrar's office.
- d. Part-time students, O.P.T. students, and auditors should pay a special administration fee. They may take up to three courses at a special fee per course.
- e. Requests for transcripts should be accompanied by specific information as to where the transcript should be sent. An official transcript will not be released for a student whose fees are not completed.
- f. There is an extra \$105 (one hundred and five U.S. dollars) registration fee for B.A. The payment should be made at the beginning of the academic year in which a student intends to go for the B.A. examination.

2. Refunds

- a. Any student wishing to withdraw from a programme must provide a written notice. The date of withdrawal shall be confirmed once the notice is acknowledged.
- b. If the withdrawal is done within the first week of lectures, the tuition fee will be refunded fully. After the first week of lectures, the tuition fee will be refunded pro rata during the first four weeks of lectures. After this period there will be no refunds.

D. Academic Requirements

1. Academic Requirements

For admission to the Theology Programme candidates must:

- a. Have successfully completed their Secondary Education and be eligible for further studies in an accredited University in their own country or abroad.
- b. Have completed a full philosophy programme of a particular institute.
- c. Provide original documents and copies of their certificates *in Person to the Rector's Office* and *Registrar's Office for Certification and Filing*. In this respect no student will be admitted unless he/she has submitted all the required documents on the registration date.
- d. Possess sufficient knowledge of the spoken and written English language to attend classes as proved by a screening exam.

N.B.: The Institute reserves the right to reject a candidate even after admission if he/she demonstrates a totally insufficient knowledge of English.

2. Other

- a. The application form* handed out by the Registry undersigned by the applicant's respective authority.
- b. The original** certificates of Form IV and VI (or equivalent).
- c. The original** degree/diploma and the transcript of philosophy.
- d. A letter of introduction by a religious superior (religious students) or by one's parish priest (lay students).
- e. A C.V.
- f. A birth certificate and/or a copy of a passport or of any other document exactly showing the student's surname and name.
- g. A passport-size photograph, having a white background (write name and surname in block capitals on the back).
- h. A certificate of baptism.

- i. For Non-Tanzanian lay students, a residence permit allowing one to study in Tanzania is needed.
 - j. For students coming from other university level institutions and for former seminarians, a letter of recommendation issued by a competent authority, certifying that the applicant may continue his/her studies is needed.
 - k. For the students who changed their name and have the documents with the former name must provide evidence of name change.
 - l. Medical certificate
- * The application form should be filled in by the applicant.
** Whenever an original document is required the applicant should also supply a copy.

E. Categories of Students

Students may be enrolled in one of the following categories:

- a. *Full-Time Students*: students seeking an academic degree or diploma.
- b. *Part-Time Students/Auditors*: students enrolling to one or more courses.
- c. *Exchange Program Students*: students who enrol for one or two semesters to take courses and obtain credits but do not intend to receive an academic degree or diploma from the Institute. This status is applicable only to the students enrolled to other related Institutes. Acceptance does not guarantee class availability. International students have to obtain the resident permit valid for study in Tanzania.
- d. *Out of Prescribed Time Students (O.P.T.)*: full-time students who have not completed all required courses in a due time.

F. Duration of Courses⁵

The Academic year is divided into two semesters:

- a. From 30 August up to 17 December 2010.
- b. From 10 January up to 25 May 2011.

⁵ Islamic feasts and Inculturation Week are variable and will be announced each semester.

GENERAL COURSE INFORMATION

A. Attendance

1. Attendance at courses and seminars is obligatory.
2. Any absence should be justified.
3. In the case of illness or any other impediment, the respective student's authority has to inform the Registrar's office.
4. It is the responsibility of the student to keep up with and fulfil all requirements connected with missed lectures or studies.
5. On return, before entering the lecture hall, the student must make sure that his/her absence has already been reported and justified.
6. In order to be admitted to the final exam at the end of a course and to obtain credits, the student should not miss more than 30% of the total lectures of the respective course. In the case of a core course, if a student has missed more than 30% of lectures he/she has to repeat it. In the case of an elective course the students should take another one. If a student exceeds the permitted number of absences in two or more core courses or if the total of absences is more than 16 class days in a semester, he/she will be required to repeat the whole semester.
7. With regard to the seminars, a student should not be absent more than twice.

B. Core and Elective Courses

The theological programs are divided into core and elective courses. Core courses enable students to learn and understand the basic meaning of theology. The elective courses give them a chance to specialize themselves in the areas of their personal interest or even the requirements of their own religious institutes. The elective courses are offered in a cycle system.

1. Core courses are obligatory. Any student who has been absent for one third of the periods assigned to any of these courses may not ordinarily undergo assessment and receive credit in that course. Core courses, at the discretion of the lecturer and in consultation with the Dean of Studies, may be used at times for group work.
2. A list of core courses is provided in this Prospectus.
3. The student chooses elective courses.
 - a. Every student in the second semester of the first year may attend one elective course per semester, having a total of three elective courses during his theological studies.
 - b. After a student has registered for an elective course, he/she is expected to follow all of its lectures and to sit for the examination or evaluation at the end of the course. A pass in this assessment entitles him to receive the *credit* for it in his academic record.
 - c. A student who chooses more electives than the minimum required will have those in which he achieves the best result chosen for the assessment of his/her final grade average prior to graduation.
 - d. The required number of students to justify an elective course as well as the number of students to be permitted to an elective course will be determined by the Dean of Studies after consultation with the teacher.

C. Seminars

1. Seminars offer the students an opportunity to conduct directed research under the guidance of an appointed member of the theological department.
2. The theology program has a 3-seminar requirement
3. Successful participation in each of these seminars fulfils one (1) seminar requirement in the standard theology curriculum. Each student is assigned a grade by his/her moderator at the end of each semester reflective of the quality of one's work in that period.
4. Seminars are given according to the availability of teachers. The Dean of Studies regulates the number of students required to justify a seminar after consultation with the teacher and with regard to the total number in a particular class. Each seminar consists of seven (up to ten) sessions.

D. Theology Essay

1. The Theology Essay, of at least 30 pages, is a requirement to sit for the Bachelor Degree in Theology.
2. Only those students in theology, who, at the completion of two years of theology get an average of 75% or higher, will be allowed to write the theology essay as part of the theological program.
3. Students will submit theme of the theology essay, chosen in consultation with the professor/moderator from the Institute, to the Dean of Theology in the first semester of the third year of theology. The submission of the theology essay (3 copies) to the Dean of Theology is done by the beginning of the second semester of the fourth year.

E. Tutorials

A lecturer should provide time to meet with students (individually or as a group) in order to discuss particular difficulties of the subject with them and that they may be assisted to better fulfil the course requirements.

F. Languages

1. An opportunity is provided in the curriculum for the study of languages.
2. Since the English language is the medium of instruction throughout the three-year philosophy program and the four-year theology program, it is essential that all students attend the intensive English orientation course, unless exempted by a very successful entry examination.
3. Ancient languages are also required: Latin is compulsory for all students seeking the Bachelor of Philosophy, and Biblical Greek and Hebrew for all students seeking the Bachelor of Theology Degree.
4. All modern language courses (French, German, Italian, Spanish and Swahili), except English, are optional.

G. Grading System

The system is based on a range of 0 to 100 %. The grading structure follows the norm of the Congregation for Catholic Education and the decision of the Commission for the Affiliated Institutes of the Pontifical Urbaniana University. Thus, the evaluation scale or grade scale of our philosophical and theological departments is as follows:

“Summa cum laude”	From 96.70	to 100.00	A +
“Magna cum laude”	From 90.00	to 96.69	A
“Cum laude probatus”	From 80.00	to 89.99	B
“Bene probatus”	From 70.00	to 79.99	C
“Probatus”	From 60.00	to 69.99	D

H. Academic assessment

1. The Institute proposes that the examination of a core course is divided into three parts: mid-term written test, assignment and semester final exam. These tests, assignments and exams are generally sufficient for an objective evaluation of the student's performance. A lecturer is responsible for his/her own marking. The Dean is the guarantor of the lecturer's judgment.
2. The final examination may be oral or written and the decision is left up to the lecturer. The maximum duration of an oral exam is fifteen minutes per student. The maximum duration of a written final exam is two hours. The final decision about the duration of the exam in a particular course is left to the respective lecturer. The mid-term written test will usually take 45 minutes but should not take more than an hour.
3. The Institute suggests the following examination procedures and the calculation of the final grades for the core courses: mid-term test (20% of the total), assignment (20% of the total) and semester final exam (60% of the total). To get a pass mark in a course, the student has to pass each part of the examination with at least 60% giving the following minimum requirements: test 12%, assignment 12%, and semester final exam 36%. A student who repeats a test or an assignment will not be awarded a grade higher than 60%. If a student does not pass the mid-term written test or the assignment (or both), he/she is not entitled to take the semester final exam.
4. In exceptional cases a student who fulfils all other course requirements may have the opportunity to take the respective exam one year after the completion of the course. When this period expires the course must be repeated in order to have the right to go for the exam.
5. Serious violations not permitted during the test or exam:
 - a. to talk with other people, especially to give or receive help;
 - b. to copy from another student's paper, to consult personal notes, books and any source not previously allowed by the lecturer;
 - c. to use cellular phones or any other electronic support;
 - d. to leave the examination room.
6. A student, who arrives late for the test or exam, will not get extra time, i.e.: he/she will use only the remaining time.
7. If a student fails to follow the examination rules (no. 5 and no. 6), his/her exam will not be considered valid.
8. A student who is not present for the test or exam can retake it only if the absence is justified and at a time determined by the professor. If the absence is not justified the

- student cannot repeat the exam. If he/she is not present for the repeat exam he/she has to repeat the course.
9. In the event of a failing mark in a course at the end of a Semester the student is to arrange with the teacher concerned for a Repeat Exam which must be completed **before conclusion of the first two weeks of the subsequent Semester**. A student passing the Repeat Exam cannot receive a grade higher than 60 for the course concerned.
 10. A student failing a commission repetition exam in a core course will have to repeat the whole course in a given semester.
 11. The exam session is scheduled in the Academic calendar for all students, and an additional exam session is planned for retakes (to be scheduled at the beginning of the next semester). If a student fails the retake examination session he/she must repeat the course before being advanced.
 12. The Lecturer decides the time of the examination and students must be prepared to take more than one exam on that day if necessary.
 13. A student who fails three or more exams of the core courses in the same semester does not get a chance to retake the exams and is automatically out of the Institute.
 14. A degree students who fails in two or more compulsory subjects in the same academic year, shall forfeit his/her right to apply for BA. He/she may, however, continue his/her study as a diploma student.
 15. Should a student fail in an elective course, there will not be any supplementary exam and, consequently, he/she will not get the corresponding credit and will be obliged to take another elective course next semester.
 16. If a student fails in the retake exam in a required language course, no further retake exam is allowed and the course must be repeated. Such a student cannot proceed for the BA examination. He/she is eligible for the Diploma/Certificate only.
 17. If a student fails in an optional language, there will not be any supplementary test. Such a student cannot go for the higher level of that particular language.
 18. OTHERS SERIOUS VIOLATIONS:
 - a. To plagiarize in written work; i.e.: to use a text of another author without the usual indication and exact written quotation of the source.
 - b. To submit someone else's written work as his/her own, irrespective of the way it was obtained.
 - c. To submit, as assignment for one course, a written work which has been already submitted in another course.
 - d. To get the test questions, in any way, before the exam day.
 - e. The falsification of the documentation quoted in a written work.
 19. DISCIPLINARY MEASURES FOR SERIOUS VIOLATIONS:
 - a. Admonition recorded in the student's curriculum.
 - b. Invalidation of the submitted written work or the exam.
 - c. The final grade for that course will be not higher than 60%.
 20. If a student receives more than one admonition or if there is other serious breach of regulations the Disciplinary Commission can decide as follows:
 - a. To take away the right of the student to apply for the Bachelor Degree.
 - b. To expel the student from the Institute.

BACHELOR OF THEOLOGY

A. Introduction

The Institute has been granted affiliation with the Theological Faculty (No. 164/99) of the Pontifical Urbaniana University by Decrees of the Vatican Congregation for Catholic Education.

B. Requirements

1. A student who has completed the first four semesters of Theology with an average of at least 75%, and has written an essay of around 30 pages, and who has also completed the required number of core courses, elective courses and seminars, can be admitted to sit for the Bachelor Degree examination. In the case that a BA candidate receives a grade less than 70 in either the written or the oral portion of the BA exam, he/she is to repeat that portion of the BA Exam. This repetition is to take place in about one month following the regular scheduled BA Exam. Should the BA candidate again receive a grade less than 70 in the re-sit exam, he/she will be required to repeat the entire year in order to be eligible to re-sit for the BA Exam again. Only BA Exams with a grade of 70 and greater in both portions of the BA Exam are to be forwarded to the Urbaniana University in Rome. Students not receiving the required minimum grade of 70 or better in both portions of the BA Exam will not be able to obtain the BA degree.
2. A student seeking the Bachelor of theology is obliged
 - a. to take one semester of Biblical Greek and Biblical Hebrew and obtain at least a pass grade;
 - b. to pay the fees required for the Bachelor examination.
3. A degree student should not fail two or more compulsory courses per academic year (see G. Academic Assessment no. 14).

NB. Those who do not fulfil the requirements to sit for the Bachelor Degree exam may take the written and oral comprehensive exams for the diploma only.

THEOLOGY PROGRAM

The Institute offers a four-year program of theological training for aspirants to the Catholic priesthood. This training includes the spiritual, intellectual, pastoral and all-round human formation and inculturation studies.

1. The Department of Theology follows the common norms of the Congregation of Catholic Education. The Institute's theological program stresses the meaning and value of inculturated theology in Africa.
2. The Institute's theological program aims:
 - a. to form future priests in the true cultural values of East Africa, i.e., to inculturate the Good News through the interaction of the Christian faith and the historical milieu of East African countries, and thereby shed helpful light on traditional African society on the one hand, and, on the other, to offer to these African cultures the traditions of the Church. These future priests are to be true servants dedicated to evangelization, and capable of living a simple life for the benefit of the Church.
 - b. to train students to understand the content of Theology as the revelation of God in Jesus Christ. Christology plumbs the mystery of God and the mystery of human nature. All theological knowledge is viewed as being derived from this revelation of Jesus Christ.
 - c. to instil in the students a proper understanding of the Church's mission, stressing its nature and function in which the word of God is the basic criterion for both theology and Church.
3. The Institute's program stresses those disciplines that bring to light the different values found in the various human cultures.
 - a. The Institute is especially interested in promoting Inculturation of the Gospel in a context of African cultural diversity. Therefore, the emphasis has been put not only on intellectual understanding of theology but also on practical implementation of it in the daily life of the ordinary Christian in the parish. Consequently, pastoral training of our students should begin as early as possible after the completing first year of theology.
 - b. They will learn on two levels what evangelization itself entails: first, as Eucharistic participation in the daily liturgy and second as existential sharing with others in daily life. It is through evangelization that the students become aware of these interactions of the individual and the community.
4. The intellectual and spiritual teaching of theology should emphasize also the student's function as evangelizer of the world.
5. The indispensable and paramount aspect of intellectual, spiritual and pastoral priestly formation is to teach students their positive response to the whole teaching of the Magisterium Ecclesiae which has been summed up in the two following criteria: compatibility with the Christian Message and communion with the universal Church. The student must affirm the Church in Africa, rather than the Church of Africa. The teaching of the Church is seen in two modern terms: Inculturation and New Evangelization

Therefore, the student's pastoral work is a work of Inculturation. It is nothing more than a movement towards full Evangelization. This Inculturation, on the one hand, includes the whole life of the Church and the whole process of Evangelization. On the

other hand it shows the need for research in the field of African cultures in all their complexity.. to exploit to the maximum the numerous possibilities, which the Church's present discipline provides in this matter.

