



Pontifical Institute of Theology & Philosophy, Alwaye (PIA)

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Memoirs of the President



The new scholastic year 2013-2014 is unfolding and it is a pleasant occurrence that the Pontifical Institute of Theology and Philosophy Alwaye (PIA) brings out the 'News Bulletin' of the outgoing academic year. We congratulate and thank sincerely Rev. Dr. Sujan Amurutham, Bro. Vipin Maliekal and Bro. Joby Pulikkakunnel who relentlessly worked to collect the data and bring out this colourful volume.

In the very beginning of the last academic year there happened a change in the administrative body of the Institute. After having diligently guided the Institute for two and a half years Rev. Dr. Jacob Prasad, and his team handed over the reins to a new group of office-bearers. We express our heartfelt appreciation for the commendable service they rendered to the Institute.

The academic year 2012-2013 was very special for us as we celebrated the 40th year of the Pontifical Institute, the Golden Jubilee of the Commencement of Second Vatican Council and the Year of Faith announced by the Universal Church. To commemorate these memorable events we conducted symposia on the 'Impact of the Council documents on the Church in Kerala' for the students and for the staff on 12th and 13th December 2012 respectively.

Other events which brought together all the members of the Institute were, as usual, the Inaugural Day (03/06/12), the Zacharias Lectures day (13/08/12), and the Institute and Convocation Day (14/12/12). In this regard we do remember with great joy the visit of His Eminence Zenon Cardinal Grocholewski, the Prefect of the Congregation for Catholic Education, Rome, on 1st February 2013. It was a unique event because the Institute had never received earlier the head of the Catholic Congregation for Education, Rome.

Aside these general gatherings there were a few instances, excepting the academic council meetings, syndicate meetings and the Senate, in which the teachers of the Institute assembled to interact and discuss the issues related to the intellectual training given by the Institute. Among them the meeting held on 9th September 2012 was significant by the number of 60 participants professors including visiting and resident teachers and the insights developed during the sessions. The group observed the need to create in the students awareness regarding the contemporary issues and educate them to philosophize and theologize from the grass-roots levels. To realize this objective a forum is formed under the direction of two teachers and the Students Council. Creative suggestions were also made regarding the question of language, inter-disciplinarity, methodology and context in doing philosophy and theology.



Another significant gathering was that of the Rectors and Superiors of the study houses. The exchange of views showed that the authorities of those seminaries and the Institute have common concerns in the field of ecclesiastical studies. As part of nurturing a culture of learning in the students it was suggested to insist them write reflection papers and book-reviews, to make field-studies and to read scientific articles related to the subjects taught in the class.

Memoirs would remain incomplete without mentioning those who took to their heart the well-being of the Institute. We could fulfill our responsibilities thanks to the goodwill of so many persons who are associated with PIA. First of all, I would like to place on record the interest that the Higher Academic Authority shows in the affairs of the Institute. The proposal made by the PIA regarding the implementation of the 'Decree on the Reform of the Ecclesiastical Studies of Philosophy' was approved by Rome due to the timely guidance and recommendation of Kerala Catholic Bishops Conference, chaired by Archbishop Mar

Andrews Thazhath. Similarly, during the KCBC meeting held in December 2012 the bishops discussed with much interest the ways and means to strengthen the Pontifical Institute and to make it grow as a symbol of common heritage and common bond of three individual Churches in Kerala.

Secondly, I acknowledge the constant support and counsel of the Rectors of both Major Seminaries and the dedication of the office-bearers of the Institute namely the Vice-President, Deans, Registrar, Bursar and Librarians. The efficiency of our Institute consists in the good will and scholarship of our teaching staff. We have 33 resident staff members and 64 visiting teachers, who are learned and esteemed both by the Church and the society in the respective fields of their competence.

The strength of our Institute lies in the students dedicated to the cause of learning. Among the 600 students 400 come from 35 dioceses and 200 from 30 religious congregations and societies. The particular experiences of the students coming from the different Dioceses and Congregations contribute to the process of building up of 'One Church of Christ in diversity'. In this context we remember with gratitude the role that has been played by the Students Council which was newly formed in the last year. They take initiative to discuss in advance the topics selected for seminars, present short papers in the symposiums and bring new insights through visual presentations. Their collaboration contributes to better planning and execution of the activities of the Institute.

I am hopeful of the Institute's future since it is gifted with erudite teachers and brilliant students. Let us make a concerted effort to capture the tasks entrusted to us by the Congregation for Catholic Education namely as "investigating and handing down the patrimony of Christian wisdom in various ecclesiastical sciences in collaboration with the neighbouring Institutes of ecumenical inter-religious and secular character for the good of the people in Kerala". May God make us effective instruments of God's wisdom in our society.

Dr. Vincent Kundukulam
President, PIA

Sacramentality of Marriage and Pastoral Charity

“So they are no longer two but one body; what God has joined together, let no one separate.” (Mt 19:6). Jesus’ answer to the question of the Pharisees on divorce is a strong affirmation of the indissolubility of marriage.



1 Marriage, a Family Ceremony

In the early centuries the religious celebration of marriage in the Church did not exist. The evolution of the celebration of marriage in the Catholic Church could be divided into nine stages. In the first three centuries the Christians celebrated marriages in the same way as non Christians. There was no ceremony, distinct from the civil celebration. Ignatius of Antioch wrote that, it is fitting that the marriage is concluded after the Bishop’s approval ‘so that marriage may be according to the Lord and not according to the desire’.

The ceremonies took place in the house of the bride in the west whereas in the east it was in the bridegroom’s house. The ceremony consisted of three important elements, *ekdosis* or *traditio puellae* (handing over the bride at her house) *domum ductio* (solemnly taking the bride to the house of bridegroom) and *teleos* (final ceremony).

