



Vishwavidyanilaya Karyasoudha
Crawford Hall, Mysore 570 005
Dated: 25.05.2013

No.AC.6/ 503/2012-13

NOTIFICATION

Sub: Revision of syllabus of M.A. Theology course.

Ref: 1) Proceedings of the Faculty of Arts Meeting held on 20.02.2013.

2) Proceedings of the Academic Council Meeting held on 27.03.2013.

The BOS in M.A. and M.Phil. Theology which met on 5.2.2013 has resolved to Revise the Syllabus of M.A. Theology course as follows:

(1) To revise the Syllabus of paper 'Science Religion and Apologies' and resolved to recommend the reduction of the content and credits of this course from 4 credits to 2 credits and switch from having it as a Soft Core to Open Elective course.

(2) To revise the syllabus of Add on courses "Context Based Learning I and II and major project: A Theological Issue from the context".

(3) To revise of the Syllabus of Soft Core paper, "A Critical Study of an Old Testament Book" in order to reflect the title better".

(4) Resolved to recommend that the Count of Credits for Add-on Course be restricted to 2 or 4 credits per course, and the Add-on courses coming under 2 credits are assessed internally at C1 and C2 level only and the Add on courses coming under 4 credits are assessed internally at C1, C2 and C3 13 levels.

The Faculty of Arts and the Academic Council at their meetings held on 20-02-2013 and 27-03-2013 respectively have approved the above proposals and the same is hereby notified.

The copy of syllabus is annexed herewith.

Sd/-
REGISTRAR

To

1. The Registrar (Evaluation), University of Mysore, Mysore.
2. The Chairman, BOS in Theology (MA), Department of English, P.G.Centre, Mandya.
3. The Principal, South Asia Institute of Advanced Christian Studies (SAIACS), 363, Doddagubbi Cross Road, Kothanur, Bangalore-560 077.
4. The Dean, Faculty of Arts, DOS in Sanskrit, MGM.
5. The Deputy/Assistant Registrar (Evaluation), E.B., University of Mysore, Mysore.
6. Sri. Narasimha Murthy, Statistician, E.B., University of Mysore, Mysore.
7. The Supdt. AC.1 & AC.2, A.B., Academic Section, UOM., Mysore.
8. The P.A. to the Vice-Chancellor/Registrar/Registrar (Evaluation), UOM., Mysore.
9. The Case Worker, AC.7, Academic Section, University of Mysore, Mysore.
10. The Section Guard File(Supdt.AC.2), A.B., A.C., UOM.
11. The Schedule File.



Master of Arts (MA) in Theology
Recognized by the University of Mysore under Specialized Studies



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Master of Arts (MA) in Theology Recognized by the University of Mysore under Specialized Studies

Preamble



SAIACS, an educational undertaking of SAIACS Trust, has been active in the field of education, training, and formation of students and in promoting research with praxis towards community development services since 1982. Drawing inspiration from the teachings and values of Jesus Christ and the historic Christian faith, SAIACS focuses on teaching and forming prospective students in context-based **reformative and integrative theology**.



The University of Mysore, founded on 27th July, 1916, by His Highness, Sri Krishnaraja Wodeyar IV (1884-1940), who was the Maharaja of Mysore then, and Sir M. Visvesvaraya (1860-1962), who was the Dewan of the Mysore Kingdom and who was known for his marvellous engineering skills and statesmanship, is one of the premier institutions of higher learning committed to tapping human potential towards excellence and towards the promotion of human values.

The University is located in the heritage city of Mysore, a fine blend of traditional charm and modernity that retains a great legacy in music, dance, art, and literature. The ecosphere of Kukkarahalli Lake, part of the University locale, exudes a salubrious climate and ambience conducive to learning in and around the University Campus. Sixth oldest in India, the University has a rich tradition of scholarship and wisdom acquired over almost a century. It has inherited a vision and tradition of providing socially relevant education that has a wide scope for nurturing individual excellence, socially conscious citizenship, and inclusive development. The University has excellent infra-structures vis-à-vis buildings, PG Departments in varied disciplines equipped with multi-media facilities, a Central Library with a collection over 6,00,000 books, providing access to more than 5000 e-journals through UGC-Infonet Consortia, PG Centres, constituent and affiliated colleges, auditoria, a land-mark open air-theatre, a swimming pool, and sports and co-curricular facilities. It caters to more than 70,000 students at the moment, trying to make them proficient in different fields so that they could serve the community, nation, and society.

As the University gears up to celebrate the centennial year in the near future, a recently prepared vision document, titled '**Vision 2025 – University of Mysore**' articulates the mission ahead and the paradigm-shifts envisaged in the pursuit of higher learning. Creating an environment of stimulating intellectual dialogue across disciplines and harvesting knowledge with a cutting-edge through high quality teaching, research, and extension activities leading to the generation of students who would provide leadership, vision, and direction to society is one of the priorities in the paradigm-shift. Developing innovative programmes in basic and emerging disciplines in the backdrop of post-globalization and new knowledge societies and by tapping resources available within and outside the University by way of net-working for knowledge-sharing has been given a significant place in the Vision document.

SAIACS has a Memorandum of Understanding (MOU), dated 8th June, 2011, signed with the University of Mysore for organising and offering a Postgraduate programme, called ‘**Master of Arts (MA) in Theology**’. The effort of SAIACS is one way of collaborating with the University of Mysore in expanding the knowledge domain into new fields and knowledge-sharing with expertise in specialized fields.

1. SAIACS Vision and Mission

SAIACS aims at giving a context-based theological formation to its students. Its focus is to train them to be leaders with excellent character and skills so that their leadership would have a positive impact on families, churches and society at socio-pastoral level. Critically aware of issues such as materialistic consumerism, growing racism and fundamentalism, and the decay of foundational virtues in human conduct, SAIACS is committed to context-based formation of its students so that they could place themselves as servant leaders at the service of Asia as a whole, and India in particular. With trust in God and confidence in the unique leadership provided by Jesus Christ and with commitment to practise the values of the Bible, we live to learn, and learn to love for the sake of humanity, human solidarity, and for the cause of diffusing the fragrance of reformatory and integrative theologizing. Committed to moving towards praxis, SAIACS has a thrust towards equipping and facilitating its students to be change-agents for the creation of a new and just society, a society of human fellowship, through love of truth and awareness of contemporary human needs.

2. SAIACS as an Institution of Academic Excellence

SAIACS provides state-of-the-art facilities to offer academic and context-based learning programmes leading to MA in Theology. It has:

- A team of highly qualified faculty members specialized in various disciplines from universities around the world;
- A beautiful and architecturally-acclaimed campus that exudes a sense of dignity and serenity;
- Excellent residential accommodation facilities for students – both singles and families;
- Research-friendly library, fully computerized with on-line access to numerous journals and e-books;
- Congenial fellowships and common meals among staff, faculty and students, promoting friendships, and open-ended discursive debates ushering in quiet reflections, and
- Context-based learning opportunities leading to community service.

In a nutshell, SAIACS’ programmes prepare students towards reformatory and integrative theological learning inspiring them to be change-agents for the twenty-first century church and society.

Annexure I

An Abstract of the Syllabi for the Master of Arts in Theology at SAIACS (recognized by the UOM) with effect from the academic year commencing in June, 2011

MA (Th) SEMESTER-WISE COURSE OFFERINGS

I. First Semester

A) Hard Core

A1	Research and Writing Skills	4 Credits
A2	Introduction to the Old Testament	4 Credits
A3	Introduction to the New Testament	4 Credits

B) Soft Core:

N.B.: Students are free to choose any **one** of the pool of approved Soft Core courses for 4 Credits.

Total number of minimum credits to be earned: 16 Credits at the end of First Semester

c) Add-On Courses for Extra Credits:

N.B.: Students are free to choose any **one** of the pool of approved Add-On courses for 2 Credits.

II. Second Semester

A) Hard Core

A1	Systematic Theology	4 Credits
A2	History of Christianity	4 Credits

B) Soft Core

N.B.: Students are free to choose any **two** of the pool of approved Soft Core courses for 8 Credits.

C) Open Electives

N.B.: Students are free to choose any **one** of the pool of approved Open Elective courses for 4 Credits.

Total number of minimum credits to be earned: 20 Credits in the Second Semester

D) Add-On Courses for Extra Credits:

N.B.: Students are free to choose any **two** of the pool of approved Add-On courses for 6 Credits.

III. Third Semester

A) Hard Core

A1	Counseling	4 Credits
A2	An Exegetical Study of Select New Testament Texts	4 Credits

B) Soft Core

N.B.: Students are free to choose any **one** of the pool of approved Soft Core courses for 4 Credits.

C) Open Electives

N.B.: Students are free to choose any **one** of the pool of approved Open Elective courses for 4 Credits.

Total number of minimum credits to be earned: 16 Credits in the Third Semester.

E) Add-On Courses for Extra Credits:

N.B.: Students are free to choose any **one** of the pool of approved Add-On courses for 3 Credits.

IV. Fourth Semester

A) Hard Core

A1	History of Christianity in India	4 Credits
A2	Cultural Anthropology	4 Credits
A3	Contextual Theology	4 Credits

B) Major Project 6 Credits

C) Soft Core

N.B.: Students are free to choose any **one** of the pool of approved Soft Core courses for 4 Credits.

D) Open Electives

N.B.: Students are free to choose any **one** of the pool of approved Open Elective courses for 2 Credits.

Total number of minimum credits to be earned: 24 Credits in the Fourth Semester

E) Add-On Courses for Extra Credits:

N.B.: Students are free to choose any **two** of the pool of approved Add-On courses for 7 Credits.

Total number of minimum credits to be earned: 76 Credits in the whole programme

Annexure II

**Detailed Syllabi for the Master of Arts in Theology
at SAIACS (recognized by the UOM)
with effect from the academic year commencing in June, 2011**

Hard Core Courses

First Semester

<i>University Code No.</i>	Research and Writing Skills	SAIACS Code No. MHZZ-301
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Hard Core -1 (4 Credits) LTP: 3:1:1

Preamble

SAIACS being an institution for tertiary education, and a research centre, a core module offered is Research and Writing Skills. A common challenge to students who come through the Indian system of education is critical thinking. A second potential drawback, considering that English is a second language to most, is academic writing. So as to redress these shortcomings, the module is constructed around a twin-skill core—Critical Thinking and Academic Writing. The module employs a hands-on method where the student acquires research and writing skills by doing exercises and assignments.

Objectives

1. To be able to think critically and write academically.
2. To be able to conduct independent research.

Learning Outcomes

1. The student will demonstrate appropriate research skills, the use of library resources, internet.
2. The student will demonstrate the skills of reading, summarizing and comprehension.
3. The student will distinguish reporting, evaluation and independent thinking.
4. The student will demonstrate an introductory grasp of the skill of academic writing.