The dedication of our students is also needed for this work. In view of the radical newness of the Gospel and with certain breaks from the customs and culture of the past, the new Christian becomes the salt of the earth and light of the world in his own country. This new life means the fullness of the vocation to grow in conformity to Christ.

6. The aim of the intellectual, spiritual and pastoral formation of the theology department is to stress the following:
 - a. Each proclaimer of Christ must follow the path of the Apostolic teaching, even if it leads to martyrdom, i.e., to be truly transparent to Christ and to follow Jesus to the Cross. This is not to remain fantasy but is intended to promote a choice for the truth of the Gospel over a seeking for popular acceptance, material benefits, or self-promotion. The student should be taught to be dedicated to the salvation of the peoples of the world. Therefore, he is called to give up part of his life for the sake of the Gospel and thereby witness to its absolute truth.
 - b. The new evangelization is to build a community in which Christ is truly present. Evangelization is a matter of life and death - eternal life and everlasting death - both for those to be evangelized and for the evangelizer. It means that the Gospel must change a person's whole life, and Christianity must touch every aspect of human life. Nothing is foreign to the interest of the Church or to Evangelization.
 - c. The New Evangelization strives to facilitate a more authentic way of living the Gospel in Africa. This is what John Paul II has expressed using the words of Jesus "You shall be my witnesses", but the African Synod also adds that Christians must become the witnesses to Jesus as Africans. "Woe to me if I do not preach the Gospel."
 - d. Inculturation must be integrated with Evangelization, as John Paul II said, Inculturation of the Church in any new culture is not a betrayal but a requirement of Evangelization. Through Inculturation the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community, and Paul VI calls it an incubation of the Christian mystery in the genius of a people. Inculturation also enriches the Church by the values of a new culture, while the Church transforms that culture from within. The requirements of inculturation as well as the conditions of the Institute's pastoral training of our students need the collaboration of many and claims the students' personal engagement in new forms of evangelization.

The Salvatorian Institute in Morogoro has organized a complete course of theology that extends through four years (eight academic semesters). During this space of time, the students should complete all that the Pontificia Universitas Urbaniana requires for the First Institutional Cycle.

Theology Courses Assignment – 2010/2011

Code	ID	Subject	Cr.	Year	Sem.	Professor
BIBLICAL STUDIES & BIBLICAL LANGUAGES						
LG021c	LG	Biblical Greek I	2	I	I	Fr. Bernard Witek
TH220c	BS	Introduction to the New Testament	2	I	I	Fr. Tadeusz Koncewicz
TH219c	BS	Synoptic Gospels & Acts	5	I	I	Fr. T. Koncewicz & B. Witek
LG031c	LH	Biblical Hebrew I	2	I	II	Fr. Bernard Witek
TH211c	BS	Pentateuch & Historical Books – Introduction to the OT	4	I	II	Fr. William Ngowi
TH225c	BS	Pauline Literature	4	II	I	Fr. William Ngowi
TH230c	BS	Johannine Literature	3	II	II	Fr. William Ngowi
TH213c	BS	Psalms & Wisdom Literature	3	II	II	Fr. Bernard Witek
TH212c	BS	Prophetic Literature	4	III	I	Fr. William Ngowi
TH226c	BS	Apocalyptic Literature	2	III	II	Fr. William Ngowi
TH228c	BS	The Epistles: Peter, James, Jude & Hebrews	2	III	II	Fr. William Ngowi
Subtotal			33			
SYSTEMATIC THEOLOGY						
TH010c	ST	Introduction to Theology & Vatican II	2	I	I	Fr. Julian Bednarz
TH020c	ST	Revelation & Faith	3	I	I	Fr. Kosmas Asenga
TH030c	ST	Doctrine of God & Triune God	3	I	II	Fr. Kosmas Asenga
TH061c	ST	Theological Anthropology I (Creation & Sin)	3	II	I	Fr. Kosmas Asenga
TH040c	ST	Christology	4	II	II	Fr. Paweł Fiącek
TH062c	ST	Theological Anthropology II (Grace)	3	II	II	Fr. C. Nalpathamkalam
TH080c	ST	Ecclesiology & Mariology	5	III	I	Fr. C. Nalpathamkalam
TH050c	ST	Mission of Holy Spirit (Pneumatology)	3	III	I	Fr. Julian Bednarz
TH071c	ST	Sacramentology I (General)	3	III	I	Fr. C. Nalpathamkalam
TH110c	ST	Ecumenism	2	III	II	Fr. Julian Bednarz
TH090c	ST	Eschatology	2	III	II	Fr. Kosmas Asenga
TH072c	ST	Sacramentology II (Specific)	3	III	II	Fr. C. Nalpathamkalam
Subtotal			36			
MORAL THEOLOGY						
TH401c	MT	Fundamental Moral Theology I	2	I	I	Fr. Michael Tesha
TH402c	MT	Fundamental Moral Theology II	2	I	II	Fr. Michael Tesha
TH430c	MT	Sexual Ethics & Christian Marriage	3	II	I	Fr. Michael Tesha
TH410c	MT	Christian Social Teaching, Social & Political Justice	3	II	II	Fr. Michael Tesha
TH420c	MT	Special Topics in Moral Theology (Bioethics)	3	III	II	Fr. Michael Tesha
Subtotal			13			
LITURGY						
TH614c	LI	Celebrations of Ministries and Liturgy of Hours	2	I	I	Fr. Ferdinand Mushi
TH601c	LI	History and Theology of Liturgy	3	I	II	Fr. Ferdinand Mushi
TH612c	LI	Liturgical Time and Seasons	2	II	I	Fr. Ferdinand Mushi
TH538c	LI	Pastoral Liturgy – Sacraments in Practice*	0	IV	II	Fr. Ferdinand Mushi
Subtotal			7			

PASTORAL THEOLOGY

TH500c	PT Catechetics I	2	I	II	Fr. Krzysztof Cieślakiewicz
TH531c	PT Pastoral Theology – General Introduction	2	II	I	Fr. Krzysztof Cieślakiewicz
TH520c	PT Anthropology of Mission	2	II	II	Fr. Krzysztof Cieślakiewicz
TH521c	PT Dialogue Between Culture & Religions	3	III	II	Fr. Julian Bednarz
TH570c	PT Community: Pastoral Praxis & Pastoral Agents	2	IV	I	Fr. Krzysztof Cieślakiewicz
TH310c	PT Homiletics	2	IV	I	Fr. Michael Tesha
TH535c	PT Humanistic & Christian Counselling	2	IV	I	Sr. Theresa Njere
TH561c	PT Psychology of Human Development II & Pastoral Psychology	3	IV	I	Fr. Thomas Sebastian
TH536c	PT Parish Ministry & Office Administration	2	IV	II	Fr. Krzysztof Cieślakiewicz
Subtotal		20			

SPIRITUALITY

TH700c	SP History of Spirituality	2	III	I	Fr. Moji Vitalis Phakisi
TH710c	SP Priestly Spirituality	2	IV	II	Fr. David Elias Mwangu
Subtotal		4			

CHURCH HISTORY & PATROLOGY

TH801c	CH Early Church History	2	I	I	Fr. Stephano Msomba
TH810c	CH Church in the Middle Ages	2	I	II	Fr. Stephano Msomba
TH808c	CH Church in the Age of Reform	2	II	I	Fr. Julian Bednarz
TH809c	CH Church in Modern Period	2	II	II	Fr. Julian Bednarz
TH806c	PA Patrology I	2	III	I	Fr. Stephano Msomba
TH805c	CH African Church History	2	III	II	Fr. Stephano Msomba
Subtotal		12			

CANON LAW

TH650c	CL Church Law – General Norms	2	I	I	Fr. Ignas Kimaryo
TH652c	CL Church Law – People of God	3	II	I	Fr. Charles Nachinguru
TH653c	CL Church Law – Sacraments	3	III	I	Fr. Ignas Kimaryo
TH654c	CL Church Law – Marriage	3	III	II	Fr. Charles Nachinguru
TH655c	CL Church Law on Administration	2	IV	II	Fr. Ignas Kimaryo
Subtotal		13			

SEMINARS

	Seminar 1	2	I	II	All
	Seminar 2	2	II	I	All
	Seminar 3	2	II	II	All
Subtotal		6			

ELECTIVE COURSES

	Elective 1	1	I	II	All
	Elective 2	1	II	I	All
	Elective 3	1	II	II	All
Subtotal		3			

OTHER

TH001c	Methodology**	0	I	I	Fr. Krzysztof Cieślakiewicz
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Total number of credits during 8 semesters of studies:
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147

* 2 hours course

** 1 hour course

General Academic Plan of Theology

The courses in this cyclical program are offered every two years contingent upon the availability of qualified instructors and the number of students. Fourth year theology has its own permanent program. Therefore students after completing the third year of theology may attend pastoral year activities in accordance with the custom of their Congregations. This program is provisional and subject to revision.

Curriculum of Theology – Academic Year 2010/2011

1ST YEAR THEOLOGY

FIRST SEMESTER

CODE	ID	SUBJECT	CR	PROFESSOR
LG021c	LG	Biblical Greek I	2	Fr. Bernard Witek
TH614c	LI	Celebrations of Ministries and Liturgy of Hours	2	Fr. Ferdinand Mushi
TH650c	CL	Church Law – General Norms	2	Fr. Ignas Kimaryo
TH801c	CH	Early Church History	2	Fr. Stephano Msomba
TH401c	MT	Fundamental Moral Theology I	2	Fr. Michael Tesha
TH220c	BS	Introduction to New Testament	2	Fr. Tadeusz Koncewicz
TH010c	ST	Introduction to Theology & Vatican II	2	Fr. Julian Bednarz
TH001c	ME	Methodology	0/1	Fr. Krzysztof Cieślíkiewicz
TH020c	ST	Revelation and Faith	3	Fr. Kosmas Asenga
TH219c	BS	Synoptic Gospels & Acts	5	Fr. T. Koncewicz & B. Witek
LG001c	LE	Advanced English I	0/2	
Total (1st semester)			22/5	

SECOND SEMESTER

LG031c	LH	Biblical Hebrew I	2	Fr. Bernard Witek
TH500c	PT	Catechetics I	2	Fr. Krzysztof Cieślíkiewicz
TH810c	CH	Church in Middle Ages	2	Fr. Stephano Msomba
TH030c	ST	Doctrine of God & Triune God	3	Fr. Kosmas Asenga
TH402c	MT	Fundamental Moral Theology II	2	Fr. Michael Tesha
TH601c	LI	History and Theology of Liturgy	3	Fr. Ferdinand Mushi
TH211c	BS	Pentateuch & Historical Books, Introd. to OT	4	Fr. William Ngowi
		ELECTIVE	1	ALL
		SEMINAR	2	ALL
LG001c	LE	Advanced English I	0/2	
Total (2nd semester)			21/3	
Total (1st & 2nd semester)			43/8	

2ND YEAR THEOLOGY**FIRST SEMESTER**

CODE	ID	SUBJECT	CR	PROFESSOR
TH808c	CH	Church in Age of Reform	2	Fr. Julian Bednarz
TH652c	CL	Church Law – People of God	3	Fr. Charles Nachinguru
TH612c	LI	Liturgical Time & Seasons	2	Fr. Ferdinand Mushi
TH531c	PT	Pastoral Theology – General Introduction	2	Fr. Krzysztof Cieřlikiewicz
TH225c	BS	Pauline Literature	4	Fr. William Ngowi
TH430c	MT	Sexual Ethics & Christian Marriage	3	Fr. Michael Tesha
TH061c	ST	Theological Anthropology (Creation & Sin)	3	Fr. Kosmas Asenga
		ELECTIVE	1	ALL
		SEMINAR	2	ALL
Total (1st semester)			22	

SECOND SEMESTER

TH520c	PT	Anthropology of Mission	2	Fr. Krzysztof Cieřlikiewicz
TH410c	MT	Christian Social Teaching, Social & Political Justice	3	Fr. Michael Tesha
TH040c	ST	Christology	4	Fr. Paweł Fiacek
TH809c	CH	Church in Modern Period	2	Fr. Julian Bednarz
TH230c	BS	Johannine Literature	3	Fr. William Ngowi
TH213c	BS	Psalms and Wisdom Literature	3	Fr. Bernard Witek
TH062c	ST	Theological Anthropology II (Grace)	3	Fr. Caesarius Nalpathamkalam
		ELECTIVE	1	ALL
		SEMINAR	2	ALL
Total (2nd semester)			23	
Total (1st & 2nd semester)			45	

3RD YEAR THEOLOGY**FIRST SEMESTER**

CODE	ID	SUBJECT	CR	PROFESSOR
TH653c	CL	Church Law – Sacraments	3	Fr. Ignas Kimaryo
TH080c	ST	Ecclesiology & Mariology	5	Fr. Caesarius Nalpathamkalam
TH700c	SP	History of Spirituality	2	Fr. Moji Vitalis Phakisi
TH050c	ST	Mission of Holy Spirit (Pneumatology)	3	Fr. Julian Bednarz
TH806c	PA	Patrology	2	Fr. Stephano Msomba
TH212c	BS	Prophetic Literature	4	Fr. William Ngowi
TH071c	ST	Sacramentology (General)	3	Fr. Caesarius Nalpathamkalam
		ELECTIVE	0	ALL
		SEMINAR	0	ALL
Total (1st semester)			22	

SECOND SEMESTER

TH805c	CH	African Church History	2	Fr. Stephano Msomba
TH226c	BS	Apocalyptic Literature	2	Fr. William Ngowi
TH654c	CL	Church Law – Marriage	3	Fr. Charles Nachinguru
TH521c	PT	Dialogue Between Culture & Religion	3	Fr. Julian Bednarz
TH110c	ST	Ecumenism	2	Fr. Julian Bednarz
TH090c	ST	Eschatology	2	Fr. Kosmas Asenga
TH072c	ST	Sacramentology II (Specific)	3	Fr. Caesarius Nalpathamkalam
TH420c	MT	Special Topics in Moral Theology (Bioethics)	3	Fr. Michael Tesha
TH228c	BS	The Epistles: Peters, James, Jude & Hebrews	2	Fr. William Ngowi
		ELECTIVE	0	ALL
		SEMINAR	0	ALL
Total (2nd semester)			22	
Total (1st & 2nd semester)			44	

4TH YEAR THEOLOGY**FIRST SEMESTER**

CODE	ID	SUBJECT	CR	PROFESSOR
TH570c	PT	Community: Pastoral Praxis & Pastoral Agents	2	Fr. Krzysztof Cieřlikiewicz
TH310c	PT	Homiletics	2	Fr. Michael Tesha
TH535c	PT	Humanistic & Christian Counselling	2	Sr. Theresa Njere
TH561c	PT	Psychology of Hum. D II & Pastoral Psych.	3	Fr. Thomas Sebastian
		ELECTIVE	0	ALL
		SEMINAR	0	ALL
Total (1st semester)			9	

SECOND SEMESTER

TH655c	CL	Church Law on Administration	2	Fr. Ignas Kimaryo
TH536c	PT	Parish Ministry & Office Administration	2	Fr. Krzysztof Cieřlikiewicz
TH538c	LI	Past. Liturgy – Sacraments in Practice	0/2	Fr. Ferdinand Mushi
TH710c	SP	Priestly Spirituality	2	Fr. David Elias Mwangu
		ELECTIVE	0	ALL
		SEMINAR	0	ALL
Total (2nd semester)			6/8	
Total (1st & 2nd semester)			15	

DESCRIPTION OF THE COURSES

BIBLICAL STUDIES

TH 211C BS – PENTATEUCH & HISTORICAL BOOKS, INTRODUCTION TO THE OLD TESTAMENT

Lecturer: Fr. William Ngowi, OFM Cap, STD
Organisation: four (4) hours/week, four (4) credits

Purpose: To give the student an introduction to the formation of the OT, a foundational understanding of the revelation given to the Patriarchs and Moses, the Centrality and experience of Exodus: through liberation and Covenant in the Wilderness as recorded in the Pentateuch and the historical books.