2 Marriage Liturgy with the Intervention of the Priest

From 4th century onwards, a marriage liturgy developed with prayers, hymns, blessing, garlanding of the bride and bridegroom, and ‘*stephanoma*’ (ceremony of garlanding) by the priest. In the beginning of 5th century a kind of marriage liturgy was celebrated in the church. According to St. Augustine the elements which constitute the nature marriage are, *bonum proles* (procreation and good of children), *bonum fides* (fidelity to one another) and *bonum sacramentum* (sacred commitment to life). Eucharist was also celebrated in connection with marriage ceremony.

The common regulations concerning the discipline of the celebration of marriage developed gradually in the 5th century. Pope Leo the great insisted on the public celebration of marriage. Pope Boniface and emperor Pepin fostered a strict discipline on marriage in the 8th century. Those violated the disciplines of marriage and entered into marriage contract in the forbidden categories such as marriage with non baptized, with heretics, schismatics, concubinage, second marriage, abduction etc. were punished by the Church and the secular court. But in the west from 11th century onwards marriage was considered as ‘*sacramentum*’, the marriage being the mystery of the union between Christ and the Church.

3 Consensus – Copula Debate

The dispute known as ‘*consensus-copula*’ debate continued in the Church until 12th century. The debate was on what exactly constituted marriage, whether ‘*consensus*’ during the liturgical ceremony in the Church or ‘*copula*’ the physical intercourse which happens after the exchange of consent. The Pope settled the issue declaring, ‘*mutual consent makes the marriage, but the bond is perfected and becomes absolutely indissoluble through consummation. Previous to consummation, marriage can be dissolved by solemn religious profession*’

4. Marriage as a Sacrament

By 13th century Thomas Aquinas defined the theology and Law of marriage. According to him, the marital union of a man and woman involves their living together in undivided partnership. The outward expression of consent must express a true will and intention. Consent cannot be secret and there must be witnesses to it. The three goods of marriage are fidelity, offspring and sacrament. Error, Slavery, vows, order, blood relationship, affinity, spiritual relationship, legal relationship, impotency, insanity, incest, defect of age, crime and disparity of worship etc. were considered to be impediments to marriage.

The general council of Florence spoke of matrimony as the seventh sacrament. Although it is permitted to separate on account of adultery, nevertheless it is not permitted to contract another marriage since the bond of a marriage legitimately contracted is perpetual”.

The council of Trent defended the supernatural character of the sacrament of matrimony. The grace of marriage completes the natural mutual love of the partners in marriage. Pope Leo XIII in his encyclical *Arcanum Divinae Sapientiae* (1880) reinstated that marriage contract and sacrament are inseparable and Church has the jurisdiction over all marriages of Christians at all times in all places, not as a concession from men but a right granted to her by the will of the divine founder. The Vatican II focused on the sacramental, personal and ecclesial and pastoral dimension of marriage. Married persons have the same dignity as anyone else and they are called to the same degree of sanctity as everybody else (GS chap.5). The *Familiaris Consortio* underlined that marriage like the other sacraments is a symbol of salvation.

5. Sacramentality of Marriage: Canonical Perspectives

“In the marriage between the baptized persons they acquire a special firmness by reason of the sacrament” (CIC 1056; CCEO 776 § 3). In the case of mixed marriages it is necessary to ascertain the validity of baptism and therefore the certificate of baptism is to be obtained for a celebration of the sacrament of marriage.

In 1970 CBCI has published a list of churches in India, other than the Catholic Church, who have valid baptism (CBCI, *The Ecumenical Directory*, 1970): 1) The Syrian Church of Mar Thoma, 2) the Anglican Church, 3) The Methodist Churches, 4) Lutheran Churches, 5) Baptist Churches, 6) Church of South India, 7) The United Church of North India, 8) The Seventh Day Adventists, 9) The Mennonite Churches, 10) The Plymouth Brothers, 11) Evangelical Church of south India and 12) Those Churches who give baptism with a Trinitarian Formula.

“The sacrament of matrimony presupposes and demands faith” (Rite of Marriage 7). In this case what about those who although baptized, lack even the semblance of faith capable of giving and receiving the sacrament of matrimony? This is a real emerging problem especially in the west where the people are baptized but they really lack faith and do not follow the religion. The International theological commission answered to this question saying that the intention with regard to the Marriage should not be confused with that of their personal faith but at

the same time they must not be totally separated either.

This controversy is yet to arrive at a solution. But the jurisprudence is clear that if anyone enters into marriage without believing and accepting the sacramentality of marriage, i.e. “exclusion of the sacramentality” the marriage becomes invalid by reason of total simulation of marriage (CIC 1101 § 2; CCEO 824).

The traditional canonical classification of the sacrament of marriage are *matrimonium in fieri* (marriage in the act of being constituted) and *matrimonium in facto esse* (marriage in the act of being lived out). *Matrimonium in fieri* is the mutual exchange of consent which gives rise to married life, *matrimonium in facto esse*. A valid exchange of consent requires absence of impediments (CIC 1083-1084; CCEO 800-812). *Matrimonium in facto esse* is the *totius vitae consortium*, partnership of the whole life ordered to the good of the spouses, procreation and education of offspring.

