

# SANYASA

## INSTITUTE OF CONSECRATED LIFE (SICL)

Incorporated to Pontifical Lateran University,  
Rome and Christ University, Bangalore



### HANDBOOK

Sanyasa: Institute of Consecrated Life,  
Carmelaram P.O., Sarjapura Road,  
Bangalore - 560 035, Karnataka, India  
Tel: +91 80 2843 9259, +91 80 2843 9944

Mobile: +91 9964161332

E-mail: [sanyasac@gmail.com](mailto:sanyasac@gmail.com), [Sanyasa.in@gmail.com](mailto:Sanyasa.in@gmail.com)

Website: [www.sanyasa.com](http://www.sanyasa.com)

---

Printed at : Sevasadan Orphanage & Training Institute  
P.B. No. 3417, 3rd Block, 8th Main, Koramangala  
Bangalore - 560 034. Phone : 25505698  
Email : sevasadanp30@gmail.com

# CONTENTS

	<b>Page</b>
1. Sanyasa: Institute of Consecrated Life .....	5
2. Administration .....	10
3. Academic Programs at Sanyasa .....	11
4. Library Regulations .....	22
5. Commencement and Convocation .....	22
6. Consecrated Life Week .....	22
7. Sanyasa Journal .....	23
8. General Syllabus .....	24
9. Faculty of Sanyasa Institute of Consecrated Life .....	61
10. Campus Culture and Regulations .....	63



# 1. SANYASA: INSTITUTE OF CONSECRATED LIFE

## 1.1. HISTORY

Sanyasa Institute of Consecrated Life (SICL) is a unique institute in the Indian Church that offers specialization in the theology and formation of consecrated life. It is a major initiative of the Claretian missionaries, a Missionary Congregation founded by Archbishop Saint Anthony Mary Claret in 1849 at Vic in Spain.

Sanyasa: Institute of Consecrated Life (SICL) is the fruit of a mature experience of the Claretian Missionaries in the service of Consecrated Life in the Church. In 1920 the Claretians started in Rome the review *Commentarium pro religiosiset missionaries* which rendered qualified service to the religious especially in the juridical sphere. Later in 1944 they started the review *Vida Religiosain Spain* with a more pastoral and spiritual orientation. In the year 1971, perceiving that the systematic study of religious life was both timely and urgent in the Post-Conciliar era, they founded the Institute of Religious Life in Rome and in Madrid. Then, in 1997, the third Claretian Institute of Consecrated Life was inaugurated in Manila. The aim of these institutes have always been to offer an articulated and harmonious vision of the vocation, consecration and mission of the consecrated persons in the Church and in the world, built firmly on biblical, theological, historical, juridical, ecclesiastical and anthropological dimensions.

In 1998, the General Government of the Claretian Missionaries proposed the founding of such an ecclesiastical Institute of higher learning in India. The Claretians in India had been for many years reflecting about the need to provide a well-established theological and formational resource center for Consecrated Life. Drawing from their experience of running a much appreciated intensive summer course on Consecrated Life ever since 1993, they initiated a process of consultation; they contacted all the Major Superiors

of the National Religious Conference of India (NCRI) and all the Bishops of India through a questionnaire; their responses were duly collected and positively studied before venturing into such an innovative mission at the service of the Church. We also have contacted numerous renowned personalities in the fields of theology and formation of consecrated life both from the Church in India and outside before preparing the course structure and syllabus.

SICL officially came into existence on June 24, 2002 and launched its one-year diploma program. From June 2012 onwards, SICL developed a full-fledged Post Graduate stream that offers M.Th., (incorporated to Pontifical Lateran University, Rome) and M.A., (in association with Christ University, Bangalore). It is to be noted that there is no other Institute in India that offers specialization in Consecrated Life, while there are several theological faculties with possibilities for specialization in other fields such as theology, missiology, Canon law, spirituality, Catechetics etc.

## **1.2. VISION**

The broad vision of Sanyasa Institute of Consecrated Life is the renewal and revitalization of the consecrated life in the Church with a special focus on the Indian Church. SICL intends to take up a serious study of the biblical, theological, biblical, ecclesial, historical and anthropological basis of consecrated life, clarifying its uniqueness, specificity and mission among the different forms of Christian life in the Church and in the world. It also seeks to promote as well as to bring together the efforts of all those who are committed to the re-visioning and revitalization of consecrated life.

The particular vision is to empower the consecrated persons and specially the formators to harmoniously integrate their call within the demands of CL, and thereby to endow them with greater theological, biblical and anthropological learning to face the

challenges of the secular and modern society so that they could become the leaven, light and salt of the Kingdom of God, participating effectively in the mission of the Church.

The main thrust of SICL is to promote the re-visioning of consecrated life, not only to help the consecrated men and women to face up to the challenges of the new millennium, but also to help them elucidate more clearly its specific role and mission in the Church and to bequeath them with greater theological, doctrinal and biblical foundation. Such a re-visioning has become a vital need so as to cop up with the dangers of the increasing institutionalization, clericalization, secularization and polarization on the basis of caste, culture, language, rite, etc.

In the process of this re-visioning, we intend to draw on the rich tradition of religious life in India, like Sanyasa, which is deeply rooted in the pluriform religious and cultural traditions of India.

The scope of this institute is to respond to the growing demands and pertinent needs of the Indian consecrated without closing the door to those of other nationalities.

### **1.3. MISSION**

To engage the students in a serious study and research in Theology and Formation of Consecrated Life in all its dimensions (biblical, historical, theological and anthropological), clarifying its identity and mission in the church and in the world, in dialogue with other Christian forms of life and the pluriform religious faith and form traditions of Asia.

To foster such learning within the ambience of inter-congregational experience, supplemented by a missionary spirituality and nourished by a profound personal experience of God, motivating them to respond to the pertinent challenges of this modern society and the Church with meaningful witness and qualified missionary service.

#### 1.4. OBJECTIVES

- a) To prepare the religious persons to be imbued with a profound sense of their identity and mission in the cultural context of India.
- b) To provide a systematic teaching of the history of consecrated existence in the Church, its different historical forms emerging as response to ecclesial needs, and the significance of its presence, meaning, relevance, and role in the present time.
- c) To cultivate and promote scientific investigation and publication of the discipline of the theology of religious existence based on biblical theology, the teachings of the Church and its sound theological traditions.
- d) To contribute to the formation of the consecrated persons with a sense of their theological identity and the scope of their existence in the Church.
- e) To cultivate and promote a life of witness to the light and life of the Gospel, studying the consecrated presence both in the West and the East.
- f) To equip them with necessary skills and resources to teach, train, and guide others in both initial and on-going formation as well as in theological institutes.
- g) To provide them with adequate theological competence for initiating new and radical forms of ministries at the service of the people of God.

#### 1.5. CAMPUS

The Claretian presence here at Carmelaram started in 1972 with different ecclesial missions such as novitiate (Claret Bhavan) and Centre for retreat and renewal programs (Claret Nivas). From 1987 onwards, various spiritual and theological programs were



## HANDBOOK

organized in Claret Nivas during summer. In 2002 we started offering the one year diploma program for the consecrated life together with the one month intensive course on consecrated life during summer.

The campus is situated at Carmelaram by the side of the Sarjapura Road in the outskirts of Bangalore, 18 km away from the city centre with a stunning and natural setting of lawns, gardens and trees. This campus is adjacent to the campus of Claret Nivas, a Claretian retreat and renewal center.

The campus of Sanyasa Institute of Consecrated Life is consisted of three independent sections of administrative block, academic block and resident block. The institute is equipped with well-furnished class rooms with LCD projector, conference hall, auditorium, well equipped library, computerized reference section, internet lab, recreational facilities, vast play grounds, attractive lawn and gorgeous garden.

The Address: Sanyasa, Carmelaram P.O., Sarjapura Road,  
Bangalore - 560 035, Karnataka, India

Tel: +91 80 2843 9259, +91 80 2843 9944

Mobile: +91 9964161332

E-mail: [sanyasac@gmail.com](mailto:sanyasac@gmail.com), [Sanyasa.in@gmail.com](mailto:Sanyasa.in@gmail.com)

Website: [www.sanyasa.com](http://www.sanyasa.com)

## **2. ADMINISTRATION**

### **2.1. GENERAL ADMINISTRATION**

The Institute belongs to and is managed by all the Indian Major organisms of the Claretian Congregation and is situated in the Archdiocese of Bangalore.

The Institute will abide by the Regulations of the Faculty of Theology of the Pontifical Lateran University (PUL), Rome and the Deanery of Humanities and Social Sciences, Christ University (CU), Bangalore. For the internal regulations, the Institute will be governed by the norms approved by their respective Academic Councils.

The Higher Academic Authorities are personal and collegial. As personal authority, besides those of the PUL and CU, are: the Moderator General of the Claretians (Superior General), the Vice-moderator (President of the Board of Claretian Major Superiors of India) and the Director of the Institute. The collegial authorities are the Board of Claretian Major Superiors in India and the Academic Councils.

### **2.2. LOCAL ADMINISTRATION**

The Local administration of the Institute is done under the guidance of the Director, assisted by the Vice Director, Secretary, Administrator and the Librarian.

## 3. ACADEMIC PROGRAMS AT SANYASA

### 3.1. AFFILIATION AND INCORPORATION

SICL is also incorporated to Pontifical Lateran University in Rome which offers the Licentiate in Theology of Consecrated Life to its eligible students. SICL abides by the regulations of the Faculty of Theology of the Pontifical Lateran University to which it is incorporated.

SICL is an In-Campus Study Centre of Christ University in Bangalore which offers the Degree of Masters in Theology of Religious Life to the eligible students. It is the Department of Theology II (Theology of Religious Life), which comes under the Deanery of Humanities and Social Sciences. The HOD of this Department is the Director of SICL.

The Post Graduate curriculum of SICL is designed to abide by the regulations of both, Pontifical Lateran University, Rome for the Licentiate and Christ University, Bangalore for the Masters.

### 3.2. PROGRAMS

- A. Licentiate (M.Th.) in the Theology of Consecrated Life
- B. Master's Degree (M.A.) in the Theology of Consecrated Life
- C. Diploma in the Theology of Consecrated Life
- D. Certificate in the Theology of Consecrated Life

#### **A. Licentiate (M.Th.) in the Theology of Consecrated Life**

To be admitted to the biennial course of Licentiate in the Theology of Consecrated Life the students should be in possession of a Bachelor's degree in Theology and have at least a discrete knowledge of Hebrew, Greek and Latin and at least 2 modern languages.

***To obtain the academic degree of Licentiate, it is necessary:***

1. to have successfully completed the biennial curriculum of studies foreseen for the Licentiate;
2. to have successfully completed all Fundamental Courses indicated in the Programme of Study (86 credits);
3. to have successfully completed a minimum of 5 optional courses (10 credits) and 2 seminars (6 credits ) proposed in the Programme of Study;
4. to have submitted a thesis (15 credits) duly completed on a theme selected and developed under the direction of a member of the Teaching Body;
5. to have passed the comprehensive examination (de Universo).

**B. Master's Degree (M.A.) in the Theology of Consecrated Life**

To be admitted to the biennial course of Master's in the Theology of Consecrated Life the students should be in possession of a Bachelor's degree and attest a previous curriculum of at least two years of theological formation and adequate knowledge of English.

***To obtain the grade of Masters, it is necessary:***

1. to have successfully completed the biennial curriculum of studies foreseen for the Masters
2. to have successfully completed at least 13 Fundamental Courses indicated in the programme of study (56 credits);
3. to have successfully completed a minimum of 5 optional courses (10 credits) and 2 seminars (6 credits ) proposed in the Programme of Study;
4. to have submitted a thesis (15 credits) duly completed

on a theme selected and developed under the direction of a member of the Teaching Body;

5. to have passed the comprehensive examination (de Universo).

### **C. Diploma in the Theology of Consecrated Life**

To be admitted to the one year course of Diploma in the Theology of Consecrated Life the students should have completed the Pre-University Course (P.U.C.) or its equivalent, have basic catechetical and theological formation, and adequate knowledge of English.

***To obtain the grade of Diploma, it is necessary:***

1. to have successfully completed the one year curriculum of studies foreseen for the Diploma course;
2. to have duly prepared and submitted reviews of at least four books on the theology of Consecrated Life, totalling a minimum of 800 pages;
3. to have submitted a research paper duly completed on a theme selected and developed under the direction of a member of the Teaching Body; or alternatively to have periodically presented a personal summary of each of the subjects taught during the year and finally a synthesis of all the subjects taught.

### **D. Certificate in the Theology of Consecrated Life**

1. To be admitted to the certificate course in the Theology of Consecrated Life the students should have completed the Pre-University Course (P.U.C.) or its equivalent, have basic catechetical and theological formation, and adequate knowledge of English.
2. The students who do not fulfil all the academic requirements for obtaining the diploma are considered

certificate students. They may attend the whole one year diploma programme or part of it. On the day of Convocation at the end of the academic year they get the certificate and mark-list for the courses and other curricular activities which they have successfully completed in the course of the year.

