



**UPASANA INDIAN INSTITUTE OF PASTORAL HEALTH THEOLOGY (UIIPT)**  
 (EDUCATE TO HEAL AND HEAL TO HUMANIZE)  
 Affiliated to Dharmaram Vidya Kshetram

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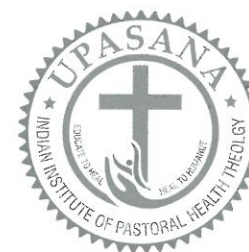
**DIPLOMA IN PASTORAL HEALTH THEOLOGY**  
**HANDBOOK 2016-2017**







The Logo symbolizes the ever loving care of Jesus who teaches us how to take care of the sick under the example of the New School of Charity, initiated by St. Camillus De Lellis, who four hundred years ago, had changed the health scenario of that time by his respect for the dignity of the sick and suffering. Upasana (learning at the feet of the Lord), which is the Indian Institute of Pastoral Health Theology, an institute run by the Ministers of the Infirm (Camillians in India), follows the footsteps of St. Camillus in the new venture of education of the healthcare personnel. The Red Cross at the centre symbolizes the sacrificial aspect of the care in giving life to the suffering people. The two hands symbolize the motherly care of the healthcare personnel who takes care of the sick as a mother who cares for her only child who is sick. This care is made incarnate through education ministry of Camillians whose motto is to educate to heal and to heal to humanize. Upasana, Indian Institute of Pastoral Health Theology is the unique Institute in India which offers diploma program in Pastoral Health Theology and in Bioethics and Human Dignity.



UPASANA INDIAN INSTITUTE OF PASTORAL HEALTH THEOLOGY (UIIPHT)  
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Upasana, Indian Institute of Pastoral Health Theology (UIIPHT), is the new educational initiative of the Ministers of the Infirm (Camillians in India) for the promotion of health and healthcare personnel. UIIPHT is affiliated to Dharmaram Vidya Kshetram, Bangalore and is situated at Dharmaram Campus.

**COURSES OFFERED** - Diploma in Pastoral Health Theology from the academic year June 2016 to March 2017

Diploma in Bioethics and Human Dignity from the academic year June 2017 to March 2018

**MOTTO** - Educate to Heal and Heal to Humanize in the New School of Charity, taught by St. Camillus de Lellis

**VISION** - To create a healthcare system, human, holistic and compassionate by training, motivating, animating the healthcare personnel and all those who desire to defend and promote life with dignity.

**MISSION** - To spread the healing ministry of Jesus for the sick and the suffering by educating to heal and thus to heal to humanize the healthcare system and healthcare personnel so as to care for the life with dignity.

**PARTICIPANTS** - Religious, Diocesan Priests, Doctors, Nurses, Social workers and lay people who are interested in the promotion of life and health in dignity and rights

**REQUIREMENTS FOR ADMISSION** - Graduation in any discipline

## UPASANA INDIAN INSTITUTE OF PASTORAL HEALTH THEOLOGY

Upasana Indian Institute of Pastoral Health Theology (UIIPHT), traces its origins in the "New School of Charity" initiated by St Camillus de Lellis who, four hundred years ago, witnessed the love of the Merciful God through careful attention to the humanity in its finitude and vulnerability.

UIIPHT, situated at Dharmaram Campus, is affiliated to Dharmaram Vidya Kshetram (DVK), a Pontifical Athenaeum for higher learning and formation, established by the Congregation for Catholic Education, Vatican, as an independent institute, empowered to grant degrees, including Licentiate and Doctorate in Philosophy and Theology, Licentiate in Oriental Canon Law, Licentiate and Master's in Formative Spirituality and Counselling and Diplomas.

The DVK, as the incorporating Athenaeum, is responsible for approving the Study Plan presented by the Institute, for promoting the academic level of the Institute and for ensuring faithful attention to Catholic doctrine, conferring degrees at the level of Diplomas.

UIIPHT is organised according to the norms established by the MOU between the Order of the Ministers of the Infirm (Camillians) and the DVK. Through the diploma in Pastoral Health Theology and Bioethics and Human Dignity, Upasana prepares the students of theology and pastoral experts in the promotion of health and in the training of health workers by raising awareness of the value and the culture of respect for human life towards all people and for all lives.

## MOTTO, VISION AND MISSION OF UIIPHT

UIIPHT has the Motto of EDUCATE TO HEAL AND HEAL TO HUMANIZE in the New School of Charity, taught by the St. Camillus de Lellis, the Founder of the Ministers of the Infirm (Camillians).



The Vision of UIIPHT is to create a healthcare system, human, holistic, compassionate by training, motivating, animating the healthcare personnel and all those who desire to defend and promote life with dignity.

The Mission of UIIPHT is to spread the healing ministry of Jesus for the sick and the suffering by humanizing the healthcare system and healthcare personnel through proper promotion of health animation and education to value human life.

UIIPHT offers two Diplomas, one in Diploma in Pastoral Health Theology and another in Diploma in Bioethics and Human Dignity.

The Diploma in Pastoral Health Theology (DPHT) prepares the students in the promotion of health and trains the healthcare workers by raising awareness of the value and the culture of respect for human life towards all people and for all lives. It offers an anthropology in which the concrete reality of the human suffering person is reflected. The courses in theology, bioethics, humanities and practical training with counseling help the students to understand how each human individual is the result and the source of care. The course offers to the students the possibility of knowing how the Church demonstrates its solicitude for humankind in its need and dependency and how it sees in the sick and suffering a turning point towards the Absolute and an opportunity for solidarity and communion. The course trains the students to prepare a pastoral project in interested areas of apostolate so that they implement what they will project. The students are prepared to collaborate with those who work for the health animation of the Church in India and abroad at the hospital, parish, deanery, diocesan and CBCI level.

