SALVATORIAN INSTITUTE
OF PHILOSOPHY & THEOLOGY

PROSPECTUS
2006-2007

Department of Theology

MOROGORO 2006
THE SECRETARIAT OF
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At first it was not the intention of Fr. Jordan to found a religious order or society. He wanted to reverse the effects of the *Kulturkampf* and this meant something really quite radical and wide-ranging: it would mean literally the whole Church. It was his aim to give Christ back to the ordinary people. He was seized with an extraordinary missionary enthusiasm. It was an all-consuming passion. His love for God and the people of God overwhelmed him and he wanted to set to work immediately and do whatever he could to realize his ambitions at any cost. He found himself confronted by the words of John’s Gospel: *Now this is the eternal life: to know you the only true God and Jesus Christ whom you have sent.* (John 17:3).

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

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

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

**HISTORICAL NOTES**

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

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

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

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

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

By 1995, the student enrolment had increased to eighty, representing nine religious congregations. The Salvatorian Major Seminary also accepted members of Religious Orders beginning their first year of Theology.
In the same year the Salvatorian Major Seminary had received official affiliation with the Philosophy Faculty of the Pontifical Urbaniana University of Rome. Official recognition of this status was given on July 6, (Decree #932/95/2), and this made the school year special for all concerned.

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

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

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

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

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

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

**APOSTOLIC LIFE COMMUNITY**
OF PRIESTS IN THE OSS
P.O. Box 1935 Morogoro
Mobile phone: 0744/26.47.33

**AUGUSTINIANs**
P.O. Box 1947 Morogoro
Tel & fax: 023/260.47.73
Email: osamoro@africaonline.co.tz

**CAPUCHIN FRIARS**
P.O. Box 900 Morogoro
Tel: 023/32.04

**CLARETIAN MISSIONARIES (CMF)**
P.O. Box 427 Morogoro
Tel: 260-0429
Email: cmfmoro@africaonline.co.tz

**CONGREGATION OF THE MISION**
De Paul Seminary
P.O. Box 6051 Morogoro
Email: depaumoro04@yahoo.com

**CONSOLATA FATHERS**
ALLAMANO SEMINARY
P.O. Box 769 Morogoro
Tel: 023/260.35.63

**BENEDICTINES – HANGA**
P.O. Box 217 Songea-Hanga
Tel & fax: 025/260.09.97
hanga.procure@cats-net.com

**BENEDICTINES – MVIMWA**
P.O. Box 591 Sumbawanga
Tel: 025/280.22.87
Email: mvimwa@raha.com

**BENEDICTINES – NDANDA**
P.O. Box 1003 Ndanda via Mtwara
Tel: 023/251.05.32
Fax: 023/251.05.33

**BENEDICTINES – PERAMIHO**
P. O. Box PERAMIHO
Tel: 025/260 21 20
Email:lambert@pe-ostafrica.org

**CONFESSIONAL MISSIONARIES**
P. O. Box 222 Morogoro
Tel: 023/260.47.73
Email: confmission@gmail.com

**CONSOLATA FATHERS**
ALLAMANO SEMINARY
P.O. Box 769 Morogoro
Tel: 023/260.35.63
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<th>SISTERS OF THE HOLY ROSARY</th>
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<tr>
<td>P.O. Box 1878 Morogoro</td>
<td>P.O. Box 119 Mzuzu Malawi</td>
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<tr>
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<th>STIGMATINE COMMUNITY</th>
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<tr>
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<tr>
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<td>P.O. Box 315 Bukoba</td>
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<tr>
<td>Tel: 023/260.38.00</td>
<td>Tel: 028 222 05 09</td>
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<td>De Paul Seminary</td>
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<td>ST. FRANCIS DE SALES</td>
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| LITTLE SISTERS OF ST FRANCIS / |                             |
| DAR                            |                             |
| P. O. Box 24 Dar es Salaam     |                             |
| Tel: 022/285 65.14             |                             |

| MISSIONARIES OF THE PRECIOUS   |                             |
| BLOOD                          |                             |
| P.O. Box 1925 Morogoro         |                             |
| Tel: 023/260-41.65             |                             |

| PASSIONIST FATHERS            |                             |
| Vocation Director             |                             |
| P. O. Box 990 Dodoma          |                             |
| Tel:026/230 49.61             |                             |

| SISTERS OF HOLY SPIRIT        |                             |
| Rev. Sister Regional Leader   |                             |
| P.O. Box 903 Moshi            |                             |
ACADEMIC PROGRAMME

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

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

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

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

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

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

The Salvatorian Institute of Philosophy and Theology in Morogoro follows a complete program of philosophy, which extends through three years (six academic semesters) and theology, which extends through four years (eight academic semesters). In it the students should complete all that the Pontifical Urbaniana University requires for the First Cycle Institutionally, and part of the second cycle (including special disciplines, and seminars in a

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\(^2\) Ecclesia in Africa, 103.

\(^3\) Ecclesia in Africa, 75.

\(^4\) Ecclesia in Africa, 94.
philosophical framework). Elective courses are offered periodically, in response to special interests on the part of either professors or students. These supplement the core courses and are conducted without prejudice to the general program, whether in philosophy or in theology. Seminars are a required part of the overall program. After six semesters of philosophy or eight semesters of theology qualified students sit for the Bachelor’s degree, which the University awards to those who have successfully completed the first cycle of its respective Faculties.

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

a. a good introduction to the English language;

b. an introduction into the History of Salvation, which, in accordance with the norms of Vatican II for the training of candidates to the priesthood, needs some knowledge of the Bible, Liturgy and Spirituality;

c. some extra time for reflection on their African mentality and culture in preparation for their later active involvement in ministry.

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

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

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

The Institute is aware that attention needs to be paid to the study of pastoral care and counselling, in the parishes, and, as the theology program develops, this need will be addressed. Thus, the students should acquire and develop professional counselling skills for their future pastoral ministries. Special attention is to be paid to a general African overview of the specifically African issues that the future parish priest will face in his ministry. Throughout, emphasis is put on Pope John Paul II’s call for a New Evangelisation based on the principles of inculturation.