6. Irregular Marriages and Pastoral Charity

We shall identify certain irregular situations of marriage from the juridical point of view and approach them with great pastoral charity.

a) Trial Marriages

Trial marriage is an irregular situation of marriage even though certain persons argue to justify it. It is an experiment of love with human persons, while marriage demands total self giving of persons in the sacrament of marriage.

b) De Facto Free Unions

This is in fact the ‘Living Together’ of the couples without any publicly recognized institutional bond either civil or religious. Some are forced to choose ‘de facto free unions’ due to economic, cultural, and religious situations. Church should come forward to liberate couples who were forced into such unions so that they may experience the supernatural grace through the sacramentality of marriage and natural rights and privileges through the civil celebration of marriages (FC 81).

c) Catholics in Civil Marriages

There are couples who prefer to contract a merely civil marriage and reject or defer religious marriage, due to ideological or practi-

cal reasons. While treating them with great charity and bringing them into life of the respective communities, the pastors of the Church will regrettably not be able to admit them to the sacraments” (FC 82).

d) Separated or Divorced Persons who have not Remarried

There are couples who have entered into a marriage with great zeal for fidelity and indissolubility but the various situations in married life have forced them to separate themselves from the partners or to seek legal divorce. The reasons may be lack of understanding, inability to enter into interpersonal relationships etc. Still they would prefer to remain faithful to the partners without entering into a new bond of marriage.

e) Divorced Persons who are Remarried

Civil divorce and remarriage have become unfortunately the situation of several married couples. A good number of cases pending in the ecclesiastical marriage tribunals are those who are divorced and civilly remarried. There are those who have sincerely tried to live out their marriage faithfully but unjustly abandoned.

Pope John Paul the II exhorted the Church to approach these persons with great pastoral charity. They can be admitted to the sacrament of penance only when, they assume the duty to live in complete continence, that is, by abstinence from the acts proper to married couples.

Conclusion

‘Lex agendi (rule of acting) cannot but reflect lex credendi (rule of believing). The right interpretation of faith – is not to be reduced to a mere semantic agreement given that canon law has in the truths of faith its foundation and its meaning’ (Benedict XVI, Papal Address to the Roman Rota, 2012). Approaching marriage both at the constitution of the sacrament (matrimonium in fieri) and living married life (matrimonium in facto esse) we cannot compromise the truth of the sacrament. Personal faith and faith in the sacrament are essential for the sacramental grace. Pastors need to be solicitous in their pastoral care of marriage and married couples to prepare them to enter into a sacramentally valid marriage and to live a married life filled with sacramental grace.

Rev. Dr. Shaji Jerman
Professor of Canon Law
Pontifical Institute, Alwaye

Fr. Zacharias Memorial Lectures

The social engagement of the church:

A historical and doctrinal approach



‘Fr. Zacharias Memorial Lectures’ was conducted at Mangalapurza campus on 13th August 2012 from 9 a.m to 1 p.m. The theme selected for the lectures was “The social engagement of the church: A historical and doctrinal approach”. Rev. Dr. George Karakkunel and Rev.

Dr. Augustine Kadeparambil were the organizers of the lectures.

The lectures commenced with a prayer led by the carmelgiri choir. Rev. Dr. George Karakkunel extended warm welcome to all who were present for the lectures.

In the first session Rev. Dr. Gianni Manzone, from Lateran University of Rome, interacted with the participants on the theme “the social engagement of the church: A historical and doctrinal approach”. In his address he clarified the role of the church to be pro-poor and to engage in debate with civil society in matters of its political engagement and its contribution at institutional level. Rev. Dr. Antony Nariculam, the Rector of Mangalapurza seminary, moderated the session.

In the second session Sr. Alice Lukose and Rev. Fr. Xavier Kudiamassery presented their papers on contextualizing the theme in



Kerala. The moderator for this session was Rev. Dr. Jacob Prasad.

The thought provoking and enlightening lectures were concluded with vote of thanks proposed by Rev. Dr. Augustine Kadeparambil followed by the Pappal Anthem by Mangalapuzha Choir.

Joseph Elanjimattom, III Theology from Mangalapuzha Campus and Bro. Jobin P. Joseph, II Theology from Carmelgiri Campus presented short papers, a summary of which is given below

Bro. Jobin P. Joseph, II Theology

The Kerala church has always been at the forefront in fulfilling her social responsibility with her timely just interventions and responses. She has been the guardian of morality, the voice of the voiceless, promoter of peace, protector of the poor and the marginalized and the preserver of the ecosystem. Alcohol consumption and the related problems are rising alarmingly in Kerala. The dedicated effort of KCBC through Madhyavirudha Samidhi was crucial in prompting the government not to issue bar license to the three star hotels and the reinforcement of Articles 232 and 247 of Panchayat Raj Act that entrusts the local bodies with the authority of issuing license to the toddy shops.

KCBC expressed solidarity of the Church with forming an action council for Mullaperiyar Dam issue, giving a memorandum to the Central Government, a delegation of KCBC visiting the dam and observing a Sunday as Mullaperiyar day on 4th December 2011. Realizing the serious ecological problems, the KCBC has prepared a guide-

line for the protection of the nature and exhorted the faithful to refrain from anti-eco-friendly activities and confess in case one fails. Church distributes saplings through catechism classes to inculcate eco-friendly attitude among children. Church also supported the anti-Koodankulam campaign taking into consideration the just demand of the fisherman community.

Church opposed the movement of government to limit the number of children stating that “children are the rights of the parents.” The contribution of INFAM has helped in reducing the suicide of farmers. KLM works for the protection and liberation of the workers the workers in the unorganized sector. Divorce and family problems too are on rise in Kerala. The Family Apostolate of each diocese is doing wonderful ministry by settling the family problems with their committed service. Thus the Kerala Church intervenes whenever justice is violated and society is plagued by anti social activities. Still there are many areas where the Church has to make her presence visible through her response to establish the kingdom of God.

Joseph Elanjimattom, III Theology

The Church in Kerala as a whole seems to be vigilant in bringing out pastoral letters and action plan addressing social issues like poverty, social justice, dowry, family and life related issues, justice for Dalits, alcoholism, corruption and ecological issues and the recent of this sort is on the garbage disposal.