### **3.3. COURSE STRUCTURE AND ASSESSMENT PATTERN FOR PG PROGRAMS**

The Course Structure of the PG Program incorporates the requirements of Licentiate (Pontifical Lateran University) and Masters (Christ University). The Comprehensive Examination at the end of the fourth Semester is mandatory for Licentiate students, whereas the Masters Students are exempted from it.

The Academic Council of SICL revises the course structure every alternate year from the list of the core courses (fundamental) and electives (optional) given in the Syllabus.

#### **A. COURSE STRUCTURE**

Total Credits: 86

Total Marks: 2000

#### ***Please Note:***

- Under each semester, wherever there are “a-b” options, the choice of papers has to be either all papers listed (a) or all papers listed (b), and cannot be in combination. Course already taken as choice alternative cannot be repeated in any other semester.*

## SEMESTER I

Paper Code	Papers	Max Marks		Credits
		CIA	ESE	
MRL131	(a) Biblical Foundations of Consecrated Life OR (b) Biblical Hermeneutics for Consecrated Life	50	50	4
MRL132	(a) History of Consecrated Life OR (b) Theology of the Forms of Christian Life	50	50	4
MRL133	(a) Theology of Community Life OR (b) Mission of the Religious: Integrated and Contextualized Vision	50	50	4
MRL134	(a) Spirituality of Consecrated Life OR (b) Christological and Eucharistic Foundations of Consecrated Life	50	50	4
MRL135	(a) Sociological Aspects of Consecrated Life and Education on Human Rights OR	50	50	4
MRL141	(b) [i] Elective BEFE	25	25	2
MRL 161	(b) [ii] Group Processes	-	50	2
MRL 142	(a) Elective: REME OR	25	25	2
MRL 171	(b) Seminar: Radical Initiatives in CL & Mission	—	—	2
	<b>TOTAL</b>		<b>550 OR 500</b>	<b>22</b>

(a) Series: Core Papers 5 + Electives 1 + Seminars 0

**OR**

(b) Series: Core Papers 4 + Electives 1 + Group Project 1 + Seminars 1

**Electives:**

BEFE: Bioethics and Feminism

[MRL141]

REME: Research Methodology

[MRL142]

## SEMESTER II

Paper Code	Papers	Max Marks		Credits
		CIA	ESE	
MRL231	(a) Theology of Vocation & Consecration OR (b) Counselling and Spiritual Guidance	50	50	4
MRL232	(a) Pneumatology and Charism OR (b) Formative Foundations, Stages & Process	50	50	4
MRL233	(a) Evangelical Counsels: Theological and Formative Approach OR (b) Consecrated Life in the Documents of the Church and Canon Law	50	50	4
MRL244	Elective: WEGJ	25	25	2
MRL234	(a) Anthropological and Psychological Aspects of Consecrated Life OR	50	50	4
MRL 245	(b) [i] Elective MACL &	25	25	2
MRL 246	(b)[ii] Elective EVED	25	25	2
MRL 271	Seminar: Consecrated Life Week - I	—	—	2
<b>TOTAL</b>		<b>450</b>		<b>20</b>

*(a) Series: Core Papers 4 + Electives 1 + Seminars 1*  
OR

*(b) Series: Core Papers 3 + Electives 3 + Seminars 1*

**Electives:**

WEGJ: Women Empowerment and Gender Justice [MRL244]

MACL: Mariology and Consecrated Life [MRL245]

EVED: Evangelization, Ecumenism, and Dialogue [MRL246]



## SEMESTER III

Paper Code	Papers	Max Marks		Credits
		CIA	ESE	
MRL331	(a) Biblical Hermeneutics for Consecrated Life OR (b) Biblical Foundations of Consecrated Life	50	50	4
MRL332	(a) Theology of the Forms of Christian Life OR (b) History of Consecrated Life	50	50	4
MRL333	(a) Mission of the Religious: Integrated and Contextualized Vision OR (b) Theology of Community Life	50	50	4
MRL334	(a) Christological and Eucharistic Foundations of Consecrated Life OR (b) Spirituality of Consecrated Life	50	50	4
MRL341	a) [i] Elective BEFE &	25	25	2
MRL 361	(a) [ii] Group Processes OR	--	50	2
MRL 335	<b>(b) Sociological Aspects of Consecrated Life and Education on Human Rights</b>	50	50	4
MRL 371	(a) Seminar: Radical Initiatives in CL & Mission OR	—	—	2
MRL 342	<b>(b) Elective: REME</b>	25	25	2
	<b>TOTAL</b>	<b>500 OR 550</b>		<b>22</b>

(a) Series: Core Papers 4 + Electives 1 + Group Project 1 + Seminars 1  
**OR**

(b) Series: Core Papers 5 + Electives 1 + Seminars 0

**Electives:**

BEFE: Bioethics and Feminism

[MRL341]

REME: Research Methodology

[MRL342]

## SEMESTER IV

Paper Code	Papers	Max Marks		Credits
		CIA	ESE	
MRL431	(a) Counselling and Spiritual Guidance OR (b) Theology of Vocation & Consecration	50	50	4
MRL432	(a) Formative Foundations, Stages and Process OR (b) Pneumatology and Charism	50	50	4
MRL433	(a) Consecrated Life in the Documents of the Church and Canon Law OR (b) Evangelical Counsels: Theological and Formative Approach	50	50	4
MRL445	(a) [i] Elective MACL &	25	25	2
MRL446	(a) [ii] Elective EVED OR	25	25	2
MRL 434	(b) Anthropological and Psychological Aspects of Consecrated Life	50	50	4
MRL 471	Seminar: Consecrated Life Week-II	—	—	2
MRL 462	Dissertation and Defense	50	50	4
	<b>TOTAL</b>	<b>500</b>		<b>22</b>

(a) Series: Core Papers3 + Electives 2 + Seminars 1 + Dissertation

**OR**

(b) Series: Core Papers4 + Electives 0 + Seminars 1 + Dissertation

**Electives:**

MACL: Mariology and Consecrated Life [MRL445]

EVED: Evangelization, Ecumenism, and Dialogue [MRL446]

**B. ASSESSMENT PATTERN**

The evaluation process for most of the papers consists of Continuous Internal Assessment (CIA) and End-Semester Examination (ESE), each of which has a weightage of 50%

## HANDBOOK

(CIA 50% + ESE 50% = 100%). Wherever there is an exception to this general norm, it is indicated in the Course Syllabus section.

### ***Continuous Internal Assessment (CIA) Methodology***

Papers	Points Awarded				
	CIA-I	CIA-II	CIA-III	Attendance	Total Points
	Mid-Sem Exam	Assignment	Presentation		
Core Papers	50	20	20	10	100
Electives	25	10	10	5	50
Project Work	25	10	10	5	50
Dissertation	See page 58 for the specifics				100

The CIA will be reduced to 50% as it forms only 50% of the final marks. Assignment of Grades will be as per the PG grading norms of Christ University.

### ***End-Semester Exam (ESE)***

The ESE carries a weightage of 50%. As a general norm, each paper will have a written examination with 5-10 essay questions each of which carries 10-20 marks, with the option for internal choice provided. Some papers have a different mode of ESE (e.g., seminar, group project, dissertation), which is detailed in the respective course syllabus section.

### **Grade Structure**

Percentage	Grade
80 and above	First Class with distinction
60-79	First Class
50-59	Second Class
40-49	Pass Class
39 and below	Fail

### 3.4. COURSE STRUCTURE AND ASSESSMENT PATTERN FOR DIPLOMA

The institute offers a set of well-designed courses for the diploma students during a period of nine months. These courses are drawn from core and elective courses, given in the General Syllabus.

#### ***Attendance requirements***

Only those who have at least 50% attendance for each weekly course are eligible to do the exam / assignment. Those with less than 50% attendance are considered absent from the course concerned. Those who have been absent from more than three weekly courses are not eligible for the one year Diploma. But they can get the mark-list and certificate for the courses they have successfully completed.

#### **Thesis/Personal synthesis:**

At the end of the course each student will present a thesis or a personal synthesis under the guidance of a Professor.

#### **Assessment pattern**

Each course will be evaluated by an exam (written or oral), or an assignment. The grade structure is as follows:

<b>Percentage</b>	<b>Grade</b>
80 and above	First Class with distinction
60-79	First Class 50-59 Second Class
40-49	Pass Class
39 and below	Fail

The final grading will consist 75% of the marks for the courses and 25% of the marks for the thesis/personal synthesis.

### **3.5. COURSE STRUCTURE AND ASSESSMENT PATTERN FOR CERTIFICATE COURSES**

SICL offers the possibility of doing short term courses either in the Diploma or PG stream of studies. To secure certificate for the short term courses attended, they need to go through the process of evaluation conducted at the end of the course and the marks will be registered. There is also the possibility to audit courses for a short term period. Such students will not be given certificates.

## 4. LIBRARY REGULATIONS

- Library is open on all weekdays from 8.30-12.30, 1.30-4.00 P.M. and from 6-7 pm.
- Participants may keep with them at a time a maximum of 4 books only. They must return or renew the books after two weeks.
- Reference books and Periodicals from the Library or Reference Room should not be taken outside at anytime
- Writing or underlining on books should strictly be avoided.
- Perfect silence must be observed in the Library and Reference Room.

## 5. COMMENCEMENT AND CONVOCATION

There will be commencement and convocation ceremonies both in SICL and in Christ University. Dates will be given in the Academic Calendar of each year.

## 6. CONSECRATED LIFE WEEK

The celebration of the Consecrated Life Week is an important activity of the Institute. It is a National Seminar conducted at the Institute based on relevant and major themes that pertain to the life and mission of the religious men and women in the Church. The seminar brings together resource persons who present papers on various aspects of the major theme and promote dialogue and reflection among the students. Students present a reflection paper synthesizing the insights from the Seminar.

## 7. SANYASA JOURNAL

The Institute publishes Sanyasa Journal of Consecrated Life, a bi-annual Journal published and released in January and July of every year. The January issue is dedicated for the various themes related to consecrated life. In the July issue, the journal publishes talks given by resource persons during the celebration of our Consecrated Life Week Seminar, conducted every year in the first week of February.

Manuscripts for Publication and books for review should be addressed to: Chief Editor, and business communications (Correspondence, subscription, change of address) to: Circulation Manager

### **SANYASA: JOURNAL OF CONSECRATED LIFE**

Sanyasa  
Carmelaram Post  
Bangalore 560 035, Karnataka, India  
Tel: 080 – 28439259; 28439944  
E- mail: sjbancmf@gmail.com / sanyasac@gmail.com  
Web: www.sanyasa.com

**The Subscription rates for the Journal are as follows:**

<b>INDIA</b>	<b>SRI LANKA</b>	<b>OTHER COUNTRIES</b>
One year Rs 120	One Year Rs 285	One Year US\$ 30
Two years Rs 220	Two years Rs 520	Two Years US\$ 50
Three years Rs 320	Three years Rs 755	Three year US\$ 70

## 8. GENERAL SYLLABUS

### 8.1. FUNDAMENTAL COURSES (CORE COURSES)

#### 1. Biblical Foundations of Consecrated Life (60 hrs.) 4 credits

**Objectives:** The course explores the concept of “consecration” in the bible and then the Covenant Spirituality in the Old Testament is studied in depth and applied to Consecrated Life. In the New Testament Jesus and the community of disciples are seen as a movement of spiritual renewal based on the principles of the New Covenant established by Jesus on the cross fulfilling the aspirations of consecration in the OT. Then, the vows of chastity, poverty, obedience, and community life are dealt with as signs of the Kingdom of God and also as prophecy.

#### Reference Books

Anderson, B. W. *Understanding the Old Testament*. Quezon City, 1986; Best, E. *Disciples and Discipleship*. Edinburgh, 1986; Black, C.C. *The Disciples according to Mark*. Sheffield, 1989; Brueggemann, W. *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis, 1997; Ciardi F. K. *Spirituality and Theology of the Growth of Religious Community*. London, 1998; Damrosch, D. *The Narrative Covenant*. San Francisco, 1987; Garcia Paredes, J. C. R. *Celibacy, Virginity for the Kingdom of God*. Quezon City, 1995; Lawrence, V. *On Earth as in Heaven: Biblical Spirituality for Consecrated Life*. Chennai, 2007; Lozano, J. M. *Discipleship: Towards an Understanding of Religious Life*. Manila, 1986; Maloney, F. J. *Disciples and Prophets: A Biblical Model for the Religious Life*. Bombay, 1994; Pudussery, P.S. *Discipleship: A Call to Suffering and Glory*. Roma, 1987; Sweetland, D. M. *Discipleship According to Mark*. Delaware, 1987.