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

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

A. Registration

1. Before the opening of each academic year, all candidates must register for the programme they intend to take by duly filling in the Application Form. The deadline for registration is Friday, 25th August 2006 at 16:00.
2. An additional fee will be charged for late registration or any change in the application form after its submission.
3. Students have the possibility to register themselves in more optional courses than what is required by the academic programme.

B. Students Transferred from Other Institutes

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

C. Fees

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

2. Refunds

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

D. Academic Requirements

1. Academic Requirements

For admission to the Philosophical Programme candidates must:

a. have successfully completed their secondary education and be eligible for further studies in an accredited university in their country or abroad;
b. have completed a full philosophy program of a particular institute;
c. have the recommendation of their religious superiors, if they belong to religious orders, or of the respective authority as recognised by the Rector of the Salvatorian Institute;
d. possess a sufficient knowledge of the English language to attend classes as proved by a screening exam.

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

2. Other

a. The application form handed out by the Registry undersigned by the applicant’s respective authority;
b. The original undergraduate degree entitling the applicant to undertake University-level studies in his/her country of origin;
c. The original degree/diploma of philosophy;
d. A letter of introduction by the ecclesial authority;
e. A C.V.;
f. A birth certificate and a photocopy of a passport or of any other document exactly showing the student’s surname and name;
g. A passport-size photograph, having a white background (write name and surname in block capitals on the back);
h. For lay students, a letter from one’s parish priest along with the certificate of baptism;
i. For Non-Tanzanian lay students, a residence permit for studying in Tanzania is needed;

j. For students coming from other university level institutions and for former seminarians, a letter of recommendation issued by the competent authority certifying that the applicant may continue his/her studies is needed.

E. Categories of Students

Students may be enrolled in one of the following categories:

a. **Full-Time Students**: students seeking an academic degree or diploma.

b. **Part-Time Students/Auditors**: students enrolling to one or more courses.

c. **Exchange Program Students**: students who enrol for one or two semesters to take courses and obtain credits but do not intend to receive an academic degree or diploma from the Institute. This status is applicable only to the students enrolled to other related Institutes. Acceptance does not guarantee class availability. International students have to obtain the resident permit valid for study in Tanzania.

d. **Out of Prescribed Time Students (O.P.T.)**: full-time students who have not completed all required courses in a due time.

F. Duration of Courses

The Academic year is divided into two semesters:

a. From 4th September up to 22nd December 2006.

b. From 8th January up to 16th May 2006.

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

A. Attendance

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

B. Core and Elective Courses

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

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

1. Seminars offer the students an opportunity to conduct directed research under the guidance of an appointed member of the theological department.

2. The theology program has a 3-seminar requirement, but the final essay is optional. The theology department offers qualified students the opportunity to attempt serious, guided, scientific research and to produce a paper for presentation and publication. This is an optional component of the theology program open to those students who have:
   1) sponsorship of an approved faculty member;
   2) written permission from their formator;
   3) a “B” average, and proven writing and research abilities/capacities.

3. Ordinarily students signal their interest in this option at the end of the second semester of their first year. Students permitted to take this option are enrolled in Theology Essay Seminar in lieu of the required seminars. Successful participation in each of these seminars fulfils one (1) seminar requirement in the standard theology curriculum. Each student is assigned a grade by his/her moderator at the end of each semester reflective of the quality of one’s work in that period. The written results of this project may be published. In addition students may also be asked to present and defend their research publicly in an internal forum.

4. Seminars are given according to the availability of teachers. The Dean of Studies regulates the number of students required to justify a seminar after consultation with the teacher and with regard to the total number in a particular class. Each seminar consists of seven (up to ten) sessions.

D. Tutorials

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

E. Languages

1. An opportunity is provided in the curriculum for the study of languages.

2. Since the English language is the medium of instruction throughout the three-year philosophy program and the four-year theology program, it is essential that all students attend the intensive English orientation course, unless exempted by a very successful entry examination.

3. Ancient languages: are also required: Latin is compulsory for all students seeking the Bachelor of Philosophy, and Biblical Greek and Hebrew for all students seeking the Bachelor of Theology Degree.

4. All modern language courses (French, German, Italian, Spanish and Swahili), except English, are optional.

F. Theology essay

Theology students have the option to write a theology essay as part of the theological program. (See: Seminars C–2 & 3)
G. Grading System

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

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

H. Academic assessment

1. The Institute proposes that the examination of a core course is divided into three parts: mid-term written test, assignment and semester final exam. These tests, assignments and exams are generally sufficient for an objective evaluation of the student’s performance. A lecturer is responsible for his/her own marking. The Dean is the guarantor of the lecturer’s judgment.

2. The final examination may be oral or written and the decision is left up to the lecturer. The maximum duration of an oral exam is fifteen minutes per student. The maximum duration of a written final exam is two hours. The final decision about the duration of the exam in a particular course is left to the respective lecturer. The mid-term written test will usually take 45 minutes but should not take more than an hour.

3. The Institute suggests the following examination procedures and the calculation of the final grades for the core courses: mid-term test (20% of the total), assignment (20% of the total) and semester final exam (60% of the total). To get a pass mark in a course, the student has to pass each part of the examination with at least 60% giving the following minimum requirements: test 12%, assignment 12%, and semester final exam 36%. If a student does not pass the mid-term written test or the assignment (or both), he/she is not entitled to take the semester final exam.

4. In exceptional cases a student who fulfils all other course requirements may have the opportunity to take the respective exam one year after the completion of the course. When this period expires the course must be repeated in order to have the right to go for the exam.

5. Serious violations not permitted during the test or exam:
   a. to talk with other people, especially to give or receive help;
   b. to copy from another student’s paper, to consult personal notes, books and any source not previously allowed by the lecturer;
   c. to use cellular phones or any other electronic support;
   d. to leave the examination room.

6. A student, who arrives late for the test or exam, will not get extra time, i.e.: he/she will use only the remaining time.

7. If a student fails to follow the examination rules (no. 5 and no. 6), his/her exam will not be considered valid.

8. A student who is not present for the test or exam can retake it only if the absence is justified and at a time determined by the professor. If the absence is not justified the student
cannot repeat the exam. If he/she is not present for the repeat exam he/she has to repeat the
course.