The traditional response method of organizing ‘human chain from Cathedral to Bishop’s house’ annually as the anti-alcoholic activism or ‘marathon’ conducted on Prolife day has only feeble impact as all of which are organized at the top level and the participations in them would only be for participation sake. The net result of which would just be financial loss and public nuisance for publicity sake. The Church in

Kerala has thus institutionalized the social response too just as it had institutionalized the ecclesial life.

Since ‘maintaining the status quo’ approach is the prominent pastoral trend that holds grip on the church in Kerala without disparity of rite, which is of course at the expense of the prophetic and missionary mode of ecclesial existence, the extravaganza manifested in the responses in letters usually end up as armchair endeavors. The policies that get formulated at the hierarchical level gets less impact in the grass root level to a great extent. So it is high time that the social responses of the church are to sprout from the grass root level addressing the local issues from the level of Basic Christian Communities which would catalyze the social transformation. When the people of God reflect the Word of God, they must be guided in BCCs as to sense such social tendencies that are unbecoming of the Kingdom of God.

The basic ecclesial community may not directly be able to lock horns with the sinful structures but they could respond to them in their own limited realm which could in turn lead to social transformation. This spirit of empowering the basic communities and prompting them to social transformation is to be the strategy of social action in the modern world. For example, even if an ecclesial community cannot fight against a government-backed international firm’s polluting their atmosphere they could join hands in planting more trees in the locality that could lessen the polluting impact. Such an act would spread throughout the locality to greater social awareness to pressurize the firm in curbing pollution. BCCs should be strengthened to wipe away alcoholism. Thus a paradigm shift is demanded as far as the social action of the Church in Kerala is concerned.

Joint Meeting of the Resident and Visiting Staff

A joint meeting of the resident and visiting staff took place at Mangalapurza Campus on 11th September, 2012. The following are the consensus reached at the meeting.

Concern for the Context and Signs of time: There is a gap between the ordinary people and that of us regarding the understanding of social issues. We have to impart basic information to the students about the changing social situations of India, develop in them sensitivity and awareness about the contemporary issues, teach them theologize from the level of problems that are addressed by the ordinary people.

With regard to the above-mentioned concerns the following suggestions were made: Include more social issues in curriculum; think not only globally but also locally in preparing classes. Multiply intervention of lay men and interaction with people leading family life in our classes; make available a glossary of contextual neologisms; follow a methodology or a forum to regularly identify changes and emerging problems in the society so that our formation become man-centered, context oriented and issues based; conduct occasional sessions to clear out doubts about faith and pastoral life, in theology section.

Questions of Language: Sometimes English language becomes a barrier in the process of enabling the students to contextualize the subjects they learn. There is an urgent need to promote doing philosophy and theology in vernacular languages while improving English language skills.

Pedagogical guidelines: Praxis has to be an inevitable part of teaching theological subjects. Lectures should be more issue-based without missing the scientific and systematic approach. It is necessary to include movie discussions; to encourage students to use the Blogs

and the electronic dairy; to provide on-line course in ecclesiastical matters; to give training in yoga and meditation; to study adviser for those who fail in exams.

System of Examination: It was suggested to modify the panels for comprehensive examination in an interdisciplinary style; to write reflection papers after each chapter; to give marks for extra-curricular activities that are connected with the theological formation; to make the content of Zacharias lectures, seminars, extension lectures, etc. as part of the syllabus for examinations; to include questions for the exams from the ascribed reading of articles.

Interdisciplinary concerns: Spare at least two periods at the end of each course for inter-disciplinary discussions. Vigor of philosophy dies out as the students start theology. It would be productive if we introduce some Philosophical topics in the theological curriculum.

Philosophy Section: Systematic philosophy has to be anthropocentric than truth-centric. Students must be trained to ponder on philosophical questions in view of man's well being.

Areas of consensus are to be discovered between Indian and Christian Philosophies.

Welcome

Hearty welcome to new staff members

Rev. Drs. Joy Arakkal, Joseph Nalpathilchira and Fr. Antony Valungal.



YEAR OFF FAITH CELEBRATION

One day seminar for the students on Vatican II

In connection with faith year celebration a seminar for theology and philosophy students was conducted in separate campuses by students themselves with the help of Frs. Joseph Nalpathilchira and Sujana Amurutham on Wednesday the 12th December 2012, from 9a.m to 1p.m.

Seminar for Theology Students

In the seminar for all the theology students, Rev. Dr. Joseph Thondiparambil introduced half an hour-long historical as well as doctrinal approach of the Vatican II document such as *Dei Verbum* 7-13, *Lumen Gentium* 9-17, and *Apostolicum Actusitatem* 2-8.

It was followed by half an hour-long batch-wise group discussion by the three year batches of theology separately. The first year theology batch gathered to discuss the topic "Transmission and interpretation of the divine revelation- *Dei Verbum* 7-13" under the moderatorship of Rev. Dr. Joseph Nalpathilchira. The second year theology students gathered to deliberate the theme "People of God and the multi-denominational religious context" based on *Lumen Gentium* 9-17, under the guidance of Rev. Dr. Mathew Illathparambil. The third theology students discussed on the topic "Participation of laity in church's mission" based on *Apostolicum Actusitatem* 2-8, moderated by Rev. Dr. Raphael Ambadan. Each batch discussed the already prepared paper on the theme from two separate campuses.

A common session was held thereafter to gather the reports and present the deliberation results from the group discussions.

The Seminar of Philosophy Students

The seminar for philosophy students on *Gaudium et Spes* of Vatican II was inaugurated by Rev. Dr. Martin Kallungal with an

introduction to historical background of the Vatican II documents emphasizing on the document *Gaudium et spes*.

