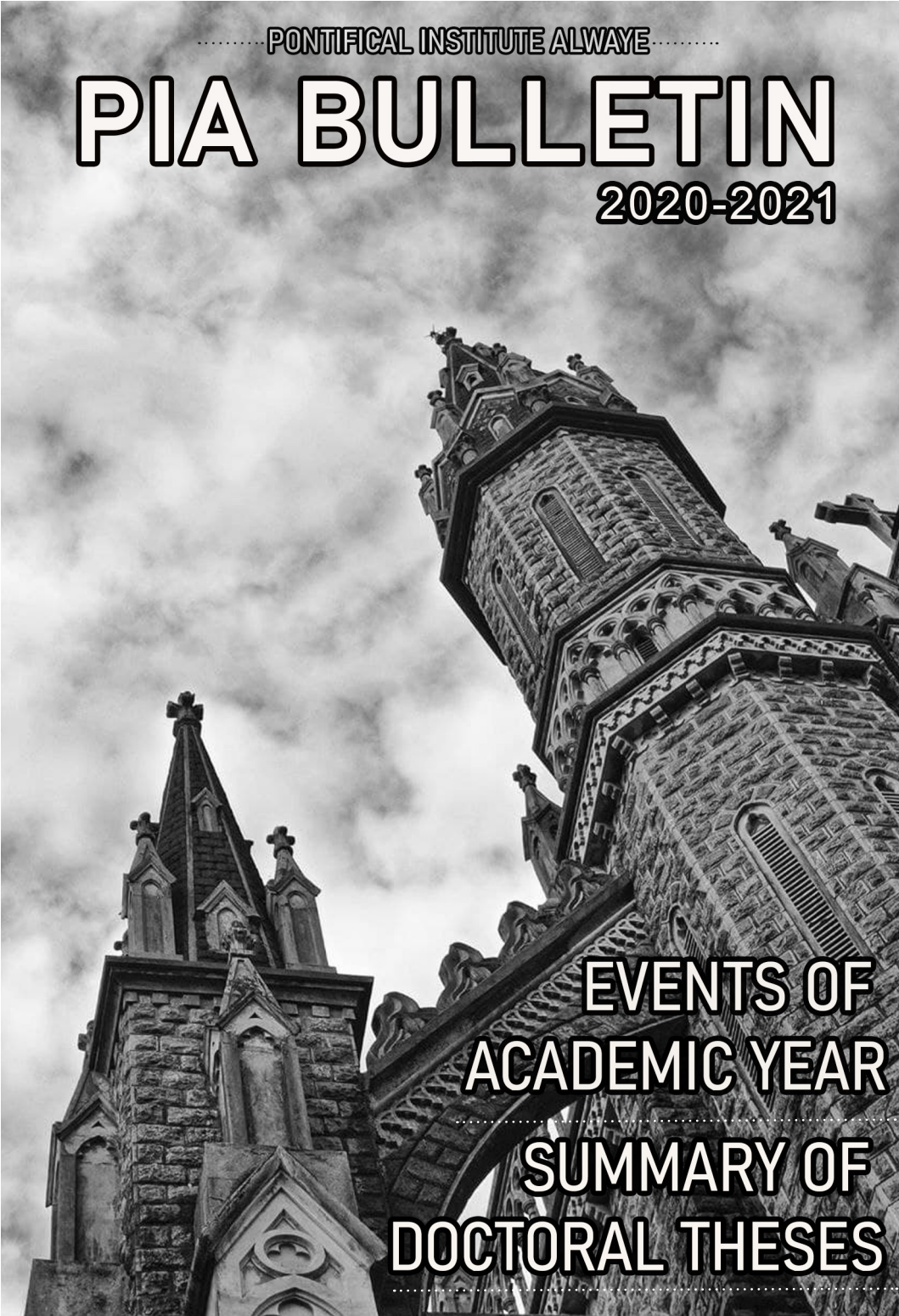


.....PONTIFICAL INSTITUTE ALWAYS.....