9. A student, who repeats one or more parts of an examination, must pay the full regular exam
fee beforehand for any part he/she repeats and will not be awarded a grade higher than 60%
for that exam. If a student fails the repeat part of the examination he has to repeat the
course before being advanced. (See no. 3)

10. The exam session is scheduled in the Academic calendar for all students, and an additional
exam session is planned for retakes (to be scheduled at the beginning of the next semester).
If a student fails the retake examination session he/she must to repeat the course before
being advanced.

11. The Lecturer decides the time of the examination and students must be prepared to take
more than one exam on that day if necessary.

12. A student who fails three or more exams of the core courses in the same semester does not
get a chance to retake the exams and is automatically out of the Institute.

13. A degree students who fails in two or more compulsory subjects in the same academic year,
shall forfeit his/her right to apply for BA. He/she may, however, continue his/her study as a
diploma student.

14. Should a student fail in an elective course, there will not be any supplementary exam and,
consequently, he/she will not get the corresponding credit and will be obliged to take another
elective course next semester.

15. If a student fails in the retake exam in a required language course, no further retake exam is
allowed and the course must be repeated. Such a student cannot proceed for the BA examination.
He/she is eligible for the Diploma/Certificate only.

16. If a student fails in an optional language, there will not be any supplementary test. Such a student
cannot go for the higher level of that particular language.

17. OTHERS SERIOUS VIOLATIONS:
   a. To plagiarize in written work; i.e.: to use a text of another author without the usual
      indication and exact written quotation of the source.
   b. To submit someone else’s written work as his/her own, irrespective of the way it was
      obtained.
   c. To submit, as assignment for one course, a written work which has been already
      submitted in another course.
   d. To get the test questions, in any way, before the exam day.
   e. The falsification of the documentation quoted in a written work.

18. DISCIPLINARY MEASURES FOR SERIOUS VIOLATIONS:
   a. Admonition recorded in the student’s curriculum.
   b. Invalidation of the submitted written work or the exam.
   c. The final grade for that course will be not higher than 60%.

19. If a student receives more than one admonition or if there is other serious breech of
regulations the Disciplinary Commission can decide as follows:
   a. To take away the right of the student to apply for the Bachelor Degree.
   b. To expel the student from the Institute.
BACHELOR OF THEOLOGY

A. Introduction

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

B. Requirements

1. A student who has completed the first four semesters of Philosophy or the first six semesters of Theology, and passed all subjects with an average of at least 70% (for the new students enrolled since September 2006 the required average is 75%) and who has also completed the required number of elective courses and seminars, can be admitted to sit for the Bachelor Degree examination.

2. A student seeking the Bachelor of theology is obliged
   a. to take one semester of Biblical Greek and Biblical Hebrew and obtain at least a pass grade;
   b. to pay the fees required for the Bachelor examination.

3. A degree student should not fail two or more compulsory courses per academic year (see G. Academic Assessment no. 13).

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

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

1. The Department of Theology follows the common norms of the Congregation of Catholic Education. The Institute’s theological program stresses the meaning and value of inculturated theology in Africa.

2. The Institute’s theological program aims:
   a. to form future priests in the true cultural values of East Africa, i.e., to inculturate the Good News through the interaction of the Christian faith and the historical milieu of East African countries, and thereby shed helpful light on traditional African society on the one hand, and, on the other, to offer to these African cultures the traditions of the Church. These future priests are to be true servants dedicated to evangelization, and capable of living a simple life for the benefit of the Church.
   b. to train students to understand the content of Theology as the revelation of God in Jesus Christ. Christology plumbs the mystery of God and the mystery of human nature. All theological knowledge is viewed as being derived from this revelation of Jesus Christ.
   c. to instil in the students a proper understanding of the Church’s mission, stressing its nature and function in which the word of God is the basic criterion for both theology and Church.

3. The Institute’s program stresses those disciplines that bring to light the different values found in the various human cultures.
   a. The Institute is especially interested in promoting Inculturation of the Gospel in a context of African cultural diversity. Therefore, the emphasis has been put not only on intellectual understanding of theology but also on practical implementation of it in the daily life of the ordinary Christian in the parish. Consequently, pastoral training of our students should begin as early as possible after the completing first year of theology.
   b. They will learn on two levels what evangelization itself entails: first, as Eucharistic participation in the daily liturgy and second as existential sharing with others in daily life. It is through evangelization that the students become aware of these interactions of the individual and the community.

4. The intellectual and spiritual teaching of theology should emphasize also the student’s function as evangelizer of the world.

5. The indispensable and paramount aspect of intellectual, spiritual and pastoral priestly formation is to teach students their positive response to the whole teaching of the Magisterium Ecclesiae which has been summed up in the two following criteria: compatibility with the Christian Message and communion with the universal Church. The student must affirm the Church in Africa, rather than the Church of Africa. The teaching of the Church is seen in two modern terms: Inculturation and New Evangelization.

   Therefore, the student’s pastoral work is a work of Inculturation. It is nothing more than a movement towards full Evangelization. This Inculturation, on the one hand, includes the whole life of the Church and the whole process of Evangelization. On the other hand it shows the need for research in the field of African cultures in all their complexity.
exploit to the maximum the numerous possibilities, which the Church’s present discipline provides in this matter.

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

6. The aim of the intellectual, spiritual and pastoral formation of the theology department is to stress the following:

a. Each proclaimer of Christ must follow the path of the Apostolic teaching, even if it leads to martyrdom, i.e., to be truly transparent to Christ and to follow Jesus to the Cross. This is not to remain fantasy but is intended to promote a choice for the truth of the Gospel over a seeking for popular acceptance, material benefits, or self-promotion. The student should be taught to be dedicated to the salvation of the peoples of the world. Therefore, he is called to give up part of his life for the sake of the Gospel and thereby witness to its absolute truth.

b. The new evangelization is to build a community in which Christ is truly present. Evangelization is a matter of life and death - eternal life and everlasting death - both for those to be evangelized and for the evangelizer. It means that the Gospel must change a person’s whole life, and Christianity must touch every aspect of human life. Nothing is foreign to the interest of the Church or to Evangelization.

c. The New Evangelization strives to facilitate a more authentic way of living the Gospel in Africa. This is what John Paul II has expressed using the words of Jesus “You shall be my witnesses”, but the African Synod also adds that Christians must become the witnesses to Jesus as Africans. “Woe to me if I do not preach the Gospel.”

d. Inculturation must be integrated with Evangelization, as John Paul II said, Inculturation of the Church in any new culture is not a betrayal but a requirement of Evangelization. Through Inculturation the Church makes the Gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community, and Paul VI calls it an incubation of the Christian mystery in the genius of a people. Inculturation also enriches the Church by the values of a new culture, while the Church transforms that culture from within. The requirements of inculturation as well as the conditions of the Institute’s pastoral training of our students need the collaboration of many and claims the students’ personal engagement in new forms of evangelization.

