

**Pontifical John Paul II Institute  
For Studies on Marriage and Family**

**INDIAN SESSION  
CANA**



**PROSPECTUS & CALENDAR  
2016-17**

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## POPE FRANCIS





## **APOSTOLIC CONSTITUTION**

### ***Magnum Matrimonii Sacramentum***

John Paul II, Bishop, Servant of the Servants of God,  
as an everlasting memorial

1. The Church has always shown her special pastoral concern for the great sacrament of Matrimony (cf. Eph 5:32) since she is “conscious that marriage and the family are one of the greatest goods belonging to the human race” (*Familiaris Consortio*, n.1). Indeed “the salvation of the individual as well as of human and Christian society itself is intimately connected with the health and well-being of marriage and the family” (*Gaudium et Spes*, n.47). A sign of this special pastoral concern is the very lengthy treatment, which the Vatican Council II gave to it in its deliberations. The popes and bishops of the entire world have never tired of teaching and furthering the loftiest ideals of marriage and the family, while at the same time supplying answers to the questions of today as our Predecessor Pope Paul VI did when he issued his encyclical, *Humanae Vitae*.

Among the many signs of this great concern in more recent times has been the Synod of Bishops held in Rome from 26th September until 25th October 1980, as well as the establishment of the *Pontifical Council for the Family*.



2. Among the major responsibilities entrusted to the Church, which have to do with marriage and the family, one of the most distinct is the duty to “state to everyone the plan of God for marriage and the family in order to safeguard its full vigour and advancement both in a human and a Christian sense” (*Familiaris Consortio*, n.3). This is the reason why the Church was so zealous to study the theology of marriage and to set up institutes which would encourage the pastoral care of marriage and the family. These institutes were to work in a special way in the field of pastoral care.

Now it has become necessary to found a primary Institute of studies whose special concern will be to promote the basic theological and pastoral study of marriage and family for the good of the whole Church.

3. Therefore, after mature deliberation, we determine and decree that the Pontifical Institute for Marriage and Family, which has already been set up at the Pontifical Lateran University, should now be given juridical form. This is done so that the truth of Marriage and the Family may be given ever closer attention and study, and that lay people, religious and priests can receive scholarly formation in the study of marriage and the family either in a philosophical-theological way, or from the point of view of the human sciences. In such a way their pastoral and ecclesial ministry for the good of the People of God will be more carefully and effectively carried out.

Central to the concept of this Institute will be its right to confer the following academic degrees:

- The Doctorate in Sacred Theology with a specialization in the theology of Marriage and the Family.
  - The Licentiate in Theology of Marriage and the Family.
  - The Diploma in the study of Marriage and the Family.
4. The Institute will implement the following objectives:
    - A. The establishment of a curriculum leading to Doctorate in Sacred Theology in the theological study of Marriage and the Family for those who already have attained the Licentiate in Sacred Theology.
    - B. The establishment of a curriculum for the Licentiate in Sacred Theology for those who have received the Bachelor's Degree in Sacred Theology.



- C. The establishment of a curriculum for the Diploma in the Theology of Marriage and the family for those who are entitled to take courses at the University level in their own nations.
- D. The planning of study seminars to which people of sound judgment may be invited to consider the more serious and important questions pertaining to Marriage and the Family. These seminars may take place either at the request of the Dicasteries of the Roman Curia or of individual Episcopal Conferences.
5. The Academic Authorities of the Institute consist of the Chancellor and Rector of the Pontifical Lateran University, the President and Council of the Institute. The Supreme Pontiff shall name the President who shall be *ex officio* a member of the Academic Senate of the Pontifical Lateran University.
6. Whatever this apostolic Constitution establishes shall in due time be put into effect by the specific regulations of the Institute. These shall be approved by the legitimate Authority of the Holy See after hearing the advice of the Academic Senate of the Pontifical Lateran University.
7. The Institute shall have a special connection with the Pontifical Council for the Family in accord with the terms of the *Motu Proprio, Familia a Deo Instituta, 5 f.*
8. The Institute is entrusted in a special way to the care of the Most Blessed Virgin Mary under her title, Our Lady of Fatima.
9. The Constitution, which contrary to custom, is promulgated by publication in *L'Osservatore Romano*, shall take effect from, 14 October 1982.

Finally, we want this Constitution of ours to be firm, valid and effective, and it must be scrupulously observed by all concerned, notwithstanding anything to the contrary.

[Given at Rome, at St. Peter's on the 17<sup>th</sup> of October, on the feast of Our Lady Of the Rosary, in the year 1982, the fourth year of our Pontificate. John Paul II]



## ADMINISTRATION

Grand Chancellor	:	<b>His Eminence Agostino Cardinal Vallini</b> (Rome)
Grand Vice-Chancellor	:	<b>His Grace Mar Joseph Perumthottam</b> (Metropolitan Archbishop of Changanacherry)
President	:	<b>Msgr. Livio Melina</b> (Rome)
Vice-President	:	<b>Rev. Dr. Jacob Koippally</b>
Dean of Studies	:	<b>Rev. Dr. Jose Parappally</b>
Registrar	:	<b>Rev. Dr. Antony Moolayil</b>