PIA BULLETIN

2020-2021



EVENTS OF
ACADEMIC YEAR
SUMMARY OF
DOCTORAL THESES



TEXTBOOKS OF DISTANCE EDUCATION

1. ബൈബിളിനൊരു ആമുഖം: ഡോ. ചാക്കോ പുത്തൻപുരയ്ക്കൽ
2. വിശുദ്ധ കുദാശകൾ: ഡോ. ജോസഫ് എറമ്പിൽ വി.സി
3. വി.മത്തായിയുടെ സുവിശേഷം: ഡോ. ജോൺസൺ ആച്ചാണ്ടി
4. പൗരസ്ത്യ ദൈവശാസ്ത്രം: ഡോ. ആന്റണി നരികുളം
5. ആൽഫയും ഒമേഗയും: ഡോ. ചാക്കോ പുത്തൻപുരയ്ക്കൽ
6. തത്ത്വചിന്താപഠനത്തിന് ഒരാമുഖം : ഡോ. ടോമി പോൾ കക്കാട്ടുതടത്തിൽ
7. പൗരസ്ത്യകാനോൻ നിയമസംഹിത: ഡോ. മൈക്കിൾ വട്ടപ്പലം
8. ദൈവശാസ്ത്രത്തിനൊരു ആമുഖം: ഡോ. റൊൾഡൻ ജേക്കബ്
9. ഇതരമത ദൈവശാസ്ത്രം: ഡോ. വിൻസെന്റ് കുണ്ടുകുളം
10. ഭാരതീയ തത്ത്വചിന്ത: ഡോ. മാർട്ടിൻ കല്ലുകൽ
11. പഞ്ചഗ്രന്ഥി: ഒരാമുഖം: ഡോ. ജേക്കബ് ചാണിക്കുഴി
12. ആധ്യാത്മിക ദൈവശാസ്ത്രം: ഡോ. പോൾ മുണ്ടോളിക്കൽ
13. ദൈവവിഷ്കരണവും വിശ്വാസവും: ഡോ. റൊൾഡൻ ജേക്കബ്
14. ഇസ്രായേലിന്റെ പ്രവാചകപാരമ്പര്യം: ഡോ. ജോസഫ്
തൊണ്ടിപ്പറമ്പിൽ
15. സീറോമലബാർ ആരാധനക്രമം: ഡോ. ജോർജ്ജ് തകിടിയേൽ
16. സങ്കീർത്തനഗ്രന്ഥം ഒരു ആമുഖപഠനം: ഡോ. ജോഷി മയ്യാറ്റിൽ
17. ത്രിത്വൈകദൈവം: ക്രിസ്തീയ ദർശനവും ജീവിതവും : ഡോ. ജോർജ്ജ്
കാരക്കുന്നേൽ
18. കാതോലിക ലേഖനങ്ങൾക്ക് ഒരാമുഖം: ഡോ. സിപ്രിയാൻ ഇ ഫെർണാണ്ടസ്
19. ധാർമ്മിക ദൈവശാസ്ത്രം: നീട്ടിയും ന്യായവും: ഡോ. മാത്യു
ഇല്ലത്തുപറമ്പിൽ
20. സഭയുടെ സാമൂഹിക പ്രബോധനങ്ങൾ: ബിഷപ്പ് ഡോ. തോമസ് ചക്രവർത്തി
21. ബിബിളിക്കൽ ഹീബ്രു: ഡോ. ജോസഫ് നാൽപതിൽച്ചിറ
22. മർക്കോസിന്റെ സുവിശേഷം, ലൂക്കായുടെ കൃതികൾ: ഡോ.ജോൺസൺ
ആച്ചാണ്ടി
23. സഭാവിജ്ഞാനീയത്തിന് ഒരു ആമുഖം: ഡോ. ഗ്രിഗറി ആർബി
24. തിരുസഭാചരിത്രം: ഒരു സംഗ്രഹം: ഡോ. ഫ്രാൻസിസ്
മരോട്ടിക്കാപ്പറമ്പിൽ