## 2. History of Consecrated Life(60 hrs.) 4 credits

**Objectives:** The goal is not merely to record the events of the past but to engage the students in a process of re-visioning consecrated life from a formative reading of its history, from its origins, growth and development. The attempt is to bring together the facts of history and to interpret them in an attempt arrive at the vision of the whole, elucidating the foundational themes and dynamics and re-grounding them in the context of the present world. The aim is to bring out the common patterns in a certain this cyclic developments—the triumphs and failures, the abiding truths and the passing realities, the factors which precipitate decay and those which lead to revitalization—so that the contemporary vision can be renewed and transformed through learning.

### Reference Books

Álvarez Gómez, J. *Historia de la Vida Religiosa*, vols 1-3. Madrid: Publicaciones Claretianas, 1996/1998; Arbuckle, Gerald A. *Out of Chaos: Refounding Religious Congregations*. (Mahwah, NJ: Paulist Press, 1988; Athanasius, *Life of Anthony. Classics of Western Spirituality*. New York: Paulist Press, 1980; Cada, L & Alia. *Shaping the Coming of Age of Religious Life*. New York: Seabury Press, 1979; Chitty, Derwas J. *The Desert a City*. Oxford: Blackwell, 1966; Day, Peter. *Dictionary of Religious Orders*. London: Burns and Oates, 2001; Garcia Paredes, J.C.R. *Theology of Religious Life: From the Origins to Our Days*. Manila: Claretian Publications, 2006. Puthiadam, Ignatius. *A Short History of Religious Life*. Bangalore: ATC, 2005; Knowles, David. **From Pachomius to Ignatius**. Oxford: Clarendon Press, 1966.

## 3. Theology of Community(60 hrs.) 4 credits

**Objectives:** This course aims at providing an in-depth reflection on fraternal life in common and a renewed vision of religious community with fresh insights drawn especially from the Scripture, the *Magisterium* and the theological reflections on

consecrated life. It will demonstrate how religious community stands out as a unique form of community, formed by the grace and gift of a special call.

### Reference Books:

Ciardi, Fabio, *Koinonia: Spiritual and Theological Growth of the Religious Community*; Fuellenbach, John, *Church: Community for the Kingdom*, Satprakashan, Indore, 2001; Garcia Paredes, J.C.R. *Religious Community as a Parable of Love*. Quezon City: Claretian Publications, 1995; Kaitholil, George. *Communion in Community*. Mumbai: St. Pauls, 2002; Itagui, Marcelino, *Maturity in Religious Life*, Pontifical Institute of Theology and Philosophy Alwaye, 1972; Kaitholil, George, *Communion in Community: A Renewal Programme for Religious*, Mumbai - St. Pauls, 2002; Kattady, Aloysius. *Life is Relationship*. Mumbai: St. Pauls, 2003; Mattam, Joseph. *Religious Life*. Anand: Gujarat SahityaPrakash, 1994; Mookenthottam, Antony. *Religious Community*. Bangalore: ATC, 2001; Scott, Dru, *Stress That Motivates*, Viva Books Private Ltd. New Delhi, 2004; Sharma, Robin, *The Leader who had no Title*, Jaico Publishing house, Mumbai, 2010; Van Kaam, Adrian, *Personality Fulfilment in Religious Life*, Dimension Books Wilkes-Barre, Pennsylvania, 1967; \_\_\_\_\_, *Vowed Life*, Dimension Books Denville, New Jersey, 1968; Vanier, Jean, *Community and Growth*, St. Paul Publications, Bombay, 1991; Wilkes, Gene. C., *Jesus on Leadership – Discovering the secrets of Servant Leadership*, Jaico Publishing house, Mumbai, 2008; Documents of the Holy See on Religious Community.

### 4. Spirituality of Consecrated Life: A Historical Approach (60 hrs.) 4 credits

**Objectives:** This course is meant to initiate and guide the students to study how the total consecration to God creates different forms of living Christian spirituality. The historical investigation through the centuries and enunciation of different accents discernible in

the models of sanctity in consecrated life is in view of understanding the currents and emphases of the spirituality of consecrated life in our times.

### Reference Books:

Aumann J., *Christian Spirituality in the Catholic Tradition*, New York: Continuum International Publishing Group, 1985; Crespi P. - Poli G. (Eds.), *Lineamenti di storia della spiritualità e della vita cristiana*, Rome: EDB, 1998 (3 vols); Rocca G. (Ed.), *Dizionario degli Istituti de Perfezione*, Rome: Ed. Paoline, 1973-2009 (10 vols); Sheldrake P. *Spirituality and History: Questions of Interpretation and Method*, London: SPCK, 1996; Sheldrake P., *A Brief History of Spirituality*, San Francisco: Wiley-Blackwell, 2007.

### 5. Sociological Aspects of Consecrated Life and Education on Human Rights (60 hrs.) 4 credits

**Objectives:** Sociology of consecrated Life is a sociological approach to Consecrated life which is viewed as a social institution located within a particular society and it examines some key aspects of Consecrated life in their relation to group life and to the larger society. The course aims to introduce the students to sociological approach to religious phenomena and to complement theological understanding of Consecrated Life by examining its social interdependence as social institution.

### Reference Books

Beger, P. *Sacred Canopy: Elements of Sociological Theory of Religion*. New York: Anchor Books, 1967; Charies, R. *The Christian Social Conscience*. Notre Dame, Indiana: Fides Publishing Inc., 1970; Durkheim, E. *Morality and Society*. Ed., Robert N. Bellah. Chicago: University of Chicago Press, 1973; Sachdeva, D.R. *Introduction to Sociology*. 34<sup>th</sup> Edition. Patna: KitabMahal, 2002; Weber, M..*Sociology of Religion*. Tr., Ephraim Fischhoff. Boston: Beacon Press, 1963.

## 6. Theology of Vocation and Consecration (60 hrs.) 4 credits

**Objectives:** This course is a thematic study on vocation and consecration. In the first part, it will present an overall view of the theology of vocation and also analyse the vocation terminology, the form and significance of vocation and the types of vocation (collective and personal) in the Bible. In the next part, we focus on the theology of consecration which is the core of our religious life. In response to God's love, a person freely offers his or her life totally to God to fulfil God's plan in life. It is a realisation of God's primacy in one's life and giving oneself totally to the cause of His Kingdom.

### Reference Books

Conto, M. *La vocazione e le vocazioni nella Bibbia*. Rome: Antonianum, 1985; Favale, A. ed. *Vocazione comune e vocazioni specifiche. Aspetti biblici, teologici e psico-pedagogico-pastorali*. Roma, 1981; Fensham, F.Ch. "Covenant, Promise and Expectation in the Bible", *ThZ* 23 (1967) 305-322; Francis, J.M. "The Vocation of the Disciples in the Gospel of Mark", *Salesianum* 43 (1981) 487-516; Habel, N. "The Form and Significance of the Call Narratives", *ZAW* 77 (1965) 297-323; Kaufmann, Y. *The Biblical Account of the Conquest of Palestine*, Jerusalem 1953; Lenchak, T.A., "Jeremiah's Vocation", *The Bible Today* 33 (1995); Alonso, Severino Maria. *La Vida Consagrada*. Madrid: Publicaciones Claretianas, 1998; Azevedo, Marcello. *The Consecrated Life*. Mumbai: Pauline Publications, 1995; Cole, B. *Christian Totality*. Mumbai: St. Paul Publications, 1992; Garcia Paredes, J.C.R. *Consecrated Men and Women in the Mission of the Church*. Manila: Claretian Publications, 1996; Puthanangady, Paul. *Chosen for the World*. Bangalore: NBCLC Publications, 2003.

## 7. Pneumatology and Charisms (60 hrs.) 4 credits

**Objectives:** This course is geared towards enabling the participants with an in-depth knowledge, awareness and

experiences of the person and mission of the Spirit in the Bible and in the history of the theology and the pneumatological foundations of consecrated life. The goal is enable the students to read the signs of the time from the perspective of the charismatic gifts of the Spirit to different congregations. The students learn to value the different motions of the Spirit and thus get trained to assume and accompany the gifts of once vocation and mission: dialogue, plurality and inculturation of faith, etc.

### Reference Books

Garcia Paredes, J.C.R. *Theology of forms of Christian life*, Vol III, Manila: CMF Publications & ICLA, 1997; Heron, Alasdair. *The Holy Spirit: The Holy Spirit in the Bible, in the History of Christian Thought, and in Recent Theology*. London: M. M & Scott, 1983; John, T.K., ed. *Bread and Breath: Essays in Honour of Samuel Rayan*. Anand: GSP, 1991; Kim, Kirsteen. *Mission in the Spirit: The Holy Spirit in Indian Christian Theologies*. Delhi: ISPCK, 2003; Lozano, John. M., *Foundresses, Founders And Their Religious Families*, trans. Joseph Daries, CMF. Chicago, Illinois: Claret Center for Resources in Spirituality, 1983; Petro B.T. Bilanuik, *Theology and Economy of the Holy Spirit*. Bangalore: Dharmaran Publications, 1980; R, Samuel. *Breath of Fire - The Holy Spirit: Heart of the Christian Gospel*. London: Geoffrey Chapman, 1979; Taylor, John V.: *The Go-Between God. The Holy Spirit and the Christian Mission*. London, SCM, 1972; Yves Congar, *I Believe in the Holy Spirit. Milestones in Catholic Theology*. The Crossroad Publishing Company, 1998.

### **8. Evangelical Counsels: A Theological and Formative Approach (60 hrs.) 4 credits**

**Objectives:** The praxis of the evangelical counsels is an essential element of consecrated life (cf. *Lumen Gentium*, 44). This course provides a comprehensive understanding of the theological

underpinnings and the formational implications of the evangelical counsels. After a general introduction, it examines each of the counsels from a foundationally human and religious perspective which will be further amplified by the biblical, theological and formational perspectives, though these horizons are treated, not sequentially, but dialogically. Finding the supreme model of consecrated life in the life of Jesus as presented in the Gospels, we analyse the Christological and Trinitarian foundation of each of the counsels. The students will be led to a systematic theological and experiential reflection on the evangelical counsels. Challenges for the day-to-day praxis of the evangelical counsels will also be examined as means of growing in conformity with Christ of the Gospel.

### Reference Books

O'Murchu, Diarmuid, *Poverty, Celibacy, and Obedience*, New York: Crossroad, 1999; Avis, P. *Authority, Leadership and Conflict in the Church*. London: Mowbray, 1992; Fiand, B. *Living the Vision. Religious Vows in an Age of Changing*. New York: Crossroad, 1991; Garcia Paredes, J.C.R. *Celibacy, Virginity for the Kingdom; Obedience for the Kingdom; Poverty for the Kingdom*; Quezon City: Claretian Publications, 1995; Huddleston, Mary Anne, ed. *Celibate Loving: Encounter in Three Dimensions*, Paulist Press, 1984; Martinez, Felicisimo Diez. *Refounding Religious Life*, Manila: HRD and ICLA, 2000; O' Doherty, E.F., *Consecration and Vows*. Dublin: Grill and Macmillan Ltd, 1971; Sammon, S.D. *An Undivided Heart: Making Sense of Celibate Chastity*. New York: Alba House, 1993; Schneiders, S.M. *Religious Life in a New Millennium. Selling All*, Mumbai: Pauline Publications, 2003; Van Kaam, Adrian, *The Vowed Life*. Denville, NJ.: Dimension Books, 1968; \_\_\_\_\_, *Formation of the Human Heart: Formative Spirituality* New York: Crossroad, 1986.

### **9. Anthropological and Psychological Aspects of Consecrated Life (60 hrs.) 4 credits**

**Objectives:** This course highlights the human elements (Anthropological and Psychological) involved in living the consecrated life. Efforts will be made to throw light on the human structures that make self-transcendence possible for the human person and on the chief obstacles to achieving the self-transcendence that is necessary for our growth as consecrated persons. Christian anthropological foundations are analyzed and applied in priestly and religious formation.

#### **Reference Books**

Arnold, M.B., "Perennial Problems in the Field of Emotion", in ARNOLD M.B., in *Emotion and Personality*, vol. 1, New York: Columbia University Press, 1960; Ciardi, F., *Koinonia: Spirituality and Theology of the Growth of Religious Community*, Quezon City: 1999; Costello, T., *Forming a Priestly Identity.*, Roma (2002). HAMMETT, R, SOFIELD, L, *Inside Christian Community*, LeJaccq Publishing Inc., 1981; Juliano, C, Hammett, R, Sofield, L, *Building Community*, New York: Ave Maria Press Inc., 1998; McAllister, R.J., *Living the Vows. The Emotional Conflicts of Celibate Religious*, San Francisco, 1986; Rulla, L.M., *Anthropology of Christian Vocation* Vol.I, Rome: Gregorian University Press, 1986; Rulla, L.M., Ridick, J., Imoda, F., *Entering and Leaving Vocation: Intrapsychic Dynamics*, Rome: E.P.U.G., 1988; Sperry, L., *Ministry and Community. Recognizing, Healing, and Preventing Ministry Impairment*, Minnesota, 2000.