Unit I: Research and Writing Skills

Use of library and internet resources

Unit II: Research Issues

Reading; note-taking; ability to summarise; correct acknowledgement of sources; plagiarism and semi plagiarism

Unit III: Critical Thinking

Analysis and dialectic; levels of interaction: fair reporting, incisive evaluation and independent thinking

Unit IV: Academic Writing

Style and coherence issues; The Style Guide: formatting and source citation

Suggested Readings

SAIACS Compendium

SAIACS Style Guide

MLA Handbook

Beulah Wood. *Writing is an Art You Can Learn*.

<i>University Code No.</i>	Introduction to the Old Testament	SAIACS Code No. MHOT-301
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Hard Core -2 (4 Credits) LTP: 3:2:0

Preamble

The Old Testament, more neutrally referred to as the Hebrew Bible, is sacred text (either in part or as a whole) for three major world religions: Judaism, Christianity and Islam. Besides this, its breadth of genres and its literary artistry have earned it a place in classic literature. It thus attracts a wide readership, and is indeed the most printed work in English. However, the reader's access to the text is complicated by two factors. First, the Old Testament is composed and collated over a period of one and a half millennia. Thus, it is composite, both in terms of authorship and dating. Secondly, its content is set against and interacts with the socio-cultural, politico-economic and religious milieu of Ancient West Asia over a time period spanning two millennia. These realities result in the gap between the here-and-now of the 21st century Indian reader and the then-and-there of the Old Testament. This module endeavours to bridge this gap, so that the reader, whether within the Judeo-Christian tradition or otherwise, can be better equipped to engage with the text.

Objectives

1. To acquire an overview of the background to the Old Testament.
2. To become familiar with the content and themes of the individual books of the Old Testament.

Learning Outcomes

1. The student is able to mesh the text of the Old Testament with its historical background.
2. The student is able to apply the Old Testament into his present context with a clear appreciation for its use in its historical context.

Unit I: The Old Testament Canon

The tripartite Canon—the formation and closure of the Torah, Nebuiim and Ketubim
The languages of the Old Testament

Unit II: Background to the Old Testament

World History covering the first and second millennia BCE
The socio-cultural background in terms of people groups
Archaeology and its contribution to the Old Testament

Unit III: The Books of the Old Testament

A book-by-book synopsis of content
The literary structuring of each book

Unit IV: The Theological Themes of the Old Testament

The concepts and themes of each book
An overview of the major themes of the Old Testament

Suggested Readings

Kaiser, Walter C. Jr. *A History of Israel: From the Bronze Age Through the Jewish Wars*.
Alter, Robert and Frank Kermode (eds). *The Literary Guide to the Bible*.
Vanhoozer, Kevin J. (ed.). *Theological Interpretation of the Old Testament: A Book by Book Survey*.
William Dumbrell. *Covenant and Creation*.

<i>University Code No.</i>	Introduction to the New Testament	SAIACS Code No. MHNT-301
	Hard Core -3 (4 Credits) LTP: 3:0:2	

Preamble

The New Testament is widely accepted by all Christians as the primary witness to life and teachings of Jesus and the nascent Christian movement. It is valuable not only as the major witness to the religious experience of the earliest Christian communities but also for its reformatory impact in shaping human civilization since the time of Jesus.

Objectives

1. To appreciate the literary diversity of the New Testament.
2. To analyze its primary themes of the New Testament against the Socio-Historical context of the first century CE.
3. To discover the different literary genres, the historical context and background of the Gospels, Acts, Epistles and Revelation.
4. To engage with the major questions raised in the academic study of the New Testament.
5. To engage with the key themes in theology of each book.
6. To consider critically the reformatory value of the NT in the current Indian context.

Learning Outcomes

1. The student will engage in the academic study of the New Testament.
2. The student will appreciate the Socio-Historical context of the first century CE and its impact on the formation of the NT and the Christian movement.
3. The student will discover and appreciate the literary diversity of the New Testament.
4. The student will become familiarized with the primary themes of the New Testament and their reformatory value.
5. The student will critically apply the major values of the NT in the current Indian context.

Unit I: The Setting of Jesus and the Gospels as Literature

The Historical and Religious Setting of Jesus and the Early Church
The Literary Genre and Origin of the Gospels
Outline and themes of Mark, Matthew and Luke
The Fourth Gospel

Unit II: Who was Jesus? And the Book of Acts

The Quests for the Historical Jesus
The Teachings and Aims of Jesus
History and theology in the Book of Acts

Unit III: Paul and his Letters

Paul the Apostle and Letter Writer
Paul's Letters to Galatians, Philippians, and Romans
Paul's Letters to Thessalonians, Corinthians

Unit IV: Other Letters, Apocalypse and Canon

Paul the missionary theologian
Hebrews, James, 1 & 2 Peter and the Johannine Letters
Apocalyptic Literature
The Canon of the New Testament

Suggested Readings

David Wenham and Walton, S. *Exploring the New Testament: Vol. 1: Introducing the Gospels and Acts*.

Howard Marshall and Travis, S. *Exploring the New Testament: Vol. 2: The Letters and Revelation*.
Paul J. Achtemeier, Joel B. Green and M. M. Thompson. *Introducing the New Testament: Its Literature and Theology*.
Lee Martin McDonald and Stanley E. Porter. *Early Christianity and its Sacred Literature*.
Luke Timothy Johnson. *The Writings of the New Testament*.

Second Semester

<i>University Code No.</i>	Systematic Theology	<i>SAIACS Code No. MHTH-301</i>
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Hard Core -1 (4 Credits) LTP: 3:1:1

Preamble

This course provides an introduction to and systematic overview of Christian beliefs, enabling a student to understand reformative and integrative theology. The course includes looking at the nature of and appropriate methodology for theology; the nature of authority and human faith, inspiration of the Bible, God's activity of revelation, what God is like, creation, humanity, Christ, the Holy Spirit, salvation, church and God's goal for history of reformation and integration. Exploration of these issues will pursue applications to current issues in India.

Objectives

1. To develop a coherent, clearly ordered, biblically faithful grasp of the main features of Christian belief.
2. To grow in confidence about the truth of God.
3. To understand how Christians ought to behave.
4. To be able to respond to challenges to belief in Jesus Christ

Learning Outcomes

1. The student will describe the God in whom Christians believe in careful, Trinitarian and biblical ways.
2. The student will be able to explain why the Bible is seen as the prime source of authority for Christian thinking.
3. The student will describe the person and work of Jesus Christ.
4. The student will describe the Holy Spirit's work in salvation and God's goal in history.
5. The student will understand God's love more.

Unit I: God, Revelation and Authority

Nature, scope and importance of theology
Nature of appeals to authority
Inspiration
Incomprehensibility of God
The need for revelation; general and special revelation
The doctrine of the Trinity

Unit II: Creation, Humanity and Sin

Creation ex nihilo
Imago dei
Nature and transmission of sin

Unit III: Jesus Christ and Atonement

The person and work of Jesus
Understandings of atonement
Death, resurrection and ascension of Christ

Unit IV: The Holy Spirit and Salvation; Church and God's Mission

Person and work of the Holy Spirit
Biblical metaphors of salvation
Approaches to understanding salvation
Predestination
Justification
Biblical metaphors of the church
Mission
Eschatology

Suggested Readings

John R. Stott. *Evangelical Truth, A Personal Plea for Unity*.
Mano Emmanuel. *To Faith Add Understanding: An Introduction to Christian Doctrine*.
Millard Erickson. *Christian Theology*.
Wayne Grudem. *Systematic Theology*.
Alister McGrath. *Christian Theology: An Introduction*.

Preamble

This course is a study of the history of Christianity from its inception to the present, highlighting important personalities, movements, and issues arising out of the history, seen in the concrete contexts of politics, economics and social, the impact of Christianity upon its environment and the impact of environment upon Christianity.

Objectives

1. To understand and appreciate the complex, rich and varied Christian heritage worldwide from a historical and missiological perspective.
2. To identify, evaluate and apply relevant methods/strategies for the growth of the present day Church.

Learning Objectives

1. The student will demonstrate a satisfactory understanding of the historical context of the origin and development of Christianity in the early centuries.
2. The student will be able to outline the doctrinal controversies which rocked the early church and the subsequent development of Orthodoxy.
3. The student can discern the strengths and weaknesses of the relationship between Church and State over the centuries.
4. The student can explore the various cultural forms of Christian faith as witnessed in different parts of the world and at different times.
5. The student will trace the rise of modern missionary movement and the rapid expansion of Christianity in the last three centuries.
6. The student will reflect upon the lessons learnt from history pertinent to the growth of the Church in India today.
7. The student will identify the challenges and problems facing today's Christianity.

Unit I: Christian History from its Inception to the Seventh Century.

The Spread of the Christianity

Organization and Institutional Development

Theological Development

Development of Worship Pattern, Rise of Liturgy

Unit II: Christianity During the Middle Ages.

Spread of Christianity

The Rise of Christendom

Development of Leadership

Division of the Church's

Unit III: Christianity During the Late Middle Ages, especially the movements for Reformation of the Churches.

Socio-political and Religious Developments that Occasioned Protestant Reform Movements

Catholic Reform Movements

Results of Reform Movements

Unit IV: Christianity during the Modern and Post Modern Periods

Worldwide Spread of Christianity

The Rise of Critical Study of the Bible and Modern Theological Movement

Movements for Cooperation and Christian Unity

Pentecostal and Charismatic Movement

Suggested Readings

F. Hrangkhuma. *Introduction to Church History.*

Tim Dowley (ed.). *A Lion Handbook: The History of Christianity.*

Adrian Hasting (ed.). *A History of Christianity.*

Bruce L. Shelley. *Church History in Plain Language.*

Third Semester

University Code No.

Counselling

SAIACS Code No. MHPT-307

Hard Core -1 (4 Credits) LTP: 3:0:2

Preamble

Counselling is assisting another person to reflect on life issues, come to decisions about changes that are beneficial, and enacting those changes. It involves attentive listening to people and empowering them to deal with life, relationships and problems more effectively. Human beings are created with adequate coping mechanisms which however, could be blocked due to various life events and circumstances resulting in destructive thinking and dysfunctional behaviour. The role of the counsellor is to help people to help themselves by assisting them in identifying irrational thoughts and expectations and replacing them with realistic ones.

Objectives

1. To explore understanding of developmental, relational and personal issues, besides specific understanding of human development, insight into psychological, sociological, cultural and biblical dimensions of life.
2. To help students acquire tools for personal understanding and development.
3. To learn ways to counsel others and safety issues involved in this work.

Learning Outcomes: The student will:

1. The student gains specific understandings of human development
2. The student demonstrates increased knowledge in a broad range of life issues
3. The student develops insight in to cultural and biblical dimensions of life
4. The student demonstrates confident use of a primary counselling method
5. The student shows heightened self awareness and understanding
6. The student practices insightful listening to others' stories
7. The student shows a willingness to demonstrate increased, wise application of God's ways affecting human life

Unit I: Introduction to Counselling

Introduction of counselling

The counselling process utilizing Carkhuff's presentation of diagnosis and resolution.

Rational Emotive Behavioural Therapy

Unit II: Introduction to Personal Issues

Pain and suffering

Anger and anxiety/fear

Depression and stress.