The Diploma in Bioethics and Human Dignity (DBHD) has the following general objective: to create a bioethical and HR awareness, to educate, to form and to inform about the value of human person in his/her rights. This general objective will

be carried out by the following specific objectives, namely: 1) Public Information and Education, 2) Public Policy Program. The DBHD, through its educational classes, seminars and other appropriate research works, includes efforts to conscientize the students to be aware of ethical and Human Dignity violations. Education program includes the following, as appropriate: Ethical foundations that attest to the defence of human life; Scientific information, concerning the humanity of unborn children, made available by modern genetic science and technology so as to defend these children against abortion, assisted reproductive technologies, stem cell research, and against neonatal euthanasia; Scientific knowledge about the status of the suffering and dying so as to create an end of life ethics which defends those people at their end stage against Euthanasia and which accompanies these people to die in dignity through palliative care; Scientific information about the revolution of modern technologies which violate the Indian women made available for commercial surrogacy; Fundamentals of human dignity that speak about unchanging truths about the human person and his/her rights; Legal and HR actions against practices against human dignity to create the society's responsibility to safeguard and protect every human life; and Plan for an ethics of care which respects and defends life. A public policy program will be carried out through 1) Networking with other groups who are against abortion, euthanasia, ART, commercial surrogacy, etc.; 2) conferences and courses conducted at the national level on the value of human rights; 3) conducting seminars to discuss about the present status of Indian laws concerning life and health; and 3) making the students aware of the Catholic Health Policy of India so as to have a gospel of life which defends and protects life in dignity and rights.

UIIPHT also offers short term courses in Basic Italian, Creative Pastoral Health Care Ministry, Pastoral Care and Burnout, Pastoral Care and Suicide, Bioethics and Women's Issues, Counselling Practice and Skill Training, Clinical Pastoral Education, Bioethics and Social Problems, Clinical Pastoral Bioethics.



## FACULTY

1. Fr. William Eronimoose, L.Th in Pastoral Health Theology and Ph.D in Bioethics (Director)
2. Fr. Arlappa Mundlagiri, Ph.D in Pastoral Health Theology
3. Fr. Baby Naikkarakudy, Ph.D in Pastoral Health Theology
4. Fr. Reji Kaithaparampil, Ph.D in Counseling Psychology
5. Fr. Biju Sebastian, Ph.D in Psycholgy
6. Fr. Paulachan Kochappally, Ph.D in Moral Theology
7. Fr. Joy Philip Kakkanattu, Ph.D in Sacred Scripture and Biblical Theology
8. Fr. Benny Nalkara, L.Th in Biblical Theology
9. Fr. Sagaya John, Ph.D in Pastoral Theology
10. Sr. Kusum, Ph.D in Pastoral Theology
11. Fr. Arnaldo Pangrazzi, Ph.D in Pastoral Health Theology
12. Fr. Mathew Perumpil, Supervisor in Clinical Pastoral Education
13. Dr. Alamlia, Supervisor in Clinical Pastoral Education

## STUDENTS OF THE FIRST BATCH DPHT (2016-2017)

Name of the Student	Reg. No.
Asumta Jate	1606101
B. Josphin Sahaya Loura	1606102
Cijimole Thomas	1606103
D. Chandra Navis Antony	1606104
E. J. Thomas	1606105
Jessy Thomas	1606106
Leema Jayanthi S	1606107
Linus Jamuda	1606108
Maria Goreti Lakra	1606109
Woothichai Boonbunlu	1606110
R. Roselet	1606111
Rophina Marwein	1606112
Rosamma Joseph	1606113
S. Viyagula Pushpa Rani	1606114
Shiji Jacob	1606115
Simi Mathew	1606116
Tessy Philip	1606117

## COURSES AND PROFESSORS/GUIDES

1. Orientation and Group Dynamism - Fr. E. William
2. Introduction to Pastoral Health Theology - Fr. E. William
3. Social Bioethics - Fr. Chris Vimal Raj
4. Anthropology - Fr. E. William
5. Pastoral Care and Youth - Mr. Shaji Mathew
6. Suffering in the OT - Fr. Joy Kakkanattu
7. Bioethics: General, Special and Clinical - Fr. E. William
8. Suffering in the NT - Fr. N. Benny
9. Theology of Suffering, Salvation and Hope - Fr. Sagaya John
10. Bioethical Issues and Pastoral Implications - Fr. E. William
11. Introduction to Moral Theology - Fr. Paulachan Kochappilly
12. Pastoral care of the sick and the witness of pastoral projects - Fr. Arnaldo Pangrazzi
13. Pastoral Care and Suicide - Fr. K. Biju Sebastian
14. Theology of Health - Fr. E. William
15. Psychology of the Sick - Fr. K. Biju Sebastian
16. Counselling Practice and Skills Training - Fr. K. Biju Sebastian
17. Healing Retreat - Fr. E. William
18. Communication Skills and Barriers to Communications - Msgr. S. Jayanathan
19. Creative Pastoral Health Care Ministry - Fr. E. Baby
20. Pastoral Care and Interfaith Marriages - Fr. E. William
21. Group Therapy - Fr. K. Reji
22. Geriatric Care/Aging Life Care - Fr. E. William
23. Self-Esteem Towards a Healed Person - Fr. Bobby Tharakkunnel
24. Theology of Charity - Fr. E. William
25. CPE and Practical Training - Fr. Mathew Perumpil
26. Sacraments and Anointing of the sick - Fr. Anto Amarnad
27. Pastoral Care to the AIDS sufferers - Mr. Jinesh Joseph
28. Mary and the World of Health - Sr. Corona Mary
29. Disaster Management - Fr. Aris Miranda
30. Seminar 1: Pastoral Care to the Cancer Patients - Fr. E. William (Guide)
31. Seminar 2: Dignity Beyond Every Question: Pastoral Implications - Fr. E. William (Guide)
32. Research Paper - Fr. E. William (Guide)
33. Semester Exams: 1 and 2
34. Final Exam



## DESCRIPTION OF THE COURSES

### **Pastoral Health Theology (Fr. E. William MI)**

The healing Church with her being compassionate mother and truthful teacher has to act concretely through its theology. PHT has a methodology which starts with a problem, analyses and interpret the situation, goes through an evangelical discernment for a theological reflection starting from a pastoral practice to a pastoral practice. The students are enabled to be aware of the foundation of PHT, that is, aware of 4 foundations, namely, witness, liturgy, service and communion. In the world of health, all is relational: hospital, family, culture. The theology illumines all these realities so as to help in the search for a pastoral response from a theological reflection of pastoral doing of the Church in the world of health and from healing act of the Church in the world of today and from doing of healing community, that is, as the sacrament of salvation and health. 'Laudato si' is the Church document is an example of how theology is applied in pastoral field towards a concrete pastoral action. Homosexuality is a current problem for which the students are helped to approach it in a pastoral way so as to help them care for the people with problem of homosexuality.