### **10. Biblical Hermeneutics for Consecrated Life (60 hrs.) 4 credits**

**Objectives:** The course aims at helping the students to understand the Bible in its different levels of meaning - the author meaning, the text meaning and the reader meaning - and then apply the Biblical texts to their consecrated life. As many religious are

involved also in interpreting the Bible for others, our attempt is to introduce the students to the techniques of doing it with some professional efficiency.

### Reference Books

Bible Commentaries available at *Sanyasa: WBC* (63 volumes); *AYBC* (88 volumes); *NIB* (12 volumes); Brown, Raymond E. & Schneiders, Sandra, "Hermeneutics" in *NJBC* (1146-1165), Bangalore: TPI, 2007; Egger, Wilhelm, *How to Read the New Testament*, Peabody, Massachusetts: Hendrickson Publishers, 1996; Fee, Gordon D. & Stuart, D., *How to Read the Bible for all its Worth*, Grand Rapids, Michigan: Zondervan, 1992; Fee, Gordon D., *New Testament Exegesis*, Louisville, Kentucky: Westminster John Knox Press, 2002; Ferguson, D.S., *Biblical Hermeneutics: An Introduction*, Nashville: John Knox, 1986; Fitzmyer, Joseph A., *The Biblical Commission's Document "The Interpretation of the Bible in the Church" Text and Commentary*, Rome: Editrice Pontifico Biblico, 1995; Gillingham, S.E., *One Bible, Many Voices: Different Approaches to Biblical Studies*, London: SPCK, 1998; Green, Joel B., *Hearing the New Testament, Strategies for Interpretation*, Grand Rapids: W B. Eerdmans, 1995; Horrell, David G. (ed.), *Social Scientific Approaches to NT Interpretation*, Edinburgh: T & T Clark, 1999; Klein, W. M., Bloomberg C. L. & Hubbard, R. L., *Introduction to Biblical Interpretation*, Dallas: Word Publishing, 1993; Lukefahr, Oscar, *A Catholic Guide to the Bible*, Liguori, MO: Liguori Publications, 1992; Marguerat, Daniel & Bourquin, Yvan, *How to Read Bible Stories*, London: SCM Press, 1999.

### 11. Theology of the Forms of Christian Life (60 hrs.) 4 credits

**Objectives:** The aim of this course is to appreciate the various forms of the life present in the Church. This course is framed to see the historical and theological perspectives of each form of life in the first millennium, second millennium and in the Conciliar and Post Conciliar teachings. Each form of Christian life reveals



## HANDBOOK

the mystery of God and adds beauty to the totality of Christian life, which is seen in the Church. Each form of life must recognize, appreciate, learn and inspire other forms of life, present in the Church.

### Reference Books:

Anjel, SanzArribus, *Laity and Religious: Towards the Church of Future*, Anand: Gujarat SahityaPrakash, 1986; Downey, James., *Religious Life: what the Church teaches*, Chicago: North Austin Ave, 1985; Flannery, Austin., (Ed.) *The Second Vatican council*, Bandra: St. Pauls, 1977; Hoffman, Dominic., *Consecrated Life: contribution of Vatican II*, Bandra: St. Pauls, 2006; Karambai, Sebastian, *ministers and Ministries of the Local church*, Bandra: St. Pauls, 2005; Paredes, Jose Cristo Rey, *Theology of Different forms of Christian Life, (Vol I, II, III)* Madrid: Claretian Publications, 2000; Paredes, Jose Cristo Rey, *Theology of Religious Life: From the Origins to our Days*, Philippines: Claretian Publication, 2000; Pushparajan A., *Laity in the Church*, Bangalore: ATC, 2010.

### **12. Mission of the Religious: Integrated and Contextualized Vision (60 hrs.) 4 credits**

**Objectives:** This course aims at enabling the students to become aware of their prophetic mission as specially committed persons, and giving them an understanding of mission: the New Testament understanding, later developments and the present way of living mission.

### Reference Books

Amaladoss, M. *Mission Today*, Rome: CIS, 1989; Bosch, D.J. *Transforming Mission*, New York: Orbis, 1991; Jenkinson, W., and H. O'Sullivan, ed. *Trends in Mission*. Maryknoll, New York: Orbis, 1991; Legrand, L. *Mission in the Bible*. Pune: Ishvani, 1992; Motte, M., and J.R. Lang, ed. *Mission in Dialogue*. Maryknoll, New York: Orbis, 1982; Mattam, J. & Kirkwin, M. (Eds.): *Blossoms from the*

*East: Contribution of the Indian Church to World Mission*, Mumbai: StPauls, 1999; Mattam. J. & Kim S. (Eds): *Mission Trends Today: Historical and Theological Perspectives*, Mumbai: St Pauls, 1997; Peters, G.W. *A Biblical Theology of Mission*. Chicago: Moody Press, 1972; Documents of the Church, *Ad Gentes, EvangeliiNuntiandi, RedemptorisMissio*; Schomacher, E.F., *Small is Beautiful: A Study of Economics as if People Mattered*, London: Vintage Random House, 1973; Ceresko, Anthony R., *The Old Testament: A Liberation Perspective*, Bombay:St.Pauls, 2001; Desai, Vasant, *Dynamics of Entrepreneurial Development and Management*, Delhi: Himalaya Publishing House, 2006.

### **13. Christological& Eucharistic Foundations of Consecrated Life(60 hrs.) 4 credits**

**Objectives:** This course provides a student with fundamental concepts in doing Christology and Eucharist in as much as they are pivotal to the theology of consecrated life. Having attended this course, a student will be able to: (a) demonstrate adequate understanding of doing Christology and Eucharistic sacrifice; (b) apply Christological and Eucharistic understanding to the theory and practice of consecrated life; (c) develop a Christology rooted in one's lived experience in Consecrated Life; and (d) develop a Eucharistic interpretation of one's vocation and mission.

#### **Reference Books**

Boureux, Christophe; Soskice, Janet Martin&Susin, LuizCarlos, *Hunger, Bread and Eucharist* (Concilium)London: SCM Press, 2005; Cavanaugh, W. T. *Torture and Eucharist: Theology, politics, and the body of Christ*, Malden, MA: Blackwell, 1998; Hellwig, M. K. *The Eucharist and the hunger of the world* (2nd ed.). Lanham, MD: Sheed& Ward, 1992. Kereszty, Roch A. *Jesus Christ: Fundamentals of Christology*. New York: Alba House, 2002; O' Connor, J. T. *The hidden manna: A theology of the Eucharist* (2nd ed.). San Francisco, CA: Ignatius, 2005; O' Collins, Gerald. *Christology: A*

## HANDBOOK

*Biblical, Historical, and Systematic Study of Jesus*. New York: Oxford University Press, 2009; Parappally, Jacob. *Emerging Trends in Indian Christology*. Bangalore: IIS Publications; Pardiya, A. *Christ's Way of Life at the Centre of Formation for Religious Life*. Rome, Italy: Rogate, 2003; Pound, M. *Theology, psychoanalysis and trauma*. London, England: SCM Press, 2007; Theological-Historical Commission. *The Eucharist, Gift of Divine Life*. Mumbai: Pauline, 1999; Veliyanoor, Paulson V. *Transformation in "E": Structure and Dynamics of the Lived Experience of the Eucharist*. Los Angeles, CA: Pacifica Graduate Institute, 2011.

### **14. Counselling and Spiritual Guidance (60 hrs.) 4 credits**

**Objectives:** To provide the students with expertise in the theory and practice of counselling and also in the art and discipline of formative spiritual guidance, drawing from the various schools of psychology and also from the wisdom of the Christian spiritual traditions. Students are trained to come in touch with the problems they encounter and also with the dynamics of the Spirit of God working in their lives. The goal is to help them acquire the knowledge and the skills needed to help themselves and others to process life experiences and to find guidance, assimilating the wisdom from the schools of psychology and the Christian spiritual traditions.

### **Reference Books**

Barry/Connelly. *Practice of Spiritual Direction*. New York: Seabury Press, 1988; Corey, Marianne Schneider, and Gerard Corey. *Becoming a Helper*. New York: Brooks/Colle, 1998.; Eagen, Gerard. *The Skilled Helper*. California: Brooks/Colle, 2002; Estadt, Barry K., Melvin Blanchette, and John R. Crompton, ed. *Pastoral Counselling*. New Jersey: Prentice-Hall, 1983; Gratton, Carolyn. *Guidelines of Spiritual Direction*. Denville, NJ: Dimension Books, 1978; Gratton, Carolyn. *The Art of Spiritual Guidance*. New York: Crossroad, 1993; Lauver, Philip, and David R. Harvey. *The Practical*

*Counselor*. New York: Brooks/Colle, 1997; May, Gerlad. *Care of Mind, Care of Spirit*. New York: Harper & Row, 1987; May, Gerald. *Will and Spirit: A Contemplative Psychology*. New York: Harper & Row, 1982; Ruffling, Janet. *Uncovering Stories of Faith*. New York: Paulist Press, 1989; Studzinski, Raymond. *Spiritual Direction and Midlife Development*. Chicago: Loyola University Press, 1985; Van Kaam, Adrian. *Dynamics of Spiritual Self-Direction*. Denville, NJ: Dimension Books, 1976; Wicks, Robert J., Richard D. Parsons, and Donald Capps, ed. *Clinical Handbook of Pastoral Counselling*, Vol.I&II. New York: Paulist Press, 1985& 1993.

### **15. Formative Foundations, Stages, and Process(60 hrs.) 4 credits**

**Objectives:** This course leads the participants to the formative foundations and the complexities involved in formation and offers them theoretical inputs and skill training needed to become good formators. It aims to help them accompany the process of integral formation of the candidates so as to guide them in discerning and living their vocation throughout the life cycle in different stages. The goal is to help candidates so that they can commit themselves to Christ, to the Church and ministry with true self knowledge and acceptance, inner freedom, emotional balance and generous capacity for a self-donation.

### **Reference Books**

Baron, R.A. and Donn Byrne. *Social Psychology*. Singapore: Pearson Education, 2004; Gelso, C.J. and B.R. Fretz. *Counselling Psychology*. Bangalore: Prism Books, 1995; Goleman, Daniel, *Emotional Intelligence*, New York: Bantam Books, 1995; Hartman, Taylor, *The People Code*, New York: Scribner, 1987; Maccoby, Eleanor E., *Social Development*, New York: Harcourt Brace Jovanovich College Publishers, 1980; Pervin, L.A. *Current Controversies and Issues in Personality*. New York: Wiley, 1984; Sequeira, John. *Transforming Formation*. Mysore; Dhyanaavana Publications, 2002; Van Kaam, Adrian. *Formative Spirituality*. 4 vols. New York: Crossroad, 1983-

## HANDBOOK

87; \_\_\_\_\_, *Religion and Personality*. Denville, NJ: Dimension Books, 1964; \_\_\_\_\_, *Dynamics of Spiritual Self-Direction*. Denville, NJ: Dimension Books, 1976.

### 16. Consecrated Life in the Documents of the Church and Canon Law (60 hrs.) 4 credits

**Objectives:** Consecrated life is gift and treasure in and through the Church to the world. The sole aim of this course is to unveil the ecclesial richness of this form of Christian Life. Along with a detailed sketch of all Church documents, it keeps on exploring the dynamics of church law (both Latin and Eastern Codes) in the context of the theological vision of the life and mission of the Consecrated. Thus an overall ecclesial view of consecrated life is opened for the students.

#### Reference Books

Ayuban, Elias L. *Canonical Issues Related Religious Life*. Manila: Claretian Publications, 2008; Beal, John P. et al. *New Commentary on the Code of Canon Law*. Bangalore: TPI, 2003; Coriden, James A. et al. *The Code of Canon Law: A Text and Commentary*. Bangalore: TPI & Canon Law Society of America, 1996; Gallgher, C. *The Code of Canons of the Oriental Churches*. Rome, 1991; Hite, J. et al. *A Handbook on Canons 573-746*. Collegeville: Liturgical Press, 1985; Koluthara, V. *Rightful Autonomy of Religious Institutes: A Comparative Study based on the Code of Canons of the Oriental Churches and the Code of Canon Law*. Rome & Bangalore, 1994; McDonough, Elizabeth. *Religious in the 1983 Code*. Chicago: Franciscan Herald Press, 1985; Nedungatt, G., ed. *A Guide to the Eastern Code*, Rome, 2002; Documents of II Vatican Council, *Lumen Gentium*, Dogmatic Constitution on the Church, 1964 and *PerfectaeCaritatis*, Decree on the up-to-date Renewal of Religious life, 1965; SCRSI, *MutuaeRelationes*, Directives for Mutual Relations between bishops and religious, 1978; Religious and Human Promotion, 1981; CICLSAL, *Fraternal Life in*

*Community*, Instruction on communion in community, 1994; John Paul II, *Vita Consecrata*, Apostolic Exhortation on consecrated life, 1996; CICLSAL, *Faciemtuam, Dominerequiram*, Instruction on Service of Authority and Obedience, 2008; Code of Canon Laws of the Latin (CIC, 1983) and Code of Canons of the Oriental Churches (CCEO,1990).