Then the students gathered batch-wise to discuss the assigned topics, in the respective classes before. The first year philosophy batch discussed the topic “Dignity of Human Person: A contemporary Christian Theological response” based on GS nos. 12-17 and 28 moderated by Rev. Dr. John Nellikunnel. The Second year Philosophy Students deliberated on the theme “A Christian Reflection on the development in emerging India” based on GS nos. 62-71, under the guidance of Rev. Dr. Baiju Julian. The final year philosophy students had a discussion on the topic “commitment of the church in building up a just India based on GS nos. 29-32” moderated by Rev. Dr. Joy Arrakal.

After this group discussion, the students gathered together for the presentation of reports together with video and skit presentation on the topic.

Ruby Jubilee Celebration

COLLOQUIUM ON

GAUDIUM ET SPES AND NOSTRA AETATE

Ruby jubilee of the Pontifical Institute, Alwaye was celebrated with a colloquium held at Carmelgiri campus on 13th December 2012 from 9 a.m. to 4 p.m. The participants and the paper presenters were the professors from prominent secular colleges and pontifical institutes from all over Kerala.

The modus operandi of the colloquium was that the total twelve written papers were presented for ten minutes each and the response

was presented after each paper presentation by another professor for five minutes each. Rev. Dr. Vincent Kundukulam, the President of PIA and Rev. Dr. Gregory R.B, the Vice-President of the PIA proposed welcome and vote of thanks to the gathering respectively. The colloquium was organized by Rev. Drs. Kaithakottil Jyoce, Shaji Jerman, Joseph Nalpathilchira and Sujan Amurutham.

The following are the papers and their responses

Paper 1: “Human Dignity: The Touchstone of Moral Decision Making in *Gaudium et Spes*” by Rev. Dr. Scaria Kanniyakonil, St. Thomas Major Seminary, Vadavathoor, Kottayam. The response to this paper was given by Rev. Dr. Baiju Julian, Pontifical Institute, Alwaye.

Paper 2: “Church in Dialogue with the Contemporary World: Responding to Individualism and Relativism”, by Rev. Dr. Thomas Padiyath, Good Shepherd Major Seminary, Kunnoth. The response to this paper was given by Rev. Dr. Augustine Pamplany CST, Little Flower Seminary, Alwaye.

Paper 3: “Theological Approaches to Secularization and Materialism (GS 19-21)”, by Rev. Dr. Reynolds Basilious OCD, Juan Jyothi Ashram, Ayroor. The response to this paper was given by Rev. Dr. Bosco Correya OCD from San Juan Bhavan, Unichira.

Paper 4: “The Commitment of the Church in Building up of a Just India”, by Rev. Dr. Philip Chempakassery, Malankara Major Seminary, Trivandrum. The response to this paper was given by Rev. Dr. Joshy Mayyattil, P.O.C, Palarivattam, Ernakulam.

Paper 5: “Christian Response to the Change in Value System”, by Dr. Edward Edezath, St. Albert’s College, Ernakulam. The response to this paper was given by Rev. Dr. Mathew Illathuparambil, Pontifical Institute, Alwaye.

Paper 6: “Leisure Centered Society: Message for Religions”, by Prof. R.K Varghese, S. H. College, Thevera. The response to this paper was given by Dr. Malhia Joshua, U. C. College, Alwaye.

Paper 7: “A Christian Reflection on the Development in Emerging India”, by Dr. Tomy Varghese, U. C. College, Alwaye. The response to this paper was given by Rev. Dr. George Karakunnel, Pontifical Institute, Alwaye.

Paper 8: “How to Promote Love and Trust (GS 47, 30)”, by Prof. Matilda, Maharajas College, Ernakulam. The response to this paper was given by Sr. Dr. Ruby CTC, CTC Generalate, Edapally.

Paper 9: “The Meeting Points of Christianity and Hinduism”, by Dr. A.V Radhakrishnan, Vedik, Chottanikkara. The response to this paper was given by Rev. Dr. Martin Kallungal, Pontifical Institute, Alwaye.

Paper 10: “Status of Islam-Christian Dialogue: That of Clash or Cooperation?”, by Rev. Dr. Tony Neelankavil, Mary Matha Major Seminary, Thrichur. The response to this paper was given by Prof. Musthafa Sullamy, Maharajas College, Ernakulam.

Paper 11: “Religion and Violence”, Prof. Scaria Zacharia. The response to this paper was given by Rev. Fr. Francis Vattukulam SDB, Don Bosco Home, Keezhmadu.

Paper 12: “Theory and Praxis in Religion”, Rev. Dr. Ainiyadan Joy, St. Thomas Major Seminary, Vadavathoor, Kottayam. The response to this paper was given by Rev. Dr. Gregory R.B, Pontifical Institute, Alwaye.

Synopsis of the Papers

The contemporary man has failed to grow in brotherly dialogue and to enter into a deeper level of inter-personal relationships. One of the greatest dangers that we face today and that which promotes relativism is the attitude of being comfortable with the present state. The moral

discussion of *Gaudium et Spes* finds its solid foundation in the dignity of man. Vatican II proposes that only through love we can protect, serve and promote human dignity especially in the case of vulnerable people. Speaking of the spiritual dignity of man, it is hoped to make creative dialogue with other religions. Machiavelli proposes easiest way of bridging the gap between theory and praxis by appearing to be good, compassionate, kind and virtuous rather than possessing such qualities. What bridges the Gap between theory and praxis in religion is a disciple’s true willingness to be crucified and buried with the master.

