



**The Teaching of Islamic Studies in Catholic  
Seminaries of Pakistan: A Descriptive and Analytical  
Study of 'Islam' Subjects since 1947 till Today**

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A DISSERTATION SUBMITTED TO THE FACULTY OF ISLAMIC STUDIES  
(USULUDDIN) IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF DOCTOR OF PHILOSOPHY  
DEPARTMENT OF COMPARATIVE RELIGION

By:

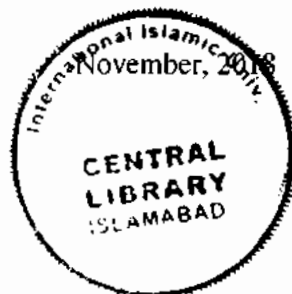
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## **DECLARATION**

This is to certify that the present work entitled **THE TEACHING OF ISLAMIC STUDIES IN CATHOLIC SEMINARIES OF PAKISTAN: A DESCRIPTIVE AND ANALYTICAL STUDY OF 'ISLAM' SUBJECTS SINCE 1947 TILL TODAY** is the original production of Mr. **AHMAD RAZA UL HABIB**, Reg. No.122-FIS/PhDCR/F09.

Student        **AHMAD RAZA UL HABIB** \_\_\_\_\_

Supervisor    **Dr. MUHAMMAD JUNAID NADVI** \_\_\_\_\_

Dated:



## APPROVAL

It is certified that **Mr. AHMAD RAZA UL HABIB**, Reg No.122-FIS/PhDCR/F09

has

successfully defended his doctoral thesis entitled

**THE TEACHING OF ISLAMIC STUDIES IN CATHOLIC SEMINARIES OF  
PAKISTAN: A DESCRIPTIVE AND ANALYTICAL STUDY OF 'ISLAM'  
SUBJECTS SINCE 1947 TILL TODAY**

in viva voce examination held at the Department of Comparative Religion, Faculty of  
Islamic Studies (Usuluddin), International Islamic University Islamabad.

Approved by:



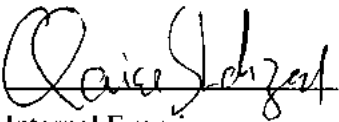
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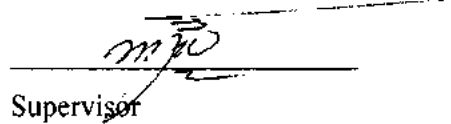
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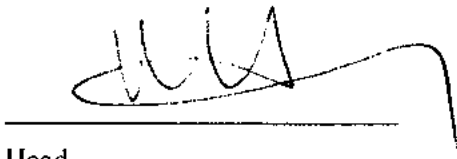
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“*Hamd* be to Almighty Allah and *Na’it* be to the Holy Prophet (S.A.W.)”

Then for those human-friendly beings upon whom He bestows his special blessings. So they distribute the granted easiness to the needy ones and without their valuable assistance this work was not to be brought out.

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Father Aasi had dozens of sittings with me to explain the seminary's internal educational and administrative system, the majority of which were at his office in Lahore and sometimes on his visits to Rawalpindi. He checked a large part of the thesis and has authenticated all the information related to Christianity, especially the chapters of historical presence of Christians in the Subcontinent and Vatican II's proceedings, Papal Documents, seminary's structural and educational data. He also referred me to the following institutions and arranged fruitful meetings with people there:

- Four Minor Seminaries of Rawalpindi, Lahore, Multan and Karachi Dioceses.
- Sister Josephine Michael, Dean of Studies, Philosophy institute, Major Seminary Lahore,
- Father Raphael Mehanga, Philosophy Teacher at Philosophy institute, Major Seminary Lahore.
- Father Rahat William, Rector Rawalpindi Minor seminary
- Father Pascal Robert, Dean of studies at Major Seminary Karachi, Theology Institute

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perhaps my courageous wife. My research activities put her in difficulties not less than those faced by me although perhaps of a different nature.

At the end, I confess that I could not do justice with all those who assisted me to reach this research destination. I am responsible for all shortcomings in the research and I apologize for that, while all its merits have Almighty Allah as its source.