Unit III: Introduction to Relational Issues

Self esteem; abuse

Grief and loss

Sexuality; intimacy; singleness; marriage and divorce

Unit IV: Introduction to Developmental Issues

Piaget

Maslow

Kohlberg

Fowler

Suggested Readings

David W Augsburg. *Pastoral Counseling Across Cultures.*

Gary R Collins. *Christian Counseling.*

Howard John Clinebell. *Basic Types of Pastoral Care and Counseling.*

Stanton J. Jones and Richard E. Butman, *Modern Psychotherapies.*

Wayne E. Oates. *Pastoral Care and Counseling in Grief and Separation.*

Norman H. Wright. *Crisis Counseling.*

University Code No.

An Exegetical Study of Select New Testament Texts SAIACS Code No. MHNT-304

Hard Core -2 (4 Credits) LTP: 3:1:1

Preamble

This course critically examines the main themes and text of selected New Testament texts from various books. The New Testament (together with the Old Testament) is the sacred text for the world religion Christianity and widely read by both Christians and people from other faiths. The phrase "critical study"

refers to methodical, investigative and analytical examination. Since any reading process implies interpretation (one tries to make sense of what is read), we must examine how we read/interpret the text and what presuppositions we bring to the text. The suggested hermeneutical principles to understand the text of the New Testament can be used for any other text as well (sacred or non-sacred).

Objectives

1. To reconstruct the intended meaning of the text in its original first century Jewish and Greco-Roman socio-historical context through exegesis.
2. To explore how the original meaning of the text can be relevant for India's present socio-historical context.

Learning Outcomes

1. The student will demonstrate a desire to respond to the message of the studied text
2. The student will demonstrate proficiency to
 - understand the major themes of the selected texts
 - interpret the text under examination using exegetical skills
 - apply the meaning of the text to the personal, church and social context of India
 - apply the exegetical skills to other parts of the Bible
 - apply critical thinking to wider aspects of life

Unit I: Introduction to philosophy, hermeneutics and context

An analysis of the philosophical presuppositions, principles of interpretation, and socio-historical context of the selected New Testament texts

Unit II: Major themes of selected texts

A study of the major themes of the selected New Testament texts

Unit III: Critical examination of selected texts

A critical examination of the selected New Testament texts in order to discover its original meaning in the first-century socio-historical context

Unit IV: Re-contextualization for India

The re-contextualization of the original meaning of the text for India's socio-historical context today

Suggested Readings

Compendium of notes, articles, and select readings will be supplied
Recommended commentaries and other books related to the selected New Testament texts

Fourth Semester

<i>University Code No.</i>	History of Christianity in India	<i>SAIACS Code No. MHCH-303</i>
	Hard Core -1 (4 Credits) LTP: 3:1:1	

Preamble

This course is a study of the history of Christianity in India from its inception to the present. It will highlight the different denominational churches and their relationship, important movements and both missiological and ecclesiological issues. It will be studied in its concrete historical context of politics, economics and social realities of India, especially noting the impact of Christianity upon the context and the impact of the context upon Christianity.

Objectives

1. To engage in historical interpretation of and missiological reflection on Christianity in India.
2. To apply the insights gained to plan strategies of growth in life, worship, witness, and service of the church in present day India.

Learning Outcomes

Each student will

1. Outline the basic sequence of the history of Christianity in India from its inception to the present, and identify significant events, trends, and movements in it.
2. Demonstrate a grasp of various missiological issues such as Gospel and culture, the relationship between sending church and missionaries and the recipient church, people movements and church growth, and reasons for the decline of people movement, contextualization and inculturation, leadership development, the problem of divided church, cooperation, and church union, social problems such as caste system.
3. Evaluate weaknesses, as well as strengths of the churches in India, and seek reasons for weaknesses and strengths, and suggest answers.
4. Trace the rise of indigenous mission agencies, the reasons for the rise, and growth.
5. Reflect on the impact of Christianity upon the people especially the tribals and the dalits.
6. Reflect on what have been learned in this module, and draw missiological principles.

Unit I: History of Christianity in India during the first sixteen Centuries.

The Origin of Christianity in India.

The Portuguese and the Roman Catholic Christianity, the Patroado and Propagation.

Relationship Between the Indian Syrian Church and the Roman Catholic Church

Unit II: Christianity during the Seventeenth and eighteenth Century.

The Roman Catholic Missions – Robert de Nobili and the Accommodation Method.

The Beginning of Protestant Missions.

Unit III: Christianity During the 19th to the Present.

The Resurgence of the Roman Catholic Missions.

The Rise of Protestant Missions

The Anglican and the Indian Syrian Church

Cooperative and Union Movements.

Indian Theological Developments

Indigenous/Contextualization/Inculturation Movements.

Unit IV: Christianity's Impact Upon Indian Life, and the Impact of Indian Culture upon Christianity.

Mass/Groups Conversions to Christianity and Its Impact.

Impact of Christianity Upon Tribal Groups

Christianity's Interface with Indian Culture and Religions

Christian Contribution to Nation Building – Politics, Social, Economic, Education, Medical and Health Care.

Suggested Readings

C. B. Firth, *An Introduction to Indian Church History*.

F. Hrangkhuma (ed.). *Christianity in India: Search for Liberation and Identity*.

H.C. Perumalil and E. R. Hambye (eds). *Christianity in India*.

M. K. Kuriakose, *History of Christianity in India: Source Materials*.

University Code No.

Cultural Anthropology

SAIACS Code No. MHMS-305

Hard Core -2 (4 Credits) LTP: 3:2:0

Preamble

Understanding the socio-cultural context of India for better communication and ministry is crucial. This course is composed of the study of the basic concepts of cultural anthropology from a missiological perspective. Different dimensions of culture and their functions are studied in order to understand the culture in a more effective way. Further the relationship between the Christian message and culture is critically examined for proper application of these insights for effective ministry and mission among various people groups of India.

Objectives

1. To enable students to critically study the concepts of cultural anthropology in the light of Christian missions.
2. To assist them to gain insights into different dimensions of culture and their functions in order to understand it more effectively
3. To equip students to apply principles of anthropology for Christian missions

Learning Outcomes

1. Students will grasp the basic principles of cultural Anthropology in the multicultural context of India
2. Students will have developed adequate grasp of Anthropological skills so as to appreciate their value for their ministries
3. Students will apply the principles in practice so as to become effective ministers in the multi-cultural context of India

Unit I: Anthropology, God, & Culture

Unit I: Culture and human behaviour

Unit III: Kinship and groupings

Unit IV: Contextualization of Christian message

Suggested Readings

C. P. Kottak. *Mirror for Humanity: A Concise Introduction to Cultural Anthropology*.

John H. Bodley. *Anthropology and Contemporary Human Problems*.

Michael Parenti. *Democracy for the Few*.

Preamble

Contextual Theology denotes the attempt to understand and articulate what Christian theology, which is the systematic study of Christian beliefs and practices, will be when studied from and taken seriously in a particular context. It entails developing a good understanding of the fundamental issues of Christian theology and a firm grasp of the fundamental issues surrounding a particular context. In short, this course will be a study of what Christianity will mean in the colourful context of India.

Objectives

1. To help the student comprehend and appreciate the role that context plays in our understanding and articulation of theology and the biblical/theological foundations for contextual theology.
2. To facilitate the student comprehend and appreciate the ways and means by which a select group of theologians pursued the theological task in their particular context.
3. To guide the student comprehend and appreciate the merits and demerits of various models of contextual theology as they engage in their theological journey.

Learning Outcomes

1. At the cognitive level students will be familiar with the debate and discussion pertaining to the discipline of contextual theology, its historical origins and contemporary developments.
2. At the behavioural level students will launch a process of critically appraising inherited forms of theology and intentionally and critically engage with their context as they actively pursue the theological project during their life span.
3. At the affective level students will be shaped by the desire to bring scriptural traditions to bear on their own life and on the context they live in, just as they are seriously cognizant of and involved in the many contemporary concerns that their context throws at them.

Unit I: The Meaning, Rationale and Scope of Contextual Theology

Why contextual theology

Historical and contextual determinants

Biblical/theological warrant for contextual theology

Biblical examples of contextual theology

Unit II: The Contextualisation Debate

Origins of the concept and development in its understanding

A survey of representative attempts from around the world including Charles Kraft; Rene Padilla; Kwame Bediako; Hwa Yung

Unit III: A Survey of Representative Indian Attempts at Contextual Theology

Classical Indian Theology including Brahmabandab Upadhaya; Nehemiah Goreh; A.J. Appasamy, Sadhu Sundar Singh; M.M Thomas and Felix Wilfred

Dalit Theology: origins, rationale, representatives and current developments

Tribal Theology: origins, rationale, representatives and current developments.

Unit IV: Stages in Constructing Contextual Theology and Models of Contextual Theology

Understanding and engaging with culture

Constructing theology in conversation with and in response to culture

Classification of attempts at contextual theology into models

Suggested Reading

Stephen Bevans. *Models of Contextual Theology*.

Robin Boyd. *Indian Christian Theology: An Introduction*.

A.P. Nirmal. *A Reader in Dalit Theology*.

K. Thanzauva. *Theology of Community: Tribal Theology in the Making*.

SAIACS Contextual Theology Compendium

Preamble

Students are expected to demonstrate an ability to critically and theologically reflect on their field experiences gained through the 4-week internship of a context based learning programme. In the course of this internship, they are expected to write a research paper of 6-7 thousand words on a theological issue arising from the context based internship learning and submit the same at the end of the semester.

Pool of Soft Core Courses

University Code No.

Biblical Hermeneutics

SAIACS Code No. MSNT-310

Soft Core -2 (4 Credits) LTP: 3:1:1

Preamble

All texts need to be interpreted before they can be understood. While the task of interpretation is quite simple and done with barely any conscious effort in the case of texts that are encountered on a daily basis—for example the newspaper—the matter gets slightly more complicated in the case of the Bible. Interpretation is a relatively simple process if the reader is aware of the primary aspects of the text—the genre, its historical context and the language of the text. The issue of interpretation becomes complicated in the case of the Bible because the reader rarely has first-hand information about any of these three aspects. The Bible has no single author but instead is a collection of writings covering various literary genres, compiled over a long period and originally written in Hebrew, Aramaic and Greek, all of which are unfamiliar to the average Indian reader. This module will cover the principles of hermeneutics—which is the science and art of interpretation—and introduce the student to the importance of the historical, cultural and literary context in interpretation along with the role of syntax and semantics. The emphasis will be on a systematic approach to the task so that the principles are understood clearly, enabling the student to appreciate the variety of approaches possible and also to use them in their own study of the Bible.

Objectives

1. To become aware of the hermeneutical process.
2. To consciously apply the principles of hermeneutics in the task of interpreting the Bible.

Learning Outcomes

1. The student will enter into the world of the text and bring it alive by connecting with the text in its ancient context.
2. The student will develop and display honesty and humility in the hermeneutical process.
3. The student will hone his ability to listen to the views of others, especially the ones he does not like or agree with.
4. The student will learn and apply principles of interpreting different genre in the Bible.

