



**Faculty of Graduate Studies
University of Jaffna
Sri Lanka**

Master of Christian Studies

Student Handbook

(Batch I - July 2022)

A Warm Welcome to the Students of Batch I



Cover Symbol Description:



The symbol encloses *ichthus* images and circles of multi colours. *Ichthus* - ιχθύς - is a Koine Greek term of an acronym for 'Jesus Christ, God's Son, Saviour,' (Ιησοῦς Χριστός Θεοῦ Υἱός Σωτήρ). In Greek *ichthus* meant 'fish' and with the symbol of fish  the early Christians secretly identified and communicated with one another during the Roman persecution. Here the *ichthus* symbols in the shape of angles represent the 'Blessed Trinity of the Father, the Son and the Holy Spirit' of Christian Godhead. The inner circle in white colour depicts the Christian vocation and values while the outer circle in green colour represents the world, which has to be transformed into the Kingdom of God.

Messages

From the Vice Chancellor...!

‘Life’ is an opportunity. All the human beings born in this world are endowed with this great gift. In addition, after being born, ‘life’ itself offers many other opportunities to enhance its quality. Those who grab such opportunities in proper manner, in the right time and place, flourish in their life. Education is one of the supreme and precious opportunities that life could offer.



I am indeed filled with immense joy that the ‘Master of Christian Studies’ is launched as a postgraduate degree programme in the University of Jaffna. It is a great opportunity offered, to those who are in need of it and who would benefit from it, because this degree programme induces to delve deep into the subject area of Christian Studies and to deepen the intellectual acumen to branch out into various areas of specialization. Those who have grabbed this opportunity would certainly increase their quality of life.

The ‘Master of Christian Studies’ degree programme is of a great value as this is the first - second cycle (according to the international nomenclature) taught course in Tamil medium offered for the first time in Sri Lanka. Hence, it is a golden opportunity to those who wish to pursue higher studies in the area of Christian Studies in Tamil. The University of Jaffna is proud to be an instrument in offering this opportunity and as Vice

Chancellor of this honoured institution I feel elated that this historical event is taking place during my stewardship. Also as Chairperson of the ‘Curriculum Evaluation Committee’ of the University of Jaffna, I vouch that the curriculum of this degree programme has been designed to interpret the present societal trends based on Christian values by using tools of advanced learning in the field of Christian Studies.

Religious studies in general save people from blind superstition and enable them to approach religion critically so that the core values of religions could be upheld convincingly. There are many human values embedded in the teachings of the founders of religions. By employing historico-critical tools, the candidates of this degree programme will be able to grasp the original message of the founder of Christian religion and apply the liberative values proclaimed by him for the enhancement of humanity.

As I conclude, I wish to emphasize that this degree programme should help the candidates broaden their cognitive horizons and offer them possibilities to resolve life-issues intelligently and in a more matured-human way. In this way, the contribution of this degree programme to the Sri Lankan society at large in general and to the Tamil speaking community in particular will be significantly realistic.

All glories to Almighty!

Prof. S. Srisatkunarajah
Vice Chancellor and Professor in Mathematics
University of Jaffna

From the Dean...!

It is a great privilege for me to provide a message to the Student Handbook of the ‘Master of Christian Studies’ of the First Batch. It is a history-making event, as this is the very first Master’s degree programme in Christian Studies which is going to be conducted in Tamil medium in Sri Lanka.



Basically, religion guides our life by various rituals and scriptures which have been initiated from the childhood at different places wherever possible, like home, school and religious places.

Today’s ever fast moving, highly competitive and mechanical world, the role of religion is inevitable to correct the course of human activities to lead a live worthy of a human being.

In this context, learning and practicing religion is the only way to live as the human being as very basic step to search for the truth at higher level.

Therefore, learning provides awareness, knowledge and wider understanding of the subject which can be expected more in depth, if followed in master level.

Considering the above fact, University of Jaffna, initiated the Master of Christian Studies at the Faculty of Graduate studies, particularly considering Tamil speaking students.

In this juncture, I would like to congratulate and appreciate the chairperson and the committee members who developed the curriculum and those who directly and indirectly involved in launching this new Master's programme.

Finally, I am having the faith that this degree programme will not only empower the students, but also uplift our society.

Prof. S. Kannathasan

Dean / Faculty of Graduate Studies and Professor in Parasitology
University of Jaffna

From the Academic Coordinator...!

The ‘Master of Christian Studies’ - a postgraduate degree programme - is another venture achieved by the University of Jaffna, because it is the first programme of this nature to be conducted in Tamil medium in Sri Lanka. The University of Jaffna is a fulfilled-dream of the public outcry for a ‘University for Tamils in Tamil area’. To fulfil the legal aspirations of the local community where it is located, the University of Jaffna is continuously opening avenues for various study programmes. The ‘Master of Christian Studies’ degree programme is another outlet to serve the need of those who want to go for a higher-level of learning and to obtain a postgraduate degree in Christian studies.



Every year students from the Department of Christian and Islamic Civilizations of the University of Jaffna, students from the Christianity Unit of the Eastern University and from other institutes affiliated to foreign universities, pass out with bachelor degrees in the fields related to Christianity. As these graduates studied in Tamil medium, there is a bereft of opportunity for them to follow a postgraduate degree, as no University in Sri Lanka offers a postgraduate degree programme related to Christian studies in Tamil medium. The beneficiaries of the degree programme are Tamil graduates from various parts of the country. Thus, conducting this degree programme in the University of Jaffna is relevant and justified. Further this programme would also

help those who are already employed in the relevant field to go for promotion and increment, and motivate some graduates to continue their research up to Ph.D.

This degree programme was initiated and designed by the Department of Christian Civilization of the University of Jaffna. However, since it is a postgraduate degree programme, it is administered by the Faculty of Graduate Studies of the University of Jaffna.

The proper resources for relevant areas of study are tapped for the successful delivery of the programme. As the academic coordinator of this programme, I extend a warm welcome to you all and urge you to make the maximum use of all the opportunities provided to achieve your dreams.

ஆசீரும், வாழ்த்துக்களும்...!

Rev. Dr. J.C. Paul Rohan

Head, Department of Christian Civilization

Academic Coordinator, Master of Christian Studies

University of Jaffna

Master of Christian Studies

Preamble

The University of Jaffna as the ‘Brainpower of the North’ is the pride of the Tamils and the knowledge shrine of Northern Sri Lanka. It stands as a magnificent institution with the vision “to be a leading centre of excellence in teaching, learning, research and innovation, scholarship and community engagement.” The establishment of a higher education institution with the status of a university has been the longstanding aspiration of many educationists, philanthropists, missionaries, political leaders and the people of the North of Sri Lanka, which was realized on the 15th of July, 1974 when the Jaffna Campus was established as the sixth campus of the University of Sri Lanka, with two Faculties, viz., Faculty of Science at Jaffna College in Vaddukoddai and Faculty of Humanities at Parameshwara College in Thirunelvely. The Jaffna Campus became an independent and autonomous University bearing the name University of Jaffna on the 01st of January, 1979. The academic and administrative activities of the university are governed by the Universities Act No. 16 of 1978, as last amended by Act No. 1 of 1995. From a humble origin the University has grown enormously and is today the home of ten faculties, as well as many centres and units.

Christian Civilization as a study discipline joined in to add to the beauty of this institute as a Unit in 1979 and was made a Department in 1989 in the Faculty of Arts. The University of Jaffna is the only university in Sri Lanka that conducts a Special Degree undergraduate programme in ‘Christian Civilization’. The Department of Christian Civilization offers General (03 year) and Honours (04 year) degrees. It has as its aim to produce graduates with a profile that falls in line with the vision, mission, strategic goals, core values and objectives of the corporate plan of the University of Jaffna. Currently the Department of Christian Civilization at the University of Jaffna is one of the remarkable centres of teaching and research related to Christian studies in Sri Lanka.

Besides offering General and Honours undergraduate degree programmes for internal students, the Department of Christian Civilization also conducts undergraduate degree programme for external students through the Centre for Open and Distance Learning. Further the Department offers the opportunity for postgraduate research leading to MPhil and PhD in Christian Civilization. The department is also offering from 2022 a Master’s Degree programme with the name ‘Master of Christian Studies’ (MChrSt) which is a taught course with a research component, to provide an opportunity for ongoing learning and research. All postgraduate studies of the department are offered through the Faculty of Graduate Studies of the University of Jaffna.