Content: The course will begin with a short introduction to the OT: especially the formation of the Pentateuch. The course will then concentrate on the Exodus and Creation; Event-Centered Revelation with examination of various approaches, to understand its literary complexity and appreciation of its religious value. The division, content and the main theological themes of Pentateuch will be examined. The course will conclude with the study of the fulfilment of the promises and Messianistic thought in spite of the failure of monarchy as recorded in the Historical Books (Former Prophets), which are a product of the deuteronomistic movement, with references to the Chronicler's History.

Reference books:

Brown, R.E – *al.*, ed., *The New Jerome Biblical Commentary*, Englewood Cliffs: Prentice Hall 1990.

Boadt, L., *Reading the Old Testament: An Introduction*, New York: Paulist Press 1984.

Ellis, F.P., *The Men and the Message of the Old Testament*, Collegeville: Liturgical Press 1963.

Guinan, M.D., *Pentateuch: Message of Biblical Spirituality*, MBS, Wilmington: Michael Glazier 1990.

Von Rad, G., *Old Testament Theology*, I-II, London: SCM Press 1975.

Soggin, J.A., *Introduction to the Old Testament*, 3rd ed., Westminster: John Knox Press 1989.

Pontifical Biblical Commission, *Interpretation of Bible in the Church*, Vatican 1993.

TH 212C BS – PROPHETIC LITERATURE

Lecturer: Fr. William Ngowi, OFM Cap, STD
Organisation: four (4) hours/week, four (4) credits

Purpose: To introduce the student to the meaning of prophecy, the prophetic speech and the prophetic functions; to help him identify and discover the permanent relevance of OT prophesy to Contemporary Christianity.

Content: The course will study the origins and rise of Prophets as guardians of Israel's Faith and their permanent relevance in both Testaments. The course specifically covers the early prophecy in Israel: the pre-literary prophets, Elijah and Elisha; the pre-exilic prophets, Amos, Hosea, Isaiah, Micah, Nahum, Jeremiah and Habakkuk; the exilic prophets, Ezekiel and Second Isaiah; the post-exilic prophets, Haggai, Zechariah, Malachi, Obadiah, Joel, Jonah, Third Isaiah and Daniel. The course will also examine the contemporary understanding of prophecy, especially in the African context.

Reference books:

- Brown, R.E. *et al.*, ed., *The New Jerome Biblical Commentary*, Englewood Cliffs: Prentice Hall 1990.
- Boadt, L., *Reading the Old Testament: An Introduction*, New York: Paulist Press 1984.
- Von Rad, G., *The Message of the Prophets*, New York: SCM Press 1975.
- Westermann, C., *Basic Forms of Prophetic Speech*, Philadelphia, Westminster Press 1952.
- Schmidt, W.H., *Old Testament Introduction*, Bombay: St. Paul's Publications 1997.
- Sklba, R.J., *Pre-Exilic Prophecy*, MBS 3, Wilmington: M. Glazier 1990.
- Schuller, E., *Post-Exilic Prophecy*, MBS 4, Wilmington: M. Glazier 1988.

TH 213C BS – PSALMS & WISDOM LITERATURE

Lecturer: Fr. Bernard D. Witek, SDS, STD
 Organisation: three (3) hours/week, three (3) credits

Purpose: The course is intended as a general introduction to the Book of Psalms and to the Wisdom Books of the OT (Proverbs, Job, Qoheleth, Sirach and Wisdom of Solomon). Another goal is to introduce students to the richness and variety of the literal genres demonstrating how the identification of a proper literal form helps in better and proper understanding of the content. Apart from the theological relevance of these books the focus will be put also on the application of the message in the liturgy and daily life.

Content: The following issues will be dealt during the course: 1) General presentation of the writings of the Ancient Near East and their possible influence on the books of the OT; 2) Introduction to the literary genres and poetical features found in the wisdom and poetical books; 3) General introduction to and exposition of each book including such issues as: title, author, date and origin, genre, integrity, literary composition, message and canonicity, exegesis of selected texts; 4) Messianic and Christological “reinterpretation” of Psalms with reference to the key texts; 5) Liturgical and spiritual use of Psalms and the daily application of the wisdom sayings.

Reference Works: The course is based on the notes prepared by the professor, however, for further reading the students are invited to consult the works indicated in the bibliography that are available in the library: *a*) introductions (e.g., R.J. Clifford, *The Wisdom Literature*, Nashville 1998; J.L. Crenshaw, *Old Testament Wisdom: An Introduction*, Louisville 1998); *b*) dictionaries (e.g., *The Anchor Bible Dictionary*); and *c*) commentaries to particular book printed in series (e.g., The Anchor Bible; Word Biblical Commentary; The Old Testament Library; Old Testament Message) as well as in the one-volume editions (e.g., *The New Jerome Biblical Commentary*, ed. by R.E. Brown *et al.*, Englewood Cliffs 1990, 447-552).

TH 220C BS – INTRODUCTION TO THE NEW TESTAMENT

Lecturer: Fr. Tadeusz Koncewicz, SDS, STD
 Organisation: two (2) hours/week, two (2) credits

Purpose: The course aims to introduce the students to the text and context of the New Testament, its historical, social, economic, political and religious environment, some of the main themes addressed and some of the problems encountered in our attempt to understand the text and context.

Content: As regards the context in which the major texts of the New Testament emerged, attention will be given to relevant geographical, political, social economic, cultural, linguistic, religious and philosophical features of that world. As regards the text, attention will be given to some of the problems and questions which must be taken into

consideration to facilitate a better understanding of the New Testament. Gospel formation, Synoptic Problem, literary genre, Greco-Roman and Jewish influences, questions of authorship, inspiration, date and place of composition, a short survey of the main theological themes of each book, especially the gospels, and the question of Historical Jesus, etc.

Textbooks:

Brown, R.E., *An Introduction to New Testament*, New York, Doubleday 1997.

Brown R.E., & others, *The New Jerome Biblical Commentary*, Englewood Cliffs: Prentice Hall 1990.

The Expositor's Bible Commentary, I, eds., Frank E. Gaebelin & others, Grand Rapids: Zondervan 1979.

Perkins, P., *Reading the New Testament*, New York: Paulist Press 1988.

Meier, J.P., *A Marginal Jew-Rethinking the Historical Jesus. I. The Roots of the Problem and the Person*, The Anchor Bible Reference Library, New York: Doubleday 1991.

Johnson, L.T., *The Writings of the New Testament*, Minneapolis: Fortress 1999.

TH 219C BS – SYNOPTIC GOSPELS & ACTS

Lecturer: Fr. Tadeusz Koncewicz, SDS, STD & Fr. Bernard Witek, SDS, STD

Organisation: five (5) hours/week, five (5) credits

Purpose: The main goal is an introduction to the synoptic problem, making the students aware of the existing similarities and the substantial differences between the Synoptic Gospels, presenting various solutions of the problem and explaining possible ways of reading the Gospels. The second goal is to give a general introduction to each of the Synoptic Gospels and to the Acts of the Apostles. Of a particular interest is the apostolic origin and historical value of the Gospels.

Content: A general plan of the course is as follows: 1) General presentation of each of the Synoptic Gospels (Mark, Matthew and Luke) including such issues as: authorship, date, place of composition, purpose, historical and sociological context, sources, literal composition and theology; 2) Comparison of the Synoptic Gospels indicating similarities and differences and occasionally (when it will be necessary) making reference to the John's Gospel; 3) Exegesis of selected passages; 4) General introduction to the Acts of the Apostles including the issues such as: authorship, date, purpose, historical and sociological context, literary composition, theology, and a question regarding the literal and theological relations to the Third Gospel; 5) Exegesis of selected passages; 6) Application of the study for today's life and ministry.

Reference Works: The course is based on the notes prepared by the professor, however, the students in the preparation of the assignments are asked to consult some materials indicated in the bibliography that are available in the library: *a*) introductions (e.g., U. Schnelle, *The History and Theology of the New Testament Writings*, London 1998; R. Brown, *An Introduction to the New Testament*, New York 1997); *b*) dictionaries (e.g., *The Anchor Bible Dictionary*); and *c*) commentaries printed in series (e.g., *The Anchor Bible*; *New Testament Message*; *Sacra Pagina*; *Word Biblical Commentary*) as well as in the one-volume editions (e.g., *The New Jerome Biblical Commentary*, ed. by R.E. Brown *et al.*, Englewood Cliffs 1990, 587-767).

TH 225C BS – PAULINE LITERATURE

Lecturer: Fr. William Ngowi, OFM Cap, STD

Organisation: four (4) hours/week, four (4) credits

Purpose:

1. Having discussed Pauline Literature in the general introduction to the NT, we hereby discuss each letter keeping in mind:
2. the Genuine Pauline letters;
3. the Deutero-Pauline letters;
4. the Pseudo-Pauline letters.
5. The Student is led to discover the problem pertinent to the study of Pauline letters, the main theological themes of each major letter and their pastoral importance.

Contents:

1. A short examination of the chronological problems in Paul's life;
2. A brief study of authorship, date, place of composition, structures and style;
3. Background of the letters - the date, *Sitz im leben* of each letter;
4. The theological themes in the major letters with pastoral orientation.

Textbooks:

Brown, R.E. – *al.*, ed., *The New Jerome Biblical Commentary*, Englewood Cliffs: Prentice Hall 1990.

Ridderbos, H., *Paul: An Outline of his Theology*, Grand Rapids: Eerdmans 1975.

Bruce, F.F., *Paul: Apostle of the Free Spirit*, Exeter: Pater Noster Press 1977.

Fitzmyer, J.A., *According to Paul, Studies in the Theology of the Apostle*, New York – Mahwah: Paulist Press 1993.

Other references to the major works and the Commentaries will be given in the class.

TH 226C BS – APOCALYPTIC LITERATURE

Lecturer: Fr. William Ngowi, OFM Cap, STD

Organisation: two (2) hours/week, two (2) credits

Purpose: The course is intended to give the students an understanding of the nature and character of the apocalyptic literary genre and its development in the Ancient World, in the OT, in the Greco-Roman World, and in the NT. Through this course the student receives the requisite knowledge for an understanding of the book of Revelation written by John.

Contents: The course focuses on the origin of prophetic apocalyptic thought, knowledge and development, its literary genre, language and message as well as the distinctiveness of its ideas in the Old Testament writings and theology. In this course the subjects of studied will be: Ezekiel's visions (ch.1, 37-38; 40-48); 'Apocalypse of Isaiah' (ch. 24-27) and 'Little Apocalypse' (ch. 34-35), the books of Daniel and Baruch and the growth of apocalyptic thought in the Inter-Testamental Literature. The course will pay special attention to the environment in which these texts were written, in order to enable the students to understand the apocalyptic thought in its correct perspective. The Book of Revelation (Apocalypse) will be examined with a concentration on the following topics:

1. Introductory questions with special reference to apocalyptic literature.
2. Historical development of the Apocalyptic literary genre from OT to NT;
3. The relationship between the historical and sociological events, contemporary events to the author himself and the message of the Revelation.
4. The author, date and place of composition
5. The literary genre and structure of the Book of Revelation.

6. Method of interpretation
7. The theology in the book.
8. Aspects common to the other Johannine Literature.
9. Some selected passages will be exegetically studied with a view to their pastoral application.

Textbooks:

- Arnold, B.T. – Beyer, B.E., *Encountering the Old Testament: A Christian Survey*, Grand Rapids: Backer Books 1998
- Brown, R.E. – *al.*, ed., *The New Jerome Biblical Commentary*, Englewood Cliffs: Prentice Hall 1990.
- Russell, D.S., *The Method and Message of Jewish Apocalyptic*, London: SCM 1964.
- Guthrie, D., *The Relevance of John's Apocalypse*, Exeter: Pater Noster Press 1987.
- Hanson, P.D., *The Dawn of Apocalyptic*, Philadelphia: Fortress Press 1979.
- Brown, R.E., *An Introduction to the New Testament*, New York: Doubleday 1997, pp. 773-813.
- Collins, J.J., "Apocalypses and Apocalypticism", in *The Anchor Bible Dictionary* I, ed. by D.N. Freedman, *et al.*, New York: Doubleday 1992, pp. 288-292.
- Ford, M.J., *Revelation*, The Anchor Bible, Vol. 38, Doubleday, New York, 1975.
- Yarbro, Collins, "Revelation, Book of", in *The Anchor Bible Dictionary*, V, ed. by D.N. Freedman *et al.*, New York: Doubleday 1992, pp. 694-708.

TH 228C BS – THE EPISTLES: PETER, JAMES, JUDE & HEBREWS

Lecturer: Fr. William Ngowi, OFM Cap, STD
 Organisation: two (2) hours/week, two (2) credits

Purpose: To familiarise the student with the partly so-called Catholic letters and letters to the Hebrews. Looking into their backgrounds, theologies and purposes intended by the writers, the student will be able to use the necessary techniques to read them with facility and more fruitfully in his pastoral duties.

Content: A general introduction - their Sitz im Leben; their sources, authorship, dates and places. The various proposed structural forms of the Epistles. The theological themes and their purposes with exegesis of selective passages in order to emphasis their main theological themes and their intended purposes but especially the Priesthood of Christ, in the Letter to the Hebrews; the meaning of the Church as well as the Parousia and Judgement in the Peter's Letters: the Christology, the Church and Faith and work in James: the meaning of "apostles" in Jude. Finally, the letters' hermeneutical application in our modern world.

Text Books:

- Brown, R.E. – *al.*, ed., *The New Jerome Biblical Commentary*, Prentice Hall: Englewood Cliffs 1990.
- Vanhoye, A., *Old Testament Priests and the New Priest according to the NT*, Petersham: St. Bede's Publications 1986.
- Vanhoye, A., *Structure and Message of the Epistle to Hebrews*, Subsidia Biblica 12, Rome: PIB 1989.
- Other Major Commentaries on particular Letter.

TH 230C BS – JOHANINE LITERATURE

Lecturer: Fr. William Ngowi, OFM Cap, STD
 Organisation: three (3) hours/week, three (3) credits

Purpose: The student is introduced into the Johannine literature to discover, appreciate and understand its language and message as well as the distinctiveness of its theology from the other New Testament writings.

Content: The study of the Johannine Literature as the Johannine tradition will begin with a general historical analysis of the following writings. The Gospel will touch or hint at issues such as introductory questions, its structure and contents. Exegesis of selected passages will be discussed. The main theological themes of the Gospel will be seen in the view of the expression given by the Evangelist at the end of his Gospel (John 20:30-31). The Letters of John will be introduced with their introductory questions and with the themes especially on its Christology, Ethics and Pneumatology. They will serve as a commentary on the Gospel itself as well as the light on the life and struggle of the Johannine community.