The pastoral constitution on the church in the modern world, *Gaudium et Spes* has been the church’s unprecedented response to momentous developments of times. Economics, Ethics, Philosophy and Theology are and should be in mutual harmony in attaining the optimum or maximum prosperity of man and society. Economists believe that the free market solves every problem. People feel that money can buy anything. An ideal economic society is to be based on vigilant social consciousness, sound welfare principles and a code of basic moral values. Even after expressing these beautiful ideas in *Gaudium et Spes* the lifestyle of the church remains the same as before. The church leaders when fighting for the rights of the Christians have to consider the plight of other communities which are less organized and privileged. Perhaps the challenge of the Church today is how the world can love the Church. Healthy blend of being a mother and friend or partner is one of the possible answers. Church needs to give some freedom to explore new ideas and to be creative. Both religion and leisure are found to be inter related and complementary. Religion spirituality and leisure are related since they all aimed at reaching certain state of mind and well being. Leisure has been identified as a forum where people can perfect the self, be inspired to spiritual values and relationships with oneself or find a sense meaning in life.

The church is facing the onslaughts of materialism and secularism. Atheism can mean mere ignoring of any kind of God-Talk. All mod-

ern and post modern thought should culminate in the ultimate and absolute truth that is God. Religious conflicts cannot be taken apart from fundamentalism, Our preaching must be, not dogmatic, non-self regarding, non-offensive, but gentle, considerate and such as would attract others attention. So long as religions are concerned with the most intimate and ultimate concerns of humans, an uncreated affinity among religions can hardly be ignored. Each time a Kerala Catholic invokes his/her God as sarvesvara he/she is silently affirming a sort of linguistic intimacy with Hindu religious other. Islam and Christianity were born in the same social matrix of the patriarch Abraham. Both Qur'an and Bible teaches the co-existence of people of different faiths. In response to Huntington's thesis of 'Clash of Civilization, the U.N celebration emphasizes the need for acknowledging the diversity of cultures and civilizations. 'Does religion cause violence? While answering this question certain methodological clarifications are necessary. Give greater attention to cultural performances rather than religious structure and functions. Guard against condemnation of religions (Judaism, Islam). Pay attention to Dialogue.

Adieu

Thank you for your valuable service and Best Wishes

Rev. Drs. Antony Keeranpara, Christudas R. and Jacob Mulloor



Institute Day Cum Convocation Day



The Institute cum convocation day in the academic year 2012-2013 was celebrated on Friday the 14th December 2012 at Mangalapuzha Campus. The meeting began in the auditorium with a prayer song a by

the students from Rogate Ashram. Rev. Dr. Vincent Kundukulam, President of PIA welcomed all to the meeting. His Grace Mar Andrews Thazhath, the Archbishop of Thrichur and Chancellor of the Institute delivered the presidential address. His Grace announce the deliberation of the KCBC to keep PIA as single Institute for both Mangalapuzha and Carmelgiri campuses for years to come. Bro. Sinson Edakkalathur allured the gathering with a beautiful solo.

Dr. Jeevan Job Thomas delivered the Convocation address on the theme "Humanizing the Technology". In his address, Dr. Jeevan Job Thomas challenged the gathering with his insightful thoughts on

applying human approach in every undertaking of ours, small and big. He cited an example for inhuman approach, the oversight by the political authority of the genuine protests of a handful of a fisherman community against the Koodamkulam Nuclear Project. Rev. Dr. Shaji Jerman Rev. Dr. Kleetus Kathirparambil, Rev. Dr. Sebastian Panjikanan were conferred the



title 'professor' by His Grace Andrews Thazhath. Rev. Fr. Jose Mathew S J was given the degree of Doctorate in theology. His Grace conferred the B.Th and B.Ph. Degrees to the students who successfully completed their studies. His Grace also gave away the prizes to the rank holders of the previous academic year. His Grace released the book authored by Rev. Dr. Baiju Julian. Vice-President of PIA, Rev. Dr. Gregory R.B proposed the Vote of Thanks. The meeting came to an end with the papal anthem by the students of Carmelgiri.

After the formal meeting, the students gathered in their respective batches to get to know each other more closely and celebrate Christmas with the sharing of Christmas cake. The teaching staff and the superiors of the study houses came together for a priestly koinonia. Cultural programmes were staged by the students from study houses and the Mangalapuzha and Carmelgiri campuses. Rev. Dr. Gregory R.B proposed vote of thanks at the conclusion of the cultural programmes.

Our STARS in 2012-2013			
I Philosophy	60	I Theology	87
II Philosophy	81	II Theology	86
III Philosophy	89	III Theology	73
Total	230	IV Theology	87
		Total	333
		DTh. 7	MTh. 23

Total Number of Students: 593

Magnum opus

Rev. Dr. Joseph Joy Arakkal



Rev. Dr. Joseph Joy Arakkal of the diocese of Alleppey, joined the staff of the Pontifical Institute, Alwaye (Carmelgiri Campus) in 2012. He holds a doctorate in Moral theology from the Academia Alfonsiana, Rome.

The Summary of his Doctoral Thesis

“Christian Marriage is a vocation to abiding love and permanent communion in the teachings of John Paul II, A Study in the Context of the Increasing Rate of Divorce and Remarriage in India”

It Attempts to understand the question of divorce in India on the basis of the teachings of John Paul II on marriage and family. It reaches its scope by studying it in four chapters: A chapter that deals with the concept of person, another that expounds John Paul’s vision of marriage, and then an exposition of the problem of divorce and remarriage in India and finally a chapter that deals with a pastoral solution adapted to the particular context of India.