## 8.2. ELECTIVES

### 1. Ecology and Consecrated Life (ECOL) (30 hrs.) 2 credits

**Objectives:** This course is aimed at enlightening the students with a clear-cut vision of the ecological perspectives of consecrated life. As the eco-system insists more on the interrelatedness and interconnectedness, it is enlightening to see that the essence of religious vocation also demands the same. In the midst of complex ecological challenges, the constitutive components of religious life offer an adequate, wise and prophetic relationship with the world of nature.

Catholic doctrines of creation and some of the catholic thinkers' perception towards the theology of creation; the commitment of FABC towards ecological harmony and the ecological consciousness of the Indian Church; the various elements of religious life from the ecological perspective.

### Reference Books

Anderson, Bernard W., *From Creation to New Creation*, Minneapolis: Fortress Press, 1994; Chapple, Christopher Key, and Tucker, Mary Evelyn (Editors), *Hinduism and Ecology: The Intersection of Earth, Sky, and Water*, Cambridge, Massachusetts: Harvard University Press, 2000; Christiansen, Drew, S.J., and Grazer, Walter (Editors), *"And God saw that it was good": Catholic Theology and The Environment*, Washington, D.C.: United States Catholic Conference, 1996; Hill, Brennan R., *Christian Faith and the Environment: Making Vital Connections*, Mary knoll, New York:

Orbis Books, 1998; McDonough, Sean, *Passion for the Earth: The Christian Vocation to Promote Justice, Peace and the Integrity of Creation*. Quezon City, Philippines: Claretian Publications, 1995; Mattam, Joseph & Kavunkal, Jacob (Editors), *Ecological Concerns: An Indian Christian Response*, Bangalore: N.B.C.L.C., 1998; McFague, Sallie, *The Body of God: An Ecological Theology*, London: SCM Press, 1993; Tucker, Mary Evelyn, & Grim, John A. (Editors), *Worldviews and Ecology: Religion, Philosophy, and the Environment*, Mary Knoll, New York: Orbis Books, 1999; Tucker, Mary Evelyn, and Williams, Duncan Ryuken (Editors), *Buddhism and Ecology*, Cambridge, Massachusetts: Harvard University Press, 1997.

### 2. Bioethics and Feminism (BEFE) (30 hrs.) 2 credits

**Objectives:** The purpose of this course is to introduce students to bioethics as an interdisciplinary subject through critical thinking, writing and discussing contemporary issues in society that call for a contextual approach to mission. The objective is to make the students aware of the ways in which modern science affects the lives of humans through technological interventions, of bioethical theories and of their critical application and get them evangelically respond to issues that affect life today. Also studied is feminist spirituality created through synthesis and transformation which promotes a new vision where genuine reciprocity, mutuality and equality might prevail.

#### Reference Books

Jayapaul Azariah, Hilda Azariah, & Darryl R.J. Macer, eds., *Bioethics in India: Proceedings of the International Bioethics Workshop in Madras*: Biomanagement of Biogeoresources, University of Madras; Eubios Ethics Institute 1997; Ponnampereuma, Cyril, *The origins of life*, London, 1972; Vatican Documents on Bioethics; Carr, Anne. *Transforming Grace: Christian Tradition and Women's Experience*. San Francisco: Harper, 1989; Chittister, Joan. *Heart of*

*Flesh: A Feminist Spirituality for Women and Men.* W. B. Erdmann Publishing, 1998; Chittister, Joan. *The Fire in These Ashes: A Spirituality of Contemporary Religious Life.* UK: Gracewing, 1995; Christ, Carol and Judith Plaskow, ed. *Woman Spirit Rising.* San Francisco: Harper & Row, 1979; Johnson, Elizabeth. *She who is.* New York: Cross Roads, 1994; King, Ursula, ed. *Religion and Gender.* Oxford: Oxford University Press, 1995; King, Ursula. *Women and Spirituality: Voices of Protest and Promise.* Penn State Univ. Press, 1989; Montero, Evelyn and Kochurani Abraham, ed. *Concerns of Women: An Indian Theological Response.* Bangalore: Dharmaram Publications, 2005; Ochs, Carol. *Women and Spirituality.* Rowman and Littlefield, 1996; Radford Reuther, Rosemary. *New Woman/New Earth: Sexist Ideologies and Human Liberation.* New York: Seabury Press, 1975.

### **3. Meditative Living: Methods and Practices (MLMP) (30 hrs.) 2 credits**

**Objectives:** This course help students live fuller life by reducing negativities and tensions in life. Impure Mind is the root cause of suffering and lack of peace within. Different meditations coming from different mind sets (sattvic, rajasic, tamasic and the combinations of three kinds) help the meditator to draw out hidden spiritual energy to cope up with modern life. The course discusses the theories of different meditations and emphasizes the practice of it.

#### **Reference Books**

Amaladas. *Yeshu Abba Consciousness: Method of a Christian Yogic Meditation.* Bangalore: ATC, 1986; Amaladas. *Yoga and Contemplation.* Tiruchirapalli: Shantivanam Ashram, 1974; Dechanet, J.M. *Christian Yoga.* London: Burns & Oats, 1961; Iyengar, B.K.S. *Light on Yoga.* London: George Allen & Unwin, 1974; Prabhavananda, and Christopher Isherwood, ed. & tr. *How to Know God: The Yoga Aphorisms of Patanjali.* New York: Harper & Bros.,



1953; Saraswati, Satyananda. *Asana, Pranayama, Mudra, Bandha*. Mondhyr: Bihar School of Yoga, 1983; Sivananda. *Practical Lessons in Yoga*. Sivanandanagar: Divine Life Society, 1971; Bible, Upanishads, Bhagavat Gita, Meditations by renowned masters.

#### **4. Consecrated Life in World Religions (CLWR) (30 hrs.) 2 credits**

**Objectives:** This course is intended to awaken interest in the participants in learning about Religious life (Sanyasa) in other living religions of the world. Living as we are in a multi-religious situation, Christians need to know about the neighbours of other faiths and their spiritual beliefs, values, and practices. Knowledge about them might help the religious for a better self-understanding and a deeper commitment to Jesus Christ and His Gospel. In our exploration we will discover that the important spiritual values emphasized in our Religious life, such as simplicity, poverty, detachment, renunciation, freedom, etc. are also very much emphasized in other religions too. Consecrated life, Sanyasa, is a life of total abandonment to God, a life of 'undivided attention' and 'single-minded devotion' to the Lord.

#### **Reference Books**

Abhikshitananda, *The Further Shore*, Delhi: ISPCK, 1997; Griffiths, Bede, *The New Creation in Christ: Meditation and Community*, London: Darton, Longman & Todd, 1992; Niranjanananda, Paramahansa, *Sanyasa Darshan: A Treatise on Traditional and Contemporary Sanyasa*, Bihar: Sri Panchadarshanam Paramahansa Alakh Bara, 1993; Painadath, Sebastian, *Solitude and Solidarity*, Delhi: Ashram Aikya/ISPCK, 2003; \_\_\_\_\_, *We are Co-Pilgrims*, Delhi: ISPCK, 2006; Puthiadam, Ignatius & Selvaraj, S.M., *Called, Consecrated and Commissioned: A Guide to Religious Life and Formation*, Bangalore: ATC, 2008.

### 5. Mariology and Consecrated Life (MACL)(30 hrs.) 2 credits

**Objectives:** This course intends to inculcate a deep knowledge of the person and mission of the Mother of God, who is the model of consecrated life, in the participants based on the Scripture, tradition and Magisterium of the Church. As the vital organs of the body remain hidden and function in silence, Mary too remains hidden in the Scripture and functions in silence through her adult faith. She invites all the Consecrated persons to be fully conformed to Jesus Christ who is the Alpha and Omega.

#### Reference Books

Serra, Aristide, *C'era la madre di Gesù. Saggi di esegesibiblico-mariana*, Roma: Marianum, 1989; Serra, Aristide, *Nato da donna ... Ricerche bibliche su Maria di Nazaret*, Roma: Marianum, 1992; Nachef, Antoine, *Mary's Pope. John Paul II, Mary and the Church since Vat. II*, Franklin: Shed and Ward 2000; Scotus, John D., *Four Questions on Mary*, New York: The Franciscan Institute, 2000; Pelikan, Jaroslav, *Mary through the centuries*, London: Yale University press, 1996; Potterie, De la, *Mary in the Mystery of the covenant*, St. Pauls, 1998; Perella, Salvatore, *Angelicani e Cattolici. Con Maria la Madre di Gesù*, Milano: San Paolo, 2000; Bruni, Giancarlo, *Mariologia Ecumenica. Approccidocumenti prospettive*, Bologna: EDB, , 2009; Gambero, Luigi, *Mary and the Fathers of the Church*, San Francisco: Ignatius Press, 1999; Gambero, Luigi, *Mary in the Middle ages*, San Francisco: Ignatius Press, , 2005; M.L., Trouve, ed. *Mother of Christ, Mother of the Church, Documents on the Blessed Virgin Mary*, Boston: Pauline Books and Media, 2001; Fiores, De and Meo, Salvatore, (ed.) *Nuovo Dizionario di Mariologia*, Milano San Paolo, 1988.

### 6. Evangelization, Ecumenism, and Dialogue (EVED) (30 hrs.) 2 credits

**Objectives:** This course, basing itself mainly on the Church Documents, first enunciates the rich meaning of 'dialogue' as the

## HANDBOOK

Church's new way of relating to the world, with a readiness to meet its challenges in solidarity with people of good will, with a view to transforming it into an abode of justice, peace and harmony and thereby to establish the Reign of God. Next it expounds both the wider and the specific contexts that gave rise to dialogue. Moreover, the course explores the intricacies of the Church's dialogue with cultures as well as the religions. Furthermore, the factors that enhance dialogue as well those that would be barriers to dialogue are examined.

### Reference Books

Amaladoss, Michael. *Walking Together, The Practice of Inter-Religious Dialogue*. Gujarat, India: Gujarat SahityaPrakash, 1992; Amalorpavadass, D.S., *Inter-Religious Dialogue in India*, NBCLC Seminar Booklet Series, No.30. Bangalore: NBCLC Publication, 1979; Staffner, Hans., *Dialogue Stimulating Contact with Hindus*. Gujarat, India: Anand Publication, 1993; Panikkar, R., *The Interreligious Dialogue*. Bangalore: Asian Trading Corporation, 1984; Fernando, Leonard. *Christian Faith Meets Other Faiths*. New Delhi: Vidyajyoti Education and Welfare Society, 1998; Hillman, E., *The Wider Ecumenism: Anonymous Christian and the Church*. London: Burns & Oates, 1968; Kuttianimattathil, Jose, *Practice and Theology of Interreligious Dialogue*. Bangalore: KristuJyoti Publications, 1998; Teasdale, Wayne, *Catholicism in Dialogue, Conversations across Traditions*. Maryland: Rowman & Littlefield Publishers, Inc., 2004.

### **7. Feminist Spirituality and Consecrated Life (FSCL) (30 hrs.) 2 credits**

Feminist Spirituality raises critical questions about inherited patriarchal patterns and ideologies that deny women full personhood. It is holistic in its approach and promotes a new vision where genuine reciprocity, mutuality and equality might prevail. This course focuses on an understanding of feminist

spirituality created through synthesis and transformation within a liberated context. It affirms the commitment to liberative praxis by probing more deeply into wider dimensions of human oppression especially the relationship of classism, racism, casteism, and elitism in society. The commitment to the integrity of creation is stressed based on the belief that only through the reintegration of the feminine principle in humans will it be possible to heal the environmental degradation and social breakdown that threaten the planet. It stresses on co-creating, co-stewarding with the Spirit in the evolution of humanity and life all around. Radically inclusive, feminist spirituality is open to all, both women and men of all cultures, religions and nations and is committed to the liberation of human beings and the whole of creation.