Textbooks:

- Brown, R.E. – *al.*, ed., *The New Jerome Biblical Commentary*, Prentice Hall: Englewood Cliffs 1990.
- , *The Gospel According to John*, The Anchor Bible 29-29A; New York – London: Doubleday 1970.
- Schnackenburg, R., *The Gospel According to St. John*, I-III, trans. by K. Smyth, New York: Crossroad 1990.
- Barnhard, B., *The Good Wine, Reading John from the Center*, New York – Mahwah: Paulist Press 1993.
- Smalley, S.S., *John: Evangelist and Interpreter*, Exeter: Pater Noster Press 1978.

BIBLICAL LANGUAGES

LG 021C LG – BIBLICAL GREEK I

Lecturer: Fr. Bernard D. Witek, SDS, STD
 Organisation: two (2) hours/week, two (2) credits

Purpose: To give the students a basic knowledge of the Greek language that will enable them to approach the Biblical text and accustom them with some expressions of the Greek origin used during the theological courses.

Content: After the matters regarding the alphabet, orthography and accentuation the students will be introduced to a basic Greek grammar (articles, declensions, conjugations; particles, pronouns). A short vocabulary will be introduced during each unit. The examples are chosen from the Bible.

Reference Works: A basic explanation of the Greek grammar is found in the notes prepared by the professor, however, the students are invited to consult other reference works which are available in the library, e.g.: R.M. Mackowski, *Insights into New Testament Greek*, Roma 1991; R.A. Martin, *An Introduction to New Testament Greek*, Bangalore 1992; W.D. Mounce, *Basics of Biblical Grammar*, Grand Rapids 1993; J.W. Wenham, *The Elements of New Testament Greek*, Cambridge 1965.

LG 031C LH – BIBLICAL HEBREW I

Lecturer: Fr. Bernard D. Witek, SDS, STD
 Organisation: two (2) hours/week, two (2) credits

Purpose: To give the students a general idea about the Hebrew language and a certain domestication with some Hebrew expressions used during biblical courses.

Content: The introductory lessons are dedicated to the morphological matters (such as the alphabet, the vowels, the *shewa*, *dagesh*, *mappiq*, *maqfef*, syllables, etc.) enabling the students to read the Hebrew texts. The second section, that is an essential explanation of Hebrew grammar, consists of two parts: 1) explanation of the grammatical rules and 2) practical exercises based on the examples chosen from the Bible.

Reference Works: A simple and practical explanation of the Hebrew grammar is found in the notes prepared by the professor. For further reading students may refer to other grammars which are available in the library, e.g.: G. Deiana & A. Spreafico, *A Guide to Biblical Hebrew*, Roma 1998; P.H. Kelly, *Biblical Hebrew: An Introductory Grammar*, Grand Rapids 1992; T.O. Lambdin, *Introduction to Biblical Hebrew*, London 1971; R.A. Martin, *An Introduction to Biblical Hebrew*, Bangalore 1993.

SYSTEMATIC THEOLOGY**TH 010C ST – INTRODUCTION TO THEOLOGY AND VATICAN II**

Lecturers: Fr. Julian Bednarz, SDS, STD
 Organisation: two (2) hours/week, two (2) credits

Purpose: To help the students make a transition from the study of philosophy to the study of Theology; to offer them an integrated understanding of the various theological disciplines they will encounter; to give them access to some of the best contemporary insights into Catholic Theology.

Content: Sources and Methods of Theology; The Relation between Philosophy and Theology; Theology in History and the Church; Theology in the Light of the Second Vatican Council; Theology and Life of Faith; Dimensions of Theology.

Recommended:

Lennan, R., ed., *An Introduction to Catholic Theology*, New York: Paulist Press 1998.

Wicks, J., *Introduction to Theological Method*, Casale Monferrato: Piemme 1994.

Nichols, A., *The Shape of Catholic Theology*, Collegeville 1991.

Flannery, A., ed., *Vatican Council II: The Conciliar and Post Conciliar Documents*, New York: The America Press 1988.

TH 020C ST – REVELATION AND FAITH

Lecturer: Fr. Kosmas Asenga, OSA, STL
 Organisation: three (3) hours/week, three (3) credits

Purpose: To introduce and impart to the students the foundation of the Christian faith focusing on the revelation of God in Jesus Christ and the free response of man to it. To enable the students to be able to discern and see in Christ the full and the ultimate revelation of God, thus recognizing that faith is the response to God who reveals himself freely.

Contents: Revelation and faith of the church are mediated between them, through three levels of reference: The Scripture, tradition and the proclamation of the doctrine (Magisterium). Vatican II adduced as fundamental for all theology the Word of God,

accepted and recognized in faith and which is present in different manners in the life of the church (DV 24). Thus there will be a treatment on the theology of revelation through diverse models: the doctrinal model; the model of revelation as history; revelation as dialectic presence... An overview of the private revelations will be done in order to respond to the affirmation that with the death of the last apostle God's revelation is closed. Corresponding to the reality of religious pluralism, a reflection on the possibility of Revelation in the other religions will be taken into considerations: the theological problem of the religions, religious pluralism and thus the interreligious dialogue. In fact it deals, here with kernel and soul of fundamental theology.

Textbooks:

Dulles, A., *Models of Revelation*, New York: Orbis Books 1983, 1992.

Recommended:

Rahner, K., *Encyclopaedia of Theology. A Concise Sacramentum Mundi*, London: Burns & Oates 1975, 1453-1473.

Baum, G., *Faith and Doctrine*, London: Newman Press 1969.

Moran, G., *Theology of Revelation*, New York: Herder and Herder 1966.

Langevin, G., "Faith", in *Dictionary of Fundamental Theology*, ed. by R. Latourelle & R. Fisichella, New York: Crossroad 1994, 309-315.

Latourelle, R., "Revelation", in *Dictionary of Fundamental Theology*, ed. by R. Latourelle & R. Fisichella, New York: Crossroad 1994, 950-954.

Vatican II, The Dogmatic Constitution on Divine Revelation (Dei Verbum).

TH 030C ST – DOCTRINE OF GOD AND TRIUNE GOD

Lecturer: Fr. Kosmas Asenga, OSA, STL

Organisation: three (3) hours/week, three (3) credits

Purpose: To introduce students to the developments of Trinitarian Theology suitable to those preparing for ministry, as well as providing a suitable professional basis for more advanced theological study in this field.

Content: The transmission of the Christian message in relation to tradition throughout the centuries and developments within the Magisterium as these developments apply to the doctrine of God:

Part I: Doctrine of God

- 1) God as a Problem
- 2) The Denial of God in Modern Atheism
- 3) The Predicament of Theology in the Face of Atheism
- 4) Experience of God and Knowledge of God
- 5) Knowledge of God in Faith

Part II: The Triune God

- 1) The Scriptural Roots
- 2) The Historical Developments
- 3) The Systematic Understanding

Textbooks:

Kasper, W., *The God of Jesus Christ*, New York: Crossroad 1984.

O'Collins, G., *The Tripersonal God: Understanding and Interpreting The Trinity*, New York: Paulist Press 1999.

Neuner, J. – Dupuis, J., ed., "The Triune God", in *The Christian Faith in the Doctrinal Documents of the Catholic Church*, New York: Alba House 1981, 95-113.

Marsh, T., *The Triune God. A Biblical, Historical and Theological Study*, Dublin: The Columbia Press 1994.

O'Donnell, J.J., *The Mystery of The Triune God*, New York: Paulist Press 1989.

Lacugna, C.M., *God for Us. The Trinity and Christian Life*, San Francisco: Harper Collins 1991.

TH 040C ST – CHRISTOLOGY

Lecturer: Fr. Paweł Fiącek, SDS, MA, STL

Organisation: four (4) hours/week, four (4) credits

Purpose: To enable the students to understand the historical Person of Jesus of Nazareth, the expected, the Messiah, the Son of God, who redeemed mankind, above all, by his suffering, death and Resurrection.

Content: The content consists of two parts. In the first part the study is centered on the Person of Christ, exploring how the Christological mystery is progressively explained in the dogmatic formulation of the different ecumenical Councils. In the second part, we explore what Christ has done for the salvation of mankind and what he is doing now.

Text Books:

Kereszty, R.A., *Jesus Christ. Fundamentals of Christology*, New York: Alba House 1991.

Neuner, J. – Dupuis, J., ed., “Jesus Christ the Saviour”, in *The Christian Faith in the Doctrinal Documents of the Catholic Church*, New York: Alba House 1981, 143-198.

Brown, R.E., *An Introduction to New Testament Christology*, New York – Marwah: Paulist Press 1994.

Cullmann, O., *The Christology of the New Testament*, Philadelphia: Westminster Press 1959.

Schmaus, M., *Dogma. III. God and his Christ*, London: Sheed and Ward 1977.

Grillmeier, Alois. *Christ in Christian Tradition*, New York: Sheed and Ward 1964.

Johnson, E.A., *Consider Jesus: Waves of Renewal in Christology*, New York: Crossroad 1990.

Richard, L., *The Mystery of Redemption*, Baltimore – Dublin: Helicon 1965.

TH 050C ST – MISSION OF THE HOLY SPIRIT (PNEUMATOLOGY)

Lecturers: Fr. Julian Bednarz, SDS, STD

Organisation: three (3) hours/week, three (3) credits

Purpose: To help the students become familiar with the theology of the Holy Spirit; to explore the major systematic and pastoral issues facing Christians today surrounding the role of the Holy Spirit in the Church, in the life of the faithful, in theology, and in the world.

Content: Revelation and Experience of the Spirit; The Historical Development of the Doctrine of the Holy Spirit; A Systematic Theology of the Holy Spirit; The Holy Spirit and the Church; The Holy Spirit and the Sacraments; Gifts of the Holy Spirit; The Holy Spirit in the Liturgy; The Holy Spirit in the Life of the Christians.

Recommended:

Congar, Y., *I Believe in the Holy Spirit*, New York: Crossroad 1997.

Congar, Y., *The Word and the Spirit*, San Francisco: Harper & Row Publishers 1986.

Gaybba, B., *The Spirit of Love. Theology of the Holy Spirit*, London: Geoffrey Chapman 1987.

O'Carroll, M., *Veni Creator Spiritus. A Theological Encyclopedia of the Holy Spirit*, Collegeville: Liturgical Press 1990.

Gelpi, D., *The Divine Mother: A Trinitarian Theology of the Holy Spirit*, New York: University Press of America, Lanham – NY: University Press of America, n.d.

The Theological-Historical Commission for the Great Jubilee of the Year 2000. *Your Spirit, Lord, Fills the Earth. Official Catechetical Text in preparation for the Holy Year 2000*, Nairobi: Paulines Publications Africa 1997.

TH 061C ST – THEOLOGICAL ANTHROPOLOGY I (CREATION & SIN)

Lecturer: Fr. Kosmas Asenga, OSA, STL
 Organisation: three (3) hours/week, three (3) credits

Purpose: To treat and study with determination the mystery of creation: of the world and the human being; and the related issue of the fall of man which is always referred to as the original sin, thus enabling the students to understand this mystery and grow in faith.

Content: As a free and rational creature, the human being searches for the origin of the world and himself/herself. Together with the theme of God, the notion of creation is basic and is seen as a forming part of the first article our creed: “I believe in one God, the Father Almighty, creator of heaven and earth. Thus using faith and human reason we will try to understand this mystery of faith, which will lead us to further reflection on the related topics. Thus the students would be able to deepen their knowledge on the reality of creation, knowing that all the created work has a meaning in the whole history of salvation. This will open up the discussion on sin and here especially about the fall of man who failed to obey God due to his desire to be like God: the doctrine on original sin. As related topics we shall deal also with the problem of evil, God’s providence, the doctrine of creation and science and the man’s dominion on nature (ecology).

Textbooks:

Morales, J., *Creation Theology*, Dublin: Four Courts Press 2001.
 Haffner, P., *Mystery of Creation*, Herefordshire: Fowler Wright Books 1995.

Recommended:

Rahner, K., ed., *Encyclopaedia of Theology. A Concise Sacramentum Mundi*, Wellwood: Burn & Oates 1993, 313-328.
 Carroll, Denis, “Creation”, in *The New Dictionary of Theology*, Dublin: Gill and Macmillan 1990, 246-258.
 Clifford, A.M., “Creation”, in *Systematic Theology. Roman Catholic Perspective*, ed. by F.S. Fiorenza & J.P. Galvin, Augsburg: Fortress 1991.

TH 062C ST – THEOLOGICAL ANTHROPOLOGY II (GRACE)

Lecturer: Fr. Jacob-Caesarius Nalpathamkalam, CMI, STD
 Organisation: three (3) hours/week, three (3) credits

Description: The mystery of God’s saving love is the central theme of the scriptures. Grace is the effect of God’s eternal love, a totally gratuitous gift, to the baptized. While the Eastern Fathers emphasized the divinizing aspect of grace, the Western Fathers witnessed the healing aspect, reaching its culmination in St. Augustine. St Thomas synthesized the Eastern and Western traditions and saw grace as participation in divine nature. The challenge of Reformation was met by the council of Trent, where we have the most significant and important doctrine on grace. Relation between grace and freedom, Predestination, universal salvific will of God and the Doctrine of merit are also discussed in this course..

Recommended:

Schmaus, M., *Dogma. VI. Justification and the Last Things*, Westminster 1984.
 Gleason, R.W., *Grace*, New York: Sheed & Ward 1962.

The Catechism of the Catholic Church, Nairobi: Paulines Publications 1994.

McBrien, R.P., *Catholicism*, San Francisco: HarperCollins 1994.

TH 071C ST – SACRAMENTOLOGY I (GENERAL)

Lecturer: Fr. Jacob-Caesarius Nalpathamkalam, CMI, STD

Organisation: three (3) hours/week, three (3) credits

Purpose: Rooted in Scripture and experienced from the very beginning of the Church, the students are instructed, how the theology of the Sacraments developed in the course of history, mainly stimulated by the questions of Soteriology.

Content: After having first clarified the term and the concept of sacrament and sacramentality, we shall speak of the present sacramental economy of salvation, then moving on to a deepening of the theological nature of the sacrament. After this we shall examine the conception of the sacraments as salvific acts of Christ established by him by means of the Church, his Mystical Body. The discourse will then turn to the historical origin of the Christian sacraments and their causality. Finally, we will consider, respectively, the minister and subject of the sacraments, their character and sacramental grace, and the sacraments and sacramentals.

Textbook:

Martins, J.S., *The Sacraments of the New Alliance*, Bangalore: Theological Publications in India – St. Peter's Pontifical Seminary 1988.

Vorgrimler, H., *Sacramental Theology*, Collegeville: Liturgical Press 1992.

Schanz, J.P., *The Sacraments of Life and Worship*, Milwaukee: The Bruce Publishing Company 1966.

Osborn, K.B., *Sacramental Theology. A general introduction*, New York: Paulist Press 1988.

Ganoczy, A., *An Introduction to Catholic Sacramental Theology*, New York: Paulist Press 1984.

TH 072C ST – SACRAMENTOLOGY II (SPECIFIC)

Lecturer: Fr. Jacob-Caesarius Nalpathamkalam, CMI, STD

Organisation: three (3) hours/week, three (3) credits

Purpose: To make the students aware of the biblical, historical, dogmatic and pastoral aspects of each of the Seven Sacraments; to give them clear and faithful Catholic teaching on the Sacraments; to help them come to a deeper understanding of the Sacraments and their important place in Christian life; to explore how new ecumenical questions affect Christian sacramental understanding.