The study unfolds from the concept of person according to which man is created in the image and likeness of God who is a Trinitarian God lives in a loving communion of persons. It means that man is a person, a rational being, has an innate need and capacity to be in love and communion. Therefore man as a person can realize himself only when he enters into communion as a person. Christian marriage is one of the ways that helps man to fulfil his innate need to be in love and communion. But divorce shatters the marital communion. It is a recent phenomenon and ever-growing reality in India. The study makes it clear that though the legal system provides eleven grounds for divorce, it is often some practical and recurrent reasons like alcoholism, domestic

violence, sexual problems and suspicion, social changes and arranged marriage and dowry system that provoke the couples to seek divorce.

The results and conclusions derived from the study

The study results in revealing the efficaciousness of the teachings of John Paul II for today's world and the gravity of the problem of divorce in India while leaving a ray of hope. From the study it results that Christian marriage is an exemplary way to realize communion of persons that helps one to realize him as a person. Thus it shows the importance of Christian marriage in the life of a person. The vision of communion of persons responds also to the modern generation's aspiration for a marital relation based on personal realization, equal personal dignity, interpersonal love etc. The concept of personal realization through communion of persons is effective in reaffirming and convincing the truths on marriage namely the sacramentality, properties and elements. This results that the indissolubility, unity, good of the spouses, procreation and education of the children etc. are not the imposition of the church but are the natural components of a marital relation that helps one to realize him as persons through Christian marriage. Thus the teaching of John Paul II results to be a timely teaching that encourages the modern world to live the marital fidelity.

From the study it also results that divorce is a growing reality in India, the Christian community has the greater percentage of divorce in India and there are numerous persons who are suffering from the consequences of divorce. The analysis of the practical reason for the divorce reveals that it is the difficulty of the spouses to arrive at a communion of persons and grow in communion that lie at the basis of the problem of divorce. This difficulty is caused not only by the spouses own failure due to their selfishness, lack of responsibility and lack of effort, but also by the cultural practices like inferior-superior status of man and woman, arranged marriage that give little room for interpersonal knowledge and love, dowry system etc. It thus results that the Christian marriage is happening in the socio-cultural context of India is influenced by it and endangered by it in such a way that it makes difficult for the spouses to realize the ideals of Christian marriage.

At the same time the study reveals also a positive fact that the modern generation in India is looking for a marital relation based on personal freedom, personal realization, interpersonal love etc. and thus desiring for a marital relation envisaged by the concept of communion of persons though they are not prepared enough to handle the individual freedom and responsibility.

Conclusion

The teachings of John Paul II on marriage that helps one to realize himself as person and that convince the truth on Christian marriage is the response to the problem of divorce and remarriage caused by the failure of the spouses to realize a communion of persons. Such a response will help man and woman to grow as persons of equal dignity capable of making a total gift of self and will respond to the modern generation's desire for a marital life based on personal fulfilment. Hence it has to be educated the Christian community in India the truth on Christian marriage, and to be made conscious of the negative influence of the socio-cultural pattern on Christian marriage. The ever-growing reality of divorce and the consequences of divorce merit an immediate, urgent and well planned response from the part of the Indian church that has given little room for these spheres considering it only as a problem of the west.

Rev. Dr. Joseph Nalpathilchira

Fr. Joseph Nalpathilchira was born on 14 March 1970 at Thekkekura in Alapuzha district. After his primary and secondary education at Thekkekara and Chapaktalam respectively, he continued his studies in S.B. College Changanacherry. In 1985, he joined the St. Thomas Minor Seminary, belonging to the Archdiocese of Changanacherry at Kurichy. Completing successfully his minor seminary formation, he was sent to St. Joseph's Major Seminary, Mangalore, for the studies in philosophy and to the Papal



Seminary. Pune for the theological formation. He got ordained on 20th may 1997. He served the Archdiocese as the assistant at St. Antony Foranc Church, Kurumpanadam (1997-1998) and as the secretary to Archbishop Mar Joseph Powathil (1998-2000). Later in 2000, he was sent to the Pontifical Biblical Institute (Biblicum), Rome the excellent thesis entitled as “Everything is Ready: Come to the Marriage Banquet - The Parable of the Invitation to the Royal Marriage Banquet (Matt 22,1-14) in the Context of Matthew’s Gospel.” On his return to homeland in 2012 he was appointed as the resident staff member at St. Joseph Pontifical Institute, Alwaye (Mangalapuzha Campus)

The Summary of his Doctoral Thesis

“Everything is ready; come to the marriage banquet”

The parable of the invitation to the royal marriage banquet (Matt 22, 1-14) in the context of Matthew’s gospel

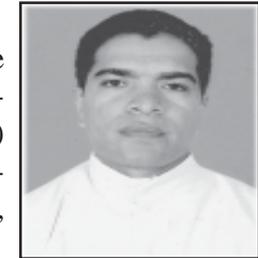
The Doctoral thesis undertakes an exegetical investigation into the meaning and function of Jesus’ Parable of the Invitation to the Royal Marriage Banquet (Matt 22,1-14) in the context of the First Gospel. Formulated as a thesis, this dissertation argues that the parable in Matt 22,1-14 is primarily not paraenetical or polemical but revelatory. In the parable under discussion the Evangelist uses the symbolism of a marriage festivity (ga, moj) to reveal the likeness of the reign of heaven (22, 2). By the inauguration of the kingdom of heaven humankind becomes the object of God’s fatherly love; the term marriage banquet, therefore, refers to the joy or the salvation in the promised messianic era, which God now offers in the person and mission of Jesus, the Bridegroom of the new nuptials. The abundance of God’s love now finds its most caring and elevated manifestation in commensality with the Son in the presence of the Father.