The Faculty of Graduate Studies was established in June 1999. It is devoted to the pursuit and encouragement of a higher level of research, teaching and scholarship in various fields of studies to be of greater use to the society at large. Its vision is “to be the centre of excellence in postgraduate teaching, learning and research.” Currently the Faculty offers postgraduate taught courses and programmes which lead to the Master’s degree in various disciplines, as well as the Master of Philosophy and Doctor of Philosophy degrees. Currently there are twelve Boards of Studies in the Faculty of Graduate Studies covering various disciplines and study areas. The postgraduate degrees offered by the Department of Christian Civilization come under the Board of Study in Religious and Philosophical Studies.

1. Preliminary Details of the Degree Programme

The University of Jaffna, the Eastern University of Sri Lanka and the University of Kelaniya are the state universities in Sri Lanka that offer undergraduate programmes in studies related to Christianity. The postgraduate programme ‘Master of Christian Studies’, administered by the Faculty of Graduate Studies of the University of Jaffna, is academically coordinated by the Department of Christian Civilization as a contribution to society by helping the graduates to proceed further with postgraduate studies and research.

The ‘Master of Christian Studies’ abbreviated as ‘MChrSt’, aligns with the Sri Lanka Qualifications Framework (SLQF-2015) and meets the requirements for Level 9, that is, ‘Masters by Course Work’. It is a self-financed academic programme. The duration of the programme is one academic year with two semesters, which will be conducted over a period of twelve months during the weekends. The medium of the programme will be both Tamil and English. Altogether 34 credits are allocated consisting of 28 credits for course work and 06 credits for a research project.

The candidates for this programme will be enrolled by fulfilling the due process of application called for by the Faculty of Graduate Studies, satisfying the eligibility criteria of the programme and proper registration at the Faculty of Graduate Studies. At the time of registration the candidates will be provided with the handbook of the programme which contains the necessary details and guidelines.

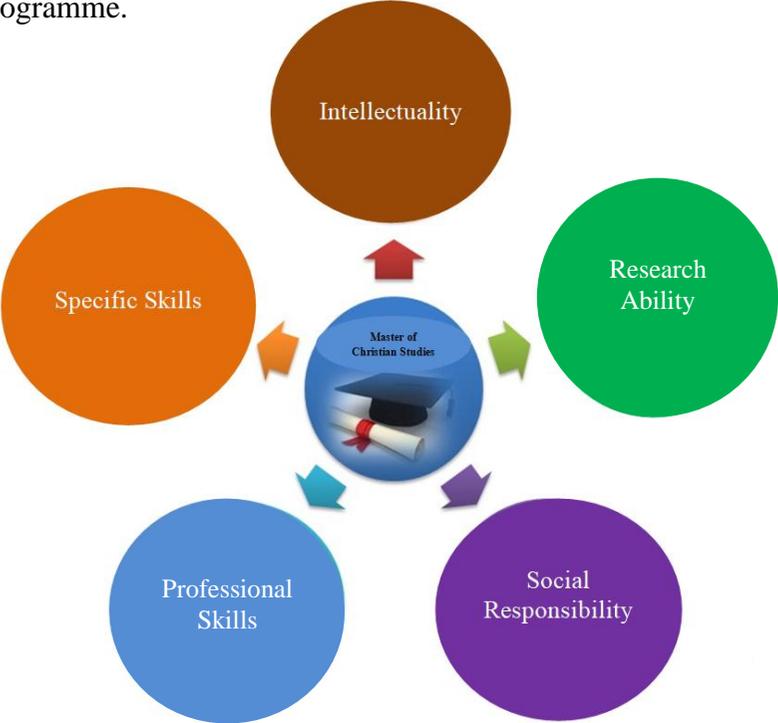
2. Aim of the Degree Programme

The curriculum for the ‘Master of Christian Studies’ is designed primarily for graduates interested in deepening their learning in the areas related to Christian studies. It provides the graduates with a broader and deeper knowledge of Christian Scriptures, theology, history, doctrine, ethics, art, architecture and literature, both in their traditional and contemporary versions and

makes them critically evaluate their learning and contribute to new thinking through reflection and research. Encouraging the research culture among the graduates is another long term objective of this programme. It would create an incentive to contribute for the elaboration of recent Christian theological trends which affirm the concept of pluralism and inter-religious dialogue and collaboration, which is an urgent need of Sri Lanka today. In the Post-War situation of the country, where the promotion of ethnic and religious harmony and cohesion is urgently needed, the aim of this academic programme is to convince the candidates to appreciate the pluralistic nature of the country, to possess a comparative knowledge of religions, to interact amicably with the people of other faiths, and work towards forming a harmonious society. Further, the graduates who successfully complete the programme will be competent and skilled for careers in religious, humanitarian and social entrepreneurship outlets related to justice, peace, human rights, education, counselling and wellbeing. Therefore the mandate of this degree programme is to deepen the necessary knowledge in the fields of Christian studies, to develop skills necessary for entrepreneurship, employment and promotion, to have a *Weltanschauung* of contemporary global challenges and social evils, and to inculcate attitudes to respond to current local and global needs.

3. Graduate Profile

The profile of the Master of Christian Studies postgraduate degree encompasses intellectuality, specific and professional skills, social responsibility and research ability. The following diagram succinctly illustrates the graduate profile of the programme.



**Figure 01:
Illustration of the Graduate Profile**

Upon the completion of the Master of Christian Studies degree programme the postgraduates will possess a critical and creative comportsment towards the Christian Scriptures, theology, history, doctrines, art, architecture, literature, morals and practices of Christian religion, and communicate them effectively. They will be familiar with and appreciate the modern trends in Christian thinking, and through a comparative approach they will be able to value the richness of other religious traditions and thereby relate, work together and create a peaceful and harmonious society. They will be competent and skilled for careers in religious, humanitarian and social entrepreneurship outlets related to justice, peace, human rights, education, counselling and wellbeing centres. They will continue their research in the fields of Christian studies, demonstrating a sound grasp of research methodology and contribute to the current trends of Christianity to make it a contemporary religion. They will also be capacitated with team spirit and meta-cognitive skills and possess a love for lifelong learning with the intention of promoting a humanistic ethos based on Christian values. These profiles are further elucidated with the following generic and subject specific-attributes.

3.1 Generic Attributes

The Master of Christian Studies graduates will be able to:

- possess a clear and higher order of thinking, including an estimation of conceptual and theoretical elements in the core fields

- plan and work with national and international multidisciplinary teams
- communicate professionally at an appropriate level with stakeholders and collaborate with research experts
- conduct applied research, demonstrating a sound grasp of research methodology
- stay abreast with the current and relevant trends to introduce innovation to improve professional practice

3.2 Subject-specific Attributes

Besides the above said generic attributes, the Master of Christian Studies graduates will specifically be able to:

- achieve a broader and deeper knowledge in Christian Scriptures, theology, history, doctrine, ethics, art, architecture and literature in their contemporary version, critically evaluate their learning and contribute to new thinking through their reflection and research
- appreciate the pluralistic nature of religions, possess a comparative knowledge of religions, interact harmoniously with people of other faiths and work towards forming a better society
- possess an ability to judge and decide rightly on ethical issues prevalent in the society and manifest a clear sense of direction to behave proactively with resilience

In order to achieve this profile, the graduates are given various facilities and opportunities in the newly designed curriculum with the current educational tools of Outcome Based Education (OBE) and Students Centred Learning (SCL) and Learner Centred Teaching (LCT) fulfilling the stakeholders' proposals and expectations.