Content: The Seven Sacraments as the center of Christian life and experience; The Sacraments as the chief means in the Church through which God's people are reconciled to the Father, through His Son, by the power of the Holy Spirit; The Sacraments of Christian Initiation (Baptism, Confirmation, The Holy Eucharist); The Sacraments of Healing (Penance, The Anointing of the Sick); The Sacraments of Service for the Community (Holy Orders, Matrimony).

Each of the Sacraments will be presented according to the scheme: 1) Introductory questions; 2) Biblical bases; 3) Institution by Christ; 4) Tradition and Teaching of the Church; 5) Sacramental sign; 6) Minister of Sacrament; 7) Person receiving; 8) Sacramental effects; 9) Specific questions

Recommended:

Vorgrimler, H., *Sacramental Theology*, Collegeville: Liturgical Press 1992.

Haffner, P., *The Sacramental Mystery*, Gracewing 1999.

O'Neill, C.E., *Meeting Christ in the Sacraments*, New York 1991.

The Catechism of the Catholic Church, Nairobi: Paulines Publications 1994.

Rahner, K., *Meditations on the Sacraments*, New York 1977.

TH 080C ST – ECCLESIOLOGY & MARIOLOGY

Lecturer: Fr. Jacob-Caesarius Nalpathamkalam, CMI, STD

Organisation: five (5) hours/week, five (5) credits

Ecclesiology:

Purpose: The students are introduced to the Church instituted by Christ as a Sacrament of salvation for mankind, a mystery imbued with the hidden presence of God.

Content: The course begins with the study of the various images used in the Scripture and Tradition to illustrate the mystery of the Church and see how this reflection on the Church developed through the centuries and presents the Ecclesiology of Vatican II

The nature and characteristics of the Church instituted by Christ are studied in the background of the recent progress in the field of Ecumenism.

The Primacy and Infallibility of the Bishop of Rome is discussed in relation to the Collegiality of the Bishops.

Mariology:

Purpose: To introduce Mary, the ever Virgin Mother of God and the Mother of the Church, and to study her role in our redemption and sanctification.

Content: Mary is studied in her person, as the ever Virgin Mother of God, born free from any stain of original sin, full of grace. She co-operated with Christ, her son, the Only Mediator between God and man, for the salvation of mankind. Taken up body and soul in the heavenly glory, she continues to exercise her maternal role on behalf of the members of the Church.

Text Books:

Austin, F., ed., *Vatican Council II Lumen Gentium*, NY: The America Press 1988.

Bea, A., *The Unity of Christians*, NY: Herder and Herder 1963.

Baum, G., *Ecumenical Theology Today*, Glen Rock: Paulist 1964.

Brown, R.E., *Mary in the New Testament*, NY: Paulist 1973

Conway, J.D., *What they ask about the Church*, Chicago: Fides 1958

Schussler, F.F. – Galvin, J.P., ed., *Systematic Theology*, Minneapolis: Fortress 1991.

Graef, H.M., *A history of doctrine and devotion*, NY: Sheed and Ward 1963.

Montini, G.B., *The Church*, Maryland: Helican Press 1964.

Riga, P.J., *The Church Renewed*, NY: Sheed and Ward 1966.

TH 090C ST – ESCHATOLOGY

Lecturer: Fr. Kosmas Asenga, OSA, STL

Organisation: two (2) hours/week, two (2) credits

Purpose: By means of lectures, readings, and class participation the course will eventually focus on the main Christian element of eschatology which is the resurrection; its implications to the person and to the cosmos at large.

Content: The course will be divided into two parts. The first part will include: some problems in today's understanding of eschatology; sheol; suffering; the intermediate state; the immortality of the soul; the theology of death; and African conceptions of death and the afterlife.

The second part will focus on: the resurrection of the dead; the return of Christ; the final judgment; the transformed physical universe; heaven; hell; and purgatory.

Textbooks:

Hayes, Z., *Vision of a Future: A Study of Christian Eschatology*, Collegeville: Liturgical Press 1992.

Kotila, K., *Memoria Mortuorum Commemoration of the Departed in Augustine*, Rome: Augustinianum 1992.

Moltmann, J., *Theology of Hope*, London: SCM Press 1967.

Murphy, M., *New Images of the Last Things: Karl Rahner on Death and Life after Death*, New York: Paulist Press 1989.

Rahner, K., *On the Theology of Death*, New York: Herder and Herder 1972.

Ratzinger, J., *Eschatology: Death and Eternal Life*, Washington, DC: Catholic University of America Press, 1988.

TH 110C ST – ECUMENISM

Lecturers: Fr. Julian Bednarz, SDS, STD

Organisation: two (2) hours/week, two (2) credits

Purpose: To prepare the student for a deeper understanding of the ecumenical movement in the modern world.

Content: History of the divisions within Christianity. Recent ecumenical developments, especially the World Council of Churches and Vatican II's Decree on Ecumenism. Current ecumenical issues: theological dialogue on Church, ministry and the Eucharist. Ecumenism in Africa.

Textbooks:

Baum, G., *Ecumenical Theology Today*, Glen Rock: Deus Books, Paulist Press 1964.

Fries, H. – Rahner, K., *Unity of the Churches: An Actual Possibility*, New York: Paulist Press, 1985.

Lowery, M.D., *Ecumenism: Striving for Unity amid Diversity*, Mystic: Twenty-third Publications, 1985.

MORAL THEOLOGY

TH 401C MT - FUNDAMENTAL MORAL THEOLOGY I

Lecturer: Fr. Michael Tesha, SDS, STL

Organisation: two (2) hours/week, two (2) credits

Purpose: Moral Theology reflects upon Faith to seek understanding of its implications for Christian life. Therefore, the purpose of the course is to present to students a synthetic view of Christian moral principles, which show how Christian life centred in Jesus, should be lived in response to the Christian's total vocation, which is to both life in this world and to life everlasting.

Content: Toward a Theology of Christian living

Biblical foundation of Christian Ethics

The moral teaching of the Old Testament

The moral teaching of the New Testament

Principal motives of New Testament Ethics

The nature of Morality and its ultimate end

Textbooks:

- Vatican Council II, *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, 22, 27-32, 79.
- Catechism of the Catholic Church*, 1749-1756, 1949-1974, 1987-2016, 2052-2074.
- John Paul II, *The Splendour of Truth (Veritatis Splendour)*.
- Lobo, G.V., *Christian Living According to Vatican II: Moral Theology Today*, Bangalore: Theological Publication (1982) reprint 1999.
- Hoose, B., ed., *Christian Ethics: An Introduction*, Collegeville, Minnesota: The Liturgical Press 1998.
- Siker, J.S., *Scripture and Ethics: Twentieth-Century Portraits*, New York: Oxford University Press 1997.
- May, W.E., *An Introduction to Moral Theology*, Huntington: Our Sunday Visitor Publishing Division 1994.
- Peschke, K.H., *Christian Ethics, Moral Theology in the light of Vatican II*, I, Alcester: C. Goodlife Neale 1993.
- Curran, C.E. – McCormick, R.A., ed., *Readings in Moral Theology*, no.7: *Natural Law and Theology*, New York: Paulist Press 1991.
- Grisez, G. – Shaw, R., *Fulfillment in Christ: A Summary of Christian Moral Principles*, Notre Dame, IN: University of Notre Dame Press, 1991.
- O'Connell, T.E., *Principles for a Catholic Morality*, San Francisco: Harper & Row 1990.
- Gula, R.M., *Reason Informed by Faith. Foundations of Catholic Morality*, New York: Paulist 1989.
- Grisez, G.G., *The Way of the Lord Jesus: Christian Moral Principles*, I, Washington: Herald Press 1983, pp. 173-204, 599-626.
- Schnackenburg, R., *The Moral Teaching of the New Testament*, London: Burns & Oates 1965.

TH 402C MT – FUNDAMENTAL MORAL THEOLOGY II

Lecturer: Fr. Michael Tesha, SDS, STL
 Organisation: two (2) hours/week, two (2) credits

Purpose: Moral Theology reflects upon Faith to see understanding of its implications for Christian life. Therefore, the purpose of the course is to present to students a synthetic view of Christian moral principles which show how Christian life centered in Jesus should be lived in response to the Christian's total vocation, which is to both life in this world and to life everlasting.

Content: Academic Freedom and the Role of Theologians. Sources of Moral Theology. The Renewal of Moral Theology and the Second Vatican Council. The relationship between Religion and Morality. Conscience, formation of Conscience, and Church Authority. Moral Identity and Fundamental Option. Realization of the Moral Value in Human Action. Discernment and Decision-making. Natural Law and Moral Norms. The Use of Scripture in Moral Theology. The distinctiveness of Christian Ethics. Feminist Ethics and the Catholic Moral Tradition.

Textbooks:

- Gula, R.M., *Reason Informed by Faith: Foundations of Catholic Morality*, New York: Paulist Press 1989.
- Lobo V.G., *Christian Living According to Vatican II: Moral Theology Today*, Bangalore: Theological Publications in India 1980.
- May, W.E., *An Introduction to Moral Theology*, 2nd ed., Huntington, IN: Our Sunday Visitor 2003.
- O'Connell, T., *Principles for a Catholic Morality*, New York: Seabury Press 1978.

Pazhayampallil, T., *Pastoral Guide*, Vol. 1, *Fundamental Moral Theology and Virtues*, 4th rev. ed., Bangalore: Kristu Jyoti Publications 2004.

TH 410C MT – CHRISTIAN SOCIAL TEACHING, SOCIAL & POLITICAL JUSTICE

Lecturer: Fr. Michael Tesha, SDS, STL

Organisation: three (3) hours/week, three (3) credits

Description: An ethical reflection on selected socio-economic issues from the Christian perspective. The introduction will examine moral implications of man's social nature and review sources of Christian Social Thought from the Scripture to the present. The main inquiry will focus on the key areas of property, labour, credit, and the fruit of all these, prosperity. It will evaluate them in the light of Christian moral principles. The conclusion will disclose unique traits of Christian Social Thought and offer ethical guidelines of social conduct in a pluralistic environment. Through the study of Christian classics and social encyclicals, plus participation in socio-economic events, the course will help the students to become acquainted with the Social Teaching of the Church and to engage in the future on the side of social justice.

Purpose: To help students arrive at an integrated understanding of Christian faith and its relevancy in social life.

Content: Sin, Social Sin, and morality underlying existing social structures

Love of Neighbour and Human Liberation

Development of the Social Teaching of the Church

The Church's teaching on Social Justice and Human Development

The Social Teaching of the Church on Human Rights

The Political Role of the Church (Church and Politics)

Liberation Theology: Methodology and Christian Realism

Preferential Love for the Poor

Economic Justice and the African Debt Crisis

Just War Theory

Textbooks:

Vatican Council II, *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, 7 December, 1965. Vatican Council II,

Declaration on Religious Liberty (Dignitatis Humanae), 7 December, 1965.

Catechism of the Catholic Church, Part Three: Life in Christ, Vatican 1994.

Pontifical Council For Justice And Peace, *Compendium of the Social Doctrine of Church*, Libreria Editrice Vaticana 2004.

All Papal Social Encyclicals and Pastoral Exhortations on social issues, from Pope Leo XIII's *Rerum Novarum* to Pope Benedict XVI's *Deus caritas est*.

Curran, C.E., *Catholic Social Teaching, 1891 – Present: A Historical, Theological and Ethical Analysis*, Washington D.C.: Georgetown University Press 2002.

Peschke, K.H., *Christian Ethics: Moral Theology in the Light of Vatican II*, Vol. II: *Special Moral Theology*, rev. ed., Manila: Logos Publications 2001.

O'Brien, D.J. – Shannon, T.A., ed., *Catholic Social Thought: The Documentary Heritage*, New York: Orbis Books 1992.

Gremillion, J., *The Gospel of Peace and Justice*, New York: Orbis Books 1976.

Okullu, H., *Church and Politics*, Nairobi: Uzima Press Limited 1986.

Sindima, J.H., *Religion and Politics Ethics in Africa*, Westport, Colorado: Greenwood Press 1998.

Haselbarty, H., *Christian Ethics in the African Context*, Nairobi: Uzima Press Limited 1974.

Gutierrez, G., *A Theology of Liberation*, New York: Orbis Books 1973.

McCann, P.D., *Christian Realism and Liberation Theology: Practical Theologies in Creative Conflict*, Maryknoll, NY: Orbis Books 1981.

Shannon, T.A., *What are They Saying About Peace and War?*, New York: Paulist Press 1983.

Door, D., *Option for the Poor: A Hundred Years of Catholic Social Teaching*, New York: Orbis Books 1983.

Lebacqz, K., *Six Theories of Justice: Perspectives from Philosophical and Theological Ethics*, Minneapolis: Augsburg Publishing House 1986.

TH 420C MT – SPECIAL TOPICS IN MORAL THEOLOGY (BIOETHICS)

Lecturer: Fr. Michael Tesha, SDS, STL

Organisation: three (3) hours/week, three (3) credits

Purpose: The aim of the course is to introduce to students the Catholic Church's position on Medical Ethics and the major moral issues related to medicine and biology.

Content: Values and general moral Criteria (moral good, the logic of bioethical decision). Christian view of the Person and Life. The origin and the Early phase of Human life (Assisted reproduction, eugenics, antenatal diagnosis, abortion, genetic engineering, the use and donation of embryos and fetuses). The final phase of Life (death, euthanasia, elderly and terminally sick persons). Medical treatment Research (human experimentation, tissue grafts and transplant, sex pre-selection and sex change, AIDS, drugs).

Encyclicals:

Paul VI, *Humanae Vitae*, 1967.

John Paul II, *Veritatis Splendor*, 1993.

_____, *Evangelium Vitae*, 1995.

Textbooks:

Ashley, B.M. – O'Rourke, K.D., *Healthcare Ethics: A Theological Analysis*, 4th ed., Washington, D.C.: Georgetown University Press 1997.

Ashley, B.M. – Deblois, J. – O'Rourke, K.D., *Healthcare Ethics: A Theological Analysis*, 5th ed., Washington, D.C.: Georgetown University Press 2006.

Beauchamp, T. – Childress, J., *Principles of Biomedical Ethics*, 3rd ed., New York: Oxford University Press 1994.

May, W.E., *Catholic Bioethics and the Gift of Human Life*, Huntington, IN: Our Sunday Visitor 2000.

Pazhayampallil, T., *Pastoral Guide*, Vol. II, *Sacrament and Bioethics*, 4th rev. ed., Bangalore: Kristu Jyoti Publications 2004.

Shannon, T.A., ed., *Basic Writings of the Key Ethical Questions That Surround the Major Biological Possibilities and Problems*, 4th ed., New York: Paulist Press 1993.

TH 430C MT – SEXUAL ETHICS AND CHRISTIAN MARRIAGE

Lecturer: Fr. Michael Tesha, SDS, STL

Organisation: three (3) hours/week, three (3) credits

Purpose: The purpose of the course is to clearly vindicate the Catholic teaching on Human sexuality and Christian Marriage, exposing its meaning and purpose, how this teaching is rooted in Biblical revelation and how much it supports the Ethical ideals most needed in contemporary society, especially the virtue of Chastity.