Unit I: Introduction to Hermeneutics

The need to interpret
Interpretation and the Canon of the Bible
Meaning and its location
Perspectives and their impact upon meaning

Unit II: The Literary, Historical and Cultural Contexts and their Impact on Interpretation

Language and its relation to meaning
Semantics, syntax and etymology
The use of Hebrew and Greek lexicons
Theological dictionaries and their uses
The world of the ancient Israelites
History and culture of Mesopotamia and Egypt
The Persian, Hellenistic and Roman world

Unit III: Introduction to Literary Genres Found in the Bible

Introduction to literary genres
Narrative, History
Poetry
Wisdom, Prophecy
Parables, Epistles, Apocalyptic

Unit IV: Ideology/Perspectives and its Impact upon Interpretation

Ethnic perspectives like Indian, Asian, African hermeneutics
Social perspectives like liberation, Dalit
Feminist hermeneutics
Theological interpretation
Contextualization

Suggested Readings

Compendium of selected readings from various authors
J. Scott Duvall and J. Daniel Hays, *Grasping God's Word, A Hands-On Approach to Reading, Interpreting and Applying the Bible.*
Gordon D. Fee and Douglas Stuart. *How to Read the Bible for all it's Worth.*
Walter C. Kaiser Jr. and Moisés Silva. *An Introduction to Biblical Hermeneutics: The Search for Meaning.*
Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation.*
W. Randolph Tate. *Biblical Interpretation: An Integrated Approach.*

Sandy Brent and Ronald Giese. *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*.

<i>University Code No.</i>	Homiletics	<i>SAIACS Code No. MSPT-304</i>
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Soft Core -4 (4 Credits) LTP: 3:2:0

Preamble

Homiletics is the study of preaching. Preaching consists of careful preparation and clear presentation of a biblically faithful message in a way that is understandable by the intended audience and by a person whose passion and authenticity match the message. The use of language and illustrations has to be relevant to the context of the hearers. The course is designed as applied learning where students taken part in interactive discussions and develop their own philosophy of preaching in the 21st century.

Objectives

1. To provide a comprehensive understanding of the theory and theology of Preaching
2. To train students in the skills of preaching, in order to speak with clarity and motivation in a range of settings.

Learning Objectives

The student will

1. Demonstrate appropriate use of the Bible and other sources,
2. Organise material, creatively plan presentation, giving adequate comprehension to an audience, Apply their message to a given situation and motivate their audience to carry out the appropriate actions.

Unit I: Theory and Theology of Preaching

Unit II: Understanding

The Historical Context

The Literary Context

Unit III: Skills in Presentation

The use of voice

Memorable organization of material.

Unit IV: Enhancing Comprehension and Effective Story Telling.

Suggested Readings

Terry G Carter, J. Scott Duvall and J. Daniel Hays. *Preaching God's Word, A Hands-On Approach to Preparing, Developing and Delivering the Sermon*.

Gaddala Isaiah. *Preach the Word*.

The Basics of Homiletics.

John R W Stott. *Between Two Worlds*.

The Art of Preaching in the Twentieth Century.

<i>University Code No.</i>	Leadership and Transformation	<i>SAIACS Code No. MSZZ-111</i>
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Soft Core -5 (4 Credits) LTP: 2:2:2

Preamble

This module explores aspects of leadership for building the church and the nation of India in the twenty-first century. Although this is done from a Christian perspective, many principles, values and practices are valid for other forms of leadership too. The hallmark for Christian leadership is servant leadership, modelled on Jesus who came to live among humankind as a servant in order to accomplish God's purposes and show how to live as God intended.

Objectives

1. To contribute to the building of both the church and the Indian society
2. To explore biblical truth regarding effective servant-leadership
3. To engage with the issues of ethics, integrity, compassion, mercy, service, humility, justice and forgiveness.

Learning Outcomes

1. The student will give evidence of their belief that they really do possess latent leadership gifts and talents and that they can be released to seize opportunities.
2. The student will express the desire to cultivate such confidence and ambition in themselves.
3. The student will write a manifesto, which gives evidence of aspiring.

Unit I: Models of Leadership

The nature of leadership—character-based, action-based, group relationship-based

Servant leadership

Unit II: Principles and Values of Leadership

Unit III: Change and innovation in Leadership

Understanding organisations

Leading change

Unit IV: Mentoring

Developing the next generation of leaders

Suggested Readings

Graham Houghton. *Christian Leadership: An Anthology*.

John Henry Jowett. *A Daily Meditation*.

J. Oswald Sanders. *Spiritual Leadership*.

University Code No. **A Critical Study of a Select New Testament Book** *SAIACS Code No. MSNT-303*
Soft Core -6 (4 Credits) LTP: 3:1:1

Preamble

This course critically examines the main themes and text of a selected New Testament book. The New Testament (together with the Old Testament) is the sacred text for the world religion Christianity and widely read by both Christians and people from other faiths. The phrase “critical study” refers to methodical, investigative and analytical examination. Since any reading process implies interpretation (one tries to make sense of what is read), we must examine how we read/interpret the text and what presuppositions we bring to the text. The suggested hermeneutical principles to understand the text of the New Testament can be used for any other text as well (sacred or non-sacred).

Course Objectives

1. To reconstruct the intended meaning of the text in its original first century Jewish and Greco-Roman socio-historical context through exegesis.
2. To explore how the original meaning of the text can be relevant for India’s present socio-historical context.

Learning outcomes

1. The student will be moved to respond to the message of the studied book.
2. The student will understand the major themes of the selected book.
3. The student will interpret the text under examination using exegetical skills.
4. The student will apply the meaning of the text to the personal, church and social context of India.
5. The student will apply the exegetical skills to other parts of the Bible.
6. The student will apply critical thinking to wider aspects of life.

Unit I: Philosophy, Hermeneutics and Socio-Historical Context

An analysis of the philosophical presuppositions, principles of interpretation, and socio-historical context of the selected New Testament book

Unit II: Major Themes

A study of the major themes of the selected New Testament book

Unit III: Critical Examination of select passages

A critical examination of select passages from the selected New Testament book in order to discover its original meaning in the first-century socio-historical context

Unit IV: Re-contextualization for India today

The re-contextualization of the original meaning of the text for India’s socio-historical context today

Suggested Readings

Compendium of notes, articles, and select readings will be supplied

Recommended commentaries and other books related to the selected New Testament book

University Code No. **Theology of the Family and the Child** *SAIACS Code No. MSPT-351*
Soft Core -7 (4 Credits) LTP: 3:2:0

Preamble

Reformative and integrative leadership requires developed understanding, attitudes and actions concerning family for themselves and their communities. South Asian families face threats from both globalization, and the inherent culture.

Objectives

1. To provide a framework to analyze both post-modern and traditional family views in South Asia.
2. To move to biblical and theological understandings that will promote principled and harmonious families.

Learning Outcomes

1. The student will analyse the theological intent for family and children, and the cultural expressions of these in biblical times and modern south Asian culture.

2. The student will explore and develop best-practice scenes for family structure, marriage, parenting, and child protection.
3. The student will examine harmful issues and injustices such as harmful parenting practices, tension in marriages, violence in the home, divorce, child abuse, misplaced filial duty, discrimination in inheritance and dowry, female abortion, pre-marital sex and cohabitation, adultery, widowhood, remarriage, etc.
4. The student will demonstrate an appreciation of the importance of love, faithfulness, equality, and distinctive contributions in family relationships.

Unit I: The Theory and Practice of Family

The assumptions of family structure, parenting and of marriage

Values in Old and New Testaments

Unit II: Sociological Changes Effected by Globalization on South Asian families

Challenges for families in the 21st century

Appropriate theological and practical responses

Unit III: The Theology of the Child

Enabling safety and respect for children in churches, families and society

Unit IV: Issues of Power and Powerlessness in Family Settings

Age, gender, duty, and inheritance

Suggested Reading

Beulah Wood, *Family in the Plan of God, a Theology of the Family for South Asia.*

Dan Brewster, *Child, Church and Mission: A Resource Book for Christian Development Workers,* Malaysia: Compassion.

Roy B. Zuck, *Precious in His Sight.*

D.McConnell, J. Orona and P. Stockley (eds.), *Understanding God's Heart for Children: Towards a Biblical Framework.*

L. Cunningham and D.J Hamilton, *Why not Women?*

University Code No. **A Critical Study of an Old Testament Book** *SAIACS Code No. MSOT-364*
 Soft Core -8 (4 Credits) LTP: 2:2:2

Preamble

The Old Testament rightfully claims a place in classic literature. However, the fact that it is an ancient text makes it a challenge to unlock. A significant part of the Old Testament is narrative. This genre calls for a specific interpretative approach. This module aims to equip students with both the theory and the practice of interpretation of the Old Testament by guiding them through a selected Old testament book.

Course Objectives

- 1.To reconstruct the intended meaning of the text in its original Jewish and AWA socio-historical context through exegesis.
2. To explore how the original meaning of the text can be relevant for India's present socio-historical context.

Learning outcomes

1. The student will demonstrate a desire to respond to the message of the studied book
2. The student will be familiar with understand the major themes of the selected book
3. The student will show ability to apply
 - the exegetical skills to the studied texts and other parts of the Bible
 - critical thinking to wider aspects of life
 - the meaning of the text to the personal, church and social context of India

Unit I: Introduction to the selected book

An introduction to the background of the book—social, political and cultural aspects.

Unit II: Themes in the Book

Discourse analysis and narratology in the book; English themes

Unit III: Themes in the Book

Literary motifs; theological themes Genesis 1-11 or Ruth or a section of Kings

Unit IV: Contextual Application and Personal Reflection

The re-contextualization of the original meaning of the text for India's socio-historical context today

Course Textbooks/Handouts

Compendium of notes, articles, and select readings will be supplied

Recommended commentaries and other books related to the selected Old Testament book from the Word Biblical Commentary series, NICOT, and Anchor series.

Preamble

In this course, major religious and secular movements are studied in relation to the impact of religion on society, politics, history, etc. It addresses questions such as: Has the emergence of the Brahmo Samaj, Arya Samaj, Ramakrishna Mission impacted the modern expression of Hinduism? How has Buddhism adapted in secular environments? How can one distinguish between what is a tradition and a later movement? Religious issues would include points of dialogue between Christians and other major world religions.

Objectives

1. To help students gain an overview of origin and development of major religious and secular movements of India.
2. To help students discover or rediscover theological tools to understand and interpret religious phenomenology
3. To develop an inter-disciplinary approach, to gather data, analyze, categorize and organize the data to discern the underlying patterns and processes from the seemingly meaningless, confused, incoherent facts and factors
4. To enable students to learn to further freedom and peace in society by using principles from the teachings of Jesus Christ to constructively address issues related to major religious and secular movements in the contemporary society.