## INSTITUTE COUNCIL

- Rev. Dr. Jacob Koippally** (President)
- Rev. Dr. Jose Parappally** (Secretary)
- Rev. Dr. Thomas Kochuthara** (Member)
- Rev. Dr. Joseph Alencherry** (Member)
- Rev. Dr. Antony Moolayil** (Member)
- Rev. Dr. Scaria Kanniyakonil** (Member)
- Rev. Dr. Philip Chempakasserry** (Member)
- Dr. P.C. Aniyankunju** (Member)
- Rev. Dr. Antony Pattaparambil** (Member)
- Rev. Dr. Varghese Thanamavunkal** (Member)
- Rev. Dr. Tom Kainikkara** (Member)





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## THE IDENTITY AND THE NATURE OF THE INSTITUTION

***The Pontifical John Paul II Institute for studies on Marriage and Family***, established in 1981 by His Holiness John Paul II, with its central faculty in Rome at the ***Pontifical Lateran University*** has a network of specialized sessions for studies on Marriage and Family across the whole world. The Institute is in a certain sense an “unicum” among the Ecclesiastical Academies. In fact, the Institute is one (with one Chancellor and one President) and, at the same time, it is structured on each Continent by means of the juridical figure known as Session. Through the Apostolic Constitution *Magnum Matrimonii Sacramentum* of 07 October 1982, the Feast of Our Lady of Rosary, the Central Session of the Institute was established and its identity and purpose were defined. On that occasion the Institute was entrusted in a special way to the care of the most Blessed Virgin Mary under her title, Our Lady of Fatima.

Since the foundation of the Central session in Rome, the Institute has spread to the five Continents with sessions in Washington D.C (United States), Mexico City and Guadalajara (Mexico), Valencia (Spain), Salvador de Bahia (Brazil), Cotonou (Benin-Africa), Melbourne (Australia) and Changanacherry (India). Though the courses at this Indian Session of the Institute had already started in the year 1997, only in November 2001 did the Institute become the *Indian Session* of the *Pontifical John Paul II Institute* through a Decree from the Congregation for Catholic Education. The studies undertaken at this Institute are awarded with Pontifical degrees from the Lateran University.

The Academic Authorities of the Institute consist of the Chancellor and Rector of the Pontifical Lateran University, the President and Council of the session. The Institute shall have a special connection with the Pontifical Council for the Family in accord with the terms of the *Motu Proprio, Familia a Deo Instituta*, (5 f)

### **I. Marriage and Family as a Way of Life**

“The future of humanity passes by way of the family” (FC n.86). This is the time of the family, inside the Church and within society. Addressing the members of the Pontifical John Paul II Institute on March 23, 1992, the Holy Father John Paul II said, “the gospel message on the family is today at the centre of crucial concern for the Christian existence and the new Evangelization”. In the Encyclical Letter “*Redemptor Hominis*”, he stated the animated word: “Man



cannot live without love. He remains a being that is incomprehensible for himself; his life is senseless if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it” (n.24).

In the Encyclical Letter *Deus Caritas Est*, Pope Benedict XVI makes clear that “Marriage based on exclusive and definite love becomes the icon of the relationship between God and his people and vice versa. God’s way of loving becomes the measure of human love” (n.11). Keeping the spirit of its founder Pope John Paul II, the ultimate goal of research in the Pontifical John Paul II Institute for Studies on Marriage and Family, is to provide a deeper understanding of God’s plan on Marriage and Family by means of multidisciplinary education rooted in sound philosophical, theological, psychological and other areas of human sciences.

John Paul II Institute prepares graduates (lay persons, priests, and religious) for many types of activities in the field of marriage and the family. In some cases this activity is directly pastoral and apostolic, while in other cases it is combined with professional activity. It prepares persons for research in academic work in the social-medical field, educators in the schools, in the fields of counseling, health care institution, and family pastoral ministries.

## **II. The Distinguishing Feature of the Institute’s Study and Objectives**

John Paul II Institute is devoted to the study of the truth about human person in all its dimensions: theological, philosophical and indeed psychological and other areas of human sciences. Established “for India and the neighbouring countries”, this Institute at Changanacherry is committed to serving the whole of India and the neighbouring countries and all Christian Churches.

The Institute bases its study on the fact that Marriage and Family are rooted in the inmost nucleus of the truth about man and his destiny. Sacred Scripture reveals that the vocation to love is part of the authentic Image and Likeness of God. It focuses on the study on the newness of John Paul II’s teaching on human love. A philosophy of marriage and Family that reveals the *Communio Personarum* is one of the main areas of our teaching. The systematic theology that allows an “adequate” anthropology is another central theme. This anthropological study seriously takes the notion of *nuptial mystery* in order to find the truth and meaning of Marriage and Family. The sacramental value of marriage and the ecclesiology of Marriage and Family are studied from various dimensions. A moral theology of



Excellence in Love and Action is another key area of our research. The moral theology searches how the experience of love is inscribed in human action. The method proper to the Institute and one of its specific tasks in studying marriage and family consists in the interdisciplinary use of the human sciences: psychology, pedagogy, sociology, law, bio-ethics, biology, medicine etc.

### **III. The Programme of Study**

The Institute offers a two year Licentiate Degree in Marriage and Family studies and two year Master's Programme in Family Studies and Bio-Ethics, available to all states of life. Both these programmes are designed upon the model of the Pontifical John Paul II Institute across the world, while remaining sensitive to local academic and intellectual traditions, and to the particular challenges facing marriage and family in Asian region. Other than the degree programmes, the Institute offers different diploma programmes on Counselling and Family Ministry (four months course) and Pastoral Counselling (250 hours, weekend programme).