The Salvatorian Institute in Morogoro has organized a complete course of theology that extends through four years (eight academic semesters). During this space of time, the students should complete all that the Pontificia Universitas Urbaniana requires for the First Institutional Cycle.
# Theology Courses Assignment – 2006/2007

## BIBLICAL STUDIES & BIBLICAL LANGUAGES

<table>
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<tr>
<th>#</th>
<th>List of subjects:</th>
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<td>1.</td>
<td>Introduction to the New Testament</td>
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<td>I</td>
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<td>Pentateuch &amp; Historical Books, Introd. to OT</td>
<td>Br. Joseph Thallapalli</td>
<td>I</td>
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<td>4.</td>
<td>Biblical Greek I</td>
<td>Fr. Bernard Witek</td>
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<td>5.</td>
<td>Psalms &amp; Wisdom Literature</td>
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<td>II</td>
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<td>6.</td>
<td>Pauline Literature</td>
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<td>II</td>
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<td>7.</td>
<td>Biblical Hebrew</td>
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<td>8.</td>
<td>Apocalyptic Literature</td>
<td>Fr. Wilfred Pais</td>
<td>III</td>
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<td>9.</td>
<td>Prophetic Literature</td>
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<td>10.</td>
<td>The Epistles: Peter, James, Jude &amp; Hebrews</td>
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## SYSTEMATIC THEOLOGY

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<td>1.</td>
<td>Introduction to Theology &amp; Vat. II</td>
<td>Fr. Kosmas Asenga</td>
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<td>2.</td>
<td>Revelation &amp; Faith</td>
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<td>I</td>
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<td>3.</td>
<td>Doctrine of God &amp; Triune God</td>
<td>Fr. Kosmas Asenga</td>
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<td>4.</td>
<td>Theological Anthropology I (Creation &amp; Sin)</td>
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<td>II</td>
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<td>5.</td>
<td>Theological Anthropology II (Grace)</td>
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<td>6.</td>
<td>Christology</td>
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<td>7.</td>
<td>Sacramentology (General)</td>
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<td>9.</td>
<td>Ecclesiology &amp; Mariology</td>
<td>Fr. Caesarius Nalpathamkalam</td>
<td>III</td>
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<td>11.</td>
<td>Eschatology</td>
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## MORAL THEOLOGY

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<td>1.</td>
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<td>4.</td>
<td>Special Topics in Moral Theology (Bioethics)</td>
<td>Fr. Felix Mushobozi</td>
<td>III</td>
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## LITURGY

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### PASTORAL THEOLOGY

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<td>Fr. Johnson M. Kallidukil</td>
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<td>Fr. Michael Teshu</td>
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Total number of hours during 8 semesters of studies / credits: 149/147

* Not given this year
## Optional languages, elective courses and seminars

### ELECTIVE COURSES

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<td>The Theological Thought of Helmut Richard Niebuhr</td>
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<td>Jesus’ Teaching of Prayer in the Sermon on the Mount ( Mt. 5 – 7)</td>
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### SEMINARS

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<td>Elements of Religious Formation for Novices &amp; Temporary Professes</td>
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<td>TH 816s</td>
<td>The Catholic Eastern Churches</td>
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<td>TH 807s</td>
<td>The First Seven Ecumenical Councils of the Church: History &amp; Theology</td>
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<td>The Figure and Authority of Religious Superiors according to CIC 1983</td>
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<td>Missiology: Mission Societies for Missionary Work in Africa</td>
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<td>Two Themes: The Covenant and Justice in the Prophets</td>
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<td>The Christological Titles of Jesus: Their Origin, Theology and Meaning</td>
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<td>Spiritual Direction with Discernment Procedure</td>
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<td>Emotions and moral life in St. Thomas Aquinas</td>
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<td>The Biblical account of creation and its resemblance in African Culture</td>
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<td>The Christology and Christological Titles in the Acts of the Apostles</td>
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<td>African Contextual Theology: Methods and Perspectives</td>
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General Academic Plan of Theology

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

Curriculum of Theology – Academic Year 2005/2006

1ST YEAR THEOLOGY (2005/2006)

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**Total (1st semester)** 25

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<td>Christian Social Teaching, Social &amp; Political Justice</td>
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<td>TH809c</td>
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<td>Church in Modern Period</td>
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<td>Fr. Bartholomew J. Murphy</td>
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<td>TH612c</td>
<td>LI</td>
<td>Liturgical Time &amp; Seasons</td>
<td>2</td>
<td>Fr. Krzysztof Cieślikiewicz</td>
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<td>TH230c</td>
<td>BS</td>
<td>Johannine Literature</td>
<td>3</td>
<td>Fr. William Ngowi</td>
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**Total (2nd semester)** 23

**Total (1st & 2nd semester)** 48

### 3RD YEAR THEOLOGY (2005/2006)

#### FIRST SEMESTER

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<td>Church Law – Sacraments</td>
<td>2</td>
<td>Fr. Pedro Rubio</td>
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<tr>
<td>TH700c</td>
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<td>History of Spirituality</td>
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<td>Fr. Baskar Amalraj</td>
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<td>TH806c</td>
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<td>Mission of Holy Spirit (Pneumatology)</td>
<td>3</td>
<td>Fr. Caesarius Nalpathamkalam</td>
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<tr>
<td>TH228c</td>
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<td>The Epistles: Peters, James, Jude &amp; Hebrews</td>
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**Total (1st semester)** 23
### 4TH YEAR THEOLOGY (2005/2006)