Learning Outcomes

1. The student will demonstrate reasonable cognition of the origin and development of major religious and secular movements of India in their socio-cultural and political expressions.
2. The student will be aware of the religious experience of people and their ways of life.
3. The student will critically evaluate issues related to these movements and their impact on society

Unit I: General Introduction to Major Religious and Secular Movements

Definition and Characteristics of such movements

Unit II: Typological Approaches to the Study of Movements

Social and Cultural significance of religious and secular movements

Unit III: Introduction, History, Socio-political Conditions

Later development of various religious and secular movements.

Unit IV: Contemporary Issues

The Impact of religious and secular movements on societies; responses.

Suggested Reading

- A. Zechariah. *Major Religious and Secular Movements in India*.
W.R. Martin. *Kingdom of the Cults*.

Preamble

The Old Testament rightfully claims a place in classic literature. However, the fact that it is an ancient text makes it a challenge to unlock. What is more, being more an anthology rather than a single composition, it contains a range of genres unseen in most classic works. A significant part of the Old Testament is narrative, but even this is broken by other literary forms and genres such as poetry, genealogy, prophecy, autobiography, list and report. In addition to narrative, major literary categories in the Old Testament are poetry, prophecy, wisdom and apocalypse. Each category calls for a specific interpretative approach.

Objectives

1. To equip students with the theory of interpretation of the Old Testament.
2. To provide the student practice with interpretation of texts across genres.

Learning Outcomes

1. The student learns to read each genre of the Old Testament applying the relevant reading strategy.
2. The student applies the text towards personal and community transformation.

Unit I: Methods in Biblical Interpretation

Historical Critical Methods

Literary Methods

Unit II: Selected Old Testament Narrative

Genesis 1-11 or Ruth or a section from the books of Kings

Unit III: Selected Old Testament Poetry

Psalms from each category—worship, lament, imprecatory, royal and torah psalms.

Unit IV: Selected texts from the Prophets

Amos or Isaiah

Suggested Readings

A compendium is collated containing articles and chapters from books.

Applicable commentaries from standard series such as

the Word Biblical Commentary

the New International Commentary on the Old Testament

the Anchor Bible and others

University Code No.

Pastoral Care and Counselling

SAIACS Code No. MSPT-301

Soft Core -11 (4 Credits) LTP: 2:2:2

Preamble

Integration and transformation in individuals and communities is essential for the overall wellbeing of both individuals and societies. This process can be effectively facilitated through an understanding of God, human nature and human suffering in the context of nurturing relationships through ‘self care’ and ‘other care’.

Objectives

1. To reflect on the meaning of integrative and transformative theology and its implications for ministry.
2. To ground our understanding of pastoral care in a proper Christology.
3. To root the student firmly in a theology of the human person, which takes into account the complex sources of our personhood as we live as multi-faceted body/mind/spirit beings yet exist only as whole persons.

Learning Outcomes

1. The student will gain an understanding of the biblical basis for pastoral care.
2. The student will acquire basic skills in listening, helping and “spiritual triage.”
3. The student will learn how to respond appropriately and redemptively to the common crises of life with a theological and spiritual worldview.
4. The student will reflect on their pastoral identity and role as caregivers, and develop appropriate models of personal self-care, in the face of stress, burn-out and other symptoms of “compassion fatigue”, while addressing the issue of caring for the care giver.

Unit I: Pastoral Care in the Context of Sound Pastoral Theology

Pastoral Theology and Pastoral Care

Pastoral Care – A Historical Perspective

Pastoral Care and Missional Theology

Definitions of Pastoral Care

Unit II: Pastoral Care and the Scriptures

The Biblical basis for pastoral care

‘The Shepherd Motif’

Jesus’ Healing Ministry

What does it mean to be a human?

Unit III: Pastoral Ethics

The importance of self-Awareness

The revolution of character

The reality of truth

What is ethics?

Making ethical decisions

Unit IV: A Theology of Suffering

How do we understand suffering and grief?

The problem of evil.

The nature of grief.

The grief process.

The role of religion in dealing with grief.

Suggested Reading

William K. Kay and Paul C. Weaver. *Pastoral Care and Counselling: A Manual.*

P. Ballard and Pritchard. *Practical Theology in Action: Christian Thinking in the Service of the Church and Society.*

Don Browning. *A Fundamental Practical Theology. Theology & Practice outside Clerical Paradigm.*

W. Clebsch and Jackle. *Pastoral Care in Historical Perspective.*

G. Furniss. *Sociology for Pastoral Care.*

Preamble

Students often lack exposure to the intricacies of the larger Church tradition, particularly in theological history of the Christianity. Therefore there is need for students to spend significant time researching theological issues affecting the history of Christianity.

Objectives

1. To choose one theological issue of importance in the History of Western Christianity and do a thorough in-depth study of the background and context.
2. To show the relevance of the chosen issue to the contemporary context in India.

Learning Outcomes

1. The students gain intermediate understanding of their chosen issue from Western Christian history, in its historical and theological context.
2. The student will evaluate the issue from within its historical theological context.
3. The students will apply their knowledge and evaluation, to their contemporary context.

Unit I: Contextual Background of the Chosen Historical Era of Western Christianity

The historical background

Theological background

Unit II: Theological Debates within the Chosen Historical era of Western Christianity

Key texts of the era

Key debates of the era

Unit III: Focus on a Specific Theologian or Group of Theologians Around which Certain

Dheological debates of Western Christianity Emerged

History of theologian/s

Their theological development

Their “change”: new proposals

Key texts of the theologian/s

Contribution in view of the debates

Unit IV: Relevance to Indian Context

Discussion/Application/Project: Show the relevance of the Western theological debates to contemporary theological discussions in India

Suggested Reading

As determined by student’s choice of topic, in consultation with course instructor.

Preamble

Students often lack exposure to the intricacies of the Indian Church tradition, particularly of the development of Christian theology of Indian Christianity. Therefore there is need for students to spend significant time researching theological issues affecting the history of Christianity.

Objectives

1. This course takes a research approach, where the students are asked to choose one theological issue of importance in the History of Indian Christianity and do a thorough in-depth study of the background and context.
2. The student must also be able to show the relevance of the chosen issue to the contemporary context in India.

Learning Outcomes

1. The students gain intermediate level of understanding of their chosen issue from Indian Christian history, in its historical and theological context.
2. The student will evaluate the issue from within its historical theological context.
3. The students will apply their knowledge and evaluation, to their contemporary context.

Unit I: Contextual Background of the Chosen Historical Era of Indian Christianity

The historical background

Theological background

Unit II: Theological Debates within the Chosen Historical era of Indian Christianity

Key texts of the era

Key debates of the era

Unit III: Focus on a Specific Theologian or Group of Theologians Around which Certain Theological Debates of Indian Christianity Emerged

History of theologian/s

Their theological development

Their “change”: new proposals

Key texts of the theologian/s

Contribution in view of the debates

Unit IV. Relevance to Contemporary Indian Context

Discussion/Application/Project: Show the relevance of the Indian historical/theological debates to contemporary theological discussions in India

Reading determined by student’s choice of topic, in consultation with course instructor.

University Code No.

History of Religions

SAIACS Code No. MSRE-379

Soft Core -14 (4 Credits) LTP: 2:2:2

Preamble

Religion is conditioned historically. This surveys the history of religions by tracing the processes of change in religions by taking general human history as frame of reference. This module includes a historical method of study of religions in society through examining causes and effects that reveal rational patterns in the processes of development of religions in relation to world events. This includes historical critical method of studying religious traditions, both written and oral.

Objectives

1. To enable students to critically analyze religion and compare particular aspects of religious traditions.
2. To help students to understand the historical-critical method in the study of religions.
3. To train students to study religions in their historical context.
4. To encourage students to become change agents in the contemporary socio-politico-religious context.

Learning Outcomes

1. The student will understand religions of India in their historical context relating to world events.
2. The student shall recognize patterns of developments in the religions of people and identify their own traditions sympathetically with others.
3. The student will critically analyze and evaluate issues related to history and religion.
4. The student will be motivated to participate in the current struggles in socio-politico-religious issues and activities.

Unit I: General Introduction: Definition and Characteristics of Religions

Historical approach to the study of religion.

Unit II: World events and patterns of processes of change in religions.

Unit III: Historico-critical method

Study of religious literature in terms of date of composition, authorship, reliability of text, and literary form in the historical context of various religions

Primal Religions: Hinduism, Islam, Buddhism, Jainism, Sikhism, Zoroastrianism, Christianity and Judaism.

Unit IV: Religious History

Ontological perceptions

Value judgments

The challenges encountered by objective study on mystical experiences, cosmic expectations in various religions: Primal Religions, Hinduism, Islam, Buddhism, Jainism, Sikhism, Zoroastrianism, Christianity and Judaism.

Suggested Readings

G.F. Moore. *History of Religions*.

E.E. Kellett. *A Short History of Religions*.

University Code No.

Cause Collaboration and Conflict Resolution

SAIACS Code No. MSMG-333

Soft Core -15 (4 Credits) LTP: 3:1:1

Preamble

This course will provide an overview of the theology, biblical examples and practical factors involved in collaboration in Christian life and mission. A study of the theology of the triune God who lives and works in community will provide the foundation of this course. We will then turn our attention to both positive and negative biblical examples of how collaboration was worked out, providing us with a valuable theological and biblical foundation for collaboration in contemporary Christian mission. This will then lead to enumerating some basic logistical principles of collaboration in Christian

mission, its advantages and need in the world of today. We will be learning collaboration by engaging in a collaborative process of group work, hearing from experienced Christian leaders and finally working on a collaborative story writing project.

The second part of the course will provide an understanding of causes of conflict among one or more parties, different mechanisms and processes employed to manage conflicts, consideration of possible solutions and learning to work toward conflict resolution.

Course Objectives:

1. *Cognitive:* The course will impart an understanding of a theology of God's character and how he operates, along with the way that was worked out, as narrated in Scripture. Examples from the Bible will provide knowledge about its continuing need and value.
2. *Affective:* The course will seek to create an impression on students about the unique nature of God and the need and challenge to reflect his nature in the practice of Christian life and ministry.
3. *Practical:* The course will provide opportunity to reflect on and evaluate past experiences; identify personal preferences and practically involve in collaborative learning and projects that will require hands on engagement in collaboration thus enhancing their practical skill set in this area.

Learning Outcomes:

1. *Cognitive:* Students will grasp such a theological understanding and employ it as the foundation of their project, continuing ministry in Context Based Learning and even beyond SAIACS.
2. *Affective:* Students will have opportunities to shape their own hearts and deepest affections, thus leading to spiritual formation which in turn will lead to transformation from the inside of life and ministry.
3. *Practical:* Students will hone necessary skills as they engage in collaborative projects in preparation for a life-long process of collaboration in life and ministry.