### **Suffering Humanity in Old Testament (Fr. Joy Philip Kakkanattu, CMI)**

The theme of suffering is as old as the existence of human race. All agree that suffering is a privation of wholeness caused by the absence of a desired positive quality. Both philosophy and theology have tried to find the 'why' and 'how', 'who', 'what' of this human predicament. The Bible deals with the issue of human suffering in manifold ways. When we make a pilgrimage through the books of the Old Testament, we can identify various themes related to suffering. The book of Genesis discusses the 'why' of suffering; book of Exodus speaks of social character of suffering; book of Psalms deals with power of prayer to face suffering caused by various maladies; Wisdom books like Job

try to answer the question of suffering of an innocent person; the Prophetic Literature deals with the question of suffering from various perspectives: how to help a suffering person to lessen it; the value of altruistic suffering; suffering as divine pedagogy etc. In this course, we try to discuss the various implications of suffering in the books of the Old Testament.

### **Suffering Humanity in the New Testament (Fr. Benny Nalkara CMI)**

The phenomenological experience of suffering reveals the fact that many have tried to find answers for why there is sickness, suffering and death, where there is the root cause, why the innocent suffer, where is God when there suffering and why good people suffer. In such questions of life, man searches for answer but there is no response for these questions but Christianity teaches that there is no response to these questions but there is a certainty that God is there with us when we suffer. The OT concept of suffering reveals that God is very much certainly present as Qo'el of Israel (as the closest relative) in moments of suffering through the instrument of compassion and mercy. The same God became incarnate in Jesus who continues the compassionate healing face of God in the New Testament. The redemptive healing Jesus continues to take upon himself the suffering humanity and personifies himself in the suffering. When God in Jesus is with us in moments of suffering, the suffering will have a salvific dimension because of Jesus the Healer. He was wounded but became a healer for those sick and suffering.

### **Sacraments (Fr. Anto Amarnad CMI)**

The whole liturgical life of the Church revolves around the Seven Sacraments. The word Sacramentum means "a sign of the sacred." Traditionally we understand a sacrament is the visible sign of the invisible grace, instituted by Christ, and entrusted to the Church, by which the divine life is dispensed. The purpose of the sacraments is to sanctify the believers, to build up the Body



of Christ and to give worship to God (CCC# 1123). The fruit of sacramental life is both a life in Christ and an increase in charity and mission. Every sacrament in the Church is with a vision of mission. In human life the signs and symbols occupy an important place. The sacraments are interlaced with signs and symbols. The seven sacraments can be categorized into three groups. 1. Sacraments of Initiation; 2. Sacraments of Healing; and 3. Sacraments of vocations (service). In our world of suffering, illness and mental and physical miseries, the sacraments of healing have a greater pastoral role to play to bring the distressed humanity the healing touch of the heavenly healer- Jesus Christ. This course also will discuss on the historical evolution and theology of sacraments in the Church and the aspect of the Church as the fundamental Sacrament. The new horizons of postmodern understanding and interpretations of Sacraments will be analysed, and the meaning of Sacramentals will also be examined.

#### **Theological Anthropology** **(Fr. E. William MI)**

The course Theological Anthropology helps the students to be aware of the actuality of Theological Anthropology under the Christian perspectives, taking into consideration the fundamental biblical OT elements - creation, sin, human being in the God's eternal plan, and the NT elements. The course concentrates on the human being in the image of the Triune God and the connection to the Creation, image and person. Delving into the contemporary perspectives of Theological Anthropology, the course helps the students to have deeper knowledge on various questions and crisis of modern man, the hopes of grace, rediscovery of the eschatological dimension of human being. The course helps the students to have an outlook on theological anthropology in various religions. In this time of postmodernity, the postmodern man faces lots of challenges and difficulties and the participants are enabled to help this man pastorally.

#### **Introduction to Moral Theology** **(Fr. Paulachan Kochappilly CMI)**

Moral Theology is a theology of celebration of life in Christ who proclaimed the gospel of life. This is envisioned to promote reflections on the perennial values of Christ's Gospel that moulds and directs the history of humankind in the light of revelation and the day-to-day human experience. The course enables the students to reflect scientifically on abiding Christian values in relation to the context of the Indian society. Moral theology consists in the truth of Jesus which is revealed in the salvific event which is the foundation of the Christianity. The heart and the specific of Christian moral is in the divine dynamism which confers to the ethical doing which has a divine finality: to become by grace that which the Son is by nature. Conscience, celebration of life, acting ethically according to the gospel of life in Christ and freedom and responsibility in Christ Jesus is the core of Moral Theology.

#### **Self-Esteem Towards a Healed Person** **(Fr. Bobby Tharakkunnel O.Carm)**

The course on Self-Esteem for Healed and Healing a 10 hours course which helps the students to look at their basic self-esteem so as to gain respect for and confidence in oneself towards a healed personality from internal self-destructive problems of oneself. The course is divided into three topics: Topic I: Self-Esteem: Self-esteem, definition and importance, High Self-esteem, Low Self-esteem, Factors affecting Self-esteem, Self-esteem Questionnaire, Self-esteem Credo, Positive Affirmations, Ways to enhance Self-esteem; Topic II: Major Problems We Face: Anger, Hurts, Abuses, Negativity, Depression, Anxiety, Feeling of Loneliness, Stress. Dealing with one's own self-esteem and being healed from above problems would help the students to gain emotional maturity. This course is of major importance for the students to look into their inner wounds so as to be healed for healing others.