4. Educational Programme Objectives (EPOs)

The Master of Christian Studies postgraduate degree programme has been designed to provide the graduates with academic and professional competencies by deepening their learning in areas related to Christian studies. It would enable them to know the areas related to Christian studies in their contemporary version, to critically evaluate their learning and to contribute to new thinking through their reflection and research. Accordingly, the Master of Christian Studies postgraduate degree programme specifies the following objectives:

- to provide adequate knowledge to specialize in specific areas of Christian studies
- to enrich the graduates at postgraduate level to be updated with the advanced theoretical and applied knowledge in the fields of Christian studies
- to widen the understanding of the selected fields at postgraduate level to enable the graduates to apply it to their profession

- to empower the graduates with organizational, planning and time management skills together with a mindset for teamwork and professionalism
- to assist the graduate's career development by encouraging ongoing learning of the selected subjects
- to develop research abilities and skills among the graduates through an active involvement in the research project

5. Programme Learning Outcomes (PLOs)

The learning outcomes of the Master of Christian Studies postgraduate degree programme are categorized as academic, skills, attitude and mindset-oriented. The candidates who successfully complete the programme will be able to achieve these categories of outcomes. Thus, on successful completion of the Master of Christian Studies degree programme, the graduates will be able to:

- identify the core areas and aspects related to Christian studies
- apply the knowledge with a critical perspective to the current trends of Christian studies
- communicate with conviction the Christian perspectives, values and problem-solving techniques
- demonstrate the organizational, planning and time management skills together with a team spirit

- adapt the current trends of Christianity to promote a humanistic ethos against the discriminative and oppressive issues of gender, caste, class and other unjust systems of the society
- utilize their learning for innovation
- employ the skills necessary to locate and evaluate information in order to pursue career options
- relate the academic activities involved in research to the improvement of society in any field pertaining to Christian studies
- explain effectively the knowledge learned in the field of Christian studies to the ordinary lay people
- assess the global reality of religio-cultural pluralism to become convinced of the role of religions in establishing peace through tolerance and cohesion
- analyze critically in the light of Christian values the *Weltanschauung* of the contemporary global challenges that threaten the human existence
- develop the habit of lifelong learning with resilience to be proactive and to make upright decisions

6. Programme Layout

All the courses provided in the programme are compulsory. The candidates have to study all the course units as there are no optional or elective courses offered in this programme. Depending on the nature and the credit value

allocated, the course units of the programme are divided into three types: Foundational (F), Supplementary (S) and Core (C). The following table depicts the programme layout:

	Course Code	Course Name	Credit Value	Course Type
Semester One	MCSF 112	Comparative Study of Religions	02	F
	MCSC 123	Hebrew Scripture: The First Testament	03	C
	MCSC 133	Origin and Expansion of Christianity	03	C
	MCSC 143	Christian Art and Literature	03	C
	MCSC 153	Christian Doctrines (Religious and Social)	03	C
	MCSC 163	Research Methodology for Christian Studies	03	C
Semester Two	MCSS 212	Christian Perspective of Current Moral Conducts	02	S
	MCSC 223	The Rapport of Christian Philosophy with Christian Theology	03	C
	MCSC 233	The Last Testament: Exegesis on Selected Narratives	03	C
	MCSC 243	Contextual Christian Thought	03	C
	MCSR 256	Research Project	06	C

**Table 01:
Programme Layout**

6.1 Course Code

A four letter prefix which is followed by a 3 digit number is used to identify the course unit. The four letter prefix indicates the subject area and the type of course unit. MCS indicate Master of Christian Studies and the next letter (F,S,C) indicate whether the course unit is Foundational, Supplementary or Core. The first digit is to indicate the semester, the next digit is for the course number and the last digit specifies the credit value of the course unit.

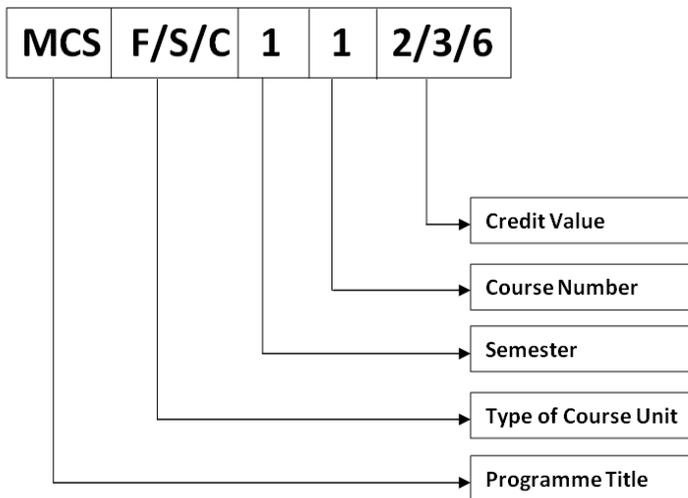


Figure 02:
Illustration of the Course Code

6.2 Volume of Learning

According to the requirements of SLQF, one credit is equivalent to 50 notional hours, of which a maximum of 15 hours are allocated for face-to-face sessions (lectures and tutorials). The remaining 35 hours are for independent learning. For the Research Project, one credit is considered equivalent to a minimum of 100 notional hours. Therefore a sum total of 2000 notional hours are envisaged for this postgraduate degree programme.

7. Programme Assessment Procedures

The details of assessment procedure are provided as assessment blueprint in the complete syllabus of each course unit. The purpose is to bring clarity about the process of connecting the assessment with the Intended Learning Outcomes of the course units. The blueprint also shows how the levels of attainment of knowledge by the candidate prescribed in Bloom's Taxonomy are assessed. The detailed assessment blueprint contains the duration and instructions on the number of questions and choices of the assessment. Satisfying all the in-course assessment (formative) requirements is mandatory to sit for the end-course examination (summative).

7.1 Formative and Summative Assessments

The assessment procedures of the course units include both formative (in-course / continuous) and summative (end-

course / final). Each course unit shall be evaluated with formative and summative assessment components.

7.1.1 Assessment of the Taught Courses

For the taught courses (Foundational, Supplementary and Core) the formative assessments are in-course assessments, based on Presentations, Assignments, Quizzes and Field Visit & Report which together carry 30%. Summative assessment is an end-course examination, based on the final written examination which carries 70%. The following table shows the details of the assessment of the taught courses.

Formative Assessments (in-course assessments):			30%
	Presentation	10%	
	Assignment	10%	
	Field Visit & Report	10%	
Summative Assessment (end-course examination):			70%
Final			100%

Table: 02
Details of Assessment for the Taught Courses

7.1.2 Assessment of the Research Project

For the Research Project the formative assessments are continuous assessments which include proposal writing, presentation and ongoing assessment of the supervisor (punctuality, attendance for regular consultation with the supervisor, timely submission of improvement reports, observance of the Gantt chart and participation in the relevant workshops, seminars, etc) which carry 40%. Summative assessments are final assessments which include the final submission of the dissertation and the viva-voce examination which carry 60%. The details are tabulated below.

Formative Assessment (Continuous Assessment):			40%
	Proposal Writing and Presentation (It will be evaluated by the appointed examiner and co-examiner. Supervisor and Co-supervisor will be the observers.)	20%	
	Ongoing Assessment of the Supervisor (attendance to consult the supervisor, punctuality, timely submission of improvement reports, observance of the Gantt chart, proofs produced for participation in	20%	

	relevant inputs, seminars and workshops, publication of articles, etc.) This will be evaluated by the supervisor alone.		
Summative Assessment (final assessment):			60%
	Final Submission of the Dissertation (evaluated by the supervisor and co-supervisor)	40%	
	Viva-Voce Examination (This is the final presentation which will be held at a forum where the supervisor, co-supervisor and any other relevant resource person/s for the topic are present. It will be evaluated by the appointed examiner and co-examiner. Supervisor and Co-supervisor will be the observers.)	20%	
Final			100%

Table: 03
Details of Assessment for the Research Project

7.2 Eligibility to Appear for the End-Semester Examinations

A candidate is eligible to sit the end semester exam for a course unit if she or he has obtained at least 12% out of 30% in

the formative assessments of that particular course unit together with 80% attendance.

7.3 Attendance

All registered candidates are required to attend all lectures and other necessary activities of the programme such as field visits, tutorials, guest lectures, etc. Attendance of 80% in all course activities is compulsory to be eligible to sit for the end-semester examination. The candidates who do not have 80% attendance are not eligible to sit for the exam.

7.4 Scheme of Grading

Basing on the latest version given in the SLQF - 2015, the following table shows the scheme of grading for postgraduate programmes together with the Grade Point Value for the marks range the candidate obtains.