Unit 1: Overview of Collaboration

Creative Learning Exercise

Discussion on Learning Experience

Glimpses of Collaboration from Christian ministry and the corporate sector

Unit 2: Theology of Collaboration:

The Triune God; Biblical Examples; Collaborative Christian Life and Ministry

Unit 3: Issues and case studies in collaboration:

A. Strategic Issues in Collaboration

Exploration, Formation, Operation

B. Case Studies in Collaboration

Group activity at SAIACS, Banjara and Lingayat Partnerships

Unit 4: Conflict Management and Resolution

Understanding causes of conflict

Study of various processes to manage conflicts

Learning effective conflict Resolution

Suggested Reading:

Collaboration in Christian Ministry: A SAIACS Compendium.

Butler, Phil *Well Connected: Releasing Power, Restoring Hope through Kingdom Partnerships*

Manjaly, Thomas *Collaborative Ministry*

Massey, James ed., *Partnership between Churches and Theological Institutions*

Parker, Glenn & Richard Kropp, *Team Building*

Pobee, John S. *Partnership in Christ's Ministry*

Clause, Robert G., ed. *War: Four Christian Views,*"

Fisher, R. *"Interactive Conflict Resolution"*

Folger, Joseph P., and Robert A Baruch Bush *Designing Mediation*

Worthington, Everett L. *Five Steps to Forgiveness: The Art and Science of Forgiveness*

Pool of Open Elective Courses

University Code No.

Foundations of Missiology

SAIACS Code No. MOMS-302

Open Elective -1 (4 Credits) LTP: 3:1:1

Preamble

This course is designed to provide students with an overview of the Biblical foundations of mission. It is primarily a survey of the Biblical themes that relates to the understanding of Christian mission with critical theological reflections and application. While engaging with select mission themes, events and teachings of the Bible, the course will simultaneously address important questions of theology of Christian missions from within and outside the Christian Church. Contemporary issues in Indian missions will be introduced and discussed in the light of Biblical teachings.

Objectives

1. To enable students to learn various theological positions of Missiology.
2. To help them understand the various concepts and meaning of Missiology.
3. To facilitate students learning about the Biblical, theological, historical and pastoral assumptions that have direct bearing on the mission of the Church.
4. Develop a comprehensive Missiological foundation for overall Christian ministry.

Learning Outcomes

1. The student will be able to gain a comprehensive knowledge of foundations of Missiology, and be able to deal with various theological positions thereof.
2. The student will gain skills to reflect critically on missiological foundations from their own disciplines.
3. The student will be able to apply insights and develop a missiological foundation for their ministry.

Unit I: God With a Mission

Thematic study of the Mission of God

Missiology as the mother of theology

Unit II: Integration of Missional Aspects in Ministry

Unit III: Missionary Foundation of the Church

Unit IV: Contextualization

Mission theology

Suggested Reading

David Bosch. *Transforming Mission: Paradigm Shifts in Theology of Mission*.

Roger E. Hedlund and Paul Joshua Bhakiaraj. *Missiology for the 21st Century: South Asian Perspectives*.

C. V. Mathew (ed.). *Integral Mission: The Way Forward*.

Christopher J.H. Wright. *The Mission of God: Unlocking the Bible's Grand Narrative*.

University Code No.

Church Growth and Mission

SAIACS Code No. MOMS-381

Open Elective -2 (4 Credits) LTP: 3:2:0

Preamble

This course 'Church Growth and Mission' deals with the systematic study of the nature and purpose of Christian mission that includes the spread of Christian faith and the numerical growth of Christian congregations, particularly in the Indian sub-continent. It will be an interdisciplinary study of Christian missionary work. The study will draw together hitherto acquired scholarship in biblical, historical, theological and contemporary studies.

Objectives

1. To enable the students to think missiologically so that they can use the tools of mission practice to identify issues, clarify the basis of their understanding and practice of mission.
2. To help the students to understand the nature and purpose of mission.
3. To gain the knowledge of different strategies and expressions of mission and its underlying theologies for evangelism and church growth.
4. To understand the principles, strategies and underlying theories of mission: evangelism and church growth and critically analyze the mission, church growth and the congregational life.

Learning Outcomes

By the end of the module the students should be able to:

1. Understand the relationships between theology, missiology and mission practice
2. Identify and appreciate various Indian theologies of mission and church growth
3. Overcome the polarizations between evangelism and social action to arrive at integral and wholistic understanding of mission

Unit I: Theological Foundations of Church Growth

Unit II: Types of Church Growth

Qualitative and quantitative measures

Church growth in the Indian context

Unit III: Homogeneous Unit Principle and people movements

Unit IV: Critical Assessment of the Church Growth Movement

Suggested Readings

David J. Bosch. *Transforming Mission: Paradigm Shifts in Theology of Mission*.

Ken Gnanakan. *Kingdom Concerns*.

Roger E. Hedlund. *Building the Church*.

Roger E. Hedlund. *God and the Nations: A Biblical Theology of Mission in the Asian Context*.

D. A. McGavran. *Understanding Church Growth*.

Gary McIntosh (ed.). *Evaluating the Church Growth Movement: Five Views*.

University Code No.

Major World Religions

SAIACS Code No. MORE-301

Open Electives -3 (4 Credits) LTP: 2:2:2

Preamble

This surveys the history and teachings of the major world religions, especially religions popularly practiced in India. This module includes a phenomenological study of religions in society through the scriptures, traditions, rituals, symbols, social practices and other constituent elements. Students will be required to report on a field trip to sites associated with major world religions.

Objectives

1. To inform and educate students regarding the essential beliefs of Christianity, and World Religions, and other Philosophies.
2. To equip students to understand people of other faiths: Display the ability to undertake a reflective comparative analysis of Theologies, other Worldviews, Religions, Philosophies, Cults, etc. addressed within the module.
3. To set such analysis within historical and contemporary contexts and relate that understanding to living with people of other faiths.

Learning Outcomes

1. The cognitive goal of the module is to enable students to understand religions of India in their classical, modern and contemporary expressions, including tribal and village religions.
2. The affective element of learning in the module enables students to understand and appreciate the religious experience of people of other faiths and overcome misconceptions of beliefs, practices and ways of life of others.
3. By enabling students to critical think on issues related to their cultural heritage and roots, the module will enable students to acquire the evaluative aspect of the learning outcomes.
4. In the area of psychomotor learning outcome, the module helps students to participate in the struggle for an inclusive human community, overcoming attitudes of narrow fanaticism or shallow friendliness through developing intra and inter-faith dialogues and activities.

Unit I: General Introduction

Definition and Characteristics of religions

Various approaches to the study of religion

Social and Cultural significance of religion

Unit II: Theories of Origin of Religions

Characteristics of Primal Religions

Rites connected with human life

Nature of Village/ Tribal Religions

Contemporary influence on Primal Religions

Unit III: Introduction, History, Socio-political conditions, and Later Development of Various Religions

Hinduism, Islam, Buddhism, Jainism, Sikhs, Parsis, Christianity and Judaism.

Unit IV: Religious Beliefs, Rituals and Practices, Literature, and Ethics, in Various Religions

Hinduism, Islam, Buddhism, Jainism, Sikhs, Parsis, Christianity and Judaism.

Suggested Readings

Y Masih. *A Comparative Study of Religions*.

Mary Pat Fishers. *Religions Today*.

Nicol Macnicol. *The Living Religions of the Indian People*.

P. S Daniel and others. *Religious Traditions of India*.

University Code No.

Mission and Ministry of House Churches

SAIACS Code No. MOMS-380

Open Elective -4 (4 Credits) LTP: 3:1:1

Preamble

This course basically presents Biblical, theological and historical reflections on the house church movement and draws applications for the contemporary Indian context. Biblical teaching on house churches is highlighted and theological reflections are undertaken in the light of the emergence and expansion of the house church movement in India.

Objectives

1. To systematically study Biblical accounts of the concept and functions of the church.
2. To develop Biblical and ministerial foundations for the house church ministry.
3. To assess the historical and contemporary emergence and expansion of the house church movement.
4. To critically reflect on the contemporary church situation in the light of the Biblical teachings on house churches.

Learning Outcomes

1. Students will develop understanding of mission and ministry of the house church
2. Students will be able to understand the basic components of the house church, its functions
3. Students will evaluate the contribution of house churches to mission generally
4. Students will explore the philosophy of and potential for development of a house church focused ministry in their own context

Unit I: The concept of the People of God and the Church

Unit II: Emergence of the House Church Movement in New Testament

Unit III: Expansion and Growth in Early Centuries

Unit IV: Contemporary models and issues

Suggested Readings

William A. Beckham. *The Second Reformation: Reshaping the Church for the 21st Century*.
Del Birkey. *The House Church: A Model for Renewing the Church*.
Julie A. Gorman. *Community That is Christian: A Hand book on Small Groups*
Herold Hostetler. *Successful Home Cell Groups*.
George Hunter, III. *The Contagious Congregation: Frontier's in Evangelism and Church Growth*.
Mikel. Neumann, *Home Groups for Urban Cultures*.

<i>University Code No.</i>	Faith in a Multi-Religious Context	<i>SAIACS Code No. MOTH-304</i>
	Open Elective -5 (2 Credits) LTP: 3:2:0	

Preamble

The multi-religious context of India has been seen as a source of conflict as well as a source of strength for the nation. The contemporary proposals for inter-religious engagement either lean too strongly towards the Christian perspective or give-in almost entirely to non-Christian appeasement. As Christians who want to be faithful both to the nation and faithful to their religion, this is a particularly important issue that needs thorough study and reflection.

Objectives

1. To enable students to engage in informed class discussions.
2. To equip students with knowledge of various approaches.
3. To prepare students to evaluate various approaches.
3. To propose a methodology the students find appropriate for their own context.

Learning Outcomes

1. The students will gain intermediate level understanding of the history of inter-religious discourse, particularly through the debates of the 20th century.
2. The students will learn to evaluate the various taxonomies, particularly in view of the contemporary contextual realities.
3. The students will apply their knowledge and evaluation, for their own approach to inter-religious discourse.

Unit I: Survey of Inter-religious Discourse within Christianity

Jew-Christian-Pagan (Barbarian)

True Religion – False Religion

Religion as Unbelief

Faith and Religion

Unit II: Understanding the Various Approaches that Determine Inter-religious Discourse

Exclusivism, Inclusivism and Pluralism

Pneumatology & Theology of Religions

Theology of Religious Ends

Final Primacy

Unit III. A Critical Evaluation of the Various Taxonomies

Discussion/Application: Learning to assess and evaluate the various approaches to inter-religious discourse.

Unit IV. Formulation of an Approach to Inter-religious Discourse

Discussion/Application/Project: Building a model for multi-religious/faith interactions that is both relevant to context and also faithful to one's own religious convictions

Suggested Reading

Selected readings from Compendium supplied by SAIACS

<i>University Code No.</i>	Comparative Religions	<i>SAIACS Code No. MORE-375</i>
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Open Elective -6 (2 Credits) LTP: 2:2:2

Preamble

There are certain phenomena in many religions that have sufficient similarity to be regarded as of the same general type and profitably compared. The common generic terms such as sacrifice, priest, myth, saviour, ritual, and so on are useful descriptive terms across many of the religions. At the same time, there are distinct features in each of the religions. These features of religions make a comparative study viable with closer investigation into the religious phenomena across various faith traditions. Along with the study of these, this module also includes a comparative study of approaches and practices across religions to the issues of life, its origin, sufferings, the problem of evil, and destiny.