### Reference Books

Carr, Anne. *Transforming Grace: Christian Tradition and Women's Experience*. San Francisco: Harper, 1989; Chittister, Joan. *Heart of Flesh: A Feminist Spirituality for Women and Men*. W. B. Erdmann Publishing, 1998; Chittister, Joan, *The Fire in These Ashes: A Spirituality of Contemporary Religious Life*. UK: Grace Wing, 1995; Christ, Carol and Judith Plaskow, ed. *Woman Spirit Rising*. San Francisco: Harper & Row, 1979; Johnson, Elizabeth. "Woman, Earth and Creator Spirit" Madaleva Lecture, 1993; Johnson, Elizabeth, *She who is*. New York: Cross Roads, 1994; King, Ursula, ed. *Religion and Gender*. Oxford: Oxford University Press, 1995; King, Ursula. *Women and Spirituality: Voices of Protest and Promise*. Penn State Univ. Press, 1989; Monteiro, Evelyn and Kochurani Abraham, ed. *Concerns of Women: An Indian Theological Response*. Bangalore: Dharmaram Publications, 2005; Ochs, Carol. *Women and Spirituality*. Rowman and Littlefield, 1996; Radford Reuther, Rosemary. *New Woman/New Earth: Sexist Ideologies and Human Liberation*. New York: Seabury Press, 1975; Schneiders, Sandra. *Women's Spirituality*. Paulist Press, 1996.

### **8. LectioDivina in Consecrated Life (LDCL) (30 hrs.) 2 credits**

Though the title refers to an ancient monastic practice of contemplative prayer, this course is not training in this form of prayer, but attempts a modern approach to the practice. Pope Benedict XVI described *lectiodivina* as “the diligent reading of Sacred Scripture”. And the critics of *lectiodivina* have pointed out the danger of a very subjective understanding of the Scripture, considering one’s imagination as God’s voice. Here is an attempt to promote a diligent reading of the Bible and avoid its subjective interpretation. With the help of modern scientific exegetical tools, the course will deal with about 15-20 selected biblical themes and passages, making the themes relevant to consecrated life today in the Indian context. Students will also be given at least one chance to interpret a passage in the light of Consecrated Life. Thus the course aims at enabling the students to understand the Bible and apply it to their consecrated life.

#### **Reference Books**

Lukefahr, Oscar. *A Catholic Guide to the Bible*. Liguori, MO: Liguori Publications, 1992; Brown, Raymond E. *An Introduction to the New Testament* (The Anchor Bible Reference Library). Bangalore: Theological Publications in India, 2004; Muthunayagom, Daniel Jones. *Bible Speaks Today*. Delhi: ISPC & Bangalore: UTC, 2000; Horrell, David G. ed., *Social Scientific Approaches to New Testament Interpretation*. Edinburgh: T & T Clark, 1999; Thottakara, Augustine. ed., *Indian Interpretation of the Bible*, Bangalore: Dharmaram Publications, 2000.

### **9. Re-Visioning Consecrated Life in the New Millennium (RCLM) (30 hrs.) 2 credits**

This course is an attempt to look back at the origin, growth and development of Consecrated life over the years in view of elucidating the wisdom from its rich history to re-look at

consecrated life in the contemporary world with its pressing problems. The course presentation is done generally on the basis of *Vita Consecrata*, the Post-Synodal Apostolic exhortation of Pope John Paul II, aimed at arriving at a renewed vision with the help of the document. The course unfolds by leading the students to come in touch with consecrated life at the crossroads and the resulting crises at various levels. From this awareness, they are made to look at the past from a foundational, comprehensive and dialogical frame work, helping them to elucidate certain very valid formational implications that can help them to deal with crises of Consecrated life at different levels.

### Reference Books

Arbuckle, Gerard A. and David L Fleming. *Religious Life: Rebirth Through Conversion*. New York: Alba House, 1990; Cunningham, Lawrence. *The Risk of Discipleship*. London: Darton, Longman & Todd, 2004; Fiand, Barbara. *Refocusing the Vision: Religious Life into the Future*. New York: Crossroad, 2001; Lozano, John M. *Life as Parable: Reinterpreting the Religious Life*. Bangalore: Claretian Publications, 1986; Metz, Johannes B. *Followers of Christ: The Religious Life in the Church*. New York: Paulist Press, 1978; O'Murchu, Diarmuid. *Religious Life: A Prophetic Vision*. Notre Dame, Indiana: Ave Maria Press, 1991; O'Murchu, Diarmuid. *Reframing Religious Life*. London: St. Paul's Publications, 2001; O'Murchu, Diarmuid. *Consecrated Religious Life: The Changing Paradigms*. Bangalore: Claretian Publications, 2006; Schneiders, Sandra M. *Finding the Treasure*. New York: Paulist Press, 2001.

### 10. Vocation and Discipleship (DITG) (30 hrs.) 2 credits

Objectives: This course attempts to investigate the concept of discipleship in the gospels in view of understanding it as the biblical model for consecrated life. Discipleship in the gospels is a wider concept than the story of apostles starting with the account of their call. All four gospels have three important sections,

namely, the accounts of Jesus' public ministry, Passion and resurrection. Mathew and Luke have an infancy narrative also. Each of these sections offers precious materials to understand the gospel concept of discipleship.

### Reference Books

Best, E., *Disciples and Discipleship*, T. & T. Clark Publishers, Edinburgh 1986; Bonhoeffer, D., *The Cost of Discipleship*, The Macmillan Company, New York 1963; Johnson, E.A., "Discipleship: Root Model of the life Called "Religious" RR, 42 (1983) 864-872; Lozano, J.M., *Discipleship – Towards an Understanding of Religious Life*, Claret Centre for Resources in Spirituality, Chicago, 1980; Manson, W., *The Way of the Cross*, Hodder & Stoughton, Edinburgh 1958; Moloney, F.J., *Disciples and Prophets, - A Biblical Model for the Religious Life*, Darton, Longman and Todd, London 1980; Segovia, F.P., *Discipleship in the New Testament*, Fortress Press, Philadelphia 1985; Stock, A., *Counting the Cost: New Testament Teaching on Discipleship*, Liturgical Press, Collegeville, and Minnesota 1977.

### **11. Liturgy and Consecrated Life (LICL) (30 hrs.) 2 credits**

Eucharist is the source and summit of the life and mission of the Church. It is the culmination and centre of all sacraments and indeed of the whole Christian life. The main objective of this unit is to make our Eucharistic Liturgy active, conscious and participative and at the same to make it the celebration of the local Church in unity with the Universal Church. It is a community celebration, not a private devotion. It is the community that celebrates, hence the role of the celebrant as the animator of the community. Eucharistic Liturgy is full of symbolic persons, actions, objects and words. These symbols will be made meaningful according to the culture of the place. The twelve points of adaptation accepted by the CBCI and also by the Congregation for Sacred Worship at the Vatican will be applied to

our liturgical celebrations. The purpose is to build a local covenantal community animated by God's Word and Eucharist, at the same time open to communion with people of other faiths as we are living in a pluralistic context of cultures and religions. Various Indian art forms will be used like music, movement, and visual arts to help the community participate fully in the celebration.

#### Reference Books

Amaladoss, M. *Beyond Inculturation: Can the Many be One?* New Delhi: ISPCK, 1998; Amalorpavadass, D.S. *Gospel and Culture*. Bangalore: NBCLC, 1978; Chupungco, A.J. *Liturgical Inculturation: Sacramentals, Religiosity and Catechesis*. Minnesota, 1992; Deiss, L. *Dance as Prayer*. Chicago: World Library Publications, 1979; Gonzales, M. *Plays for Worship*. Bangalore: JyotirPrakashan, 2002; Gonzales, M. *Drama in Faith Education*. Bangalore: IJA Publication, 1997; Hinneshush, Paul. *Religious Life: A Living Liturgy*. London, 1965; Jungman, J.A. *The Early Liturgy*. Indiana, Notre Dame, 1959; Montero, E. *Church & Culture, Communion in Pluralism*. New Delhi: ISPCK, 2004.

### **12. The Roots of Christian Prayer (RCPR) (30 hrs.) 2 credits**

The unique revelation in Jesus Christ, forms the basis of all Christian prayer. The current crisis in prayer is due to the lack of a deeper knowledge and understanding of the sources of the rich biblical tradition. Our attempt is to remedy this situation, in some little way at least, by offering adequate knowledge of and sufficient tools for getting a profound knowledge of Christian prayer from its very origins. We shall consider the outstanding models of prayer of the Old Testament: Abraham, Moses, Hannah, David etc. The Psalms as prayers of the chosen people will get adequate treatment. In the New Testament we shall concentrate on the prayer of Jesus and that of Paul and his communities. The prayer of the primitive christian community (Acts) will receive



special attention. Mary as the model of biblical prayer for the consecrated persons will conclude our prayer itinerary.

### Reference Books

Balentine, S E. *Prayer in the Hebrew Bible: The Drama of Divine-human Dialogue*. Minneapolis: Fortress Press, 1993; Cullmann, O. *Prayer in the New Testament*. London: SCM Press, 1995; De Sante, C. *Jewish Prayer: The Origins of Christian Liturgy*. New York: Paulist Press, 1991; Fisher, F. L. *Prayer in the New Testament*. Philadelphia: The Westminster Press, 1964; Longenecker, R.N. *Into God's Presence: Prayer in the New Testament*. Grand Rapids: Eerdmans, 2001.

### 13. Theology of Interreligious Dialogue (TIRD) (30 hrs.) 2 credits

This course, basing itself mainly on the Second Vatican Council, first enunciates the rich meaning of 'dialogue' as the Church's new way of relating to the world, with a readiness to meet its challenges in solidarity with people of good will, with a view to transforming it into an abode of justice, peace and harmony and thereby to establish the Reign of God. Next it expounds both the wider and the specific contexts that gave rise to dialogue. Thirdly the course develops the theological-philosophical and the religious-social bases of dialogue. Moreover, the course explores the intricacies of the Church's dialogue with cultures as well as the religions. Furthermore, the factors that enhance dialogue as well those that would be barriers to dialogue are examined. Finally the course articulates the role to be played by the different sections of the Church in promoting dialogue, along with Vision of Dialogue as projected by Vatican II.

### Reference Books

Arinze, Cardinal Francis. *Meeting Other Believers. The Risks and Rewards of Interreligious Dialogue*. Huntington, Indiana: Our

Sunday Visitor, 1998; Panikkar, R. *The Intra Religious Dialogue*, revised edition. Mahwah, N.J.: Paulist Press, 1999; Pushparajan, A. *From Conversion to Fellowship*. Varanasi: MaitriBhavan, 1990; Pushparajan, A. *Second Vatican Council on Dialogue*. Bangalore: SFS Publications, 2009; Race, Alan. *Interfaith Encounter: The Twin Tracks of Theology and Dialogue*. London: SCM Press, 2001.

#### **14. Human Rights and Social Justice (HRSC) (30 hrs.) 2 credits**

Objectives: The course on human rights and social justice deals with the following topics. (1) Indian Constitution and human rights: Fundamental rights. Rights of minorities, women, children, scheduled castes, scheduled tribes, prisoners, and patients. (2) Criminal laws and human rights: Criminal procedure. FIR, panchnama, investigation, charge-sheet, trial, judgment, punishment. Offences relating to marriage. Dowry prohibition act. Dowry death. Maintenance. Rape. Sexual harassment in work place. Dying declaration. Confession. Self defence. Medico legal cases. Medical negligence. Breach of peace. Public nuisance. Arrest, bail, anticipatory bail. (3) Human rights and civil law: Vicarious liability. Negligence. Contributory negligence. Accidents. Contract and appointments. Rights of consumers. Affidavit. Power of attorney. Civil procedure. Right to information. Personal laws. Will.

#### **Reference Books**

Desrochers, J. *Social Teachings of the Church*. Bangalore: Centre for Social Action, 1992; Lobo, G.V. *Human Rights in Indian Situation*. Anand: Gujarat SahityaPrakash, 1991; Mathew, P.D. *Constitution of India Simplified*. New Delhi: Indian Social Institute, 1998; Punnapadan, T. *Justice as Spirituality*. Bangalore: KristuJyoti, 1991; Symonides, J., ed. *Human Rights: Concepts and Standards*. Jaipur: Rawat, 2002.

### **15. Morals in Consecrated Life (MRCL) (30 hrs.) 2 credits**

The course includes the following aspects: Ethical notion of religious life, Analysis of reality, Anthropological basis of the ethics of religious life, Christian dimension of the ethics of religious life, Ethical demands of fidelity to the founder, Ethical demands of fidelity to the constitutions, Ethical demands of fidelity to the vocation.

#### **Reference Books**

Billy, D. J. *Evangelical Kernels. A Theological Spirituality of the Religious Life*. New York: Alba House, 1993; Cole, B., and P. Conner. *Christian Totality: Theology of Consecrated Life*. Bombay: St. Paul Publication, 1992; Delizy B. *For the Sake of the Kingdom: Vocation, Community and Mission in the Religious Life*. UK: St. Paul, 1992; Fiand B. *Living the Vision of Religious Vows in an Age of Changing*. New York: Crossroad, 1991; Garcia Paredes, J.C.R. *Passion for Jesus Passion for Humanity: Consecrated Life Born from the Spirit*. Quezon City: Claretian Publications, 2005; Lozano, J.M. *Discipleship: Towards an Understanding of Religious Life*, Chicago: Claretian Publications, 1983; Rovira, J. *Evangelical Counsels and Consecrated Life*, Notes. Quezon City: Institute for Consecrated Life in Asia, 1997.