Content: Human Sexuality (Nature and meaning of Human sexuality; Biblical teaching on Sexuality; Catholic Tradition and Sexuality; Moral teaching of the Church on Sexuality). Christian Marriage (The Nature of Christian Marriage; Sacramental Dignity of

Christian Marriage; Unity and Indissolubility of Christian Marriage; Christian Marriage in our Societies). Virtue of Chastity (Virtue of Modesty and Chastity; Requirements of Chastity in Christian Marriage; Chastity outside the covenant of Married love).

Encyclicals:

Paul VI, *Humanae Vitae*, 1967.

John Paul II, *Familiaris Consortio*, 1981.

_____, *Veritatis Splendor*, 1993.

_____, *Evangelium Vitae*, 1995.

Textbooks:

Garcia de Haro, R., *Marriage and the Family in the Documents of the Magisterium: A Course in the Theology of Marriage*, 2nd ed., San Francisco: Ignatius Press 1993.

Lawler, R. – Boyle, J. – May, W.E., *Catholic Sexual Ethics: A Summary, Explanation, & Defense*, 2nd ed., Huntington, IN: Our Sunday Visitor 1998.

Pazhayampallil, T., *Pastoral Guide*, Vol. II, *Sacrament and Bioethics*, 4th rev. ed., Bangalore: Kristu Jyoti Publications 2004.

LITURGY

TH 601C – HISTORY AND THEOLOGY OF LITURGY

Lecturer: Fr. Ferdinand Mushi, OFM Cap., STL

Organisation: two (3) hours/week, two (3) credits

Introduction, The liturgy in the New Testament writings (Jewish Origin), The liturgy in the Documents of the second and third centuries (The Didache / The teaching of the Twelve Apostles): The letter of Pope Clement to the Corinth, The seven letters written by Bishop Ignatius of Antioch, A letter of Pliny the Younger, governor of Bithynia. Christian liturgy in the Fourth to the sixth century: Emperor Constantine, Effects of the “Constantinian Revolution”, Sunday rest. The formation of liturgical Families in East and West (The West Syrian Liturgy, Liturgy of James, The Melchites, The East Syrian Liturgy, The Chaldeans, The Byzantine liturgy, The American Liturgy, Liturgy, Coptic Liturgy, Ethiopian Liturgy Gallican Liturgy, Old Spanish Liturgy, The Celtic Liturgy, The Liturgy of Milan). Liturgy from Gregory VII to the Eve of the Reformation: The liturgy of the Roman Curia. Liturgy from the Council of Trent to Vatican II: The Council of Trent and the liturgy, Reformers V. Quirini and T. Giustinian, George Witzel, The Roman Catechism, the Roman Breviary and Roman Missal, the Roman Pontifical, the Ceremonial of Bishops, and the Roman Ritual, The Catholic hymnals. The liturgy in the Baroque Period (17th cent – 20th cent): Many scholars emerging development of liturgical science. The liturgy in the period of the Enlightenment. The liturgy and the Catholic Restoration of the Nineteenth century: Rosper Gueranger. The liturgical movement of the Twentieth Century till Vat. II: Pope Pius X. The Abbey of Maria Laach- Romano Guardiani, Vatican II and Post conciliar Developments, Conclusion

Recommended:

Adam, A., *Foundation of the liturgy, An Introduction to its History and practice*, Collegeville 1992.

Commentary on the documents of Vatican II, Josef Andreas Jungmann, *Constitution on the Sacred liturgy*, volume I, ss. 1-88, Freiburg 1966.

Klauser, T., *A short History of the Western liturgy. An Account and Some Reflections*, Oxford: University Press 1981.

Bradshaw, P., *The Search for the Origins of Christian Worship, Sources and methods for the study of early liturgy*, London 2002.

Taft, R.F., *Eastern-Rite Catholicism. Its Heritage and Vocation*, Glen Rock: Paulist Press 1963.

Deis, L., *Early Sources of the Liturgy*, Collegeville: Liturgical Press 1975.

Martimor, A., ed., *The Church at Prayer*, I Collegeville: Liturgical Press 1987.

TH 612C – LITURGICAL TIME AND SEASONS

Lecturer: Fr. Ferdinand Mushi, OFM Cap., STL

Organisation: two (2) hours/week, two (2) credits

The liturgy of the hours in the West and East, The Theology of the liturgy of the Hours.,

The liturgical Year in the First Four Centuries: 1. The celebration of Sunday, 1.1 The Origin of Sunday as a Day of Worship, 1.2 The connection between the Sabbath and Sunday, 1.3 The names for Sunday: A Theological Approach, 1.4 Later Developments concerning Sunday in the Fourth century.

The Annual celebration of Easter: 1. Data regarding the celebration, 2. The structure of the celebration, 3. The Theological Framework.

The liturgical Year in the Roman Rite:

I: Celebration of Easter from the fourth Century to the Sixteenth Century: 1.1 The sacred Triduum and Holy Week, 1.2 Pentecost – The Fifty Days of Easter, 1.3 Lent

II: The celebration of Easter after the Reforms of the second Vatican Council: 1 The Easter Triduum, 2. The Season of Easter, 3. The Season of Lent

III: The season of the Manifestation of the Lord: 1. The origins of Christmas, 2. Developments in the celebration of Christmas up to the present, 3. The Origin of Epiphany, 4. Developments in the celebration of Epiphany up to the Present Day., 5. The season of Advent, 6. Developments in the Celebration of Advent up to the Present Day

IV: The season of Ordinary Time.

Textbooks:

Adam, A., *The Liturgical Year*, New York 1981.

Martimor, A., *The Church at Prayer*, IV, Collegeville, The liturgy of the Hours, I, Collegeville 1983.

Recommended:

John Paul II, *Dies Domini, Apostolic letter*, Vatican 1998.

Matias Auge, *The Liturgical Year in the First Four Centuries*, Collegeville, Liturgical Press 2000.

TH 614C – CELEBRATION OF MINISTRIES AND LITURGY OF HOURS

Lecturer: Fr. Ferdinand Mushi, OFM Cap., STL

Organisation: one (2) hour/week, one (2) credit

Orders and Ministries in the First Four Centuries: 1. Ministries and Charisms in the New Testament, 2. ministries and worship in the Apostolic church: the twelve, Apostles, Prophets, Teachers, Elders, Deacons.

The Ritual of Ordination in the Third Century: a. The ordination of a bishop; b. Presbyteral ordination; c. The ordination of a deacon.

Ordinations in the fourth century, Ordination in Rome: The rites for Episcopal ordination, The ordination of the Presbyter and the Deacon. The Ordination Prayers: 1. The blessing of the Bishop; 2. The blessing of the Priest; 3. The blessing of the Deacon

The rites of Ordination in the Non-Roman Western Liturgies (sixth to tenth centuries) – (Beyond Alps – Spain, France etc).

The Auxiliary Rites of the Episcopal Ordination: a. The imposition of the book of the Gospels; b. The tradition of the book of the Gospels; c. The tradition (hand over) of the pastoral staff; d. The imposition of the ring; e. The rites of anointing; f. The anointing of the hands; g. The anointing of the head; h. The imposition of the miter; i. The enthronement.

The Ritual and Reforms of Vatican II, The ministries instituted by Vatican II: a. The institution of Lectors; b. The institution of Acolytes; c. The Institution of Extraordinary Ministries of Eucharist

Ordination in the East: 1. The Declarative Formula “Divine Grace”; 2. Bishop, Presbyteral, Deacon, Deaconess, subdeacon and Lector / Cantor

Reference:

Vatican II, *Constitution Sacrosantum Concilium*.

Paul VI, *Motu Proprio Ministeria quaedam*, 15 August 1972.

General Instruction of the Roman Missal, Washington 2003, Third edition available on the websites of the Holy See.

International Commission on English in the Liturgy a Joint Commission of Catholic Bishop’s Conferences, *The rites of the Church*. Introduction to rites, Volume I, Minnesota 1990.

Dulles, A., *The Priestly office* New York 1997.

Rizza, M., *Proclaiming God’s Word a Handbook for Readers*, London 1998.

The General Instruction on the Liturgy of the Hours, Breviary – Volume I.

Winstone, H., *Pastoral Liturgy: A Symposium*, Collins, 1985.

TH 538C – PASTORAL LITURGY – SACRAMENTS IN PRACTICE

Lecturer: Fr. Ferdinand Mushi, OFM Cap., STL

Organisation: two (2) hours/week, zero (0) credit

I: Rite of Baptism for several Children: Reception of Children, Liturgy of the Word, Intercessions (Prayer of the Faithful), Prayer of exorcism and anointing before Baptism, Celebration of the Sacrament, Blessing and Invocation of God over Baptismal water, Renunciation of Sin and profession of faith, Baptism, Anointing after Baptism, Clothing with white Garment, Lighted Candle, Ephetha (Prayer over ears and mouth), Conclusion of the Rite, The Lord’s Prayer, Blessing and dismissal.

II: Rite of Confirmation outside Mass: Introductory Rites, Entrance song, Opening prayer, Celebration of the Word of God, Homily or instruction, Renewal of baptismal promises, The laying on of hands, The anointing with Chrism, General intercessions, The Lord’s Prayer.

III: Rite of Penance (Reconciliation of Individual Penitents): Preparation of Priest and Penitent, Welcoming the Penitent, Penitent’s confession and acceptance of the Penance, Penitent’s prayer and the Priest’s absolution, Proclamation of Praise of God and Dismissal.

IV: (a) The Sacrament of Eucharist: Eucharistic worship outside Mass, The short rite with the celebration of the Word: Introductory sites, Greetings, Penitential rite. The short form of the reading of the word, Holy Communion: The Lord’s Prayer, Invitation to communion, Communion. Concluding site.

(b) The Ordinary rite of Communion of the sick: Introductory rite, Greetings, Penitential rite, The short form of the reading of the Word, Holy Communion: Lord’s Prayer, Invitation to Communion, Communion. Concluding Prayer and blessing.

V: Pastoral case of the sick: Anointing of a sick person outside the Mass, Introductory rites, Greetings, Sprinkling with Holy Water, Penitential rite, Liturgy of the Word

(reading), Liturgy of anointing, Litany, Laying on of Hands, Prayer over the oil, Prayer after anointing, The Lord's Prayer, Liturgy of Holy Communion, Prayer after Communion, Concluding rite (The rites of the Catholic Church as revised by the second Vatican Ecumenical Council).

VI: Sacrament of Marriage

1-Rite for Celebrating Marriage During Mass: Entrance rite : Procession to the altar. Liturgy of the Word, Rite of Marriage: Introduction, Questions, Consent, Blessing of Rings, Exchange of Rings, General Intercessions. Liturgy of the Eucharist: Sign of Peace, Communion, Concluding rite, Solemn Blessing.

2-Rite for Celebrating Marriage Outside Mass: Entrance Rite: Procession to the altar. Liturgy of the Word, Rite of Marriage: Introduction, Questions, Consent, Blessing of Rings, Exchange of Rings, General intercessions and Nuptial blessing, Conclusion of the celebration, The Lord's Prayer and blessing.

References books

International Commission on English in the Liturgy a Joint Commission of Catholic Bishops' Conferences, *The rites of the Church*, Volume I, Minnesota 1990.

Kavanagah, A., *Confirmation, Origins and Reform*, New York 1988.

Canadian Conference of Catholic Bishops, *A Book of Blessings*, Ottawa 1981.

Coyle, T., *Christian Ministry to the Sick*, London 1986.

Canadian Conference of Catholic Bishops, *Marriage – Ritual and pastoral notes*, Ottawa 1979.

Namara, *Penance*, Dublin 1985.

Reid S, *General Sacramental Absolution*, London 1998.

PASTORAL THEOLOGY

TH 510C PT – HOMILETICS

Lecturer: Fr. Michael Tesha, SDS, STL

Organisation: two (2) hours/week, two (2) credits

Purpose: to become more effective preachers of the Word of God by learning the theology, the theory, and the practice of homiletics.

Content: Since ordained ministers in today's church are primarily servants of the Word, this course will acquaint students with the fundamental theology and the basic modern theories of homiletics. In addition students will be given ample time to practice these skills by developing, writing, and presenting liturgical homilies for critique.

Text: None available.

TH 500C PT – CATECHETICS I

Lecturer: Fr. Krzysztof Cieślukiewicz, OFM Conv., STD

Organisation: two (2) hours/week, two (2) credits

Purpose: The course will focus on theological principles and the practice of modern methods of catechesis. The student will grow through a strong pastoral approach with practical involvement in the catechetical life of the parish.

Content: The students will be given firstly a clarification of the terminology used in the Church, and then will be introduced to the nature and goal of catechesis. Secondly, a brief history of catechesis will be sketched with an emphasis on the recent and General Catechetical Directory (GCD). Different methods of teaching will be described as help for

the proper preparation of a lesson. Finally, the Catechism of the Catholic Church will be presented as a basic reference text, and the RCIA process as a model for all catechesis.

Textbooks:

Conway, T. – Anderson, E.E., *Forming Catechists: An Introduction to CCD Teaching*, New York: W.H. Sadlier 1966.

Foltz, N.T., ed., *Handbook of Adult Religious Education*, Birmingham: Religious Education Press 1986.

Rusbult, R.E., *Basic Teacher Skills: Handbook for Church School Teachers*, Valley Forge: Judson Press 1982.

Sloyan, G.S., *Modern Catechetics: Message and Method in Religious Formation*, New York: Macmillan Company 1963.

TH 520C PT – ANTHROPOLOGY OF MISSION

Lecturer: Fr. Krzysztof Cieślakiewicz, OFM Conv., STD

Organisation: two (2) hours/week, two (2) credits

Purpose: To acquaint the student with the basic grounds of Christian mission from biblical, systematic-theological and anthropological perspectives, and thereby to enable him to encounter in faith the peoples of other religions and cultures.

Content: Since Vatican II Christian mission has received new impetus and meaning in as much as it is conducted not against but with other religions. Church documents such as the Apostolic Exhortation *Evangelii Nuntiandi* of Paul VI in 1975 and the encyclical *Redemptoris Missio* of John Paul II in 1990 not only pursue but also introduce new insights into this path. The present course takes up this bold initiative in a threefold manner: first by examining and re-asserting the biblical foundation of Christian mission, second by developing an adequate religious anthropology, and third by proposing a theology of religions faithful to Christian creed and tradition. It thereby provides the student with reliable material to witness the Christian faith among peoples of other religions and ideologies, and further introduces him to a wealth of scientific knowledge directly relevant to pastoral work, religious education, social action and liturgy.

Required Text:

Bosch, D., *Transforming Mission*, New York: Orbis Books 1991.

Recommended:

Karotemprel, S., ed., *Following Christ in Mission: A Fundamental Course in Missiology*, Bangalore 1995.

Lutzbetak, L.J., *The Church and Cultures: New Perspectives in Missiological Anthropology*, Orbis Books: New York 1995.

Dupuis, J., *Toward a Christian Theology of Religious Pluralism*, New York: Orbis Books 1997.

Legrand, L., *Unity and Plurality. Mission in the Bible*, NY: Orbis Books 1990. [*Le Dieu qui vient*, Paris: Desclée 1988.]

TH 521C PT – DIALOGUE BETWEEN CULTURES & RELIGIONS

Lecturers: Fr. Julian Bednarz, SDS, STD

Organisation: three (3) hours/week, three (3) credits

Purpose: The aim of the course is to understand and to be familiar with World Religions and Cultures so as to foster unity and dialogue between them, finally leading to a better appreciation of them.

Content: The course will journey through the important religions and cultures in the World, such as, Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism, Shintoism, Islam, the primal religions and African traditional religions. The focus of the course will be to highlight how the various religious traditions understand the Supreme Reality, Human Beings, and the Universe and their particular religious practices and traditions.