**Creative Pastoral Health Care Ministry**  
**(Fr. Baby Ellickal MI)**

The aim of this program is to provide a framework to have better understanding of the meaning and the value of pastoral health care. The introductory parts will place this ministry within the biblical, theological and historical framework of the Church's mission. Special attention will be given to the priest/pastor as the prime agents for sensitizing the healing community to the proper pastoral and spiritual care of the sick. Additionally, this program is a reminder to the participants that pastoral health care is not only aimed at the sick but extends to families, health care professionals, and to the wider community. Such an expansive view of ministerial responsibility enables the pastoral care workers to assume a variety of creative roles and employ effective communication skills in addressing a variety of needs. The program also combines theory with praxis by proposing exercises, the analysis of pastoral dialogues and the use of case studies.

**Social Bioethics**  
**(Fr. Chris Vimal Raj, Bangalore Archdiocese)**

The course on Social Bioethics intends to develop certain themes prevalent in society that cause difficulty in the ambit of the individual rights, public health and justice. Topics like Aids/HIV/ Contraception as prevention of infection, Ecology Laudato si, Gender Fluidity/Sexual Identity/Gender, Justice/Rape/Female Genital mutilation/Harassment at work place, Farmers Suicide/Teen Suicide/Substance abuse/Child Sexual Abuse, Aruna Shanbagh: The Euthanasia Debate in India/Corruption in Medical Practice/Pluralism and Multi-culturalism/ Resource allocation for health care, are the some of the topics which are being dealt with in this topic so as to enable the students to get in touch with these realities and to help the people to face them.

**Theology of Body (Fr. E. William MI)**

The course on Theology of Body is a course which teaches the students the phenomenological, philosophical/anthropological, ethical, theological, pastoral and eschatological perspectives of the body. The body communicates language, preserves privacy and integrity, expresses sickness and suffering. The body is spacious and temporal, cultural phenomenon and privacy. The body has a language: language of sick body, between health and wellbeing. The body is a language of being different which has the ability to communicate the mystery of being mentally and physically challenged as a mystery which can never be touched without therapeutic reasons. The body has its own integrity: nobody possesses the body but everybody is body. The body has redemptive dimensions: remembering, eating, sharing, salvific. The body demands care and compassion as it is being used and abused without respect and dignity. The body is a gift to be respected and a task to be fulfilled. The body is a mystery because it is the expression of the soul which is mystery and thus body has a dignity which is beyond every question.

**Pastoral Care to HIV Patients (Jinesh M. Joseph)**

In today's world, health care workers often tend to focus exclusively on their patients' physical needs. It is through spirituality that all of humanity seeks "ultimate meaning". The contents of the sessions would optimize the service delivery potential of each participant and to evolve into a sustainable system for mainstreaming pastoral care to HIV infected people. The specific inputs of the training intervention would address the individual and collective professional needs of the participants. The training inputs can contribute to confidence building and improve management skills and pastoral care especially in the realm of HIV/AIDS. Moreover, this course will offer possibilities of a holistic care and support to the people living with HIV/AIDS (PLHIV). This course will also enable the participants to launch out their own health care centres as an ideal place to render pastoral care to the health compromised. Opportunities are also given simultaneously to the participants for practical exposure to



the HIV health care and rehabilitation centre run by Camillians in Bangalore where participants can witness to the smile, joy and peace of the adults and children affected by HIV/AIDS. In addition, it would be an opportunity to witness the pastoral care provided to the HIV patients in the centre.

#### **Pastoral Care and Interfaith Marriages (Fr. E. William MI)**

This course discusses about marriage in general and gradually focuses on understanding of marriages in different religions. Inter-faith marriages are not rare today. It demands new approaches in pastoral care and ministry, including pastoral assistance to boys and girls of different religions before and after marriage. The changes in the society have affected family life in general which involves also a lot of issues and challenges that would rise up after the marriage. In this context this course purports a discussion of Catholic Marriage and Inter-Faith Marriages. Formation of Children is one of the prime duties and responsibilities of parents. And the course also aims at a brief discussion of the new Apostolic Letter of Pope Francis *Amoris Laetitia*.

#### **Pastoral Understanding of Suicidal Behaviour (Fr. Biju Sebastian MI)**

The problem of suicide is widespread - so widespread that it constitutes a legitimate health hazard. Suicide is the third leading cause of death among people aged 15-34 years and one among the top 10 causes of death in every country. Attempted suicide results due to a complex interaction of biological, genetic, psychological, social, cultural, and environmental factors. Psychological factors such as distressing life events, personality, impulsivity, and violence of an individual determines his/her behaviour and leads to momentary decisions to attempt suicide. If one cannot cope with the frustrations in life, ultimately it may result in a suicide attempt. Any discussion on pastoral health care has to include serious consideration of the pastoral understanding of suicidal behaviour and extending help for those who have attempted suicide and continuing to live with its stigma - both internalized and external.

#### **Theology of Health (Fr. E. William MI)**

The course on Theology of Health is a course which speaks about the reality of health as an experience and revelation of the design or plan of God and as a need of a language. Theology of health is not a psychology, nor sociology of health, nor theology of salvation, nor therapeutic theology but it is the theology which is illumined by faith in the light of revelation. Theology of health teaches that health is an experience and value, gift and mission, object of the salvific design of God actualized in the mystery of Christ and entrusted to the Church. Theology of health has got the following perspectives: anthropological: it is a vision of nature, man as unitotality, biographical holistic dimension of health; biblical: unitary conception of man, unitary conception of history of salvation, health as new health; theological: Christological model of health, health in the light of humanity of God, relational health, salvific dimension of health, healthy dimension of salvation; ecclesiological: ecclesial genesis of health, health entrusted to the Church as gift, task and mission.