We hope this will serve as a valuable base for researchers desirous of exploring the still untouched dimensions of this topic.

## Introduction

Catholics work under quite a structured system which falls under a familiar hierarchy throughout the world. Thus, social issues, education, preaching and evangelization and division of various countries/states into smaller workable entities called diocese are centrally controlled by the Vatican. Pakistan is also divided into six dioceses each of which has a Minor Seminary while there is a single Major Seminary for all Pakistani-Christian students.<sup>1</sup>

Seminary education for Pakistani Catholics starts after Matriculation equivalent to Grade 10. Interested students are enrolled generally in the nearest Minor Seminary established in their own Diocese. It is important to note that all the five Minor seminaries have a common syllabus of four years which is approved by CBCP (Catholic Bishops Conference of Pakistan) with English as the medium of Instruction. Principally, the first two years cover subjects related to Catholic theology in which a few lectures on Islam have been added. In the next two years, the Intermediate examination (equivalent to Grade 12 or High School) also called F.A. (Fellow of Arts) Arts/Humanities from the concerned Board of Intermediate and Secondary Education (BISE) is conducted.

According to the handbooks of the Minor seminaries, I found out that for this period of four years, there are only three occasions when students actually come into any form of contact with an academic study of Islamic Studies. There is a unit about Islam entitled *Islam and Christianity 700-1200AD*, in the course "Church History", a unit on *Rise of Islam* in the course entitled "World History", and for those students who register for Islamiyat (Islamic Studies – a compulsory course for all Muslims) at the Intermediate level, they sit for this exam in their respective Boards.

After that, the seminarians enroll in the Philosophy Institute of the Major Seminary, located in Lahore and spend 2 years here during which they study one entire course of *Islamic philosophy*. Then they move to the Theology Institute of the Major Seminary at Karachi and spend four years there during which they study quite a few courses related to Islam. The titles of the courses are:

- Islamic Philosophy: Pre-Islamic Arabic thought, the Qur'ānic concept of Revelation, soul, man, life, universe, monotheism, polytheism.

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<sup>1</sup> *The Catholic Church in Pakistan*, Directory 2011 (Lahore: Renewal Centre, 2011), p. 25.

- Islam: Introduction: The dawn of Islam, Prophet Muhammad (S.A.W), the Holy Qur'ān, the five pillars.
- Sharia & Islamic Jurisprudence: The sources of Law within the Sunni and Shi'a schools, civil laws, rights of non-Muslims, criminal law, Hudūd.
- Christian & Muslim Spiritual Traditions: Bulleh Shah, Wāris shah and St. Francis of Assisi, spiritual practices and devotions especially Shi'a practices during Muharram.
- Kalām: Themes in Islamic theology, the development of Muslim theology and different schools, major themes like good works, free will, predestination, faith and reason.
- The Church's Encounter with Islam (7<sup>th</sup> century to the present).

As I delved deeper and read more on the curriculum of these Seminaries, many questions came up. There was very little information available in books and many of my questions remained unanswered. I decided that I had to conduct interviews with as many responsible Catholics both faculty and students as I could and thus began a tiring and at times frustrating yet extremely profitable journey into the educational world of Catholicism in Pakistan.

#### ***LITERATURE REVIEW***

The idea of this topic came up when my M Phil supervisor related to me that a Catholic priest who had reverted to Islam told him that they were taught a lot of misleading things about Islam in their seminaries and the impression of Islam that comes out in the minds of the seminarians was that Islam was quite an evil phenomenon. Before our discussion came to an end, we had both concluded that it would be worthwhile to explore what really went on in these seminaries with respect to the teaching of Islam.

But I had my apprehensions. It was quite a news for me that Islam was even taught in Catholic seminaries in Pakistan. I was aware that approaching these seminaries would not be easy because normally the religious institutions of minorities work quietly one can hardly blame them for this. I went down to the Christian Study Centre and met Mrs. Musarrat, whose charitable nature has been a blessing for so many of us in the Department of Comparative Religion. She gave me the contact number of Father Emmanuel Aasi whom I contacted in Lahore.