Content of the Course:

Introduction, Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism, Shintoism, Islam, Judaism, The Primal Religions, African Traditional Religions, Conclusion

Textbooks:

- Smith, H., *The World's Religions*, New York: Harper Collins 1991.
 Earhart, B.H., *Religious Traditions of the World*, New York: Harper San Francisco 1993.
 Smart, N., *The World's Religions*, Cambridge: Cambridge University Press 1993.
 Olvera, G., *Virtue in Diverse Traditions*, Bangalore: Asian Trading Corporation 1998.
 Das, G., *Hinduism*, Madras: G. A Valesan & Co 1924.
 De Smet, R.V. *et al.*, ed., *Religious Hinduism*, Allahabad: St. Paul Publications 1964.
 Bapat, P.V., ed. *2500 Years of Buddhism*, New Delhi: Government of India 1956.
 Hbright, W.F., *From the Stone Age to Christianity*, Buttemore 1958.
 Howard, S., *Chinese Religions*, New York 1968.
 _____, *Confucius*, New York 1973.

ISLAM

Purpose: To make students aware of the theological-pastoral implications of exercising the priestly ministry in a multireligious-multicultural society, where Islam is one of the major and most radical religions.

Content: The students will be exposed to the most important theological issues of Islamic Theology, which have very concrete influence on the relations between Christians and Muslims.

Secondly, pastoral issues will be discussed taking into consideration the East African/Tanzanian context. The students will be called to reflect on areas of human cooperation and of spiritual convergences between Christianity and Islam.

Textbooks:

- Caspar, R., *Trying to Answer Questions*, Rome: PISAI 1989.
 Borrmans, M., *Guide for Dialogue between Christians and Muslims*, NY: Paulist Pres 1997.
 Papal Encyclical Letter *Redemptoris Missio*.
 Reflections and Orientations on Interreligious Dialogue and Proclamation of the Gospel of Jesus Christ: Dialogue and Proclamation.

TH 531C PT – PASTORAL THEOLOGY – GENERAL INTRODUCTION

Lecturer: Fr. Krzysztof Cieślakiewicz, OFM Conv., STD
 Organisation: two (2) hours/week, two (2) credits

Purpose: To help students to know the nature, historical development of pastoral theology and its methodology.

Content: The course is divided into three parts. The first part introduces challenges, difficulties and expectations of modern man and the necessity of pastoral theology. Then, follows the definition of pastoral theology by different writers, the subject matter of pastoral theology, the perspective of reflection and finality of pastoral theology. The

second part is about the historical development of pastoral theology from the early Christian community until the Second Vatican Council. The third part introduces the methodology of pastoral theology and its application in the pastoral action of the Church.

Textbooks:

Midali, M., *Practical Theology: Historical Development of its foundation and scientific character*, Rome: Las 2000.

McGarry, C. – al., *A Light on Our Path: A Pastoral contribution to the Synod for Africa*, Nairobi: St. Paul Publications-Africa 1993.

John Paul II, *Post-Synodal Apostolic Exhortation, I will Give You Shepherd Pastores DABO VOBIS*, St. Boston: Paul Books and Media 1992.

Congregation for the Clergy, *The Priest Pastor and leader of the Parish Community: Instruction*, Nairobi: Paulines Publications Africa 2002

TH 535C PT – HUMANISTIC & CHRISTIAN COUNSELLING

Lecturer: Sr. Theresa Njere, CSG, SED

Organisation: two (2) hours/week, two (2) credits

Purpose: is to introduce students preparing for pastoral ministry in the fundamentals of current humanistic and Christian counselling.

Content: deals with nature, definition, and principles of Christian counselling; model of counselling with qualities and the counselling process; meaning and human technology of growing in Christ; the inner dialogue and communion with others; theories of General and Humanistic theory in particular. We are emphasizing hope and optimism, and the self healing approach; new information on communication skills with a fresh emphasis on client – helper dialogue; an updated approach to handling client reluctance and resistance; New information on using Internet searches for online helping and allied literatures, and fresh examples from business and organizational sources.

Textbooks:

Giardini, F., *Humanistic and Christian Counseling*, Rome: Pontifical University of St. Thomas 1988.

Fuster, J.M., *Growing in Christ*, Mumbai: St. Paul's Press 1997.

Fuster, J.M., *Personal Counseling*, Mumbai: St. Paul's 1994.

Hulme, W.E., *Creative Loneliness*, Minnesota: Augsburg Publishing Press 1997.

Carkhuff, R.R., *The Art of Helping in the 21st century*, Amherst: HRD Press 2000.

Egan, G., *The Skilled Helper*: Brooks/Cole 2002.

Kennedy, E., *On Becoming a Counsellor*, The Continuum Publishing Company 1990.

TH 536C PT – PARISH MINISTRY & OFFICE ADMINISTRATION

Lecturer: Fr. Krzysztof Cieślakiewicz, OFM Conv., STD

Organisation: two (2) hours/week, two (2) credits

Purpose: The course introduces to students the nature and necessity of planning pastoral praxis in the parish using the methodology of pastoral theology and how to care, compile and conserve parish registers.

Content: The course is divided into two parts. The first part defines the meaning of parish pastoral planning, its necessity, subjects of parish pastoral planning and different models of pastoral action in the parish, parish as a community of communities, new evangelization and inculturation. The second part is about the care of the parish registers, filing and indexing. Here the students are helped to be responsible and accountable. The

course helps the students to know the different offerings that come to the parish, how and where they are to be used.

Text:

Rademacher W., *Lay Ministry: A Theological, Spiritual, & Pastoral Handbook*, Middlegreen, Slough: St. Paul Publications 1991.

Koda J., *Small Christian communities: A vital Force for New Evangelization with Reference to the Diocese of Same (Tanzania)*, Rome 1995.

Rademacher, W., *The New Practical Guide for Parish Councils*, Mystic: Twenty-Third Publications 1995.

TH 561C PT – PSYCHOLOGY OF HUMAN DEVELOPMENT II & PASTORAL PSYCHOLOGY

Lecturer: Fr. Thomas Sebastian, CM, MA

Organisation: two (2) hours/week, two (3) credits

Purpose: The main purpose of the course is to reflect upon the Psycho-spiritual or pastoral aspects of oneself as a pastor and his future relationship with his people.

Content: The course covers the following contents divided into two important parts with a general introduction. (Psychological and Pastoral)

Part I: (Psychological-curative)

1. The aims and methods of Psychology.
2. Individual behaviour and personality
3. Disorders in Personality and personality theories.
4. Coping with Life's Anxieties and stress.
5. Social Psychology (How we relate to each other).
6. Theories in Psychology and counselling (Behavioral, and Existential)

Part II. (Pastoral-preventive)

1. Pastoral counselling
2. Pastoral care.
3. The holistic development (Psycho-spiritual well being of the individual)

Textbooks:

Flower, J.W., *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, Cambridge: Harper & Row 1981.

Hurlock, E.B., *Personality Development*, New Delhi: McGraw-Hill 1976.

Tyler, L.E., *Developmental Psychology*, New York: Appleton-Century- Crofts 1959.

Atkinson, R.L., & Atkinson, R. C. *Introduction to Psychology*, 11th ed., New York: Harcourt Brace and Company 1993.

Githiga, J., *Initiation and Pastoral Psychology*, Nairobi: Gathiga International Ministries 1996.

Kinast, R., *Sacramental Pastoral Care*, New York: Pueblo Publishing Company 1988.

TH 570C PT – COMMUNITY: PASTORAL PRAXIS & PASTORAL AGENTS (ECCLESIAL PRAXIS AS COMMUNITY PRAXIS)

Lecturer: Fr. Krzysztof Cieřlikiewicz, OFM Conv., STD

Organisation: two (2) hours/week, two (2) credits

Purpose: To introduce students the pastoral perspectives of the Particular Churches, the necessity of collaboration in the pastoral praxis and pastoral priority of AMECEA countries after Second Vatican II Council.

Content: The course deals with Particular Church and its relationship with the Universal Church, constitutive elements of the Particular Church, pastoral praxis of the Particular Church focused on communion, participation, collegiality, cooperation, collaboration and co-responsibility. Finally, the course gives the Pastoral priority of AMECEA countries.

Textbooks:

Congregation for Clergy, *Instruction: On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest*, Vatican City: Libreria Editrice Vaticana 1997.

Mc Garry, C., ed., *What Happened at the African Synod*, Nairobi: Paulines Publications Africa 1995.

Coughan, P., *The Hour of The Laity: Their Expanding Role*, Newton: E.J. Dwyer 1989.

SPIRITUALITY

TH 700C SP – HISTORY OF SPIRITUALITY

Lecturer: Fr. Moji Vitalis Phakisi, CSS, MA

Organisation: two (2) hours/week, two (2) credits

Purpose: The goal of the History of Spirituality is to acquaint the student with the origins and development of Christian spirituality, emphasizing the lives and teachings of men and women who have reached a high degree of sanctity throughout the ages.

Content: The course tries to demonstrate the marvellous variety among the saints and the fact that any Christian can attain the perfection of charity in any state of life. The historical survey will be a great help in discerning what is of perennial value in Christian spirituality. And since there were heterodox tendencies and movements almost from the beginning one can likewise learn from history the mistakes and errors of the past and thus perhaps avoid repeating them in the present.

Textbooks:

Aumann, J., *Christian Spirituality in the Catholic Tradition*, London: Sheed & Ward 1985.

Aumann, J. – Wainwright, G. – Yarnold, E., ed., *The Study of Spirituality*, London: SPCK 1986.

TH 710C SP – PRIESTLY SPIRITUALITY

Lecturer: Fr. David Elias Mwangi, OFM Cap,

Organisation: two (2) hours/week, two (2) credits

Purpose: The goal of this course is to assist the candidate for the priesthood to know what priesthood is and to stress that it is in the carrying out of his ministry that the priest acquires the holiness which his vocation requires.

Content: Priesthood is a vocation. The Divine Saviour calls: *Ego elegi vos de mundo - I have chosen you out of the world* (Jn. 15:19). One who is called shares the priesthood of Christ, the High Priest. Jesus came on earth to redeem human beings. He was sent by the Father. The priest shares this mission of Christ, which is in the Church. Priesthood is a charism, which is given for serving the community. So the priest is taken from the people by God in order to be sent again to serve the people. He is an envoy of God. Therefore the course will deal with: priest, ministry, training, and sources of strength.

Text Books:

Brown, R.E., *Priest and Bishop: Biblical Reflection*, New York: Paulist Press 1970.

Congar, Y., *A Gospel Priesthood*, NY: Herder and Herder 1967.

Dunn, P.J., *Priesthood: A Re-Examination of the Roman Catholic Theology of the Presbyterate*, New York: Alba House 1991.

Magner, J.A., *The Catholic Priest in the Modern World*, Milwaukee: The Bruce Publishing Company 1957.

Mc. Gregor, B., *The Formation Journey of the Priest*, Dublin: The Columba Press 1994.

Lane, T., *A Priesthood in Tune. Theological reflections on ministry*, Dublin: The Columba Press 1993.

CHURCH HISTORY & PATROLOGY

801C CH – EARLY CHURCH HISTORY

Lecturer: Fr. Stephano Msomba, OSA STL

Organisation: two (2) hours/week, two (2) credits

Purpose: To familiarize the student with the growth of the Christian community as it spread in time and space and endeavours responsibly to carry on the task entrusted to it, to carry on the work of Jesus.

Content: Emergence & Development of Christian Church during the early centuries & within the context of diverse cultures. Topics include: Apostolic Church, Christian Apologists, Early Christian Life & Practice (ascetical & liturgical), Church Fathers, Hellenism, Gnostic & Dualistic Systems, Interaction with Oriental Religions, Montanism, Marcionism, Creed, Canon of Scripture, Constantine, Early Councils, Christological & Trinitarian Controversies, Monasticism, Emergence of Sacramental Practice.

Reference Works:

August Franzen, *A History of the Church*, trans. by Peter Becker (New York, NY: Herder and Herder, 1969)

Henry Chadwick, *The Early Church* (Pelican His of Ch, vol. 1; Baltimore, MD: 1972)

Jaroslav Pelikan, *The Emergence of the Catholic Tradition, 100-600* (Christian Trad, vol. 1; Chicago: Univ. of Chicago, 1971)

W.H.C. Frend, *The Early Church* (NY: J.B. Lippincott Company, 1966)

Wayne A. Meeks, *The First Urban Christians* (New Haven: Yale Univ. Press, 1983)

TH 805C CH – AFRICAN CHURCH HISTORY

Lecturer: Fr. Stephano Msomba, OSA STL

Organisation: two (2) hours/week, two (2) credits

Purpose: To study and assess critically earlier attempts at evangelization in Africa with a view to being more effective in our approach to evangelization today.

Content: Overview of the people, congregations, methods and events which shaped the growth and development of Christianity in Africa, particularly from 19th century to the present. Various materials provided by John Baur in his book *2000 Years of Christianity in Africa* will be supplemented from other sources and an attempt will be made to reflect on the success and failures of past evangelization efforts in the light of the present situation and the orientation of current evangelization efforts along the lines of the recent African Synod.

Principal Text:

John Baur, *2000 Years of Christianity in Africa*.

Further Reading:

Adrian Hasting, *The Church in Africa* (Oxford: Clarendon Press, 1996)

Fred Burke, *Africa* (Boston: Houghton Mifflin, Co., 1970)

Fred Burke, *Africa: Selective Readings* (Boston: Houghton Mifflin, Co., 1979)

TH 806C PA – PATROLOGY I

Lecturer: Fr. Stephano Msomba, OSA, STL

Organisation: two (2) hours/week, two (2) credits

Purpose: To familiarize the student with the rich diversity of the Fathers, the issues addressed, approaches taken and various proposals for solutions proposed, and in so doing to empower the students to approach present challenges with the same sense of courage and concern, catholicity and fidelity which was manifested in these earlier efforts.

Content: The world of the Fathers, their challenges, their struggles, their diversity and unity, their courage and faith and contribution to the development of Christian thought and practice. The lectures will be organized around the material provided in the below named texts. On occasion it will be supplemented with additional materials.

Principal Text:

Boniface Ramsey, *Beginning to Read the Fathers* (New York: Paulist, 1985)

Further Reading:

Hamel, P.J., *Handbook of Patrology* (New York, 1988), 9-86.

Jurgens, W.A., *The Faith of the Early Fathers*, vol. 1 (Collegeville, MI, 1970)

Quasten, J., *Patrology*, vol. 1 (Utrecht-Antwerp, 1966)

TH 808C CH – CHURCH IN THE AGE OF REFORM

Lecturer: Fr. Julian Bednarz, SDS, STD

Organisation: two (2) hours/week, two (2) credits

Purpose: To familiarize the student with the situation of the Church in the Age of Reform, the “causes” of the breakdown of Western Christian unity and the challenging legacy bequeath to succeeding generations because of the emergence of a divided Christianity.

Content: Dominant trends in the Church during the Age of Reform. Topics include: Church on the Eve of the Reformation, Nominalism, Humanism, Biblical Movements, Erasmus, Luther, Indulgence Controversy, Zwingli, Anabaptism, Calvin, Grace & Free Will, Reformation in England, Trent & Catholic Reform, John of Cross, Teresa of Avila, Trent, Jesuits.