Since its official declaration in 2001, the Indian Session of the Pontifical John Paul II Institute for Studies on Marriage and Family has grown rapidly. The Institute owes its rapid growth to the untiring determination and the great vision of its founder director Rev. Dr. Joseph Alencherry. In its growth the Institute is also indebted to the former Grand Vice-Chancellor, Mar. Joseph Powathil for his great care and enthusiasm.

The Institute in India enjoys the warm encouragement of the Bishops' Conference of India and the special interest of the Major Superiors and Provincials of the religious congregations. The Graduates from the Indian Session are actively involved in the social-medical field, in the fields of counseling, health care institutions, personal and family law and family pastoral ministries in various dioceses in India. The Institute has attracted students not only from India but also from other neighbouring countries and all the Christian Churches. Here they have found a strong sense of family spirit and a great quality in academic research. By this time, these programmes have proven themselves to be a productive way of replying to the ever-increasing demand that the pastoral care of families is placing on local Churches and society. The Institute also hopes to award in the near future, secular University degrees in affiliation with the Indian universities.

**Dr. Jacob Koippally**

Vice-President



## **NORMS FOR APPLICATION FOR LICENTIATE & MASTER'S PROGRAMME**

Fill up the application form of the Institute and send to the Vice- President along with the following items.

- Two attested copies of the qualifying Certificate. (For Licentiate degree, B.Th Certificate together with Mark Lists is to be attached)
- Two attested copies of the front page and the mark list of the S.S.L.C. certificate.
- Two attested copies of the Degree Certificates and Mark List.
- Four passport size photos.
- Bio-data
- Recommendation Letter of the Bishop or the Superior
- Application form and Registration fee: Rs. 1000/-

The Bio-data should include: Name, address, academic qualification, languages known, job experiences, participation in organizations, special interests, research interests, expectations from the course, career goals in attending the course and other details if any.

### ***Address to contact:***

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## FEES

### M.A & LICENTIATE

Registration	₹1000
Establishment fee	₹1500 (Annually)
Tuition	
Master's	₹6000 (Per Semester)
Licentiate	₹6000 (Per Semester)
Graduation fee	₹1000
Boarding & Mess (Fulltime)	₹5000 Per Month (Mess 3000+ Hostel 2000)
Boarding & Mess (Partial)	₹4250 Per Month (Mess 2500+Hostel 1750)

### DIPLOMA COURSE IN COUNSELLING AND FAMILY MINISTRY (Four Months)

Registration	₹300
Tuition	₹5000
Certificate Fee	₹250
Boarding & Mess (Fulltime)	₹5000 Per month
Boarding & Mess (Partial)	₹4250 Per Month



## LICENTIATE PROGRAMME COURSE REQUIREMENTS

The students will be required to do courses and seminars for 54 credits (one credit is 15 lecture hours) with at least a B grade average. 15 are core courses, which all students must do. There are 12 optional courses, of which they are required to obtain 9 credits. They have to do four seminars (8 credits), one in each semester. Students are required to make one book review for each semester. They will select the books with the approval of the professors. Extension Lectures in “Theology & human sciences” are obligatory for the completion of the course. They will also make a research study under the guidance of a Professor on a specific theme, and submit a written Thesis of 80 to 100 typed pages (typed with 1.5 spaces). The Dean of Studies will appoint a Second Reader for the Thesis. Only when the Thesis is approved by both the Guide and the Second Reader, the student can appear for the final examinations.

To appear for the Examination the student has to earn 80 % of the attendance in each subject. The student will also have to successfully defend the thesis before a panel of professors, decided by the Institute Council. Besides the Defense, the students have to undergo a Comprehensive Oral & Written Examination.

### NORMS FOR COMPREHENSIVE EXAM AND THESIS DEFENSE

The modalities of the Comprehensive Oral & Written examination will be proposed by the Institute Council and will be published one month in advance.

Student has to write a Thesis which should manifest the “Scientific Excellence”

- The theme of the Thesis has to be approved by the Institute Council.
- The Student has to submit a copy of the Thesis to the Dean of Studies to be submitted to the Second Reader for its assessment.





- The student has to present two copies of the thesis at the office of the Institute after the Public Defense and the Final Corrections.
- The thesis should not exceed 100 pages (including index and bibliography).
- Internet references won't be accepted for the Thesis.

## **LANGUAGE REQUIREMENT**

The student is required to manifest a working knowledge of one modern language (GERMAN OR ITALIAN) for the completion of the Licentiate Degree Programme. The language courses may be offered at the Institute for which the students will have to pay a minimum amount.

## **MASTER'S PROGRAMME IN FAMILY STUDIES COURSE REQUIREMENTS**

N.B. Introductory classes such as Introduction to Theology, Philosophy and Psychology will be given to those who have not done the theology course. These courses will be offered in September every year.

1. The students are required to complete 48 credits with at least a B grade average.
2. They will have to do two seminars (4 credits), one during each year. The student prepares a schema with the help of the guide and presents it for approval to the professorial committee. The topic for first year's seminar has to be theoretical (Theology, Scripture, Philosophy or Human Sciences). In the second year the student has to use survey or other research methodology to collect data and write a research paper. The student will consult the guide (Professor) at every step and get the guide's approval as he/she progresses with the research.