I was invited to Yuhannabad and from there and then started a long and protracted relation with the blessed Father who was extremely generous. He told me that six courses on Islam were taught in both the Minor and Major seminaries. He also talked about the

educational structure and hierarchy of the Catholic Church, their scheme of studies and many issues which I don't remember now but five years back, they convinced me beyond a scratch of doubt that this was the sort of work that I wanted to pursue.

After a thorough library search in all the Pakistani Universities, I could not trace any research of this kind of topic. What I found was a short introduction of Christian Seminaries and their educational activities and some descriptions of Catholic efforts to understand Pakistani Islamic culture. According to my knowledge, no independent research is available particularly on this topic. However, some aspects of this topic have been discussed in some books, thesis, academic journals and magazines. The following literature can be considered relevant to the intended research, but has no direct relation with the topic of this research.

### *Theses*

**Al-Hudā International Welfare Organisation and Christian Novitiate: A Descriptive and Comparative Study.<sup>2</sup> Samia Naz (IIUI: 2010), Unpublished M. Phil thesis.**

The writer presented a comparison between al-Huda Institute (an Institute which imparts Islamic religious education to girls only after Matriculation and has a wide network throughout the country) and Christian Novitiate (Christian theological institute for females). It can be said that it is a detailed study of seminaries for women. The researcher has explored the social and welfare activities of both the institutes along with a short account of students' religiosity. Her efforts are admirable but I could not find any details about Islamic studies as a course. The only two questions in her questionnaire which were relevant to my question, were 'whether they learnt Islam or not? If yes then to what extent?' The work does not elaborate on the Islamic Studies curriculum, course outlines or methodology in Catholic Seminaries.

**Muslim-Christian dialogue in Pakistan, "A case study of Christian Study centre, Rawalpindi" Riaz Ahmad (IIUI: 2011) M.Phil thesis.**

The dissertation is a case study of a Christian Institute. Talking about its origin the writer describes another institute, 'Henry Martin Institute for Islamic Studies (established 1930 in India), which can be called the first theological institute teaching about Islam after the partition of India and Pakistan. It can be considered the first known Ecumenical Institute that started talking about Islamic teachings in Pakistan far before the Seminaries development. The dissertation has not so detail about "Islam in HMI".

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<sup>2</sup> Samia Naz, *Al-Huda international welfare Organisation and Christian Novitiate: A Descriptive and Comparative Study*, M.Phil Thesis ( Islamabad: International Islamic University, 2010).

## **Books**

### **Optatam Totius Nostra Aetate<sup>3</sup>**

With respect to our particular study, the above two are possibly the most well-known and acclaimed documents of the Catholic World today. The document *Optatam Totius* reflects the 'Priestly Courses, revision of syllabus and Methodology'. This general proclamation provides us only with the basic guidelines to develop specific norms. The document *Nostra Aetate*, 'Declaration on the relationship of the Church to the non-Christian religions' proclaims a better relationship with non-Christians fostering love and unity among men and nations and for that she gives primary consideration to what people have in common like the concept of God, Holy Book...etc. This commandment applies to all, whether they are lay Christians or scholars. The documents carry the status of a 'base'. It does not include detailed guidelines about how to achieve the goals of peace and unity and to what extent the courses will produce social justice and harmony. The documents will help me understand the catholic higher authority's perception to form the Seminary curriculum.

### **Integral Formation of Catholic Priests<sup>4</sup>**

The book is a guide for those who are involved in the formation of Priests and keenly aware of the needs of the modern Seminarian. It covers the topics; fundamental principles of the priestly formation, four dimensions of formation, namely God, Jesus, church and the three stages of seminary education. The writer is a strong believer. He says that only those students can be priests who receive a call from God. After God's call they formally start mission high school education. As they are not mature yet, they need proper seminary environment. They are admitted to the 'Philosophy Seminary' for four years to know the adequate foundations of Catholic theology. Then they learn 'Theology' for two year to experience the deeper spiritual life. The writer names it 'transformation' instead of formation, to Jesus as Priest.

The book is a detailed description of the Catholic way of formation, seminary education and biblical spiritual experience but it ignores to ponder upon the courses relating to other religions especially Islamic courses. So my work will be considered a useful addition in this area of research.