The advent of the kingdom relativises the priorities of peoples’ lives; the invitation given to the marriage festivity is a call to re-orient one’s life. Heaven’s rule, which is the absolute reason of a person’s life, sets the standards of one’s life and demands total and primary allegiance to the kingdom. According to the parable, the code of conduct,

or the dress-code required for admission to the banquet of the kingdom, is this preferential option for the reign of heaven, and it is represented by the wedding garnt one is supposed to have at the nuptial banquet (22.11-13). This radicalized demand for the option for the reign of heaven is the divine-imperative necessitated by the divine-indicative that the “the kingdom of God is drawing near” (3,2; 4,17; 10,7).

Rev. Fr. Antony Valungal

Rev. Fr. Antony Valungal of the diocese of Verapoly, joined the staff of the Pontifical Institute, Alwaye (Carmelgiri Campus) in 2012. He holds an M. Th in Spiritual theology from the St. Peter’s Pontifical Institute, Bangalore.



The Summary of his Licentiate Thesis

‘Live Jesus’ Spirituality of Francis de Sales and its Relevance to the Priestly Spirituality Today

Right from the minor seminary onwards aspirants are told that a priest is an alter Christus and called to act in persona Christi Capitis. Even though this term is familiar, how it has to be applied was not known. So there was a long-felt need to understand the spiritual methodology of ‘Live Jesus’. The intense desire to understand the spirituality of alter Christus leads one to undertake a research to find an adequate answer. This Licentiate Dissertation has three chapters, namely; Foundation of ‘Live Jesus’, The Essence of the Spirituality of ‘Live Jesus’ and Fruits of ‘Live Jesus’ in Priestly Ministry

According to Francis de Sales, ‘Live Jesus’ is a union with Christ, a transformation into him, and an act of radiating him in love. It is to have the name of Jesus engraved in one’s own heart. It is to allow that name to become one’s own true name, to allow the entire self - body, thoughts, affections, actions, decisions, work, and devotion - to be animated by the reality of the person known by that name. To allow

Jesus to live, one does not need simply learn about, or pray to, or even imitate Jesus; but it is indeed a surrender of the vital centre of one's own being to Jesus' living presence.

Union with Christ, our transformation into him, and our act of radiating in love are processes that progress simultaneously. Prayer, response to the will of God and practice of virtues are the means to it. Love is the energy that gives momentum to this journey. Prayer is the affective way to be united with Jesus, and responding to the will of God is the effective way of union with Jesus. In a higher degree of love one conforms one's will to God's permissive will not only in things agreeable and pleasant but also in things painful and unpleasant. He even cherishes sufferings and pain out of love for God. This advanced stage of renunciation of one's will leads to the death of the will. Death of the will is a progressive transformation of the human will into the divine will. It produces a radiation of the life of Jesus under the commandment of charity and practice of virtues such as humility and gentleness. It will mystically change one like St Paul who said: "It is no longer I who live, but it is Christ who lives in me" (Gal 2:20).

Being a diocesan priest and a bishop Francis De Sales could succeed to 'Live Jesus' in his life. Many testified that they had seen Francis as a living presence of Jesus. Since this dissertation is aimed at priests, His life and experience as a priest can serve as a model and unmistakable guide to a priest in his spiritual growth. So following insight could be drawn.

Love of God is the force of a priestly life: The priestly vocation is a call to love God. Love of God should be the interior target of a priest. Just as Jesus was aware about the love of Abba, a priest should remember the love that called him. This love of God should be the root of his commitment in life. All his promises and endeavours should be the result of the love of God.

Prayer unites priests to God: Prayer is an experience of the love of God and during the prayer time they have to do nothing other than enjoy the love of God, gradually one could enjoy this love and easily realise its need without others' compulsion. The methods of prayer recommended by Francis de Sales are such that even the youngsters can enjoy them.

Faithfulness to the will of God transforms the priestly ministry: Total surrender to the will of God and the death of self-will is the perfection of holiness in Salesian spirituality. A priest who seeks always the will of God and finds happiness in fulfilling the will of God transforms his actions as that of Christ.

Priests radiate Christ by Virtuous life: Love of ones neighbour is a result of the love of God. Love at its highest perfection is virtuous. In this stage love not only inseparably unites a person with God but transforms him to the beloved. At this stage one is ready to accept suffering as divine providence. Thus, priests who grow in the love of God would also show the signs of love of neighbour by virtuous life.

To face many challenges today a priest should primarily be rooted in Christ. *Presbyterorum Ordinis, Pastores Dabo Vobis* and Directory on the Ministry and Life of Priests express the spirituality of priests as one who configures to Jesus especially through following his pastoral charity. When a priest lives a life of prayer under the will of God and habitually and consciously directs his intention to the accomplishment of 'Live Jesus,' and when he tries to replicate Jesus' life and mission in the present moment and circumstances of life, his priesthood becomes totally relevant like that of Christ. So, as a Christian, and especially as this minister, a priest is called to 'Live Jesus.' Hence, it is obvious that Francis de Sales' spirituality of 'Live Jesus' is a real, practical, and well-suited way of life for the ministerial priests in the world of today.

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Congratulations

Being conferred the title 'Professor' for Rev. Drs. Shaji Jerman, Kleetus Kathirparambil and Sebastian Panjikaran



Bro. Zacharias Kalludikkil from the diocese of Kothamangalam, who completed his B. Ph. in the academic year 2012-2013, secured first rank with gold medal from IGNOU open university for BA Philosophy. He has been granted a scholarship of Rs. 3500 per month by IGNOU open university to pursue PG studies in Philosophy.



Bro. Mathew Wales Kottucheradiyil from the diocese of Belthangady, who is a third year theology student showed the valor in saving the life of a woman from drowning in Chenappady River near Kanjirappally on 6th April 2013. He deserves our appreciation.

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