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<td>TH655c</td>
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<td>Church Law on Administration</td>
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**Total (1st semester)** 14

#### SECOND SEMESTER

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**Total (2nd semester)** 11/13

**Total (1st & 2nd semester)** 25/27
DESCRIPTION OF THE COURSES

BIBLICAL STUDIES

TH 220C BS – INTRODUCTION TO NEW TESTAMENT

Lecturer: Fr. Ludovico Calistus Kapinga, OSB, STL
Organisation: two (2) hours/week, two (2) credits

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

Content: As regards the context in which the major texts of the New Testament emerged, attention will be given to relevant geographical, political, social, economic, cultural, linguistic, religious, and philosophical features of that world. As regards the text, attention will be given to some of the problems and questions which must be taken into consideration to facilitate a better understanding of the New Testament. Gospel formation, Synoptic Problem, literary genre, Greco-Roman and Jewish influences, questions of authorship, inspiration, date and place of composition, a short survey of the main theological themes of each book, especially the gospels, and the question of Historical Jesus, etc.

Textbooks:

TH 221C BS – SYNOPTIC GOSPELS & ACTS

Lecturer: Br. Joseph Thallapalli A., SG, SSL, STD
Organisation: five (5) hours/week, five (5) credits

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

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

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

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

*Lecturer:* Br. Joseph Thallapalli A., SG, SSL, STD  
*Organisation:* four (4) hours/week, four (4) credits

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

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

**Reference books:**


**TH 213C BS – PSALMS & WISDOM LITERATURE**

*Lecturer:* Br. Joseph Thallapalli A., SG, SSL, STD  
*Organisation:* three (3) hours/week, three (3) credits

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

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

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

**TH 225C BS – PAULINE LITERATURE**

**Lecturer:** Fr. William Ngowi, OFM Cap, SSL, STD

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

**Purpose:**

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

**Contents:**

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

**Textbooks:**


Other references to the major works and the Commentaries will be given in the class.
TH 226CBS – APOCALYPTIC LITERATURE

Lecturer: Fr. Wilfred Pais, OCD, STL
Organisation: two (2) hours/week, two (2) credits

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

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

1. Introductory questions with special reference to apocalyptic literature.
2. Historical development of the Apocalyptic literary genre from OT to NT;
3. The relationship between the historical and sociological events, contemporary events to the author himself and the message of the Revelation.
4. The author, date and place of composition
5. The literary genre and structure of the Book of Revelation.
6. Method of interpretation
8. Aspects common to the other Johannine Literature.
9. Some selected passages will be exegetically studied with a view to their pastoral application.

Textbooks:
TH 212C BS – PROPHETIC LITERATURE

Lecturer: Fr. Wilfred Pais, OCD, STL
Organisation: four (4) hours/week, four (4) credits

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

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

**Reference books:**

TH 228C BS – THE EPISTLES: PETERS, JAMES AND JUDE, AND HEBREWS

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

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

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

**Text Books:**

Other Major Commentaries on particular Letter.
TH 230C BS – JOHANINE LITERATURE

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

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

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

Textbooks:

BIBLICAL LANGUAGES

LG 021C LG – BIBLICAL GREEK I

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

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

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

LG 031C LH – BIBLICAL HEBREW I

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

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

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


**SYSTEMATIC THEOLOGY**

TH 010C ST – INTRODUCTION TO THEOLOGY AND VATICAN II

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

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

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

**Recommended:**

TH 020C ST – REVELATION AND FAITH

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

**Purpose:** To introduce and impart to the students the foundation of the Christian faith focusing on the revelation of God in Jesus Christ and the free response of man to it. To enable the students to be able to discern and see in Christ the full and the ultimate revelation of God, thus recognizing that faith is the response to God who reveals himself freely.
Contents: Revelation and faith of the church are mediated between them, through three levels of reference: The Scripture, tradition and the proclamation of the doctrine (Magisterium). Vatican II adduced as fundamental for all theology the Word of God, accepted and recognized in faith and which is present in different manners in the life of the church (DV 24). Thus there will be a treatment on the theology of revelation through diverse models: the doctrinal model; the model of revelation as history; revelation as dialectic presence... An overview of the private revelations will be done in order to respond to the affirmation that with the death of the last apostle God’s revelation is closed. Corresponding to the reality of religious pluralism, a reflection on the possibility of Revelation in the other religions will be taken into considerations: the theological problem of the religions, religious pluralism and thus the interreligious dialogue. In fact it deals, here with kernel and soul of fundamental theology.

Textbooks:

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

TH 030C ST – DOCTRINE OF GOD AND TRIUNE GOD

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

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

Content: The transmission of the Christian message in relation to tradition throughout the centuries and developments within the Magisterium as these developments apply to the doctrine of God:
Part I: Doctrine of God
1) God as a Problem
2) The Denial of God in Modern Atheism
3) The Predicament of Theology in the Face of Atheism
4) Experience of God and Knowledge of God
5) Knowledge of God in Faith
Part II: The Triune God
1) The Scriptural Roots
2) The Historical Developments
3) The Systematic Understanding

Textbooks:


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

**Lecturer:** Fr. Kosmas Asenga, OSA, STL

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

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

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

**Textbooks:**


**Recommended:**


**TH 062C ST – THEOLOGICAL ANTHROPOLOGY II (GRACE)**

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

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

**Purpose:** To help the students become familiar with the question of human existence and the question of God; to show them the theological vision of the presence of God in man and its effects; to prepare them for a deeper understanding of the reality of God’s grace.

**Content:** Creation of man; Original Sin and Its Consequences; Theology of Grace in the System of Dogmatic Theology and in the Bible; The Teaching of Church about Grace;
Definition and Classification of Grace; The Problem of Nature and Grace; The State of Justification; Virtues; Merit.