HIS HOLINESS
POPE FRANCIS



His Beatitude
Cardinal Mar George
Alencherry
(Chancellor)



His Excellency
Rt. Rev. Dr. Varghese
Chakkalakkal
(Pro-Chancellor)



His Excellency
Dr. Joseph Mar Thomas
(Vice-Chancellor)

Contents

5

GREETINGS FROM THE
PRESIDENT

8

EVENTS OF ACADEMIC YEAR
2020-2021



SUMMARY OF DOCTORAL
THESES

10

PUBLICATIONS OF THE
TEACHING STAFF

18

GREETINGS FROM THE PRESIDENT

Dr. Sujan Amurutham

Marking the 150th anniversary of the declaration of St Joseph as the Patron of the universal Church, Pope Francis, with Apostolic Letter, *Patris Corde*, proclaimed a ‘Year of St Joseph’, from 8 December 2020, to 8 December 2021. The Pontifical Institute of Theology and Philosophy, Always, (PIA), which has been always associated with the patronage of St Joseph, has fatherly protection from St Joseph from its small beginning as a seminary in 1682-84 and then permanently as a philosophical and theological centre from 1766 onwards. The Theology section was affiliated to Lateran University in 1959. Thereafter, the Pontifical Institute of Theology and Philosophy, Always, was erected by the Congregation for Catholic Education, in 1972.

The upcoming academic year 2022-2023 marks the 256th foundation year of philosophical and theological training as well as the Golden Jubilee of the foundation year of the Pontifical Institute of Theology and Philosophy. Jubilee programmes, combined with a plan for the PIA, are aimed at setting more heights in the academic standard of PIA. We have our genuine aspirations for the growth of PIA, though combined with fears. However, Pope notes “Even through Joseph’s fears, God’s will, his history and his plan were at work” (*Patris Corde*, 2). “Joseph set aside his own ideas in order to accept the course of events and,



mysterious as they seemed, to embrace them, take responsibility for them and make them part of his own history.

Fathers are not born, but made...Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person...

Unless we are reconciled with our own history, we will be unable to take a single step forward, for we will always remain hostage to our expectations and the disappointments that follow” (Patris Corde, 4). Fr. Dominic Fernandez OCD of venerable memory, the former Rector (1967-1976), the first President of our Institute (1972-1976), and the last of the Spanish Carmelite Missionaries who shaped the Pontifical Institute, who slept in the Lord on 17th May, 2021, remains one of the source of inspiration for the PIA academic community, among other former professors of PIA.

The PIA, belonging to the three *sui iuris* churches in

Kerala, is blessed with a separate Central Administrative Office inaugurated on its own land, outside the two PIA campuses of Carmlgiri and Mangapappuzha seminaries, on 17th March, 2021, thanks to the initiative of the High Academic Authority headed by the Chancellor Cardinal George Alencherry, the effort of the former President of PIA Rev. Dr. Tomy Kakkattuthadathil and the entire Academic Council members, and thanks also to partial monetary contribution from the bishops of Kerala Church. On 13th January, 2021, the new Statutes of PIA, prepared in the spirit of Pope Francis’ Encyclical *Veritatis Gaudium*, got approval from the Congregation for Catholic Education, thanks to a host of continuous sittings by the Statutes Committee and the Syndicate, and guidance of Dr. Tomy Kakkattuthadathil.

The Covid-19 pandemic which left the ordinary people with worse economic crisis combined with all forms of crises, taught us great many lessons of ‘summoning to review our priorities’ (Patris Corde, 6) as well as positively adapting to new technological changes and

proactive attitudinal modifications in imparting educational programmes, though. In this situation, academics' approach to teaching the students should be that of a father, also when a priest is rightly called 'father'. Referring to St Joseph as an exemplary father, Pope exhorts that, "Fathers are not born, but made... Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person... Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a 'most chaste' father" (Patris Corde, 7).