#### **The psychology of the sick (Fr. Biju Sebastian MI)**

Illness problems are the principal difficulties that symptoms and disability create in our lives. Illness and its symptoms have its meaning for the sick and one's coping with these symptoms depends on the meaning one places on them. These meanings are centred around the illness representations such as illness identity (the label of the illness and the symptoms the patient views as being part of the illness label), causal beliefs (what does one believe as the reason for one's illness), timeline (what does one think of the cyclical and chronic nature of one's illness), controllability (beliefs about how one recovers from, or controls the illness) and the consequence (where does one believe the illness is going to take one to).



### **Theology and History of charity (Fr. E. William MI)**

This course offers the students the possibility of knowing the historical facets of charity which is a new history because it is the history of the Church for her charity. The course starts from the ancient understanding of charity and from various religions like Buddhism, Islam, Hinduism and Hippocrates and arrives at how Jesus looked at charity. Jesus brings healing as the result of charity. The parable of the treasure discovered as the image of the love God towards His children. Jesus' mandate to announce the Gospel and to heal the sick has taken historical elements of charity. The Church cannot close herself without charity; this is being revealed in the Acts: the forgiveness of Stephen as the source of charity, the needy are given equal importance (Acts 15,10). Diaconia started for the service of the needy. Charity is not simply assistentialism but is born from the Eucharist which is translated in communion of hearts which became communion of goods. Charity is almsgiving which signifies mercy. Charity was forgotten during the history of the Church and was brought back through the intervention of saints like Vincent de Paul, John of God and Camillus de Lellis. Charity is to love Christ and to serve Christ: this is the theological meaning of charity. With this sense, it exceeds all idea of welfarism. The assistance must be offered to all but the Christian must live it and do it from the theological sense. In this way charity is converted into the heart of the gospel. The Gospel and evangelization are made flesh, word and work. The health professional must serve and love Christ in the sick as the charity is a sign of God's presence to the sick.

### **Pastoral care of the sick and the witness of pastoral projects (Fr. Arnaldo Pangrazzi MI)**

The course on Pastoral Care of the Sick and the witness of Pastoral Projects is divided into the following headings: 1) Jesus a model of caring for the sick. The good samaritan (Lk. 10, 30 - 37): a pastoral project, Cultural implications of the parable, Personal implications, Pastoral implications; 2) The witness of the church in caring for the sick: Traditional ministries in the

church, The corporal and spiritual works of mercy, The identity of the pastoral care worker: Positive roles, Negative roles; The wounded healer; The pastoral visit; 3) Specific aspects to attend in caring for the sick: Factors that may influence the response to an illness, Healing the whole person, Understanding the needs, Attitudes to avoid and to cultivate, Awakening the motivations, Coping with the feelings, Mobilizing the values, Identifying the spiritual and religious resources, 4) Being healing communities: the witness of pastoral projects: Contexts and beneficiaries of pastoral projects, Developing pastoral projects: Diagnostic phase, Planning phase, Concrete phase, Evaluative phase; Guidelines in developing pastoral projects and Group assessment.

### **Counseling skills and methods (Fr. Biju Sebastian MI)**

The objective of this intensive training program of four units is to help the participants 1) to know their natural helping style, 2) to be acquainted with the characteristics of effective counselling, 3) to be oriented with the ethical practice, and 4) to know about the basic listening sequence, and 5) to be aware of in-take assessment skills. The methodology is the integration of theories and activities to be effectively prepared in the counselling practice and skill training in order to be efficient counsellors.

### **Clinical pastoral Education and Practical Training (Fr. Mathew Perumpil MI)**

Clinical Pastoral Education is graduate-level theological and professional education for chaplaincy ministry which takes place in a clinical setting. CPE students learn the art and skills of pastoral and spiritual care to patients, families and staff and then reflecting on their ministry experiences with a certified CPE supervisor and a small group of peers. The objective of CPE is to help the participants to acquire more pastoral identity, to better the capacity to encounter persons in situation of crisis (sickness, conflicts, existential discomforts, to develop effective pastoral methods, and to integrate one's own theology with the pastoral practical. The methodology of CPE is learning, helped



by a qualified trainer, is achieved through a group of activities (practical training in the hospitals, verbatim, clinical and didactic seminars, group dynamism, role playing and verification).

### **Theology of suffering, salvation and hope (Fr. Sagaya John NBCLC)**

Our human destiny is not to have a painless life but we believe that we come closer to God and to the sick through our pain. It is not enough to understand that we give hope to others but the suffering of the sick and oppressed has the equal power to sanctify the suffering of the one who helps or comforts the sick. In midst of this mutual comfort, we need to realize that it is God's healing love reaches out in Jesus to all who believe in him - the poor, the sick, the blind, the deaf, the lame and all those who are afflicted by all kinds of infirmities. It is His love finally frees us from all despair and gives us hope to live and move forward. Thus we also understand that our mission is to become friend to those who do not have friends, to become family to those who do not have families and to become community to those who do not have community. This course helps us not just to reflect on the suffering and hope but leads us to be the instruments of one Redeemer and do the mission in His name and with His power.

### **Bioethics and Pastoral Implications (Fr. E. William MI)**

CPB aims at imparting knowledge about the interdisciplinary approach (scientific and medical, theological and anthropological, bioethical and legal, pastoral and theological) of pastoral care and bioethics. The course is offered in how to take care of the vulnerable human suffering person as he/she faces various problems. This course is formational, educational and informational one which makes the participants better serve the vulnerable needy persons of the society, with a practical training in the clinical setting. As we care for the people in need of palliative care, the participants will be offered practical knowledge of how to care and support these frail people by defending them in dignity and rights. Basic respect for human

life is the hallmark of CPB. The scientific and technological revolution is growing very fast in India, which regards India as the most outsourcing country, by making use of the Indian poor women. Due to which the women are violated of their right to health and of their right to freedom, equality and justice. The practices like surrogate motherhood of the assisted reproductive technologies trample down the rights of women and children born out of surrogacy. This residential course is aimed at imparting awareness about various ethical and legal issues faced by women of our society. It offers a touching scenario of various ethical and legal issues of women. The participants are offered sufficient knowledge of bioethics and its related issues pertaining to women and children, so that these can help the women and children to regain their dignity and rights.