**Recommended:**

**TH 040C ST – CHRISTOLOGY**

**Lecturer:** Fr. Jacob-Caesarius Nalpathamkalam, CMI, STD
**Organisation:** four (4) hours/week, four (4) credits

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

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

**Text Books:**

**TH 071C ST – SACRAMENTOLOGY I (GENERAL)**

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

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

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

**Textbook:**

**TH 072C ST – SACRAMENTOLOGY II (SPECIFIC)**

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

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

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

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

**Recommended:**

**TH 080C ST – ECCLESIOLOGY & MARIOLOGY**

Lecturer: Fr. Jacob-Caesarius Nalpathamkalam, CMI, STD
Organisation: five (5) hours/week, five (5) credits

**Ecclesiology:**

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

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

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

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

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

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

**Text Books:**


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

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

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

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

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

**Recommended:**


**TH 090C ST – ESCHATOLOGY**

**Lecturer:** Fr. Kosmas Asenga, OSA, STL

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

**Purpose:** By means of lectures, readings, and class participation the course will eventually focus on the main Christian element of eschatology which is the resurrection; its implications to the person and to the cosmos at large.
Content: The course will be divided into two parts. The first part will include: some problems in today's understanding of eschatology; sheol; suffering; the intermediate state; the immortality of the soul; the theology of death; and African conceptions of death and the afterlife.

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

Textbooks:

TH 110C ST – ECUMENISM
Lecturer: Fr. Kosmas Asenga, OSA, STL
Organisation: two (2) hours/week, two (2) credits

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


Textbooks:

MORAL THEOLOGY

TH 401C MT - FUNDAMENTAL MORAL THEOLOGY I
Lecturer: Fr. Thomas Ishengoma, IMC, STL
Organisation: two (2) hours/week, two (2) credits

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

Content: Toward a Theology of Christian living
Biblical foundation of Christian Ethics
The moral teaching of the Old Testament
The moral teaching of the New Testament
Principal motives of New Testament Ethics
The nature of Morality and its ultimate end

Textbooks:

**TH 402C MT – FUNDAMENTAL MORAL THEOLOGY II**

Lecturer: Fr. Thomas Ishengoma IMC, STL
Organisation: two (2) hours/week, two (2) credits

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


Textbooks:

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

Lecturer: Fr. Michael Tesha, SDS, STL
Organisation: three (3) hours/week, three (3) credits

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

**Content:** Sin, Social Sin, and morality underlying existing social structures  
Love of Neighbour and Human Liberation  
Development of the Social Teaching of the Church  
The Church’s teaching on Social Justice and Human Development  
The Social Teaching of the Church on Human Rights  
The Political Role of the Church (Church and Politics)  
Liberation Theology: Methodology and Christian Realism  
Preferential Love for the Poor  
Economic Justice and the African Debt Crisis  
Just War Theory

**Textbooks:**


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

**Lecturer:** Fr. Felix Mushobozi, CPPS, STD  
**Organisation:** three (3) hours/week, three (3) credits

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

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

**Textbooks:**


**Reference Books:**

ENCYCLICALS: *Veritatis Splendor* and *Evangelium Vitae*.


**TH 430C MT – SEXUAL ETHICS AND CHRISTIAN MARRIAGE**

**Lecturer:** Fr. Felix Mushobozi, CPPS, STD  
**Organisation:** three (3) hours/week, three (3) credits

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

**Content:** Human Sexuality (Nature and meaning of Human sexuality; Biblical teaching on Sexuality; Catholic Tradition and Sexuality; Moral teaching of the Church on Sexuality). Christian Marriage (The Nature of Christian Marriage; Sacramental Dignity of Christian Marriage; Unity and Indissolubility of Christian Marriage; Christian Marriage in our Societies). Virtue of Chastity (Virtue of Modesty and Chastity; Requirements of Chastity in Christian Marriage; Chastity outside the covenant of Married love).

**Textbooks:**


**LITURGY**

**TH 600C LI – THEOLOGY OF LITURGY**

**Lecturer:** Fr. Krzysztof Cieślakiewicz, OFM Conv., STD  
**Organisation:** one (1) hour/week, three (1) credits

**Purpose:** To foster full conscious and active participation in liturgical celebration *(Sacrosanctum Concilium* no. 14). Students are gradually introduced into the rich treasures of the church's worship. The method followed throughout the course is stated in SC, 16: Liturgy is to be taught under its theological, spiritual, and pastoral aspects.

**Content:** 1) The Liturgy as a Celebration, 2) The Liturgy as Celebration of the Mystery of Salvation, 3) The Liturgy and the Deposit of Faith.

**Textbook:**


**Recommended:**

Pius XII, Encyclica *Mediator Dei*, 1947.  
TH 611C LI – HISTORY OF LITURGY

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

Purpose: Apostolic, Patristic, Medieval, Reformation, Modern and Contemporary Periods, including Vatican II.

Content: The student is introduced to the history of liturgy, both East and West. He is made aware that liturgy develops through cultural and environmental trends or inculturation.

Textbook:

Recommended:

TH 612C LI – LITURGICAL TIMES AND SEASONS

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

Purpose: The course offers an introduction to the meaning of prayer and sanctification of time, which is rooted in the Jewish tradition. It gives the student a thorough knowledge and practical use of the current breviary and the use of psalms in prayer and liturgical celebration.

Content: The history of salvation is closely bound up with a cosmic environment. The liturgical celebration in the church evolves around a special calendar, which unfolds the different aspects of Christ's saving events. The student is therefore made aware of how the mysteries of the saving Father through Christ and in the Unity with the Holy Spirit works by using the church calendar. He is also introduced to the meaning of prayer and sanctification of time which is rooted in Jewish tradition. He is to have a thorough knowledge and practical use of the current breviary and the use of psalms in prayer and other Liturgical celebration.

Textbooks:

Recommended:
TH 621C LI – THE PRAYERFUL PERSON (LITURGY OF THE HOURS)

Lecturer: Fr. Baskar Amalraj Gnanapragasam, CMF, STL
Organisation: one (1) hour/week, one (1) credit

**Purpose:** To introduce students to the richness of the reality of prayer in spiritual development.

**Content:** Act of prayer and the life of prayerfulness. Prayerfulness as loving awareness of God’s presence. Analysis of grades of prayer. Seat and nature of prayer. Liturgy of the Hours as prayer and daily “mandate”.