The Institute Community, with the guidance of the Transitional Norms of the Congregation for Catholic Education and the support of the High Academic Authority, Academic Council and the Rectors, took an extra-ordinary courage and commitment to carry on with imparting education during the pandemic; it was an approach of

self-gift as well as unseen service from the part of the teachers of PIA. "Saint Joseph reminds us that those who appear hidden or in the shadows can play an incomparable role in the history of salvation... Joseph founded happiness not in mere self-sacrifice but in self-gift." (Patris Corde, 7). May I take this opportunity both to thank the outgoing team of PIA, headed by Dr. Tomy Kakkattuthadathil, and to appreciate the readiness of the new team of PIA for 2021-2024 to carry forward the Plan of PIA. A special word of thanks to Dr. John Paul Parapallyath for bringing out this News Bulletin.



EVENTS OF THE ACADEMIC YEAR 2020-2021

BEGINNING OF THE ACADEMIC YEAR

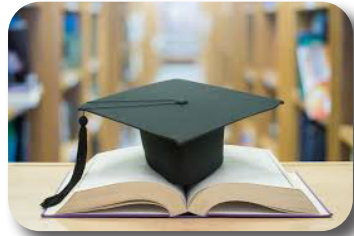
The academic year 2020- 2021 began on 01/07/2020 without a formal inauguration and the usual *Lectio Brevis* as Covid-19 has wreaked havoc on everyday social life and activities. In the first semester, classes and exams were conducted online. In the second semester classes were conducted hybrid with the resident students of both Mangalapuzha and Carmelgiri campuses attending on-site and the day students attending online.

PUBLIC DEFENSE OF DOCTORAL THESES

Two students from the third cycle defended their theses in the last academic year.

Fr. Babu Antony Vadakkekara VC defended his thesis titled 'Bestowal of the Holy Spirit: An Exegetico-Theological Study of John 20:22 in the Johannine Pneumatological Context' on 18 January 2021.

Fr. Joseph Oliaparambil's thesis titled 'Human Responsibility in Salvation: Understanding Christian Soteriology in a Hindu Context' was defended on 11 March 2021.



INAUGURATION OF CENTRAL ADMINISTRATIVE OFFICE (CAO)

His Beatitude Cardinal Mar George Alencherry (Chancellor), in the esteemed presence of His Excellency Rt. Rev. Dr. Varghese Chakkalakkal (Pro-Chancellor), His Excellency Dr. Joseph Mar Thomas (Vice-Chancellor) and His Excellency Rt. Rev. Dr. Joseph Kariyil (President, KRLCBC), blessed and inaugurated the new Central Administrative Office of PIA on 17 March 2021.





ANNUAL SENATE MEETING

The Annual Senate meeting of this academic year was presided over by His Beatitude Cardinal Mar George Alencherry (Chancellor), in the esteemed presence of His Excellency Rt. Rev. Dr. Varghese Chakkalakkal (Pro-Chancellor), His Excellency Dr. Joseph Mar Thomas (Vice-Chancellor), on 03/02/2021.



SUMMARY OF DOCTORAL THESES

1. THE *AD LIMINA* VISITS OF THE ARCHDIOCESE OF CRANGANORE (INDIA) IN THE EIGHTEENTH CENTURY (1706, 1722, 1747, 1767).

Dr. Sinto Chittilappilly

The visit *ad limina apostolorum*, literally “to the thresholds of the apostles”, refers to the incumbent duty of a diocesan bishop to present himself to the Roman Pontiff, and submit to him a *quinquennial* report about his diocese. As the title of the research indicates, the dissertation brings out the particulars in the *relationes* (reports) of the *ad limina* visits and their historical background as evidenced in the light of the Instruction of the Congregation of the Council published in 1725. The archival investigation, particularly Secret Archives of Vatican has brought out the four *relationes* of the Archdiocese of Cranganore in the eighteenth century, which seems to be the only systematic exposition still extant of the history of the diocese.