### **Group Therapy (Fr. Reji Kaithaparambil MI)**

Group animator/therapist has active role in settings like schools, hospitals, communities, mental health facilities, and rehabilitation centres, and guiding a group is challenging. This course enables the participant to develop techniques to animate therapeutic groups and to focus on various dynamisms emerge in therapeutic settings and become an effective helper. Similarly, this will enhance those in helping profession to deal with problem situations and work with specific populations (children, adolescents, alcoholics, couples, survivors of abuses, clients with chronic diseases, couples etc.,) within a therapeutic context.

### **Mary and the world of health care (Sr. Corona Mary)**

The course on "Mary and the world of health care" prepares the students to take Mary as the model of pastoral care as she demonstrates this quality in various moments: the visit to her cousin Elizabeth. Mary, the perfect disciple of Jesus in His personal saving involvement with the people through the mystery of suffering - The reality of sickness in human life and the significance of Jesus' miracles of healing - Mary's attentiveness and concern for the needy in the New Testament -



The holistic understanding of health in Christian spirituality - Mary's relationship with the sick in the tradition of the Church and in traditional Marian devotion - Marian sanctuaries associated with healing - Devotion to Mary as a source of health and an inspiration to be mediators of health to suffering humankind.

#### **Disaster Management (Fr. Aris Miranda MI)**

Disasters are happening at a massive scale causing great loss of lives, properties and destruction of vital infrastructures necessary for the development of every individual and the society as a whole. The Church in collaboration with the civil society and the political community (State) is at the forefront in delivering humanitarian assistance to the victims and survivors of disasters in various ways according to their capacities and capabilities. However, she is facing today big challenges in enhancing her capability to respond to these urgencies of the time. The changing disaster profiles demand a more complex and professional disaster response and disaster mitigation. For the Church the major challenge is professionalism with the dimension of the Heart, i.e., the capacity to be professionals without losing sight of the fundamental Christian values as elaborated in the Catholic Social Teachings of the Church. This course will introduce to the participants the fundamental understanding of the language of disaster/s (natural and human-made); its logical relation to human, social and environmental vulnerability (anthropogenesis); and the pathways to an evidenced-based and rights-based approach in responding to disasters.

#### **Geriatric Care/Aging Life Care (Fr. E. William MI)**

The fact that the person is aging or in the old age demands a separate consideration of care and compassion. It is not easy to age and to be an aged person in a society which is sophisticated, complicated and moving. Aging and aged people seem to be separate entities waiting for the care of the beloved ones. To age and to be in such a situation brings shock to many

elderly people. The course prepares the students to be aware of various elements of geriatric/aging life care: prejudices about aging and old aged, new perspective, losses and gains, contribution of the aged to the society, new intelligence, sickness and dependence, dying and death, role of the family, burnout in this care, attention to the spirituality. All these elements will contribute to the students the fact that the aging and the aged are the gifts to the society, family, and to the community and they can become evangelizers of the youth and the young.

#### **Communication Skills and Overcoming Barriers of Communication (Msgr. S. Jayanathan)**

There are many reasons why interpersonal communications may fail. In many communications, the message (what is said) may not be received exactly the way the sender intended. It is, therefore, important that the communicator seeks feedback to check that their message is clearly understood. The skills of Active Listening, Clarification and Reflection may help but the skilled communicator also needs to be aware of the barriers to effective communication and how to avoid or overcome them. There are many barriers to communication and these may occur at any stage in the communication process. Barriers may lead to your message becoming distorted and you therefore risk wasting both time and/or money by causing confusion and misunderstanding. Effective communication involves overcoming these barriers and conveying a clear and concise message.

#### **Healing Workshop (Fr. E. William MI)**

The three-day workshop offers the students to spend time in learning the importance of healing ministry under the example of Jesus the Healer, to help them to overcome their inner wounds, to help them to have self-esteem and self-care, and to enable them to get motivated to carry out their healing profession. Through teaching, group sharing of their personal struggles, reflecting the importance of healing by meditating on Jesus'



healing ministry in the gospels, the course offers the participants to be healed so as to heal, to be cared so as to care and to be motivated so as to motivate those who like to opt for healing profession.

**Seminar on Euthanasia (Fr. Chris Vimal Raj and Fr. E. William MI)**

This one-day seminar offers to the participants the possibility of knowing the status of the dying person and judge what measures of care to be given to these people avoiding thus Euthanasia (purposeful shortening of life as if it is not worthy to live), Therapeutic Tenacity (futile attempts to prolong the life unnecessarily) and Therapeutic Abandonment (abandoning that which is good for the concrete person). The seminar offers to the participants who work in the area of palliative care and of intensive care unit the possibility of overcoming the ethical dilemmas and of helping the suffering people to have a dignified death.

**Pastoral Care and Burnout (Fr. Biju Sebastian MI)**

This one-day seminar offers the possibility to look into the reality of pastor burnout and very particularly to deal with the emotional and spiritual burnout. The course deals with burnout analyzing and interpreting the various factors such as personal, environmental, social and cultural, physical and psychological, spiritual and emotional exhaustion, depersonalization and a low sense of personal accomplishment.