**Textbooks:**

TH 613C LI – CELEBRATIONS OF MINISTRIES

Lecturer: Fr. Krzysztof Cieślakiewicz, OFM Conv., STD
Organisation: one (1) hour/week, one (1) credit

**Purpose:** Episcopate, Presbyter, Deaconate, Reader and Acolyte. Today's Church is being led by the Spirit to return to the ways of Christ. Like him we are called to serve, not to be served. Those who are leaders in the Church are servants of God's people.

**Content:** The student is introduced liturgically into these different functions in the Church and especially during the Christian assembly celebrating the Eucharist, Sacraments, and the Liturgy of the Hours.

**Reference:**
Vatican II, Constitution *Sacrosantum Concilium.*
Paul VI, Motu Propio *Ministeria quaedam,* 15 August 1972.
International Commission on English in the Liturgy a Joint Commission of Catholic Bishops’ Conferences, *The rites of the Church*, Introduction to rites, Volume I, Mineosta 1990
*The General Instruction on the Liturgy of the Hours*, Breviary – volume I.

TH 538C PT – PASTORAL LITURGY - SACRAMENTS IN PRACTICE

Lecturer: Fr. Krzysztof Cieślakiewicz, OFM Conv., STD
Organisation: two (2) hours/week, zero (0) credit

**Purpose:** To provide students for sacramental ministry with practice, knowledge and skills required for effective communication in their pastoral activity.

**Content:** Practical exercises with the students of the fourth year of theology will be done to ensure competent effective communication in their ministerial role as ministers of Word and Sacraments.
Reference books:
Namara, .., *Penance*, Dublin 1985.

**PASTORAL THEOLOGY**

**TH 500C PT – CATECHETICS**

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

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

**Content:** The students will be given firstly a clarification of the terminology used in the Church, and then will be introduced to the nature and goal of catechesis. Secondly, a brief history of catechesis will be sketched with an emphasis on the recent and General Catechetical Directory (GCD). Different methods of teaching will be described as help for the proper preparation of a lesson. Finally, the Catechism of the Catholic Church will be presented as a basic reference text, and the RCIA process as a model for all catechesis.

**Textbooks:**

**TH 531C PT – PASTORAL THEOLOGY - GENERAL INTRODUCTION**

Lecturer: Fr. Joseph Israel, ALCP/OSS, STL, STD
Organisation: two (2) hours/week, two (2) credits

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

**Content:** The course is divided into three parts. The first part introduces challenges, difficulties and expectations of modern man and the necessity of pastoral theology. Then,
follows the definition of pastoral theology by different writers, the subject matter of pastoral theology, the perspective of reflection and finality of pastoral theology. The second part is about the historical development of pastoral theology from the early Christian community until the Second Vatican Council. The third part introduces the methodology of pastoral theology and its application in the pastoral action of the Church.

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

TH 520C PT – ANTHROPOLOGY OF MISSION
Lecturer: Fr. Krzysztof Cieślakiewicz, OFM Conv., STD
Organisation: two (2) hours/week, two (2) credits

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

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

Required Text:

Recommended:
TH 521C PT – DIALOGUE BETWEEN CULTURES & RELIGIONS

Lecturers: Fr. Johnson M. Kallidukil, MSFS, JD
Organisation: three (3) hours/week, three (3) credits

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

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

Content of the Course:
Introduction, Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism, Shintoism, Islam, Judaism, The Primal Religions, African Traditional Religions, Conclusion

Textbooks:

ISLAM

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

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

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

Textbooks:
Papal Encyclical Letter *Redemptoris Missio*.
TH 510C PT – HOMILETICS

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

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

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

Text: None available.

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

Lecturer: Fr. Joseph Israel, ALCP/OSS, STL, STD
Organisation: two (2) hours/week, two (2) credits

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

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

Textbooks:

TH 560C PT – PSYCHOLOGY OF HUMAN DEVELOPMENT II – PASTORAL PSYCHOLOGY

Lecturer: Fr. Joseph D’Souza, OCD, M.A. (Psychology)
Organisation: two (2) hours/week, two (2) credits

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

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

Part I: (Psychological-curative)
1. The aims and methods of Psychology.
2. Individual behaviour and personality.
3. Disorders in Personality and personality theories.
4. Coping with Life’s Anxieties and stress.
5. Social Psychology (How we relate to each other).
6. Theories in Psychology and counselling (Behavioral, and Existential)
Part II. (Pastoral-preventive)
1. Pastoral counselling
2. Pastoral care.
3. The holistic development (Psycho-spiritual well being of the individual)

Textbooks:

**TH 535C PT – HUMANISTIC & CHRISTIAN COUNSELLING**

Lecturer: Fr. Joseph D’Souza, OCD, M.A. (Psychology)
Organisation: two (2) hours/week, two (2) credits

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

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

Textbooks:

**TH 536C PT – PARISH MINISTRY & OFFICE ADMINISTRATION**

Lecturer: Fr. Joseph Israel, ALCP/OSS, STL, STD
Organisation: two (2) hours/week, two (2) credits

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

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

**Text:**


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**SPIRITUALITY**

**TH 700C SP – HISTORY OF SPIRITUALITY**

**Lecturer:** Fr. Baskar Amalraj Gnanapragasam, CMF, STL  
**Organisation:** two (2) hours/week, two (2) credits  

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

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

**Textbooks:**


**TH 710C SP – PRIESTLY SPIRITUALITY**

**Lecturer:** Fr. Baskar Amalraj Gnanapragasam, CMF, STL  
**Organisation:** two (2) hours/week, two (2) credits  

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

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

**Text Books:**


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**CHURCH HISTORY & PATROLOGY**

**801C CH – EARLY CHURCH HISTORY**

**Lecturer:** Fr. Bartholomew J Murphy, SJ, STD  
**Organisation:** two (2) hours/week, two (2) credits  

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

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

**Reference Works:**
- Henry Chadwick, *The Early Church* (Pelican His of Ch, vol. 1; Baltimore, MD: 1972)
- Jaroslav Pelikan, *The Emergence of the Catholic Tradition, 100-600* (Christian Trad, vol. 1; Chicago: Univ. of Chicago, 1971)