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<sup>3</sup> *The Documents of Vatican II 1963-65*, trans. From Latin by Rev. Msgr Josef Gallagher (America: Guild press, 1966).

<sup>4</sup> Marcial Marciel, *Integral Formation of Catholic Priests*, trans. from Latin., *La Formacion Integral Del Sacerdote Catolico* (New York: Alba House, 1992).



### **Priest and Bishop: Biblical Reflections<sup>5</sup>**

This book is a concise attempt to supply accurate Biblical information about the biblical origins of Catholic priesthood. It is the answer to such questions as: what manner of life should a priest live? What type of work should they do? What kind of training should they have during Seminary period? For some, the whole goal of priesthood is summed up in the words of Jesus at Last Supper “Do this in commemoration of me”. So all the Priests and Seminarians should follow it firmly. The book draws an accurate picture of the true role of Priests, the ex-seminarians. It presents guidelines for the students who want to be the part of this special ministry of the Church. All its focus is the spiritual training during Seminary life according to the Bible. The whole book searches evidences from the Old & New Testaments for every step of Seminary training even after becoming priest and bishop. It can help for searching for Biblical origins of the Priestly Formation but no description of Islamic courses is there. So my work will be considered a useful effort in expanding the boundaries of research in this area.

### **New Catholic Encyclopaedia<sup>6</sup>**

Its article “Seminary” describes the Latin background of the seminary’s concept, cathedral school; the traditional form of seminary, first seminary of Rome in 1565, its affiliation with Canon Law, minor and major seminaries and the role of bishops in the formation of seminary courses.

The article does not talk about any course taught in the seminaries, relating to non-Christian religions especially Islam. It only contains encouraging statements to live peacefully with other nations and it is a reflection of the Documents of Vatican II.

### **Articles (English & Urdu)**

#### **1. A Theological College in Lahore (hundred years ago)<sup>7</sup>**

The writer narrates the history of first theological college 143 years ago, in the Sub-continent, namely *Lahore Divinity School* (1870). The whole article is about the history of its founder Bishop T.V. French. The college's objectives and the course description. The curriculum was designed comprehensively. To make the Christian theology acceptable both for Indians and Muslims, the founder announced its medium to be Urdu language as it contains several Sanskrit words and later on Hebrew was made essential to

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<sup>5</sup> Raymond E. Brown S.S, *Priest and Bishop: Biblical Reflections* (New York: Paulist Press, 1970).

<sup>6</sup> J.A. O’ Donohoe, “Seminary”, *New Catholic Encyclopedia*, (Washington D.C.: The Catholic University of America, year of publication), vol. 13, p. 72.

<sup>7</sup> J. Slomp, "A Theological College in Lahore, hundred years ago", in *Al-Mushir* (monthly), (Rawalpindi: Christian Study Centre, 1970), vol. 12, nos. 9-10, Sept. – Oct., 1970, p. 11.

understand both the Qur'anic and Biblical terminologies. It was the first known effort made for Christianity to be domesticated on the Indian Muslim soil. Bishop T.V was the first theologian who focused on the Islamic tendency of the region by modifying the curriculum to Urdu and Hebrew languages rather Latin or Greek, the official languages of the Church. So, the first example of studying Islam at Seminary level, is found 143 years back.

## **2. Local Church<sup>8</sup>**

This article demonstrates the Church activities along with its different institutes including priestly formation in the Seminaries. The writer narrates in the section on seminaries, how the Pakistani Church fathers molded the seminary course to understand Pakistani culture? They deeply felt the distance between church and local Muslims. To grasp this gulf, they added a complete semester of different subjects about Islam and Urdu language. As he writes that it was only for better Christian-Muslim dialogue and maximum compatibility.

## **3. Pastoral Training Process<sup>9</sup>**

The writer very beautifully explains the different phases of the development of Christ the King Catholic seminary, its objectives and six years of seminary duration. He mentions that in the 2<sup>nd</sup> year, the non-Christian traditions are taught like Islam, Hinduism and Buddhism. Regarding this they used to go to monasteries, Muslim *Madaris* and *Masajid* as a part of practical study. This can be considered as an introductory work about whether they teach Islam or not. But no detail of the subjects, the outlines, bibliographical literature and methodology is provided here.