Marks Range	Grade	Grade Point Value (GPV)
80-100	A+	4.00
75-79	A	4.00
70-74	A-	3.70
65-69	B+	3.30
60-64	B	3.00
55-59	B-	2.70

50-54	C+	2.30
45-49	C	2.00
40-44	C-	1.70
35-39	D+	1.30
30-34	D	1.00
00-29	E	0.00

Table: 04
Scheme of Grading (Marks Range / Grade / Grade Point Value)

7.5 Calculation of Grade Point Average (GPA)

The Grade Point Average (GPA) is a numerical representation of a candidate's academic achievement. It is a percentage obtained by dividing the total number of Grade Points by the total number of Credits. Decimals beyond two numbers are truncated - not rounded. The formula of the GPA calculation is given below:

$$\text{Overall Grade Point Average (OGPA): } \text{OGPA} = \frac{\sum_i C_i G_i}{\sum_i C_i}$$

(C_i and G_i are the Credit value and the Grade Point Value respectively of the Course Unit_{*i*})

7.6 Passing in Semester Examinations

Since the entire programme consists of two academic semesters, passing in both semester examinations is necessary for the award of the degree.

A candidate who has satisfied the requirements of the formative assessments (obtained at least 12% out of 30%) and has 80% of attendance is eligible to appear for the semester examinations.

A candidate is deemed to have passed if she or he obtains a grade of C or above for a course unit and Research Project. A candidate is deemed to have passed a semester, if she or he has earned a GPA of not less than 2.50, calculated for the entire course units offered in that semester and has no grade of C⁻ or below in that semester.

7.7 Award of Degree

A candidate who has fulfilled the following requirements is considered to have satisfied the conditions for the award of Master's Degree:

- has appeared for all the end-semester examinations, has passed both semesters, completed the Research Project and obtained 34 credits
- has no C⁻ grade or below
- has obtained an Overall Grade Point Average (OGPA) of not less than 2.50
- has completed the requirement of the degree within three occurrences of the programme (in case of any lapses that occurred during the first attempt and due permission is obtained from the Senate of the University of Jaffna)

7.8 Cut-off levels of OGPA for Awarding Classes

First Class: A candidate who has fulfilled the criteria for the award of the degree and completed the programme in one sitting will be awarded a First Class if she or he obtains an OGPA greater than or equal to 3.70 ($OGPA \geq 3.70$).

Second Upper: A candidate who has fulfilled the criteria for the award of the degree and completed the programme in one sitting will be awarded a Second Upper if she or he obtains a OGPA greater than or equal to 3.30 and less than 3.70 ($3.30 \leq OGPA < 3.70$).

Second Lower: A candidate who has fulfilled the criteria for the award of the degree and completed the programme in one sitting will be awarded a Second Lower if she or he obtains a OGPA greater than or equal to 3.00 and less than 3.30 ($3.00 \leq OGPA < 3.30$).

Pass: A candidate who has fulfilled the criteria for the award of the degree and completed the programme will be awarded a Pass if she or he obtains an OGPA not less than 2.50 ($2.50 \leq OGPA < 3.00$).

The following table explains the summary of award of class.

OGPA	Award
3.70 - 4.00	First Class
3.30 - 3.69	Second Class (Upper Division)
3.00 - 3.29	Second Class (Lower Division)
2.50 - 2.99	Pass

Table: 05
Summary of Award of Class

7.9 Effective Date of Degree

The last date of the submission of the dissertation shall be considered as the effective date of the degree.

7.10 Repeating Examination/s

- A candidate who could not sit for the proper examination with valid reasons and who has not reached the minimum requirements for the award of the degree may be allowed to repeat the course unit/s once.
- A candidate who fails to sit for the end-semester examination without authorization or valid reason shall be treated as a failed candidate in the particular course unit/s.

- A candidate who has not reached the minimum requirements for the award of degree may be allowed to repeat the particular course unit/s during the next immediate occurrence of the programme. In any case, a candidate will be permitted to repeat once only. A grace chance may be endorsed with the approval of the Senate.
- A candidate who obtains C or below shall repeat the particular course unit/s, during the next immediate occurrence of the programme, since C or above in all course units and the dissertation has to be obtained for the award of degree. In such situations, the repeating candidate will get a maximum grade of B even though she or he may score higher marks. In the event a candidate obtains a lower grade while attempting to improve her or his grade, she or he will be entitled to retain the previous grade.
- If a candidate is requested to re-submit the dissertation by the panel of Viva-Voce, she or he should re-submit it within two months from the date of the Viva-Voce examination.
- When a candidate is absent for an end-semester examination of any course unit/s, she or he shall notify the cause of absence to the proper authority of the exam branch with the supporting documents within two weeks. An excuse will be granted only if the reasons are valid, viz, candidate's serious ill-health, death of an immediate

family member (father, mother, sibling) or any other acceptable reason. For all these reasons supportive documents are to be attached (medical certificates, death certificates, etc.). This will be placed in the Faculty Board of Graduates Studies and has to be approved by the Senate of the University of Jaffna. If an excuse is granted, the candidate has to sit for the examination in the next immediate occurrence of the programme. In such a situation the candidate's attempt will be counted as first attempt.

- However, the repeat candidates shall not be eligible for class. They will get only a Pass grade.
- In the case of such repeat candidates, marks obtained for formative in-course assessments shall be carried forward for the subsequent end-course examination.
- The maximum period allowed to complete the Master of Christian Studies degree programme shall be three occurrences of the programme after the first registration of the candidate.

8. Guidelines on Research Project

Candidates are required to carry out a Research Project during the span of the study programme in order to be eligible for the award of degree. The research methodology will be taught during the first semester. Each candidate is expected to choose a topic according to her or his interest to respond to a particular

need of the time or of the community. The topic should be approved by the academic coordinator who will also appoint a supervisor and a co-supervisor. A proposal presentation has to be done by the candidate during the first month of the second semester. An appointed examiner and co-examiner will be the first and second examiners respectively and the supervisors will be observers. The dissertation has to be handed over on or before the day indicated by the Faculty of Graduate Studies. Candidates have to abide by the guidelines given below with regard to the format of the dissertation. They have to appear for a Viva-Voce final presentation at a forum where the examiner, co-examiner and any other relevant resource person for the topic are present. The supervisors will be present as observers.

8.1 The Evaluation of the Dissertation

(Please refer to the section 7.1.2 and Table 03 for details.)

8.2 Guidelines on the Format of the Dissertation

The guidelines given below are to be followed for the dissertation:

1. Use white A4 size paper (80 grams) for printing the dissertation. The same type of paper should be used throughout the dissertation.
2. Typing should be on one side of the paper only.
3. Use ‘Bamini’ font for typing in Tamil and ‘Times New Roman’ for English.

4. Font size should be 12 for the text, 14 for the sub-heading and 16 for the main headings. Maintain consistency of the font size of text, heading and sub-heading throughout the dissertation.
5. Use 1.5 spacing between the lines.
6. Indent 0.5” for the first line of every paragraph.
7. Follow Harvard or APA⁷ referencing system. (Samples will be given during the Research Methodology course.)
8. Top, Bottom and Right margins should be 1”. Leave 1.5” for the left margin to facilitate binding.
9. Numbering the pages:
 - i. Page number should be placed 10 mm above the midpoint of the bottom of the page.
 - ii. The beginning pages and the preliminaries should be numbered in lower case Roman numbers. The numbering should begin from “ii”. The title page should be counted as “i”, however this number should not be visible on the title page.
 - iii. The main body of the text starting from the ‘General Introduction’ up to any finale pages must be numbered consecutively with Arabic numerals beginning with ‘1’ which should be continued till the last page including bibliography and annexures.
10. The dissertation should be between 90 to 120 pages, unless prior permission to exceed has been given by the Faculty Board of Graduate Studies on the recommendation of the supervisor. However, the title pages, table of contents,

- acknowledgements are excluded from the counting of the pages. Annexures / Appendices should be placed after the bibliography.
11. Final Binding: Green coloured cover for all Master's Degree programmes and in black lettering.
 12. Front Cover format (All Centered) (Samples will be given during the Research Methodology course)
 - i. Top: Full title
 - ii. Middle: Full name of the Candidate & Registration Number
 - iii. Bottom: Master of Christian Studies
Faculty of Graduate Studies
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Thirunelvely
Jaffna - Sri Lanka
(Year)
 13. The complete order of the dissertation should be as follows:
 - i. Blank page (The first and last leaf should be blank and of thick quality paper.)
 - ii. Title pages (The second and third leaf should be the title page in Tamil & English respectively. If the dissertation is in English, there is no need of a Tamil title page.)
 - iii. Declaration (Samples will be given during the course on Research Methodology.)