Objectives

1. To inform and educate students regarding the similarities and differences in religions of India.
2. To equip students to understand other faiths and display the ability to undertake a reflective comparative analysis of various religious categories across various faiths addressed within the module.
3. To enable students to think critically on how life issues are approached and addressed in various religions
4. To enable students to learn to engage with people of other faiths sympathetically and intelligibly through various methods
5. To enable students to recognize, assess and participate in issues involved in appreciating the commonness and differences in human communities.

Learning Outcomes

1. Students will understand the similarities and differences in religions of India.
2. Students will appreciate the similarities and differences in the religious experience of people of other faiths.
3. Students will critically evaluate how life issues are approached and addressed in various religions.
4. Students will participate in the commonness in human communities with empathy for each others uniqueness.

Unit I: Introduction: Definition and Characteristics of Religions

Comparative approach to the study of religion
Social and Cultural varieties of religion.

Unit II: Similarities and Differences in Various Categories of Beliefs and Practices

Hinduism, Islam, Buddhism, Jainism, Sikhs, Parsis, Christianity and Judaism

Unit III: Comparative Study on Approaches and Responses to Life Questions in Various Religions

Hinduism, Islam, Buddhism, Jainism, Sikhs, Parsis, Christianity and Judaism.

Unit IV: Intervention, Peace-making, Building Relationships

Recognizing commonalities and appreciating differences on the basis of human dignity, social values, and ethics.

Suggested Readings

A Compendium consisting of relevant articles and chapters from books.

<i>University Code No.</i>	Science, Religion and Apologetics	<i>SAIACS Code No. MSTH-352</i>
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Open Elective-7 (2 Credits) LTP: 2:0:0 C1:12.5% C2:12.5% C3:25%

Preamble

Students often find it difficult to integrate science, religion and respond to intellectual challenges to the Christian faith.

Objectives

1. To articulate the foundations of apologetics and clarify issues that arise in the integration of faith and reason.
3. To develop an apologetic that is contextually relevant to the Indian context and the dialogue between science and Christian religion.

Learning Outcomes

1. Students will demonstrate comprehension of the rationale for apologetics and exhibit clear awareness of the religio-social contexts they come from
2. Students will show the ability to apply appropriate methods of apologetics to his/her context through a major assignment in the form of an essay.
3. The student will demonstrate knowledge of the issues, concerns and debates within the Science-religion interface through a test or an assignment paper.
4. The student will demonstrate selected skills in defending the Christian faith in his/her context.

Unit I: Biblical Foundation and Philosophical Context

Why do apologetics
 Biblical basis of apologetics
 Modern and Postmodern context
 Influence of Empiricism and Rationalism

Unit II: The Context of India and of Science

Influential Indian Philosophical Thinkers
 Indian World-views
 Emergence in the dialogue between science
 Religion & Roots of Modern Science

Suggested Reading:

Kenneth Boa & Robert Bowman Jr. *Faith has its Reasons, An Integrative Approach to Defending Christianity*.
 Alister McGrath. *Bridge-Building: Effective Christian Apologetics*.
 Ronald B. Mayers. *Balanced Apologetics, Using Evidences and Presuppositions in Defense of the Faith*.
 Vinoth Ramachandra. *Faiths in Conflict?: Christian Integrity in a Multicultural World*.
 Dennis Alexander. *Rebuilding the Matrix: Science and Faith in the 21st Century*.
 Rodney D. Holder. *Nothing but Atoms & Molecules? Probing the Limits of Science*.

Pool of Add On Courses

<i>University Code No.</i>	<i>Reformative and Integrative Formation</i>	<i>SAIACS Code No. MAZZ-302</i>
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Add-On Course -1 (2 Credits) LTP: 1:2:2

Preamble

This course is a study of spiritual formation with a focus on reformatory and integrative means of shaping students' lives. Students will be exposed to biblical and historical ways of describing spiritual formation. They will study historic Christian means for personal formation such as prayer, meditation, study and fasting; and means for corporate formation through spiritual friendships, mentoring, cell groups and community devotional life. It will also include study of devotional classics by early church fathers, medieval holy men and women, Indian Christian gurus and pioneers of formation in Asian contexts.

Objectives

1. To understand what Christian spirituality is and the importance for reformation and integration.
2. To use Christian spiritual disciplines especially of prayer, meditation and spiritual friendship
3. To set reformatory and integrative goals.

Learning Outcomes

1. The Student can explain what Christian spirituality is.
2. The student can compare one of the five traditional Christian spiritualities with the spirituality of their own background.
3. The student can practice meditation, prayer and fasting.
4. The student can develop a spiritual friendship over a period.
5. The student can summarise a spiritual formation classic.
6. The student can set personal goals for reformatory and integrative formation.

Unit I: The Nature of Christian Spirituality

Influence of theological, personality, denominational and worldview factors

Unit II: Corporate and Personal Means

Reformation and integration; prayer, meditation, spiritual friendship, silence, study; personal goal setting; chapel and cell group participation

Unit III: Spiritual formation and the Bible

Biblical images of spiritual formation

Unit IV: Reformatory and Integrative Formation through Christian history

The streams of traditional Christian spirituality – including contemplative, holiness, charismatic, social justice, evangelical, incarnational

Selected representative men and women of God

Suggested Readings

SAIACS Compendium on Spirituality
Alister McGrath. *Christian Spirituality*.
Richard Foster. *Celebration of Discipline*.
Sheila Pritchard. *The Lost Art of Meditation*.
Henri Nouwen. *Home Tonight*.

<i>University Code No.</i>	Context-Based Learning I	<i>SAIACS Code No. MAZZ-321</i>
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Add-On Course -2 (4 Credits) LTP: 0:2:6

Preamble

Learning, in order for it to be holistic and complete in nature, needs to include all forms and dimensions of learning. Different forms of learning may include classroom lectures, gaining knowledge from books and other stored materials, group discussions and engaging with the context. Since it is often omitted, this course facilitates this last form of learning. Context-based learning (CBL) engages students in supervised practical experience in serving others. Students are connected with a placement church or organization and work 5 hours per week. Students meet with the assigned Faculty Facilitator once a month so as to integrate context-based learning with their classroom learning.

Objectives

1. To provide an opportunity for the student to connect with the context, observe, engage and reflect theologically on praxis.
2. To enhance a student's ability to think in the midst of practical involvement towards reformative and integrative theology.

Learning Outcomes

1. The student negotiates the challenges of working in an organization.
2. The student links theory from the classroom with practical work.

Unit I: CBL Expo introducing Students to the Placement Organizations.

Unit II: Approved Practice in a Placement Organization One day of the Week

Unit III: A Monthly Journal Reflecting on Practice

Unit IV: Monthly Dialogue Group Meetings with the Faculty Facilitator

<i>University Code No.</i>	Context-Based Learning II	<i>SAIACS Code No. MAZZ-331</i>
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Add-On Course-3 (4 Credits) LTP: 0:2:6

This course is similar to Context-Based Learning I, except that the internship also includes a 4-week period at a set placement other than the regular one. This context based internship does not operate from SAIACS. The major distinctiveness relates to a focus on skills in evaluating *effectiveness* in practice service. How effective is the approved practice in relation to reformation and integration. The course includes

Unit I: Context Based Internship for 4 Weeks

Unit II: Presentation on Context Based Internship

Unit III: Approved Practice in a Ministry Placement for 5 hours each Week

Unit IV: Monthly Dialogue Group Meetings with the Faculty Facilitator

<i>University Code No.</i>	Introductory Greek	<i>SAIACS Code No. MANT-391</i>
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Add-On -4 (2 Credits) LTP: 2:0:0

The Course introduces the student to the alphabet, grammar and vocabulary of New Testament Greek.

Suggested Reading:

Graham Simpson. *A Student's Guide to New Testament Greek* (Lessons 1-7)

<i>University Code No.</i>	Introductory Hebrew	<i>SAIACS Code No. MAOT-391</i>
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Add-On -5 (2 Credits) LTP: 2:0:0

The Course introduces the student to the alphabet, grammar and vocabulary of Old Testament Hebrew.

Suggested Reading:

Page Kelley. *Biblical Hebrew: An Introductory Grammar* (Lessons 1-12)

<i>University Code No.</i>	Introductory Sanskrit	<i>SAIACS Code No. MARE-391</i>
	Add-On -6 (2 Credits) LTP: 2:0:0	

The Course introduces the student to the alphabet, grammar and vocabulary of Sanskrit.

Suggested Reading:

R. Antony. *A Sanskrit Manual* (Lessons 1-14)

<i>University Code No.</i>	Intermediate Greek	<i>SAIACS Code No. MANT-392</i>
	Add-On -7 (2 Credits) LTP: 2:0:0	

The Course builds on the introductory course helping the student to the more advanced grammar, syntax and vocabulary of New Testament Greek.

Suggested Reading:

Graham Simpson. *A Student's Guide to New Testament Greek* (Lessons 8-15)

<i>University Code No.</i>	Intermediate Hebrew	<i>SAIACS Code No. MAOT-392</i>
	Add-On -8 (2 Credits) LTP: 2:0:0	

The Course builds on the introductory course helping the student to the more advanced grammar, syntax and vocabulary of Old Testament Hebrew .

Suggested Reading:

Page Kelley. *Biblical Hebrew: An Introductory Grammar* (Lessons 13-21)

<i>University Code No.</i>	Intermediate Sanskrit	<i>SAIACS Code No. MARE-392</i>
	Add-On -9 (2 Credits) LTP: 2:0:0	

The Course builds on the introductory course helping the student to the more advanced grammar, syntax and vocabulary of Sanskrit.

Suggested Reading:

R. Antony. *A Sanskrit Manual* (Lessons 15-26)

<i>University Code No.</i>	Advanced Greek	<i>SAIACS Code No. MANT-393</i>
	Add-On -10 (2 Credits) LTP: 2:0:0	

The Course builds on the intermediate course helping the student to the more advanced grammar, syntax and vocabulary of New Testament Greek.

Suggested Reading:

Graham Simpson. *A Student's Guide to New Testament Greek* (Lessons 16-24)

<i>University Code No.</i>	Advanced Hebrew	<i>SAIACS Code No. MAOT-393</i>
	Add-On -11 (2 Credits) LTP: 2:0:0	

The Course builds on the intermediate course helping the student to the more advanced grammar, syntax and vocabulary of Old Testament Hebrew .

Suggested Reading:

Page Kelley. *Biblical Hebrew: An Introductory Grammar* (Lessons 22-31)

<i>University Code No.</i>	Advanced Sanskrit	<i>SAIACS Code No. MARE-393</i>
	Add-On -12 (2 Credits) LTP: 2:0:0	

The Course builds on the intermediate course helping the student to the more advanced grammar, syntax and vocabulary of Sanskrit.