## **4. The Making of Connecticut's Catholic Clergy<sup>10</sup>**

The article is about the Seminary trend of the people of Connecticut. Connecticut is a southernmost U.S. State. The main focus of the article is to search for the reasons behind the rapid increase of the Catholic population of the state. It also discusses the young aspirants' ethnic trend. To observe the changes, the Fathers applied different methods. The course of studies followed classical norms, with special emphasis on modern language training. Thus, the study of German, Italian, and French cultures was integral

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<sup>8</sup> Rafique, Local Church, *Silver Jubilee Report of National Catholic Theological Institute* (Karachi: NCIT, 1982), p. 15.

<sup>9</sup> Arthur Charlus, Pastoral Training Process, *Silver Jubilee Report of National Catholic Theological Institute* (Karachi: NCIT, 1982), p. 8.

<sup>10</sup> *The Making of Connecticut's Catholic Clergy*, Center for Migration Studies, volume 5, issue 5; article first published online: 18 JUL 2012. Accessed on August 30, 2013, from: <http://onlinelibrary.wiley.com/doi/10.1111/j.2050-411X.1987.tb00522.x/pdf>.

for the young seminarians. It shows that a space for curriculum change is always there according to regional needs. Hence, they taught them foreign languages. As there was no Islamic influence within and without the state so there was no course about Islam. The article focuses on the Seminary and its Curriculum that will guide me a lot while working on how to observe the psychological, learning and religious feelings of the Seminarians' during the training period. But my subject of research is totally missing.

#### **5. Seminary Studies through the years<sup>11</sup>**

The writer was ex-archbishop of Karachi and professor of Christian theology at Christ the King Seminary, Karachi and has been working in the seminary right after its foundation. He wrote a brief but comprehensive report on the growth of the Major Seminary and its curriculum development. He described when and how Islamic studies was incorporated in the syllabus, 'With the Vatican II (after 1962), the seminary studies gradually paid more attention to the life of the ordinary people around (Pastoral orientation) and the values of other religions, particularly Islam (Mission).' What changes were brought and how did it impact the curriculum did not form part of his study.

#### **6. The growth of the local church in Pakistan<sup>12</sup>**

The writer was one of the founding teachers of the Major Seminary and a professor of Islam having specialized in *Islamic studies*. In his article published in the *Silver Jubilee report of NCIT*, he discussed the rapidly changing circumstances of the Seminary, the painful impact of Vatican II's changes and the church's efforts to become compatible with the contemporary situations. He also described how the Seminary Commission has been trying to mold the curriculum according to Vatican II's Documents and how *Islamic Studies* got place in this development. An addition of the pastoral program opened also its avenues to the world of Islam and courses of Islamic History, Islamic Philosophy and Islamic Theology were incorporated for dialogue with Muslims and Islam.

It is the first ever document found from the concerned minority that has any mention about the course named Islamic studies. But again there is no such detail which is required by me. This and other such aspects came out as a research gap and my proposed research is about that.

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<sup>11</sup>Evarist Pinto, "Seminary Studies through the years" *Silver Jubilee Report of Christ the King Seminary* (1957-1982) (Karachi: Abbasi Art Press, 1983)

<sup>12</sup> Archie de Souza, 'The growth of the local church in Pakistan'<sup>12</sup> *Silver Jubilee Report of Christ the King Seminary* (1957-1982)

### ***Important Catholic official Websites***

- Vatican City Roma's official site  
<http://www.vatican.va/>
- NCIT Seminary Karachi's official site  
<http://www.ncit-pk.com/index.html>
- St' Pius Xavier Seminary Lahore's official site  
[http://www.sfxs-pk.urbaniana.edu/news/09\\_09\\_05.htm](http://www.sfxs-pk.urbaniana.edu/news/09_09_05.htm)
- Catholic News  
[http://www.smcnews.com/news/index.php?mode=viewid&post\\_id=240](http://www.smcnews.com/news/index.php?mode=viewid&post_id=240)
- Congregation for Catholic Education  
[http://en.wikipedia.org/wiki/Congregation\\_for\\_Catholic\\_Education](http://en.wikipedia.org/wiki/Congregation_for_Catholic_Education)

After a detailed review of all the available data on the subject, we reached the following findings that the whole research articles, academic dissertations, periodical journals, books, encyclopedias and internet data describe the history of Seminaries, her different educational steps, the spiritual environment, psychology of Seminarians, modern needs of seminarian and responsibilities after becoming Priests.