Reference Works:

Stephen Sykes and John Booty (eds.), *The Study of Anglicanism* (London: SPCK/ Fortress Press, 1988)

Hans J. Hillerbrand, *Men and Ideas in the Sixteenth Century* (Chicago: Rand McNally, 1969)

August Franzen, *A History of the Church*, trans. by Peter Becker (New York, NY: Herder and Herder, 1969)

Hans J. Hillerbrand, *The Reformation* (Grand Rapids, Michigan: Baker Book House, 1964)

Jaroslav Pelikan, *Reformation of Church and Dogma, 1300-1700* (Christian Trad, vol. 4; Chicago: Univ. of Chicago, 1983)

Owen Chadwick, *The Reformation* (Pelican His of Ch, vol. 3; Baltimore, MD: 1972)

TH 809C CH – CHURCH IN THE MODERN PERIOD

Lecturer: Fr. Julian Bednarz, SDS, STD
 Organisation: two (2) hours/week, two (2) credits

Purpose: To familiarize the student with the development of the Church from the post-Tridentine period and its overriding preoccupation with internal unity and doctrinal clarity to an ever expanding awareness of and engagement with the concerns of the world at large, cultural as well as social, Christian and well as non-Christian.

Content: Dominant themes in Christianity from 1648 to the Present. Topics include: Jansenism, Pietism, Evangelical Awakening, Methodism, Oxford Movement, Enlightenment, French Revolution, Pius IX & Vatican I, Ultramontanism, Modern Missionary movements, Emergence of Catholic Social Teachings in age of Industrialization, Social Question, Beginnings of Biblical Criticism, Vatican II, Ecumenism.

Reference Works:

- Alec Vidler, *The Church in an Age of Revolution* (Pelican His of Ch, vol. 5; Baltimore, MD: 1972).
- Basil Willey, *The Seventeenth Century Background* (Garden City, NY: Doubleday Anchor Books, 1953)
- E.E.Y. Hales, *Pio Nono* (Garden City, NY: Image Books, 1962)
- E.E.Y. Hales, *Revolution and Papacy, 1769-1846* (Notre Dame, Ind.: Univ. of Notre Dame, 1960)
- E.E.Y. Hales, *The Catholic Church in the Modern World* (Image Books, Garden City, NY: 1960)
- Gerald R. Cragg, *The Church and the Age of Reason, 1648-1789* (Pelican His of Ch, vol. 4; Baltimore, MD: 1972)
- Jaroslav Pelikan, *Christian Doctrine and Modern Culture, Since 1700* (Christian Trad, vol. 5; Chicago: Univ. of Chicago, 1989)

TH 810C CH – CHURCH IN THE MIDDLE AGES

Lecturer: Fr. Stephano Msomba, OSA, STL
 Organisation: two (2) hours/week, two (2) credits

Purpose: To familiarize the student with the interaction between Christianity (whether in its Romanized, Hellenized or Celtic form) and the cultures of the new peoples (Teutonic and other) during the Western Middle Ages (ca. 500 to 1500).

Content: Characteristics of Life & Structure of the Medieval Church. Topics include: Church & Barbarian Invasions, Irish-Scottish Church and missionary activity, Celtic penitential practice, Anglo-Saxon missionary activity, Conversion of the Franks, Mutual Interaction between Christianity and Teutonic Culture, Church in Age of Charlemagne, Christianization of Teutonic practices (marriage...), Cluniac Reform, Gregorian Reform, Crusades, Knightly Orders, Christian-Muslim contacts, Poverty Movements, Heresies, Inquisition, Theological developments, Papacy from Innocent III to Boniface VIII, Avignon Papacy, Western Schism, Conciliarism, Council of Constance, New Religious Movements (Brethren of Common Life...).

Reference Works:

- Gustav Schnürer, *Church and Culture in the Middle Ages, 350-814* (Vol. 1; Patterson, NJ: St. Anthony Guild Press, 1956)
- Heinrich Fichtenau, *The Carolingian Empire, The Age of Charlemagne* (New York, NY: Harper Torchbooks, 1964)

- Jaroslav Pelikan, *The Growth of Medieval Theology, 600-1300* (Christian Trad, vol. 3; Chicago: Univ. of Chicago, 1978)
- Marshall W. Baldwin, *The Medieval Church* (Ithaca, NY: Cornell Univ. Press, 1968)
- Peter Munz, *Life in the Age of Charlemagne* (NY: Capricorn Books, 1971)
- R.W. Southern, *Western Society and the Church in the Middle Ages* (Pelican His of Ch, vol. 2; Baltimore, MD: 1972)
- Sylvia L. Thrupp, *Change in Medieval Society* (NY: Appelton-Century-Crofts, 1964)

CANON LAW

TH 650C CL – CHURCH LAW – GENERAL NORMS

Lecturer: Fr. Ignas Kimaryo, OFM Cap, JUL, JUD
 Organisation: two (2) hours/week, two (2) credits

Purpose: To introduce students to the notion of Law in general and Canon Law in particular in the light of Vatican II's teachings and the New Code. To show how, in its renewed concrete expression, the New Code frames and articulates the complex reality of the Church by ordering Her different components towards the achievement of Her unique goal: the salvation of souls.

Content: Theological foundation and juridical dimension of the Church. Law in the life of the Church. The development of law in Church history; Book I of the New Code 1983, General Norms (cc. 1-203): Preliminary canons, Ecclesiastical laws, Custom, General decrees and Instructions, Singular administrative acts, Statutes and ordinances, Physical and juridical Persons, Juridic acts, Power of governance, Ecclesiastical offices, Prescription, Reckoning of Time.

Recommended:

- Beal, J.P. – *al.*, ed., *New Commentary on the Code of Canon Law*, New York: Paulist Press 2000.
- Coriden, J.A., *An Introduction to Canon Law*, New York: Paulist Press 1990.
- Coriden, J.A. – *al.*, ed., *The Code of Canon Law: a Text and Commentary*, CLSA; New York: Paulist Press 1985.
- Pazhayampallil, T., *A Commentary of the New Code of Canon Law*, Bangalore: K. J. C. Publications 1985.
- Sheehy, G. – *al.*, ed., *The Canon Law, Letter and Spirit*, CLSGBI; London: Geoffrey Chapman 1995.

TH 652C CL – CHUTCH LAW – PEOPLE OF GOD

Lecturer: Fr. Charles Nachinguru, OFM Cap, ICL, ICD
 Organisation: three (3) hours/week, three (3) credits

Purpose: To make students aware of the juridical implications of viewing the Church as The People of God (Vat. II), with fundamental equality and dignity among its members, and functional inequality in the fulfilment of their different duties in the service of the common good.

Content: Part I. Christ's Faithful: all Christ's faithful: (their rights and obligations), the laity, the sacred ministers, Personal prelatures, associations of Christ's faithful.

Part II. Hierarchical constitution of the Church: Section I (Supreme Authority of the Church), Section II (Particular Churches and their groupings).

Part III. Institutes of Consecrated Life and Societies of Apostolic Life:

- Section I (Institutes of Consecrated Life. Norms common to all Institutes of Consecrated Life), Religious Institutes, Secular Institutes;
- Section II (Societies of Apostolic life).

Recommended Books:

- Pazhayampallil, T., A. *Commentary of the New Code of Canon Law*, Bangalore: K. J. C. Publications 1985.
- Sheehy, G. – al., ed., *The Canon Law, Letter and Spirit*, CLSGBI; London: Geoffrey Chapman 1995.
- Beal, J.P. – al., ed., *New Commentary on the Code of Canon Law*, New York: Paulist Press 2000.
- Coriden, J.A. – al., ed., *The Code of Canon Law: a Text and Commentary*, CLSA; New York: Paulist Press 1985.
- Hite, J. – al., ed., *A Handbook on Canons 573- 746, Religious Institutes, Secular Institutes, Societies of the Apostolic Life*, Collegeville, Minnesota: The Liturgical Press 1985.
- Flannery, A., ed., *Vatican Council II: The Conciliar and Post – Conciliar Documents*, New York: New Revised Edition, Castello Publishing Company 1975.
- Sullivan, F.A., *The Magisterium, Authority in the Catholic Church*, Dublin: Gill & Macmillan 1983.

TH 653C CL – CHURCH LAW - SACRAMENTS

Lecturer: Fr. Ignas Kimaryo, OFM Cap, JUL, JUD

Organisation: two (2) hours/week, two (3) credits

Purpose: To introduce students to the juridic norms which govern the actual celebration of the sacraments (except Marriage) in the Latin Church, with a pastoral perspective and special attention to ministry, and its role in the sacramental life of the Church.

Content: I. The sanctifying Office: Subjects, Public worship, Liturgy (Ordering and supervision), Sacraments (general norms, sacraments of initiation, “communicatio in Sacris”).

II. BAPTISM (Celebration, Minister, Persons to be baptized, Sponsors, Proof and registration). CONFIRMATION (Celebration, Minister, Persons to be confirmed, Sponsors, Proof and registration). BLESSED EUCHARIST (Celebration & con-celebration, Minister of the celebration and administration, Participation, Rites and ceremonies, Reservation & veneration, Offering for the celebration). PENANCE (Celebration, Form, Minister, Faculty, Seal, Penitent).

ANOINTING OF THE SICK (Celebration, Minister, those anointed).

HOLY ORDERS (Celebration and Minister, Subject of Orders & ministries, Irregularities, Dimissorial letters).

Recommended:

- Huels, J.M., *The Pastoral Companion: A Canon Law Handbook for Catholic Ministry*, Quincy: Franciscan Press 1995.
- Sheehy, G. – al., ed., *The Canon Law, Letter and Spirit*, CLSGBI; London: Geoffrey Chapman, 1995.
- Coriden, J.A. – al., ed., *The Code of Canon Law: a Text and Commentary*, CLSA; New York: Paulist Press 1985.
- Beal, J.P. – al., ed., *New Commentary on the Code of Canon Law*, New York: Paulist Press 2000.

Woestman, W.H. *The Sacrament of Orders and the Clerical State. A Commentary on the Code of Canon Law*, Ottawa: Saint Paul University 1999.

TH 654C CL – CHURCH LAW – MARRIAGE

Lecturer: Fr. Charles Nachinguru, OFM Cap, ICL, ICD
Organisation: three (3) hours/week, three (3) credits

Purpose: To introduce students to the canonical legislation on marriage and its juridical and pastoral implications, with special reference to the African context.

Content: To present marriage as a sacrament signifying and realizing a partnership of life founded on conjugal love and mutual self-giving.

To look at the juridical as well as pastoral consequences of Church Law on Marriage, with particular attention to the traditions and reality of African life. To emphasize the role of the Church ministries in matrimonial and family matters.

Textbooks:

Orsy, L., *Marriage in Canon Law*, Wilmington: Michael Glassier 1996.

Doyle, T. – Alesandro, J., *Marriage Studies: Reflections on Canon Law and Theology*, (ed.) Washington: CLSA, Paulist Press 1990.

Huels, J.M., *The Pastoral Companion. A Canon Law Handbook for Catholic Ministry*, Quincy: Franciscan Press 1995.

TH 655C CL – CHURCH LAW ON ADMINISTRATION

(Temporal Goods, Sanctions and Processes)

Lecturer: Fr. Ignas Kimaryo, OFM Cap, JUL, JUD
Organisation: two (2) hours/week, two (2) credits

Purpose: To offer a clear vision and enough practical experience about the administrative life of the Church as specifically different from that of civil society.

Content: Principles and procedures pertaining to the acquisition, ownership, administration and alienation of the temporal goods of the Church. Particular reference to contracts and pious foundations. A practical approximation to the figure of a good administrator in its different ecclesiastical dimensions.

Textbooks:

Coriden, J.A. – Green, T.J. – Heintschel, D.E., ed., *The Code of Canon Law: A Text and Commentary*, New York: CLSA, Paulist Press 1995.

Huels, J.M., *The Pastoral Companion. A Canon Law Handbook for Catholic Ministry*, Quincy: Franciscan Press 1995.

Academic Calendar 2010/2011 First Semester

August 2010						
Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24 ^{DR}	25 ^{EG}	26	27	28
29	30 ^{BL}	31				
September 2010						
Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6 ^{BL}	7	8	9	10	11
12	13	14	15 ^{FM}	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		
October 2010						
Su	Mo	Tu	We	Th	Fr	Sa
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3	4	5	6	7	8	9
10	11	12	13 ^{FM}	14 ND	15	16
17	18	19	20	21	22	23 ^{DO}
24	25	26	27	28	29 ^{DL}	30
31						
November 2010						
Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26 ^{EL}	27
28	29	30				
December 2010						
Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3 ^{EL}	4
5	6	7	8	9 ^{UJ}	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

August

- 24 Deadline for registration
- 25 English screening exam for the newcomers
at 9:00 – 11:00
- 30 Beginning of lectures for PH & TH

September

- 6 Beginning of Diploma courses, seminars, elective & optional courses
- 8 Official Opening of the Academic Year
- 15 Formators Meeting

October

- 14 *Nyerere Day*
- 13 Formators Meeting
- 23 Diaconate Ordination (at 9:00)
- 29 Deadline for submission of assignments

November

- 1-27 November Catechetical Course
- 26 End of Diploma courses, seminars, elective & optional courses

December

- 3 End of lectures of 1st Sem. for PH & TH
- 9 *Uhuru na Jamhuri – Independence Day*
- 6-17 Semestral Exams
- 11 Recollection Day, Preparation for Christmas
- 18 Official Closing of the Saturday Catechetical Course

Academic Calendar 2010/2011 Second Semester

January 2011						
Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10 ^{BL}	11	12 ^{MAP}	13	14 ^{DL}	15
16	17 ^{BL}	18	19 ^{FM}	20	21	22
23	24	25	26	27	28	29
30	31					
February 2011						
Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7 ^{INC}	8 ^{INC}	9 ^{INC}	10 ^{INC}	11 ^{INC}	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					
March 2011						
Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9 ^{AW}	10	11	12
13	14	15	16	17	18 ^{DL}	19
20	21	22	23	24	25	26
27	28	29	30	31		
April 2011						
Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4 ^{BA}	5	6 ^{BA}	7	8 ^{BA}	9
10	11	12	13 ^{FM}	14	15 ^{EL}	16
17	18	19	20	21	22	23
24 ^{ES}	25	26	27	28	29	30
May 2011						
Su	Mo	Tu	We	Th	Fr	Sa
1 ^{MM}	2	3	4	5	6 ^{EL}	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24 ^{MM}	25 ^{JD}	26	27	28
29	30	31				

January

- 10 Beginning of lectures of 2nd Sem. for PH & TH
- 12 *Mapinduzi*
- 14 Deadline for submission of long essays
- 17 Beginning of Diploma courses, seminars, elective & optional courses
- 19 Formators Meeting
- 29 Religious Day Celebration

February

- 7-11 Inculturation Week

March

- 9 *Ash Wednesday*
- 18 Deadline for submission of assignments

April

- 4 Written Comprehensive & BA of PH & TH
- 6 Oral Comprehensive & BA Exams of TH
- 7 *Karume Day*
- 8 Oral Comprehensive & BA Exams of PH
- 9 *Recollection Day*
- 13 Formators Meeting
- 15 End of Diploma courses, seminars, elective & optional courses
- 18-29 Easter Break
- 24 Easter Sunday
- 26 *Muungano*

May

- 1 *Mei Mosi – Worker's Day* – Ministries
- 6 End of lectures of 2nd Sem. for PH & TH
- 9-20 Semestral Exams
- 24 Meeting of the Major Superiors
- 25 Official Closing of the Academic Year (*Jordan Day*)