**TH 810C CH – CHURCH IN THE MIDDLE AGES**

**Lecturer:** Fr. Bartholomew J Murphy, SJ, STD  
**Organisation:** two (2) hours/week, two (2) credits

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

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

Reference Works:
Gustav Schnürer, *Church and Culture in the Middle Ages, 350-814* (Vol. 1; Patterson, NJ: St. Anthony Guild Press, 1956)
R.W. Southern, *Western Society and the Church in the Middle Ages* (Pelican His of Ch, vol. 2; Baltimore, MD: 1972)

**TH 808C CH – CHURCH IN THE AGE OF REFORM**

Lecturer: Fr. Bartholomew J Murphy, SJ, STD
Organisation: two (2) hours/week, two (2) credits

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

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

**Reference Works:**
Jaroslav Pelikan, *Reformation of Church and Dogma, 1300-1700* (Christian Trad, vol. 4; Chicago: Univ. of Chicago, 1983)
Owen Chadwick, *The Reformation* (Pelican His of Ch, vol. 3; Baltimore, MD: 1972)

**TH 809C CH – CHURCH IN THE MODERN PERIOD**

Lecturer: Fr. Bartholomew J Murphy, SJ, STD
Organisation: two (2) hours/week, two (2) credits

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

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

**Reference Works:**
Gerald R. Cragg, *The Church and the Age of Reason, 1648-1789* (Pelican His of Ch, vol. 4; Baltimore, MD: 1972)
Jaroslav Pelikan, *Christian Doctrine and Modern Culture, Since 1700* (Christian Trad, vol. 5; Chicago: Univ. of Chicago, 1989)

**TH 806C PA – PATROLOGY**

Lecturer: Fr. Bartholomew J Murphy, SJ, STD
Organisation: two (2) hours/week, two (2) credits

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

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

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

**Further Reading:**

**TH 805C CH – AFRICAN CHURCH HISTORY**

Lecturer: Fr. Bartholomew J Murphy, SJ, STD
Organisation: two (2) hours/week, two (2) credits

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

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

**Principal Text:**
John Baur, *2000 Years of Christianity in Africa*
Further Reading:

**CANON LAW**

**TH 651C CL – INTRODUCTION – GENERAL NORMS**

Lecturer: Fr. Johnson Michael Kallidukil, MSFS, JD
Organisation: two (2) hours/week, two (2) credits

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


**Recommended:**

**TH 652C CL – THE PEOPLE OF GOD**

Lecturer: Fr. Johnson Michael Kallidukil, MSFS, JD
Organisation: three (3) hours/week, three (3) credits

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

**Content:** Part I. Christ’s Faithful: all Christ’s faithful: (their rights and obligations), the laity, the sacred ministers, Personal prelatures, associations of Christ’s faithful.
Part II. Hierarchical constitution of the Church: Section I (Supreme Authority of the Church), Section II (Particular Churches and their groupings).
Part III. Institutes of Consecrated Life and Societies of Apostolic Life:
- Section I (Institutes of Consecrated Life. Norms common to all Institutes of Consecrated Life), Religious Institutes, Secular Institutes;
- Section II (Societies of Apostolic life).
Recommended Books:

**TH 653C CL – SACRAMENTS**

**Lecturer:** Fr. Pedro Rubio, OSA, STL, ICL  
**Organisation:** two (2) hours/week, two (2) credits

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

**Content:**

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

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

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

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

**Recommended:**

TH 654C CL – CHURCH LAW – MARRIAGE

Lecturer: Fr. Pedro Rubio, OSA, STL, ICL
Organisation: three (3) hours/week, three (3) credits

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

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

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

**Textbooks:**

TH 655C CL – CHURCH LAW ON ADMINISTRATION

(Temporal Goods, Sanctions and Processes)

Lecturer: Fr. Pedro Rubio, OSA, STL, ICL
Organisation: two (2) hours/week, two (2) credits

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

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

**Textbooks:**
## Academic Calendar 2006/7 First Semester

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**August**

25 Deadline for submission of application forms
29 English screening exam for the 1st Year of Philosophy & non-English speaking newcomers at 9:00 – 11:00
31 Registration of the new students for PH, TH & DC (at 9:00 – 11:00)

### September 2006

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**September**

4 Beginning of lectures
8 Official Opening of the Academic Year
11 Beginning of seminars, elective & optional courses
13 PH & TH Staff Meeting
20 Formators Meeting

### October 2006

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**October**

14 *Nyerere Day*
16 PH Staff Meeting
18 Formators Meeting
25 TH Staff Meeting
28 Ordination of deacons (at 10:00)

### November 2006

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**November**

3 Deadline for submission of all assignments to the teachers
27 PH Staff Meeting
29 TH Staff Meeting

### December 2006

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**December**

1 End of seminars, elective & optional courses
8 End of lectures of the First Semester
9 *Uhuru na Jamhuri – Independence Day.*
Official Closing of the Saturday Catechetical Course
11-21 Examination Days
16 Recollection Day & Preparation for Christmas
# Second Semester

## January 2007

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8 Beginning of lectures. Deadline for submission of the last version of optional philosophical long essays
10 TH Staff Meeting
12 Mapinduzi
15 PH Staff Meeting
17 Formators Meeting (III)

## February 2007

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12-16 Inculturation Week
21 Ash Wednesday.
26 PH Staff Meeting
28 TH Staff Meeting: Assessment of the Students of 3 TH

## March 2007

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20 Deadline for submission of all assignments to the teachers
30 End of Lectures for 3 PH & 4 TH

## April 2007

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2-10 Easter Break
8 Easter Sunday
18 Formators Meeting (IV)
11-20 Semestral Exams for 3 PH & 4 TH
20 End of seminars, elective & optional courses
25 PH & TH Staff Meeting
26 Muungano
27 End of lectures of the Second Semester
30 Written Comprehensive & Baccalaureate Exam of Philosophy and Theology

## May 2007

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1 Mei Mosi – Worker’s Day – Ministries
2-3 Oral Comprehensive & Baccalaureate Exams of Philosophy & Theology
15 Meeting of the Major Superiors
16 Official Closing of the Academic Year (Jordan Day)