Each year the student will present the findings of the study in the class (20 minutes) followed by discussion (30 minutes) and evaluation by the guide. Before the academic year ends, the student will have to submit 2 copies of the seminar in writing in scientific form (20-25 pages) to the Institute. Seminar presentation will carry 50 marks and the other 50 will be allotted for the written paper for a total of 2 credits.

Extension Lectures in “Theology & human sciences are obligatory for the completion of the course. The student has also to attend the extension lectures for the completion of the degree course. If a student fails to complete the Master Degree Programme within five years of enrollment may have to repeat the entire course.

3. Each semester the student has to write a Book Review (printed pages 2-3).
4. Additionally, they have to fulfill the requirement of “Counselling Practicum” for 2 credits. The students will be assigned to do counselling in one of the neighboring institutions and will have to present the verbatim reports to the professor for supervision and guidance.

### **EXAMINATION (LICENTIATE & M.A.)**

Examinations for individual subjects have to be done at the Scheduled time. The Vice-President may allow students to appear for examinations outside the scheduled time owing to serious reasons. To appear for the examination, there should be 80% attendance. To appear for the Final examination the candidates who have earned the necessary credits, will have to satisfy all requirements as may be stipulated from time to time.



## GRADING SYSTEM FOR LICENTIATE & M.A COURSES

### Total Marks: 30

*Distinction* : A+ (*Summa Cum Laude*) : 29.5 - 30

*First Class* : A (*Magna Cum Laude*) : 27.5 - 29.4

*Second Class* : B+ (*Cum Laude*) : 25.5 - 27.4

*Third Class* : B (*Bene Probatus*) : 21.5 - 25.4

*Third Class* : C (*Probatus*) : 18 - 21.4

*Fail* : F : Below 18

*N. B:* 5 marks out of 30 for each individual subject will be decided as an internal assessment by the professor concerned in the following manner:

*Active participation and attendance in the class* :- 3 marks

*Class notes* : - 2 marks

### FINAL GRADING

The final grading will be calculated in the following manner:

Individual topics and seminars : 500 marks.

Thesis : 150 marks.

Comprehensive oral exam : 150 marks.

Comprehensive written examination : 100 marks.

Total : 900 marks



## COURSES OFFERED

### SECTION ONE: CORE COURSES

ISMF 550	Marriage and Family in the Old Testament	(2)
ISMF 551	Marriage and Family in the New Testament	(2)
ISMF 552	Nuptial Mystery: Theology of the Body (Part I)	(2)
ISMF 553	The Theological Significance of the Body (Part II)	(2)
ISMF 554	Magisterial Teachings on Marriage and Family	(2)
ISMF 555	Marriage and Family in the World Religions	(2)
ISMF 556	Patristic teachings on Marriage and Family	(2)
ISMF 557	Marital love in the Magisterial Teachings	(2)
ISMF 558	Primacy of Love - Thomistic Interpretation of Morality	(2)
ISMF 559	Moral experience & the Structure of a Virtuous Behaviour	(2)
ISMF 560	Meaning of Love, Happiness & Human Sexuality	(2)
ISMF 561	Family Sociology	(2)
ISMF 562	<i>Communio Personarum</i>	(2)
ISMF 563	Family Spirituality	(2)
ISMF 564	Eucharistic Foundation of Marriage and Family	(2)
ISMF 565	Different Schools in Moral Philosophy	(2)
ISMF 566	Alcoholism and the Family	(2)
ISMF 567	Family Ministries and Evangelization	(2)
ISMF 568	Substance Abuse, Counselling & Family Therapy	(3)
ISMF 569	Family Psychology	(3)
ISMF 570	Indissolubility of Marriage	(2)
ISMF 571	Family Therapy - Basic Concepts and Theoretical Perspectives	(2)
ISMF 572	Theories of Personality	(2)

### SECTION TWO: ADDITIONAL COURSES

ISMF 573	Ethical Approaches and Issues in Bioethics	(2)
ISMF 574	The Significance and basic motivations of Christian moral acting.	(2)
ISMF 575	Different Approaches in Psychology	(2)
ISMF 576	The Status of Women in Contemporary Indian Society- An Anthropological Overview in the light of <i>Mulieris Dignitatem</i>	(2)
ISMF 577	Family and Welfare Policies	(2)
ISMF 578	Role of the Family in the <i>Letter to Families</i>	(1)



ISMF 579	Counselling <i>Practicum</i>	(2)
ISMF 580	Attachment Theory	(1)
ISMF 581	Neuro-Linguistic Programme	(1)
ISMF 582	Natural Family Planning	(1)
ISMF 583	Family & Common Good	(1)
ISMF 584	Abnormal Psychology	(2)
ISMF 585	Italian/ German Language	(1)

### SECTION THREE: OPTIONAL COURSES

ISMF 586	Marriage and Canon Law	(2)
ISMF 587	Marriage and Family & Civil Law	(1)
ISMF 588	Schizophrenia and the Family	(1)
ISMF 589	Behavior and its modification in Relation to the Family	(1)
ISMF 590	Adolescents Related Problems and Family	(1)
ISMF 591	Crisis Counselling	(1)
ISMF 592	Mood Disorders	(1)
ISMF 593	Motivation and Personality	(1)
ISMF 594	Psychopathology, Crime and Delinquency	(1)
ISMF 595	Psychopathology	(1)
ISMF 596	Sociology of Health and Hospital Management	(1)
ISMF 597	Anatomy and Physiology	(1)
ISMF 598	Human Development and Family Relationships	(2)
ISMF 599	Mental Health and Disorders	(1)