**UPASANA INDIAN INSTITUTE OF PASTORAL HEALTH THEOLOGY  
DIPLOMA IN PASTORAL HEALTH THEOLOGY  
Calendar 2016-2017**

**JUNE 2016**

1	WED	Inauguration of the Academic Year Solemn Divine Liturgy at Dharmaram Chapel
2	THU	Inauguration of Academic Year at Upasana Elections of the Students' Representative
3	FR	Orientation Program and Group Dynamism (Sacred Heart Feast)
4	SAT	<b>H</b>
5	SUN	<b>H</b>
6	MON	Introduction to PHT from 6th to 24th June (Fr. E. William)
7	TUE	
8	WED	
9	THU	
10	FRI	
11	SAT	<b>H</b>
12	SUN	<b>H</b>
13	MON	
14	TUE	
15	WED	
16	THU	
17	FRI	
18	SAT	<b>H</b>
19	SUN	<b>H</b>
20	MON	Intervention and Prevention of child sexual abuse on 29th and 30th from 9.15 am to 4 pm (Dr. Ashwini Ph. D in Clinical Psychology)
21	TUE	Intervention and Prevention of child sexual abuse....
22	WED	
23	THU	
24	FRI	Students' Council Meeting after 4 pm
25	SAT	<b>H</b>
26	SUN	<b>H</b>
27	MON	Social Bioethics from 27th to 1st July from 9.15 am to 4 pm (Fr. Chris Vimal Raj)
28	TUE	
29	WED	
30	THU	



## SEPTEMBER 2016

1	THU	
2	FRI	Monthly Recollection (UIIPHT) from 2.00 pm to 4 pm
3	SAT	H Bl. Mother Teresa/ Pope's Day & Teachers' Day Celebrations
4	SUN	H
5	MON	Theology of Health from 5-9 September from 9.15 am to 4.00 pm (Fr. E. William)
6	TUE	
7	WED	
8	THU	
9	FRI	
10	SAT	H
11	SUN	H
12	MON	Communication Skills and Overcoming Barriers of Communication (Theory and Practice) from 12-16 September from 9.15 am to 12.45 pm (Msgr. S. Jayanathan) Seminar 1 Presentation on Pastoral Care to the Cancer Patients from 12th to 16th September from 2.25 pm to 4 pm (Fr. E. William)
13	TUE	
14	WED	
15	THU	
16	FRI	
17	SAT	H
18	SUN	H
19	MON	Theology of Health (Fr. E. William)
20	TUE	Theology of Health from 9.15 to 12.45 pm Grief management and pastoral project from 2.25 to 4 pm (Fr. Arnaldo)
21	WED	Grief management and pastoral project from 21st to 28th September
22	THU	
23	FRI	
24	SAT	H One Day Seminar on Grief Management at Palana Bhavana
25	SUN	H
26	MON	
27	TUE	
28	WED	
29	THU	Theology of Health/Students' Council Meeting after 4 pm
30	FRI	Theology of Health

## OCTOBER 2016

1	SAT	H
2	SUN	H
3	MON	Pastoral Care and Suicide from 3rd to 7th October from 9.15 am to 12.45 (Fr. Biju Sebastian). Self-Esteem Towards a Healed Person from 3 to 7 October from 2.25 pm to 4 pm (Fr. Boby Tharakunnel)
4	TUE	
5	WED	
6	THU	
7	FRI	
8	SAT	H
9	SUN	H
10	MON	Semester Exam begins from 10th to 14th October
11	TUE	
12	WED	
13	THU	
14	FRI	
15	SAT	H Semester Holidays Begin
16	SUN	H
17	MON	H
18	TUE	H
19	WED	H
20	THU	H
21	FRI	H
22	SAT	H
23	SUN	H Arrival after holidays
24	MON	Second Semester Begins exposure at snehadaan (24-29 october)
25	TUE	
26	WED	
27	THU	
28	FRI	
29	SAT	H
30	SUN	H
31	MON	Theology of Body from 31st October to 11th November (Fr. E. William) Students' Council Meeting after 4 pm



## NOVEMBER 2016

1	TUE	H	All Saints Day (Rajyotsava Day)
2	WED		All Souls Day
			Introduction to Research Paper from 2-4 November from 2.25 pm to 4 pm (Fr. E. William)
3	THU		
4	FR		Monthly Recollection (UIIPHT) from 2.00 pm to 4 pm
5	SAT	H	
6	SUN	H	
7	MON		
8	TUE		
9	WED		
10	THU		
11	FRI		
12	SAT	H	
13	SUN	H	
14	MON		Introduction to Moral Theology from 14-18 November from 9.15 am to 12.45 pm (Fr. Paulachan Kochapilly) Theology of Body from 15-18 November from 2.25 pm to 4 pm (Fr. E. William)
15	TUE		
16	WED		
17	THU		
18	FRI		
19	SAT	H	One Day Seminar on Bioethics and Family
20	SUN	H	
21	MON		Pastoral care and Interfaith Marriages from 21st to 25th November from 9.15 am to 4 pm (Fr. E. William)
22	TUE		
23	WED		
24	THU		
25	FRI		
26	SAT	H	
27	SUN	H	
28	MON		Counselling from 28th November to 16th December from 9.15 am to 12.45 pm (Fr. Biju Sebastian) Geriatric Care from 28th Nov to 2nd Dec from 2.25 pm to 4 pm (Fr. E. William)
29	TUE		
30	WED		Students' Council Meeting after 4 pm

## DECEMBER 2016

1	THU		
2	FRI		Monthly Recollection (UIIPHT) in the afternoon
3	SAT	H	St Francis Xavier
4	SUN	H	
5	MON		Seminar 2 Presentation 12th to 15th December from 2.25 to 4 pm (Fr. E. William)
6	TUE		
7	WED		
8	THU	H	Immaculate Conception
9	FRI		Research Theme Submission in the afternoon
10	SAT	H	
11	SUN	H	
12	MON		Suffering in the New Testament from 12th December to 16th December from 2.25 pm to 4 pm (Fr. Benny Nalkara)
13	TUE		
14	WED		
15	THU		
16	FRI		
17	SAT	H	
18	SUN	H	
19	MON		Suffering in the New Testament from 19th December to 21st December from 9.15 am to 4 pm (Fr. Benny Nalkara)
20	TUE		
21	WED		Students' Council Meeting after 4 pm
22	THU	H	
23	FRI	H	Christmas Celebrations/Christmas Holidays begin
24	SAT	H	
25	SUN	H	Christmas
26	MON	H	
27	TUE	H	
28	WED	H	
29	THU	H	
30	FRI	H	
31	SAT	H	