- iv. Acknowledgments (Samples will be given during the course on Research Methodology.)
- v. Abstract (The abstract should provide a concise, cogent summary of the dissertation (250 - 300 words). It should be in a form suitable for separate publication and may be edited by the candidate's supervisor. The University may publish the abstract without further reference to the author.
- vi. Title Page: It should include the following in English / Tamil:
 - a. Title of the dissertation
 - b. Name and the registration number of the candidate
 - c. Name of the course and the year
 - d. Name of the supervisors
 - e. Name of the Faculty and the University
(Samples will be given during the course on Research Methodology.)
- vii. Table of Contents (Pagination: simple Roman numerals should be used up to the end.) (Samples will be given during the Research Methodology course.)
- viii. List of tables, figures and plates, if required, should follow the Table of Contents (Pagination: numbered in simple Roman numerals.)
- ix. The General Introduction or other beginning of the dissertation and the chapters should then follow.

The numbering of pages should be in Arabic numerals starting with one.

- x. The bibliography should be given immediately after the final text of the dissertation, starting on a fresh page and will be followed by appendices / annexures. (Pagination: continued with Arabic numbering.)

9. Programme Delivery and Learner Support System

The programme will be administered by the Faculty of Graduate Studies. The academic delivery will be done by the Department of Christian Civilization. Since the Master of Christian Studies is a postgraduate degree programme which is to be conducted during the weekends, the internal staff members of the Department of Christian Civilization and qualified staff members available outside of the University will be deployed for the delivery of the programme.

The programme will be delivered using blended teaching methods in order to assure student-centered teaching and learning strategies to promote independent learning. The mode of programme delivery includes face-to-face sessions and online virtual platforms. Further, guest lectures, presentations, assisted tutorials and guided field studies shall be used for the resourceful delivery of the programme. Candidates are expected to participate in the relevant workshops and seminars which are available during the study programme.

An efficient learner-support system includes well-equipped lecture halls, judicious use of ICT and current teaching and learning aids. Such facilities available at the Faculty of Graduate Studies and the Department of Christian Civilization will be utilized to guarantee the professional delivery of the programme and for the development of various skills of the candidates.

10. Programme Content (Detailed Syllabus of the Course Units)

Semester I	
Course Name	Comparative Study of Religions
Course Code	MCSF 112
Credit Value	02 Credits
Notional Hours	100 Hours: 30 Face to Face hours and 70 Independent Learning hours.
Type	Foundational
Course Aim	The aim of this course is to introduce the world religions and their basic tenets with the purpose of developing an appreciation about other religions and thereby contributing to religious harmony and cohesion.
Course Objectives	<ul style="list-style-type: none"> • To acquire basic knowledge about major religions of the world • To enable a healthy and creative comparison of the basic tenets of those religions • To promote an interest to involve in inter-religious dialogue • To create a mindset that appreciates religious pluralism

<p>Intended Learning Outcomes</p>	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • explain the historical and cultural roots of the major religions • describe the basic beliefs and practices of world religious traditions • compare the concepts, rituals, myths, ethics, philosophy and religious culture of the major religions • estimate the spiritual depth of other religious traditions • integrate other religious traditions with their own
<p>Course Content</p>	<p>The emergence of civilizations in the world and the origin of different religious traditions: Mesopotamia (Judaism, Christianity, Islam), India (Hinduism, Buddhism, Jainism); A comprehensive survey of the beliefs and practices of the major religions of the world: Hinduism, Jainism, Buddhism, Sikhism, Judaism, Islam and Christianity; A comparative study of the selected themes pertaining to the major religions of the world: God, Man, Cosmos, Worship, Sin, Redemption, Concept of love and life after death; Towards an inter-religious dialogue: The need and possibility of dialogue; Principles of inter-religious dialogue; The types of dialogue; The challenges to dialogue.</p>
<p>Teaching / Learning Methods</p>	<p>Lectures, Presentations, TBL and Group Discussions.</p>

Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Field Work & Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.	70%		
References	<ul style="list-style-type: none"> • Dube S. C. & Basilov, V. N., (1983), <i>Secularisation in Multi-Religious Societies</i>, New Delhi: Concept Books. • Evans-Pritchard, E.E., (1965), <i>Theories of Primitive Religions</i>, Oxford: Clarendon Press. • Jayaram, N. & Saberwal, S., (1996), <i>Social Conflict</i>, Delhi: Oxford Press. • Amaladoss, M., (1999), <i>Love or Justice?</i>, Dindugal: Vaigarai • மெண்டிஸ் ஜி. ஸி., (1962), <i>நம் முன்னோரளித்த அருஞ்செல்வம்</i>, முதலாம் பாகம், கொழும்பு: கொழும்பு அப்போதிக் காரீஸ் கம்பனி. • ஏகாம்பரநாதன், ச., (2008), <i>இந்துமதம்: ஓர் ஆழமான பார்வை</i>, சென்னை: மணிமேகலைப் பிரசுரம். • ஸையித் இப்ராஹீம், (1933), <i>இஸ்லாமிய வரலாறு</i>, திருச்சிராப்பள்ளி: வளர்மதி பதிப்பகம். 		

Semester I	
Course Title	Hebrew Scriptures: The First Testament
Course Code	MCSC 123
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.
Status	Core
Course Aim	This course aims at providing a survey of the Hebrew Scriptures by exposing the candidates to its socio-cultural and religious background and making them familiar with its basic tenets and teachings; also the course enables the candidates to comprehend the basic structure and major themes of the books of the First Testament and helps them apply critical exegesis to some of its prominent narratives to show their relevance to the contemporary world in order to explore how God executes his plan of salvation for humanity in the historical contexts.
Course Objectives	<ul style="list-style-type: none"> • To enable a critical discussion on the basic structure, central themes and the general background of the Hebrew and Christian scriptures • To familiarize the candidates with different forms of Biblical criticism • To empower the candidates for an exegetical study of a Biblical passage and to interpret it • To develop an appreciation of the significance of contextual reading of the scriptures
Intended Learning Outcomes	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • assess the relationship that exists between the Hebrew and Christian scriptures

	<ul style="list-style-type: none"> • examine the significance of the contextual reading of the scriptures • relate the message of the scriptures to the life situations of the contemporary society • apply the methods of historical-critical and narrative-critical exegesis to the books of the Bible • interpret the texts of the Bible • analyze the social, cultural and political conditioning of the formation of the books of the Bible
Course Content	<p>Sacred Scripture as the record of divine revelation and as the Word of God; Basic structure and different books of the Hebrew Scripture; Central themes and the key events of the First Testament; History of Pentateuchal Criticism; Origin of Israel; Exodus: The Book of the Covenant; Prophetic vocation; Introduction to kethubîm; The discourse on God in the Book of Job, 38-42; Some narratives: Eden narrative, Flood Narrative, Plague Narrative, Messianic Narratives, Narratives on Social Justice.</p>
Teaching / Learning Methods	<p>Lectures, Discussions, Sharing Sessions and PBL.</p>

Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Quiz	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.		70%	
References	<ul style="list-style-type: none"> பீட்டர் அபீர் அ., அலோசியஸ் சேவியர் ஆ., (2005), <i>திரு விவிலிய விளக்கம் - விவிலியம் ஓர் அறிமுகம்</i>, திருச்சி: அருள்வாக்கு மன்றம். Brown R.E., et al, (1997), <i>The New Jerome Biblical Commentary</i>, Bangalore: Theological Publications of India. Whybray R. Norman, (1995), <i>Introduction to the Pentateuch</i>, Grand Rapids: W. B. Eerdmans. Perkins, P., (1992), <i>New Testament Introduction</i>, Mumbai: St. Paul's Publications. Ceresko, Anthony R., (1993), <i>The Old Testament: A Liberative Perspective</i>, Bombay: St. Paul's Publications. 		



Semester I	
Course Name	Origin and Expansion of Christianity
Course Code	MCSC 133
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.