### SECTION FOUR: SEMINARS

ISMF 600	Families in the Bible	(2)
ISMF 601	Virtue-centred moral life	(2)
ISM 602 XIV	Ordinary Synod on Family - A Re-reading	(2)
ISMF 603	<i>Veritatis Splendor</i> & different moral approaches	(2)
ISMF 604	Women Empowerment	(2)

### SECTION FIVE: ADDITIONAL SUBJECTS

(Obligatory for all students)

ISMF 605	Research and Thesis Writing Methodology	
ISMF 606	Extension Lectures in Theology & Human Sciences	



## DIVISION OF COURSES

### I SEMESTER (2016 September – 2017 January)

#### **ISMF 550 Marriage and Family in the New Testament** **Chempakasserry**

The subject introduces Jesus' vision of Marriage and Family as seen from the Synoptics. Use of the image of marriage in the words of Christ, Jesus as bridegroom, Dignity of man-woman relationship and equality of man and woman in marriage in the teaching of Christ are studied in detail. Sanctity and permanence of marriage, the root of Pauline privilege, women, the question of mixed marriage, the mutual right of couples over the body of the spouse, marriage symbol in St. Paul, especially in the Letter to the Ephesians and Corinthians are studied deeply.

(2 Credits)

#### **Bibliography**

1. J. L. McKenzie (ed.) *The Gospel according to St. Mathew*  
*The Gospel according to St. Mark* Vols. 1 – 2.  
*The Gospel according to St. Luke* Vols. 1 – 2.  
*The first Epistle to the Corinthians*;  
*The Epistle to the Ephesians.*
2. R. E. Brown (ed.) *The Jerome Biblical Commentary*
3. F. F. Bruce, *The Epistle to the Ephesians*, London, 1961

#### **ISMF 560 Love and Sexuality (Part III)** **Koippally**

##### I Part

1. Chastity an excellent love
2. The difficulty of loving
3. Love's fragility
4. Concupiscence
5. Idolizing love

##### II Part

1. Integrating various ways of affectivity
2. Four types of personalities

##### III Part

1. Sexual modesty and the value of person
2. The virtue of Chastity



3. Prudence and Chastity
4. The education of desires

(2 Credits)

### **Bibliography**

1. Congregation for the D. F., *On the Pastoral Care of Homosexuality*, 1986
2. Pontifical Council for Social Communication, *Pornography and Violence in the Communication Media*, 1989
3. *Nondiscrimination against Human person*, CFD, 1992
4. *Truth and Meaning of Human Sexuality*, Pontifical Council for Family, 1995

### **ISMF 568 Family Counselling**

**Alencherry**

This course is composed of Counselling, its origin, goals, dynamics, skills and techniques: different schools of family counselling; the process and stages of family counselling; Pre-marital Counselling; experience in actual family counselling through role play etc.  
(3 credits)

### **Bibliography**

1. Ackerman, *Family Therapy in Transition*. Boston, 1970.
2. J. E. Bell, *Family Therapy*. New York: Aronson, 1975.
3. M. Bowen, *Family Therapy in Clinical Practice*. New York, 1978.
4. V. Foley, *An Introduction to Family Therapy*. New York, 1974.
5. A. Gurman, *Handbook of Family Therapy*. New York, 1991.

### **ISMF 567 Family Ministries and Evangelization**

**Alencherry**

The vision and practice of the Church, following the ministerial example of Jesus; the need for Family Apostolate and its importance; Church's vision on Family Apostolate; the need for a family perspective in the Church's evangelization; various family ministries; Family apostolate organization and administration.  
(2 Credits)

### **Bibliography**

- Pope Paul VI, *Humanae Vitae*  
Pope John Paul II, *Familiaris Consortio*  
Dr. Joseph Alencherry, *Family Apostolate*, Madhyasthan Books, Changanacherry, 2015.

**ISMF 574****Family and Welfare Policies****Thanamavunkal**

Welfare planning in the society always implies a family policy. The important social welfare policy domains are health, education, income maintenance, employment and man power, taxes, social services, housing, etc. Since all these elements are closely related to the life of the family in the society, all welfare policies can be considered as affecting the families directly or indirectly, negatively or positively. This course aims at analyzing the prevalent social-familial welfare policies, their understanding of the family and their impacts on the social subjectivity of the family.

(2Credits)

**ISMF 574****The Significance and basic motivations of Christian moral acting.****Puthenpurackal**

The subject treats modern currents in philosophical and theological thoughts in confrontation with Christian moral acting. It analyses absolute individual freedom and responsible choice and action. Questions like the dignity of the acting person, who holds the authority to direct an acting agent and the relation between acting person and the community too are under discussion.

(2 Credits)

**Bibliography**

1. The Ethics of Aquinas. Stephen J. Pope (ed.), Georgetown University Press, Washington 2002.
2. The Christian Moral Acting. Livio Melina (ed.), Jaca Books, Milan 2002.

**ISMF 563****Family Spirituality****Parappally**

It is an analysis of man's vocation to family life and the family's call to holiness. It evaluates the role and mission of the Christian family in the contemporary world as an intimate community of life and love and the spirituality that should guide it through troubled times in order to perform its role as Domestic Church. It also probes the main documents of the Church on family life especially the Apostolic Exhortation *Familiaris Consortio* by John Paul II.