The dissertation is divided into five chapters, all following the same structure: immediate background of the archdiocese, the biographical sketch of the archbishop, *relatio status eccle-*

siae, the decision from the Congregation of the Council, or the Holy Office, or the Instruction of Propaganda Fide to the archbishop, and personal comments. The first chapter is an endeavor to present the historical background of the Archdiocese of Cranganore. The second one is concerned directly with brief history of the *ad limina* visit up to the eighteenth century and the *ad limina* visit in 1706 by Archbishop João Ribeyro. Dom Antonio Pimentel’s two visits in 1722 and in 1747 constitute the third and fourth chapters. The final chapter, *ad limina* in 1767, presents a variety of information with regard to the archdiocese in the light of the Instruction of the Congregation of the Council in 1725 thereby it treats the origin and material state of the diocese, the activities of the bishop, the secular and re-



the origin and material state of the diocese, the activities of the bishop, the secular and religious priests, the religious, the seminaries, churches, confraternities and pious places, the people, and finally the requests and petitions to the Pope.

The research has helped us to collect various informations about the archdiocese. The Archbishopric of Cranganore, also known as the

Archdiocese of *Serra*, was a very ancient diocese of the Christians of Malabar, be-

lieved to have been converted by the Apostle Thomas. It is possible to identify three phases in history of the archdiocese: Apostolic period, Chaldean period and Padroado period. After the Synod of Diamper in 1599, the archdiocese was applied *ius patronatus* and was entrusted to the care of the Portuguese Crown. During the eighteenth century the archbishops were João Ribeyro SJ (1704-1716), Antonio Pimentel SJ (1721-1752), Luís João de Vasconcel-



los SJ (1752-1754), and Salvador dos Reys SJ (1756-1777). In 1662 the cathedral and the residence of the archbishop were desecrated when the Dutch conquered Cranganore. Thereafter they had no fixed residence and in this century Puthenchera was the pro-cathedral of the archdiocese and it is here that the deceased bishops were interred.

The archdiocese had its own administrative systems by adopting Chaldean traditions and local customs under the leadership of the archdeacon, who was the temporal administrator in consultation with the assemblies or *yogam* (*pallyyogam*, regional *yogam* and general *yogam*). Every parish had their own proper team of administrators, called *kaikarans*. The introduction of the Padroado jurisdiction into the diocese had altered the external style of governance, but the bulk of the administrative mechanisms still remained intact. The Portuguese archbishops generally had a post-Tridentine mindset, according to which all the authority rest with the bishop.

Such a concept was eventually to lead to clashes and controversies in the diocese. On 16 May 1606, Francisco Ros SJ had reorganized the functioning of the archdiocese by promulgating new diocesan statutes, guidelines and prescriptions about doctrines and liturgy, combining Eastern and Western disciplines. These statutes served as a manual for the clergy and the faithful with regard to the Catholic doctrines, sacraments and sacramentals.

The *relatio* presents the number of the churches in the archdiocese, administration of the parishes, formation of the seminarians, and the spiritual life of the people. Added to that, the *relationes status* pointed out that since the Catholics lived in a multi-religious context it was difficult for them to remain in

exact observance of the law of God and the precepts of the Holy Roman Church.

In the eighteenth century the archbishops, who were Portuguese, could not administer the diocese effectively because of the political supremacy of the Dutch who practiced the political maxim of '*divide et impera*' in religious realm. Hence, they preferred the creation of pluri-jurisdictions so that no prelate would be the absolute pastor of the flock. Besides confusion and conflicts between the Padroado and Propaganda jurisdictions, lack of economic help from Portugal as stipulated by the *ius patronatus*, lack of the religious and interventions of local kings has badly affected the evangelization of the diocese.