And what could not be traced is the teaching of Islam, a complete subject or segment on Islam like Tasawwuf, Islamic jurisprudence, Kalam...etc, any part from the *Holy Qur'an* and *Sunnah*...etc.

### ***PROBLEM STATEMENT***

This leads me to the fundamental questions around which hovers my humble study:

1. How is the curriculum designed for the Catholics? How has this process of curriculum designing developed over the years (for our purpose from 1947 to 2013) and what factors influence both the design and the development?
2. Why is Islamic Studies taught in Catholic seminaries in the first place and to what extent has it been beneficial or otherwise and what theological, pedagogical or social objectives do the Catholics wish to achieve through the introduction of such a course.
3. What kinds of books are taught at the seminaries and who gets to teach the courses, what are their credentials?
4. How has the introduction of Islamic Studies courses impacted upon the attitudes, behaviour and understanding of Pakistani-Christian students? To what extent are the faculty and students satisfied with the curriculum?

5. Does this Islamic Studies syllabus need improvements? In either case, why?

These and many others are some of the questions that have set the tone for this work and I hope I have been successful in addressing the above-mentioned issues.

### **METHODOLOGY**

It shouldn't come as a surprise to most of the readers that to the best of my knowledge never before has such a work been undertaken by a Muslim with respect to Catholic education in Pakistan. There are several reports prepared by Christian missionaries, particularly in the late 19<sup>th</sup> and early 20<sup>th</sup> century which provide a lot of material regarding the churches of Pre-partition India but the majority of those reports are related to the Protestant Church and is well beyond the scope and period of study of this work.

In such conditions, it was only natural that a study of this sort should be descriptive and analytical and does the spade work to pave the way for future scholars to explore this nascent area of study using various sociological and anthropological tools of study.

In chapter one, we have discussed *the Catholicism and Catholic Seminaries in Pakistan* briefly, trying to pick its threads from the distant past slowly progressing to modern times to set the stage for our work. It starts with the archeological and religious evidences of Christian existence by St. Thomas, the Apostle, then it's vanishing out before Medieval Ages and its comeback after Akbar's Era, its organizational development along with its existing denominations focused on Catholics, especially the Catholic Seminaries. The chapter comes from a broader to narrower perspective. As it ends at seminary education, it seems relevant to explore the beginning and development of priestly education.

Thus the second chapter deals with questions such as "Is there any system in Catholicism for priestly education universally? If so, then how did this system evolve through history? What is the canonical status of that system and is there a centralized authority which regulates it? Does this authority issue any guidelines to sketch out the courses? What criteria are observed during the process of designing priestly courses? To what extent do the local cultural, academic or political factors colour the process of designing? To what extent does the scheme of study reserve space for other religions? And lastly how, why and when did the Catholics feel that Islamic Studies needed to be incorporated as a discipline of study?"

Up till now we have acquired the answers of first two research problems by historical method which provides a solid base to go inside the topic and enquire the central theme and core of thesis- the teaching of Islamic studies.

So the next chapter is dealing with that part of the syllabus which deals with 'Islam'. It presents an overview of the history and current situation of the academic study of 'Islam' in six minor and one major Seminary. We have gone through all those parts of the syllabus which are included in the complementary/auxiliary disciplines or fundamental/principle disciplines. Some of these are taught directly under the nomenclature of *Islamic Studies* while at other places as *Pakistani Islamic culture*. Second, a lot of information and impressions are found in particular method of teaching during lecturing and this very part of education plays a vital role in the formation of future priests. A comprehensive, authentic and proper description without any alteration or addition has been made that will open the new dimensions of the curriculum and teaching methods. The received data is analyzed and interpreted keeping in mind all the research questions. Mainly the obtained data is divided into two major sections; curriculum analysis and field research.