(2 Credits)

**ISMF 572 Theories of Personality****Moolayil**

The individual person is unique and important. But what is meant





by “person”? How do you define personality? What are the factors influencing a personality? Why are there different definitions to personality? What are the philosophical assumptions behind the theories of personality? The course also attempts to shed light on the important personality theories promulgated by Sigmund Freud and others. (2 Credits)

### **ISMF 570 Indissolubility of Marriage**

**Gregory Gresko**

Married couples are called by God to live out their common vocation in a manner faithful to the specific goods of the Sacrament of Holy Matrimony viz. indissolubility, fidelity, and openness to the generation of new life. However, these goods are under significant attack in postmodern society through attempted secular re-definitions of marriage. This course investigates the Church’s teaching on marital indissolubility as understood in Sacred Scripture, Tradition, and the Magisterium. Our understanding of indissolubility will be clarified in the light of a Christian faith that acknowledges the spousal bond to be a reflection of the love of the Most Holy Trinity, which reveals itself in the truthful and merciful love proclaimed by Jesus Christ. (2 Credits)

### **Bibliography**

Aymans, W., “Preface”, in Id. (ed.), *Eleven Cardinals Speak on Marriage and the Family: Essays*

*from a Pastoral Viewpoint*, trans. Eng. Miller, M. J. et al., Ignatius, San Francisco 2015, vii-xiv.

Brandmüller, W., “Unity and Indissolubility of Marriage: From the Middle Ages to the Council of

Trent”, in Dodaro, R. (ed.), *Remaining in the Truth of Christ: Marriage and Communion in the Catholic Church*, Ignatius, San Francisco 2014.

Caffarra, C., “Mercy and Conversion”, in Aymans, W. (ed.), *Eleven Cardinals Speak on Marriage and the Family: Essays from a Pastoral Viewpoint*, trans. Eng. Miller, M. J. et al., Ignatius, San Francisco 2015, 1-10.

Congregation for the Doctrine of the Faith, “Concerning some Objections to the Church’s

Teaching on the Reception of Holy Communion by Divorced and Remarried Members of the Faithful”, available online at: [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_19980101\\_ratzinger-comm-divorced\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19980101_ratzinger-comm-divorced_en.html)



## II SEMESTER (February – May 2017)

### **ISMF 556 Patristic Teachings on Marriage and Family Kochuthara**

The valuable traditions of East and West with regard to marriage and family are studied in the light of the Patristic texts. Man and woman relationship, sexuality, virginity and marriage in the Fathers of the Church and development of these ideas in the later period will be covered in this class. The candidates may have to go through the works of Tertullian, St. Ambrose, St. Augustine, St. Basil, St. John Chrysostome, St. Gregory Nazianz, St. Gregory of Nyssia, St. Ephrem etc.

(2 Credits)

#### **Bibliography**

1. Abbe Migne (ed.) *Patrologiae curses Completus*, Collection of the Fathers esp. of Tertullian, St. Ambrose, St. Augustine, Capodocian Fathers and St. John Chrysostome.
2. W.A. Jurgens, *The Faith of the Early Fathers*, Minnesota, 1970
3. G.S. Gasparro Et al., *The Human Couple in the Fathers*, Boston, 1998.
4. P. Brown, *The Body and Society: Men and Women and Sexual Renunciation in early Christianity*, New York, 1988.

### **The Truth of Marital Love**

### **Koippally**

This concept deals with vocation to love in the unity of body and soul, dimensions of sexuality: genital, psychological, personal and spiritual, love and personal identity: teaching of *Humanae Vitae*, unitive meaning, acceptance of difference, procreative meaning, moral unity of these meanings:, premarital relations, polygamy, denial of procreation, abortion, contraception, artificial insemination, denial of indissolubility: etc. will studied in this course.

(2 Credits)

#### **Bibliography**

1. CAFFARRA, C., *Etica generale della sessualita*, Ares, Milano 1992



2. MELINA, L., *Per una cultura della famiglia: il linguaggio dell'amore*, MarcianumPressVenezia 2006.
3. NORIEGA, J., *Il destino dell'eros. Prospettive di morale sessuale*, EDB, Bologna 2007.
4. WOJTYLA, K., *Love and Responsibility*, Ignatius Press, San Francisco 1993.
5. DONALD P. ASCI, *The Conjugal Act as a Personal Act*.

### **ISMF 564 Eucharistic Foundations of Marriage and Family Parappally**

This course presents the theological understanding of the inter-relation between the two sacraments of love and its pastoral implications. It discusses the Eucharistic foundation of Marriage and family and the Trinitarian dimension of the Sacraments.

(2 Credits)

#### **Bibliography**

1. Vatican II, *Gaudium et spes, Sacrosanctum Concillium, Apostolicam Actuositatem*,
1. Pope John Paul II, *Dominicae Cenae, Redemptor Hominis, Ecclesia de Eucharistia*
2. D. Murray, *Life and Sacrament*, Wilmington, 1973
3. E. Walter, *Eucharistie*, Freiburg, 1976
4. K. Rahner, *Theological Investigations*.
5. Chundelikkat Antony, *Eucharist and Family*, ATC, Bengaluru, 2010

### **ISMF 555 Marriage and Family in the World Religions**

**Ajay**

This course explains the meaning of marriage in the different religious traditions in Asia. It also analyses the various symbols used in other religious traditions. It analyses the Indian theological positions and the universality of Christian salvation and the Hindu principle of equality of religion. It also analyses family's role in dialogue and new evangelization.