Suggested Reading:

R. Antony. *A Sanskrit Manual* (Book II)-----

Annexure - III

Guidelines and Stipulations Governing the Organisation of the Programme

MA in Theology at SAIACS, Bangalore Recommended by the BOS for the Approval of UOM

1. **The UOM Handbook** with regulations and guidelines applicable to all the Departments of Postgraduate Studies under Choice-Based Credit System (CBCS) of UOM shall serve as the main General Frame of Reference for organising the Masters' Programme in Theology at SAIACS.
2. As this Masters' Programme is a specialized Programme, the following guidelines and stipulations shall serve as **additional Frame of Reference**.
3. For issues, concerns and matters not covered under these guidelines, the UOM Handbook will serve as the General Frame of Reference.
4. **Chart Indicating Credit-LTP-Grading Ratios and Patterns for Hard Cores (HCs)/ Projects/ Soft Cores (SCs) and Open Electives (OEs): Reduction of Total Credits from 80 to 76:**

Type of Courses	Credits in Semester I	Credits in Semester II	Credits in Semester III	Credits in Semester IV	Total Credits	Credit Pattern (More or less Rationalised)	LTP Ratio (Flexible)	Grading Pattern (C-1 for 25, C-2 for 25, and C-3 for 50)
HC	12 (3X4=12)	8 (2X4=8)	8 (2X4=8)	12 (3X4=12)	40	4 to 6 per HC	3:1:1/ 3:2:0/ 3:0:2	50:50
HC Projects				Major Project: 6	6	6 per HC	1:2:2/ 1:1:3	*****
SC	4	8 (2 X 4=8) (with an option to choose either 2 SCs, or 1 SC and 1 Minor Project)	4	4	20	2-4 per SC	3:1:1/ 3:2:0/ 2:2:2	*****
OE	0	4	4	2	10	2-4 per OE	3:1:1/ 3:2:0/ 2:2:2	*****
Minimum Credits to be earned	16	20	16	24	76	-----	-----	-----

- Hard Core: Subject-specific and subject-intensive (available to the students of the dept. only)
- Major and Minor Projects: Subject-specific and related case /field studies Note: Minor Project which was Project 1 under 80 Credit has been shifted to be part of one of the SCs pooled together.
- Soft Core: Subject related/ related to allied subjects (open to students from allied depts. within the main department of Theological studies at SAIACS)
- Open Electives: learning across disciplines/interdisciplinary/ Skills-related/specific job or field-ministry related learning
- Minimum credits for B.A. Honours are: 40 Credits; for Masters: 80 Credits;

Add-on Courses for Extra Credits:

- For the purpose of facilitating students to earn extra credits, add on courses worth 4 credits per course will be offered for CBL 1 and 2. All other Add-on courses are worth 2 credits per course. A Certificate will be issued when a student successfully completes an Add-on course. A Diploma Certificate will be issued if a student earns 18 credits out of a number of Add-on courses offered during the Masters in Theology Programme. Credits earned under Add-on courses may be counted as extra credits and recorded in accordance with the instructions provided by the UOM. The UOM will award certificates/diploma in accordance with the extra credits earned.
- The LTP ratios for these courses will be decided by SAIACS.
- Regarding C1, C2, and C3 assessments:

- Context Based Learning I & II being skills-acquisition courses through active field engagement in socio-pastoral settings, the assessment will be as follows: C1 consists of monthly dialogue group meetings with the Faculty Facilitator; C2 will consist of assessment by the placement supervisor, and assessment by the Faculty Facilitator on the basis of performance of ministry tasks; C3 will be in the form of a *viva-voce* for which the panel shall consist of two members from the teaching faculty of SAIACS nominated by the Principal of SAIACS and one external subject expert (from outside SAIACS) suggested by the Chairman of the BOE and approved by the UOM.
- For other add-on courses which are taught and which come under the category of two credits per course, the assessment pattern will be restricted to C1 and C2 level (only internal assessment). For courses which are taught and which come under the category of four credits, the assessment pattern will be as follows: C1 and C2 for IA, and C3

5. Table Indicating Credit Ratios for Add on Courses:

List of Add-on Courses	Credits in Semester I	Credits in Semester II	Credits in Semester III	Credits in Semester IV	Credits Allotted	LTP Ratio (Flexible)
Course 1	2				2	1:2:2
Course 2 Course 3		2 4			2+4=6	0:1:4
Course 4			2		2	3:2:0
Course 5 Course 6				4 4	4+4=8	3:2:0
					Total: 18 Credits	

6. Guidelines and Regulations:

- 7.1 The MA in Theology offered at SAIACS shall be organised under CBCS scheme of UOM.
- 7.2 **Eligibility Criteria for Admission to MA Theology of UOM at SAIACS.**
Vis-à-vis eligibility criteria for admission to Masters in Theology programme at SAIACS, all the guidelines and regulations as stipulated by the UOM from time to time would be adhered to. However, considering the specialized nature of the Masters in Theology programme at SAIACS, the Bachelor of Theology Degrees awarded by different seminaries, theological institutions and institutes of advanced Christian religious studies in India and abroad recognized by the Asia Theological Association, the Senate of Serampore College and, Pontifical Institutes, major seminaries and theological institutes under the jurisdiction of the Catholic Bishops Conference of India (CBCI)/ Conference of Catholic Bishops in India (CCBI), and theological institutions accredited by accrediting agencies recognized by International Council of Evangelical Theological Education (ICETE) could be considered equivalent to a university undergraduate degree with which a student can seek admission for PG courses.
- 7.3 Besides, admission to MA in Theology at SAIACS may ultimately be finalized after an entrance test to be conducted by SAIACS with prior intimation regarding the entrance test sent to the UOM. In any case, the final admission of any student would be subject to the approval of the UOM.
- 7.4 **Equivalence for Theological Degrees Awarded by Other Seminaries:**
In case of difficulties or controversies arising regarding BTh Degrees awarded by seminaries **not** accredited by the Asia Theological Association, the Senate of Serampore College and, Pontifical Institutes, major seminaries and theological institutes under the jurisdiction of the Catholic Bishops Conference of India (CBCI)/ Conference of Catholic Bishops in India (CCBI), and theological institutions accredited by accrediting agencies recognized by International Council of Evangelical Theological Education (ICETE), such applications should be referred to the Equivalence Committee of the UOM for a decision.
- 7.5 A CBCS student should/could earn a minimum of 40 Credits **to exit** at the end of II Semester **with B.A. Honours.**
- 7.6 A CBCS student cannot proceed to continue the III Semester if he/she has less than 32 Credits from I and II Semesters put together.
- 7.7 Lateral entry in the beginning of the III Semester is possible for those CBCS students who have successfully completed B.A. Honours' Courses, or Courses equivalent to B.A. Honours offered in the same discipline/department elsewhere provided they have earned a minimum of 40 Credits as stipulated above. Admission to such lateral entries is subject to the approval of the UOM.
- 7.8 A CBCS student should earn a minimum 80 **to exit** at the end of IV Semester **with an MA in Theology.**

- 7.9 Internal Assessments (IAs) of C-1 (25 marks) have to be complete and marks scored have to be announced latest by the end of the 8th week of the semester concerned. IAs of C-2 (25 Marks) have to be completed and announced 15 days before the commencement of the exams (50 Marks) conducted by BOE at the end of every semester. Each Dept. Council can devise ways of IAs which would focus continuous and formative rather than summative assessments in such a way that objectivity is ensured. Challenging of IAs by an aggrieved student is possible as per UOM norms/regulations in vogue.
- 7.10 One Credit hour means 1 hour of L, or 1 hour of T and 1 hour of P, or 2 hours of T, or 2 hours of (In terms of LTP: 1:0:0=1C, or 0:1:1=1C, or 0:2:0=1C, or 0:0:2=1C). Teachers' workload-wise, one hour of workload is equal to one Credit hour.
- 7.11 As mentioned above, Semester-wise HCs are meant for students within the Dept. They are core-subject-specific and core-subject-intensive. The concerned BOS should ensure connectivity, coherence, and comprehensiveness vis-à-vis mastery in terms of core subject proficiency. Prospects for better placements or for higher research studies could serve as guidelines.
- 7.12 Semester-wise SCs are open to students both within and outside the Dept. Teachers are free to propose SCs but the concerned BOS would scrutinise and ensure the tenability, viability, and relevance of the course-content, and recommend accordingly for necessary approval. SCs can be core-subject-related facilitating students to augment their core-subject-wise knowledge, or enriching the levels of connectivity and coherence with the HCs offered, or they can be cross-disciplinary and integrative in such a way that students from outside the concerned Dept. could opt for some of these courses by way of earning minimum or extra Credits.
- 7.13 The course-content of OEs should be practical, contextual, transformative, transborder / cross-disciplinary proficiency-focused, and capacity-building in terms of skills and competencies. Job-market requirements, better placement-prospects, overall personality-development-concerns, and communicative proficiency/competency building goals should be kept in mind while proposing OEs and formulating the course-content.
- 7.14 Add on Courses should be skills-related and employability/ministry-focused.
- 7.15 Courses for earning Extra Credits (Credits beyond the stipulated minimum) may be offered within the Dept. in such a way that there is no clash of time-table meant for earning the minimum no. of Credits.
- 7.16 Scope could be provided within SC/OE courses for students other than the regular students so as to facilitate them to attend maximum two specific courses/papers and obtain "Certificates" on successful completion which may have an add-on value. Admission of such students shall be informed to the UOM prior to the commencement of the course.
- 7.17 The attempt to get "B.A. Honours" cannot be stretched beyond six semesters from the date of admission into the first semester, and the attempt to get "Masters" cannot be stretched beyond eight semesters from the date of admission into the first semester.
- 7. Guidelines related to Major and Minor Projects:**
- 8.1 The Major Project and the Minor Project could focus on scientifically researched creative writing of reports, or case-studies, or dissertations. They could motivate students to pursue advanced research studies, or look for project-fellowships which would enable them to contribute to new knowledge. The basic guiding principle is: 'Today's research is tomorrow's inspiration'.
- 8.2 Topic/Theme/Course work/Case Study shall be discussed with the teacher-guide as per guidelines suggested/provided by the Department;
- 8.3 Those who have PhD., or those who have three years of teaching experience can guide. Each guide can take maximum 7 students. Flexibility is possible if situation demands.
- 8.4 Each student shall submit a Project topic arising out of the placement context for the approval of the guide.
- 8.5 At the end of the concerned semester, the student shall submit a dissertation of 5000 - 5500 maximum for the Minor Project and of 6000 - 7000 maximum words for the Major Project as per MLA Handbook guidelines.
- 8.6 IAs of C-1 and C-2 will be done by a committee of two adjudicators – the guide, and a member of the Faculty from within the Dept. or any allied Depts. invited by the guide with intimation to the Principal of SAIACS. This will be done on the basis of the presentation and scrutiny of the synopsis of the project work done. At C-3 level, the project report/dissertation submitted will be construed as answer script and will be evaluated like any other HC/SC/OE paper at C-3 level as per the University guidelines in vogue.
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