2. FINALITY AND ORDERING OF THE UNIVERSE IN THE THOUGHT OF CHARLES SANDERS PIERCE: A CRITICAL STUDY

Dr. David Nanatt

The universe is in a process of development from a state of nothingness in the infinite past to a state of nothingness in the infinite future. These two nothingnesses are entirely different. The state of nothingness

at the beginning of the universe is in the sense of no laws at all, a state of lack of laws. Whereas, the state of nothingness at the end



of the universe is in the sense of no possibility of new laws, a state of fullness of laws. The development of the universe is creative and spontaneous and therefore, there is no space for any pre-deterministic idea of an already not yet universe. The universe evolves and become ordered and regular. The principle of chance is an important factor in the evolution of the universe. Evolution occurs only because of the presence of spontaneity and absolute chance in nature. The



principle of chance will remain till the universe become an absolutely perfect and symmetrical system. But chance alone is not enough to give a satisfactory explanation for the emergence of order in the universe. In the process of development of the universe, chance is directed and guided by an immanent and intrinsic finality, agape. The universe emerges from a point of chaos and irregularity and evolves to a point of a perfect order and regularity.

3. ARCHBISHOP JOSEPH CARIATTIL: THE PIONEER ECUMENIST OF THE ST. THOMAS CHRISTIANS

Dr. Joseph Chacko Kollara

The Apostolic Church of the St Thomas Christians of India has a very remote history much of which remains enveloped in darkness and light. These disciples of St Thomas who developed an Indo-Chaldean system of communal life and administration remained a single community until the advent of the Portuguese. The arrival of Portuguese missionaries in India at the beginning of the sixteenth

century and their subsequent interventions in the ecclesial life of the St Thomas Christians were eventually to lead to a split within the community. The Synod of Diamper in 1599 and the ensuing policy of systematic Latinisation by the missionaries caused much unrest and heartburn in the Malabar Church.



The end-result was a public protest through a solemn oath taken against the Portuguese Jesuit missionaries on 3 January 1653, which is known in history as the *Coonan* Cross Oath. The gradual result of the *Coonan* Cross Oath was the vertical split of the St Thomas Christian community into two, to be later referred to as the Old Party (*Pazhayakuttukar*) and the New Party (*Puthenkuttukar*), the former maintaining substantially its original identity, while the latter would gradually gravitate towards the West Syriac ecclesial tradition.

Ever since the occurrence of this division, there have been several attempts on the part of the St Thomas Christians to return to their united state. In the eighteenth century, the move from the Catholic side for reunion was spearheaded by Archbishop Joseph Cariattil (1742-1786) and Fr Thomas Paremakkal (1736-1799). They were in fact responding to the initiatives came from Mar Thomas VI (1765-1808), the leader of the dissident group. The sincere longing for reunion was to take Cariattil and Parem-

makkal on their historical journey to Lisbon and Rome in the years from 1778 to 1786 in order to assist Mar Thomas VI to heal the unfortunate division that occurred in their community.

The dissertation consists of four chapters. The first chapter discusses the general ecclesiastical context of the St Thomas Christians before the revolt of 1653 and the historical developments that led to the division among them, bringing into bold relief their attitudes and responses vis-à-vis the Padroado and the Propaganda missionaries. Here attention is also paid to the initial attempts at achieving a rapprochement between the two factions and their negotiations with the Padroado and the Propaganda authorities in Malabar, with special reference to Mar Thomas VI, the first validly consecrated bishop of the non-Catholic group of the St Thomas Christians.

The second chapter is dedicated to profiling Cariattil, his early life, his formation in Rome, family situation, his work as professor in the seminary at Verapoly, and his literary productions. Here mention is also

made of the following events that culminated in his hazardous journey to Europe, along with his associate, Fr Thomas Paremakkal. Though their ultimate destination was Rome, the present chapter limits itself to narrating their journey from India to Lisbon and their groundwork for the materialisation of their ecumenical mission.