Status	Core
Course Aim	The aim of this course is to enlighten the candidates to trace the history of Christianity in General and discuss the struggles, successes and the challenges faced.
Course Objectives	<ul style="list-style-type: none"> • To give a general purview of the origin and development of Christianity • To develop a historical perspective in understanding various events in Christianity • To enable a critical evaluation of causes, effects and the interconnectedness of important events in the history of Christianity • To expose the contributions of Christianity to humanity at large
Intended Learning Outcomes	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • describe the Jewish religious, social and cultural background of Christian religion • explain the historical origin and expansion of Christianity down through various eras • estimate the contribution of monasticism for expansion of Christianity in Europe • analyze the emerging trends in Christianity in contraposition to the traditional trends • evaluate the contributions of Christianity to the advancement of humanity in many fields such as education, culture, social justice and human rights
Course Content	Origin of Christianity; Jewish background; Establishment of Christian communities (1-3 centuries); Christianity up to the middle ages; Christianity as the state religion of the Roman

	<p>empire; Growth of monasticism and the religious orders and opening of universities; Schisms in Christianity; Reformation and counter reformation; Industrial revolution and French revolution and their impact on Christianity; Reformation and birth of the 'churches' in Europe; Counter reformation and the Council of Trent; Christianity during modern and contemporary eras; Challenges of secularism and Marxism on Christianity; Ecumenical endeavours: 2nd Vatican Council and WCC; Neo-Pentecostalism: the charismatic Christian renewal; History of Christianity in Asia.</p>		
Teaching / Learning Methods	Lectures, Presentations, TBL and PBL.		
Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Field Work and Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.	70 %		
References	<ul style="list-style-type: none"> • ச. சேசுராஜ், (2017), தொடக்ககாலத் திரு அவை (கி.மு. 4 - கி.பி.720), திருச்சிராப்பள்ளி: தேடல் வெளியீடுகள். • மை. வில்லியம் லூர்துராசா, (2017), இடைக்காலத் திரு அவை (கி.பி.720 - 1294), திருச்சிராப்பள்ளி: தேடல் வெளியீடுகள். • ஜா. மி. பெல்லார்மின், (2017), சீர் 		

	<p>திருத்தகாலத் திரு அவை (கி.பி.1294 - 1648), திருச்சிராப்பள்ளி: தேடல் வெளியீடுகள்.</p> <ul style="list-style-type: none"> • மா. சூசை, (2017), புதுக்காலத் திரு அவை (கி.பி. 1648 - 1878), திருச்சிராப்பள்ளி: தேடல் வெளியீடுகள். • Moffett, S.H., (1998), <i>A History of Christianity in Asia</i>, Vol. I, Beginnings to 1500, New York: Maryknoll. • Edwards, D. L., (1997), <i>Christianity - The First Two Thousand Years</i>, New York: Maryknoll. • Jedin, Hubert (ed.), (1982), <i>History of the Church</i>, 10 Vols., London: Burns & Oates. • Bokenkotter, Thomas, (1979), <i>A Concise History of the Catholic Church</i>, New York: Image Books.
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Semester I	
Course Name	Christian Art and Literature
Course Code	MCSC 143
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.
Status	Core
Course Aim	The aim of this course is to develop among the candidates an objective appreciation and an ability of assessment of the European and Sri Lankan Christian Art, Architecture and Literature and trace their evolution.

Course Objectives	<ul style="list-style-type: none"> • To illustrate the origin of Christian art and literature • To empower for a comparative study of European Art and Sri Lankan Art • To analyze how the traditional Tamil literary forms were adopted in Christian Tamil literature
Intended Learning Outcomes	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • identify various forms of European and Sri Lankan Christian Art and Architecture • outline the theological concepts expressed by symbols found in early Christian worship places • describe the usefulness of art and literature in the growth and expansion of Christianity • discuss the role of modern Christian literature in the development of Christianity • explain the origin and development of Tamil Christian literature • compare the Sri Lankan Christian architecture style with that of European • analyze the artistic features of European and Sri Lankan Christian art
Course Content	Transmission of art and architectural features from the Hebrew tradition to Christianity; Introduction to Christian aesthetics; The nature of Christian symbolism; Christian artefacts: architecture, paintings, icons, statues and altars; Byzantine

	<p>iconoclasm; Christian sacred music; God experience through art, architecture and literature; Selected classics of Christian art and literature: The works of Michael Angelo, The works of Leonardo da Vinci, ‘City of God’ of Augustine, ‘The Interior Castle’ of Teresa of Avilla, ‘Dark Night of the Soul’ of John of the Cross; A critical survey of Tamil Christian literature: <i>Thempavani</i>, <i>Thiruchelvar Kaviam</i>, <i>Gnanap Pallu</i>, <i>Yesu Kaviam</i>; Modern Christian art: Performing arts, Christian cinema and television programmes; Christian critique on modern secular art, architecture and literature.</p>		
Teaching / Learning Methods	Lectures, Presentations, TBL and PBL.		
Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Individual Presentation	10 %	30 %
	Individual Assignment	10 %	
	Field Work and Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.	70%		
References	<ul style="list-style-type: none"> • Rolf Toman, (1997), <i>Romanesque Architecture - Sculpture - Painting</i>, New York: Konemann Publishing. • Wim Swaan, (1988), <i>The Gothic Cathedral</i>, India: Omega Books • கண்ணதாசன், (1982), <i>இயேசுகாவியம்</i>, திருச்சிராப்பள்ளி: கலைக்காவிரி. 		

	<ul style="list-style-type: none"> • பேதுருப்புவர், (1930), <i>அர்ச். யாகப்பர் அம்மாணை</i>, அச்சுவேலி: ஞானப்பிரகாசர் அச்சகம். • Hart. F., (1976), <i>A History of Painting, Sculpture and Architecture</i>, New York: Image Books. • Matthew. G., (1963), <i>Byzantine Aesthetics</i>, London: Oxford. • Gombrich. E. H., (1986), <i>The Story of Art</i>, London: Oxford.
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Semester I	
Course Name	Christian Doctrines (Religious and Social)
Course Code	MCSC 153
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.
Status	Core
Course Aim	The aim of this course is to introduce the different aspects of religious and social doctrines of Christianity and make them competent in analyzing and estimating their position in Christianity.
Course Objectives	<ul style="list-style-type: none"> • To elaborate the different aspects and branches of Christian doctrine • To enable critical analysis on the religious and social doctrines of Christianity and estimate their necessity • To capacitate the deepening and making relevant the doctrines of Christianity to the ordinary believers.

<p>Intended Learning Outcomes</p>	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • identify the reasons for the emergence of different religious and social doctrines in Christianity • explain the emergence of the God concept as One and Triune • assess the reasons behind the emergence of heretic doctrines about Jesus Christ • estimate the social involvement of Christianity and its mission for social emancipation • analyze the social doctrines of Christianity which promote an integral view of the human being • formulate the Christian vision of tolerance and cohesion in the pluri-religious context
<p>Course Content</p>	<p>The Rationale for the emergence of doctrines in Christianity; Doctrines during the time of Jesus and early Christianity; Institutionalization of Christianity; The religious doctrines of Christianity; God as one and triune; Jesus Christ as God and man; Church and the Holy Spirit; About Mary, saints and martyrs; About angels and demons; About the end time, judgment, heaven, hell and purgatory; Christian worship: Liturgy, sacraments and sacramentals; Proclamation of the Word; The Social doctrines of Christianity; Jesus' involvement in the life of the people; Early Christianity and the institution of <i>Diakonia</i>; Religious congregations and education; Christian involvement in social justice; Christian commitment for human rights; Various social encyclicals and WCC documents;</p>

	Affirmation of the dignity of the person, freedom, equality, democracy, just wage, freedom of association, ownership and private property.		
Teaching / Learning Methods	Lectures, Discussions, Sharing Sessions, and TBL.		
Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Field Work and Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.	70%		
References	<ul style="list-style-type: none"> • McBrien, R.P., <i>Catholicism</i>, (1994), New York: Harper Collins Publishers. • Amaladoss, M., (1979), <i>Do Sacraments Change</i>, Bangalore: Theological publications in India. • Lane Dermot, A., (1991), <i>Christ at the Centre: Selected Issues in Christology</i>, New York: Paulist Press. • Boff, L., (1988), <i>Trinity and Society</i>, New York: Orbis Books. • Kaspar, W., (1984), <i>The God of Jesus Christ</i>, New York: Crossroad. 		