(2Credits)



## Bibliography

1. International Theological Commission, *Theology and World Religion*, Vatican City, 1997.
2. M. Dhavamony, *Christian Theology of Religion*, Berne, 1998.

## ISMF 573 Ethical Approaches and Issues in Bioethics

Kainikkara

The course explores the bioethical issues regarding the beginning and end of human life. It deals very briefly about bioethics in general, issues of childless couples, bioethical issues of producing human life through artificial means and the holistic methods or approaches to have life within marriage. The issues related to the end of life and Euthanasia are also dealt briefly in this course. (2 credits)

## Bibliography

1. CONGREGATION FOR THE DOCTRINE OF FAITH, *Dignitatis Personae*, Instruction on certain Bioethical Questions (September 08, 2008), in *AAS*, 100 (2008) 858-887.
2. CONGREGATION FOR THE DOCTRINE OF FAITH, *Donum Vitae*, Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation. Replies to Certain Questions of the Day (February 22, 1987), in *AAS*, 80 (1988) 70-102.
3. CONGREGATION FOR THE DOCTRINE OF FAITH, *Iura et Bona*, Declaration on Euthanasia, (May 5, 1980), Pauline, Boston 1980.
4. PONTIFICAL COUNCIL FOR THE FAMILY, *Enchiridion on the Family: A Compendium of Church Teaching on Family and Life Issues from Vatican II to the Present*, Pauline, Boston 2004.
5. IRISH CATHOLIC BISHOPS' CONFERENCE, *Towards a Creative Response to Infertility: A Detailed Response of the Irish Catholic Bishops' Conference to the Report of the Commission on Assisted Human Reproduction*, Veritas, Dublin 2006.
6. *Official Catholic Teachings: Love and Sexuality*, Odile M. Liebard (ed.), Consortium Books, North Carolina 1978.
7. PONTIFICAL COUNCIL FOR THE FAMILY, *The Family and Human Procreation*, Catholic Truth Society, London 2006.



8. ELIO SGRECCIA, *Personalist Bioethics: Foundations and Applications*, (trans.) John A. Di Camillo - Michael J. Miller, The National Catholic Bioethics Center, Philadelphia 2012.

### **ISMF 583 Family and Common Good**

**Thanamavunkal**

Common good is understood mainly in two ways: firstly in perspective of the market – the sum total of the individual's good; and secondly, in the collectivistic view – the good of the maximum number of the individuals in the society! Both these understandings hold a utilitarian concept of common good which undermines the truth of the human person. The course is intended for a better understating of common good and to highlight the important role of the family in creating common good.

(1 Credit)

### **ISMF 584 Abnormal Psychology**

**Moolayil**

The course provides an introduction to the various dimensions of Psychopathology, notion of normality and abnormality. Classification of mental disorders, neurosis, psychosis, psycho-social problems in personal integration, sociopathy, mental retardation, treatment models in abnormal behavior, rehabilitation methods etc. are also dealt with here.

(2 Credits)

### **Bibliography**

1. G. H. Wiedeman, *Personality Development and Deviation*, New York, 1975.
2. J. C. Coleman and E. William, *Abnormal Psychology and Modern Life*, Bombay, 1972.
3. L. A. Luciano, *Handbook of Developmental Psychology and Psychopathology*, Singapore, 1994.
4. T. Millon, *Theories of Psychopathology*, London, 1969.
5. D. Neale, *Abnormal Psychology*, New York, 1974.



**SCHEDULE OF CLASSES**

DAY	HOURS				
MON	9.30-10.15	10.20-11.05	11.20-12.05	12.10 -12.50	02.00 - 02.45
TUE					
WED					
THU					
FRI					

**INSTITUTE CALENDAR 2016 -2017****SEPTEMBER- 2016**

Date	Day	Particulars
01	Thu	Introductory lectures to new comers
02	Fri	
03	Sat	
04	Sun	
05	Mon	
06	Tue	
07	Wed	
08	Thu	
09	Fri	
10	Sat	
11	Sun	
12	Mon	New Academic Year begins
13	Tue	Class
14	Wed	Class
15	Thu	Class
16	Fri	Class
17	Sat	
18	Sun	
19	Mon	
20	Tue	Class
21	Wed	Inauguration of New Academic Year
22	Thu	Class
23	Fri	Class
24	Sat	
25	Sun	
26	Mon	Class
27	Tue	Class
28	Wed	Class (Monthly recollection)
29	Thu	Class
30	Fri	Class

**OCTOBER -2016**

Date	Day	Particulars
01	Sat	
02	Sun	
03	Mon	Class
04	Tue	Class
05	Wed	Class
06	Thu	Class
07	Fri	Class
08	Sat	
09	Sun	
10	Mon	Class
11	Tue	Class
12	Wed	Class
13	Thu	Class
14	Fri	
15	Sat	
16	Sun	
17	Mon	Class
18	Tue	Class
19	Wed	Class
20	Thu	Class (Monthly recollection)
21	Fri	
22	Sat	FEAST, ST. JOHN PAUL II
23	Sun	
24	Mon	Class
25	Tue	Class
26	Wed	Class
27	Thu	Class
28	Fri	
29	Sat	
30	Sun	
31	Mon	Class