### **16. Consecrated Life and Affective Maturity (CLAM) (30 hrs.) 2 credits**

This course aims at acquiring a better understanding of sexuality (biological, developmental aspects), the problems related to sexuality, sexual abuse and traumas, therapeutic aspects, biblical, theological and church's views on sexual issues, question of friendships and affective growth, celibacy and its challenges today. The topic has become more relevant today as many enter religious life with brokenness of the past and are exposed to greater challenges in a world which glorifies and commercialises sex. The

course offers a proper understanding of the possibilities and challenges of sexuality for the religious today as they are called upon for wider interactions and relationships.

### Reference Books

Aschenbrenner, G.A. "A Celibate's Relationship with God," *Human Development* 5.4 (1994); Beaudin, W.R. "Maturing toward Wholeness," *Human Development* 13.1 (1992); Ferder, Fran & John Heagle. *Your Sexual Self*. Bombay: St. Pauls, 1997; Genovesi, V.J. *In Pursuit of Love: Catholic Morality and Human Sexuality*. Minnesota: The Liturgical Press, 1991; Gill, J.J. "Priests, Power and Sexual Abuse," *Human Development* 16.2 (1995); Keane, P.S. *Sexual Morality: A Catholic Perspective*. New York: Paulist Press, 1977; Krenik, T.W. *Formation for Priestly Celibacy: A Resource Book*. MN: National Catholic Educational Association, St. Paul, 1999; Levine, S.B. *Sexual Life: A Clinician's Guide*. New York: Plenum Press, 1992; Nelson, J.B. *Embodiment: An Approach to Sexuality and Christian Theology*. Minnesota: Augsburg Publishing House, 1978; Ulahannan, Rosanna. *Along the Midlife Journey (Helping Religious in Crisis)*. Bombay: St. Paul Publications, 1993.

### 17. Spirituality: A Call to Radical Living (SCRL) (30 hrs.) 2 credits

Consecrated Life is a comprehensive commitment to the cause of God's Reign (Mk 1.4-15) of justice to the total creation, freedom to every individual and fellowship based on love to all. Consecrated Life beckons one to accept and actualize the challenge of being at the service of the least and lost and last (Mt 25.31-46). Consecrated Life invites one to be a living Gospel before proclaiming Gospel. It calls for a self-emptying (Phil 2.7). Such a life-project stands in need of a relevant spirituality that would make and mould the Consecrated into being "pro-active." In all this context, this course extends details and data about the spiritual history of the Consecrated, the sociological perspectives

of the Consecrated Life, the ecclesiological aspects of the Consecrated Life, and much more, the Christological and missiological challenges of the Consecrated Life. The focus is to feel the prayer, to live the prayer and more, to be a prayer oneself in the day-to-day life of the consecration.

### Reference Books

Amalorpavadass, D.S., ed. *The Indian Church in the Struggle for a New Society*. Bangalore: NBCLC, 1981; Dunn, James. *A New Perspective on Jesus: What the Quest for the Historical Jesus Missed*. Baker Academic Press, 2005; Kappen, Sebastian. *Jesus and Freedom*. Mary knoll, New York: Orbis, 1977; Rosario, Jerry. *All the Best in Mission Today*. Dindigul: VaigaraiPathippagam, 2004; Rosario, Jerry. *Whisper with Fire*, Dawn Series 7. Dindigul: VaigaraiPathippagam, 2005; Soares-Prabhu, G. "The Kingdom of God: Jesus' Vision of a New Society," in D.S. Amalorpavadass, ed. *The Indian Church in the Struggle for a New Society*. Bangalore: NBCLC, 1981. 579-608.

### **18. Human Sciences and Consecrated Life (HSCL) (30 hrs.)** **2 credits**

This course deals with psychology of religious and priestly vocation: a study of the psychological aspects of Christian Vocation, evangelical counsels, community life, psychoanalytical understanding of development, Erickson's theory of psycho-social development, approach of self-realization and self-transcendence, discernment of vocation, motivations of vocation, psychological contraindication of vocation, vocational maturity, psychology of celibacy, psychopathology and vocation, accompaniment and help in formation.

### Reference Books

Alday, Jose M. *La Vocazione Consacrata: aspetti antropologici, psicologici e formativi*. Roma: Ediciones Monte Casino, 1994;

Cencini, A., and A. Manenti. *Psicologia e Formazione*. Bologna: Edizione Dehoniane, 1989; Rulla, Luigi. *Anthropology of Christian Vocation*. Rome: Gregorian University, 1986; Rulla, Luigi. *Depth Psychology and Vocation*. Rome: Gregorian University Press, 1983; Szentmartoni, Mihaly. *Psicologia della Vocazione Religiosa e Sacerdotale*. Roma: Pontificia Università Gregoriana, 1997; Whitehead, Evelyn Eaton, and James D. Whitehead. *Christian Life Patterns*. New York Crossroad, 1992.

### **19. Theology of The Body: A Study of Being Human (TBSH) (30 hrs.) 2 credits**

Objectives: The course aims at analyzing the following aspects:  
 The Foundation of Human Life: To understand that the call to communion inscribed in our sexuality is “the fundamental element of human existence in the world” “the foundation of human life” and, hence, “the deepest *substratum* [foundation] of human ethics and culture”. Understanding the body as a “Theology”: To understand the very “logic” of Christianity, ‘the Word of God became flesh and the body entered theology... through the main door.’ God’s mystery & the spousal Analogy: To understand God’s eternal plan of love and communion and how God wanted it to be so obvious to us that he stamped an image of his plan in our very being by creating us as male and female, so that we be able to rediscover the meaning of the whole of existence and the meaning of life. Called to be human: To understand our origin (Mt 19:3-9), our history (Mt 5:27-28) and our destiny (Mt 22:23-33). Two Christian vocations: To understand the two Christian vocations that is, Celibacy for the Kingdom (Mt 19:12) and the Christian Marriage (Ephesians 5) through which we find fulfillment and find meaning of Christian life.

#### **Reference Books**

Catechism of the Catholic Church; John Paul II, *Crossing the threshold of Hope*, (Knopf, 1994); John Paul II, *Evangelium Vitae*,

Encyclical Letter on the Gospel of Life (Pauline, 1995); John Paul II, *Familiaris Consortio*, Apostolic Exhortation on the Christian Family (Pauline, 1991); John Paul II, *Fides et Ratio*, Encyclical Letter on Faith and Reason (Pauline, 1991); *Gadium et Spes*, Pastoral Constitution on the Church in the Modern World (Pauline, 1965); Rocco Buttiglione, *Karol Wajtyla: The Thought of the Man Who Became John Paul II*, (Eerdman's, 1997); John Paul II, *Letter to Families*, Letter in the year of the Family (Pauline, 1994); Karol Wajtyla, *Love & Responsibility*, philosophical work on Sexuality (Ignatius press, 1993); John Paul II, *Mulieris Dignitatem*, Apostolic Letter on the Dignity and Vocation of Women (Pauline, 1988); John Paul II, *Novo Millennio Ineunte*, Apostolic Letter at the close of the Jubilee year (Pauline, 2001); John Paul II, *Redemptoris Missio*, Encyclical Letter on the Mission of the Redeemer (Pauline, 1990); Walter J. Schu, *John Paul II; The Splendor of Love, Vision of Marriage and Family*, (New Hope, 1993); John Paul II, *The Theology of the Body*, addresses on Human Love in the Divine Plan (Pauline, 1997); John Paul II, *Veritatis Splendor*, Encyclical Letter on the Splendor of Truth Redeemer (Pauline, 1993); George Weigel, *Witness to Hope*, biography of John Paul II (Harper Collins, 1999).

### **20. Psalms and Consecrated Life (PSCL) (30 hrs.) 2 Credits**

The Psalms have been used in many ways over the centuries, but mostly for prayer, both private and public, in worship, both public and private, and to learn more about the ways of God with His people. Greatness and goodness of God as the core message of the psalms thus continues to occupy an important role in the life of believers. By a closer study of some selected psalms, this course develops how these three main uses of the psalms are relevant to those called to the proclamation of the Word of God. Observations on the evolution, background, classification and theology of the psalms shall be related with the personal, liturgical and ministerial life of the Consecrated people.

## Reference Books

Anderson, Bernhard W. *Out of the Depths: The Psalms Speak for Us Today*. Louisville, KY: Westminster John Knox, 2000; Brueggemann, Walter. *Spirituality of the Psalms*. Minneapolis, MN: Fortress, 2002; Crenshaw, James L. *The Psalms: An Introduction*. Grand Rapids, MI, Eerdmans, 2001; Davidson, Robert. *The Vitality of Worship*. Grand Rapids, MI: Eerdmans, 1998; Dhanaraj, Dharmakkan. *Theological Significance of the Motif of Enemies in Selected Psalms of Individual Lament*. Gluckstadt: J. J. Augustin, 1992; Grogan, Geoffrey W. *Psalms*. Grand Rapids, MI: Eerdmans, 2008; Mowinckel, Sigmund. *The Psalms in Israel's Worship*. Grand Rapids, MI: Eerdmans, 1962.

### **21. Evangelization through Fine Arts(ENTD) (30 hrs.) 2 credits**

Bharatanatyam is an Indian traditional dance form with lots of spiritual depth. In India today, due to fundamentalism and the present political situation, we are not able to proclaim the Gospel directly. Through the medium of dance one can proclaim the Gospel message and Christian values and thus reach out to different places and people of our country. Through dance we can make Christ known and proclaim his message wherever He is not known.

This course undertakes to train the participants to learn some basic steps of Bharatanatyam, gestures (mudras) and the techniques to choreograph biblical programmes for schools, colleges and churches. The religious discover their hidden talents specifically dance and are trained to make use of their talents in their respective ministries.

## Reference Books

Adams, Dough and Apostolos-Cappadona, ed., *Dance as Religious Studies*, (New York: The Cross Road Publishing Company, 1993); Amalorpavadass, D. S., ed., *Evangelisation of the Modern World*,



## HANDBOOK

(Bangalore: NBCLC, 1975); Amaladoss, Michael, "Proclaiming the Gospel", *Vidyajyoti*, 57 (1993) 26-32; Barboza, Francis, *Christianity in Indian Dance Forms*, (Delhi: Sri Satguru Publications, 1990); \_\_\_\_\_, "Christian themes through Bharatanatyam", *The Journal of Dharma*, 7 (1982); Flannery, Austin, *The Second Vatican Council: Conciliar and Post Conciliar Documents*, (Mumbai: St. Pauls Publications, 1977); Flannery, Austin, *The Second Vatican Council: More Post Conciliar Documents*, (Mumbai: St. Pauls Publications, 1998), Vol. II; Guardini, R., *Spirit of the Liturgy*, ed., by A. Lane, (New York: Sheed & Ward Inc.); Pope Benedict XIV, "A Liturgical Reform", *The Liturgy*, Trans. by The Daughters of St. Paul, (Boston: Daughters of St. Paul, 1962); Pope Paul VI, *Evangelii Nuntiandi*, (Bangalore: NBCLC, 1980); Smith, David, *The Dance of Siva*, (Cambridge: Cambridge University Press, 1996); Salaetore, R. N., "Bharata Natyam", *Encyclopaedia of Indian Culture*, (New Delhi: Sterling Publishers Pvt. Ltd., 1991); Youngerman. Seezanne, "Theatrical and Liturgical dance", *The Encyclopaedia of Religion*, ed., by Mirecea Elliade, (New York: Macmillan Publishing Company, 1987); Tarlekar, G. H., *Studies in Natyasastra*, (Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1991).

### **22. Old Testament Themes Relevant to Consecrated Life (OTCL) (30 hrs.) 2 credits**

This course aims at exploring the major themes running in the Pentateuch, Deuteronomistic History books and Prophetic Literature. The course will introduce the books under our consideration for a better reading and study of the Old Testament. We will try to give adequate exposure to the important Biblical themes pertinent to Consecrated Life. We then consider the selected Biblical texts related to these themes to better appreciate and understand them.

## Bibliography

Lopez, Felix Garcia. *Il Pentateuco*. Brescia: Paideia Editrice, 2004; Römer, Thomas. *The So-Called Deuteronomistic History*. New York: T & T Clark, 2009; Ska, Jean – Louis. *Introduction to the Pentateuch*. Winona Lake, Indiana: Eisenbrauns, 2006; Zucker, David J. *Israel's Prophets*. Paulist Press, 1994.

### **23. Women Empowerment and Gender Justice (EWGJ)(30 hrs.) 2 credits**

**Objectives:** Women empowerment aims to inspire women with the courage to break free from the chains of limiting belief patterns and societal conditioning. It is an effort to create an awareness regarding the unconscious internalization of patriarchal norms among women. This course underlines the need to support women in the realization of their full human rights. It aims at an awareness to reduce gender inequalities at every structural level. Finally, the course aims at making the Church gender empowering and to internalize the spiritual values such as equality, justice and integrity.