The third chapter presents the initial attempts of Cariattil and Paremakkal in Lisbon at restoring ecclesial unity in their community, their journey from Lisbon to Rome and the unfolding of their mission in Rome, namely, the petitions they submitted in Lisbon and Rome, their negotiations with the Padroado and the Propaganda authorities, the petitions they personally handed over to the Pope, and the prelude to Cariattil's episcopal ordination, including the customary scrutiny and the candidate's formal change of rite. Due importance is also given to studying the background in which the episcopal ordination of Cariattil took place and the

way the Goan priests in Lisbon, especially Fr Cajetano Vittorino de Faria, reacted to it. A close analysis is then made of the circumstances that favoured the empowerment of Cariattil with the faculty to receive Mar Thomas VI into the Catholic Church.

The fourth chapter, after identifying the various factors responsible for the hold-up of Archbishop Cariattil and Fr Paremakkal in Lisbon, scrutinises the odd circumstances surrounding Cariattil's sudden death in Goa and the way in which the St Thomas Christians and the missionaries of Malabar reacted to the news of the premature death of their pastor. This chapter provides also a brief account of the subsequent ecumenical endeavours carried by the different ecclesiastical leaders of the St Thomas Christians. The chapter ends with the story of the dying down of the ecumenical movement in Malabar and the consequent relapse of Mar Thomas VI and his followers into schism. Certain closing observations are made in the general conclusion.



4. GROWING TOGETHER

TOWARD AN INTEGRAL VIEW OF MARITAL LOVE IN THE CONTEXT OF “ASSISTED MARRIAGE” IN KERALA

Dr. Augustine Kallely



‘Love’ between the spouses has begun to conquer marriages among Catholics in Kerala, in South India. The earlier form of ‘arranged marriage’ has already given way to what the study names the ‘assisted marriage.’ This indicates the ongoing transition in understanding marriage from being a matter of the family to that of the person. People enter into marriage not simply to have children or to fulfil any familial, financial or social motives, but to love and continue in it out of love. This change in perspective could be the beginning of a ‘relationship revolution’ that is likely to bring into question the traditionally valued stability, and the sexual, gender, familial, religious and social dimensions of marriage. The questions raised by the change in perspective can be satisfactorily answered only by an adequate understanding of love in marriage. The study presumes that Christianity, founded on the love of God in Christ, has immense potentiality to enunciate the genuine meaning of the love. Thus the study aims at

contributing to an integral Christian view of marital love by making a dialogue between the Kerala Catholic views and Western Christian resources on marriage. The study comprises four chapters. The first chapter is an attempt to understand the Kerala Catholic views about marriage. The first part of the chapter analyses the ‘assisted marriage’ practice of Kerala Catholics and draws out various possible meanings of love in marriage. The second part tries to get hold of the Kerala Catholic perceptions concerning various dimensions of marriage and the impact of socio-economic changes upon them. The study indicates certain grappling links of the emerging importance of personal spousal relationship with the institutional structure of marriage, the self-affirmation of the spouses, the uniting potential of sex, gender imbalance, divine involvement, the interference of

the families of origin, the commitment to children, and the responsibility towards society. An integral view of marital love in the context of Kerala cannot be developed only by looking at the one-on-one relationship between the couple; instead, it should also take into account the other relationships in marriage. It raises the question, what is the link between one-on-one spousal relationship and the other relationships in marriage like self-love, the love of God, of the families of origin, of children and of neighbour?

The second and third chapters seek answers to the above question by analysing the official Catholic teachings and the writings of Jack Dominian and Adrian Thatcher respectively, who have attempted to address, from a Christian perspective, the shift in understanding marriage from a procreative institution to a personal relationship, which took place in the West at the beginning of the twentieth century. The chapters expose the similarities and differences between the official Catholic teachings

and the authors in understanding the links between spousal love and various other types of relationships in marriage.

The concluding chapter is a comparison of how the official Catholic teachings and the authors value the links between spousal love and the other relationships in marriage. It evaluates the findings of the second and third chapters and examines how they favour an integral view of marital love that, in the light of Kerala Catholic perspectives,



takes into account the mutuality between various relationships in marriage based on the personal growth of the spouses. It shows that in varied ways the official teachings and the authors may contribute to an integral view of marital love based on the mutuality of relationships, if not comprehensively. Reinterpreting some of their insights, the study concludes that an integral view may regard marital love as a web of relationships that are mutually linked on the basis of the personal growth of the spouses.