## JANUARY 2017

1	SUN	H	Feast of the Holy Family/Arrival after Christmas Holidays
2	MON		Disaster Management from 2nd to 6th January from 9.15 am to 4 pm (Fr. Aris)
3	TUE		
4	WED		
5	THU		
6	FRI		Monthly Recollection (UIIPHT) from 2.00 pm to 4 pm
7	SAT	H	
8	SUN	H	Epiphany
9	MON		International Conference on Pastoral Health Theology and Bioethics
10	TUE		ICPHTB
11	WED		ICPHTB
12	THU		ICPHTB
13	FRI		ICPHTB
14	SAT	H	
15	SUN	H	
16	MON		CPE and Practical Training from 16th January to 10th February (Fr. Mathew P)
17	TUE		
18	WED		
19	THU		
20	FRI		
21	SAT	H	
22	SUN	H	
23	MON		
24	TUE		
25	WED		
26	THU	H	Republic Day
27	FRI		
28	SAT	H	One-day Seminar on Burnout
29	SUN	H	
30	MON		
31	TUE		Students' Council Meeting after 4 pm

## FEBRUARY 2017

1	WED		
2	THU		
3	FRI		Monthly Recollection (UIIPHT) in the afternoon
4	SAT	H	
5	SUN	H	
6	MON		
7	TUE		
8	WED		
9	THU		
10	FRI		
11	SAT	H	
12	SUN	H	
13	MON		Group Therapy from 13th to 17th February (Fr. Reji K)
14	TUE		
15	WED		
16	THU		
17	FRI		
18	SAT	H	
19	SUN	H	
20	MON		Psychology of the Sick from 20th to 24th February from 9.15 am to 12.45 am (Fr. Biju Sebastian)
			Theology of Charity from 20th to 24th February from 2.25 pm to 4 pm (Fr. E. William)
21	TUE		
22	WED		
23	THU		
24	FRI		
25	SAT	H	Last Date to Return All Library Books
26	SUN	H	
27	MON		Suffering in the Book of Job and Second Isaiah from 27th Feb to 3rd March from morning 9.15 am to 12.45 pm (Fr. Joy Kakkanatt)
			Theology of Charity from 20th to 24th February from 2.25 pm to 4 pm (Fr. E. William)
28	TUE		Students' Council Meeting after 4 pm



## MARCH 2017

1	WED	
2	THU	
3	FRI	Monthly Recollection (UIIPT) from 2.00 pm to 4 pm
4	SAT	H
5	SUN	H
6	MON	Bioethical Issues and Pastoral Implications from 6th to 17th March from 9.15 am to 4 pm (Fr. E. William)
7	TUE	
8	WED	
9	THU	
10	FRI	
11	SAT	H One Day Seminar on Towards Ethical Directives of the Catholic Church in India
12	SUN	H
13	MON	
14	TUE	
15	WED	
16	THU	
17	FRI	Last Date for Submitting Research Paper
18	SAT	H
19	SUN	H St. Joseph.
20	MON	Mary and the World of sick from 20th to 24th March from 9.15 am to 4 pm (Sr. Corona Mary)
21	TUE	
22	WED	
23	THU	Students' Council Meeting after 4 pm
24	FRI	
25	SAT	H
26	SUN	H
27	MON	Semester Exam
28	TUE	
29	WED	
30	THU	Final Exam in the morning
31	FRI	Certification/Closing of the Day

## JUNE 2017

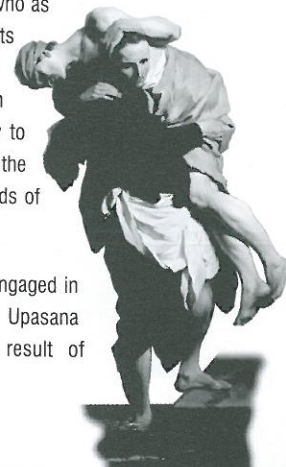
1	THU	Solemn Divine Liturgy at Dharmaram Chapel,
2	FRI	REGISTRATION FOR COURSES
3	SAT	H
4	SAN	H
5	MON	<b>INAUGURATION OF THE ACADEMIC YEAR 2017-2018</b> DIPLOMA IN PASTORAL HEALTH THEOLOGY DIPLOMA IN BIOETHICS AND HUMAN DIGNITY

## CAMILLIANS IN INDIA

The Order of Ministers of the Infirm began in August 1582 when its Founder Camillus de Lellis had an inspiration to create a group of pious and good men who would serve the sick voluntarily and out of love for God, with same love a mother has for her only sick child. In 1591 Pope Gregory XIV gave it the status of an Order with the name 'Order of the Ministers of the Infirm', a name chosen by the Founder to indicate that his members should have Christ as their model, who said 'I have not come to be served, but to serve and to give life'.

Today the Ministers of the Infirm are known throughout the World as Camillians. This Order is made up of priests and brothers who as religious have the same rights and obligations. The priests work mainly in the sphere of spiritual care for the sick and the brothers provide physical care. Besides the common three vows, the members of the Order take a fourth vow to serve the poorsick, even when they are infectious, even at the risk to their own lives. Faithful to this commitment, hundreds of Camillians have died serving the sick infected with plague.

Besides physical and spiritual care, today Camillians are engaged in the healing ministry of the Church through education and Upasana. Indian Institute of Pastoral Health Theology is the result of such ministry.





# INAUGURATION OF THE ACADEMIC YEAR 2016-2017



Rev. Dr. E. William, Director, UIIPHT



Woothichai Boonbunlu



Asumta Jate



B. Josphin Sahaya Loura



Cijimole Thomas



Maria Goreti Lakra



Jessy Thomas



Leema Jayanthi S



R. Roselet



Rosamma Joseph



Tessy Philip



Rophina Marwein



Shiji Jacob



Simi Mathew



S. Viyagula Pushpa Rani



E. J. Thomas



D. Chandra Navis Antony



Linus Jamuda

## STUDENTS OF THE FIRST BATCH DPHT (2016-2017)