#### References Books

Sr. Philomina D'Souza FMA, *Women icon of Liberation*; Mary Scaria, *Human Rights Law and Gender Justice*; Aggarwal Nomita, *Women and Law in India*; Gour, *Empowerment of Women in India*, Law Publishers; V.N. Shukla, *Constitutional Law of India*; *Social Teachings of the Church*; *Legal Literacy for Women* – National Law School of India, University of Bangalore.

### **8.3. SEMINARS**

#### **Seminar I : Consecrated Life Week Seminar (30 hrs.) 2 credits**

The students actively organize and participate in a National Seminar conducted at the Institute based on relevant and major themes that pertain to the life and mission of the religious men

and women in the Church. The seminar brings together resource persons who present papers on various aspects of the major theme and promote dialogue and reflection among the students. Students present a reflection paper synthesizing the insights from the Seminar.

### **Seminar II: Radical Initiatives in Religious Life and Mission (30 hrs.) 2 credits**

The students get the opportunity to get exposed to various radical, liminal, creative and prophetic initiatives undertaken by different committed religious men and women both in the ways they live their religious consecration and carry out the mission. The goal is to help the students to discover and live their own passion for God and humanity in ways that are in tune (congenial and compatible) with the authentic meaning of consecrated life.

### **8.4. GROUP PROCESSES**

#### **Group Processes Practicum (30 hrs.) 2 credits**

The students actively involve themselves and participate in group therapy under the guidance of an experienced therapist during which they deal with the issues with which they struggle in their personal as well as communitarian living. The goal is to learn about therapeutic processes by undergoing these processes by themselves. They are asked to make a presentation, assessing the growth process they have gone through in the therapy sessions.

### **8.5. COMPREHENSIVE EXAMS AND DISSERTATION**

#### **Comprehensive Exam (60 hrs. of personal work) 4 credits**

The students are given a set of questions pertaining to the all the major papers that they have studied during the 4 semesters. They are asked to prepare the answers dealing with all the papers comprehensively. Finally, they respond to a few questions

selected and given to them in a written/oral examination. The goal is to evaluate their comprehensive knowledge in the papers that they have studied during the two year program.

### **Dissertation Writing and Defense (120 hrs.) 4 credits**

To assess the student's proficiency to systematize and synthesize learnt concepts and work on a dissertation by applying his/her knowledge of research methodology.

#### **Methodology**

Topics selection by students and allocation of supervisors (internal faculty) (End of II Semester)



Submission of the Draft Proposal (3 <sup>rd</sup> Week of III Semester)	}	(CIA – 15 marks)
Data Collection (3 <sup>rd</sup> Week of IV Semester)	}	(CIA – 15 marks)
Submission of final Dissertation (By the end of February)	}	(CIA – 20 marks)

#### **Mode of Evaluation**

Departmental CIA and Centralized ESE (Board of Examiners, consisting of three internal faculty). There will be no written ESE. The students will be evaluated based on their research study, presentation, and viva voce.

Dissertation Presentation & Viva Voce (Presentation time + Viva = 30 + 20 minutes)	}	50 marks	}	100 marks
CIA by supervisor (internal)	}	50 marks		

## 9. FACULTY OF SANYASA INSTITUTE OF CONSECRATED LIFE

### Full-Time Faculty

1. Rev. Fr. Xavier E. Manavath, PhD (Chair)
2. Rev. Fr. Arul Jesu Robin, PhD
3. Rev. Fr. Devadoss S, PhD
4. Rev. Fr. George Kallampally, PhD
5. Rev. Fr. George Panthalanickal, PhD
6. Rev. Fr. Mathew Moothedam, M.Th
7. Rev. Fr. Paulson V. Veliyannoor, PhD

### Adjunct Faculty

1. Rev. Fr. Antony Bhyju, PhD
2. Rev. Fr. B. Rakshakanathan, PhD
3. Rev. Fr. Cletus David, PhD
4. Rev. Fr. George Lanithottam, PhD
5. Rev. Fr. Irudayaraj, M.Th
6. Rev. Fr. Jacob Arakkal, PhD
7. Rev. Fr. James Kannanthanam, PhD
8. Rev. Fr. John Thadathil, PhD
9. Rev. Fr. Joseph Mattam, PhD
10. Rev. Fr. Lawrence, M. Th
11. Rev. Fr. Martin George, M.Th
12. Rev. Fr. Mathew Vadakkal, PhD
13. Rev. Fr. Noble Mannarath, PhD

14. Dr. Pushparajan, PhD
15. Rev. Fr. RegiPymattam, MBA
16. Rev. Fr. ScariaVaranath, PhD
17. Rev. Fr. Thomas Vattukulam, PhD
18. Rev. Fr. Varghese Koluthara, DCL
19. Rev. Fr. Vincent Paul Raj, PhD
20. Rev. Sr. Maria Anto, PhD
21. Rev. Sr. Pushpa Joseph, PhD
22. Rev. Sr. Teresa Purayidom, PhD
23. Rev. Sr. Virginia Rajakumari, PhD

**Visiting Faculty**

1. Rev. Fr. Cristo Rey Garcia Paredes, PhD
2. Rev. Fr. Diarmuid O'Murchu, PhD

## 10. CAMPUS CULTURE AND REGULATIONS

### 10.1. RESIDENTIAL AND NON-RESIDENTIAL OPTIONS

The students of the Institute will have both residential and non-residential options. Non-residential students are bound only to follow the class schedule. They are welcome to join the other common activities of the institute. Residential students are expected to abide by the following norms.

### 10.2. TIME TABLE

#### Weekdays

Rising	05.30 am
Meditation	06.00
Morning Prayer	06.30
Holy Mass	06.50
Breakfast	07.30
Silence & Study	08.15
Class	09.00-12.30
Coffee Break	10.35
Lunch	12.35 pm
Silence	01.30
Class	02.30 - 04.00
Tea	04.00
Gardening	04.20 - 04.50
Games	04.50 - 05.30
Silence & Study	06.00
Evening Prayer	07.00
Supper & Recreation	07.30
Common Program	08.15
Silence	09.00
Lights Off	10.30

#### Sundays

Holy Mass	06.50 am
Breakfast	07.45
Coffee Break	10.30
Lunch	12.30 pm
Tea	04.00
<b>Bhajan Service</b>	07.00
Supper	07.30
Lights Off	10.30

***On Sundays, after breakfast, the participants are free for personal work as well as to go out. Those who go out have to report back at the Institute latest by 06.00 pm.***

#### Class Timings

I Period:	(08.55)*	09.00 - 09.45
II Period:	(09.49)*	09.50 - 10.35
III Period:	(10.50)*	10.55 - 11.40
IV Period:	(11.44)*	11.45 - 12.30
V Period:	(02.25)*	02.30 - 03.15
VI Period:	(03.19)*	03.20 - 04.00

***\*Time of warning bell***

### 10.3. RESIDENTIAL ACTIVITIES

- On Saturdays, we observe *mauna* (silence) till noon, together with time for personal study.
- Monthly recollection normally would be on the last Saturdays of the month (starts from 6.30 pm on Friday, the day before, and ends by 12.30 noon on Saturday), as indicated in the planner. The Sacrament of Reconciliation is arranged during monthly recollection.
- Solemn Rosary on Wednesdays & Saturdays at 7.00 pm. Group Prayer on Thursdays and Adoration on Fridays from 6.30 to 7.30 pm.
- On alternate Tuesdays, Common Recreation / Charism Sharing from 8.15 to 9.00 pm. The Charism sharing begins from the month of August.
- On Wednesdays, there is Singing Class from 8.15 to 9.00 pm.
- Plenary meeting is on the last Saturdays of the month at 8.15 pm, as indicated in the planner.
- Special Session for the 'Juniors' would be arranged as and when it is needed.
- Cooking by the students once in a while on special occasions,
- Introduction at the Eucharist by the students from 15<sup>th</sup> July; Spiritual Guidance monthly
- Screening of movies on alternative Saturdays at 8.15 pm (optional) in the auditorium. T.V. News: 8-9 pm

### 10.4. GUIDELINES FOR THE COMMUNITY LIVING

- An atmosphere of silence is to be maintained during the study time and free time. *Strict silence* is to be



observed from *1.30 to 2.30 pm* and from *9.00 pm to 7.30 am*. No telephone will be passed on to the students during these hours.

- The students may have cell-phones with the permission of the Major Superiors. They may be used sparingly respecting the silent atmosphere of the campus, especially the silence after 09 pm. However their use is not allowed in common places like chapel, class room, library, reading room and dining hall. Students are not allowed to give their mobile phone numbers to the other students so that those students can receive calls from outside.
- Silence is to be maintained in the personal rooms. Strictly avoid loud music/ talk in the residential quarters. It is also forbidden to enter the rooms of the fellow students to sit and chat.
- Punctuality at common prayer, meals and other common programs is to be maintained and participation mandatory.
- Participants may not be absent from the class and other common programs without the permission of the Director or the one in charge.
- Seats in the class room should not be changed frequently. Normally the seats are changed on the first working day of the month.
- Priests and Brothers are strictly forbidden to enter the living quarters of Sisters and similarly Sisters are strictly forbidden to enter the living quarters of Priests and Brothers.
- Residential students are not allowed to stay overnight outside the Institute. In exceptional situations, it may be done only with the prior and explicit permission of

the Director or the one in charge, at the request of the Major/Local Superior of the student.

- Visitors are welcome, but they may be entertained only according to the discipline of the Institute. Visiting Hours are from 12.30-1.30 p.m., and 4.30-6.00 p.m. They are to be entertained only in the parlours. Taking visitors to your room is not permitted. During prayer and classes, no visitors will be entertained. Please give prior information to the Administrator, if there are guests for a meal.
- Each one should devote sufficient time for personal prayer besides community prayers.
- Generally all permissions are to be obtained from the Director, and in his absence, from the Assistant Director. Anyone going out of the Institute, except to Carmelaram campus or for common programs, should also inform the warden, and personally enter in the Register kept at the reception, the time of departure, destination, telephone number if any, the expected time of return, and one's signature. After coming back each one should enter the actual time of return and one's signature. Nobody is allowed to sign for others or enter the details of others in the Register.
- English is to be used as the medium of communication in all the places and situations throughout the course regardless of persons and occasions.
- General Discipline in the Residential wings will be animated by the Wardens

### **10.5. RESIDENTIAL ARRANGEMENTS**

- Please follow the "Guidelines for the Inmates" provided in every room. Please keep the mesh part of the windows always closed.

## HANDBOOK

- Provided are: Mattress, Blanket, pillow, candle holders (2) Vim powder container, Floor duster, Furniture Duster, Mosquito Net, Buckets (1), Mug (1), Brooms (2) Dust Bin, Dust pan, Toilet Brush, Tables, chairs , cots.
- Please co-operate as several adjustments are called for since most of the rooms are of double occupancy.
- Individual rooms shall be cleaned by the occupants themselves.
- Solar hot water is available on every floor. Immersion heaters are not allowed.
- **Food:** Anyone needing special diet, due to health reasons, may kindly make arrangement with the Administrator. There should be no direct dealing with the kitchen staff. Use only filtered water for drinking. Kindly wash the cups and plates individually after tea.
- **Mails:** Outgoing letters can be placed in the letterbox kept at the reception. Clearance is done daily, usually at 11.30 am. Incoming mails will be placed on the reception desk at the Aquinas block.
- **Health:** When you are sick, kindly inform any one of the infirmarians, so that arrangements may be made to look after you. Infirmarians should inform the Warden. Those who are sick, kindly inform the student leader as well, who in turn will report to the Secretary in order to record the attendance.
- There will be separate wardens for the residential blocks of the men and women.

## 10.6. PHONE TIMINGS

Timings of incoming and outgoing calls

07.45 - 08.45 am.

12.30 - 01.30 pm.

04.50 - 06.00 pm (Only outgoing calls)

07.30 - 09.00 pm.

Incoming and outgoing calls should be brief. In case of emergency calls outside the above timings, you may approach the office.

## 10.7. OFFICE BEARERS

In the beginning of the every academic year, the following office bearers will be chosen to animate and guide the internal functioning of the community and the upkeep of the campus. There will be a change of office bearers in the second semester.

1. Student Leaders
2. Group Leaders (4 Groups)
3. Photography and Album
4. Reading Room
5. Light & Sound (Audio-Visuals)
6. Choir Leaders
7. Chronicler
8. Cleaning in-charge
9. Computers and Internet
10. Cultural Secretaries
11. Door keepers
12. Decoration Masters
13. Games in-charge
14. Garden in-charge
15. Infirmarians
16. Refectorians
17. Sacristians
18. Secretary
19. Time keeper