PUBLICATIONS OF THE TEACHING STAFF

Dr. Achandy Johnson

“ഗാർഹികസഭാബന്ധങ്ങളുടെ ബൈബിൾ അടിസ്ഥാനം,” മതവും ചിന്തയും,
No.100 B, ലക്കം 6, നവംബർ-ഡിസംബർ 2020, 6-14.

Dr. Kallely Augustine

“God in the Temple of Relationships: Interpreting Family Spirituality in the Light of Amoris Laetitia and Chavarul,” *Vocation and Mission of the Family: Reflections on Chavarul and Amoris Laetitia*, (ed.) Shaji George Kochuthara, 363–373. Bengaluru, Dharmaram Publications, 2020.

“Amoris Laetitia: The Church as a Home of Family Virtues,” *Jeevadhara*, vol. LI, no. 304, July 2021, 22-37.

Dr. Kallungal Martin Sebastian

(ed.) “വിശുദ്ധ യൗസേപ്പ്: പിതാവും ഗുരുവും”, S.H. League, Aluva, 2021.

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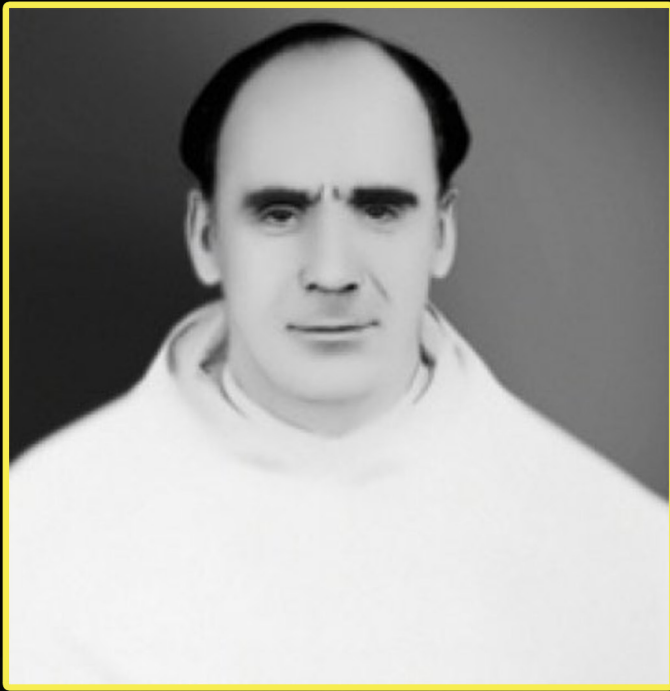


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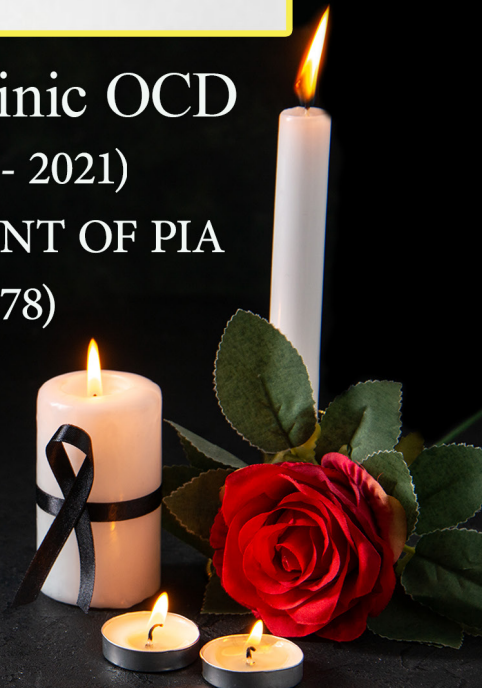


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