## INSTITUTE CALENDAR 2016 -2017

### NOVEMBER- 2016

Date	Day	Particulars
01	Tue	Class
02	Wed	Class
03	Thu	Class
04	Fri	
05	Sat	
06	Sun	
07	Mon	Class
08	Tue	Class
09	Wed	Class
10	Thu	Class
11	Fri	
12	Sat	
13	Sun	
14	Mon	Class
15	Tue	Class
16	Wed	Class
17	Thu	Class
18	Fri	
19	Sat	
20	Sun	
21	Mon	Class
22	Tue	Class
23	Wed	Class (Monthly Recollection)
24	Thu	Class
25	Fri	
26	Sat	
27	Sun	
28	Mon	Class
29	Tue	Class
30	Wed	Class

### DECEMBER 2016

Date	Day	Particulars
01	Thu	Class
02	Fri	
03	Sat	
04	Sun	
05	Mon	Class
06	Tue	Class
07	Wed	Class
08	Thu	FEAST OF IMMACULATE CONCEPTION
09	Fri	Class
10	Sat	
11	Sun	
12	Mon	Class
13	Tue	Class
14	Wed	Class
15	Thu	Class
16	Fri	
17	Sat	
18	Sun	
19	Mon	Class
20	Tue	Class
21	Wed	CHRISTMAS HOLIDAYS
22	Thu	
23	Fri	
24	Sat	
25	Sun	
26	Mon	
27	Tue	
28	Wed	
29	Thu	
30	Fri	
31	Sat	



**INSTITUTE CALENDAR 2016 -2017****JANUARY 2017**

<u>Date</u>	<u>Day</u>	<u>Particulars</u>
01	Sun	
02	Mon	
03	Tue	
04	Wed	
05	Thu	
06	Fri	
07	Sat	
08	Sun	
09	Mon	Classes resume
10	Tue	Class
11	Wed	Class
12	Thu	Class
13	Fri	Class
14	Sat	
15	Sun	
16	Mon	Class
17	Tue	Class
18	Wed	Class
19	Thu	Class
20	Fri	Class
21	Sat	
22	Sun	
23	Mon	Class
24	Tue	Class
25	Wed	Class
26	Thu	Republic Day
27	Fri	International Symposium
28	Sat	Convocation
30	Mon	Class
31	Tue	Class

**FEBRUARY 2017**

<u>Date</u>	<u>Day</u>	<u>Particulars</u>
01	Wed	II Semester begins
02	Thu	Class
03	Fri	
04	Sat	
05	Sun	
06	Mon	Class
07	Tue	Class
08	Wed	Class
09	Thu	Class
10	Fri	
11	Sat	
12	Sun	
13	Mon	Class
14	Tue	Class
15	Wed	Class
16	Thu	Class
17	Fri	
18	Sat	
19	Sun	
20	Mon	Class
21	Tue	Class
22	Wed	Class (Monthly Recollection)
23	Thu	Class
24	Fri	
25	Sat	
26	Sun	
27	Mon	Class
28	Tue	Class (Last date to submit thesis – II Lic.)



## INSTITUTE CALENDAR 2016 -2017

MARCH- 2017			
Date	Day	Particulars	
01	Wed	Class	
02	Thu	Class	Institute Council
03	Fri		
04	Sat		
05	Sun		
06	Mon	Class	
07	Tue	Class	
08	Wed	Class	
09	Thu	Class	
10	Fri		
11	Sat		
12	Sun		
13	Mon	Class	
14	Tue	Class	
15	Wed	Class	
16	Thu	Class	
17	Fri		
18	Sat		
19	Sun	FEAST, ST. JOSEPH	
20	Mon	Class	
21	Tue	Class	
22	Wed	Class	
23	Thu	Class	
24	Fri		
25	Sat		
26	Sun		
27	Mon	Class	
28	Tue	Class	
29	Wed	Class (Monthly Recollection)	
30	Thu	Class	
31	Fri		

APRIL - 2017			
Date	Day	Particulars	
01	Sat		
02	Sun		
03	Mon	Class	
04	Tue	Class	
05	Wed	Class	
06	Thu	Class	
07	Fri	Easter Holidays	
08	Sat		
09	Sun	Palm Sunday	
10	Mon		
11	Tue		
12	Wed		
13	Thu		
14	Fri		
15	Sat		
16	Sun	Easter	
17	Mon		
18	Tue		
19	Wed	Classes resume after Easter Holidays	
20	Thu	Class	
21	Fri	Class	
22	Sat		
23	Sun		
24	Mon	Class	
25	Tue	Class	
26	Wed	Class	
27	Thu	Class	
28	Fri		
29	Sat		
30	Sun		

**INSTITUTE CALENDAR 2016 -2017****MAY - 2017**

<u>Date</u>	<u>Day</u>	<u>Particulars</u>
01	Mon	Class
02	Tue	Class
03	Wed	Class
04	Thu	Class
05	Fri	
06	Sat	
07	Sun	
08	Mon	Class
09	Tue	Class
10	Wed	Class
11	Thu	Class
12	Fri	
13	Sat	
14	Sun	
15	Mon	Class
16	Tue	Class
17	Wed	Class
18	Thu	Class
19	Fri	
20	Sat	
21	Sun	
22	Mon	Class
23	Tue	Class
24	Wed	Class
25	Thu	Class
26	Fri	
27	Sat	
28	Sun	
29	Mon	Class
30	Tue	Class
31	Wed	