Semester I	
Course Name	Research Methodology for Christian Studies
Course Code	MCSC 163
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.
Status	Core
Course Aim	The course aims to outline the diverse methods adopted in Christian studies and propose to the researchers the ways to bring about a balance between Christian belief and human reason in their research endeavours.
Course Objectives	<ul style="list-style-type: none"> • To be familiar with diverse research methodologies used in humanities in general and particularly in the field related to Christian studies • To encourage critical thinking and identify the limitations and advantages of different approaches to research • To create skills to write academic papers and build up confidence to carry out independent academic researches • To complement existing critical and interpretative approaches and thereby to assist researchers in the field of Christian religion to locate themselves contextually
Intended Learning Outcomes	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • identify the basic concepts and procedures involved in writing a scientific research paper

	<ul style="list-style-type: none"> • explain the research methods of humanities and the specific research methods of Christian studies • adapt how to be objective, analytical and critical in their thinking and belief • generate scientific research by employing their skills in identifying the problem • evaluate the scientific method of studying religion • create contextual thinking to address the burning issues of the contemporary society
Course Content	<p>Essentials of research methodology; Research culture; Research ethics; Research types and approaches: Qualitative research and quantitative research; Research designs; Preparing a research project: Choosing the topic, proposal development, literature review, surveys, data collection, analysis and synthesis; Classical paradigms of Christian studies: Augustinian and Thomistic methodologies; Traditional theological methods; A scientific approach to Christian studies: The scientific methods of writing a research paper on Christian studies; Focal research methods used in humanities and their relevance to Christian studies: Inductive and deductive methods, transcendental and phenomenological methods, historical method, observatory method; Qualitative research methods appropriate for Christian studies: Exegetical method and ethnographical method; Grounded Theoretical Methods: Ontological, epistemological and axiological methods.</p>

Teaching / Learning Methods	Lectures, Discussions, Sharing Sessions and TBL.		
Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Group Discussion and Individual Presentation	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.		70%	
References	<ul style="list-style-type: none"> • P. Byrne, (1995), “Theology and Scientific Understanding”, in <i>Companion Encyclopedia of Theology</i>, P. Houlden (ed.), London: Routledge, 433-452. • Arvind Sharma, (ed.), (2002), <i>Methodology in Religious Studies</i>, Albany: State University of New York Press. • Frederick. E. Crowe, (1980), <i>Method in Theology: an Organon for our Time</i>, Wisconsin: Marquette University Press. • Denzin, N. K., Lincoln, Y. S. (eds.), (2017⁵), <i>The SAGE Handbook of Qualitative Research</i>, California: Sage. • Michael Meyer, (1985), <i>Writing Research Papers</i>, New York: Harper Collins Publishers. 		

Semester II	
Course Name	Christian Perspective of Current Moral Conducts
Course Code	MCSS 212
Credit Value	02 Credits
Notional Hours	100 Hours: 30 Face to Face hours and 70 Independent Learning hours.
Status	Supplementary
Course Aim	The aim of this course is to create awareness among the candidates about the current moral issues, thereby facilitate them to develop a critical approach toward such issues and empower them to have a clear moral standpoint.
Course Objectives	<ul style="list-style-type: none"> • To introduce the basic Christian moral norms and the current moral issues • To stimulate the awareness about the proper moral conducts towards the current moral issues <p>To make them capable of making right moral decisions on current complex moral issues</p>
Intended Learning Outcomes	<p>Upon the completion of the course the candidates will be able to:</p> <ul style="list-style-type: none"> • articulate the Biblical and theological foundations of Christian morality • formulate right moral judgments in current moral issues like abortion, euthanasia, suicide and murder • demonstrate the duty of personal health care and medication • estimate the duty of defending the life and well being of others

	<ul style="list-style-type: none"> propose an eco-friendly spirituality evaluate the duty towards the environment 		
Course Content	Basics of Christian moral teachings; Biblical teachings on morality; Ethics and morality; Human act and Christian morality; Morality and human conscience; Contemporary moral dilemmas; Bioethical issues which create moral dilemmas; Current perspectives on human life (murder, suicide, abortion & euthanasia); Personal healthcare; Sickness and treatment; Duty to safeguard the life of others; Moral duty towards the environment; Abuse of the environment; Biblical and doctrinal notions about environment; The duty to nurture the nature (organic farming and eco-friendly moral conducts); Moving towards an eco-spirituality.		
Teaching / Learning Methods	Lecture, Group discussions, Sharing Sessions and PBL.		
Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Field Study and Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.	70%		

References	<ul style="list-style-type: none"> • Curran, W. E., (1985), <i>Directions in Fundamental Moral Theology</i>, Notre Dame: Notre Dame University Press. • —————, (1982), <i>Moral Theology a Continuing Journey</i>, Notre Dame: Notre Dame University Press. • —————, (1984), <i>Critical Concerns in Moral Theology</i>, Notre Dame: Notre Dame University Press. • McCormick, R. A., (1990), <i>The critical Calling: Reflections of Moral Dilemmas Since Vatican II</i>, Washington: Georgetown University Press. • Haring, B., (1978), <i>Free and Faithful in Christ: Moral Theology for Clergy and Laity</i>, New York: Seabury Press.
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Semester II	
Course Name	The Rapport of Christian Philosophy with Christian Theology
Course Code	MCSC 223
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.
Status	Core
Course Aim	This course aims at providing the influence of the Greek culture on Christian philosophy and theology, exhibiting the relationship that exists between these two branches of study and elaborating the complementary character of each.

<p>Course Objectives</p>	<ul style="list-style-type: none"> • To establish that Christianity and philosophy are not antithetical but there can be a discipline called ‘Christian Philosophy’ • To help the candidates identify the influence of Greek philosophy and culture on Christian philosophy and Christian theology and the relationship that exists between these two branches of study • To illustrate the complementary character of Christian philosophy and Christian theology • To enable the candidates appraise the contributions of some eminent Christian philosophers
<p>Intended Learning Outcomes</p>	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • identify the basic Greek philosophical thoughts which served as a pedestal for the origin and evolution of Christian philosophy and theology • discuss that faith and reason cannot contradict each other, rather they complement each other • estimate the value of human reason to prove the existence of God • examine a rational defence for Christian faith and use philosophical methods for the same • integrate the patrimony of Christian intellectual tradition and contextualize them to the issues of the contemporary society

Course Content	Foundations of Christian philosophy; Nature of Christian philosophy; Influence of Greek philosophy and culture on Christian philosophy; Christian philosophy and Christian theology; Relationship between Christian philosophy and Christian theology; Faith and reason; Limitations of human reason; Rational proofs for the existence of God; Philosophical principles created by Christian philosophy: Human person, freedom, history and time; Problem of evil; Concept of creation out of nothing (<i>creatio ex nihilo</i>); Contributions of some eminent Christian philosophers; Neo Thomism; Christian existentialism; “Death of God” philosophy and theology.		
Teaching / Learning Methods	Lectures, Discussions, Sharing Sessions and PBL.		
Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Field Visit and Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%. This will be computed for 70%.	70%		
References	<ul style="list-style-type: none"> • J.P. Moreland & William Lane Craig, (2003), <i>Philosophical Foundations for a Christian Worldview</i>, Illinois: Inter Varsity Press. 		

	<ul style="list-style-type: none"> • Mercier, J. (1998), <i>From Socrates to Wittgenstein - A Critical History of the Key Concepts of Western Philosophy</i>, Bangalore: Asian Trading Corporation. • Armand, A. M., (ed.), (1993), <i>Christian philosophy: An Introduction</i>, Manila: Pontifical Institute of Mediaeval Studies. • Etienne Gilson, (1955), <i>History of Christian Philosophy in the Middle Ages</i>, London: Sheed and Ward. • Crisp Oliver, (2009), <i>A Reader in Contemporary Philosophical Theology</i>, London: T&T Clark.
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Semester II	
Course Name	The Last Testament: Exegesis on Selected Narratives
Course Code	MCSC 233
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.
Status	Core
Course Aim	This course aims at empowering the candidates for a contextual interpretation of some narratives of the Last Testament of the Bible by enabling them to be acquainted with Biblical exegesis which will promote a holistic interpretation and application of the texts.
Course Objectives	<ul style="list-style-type: none"> • To empower the candidates with a contextual interpretation of the Bible • To initiate the candidates for a serious Biblical research

	<ul style="list-style-type: none"> • To enable the candidates for an exegetical study and interpretation of the Biblical passages • To familiarize a deep study, reflection, interpretation and application of the texts of the Bible so that they will be able to counteract any immature interpretation
Intended Learning Outcomes	<p>Upon the completion of the course, the candidates will be able to:</p> <ul style="list-style-type: none"> • apply various exegetical methods • analyze the biblical passages seriously and critically • integrate the texts of the Bible with the contextual situations • interpret the texts of the Bible in their original context • formulate appropriate explanation to a given Biblical text
Course Content	<p>Introduction to Biblical exegesis; Introduction to the Last Testament; Exegetical study of the selected Last Testament narratives: The universal genealogy of Luke (Lk. 3: 23-38) and the messianic genealogy of Matthew (Mt. 1:1-17), The <i>Magnificat</i> (Mary's hymn of liberation) (Lk. 1:46-56), The Last Supper (Mt. 26:17-30) in the background of Biblical meal tradition; Paschal event and the Passion, Death and Resurrection narratives (Lk. 22-24).</p>
Teaching / Learning Methods	<p>Lectures, Discussions, Sharing Sessions and TBL.</p>

Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Tutorial	10 %	
	Field Visit and Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.	70%		
References	<ul style="list-style-type: none"> • Allen, O. Wesley, (2013), <i>Reading the Synoptic Gospels</i>, New York: Chalice Press. • Brown R.E., et al, (1997), <i>The New Jerome Biblical Commentary</i>, Bangalore: Theological Publications of India. • Burkett, D., (2002), <i>An Introduction to the New Testament and the Origins of Christianity</i>, Cambridge: University Press. • Perkins, P., (1992), <i>New Testament Introduction</i>, Mumbai: St. Paul's Publications. • பீட்டர் அபீர் அ., (1983), <i>நற்செய்தி அறிமுகம்</i>, சென்னை: புனித பவுல் விவிலிய நிலையம். • தியாகு, அ., (1987), <i>லூக்காஸ் நற்செய்தி விளக்கவுரை</i>, சென்னை: மக்கள் கலை அச்சகம். 		

Semester II	
Course Name	Contextual Christian Thought
Course Code	MCSC 243
Credit Value	03 Credits
Notional Hours	150 Hours: 45 Face to Face hours and 105 Independent Learning hours.
Status	Core
Course Aim	The aim of this course is to make the candidates realize the importance of contextualizing Christianity to local situations by introducing them to main contextual Christian thoughts that emerged in the history and empowering them with contextual theorizing methods.
Course Objectives	<ul style="list-style-type: none"> • To introduce the emergence of contextualization in Christianity • To develop an appreciation about the contextual Christian thinking • To create competency in formulating contextual Christian theories
Intended Learning Outcomes	<p>Upon the completion of the course the candidates will be able to:</p> <ul style="list-style-type: none"> • describe the emergence of contextualization in Christianity • compare and differentiate the traditional Christian thoughts with the contextual Christian thoughts • evaluate the contextualized Christian trends like liberation movements that includes feminist and <i>Dalit</i> theologies • assess the contribution of Christian contextual thinking on refugees, landless, migrants, ecology and religious harmony

	<ul style="list-style-type: none"> • compose localized Christian thoughts in their own milieu 		
Course Content	The emergence of contextual thinking in Christianity; Inculturation and emergence of local churches; Globalization and contextualization; Introducing certain contextual Christian thoughts; Latin American liberation movement; Christian feminist movement; <i>Dalit</i> liberation movement; Christian thought about landless, refugees and migrants; <i>Minjung</i> (Contextual Christian thought in Korea); Black liberation movements; Christian ecology; Christianity and local contexts; Christian thinking about religious harmony and coexistence; Christian thought on indigenous people; Christian thought on reconciliation and peace building; Contextual theorizing methods: WCC method, FABC method.		
Teaching / Learning Methods	Lectures, Group Discussions and Interactive Sessions.		
Assessment Strategy: Formative and Summative	Formative Assessment: 30% (03 Components)		
	Presentation	10 %	30 %
	Assignment	10 %	
	Field Study and Report	10 %	
	Summative Assessment: 70% (Written Examination)		
Essays and Short Notes: The candidate is expected to answer 05 questions out of 08 for a total of 500 Marks within 3 hours which will be computed for 70%.	70 %		

References	<ul style="list-style-type: none"> • Gustavo Gutierrez, (1973), <i>A Theology of Liberation</i>, New York: Orbis. • Leonardo Boff - Clodovis Boff, (1987), <i>Introducing Liberation Theology</i>, New York: Orbis. • Pieris, A., (1988), <i>An Asian Theology of Liberation</i>, New York: Orbis Books. • Segundo, J.L., (1976), <i>The Liberation of Theology</i>, New York: Orbis. • Short, A., (1988), <i>Towards a Theology of Inculturation</i>, London: Geoffery Chapman. • Wilfred, F., (2002), <i>On the Banks of Ganges: Doing Contextual Theology</i>, Delhi: ISPCK. • _____, (2007), <i>Dalit Empowerment</i>, Bangalore: NBCLC.
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Semester II	
Course Name	Research Project
Course Code	MCSR 256
Credit Value	06 Credits
Notional Hours	600 Hours: Use of library; Exposure studies; Interviews and field studies; Participation in relevant seminars & workshops; Group sharing; Preparation and submission of the dissertation.
Status	Core
Course Aim	The research project aims to encourage the candidates to involve in independent research and develop their creative and critical thinking. Further

	it helps the candidates to pursue diverse methods adopted in the development and explication of Christian studies.
Course Objectives	<ul style="list-style-type: none"> • To identify the limitations and advantages of different approaches to research • To complement existing critical and interpretative approaches and thereby to assist researchers in the field of Christian religion to locate themselves contextually • To emphasize self-reflexive, dialogical and collaborative skills in research and scholarship • To create skills to write academic papers and to build up confidence to carry out independent academic research
Intended Learning Outcomes	<p>Upon the completion of the research project, the candidates will be able to:</p> <ul style="list-style-type: none"> • identify their skills in problem identification, data collection, analysis and evaluation • demonstrate a profound analytical knowledge and capacity to conduct independent research • employ the basic procedures involved in research and writing research papers • develop a mindset for a scientific approach to be objective and critical in their thinking and belief • originate further qualitative research in Christian studies and make Christianity more contextual to address the burning issues of the contemporary society

<p>Course Description</p>	<p>Each candidate is required to carry out research during the span of the study programme. The research methodology will be taught during the first semester and each candidate is expected to choose a topic according to her or his interest to respond to a particular need of the time or of the community. The topic should be approved by the academic coordinator who will also appoint a supervisor and a co- supervisor. A proposal presentation has to be done by the candidate during the first month of the second semester. An appointed examiner and co-examiner will be the first and second examiners respectively in all the levels of examination of the research. The supervisors will be observers. The dissertation has to be handed over on or before the day indicated by the Faculty. The candidates have to follow the guidelines given in the Handbook with regard to the format of the dissertation. They have to appear for a Viva-Voce final presentation at a forum where the examiner, co-examiner and any other relevant resource person for the topic are present. The supervisors will be observers.</p>
<p>Teaching / Learning Methods</p>	<p>Discussions, PBL, TBL, Field visits, Interviews, Questionnaires, Participation in relevant seminars and workshops, etc.</p>

Assessment Strategy: Formative and Summative	Formative Assessment: 40% (02 Components)		40%
	Proposal Writing and Presentation	20%	
	Ongoing Assessment of the Supervisor (attendance to consult the supervisor, punctuality, timely submission of improvement reports, observance of the Gantt chart, proofs produced for the participation in relevant inputs, seminars and workshops, publication of articles, etc.)	20%	
	Summative Assessment: 60% (02 Components)		60%
	Final Submission of the Dissertation	40%	
	Viva-Voce Examination	20%	



11. Calendar of Dates

The Master of Christian Studies degree programme covers one academic year with two semesters which will be conducted over a period of twelve months during the weekends. Accordingly, from the beginning of the academic programme the events are scheduled in the following manner:

First Semester

Lectures	(21 Weekends)
Study Leave	(03 Weekends)
First Semester Examination	(03 Weekends)

Second Semester

Lectures	(21 Weekends)
Study Leave	(02 Weekends)
First Semester Examination	(02 Weekends)

Last Date for Submission of Dissertation: Within three weeks from the last day of the second semester examination.

Contact Details:

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