Curriculum account covers the analysis of course contents, nature of sources, primary or secondary, bibliographical books and debate of western methods. Owing to the paucity of works in this area, the author had to do a lot of field work. The researcher traveled to all the six diocese Rawalpindi, Lahore, Faisalabad, Multan, Hyderabad and Karachi for research and recording of data, met priests, seminarians, Deans of Studies, Seminary Rectors and Nuns and carried out several interviews, attended various classes at seminaries and sifted through student assignments and projects and had to go over the minutes of Bishop meetings (which are usually kept as secret), particularly of CBCP.

Field Research focuses mainly on two categories: Teachers (of Islam, Rectors and Dean of studies) and students (Seminary graduates and undergrads). Goals and objectives of field research are to study the issues, needs, challenges and interests in the field of "Islamic subjects", to discover the foundations, approaches, contents of teaching Islam and to consider a particular model for Formation and Training Seminarians that will ensure lasting influence and ongoing results in Priestly Education.

Themes of interviewing outlines and questionnaire survey are the seminary affiliation, base of Islamic studies, teaching objectives, sources to study Islam, likes and dislikes of Islam, academic aspects for dialogue, teaching experience, future career, changes in syllabus, knowledge of Vatican's Documents.

Among the total set of interviews, some of the interviews were personally conducted and others who were not available for personal meeting were sent the questionnaire by post in accordance with their convenience. They, in turn, sent the answers and responses. A sufficient research has been undertaken and ample information has gathered that provided a legitimate and justifiable analysis and conclusions. The data is systematically examined and analyzed.

Hopefully, this research will be an effective bridge between the Christian and Muslim academia to grasp the gap of misunderstandings and to make Pakistan "Peaceful and Prosperous".

*In the name of Allah, the Most Merciful, the Most Beneficent*



Chapter One  
Introduction to Catholicism and Catholic Seminaries in  
Pakistan

## *CHRISTIANITY IN PAKISTAN GENERALLY AND CATHOLICISM SPECIFICALLY*

### *INTRODUCTION*

Pakistan is just 67 years old but the civilization it has fostered goes beyond the Abrahamic era. It has also been home to several religions and civilizations, the most recent one, besides Islam of course, being Christianity. Although the beginnings of Christianity in the Indian Subcontinent are still a matter of debate, the history of the development of the Christian Church is definitely more recent. In this chapter however, we will discuss it briefly trying to pick its threads from the distant past slowly progressing to modern times to set the stage for our work.

Christianity arrived in the subcontinent almost at the same time as it reached Europe. Its roots are traced back to the middle of the 1<sup>st</sup> century A.D. Historians today believe that St. Thomas, one of the disciples of Jesus Christ planted the seed of the gospel on Indian soil. This is the general trend of their thinking.<sup>13</sup> The main reason for this thinking is that during Apostolic times there were well frequented trade routes, by land and water, connecting North-West India (today Pakistan), the West Coast and the East Coast, with North Africa and West Asia. Thus Alexandria, Aden, Socotra, Ormuz, Ctesiphon, Caesarea, Taxila, Broach, Kodungallur (Muziris) and even Rome were inter-linked. In the following lines we would be presenting the summary of the different views of scholars and archaeologists about the advent of St. Thomas and the early Christian community in the Subcontinent in general and what today is Pakistan, in particular.

### *THE APOSTOLIC ORIGINS OF INDIAN CHRISTIANITY; 1<sup>ST</sup> CENTURY*

According to local traditions found amongst St. Thomas Christians, Apostle Thomas arrived first in Kerala, a state of India (Kodungallur) in 52 AD. It is said that St. Thomas arrived by sea to the port of 'Maliankara' (Kodungallur). The commercial history of the times lends support to this assumption.<sup>14</sup> He is also believed to have come to Gundapore, present day Taxila and converted King Gundapore to Christianity. Then he moved to the southern parts of India where there was a Jewish population in the coastal areas. During his missionary journey he reached Mylapore on the east coast near Madras. But later he was killed "pierced through with spears" by the Brahmins.<sup>15</sup>

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<sup>13</sup> The historians of Indian Orthodox Church associate themselves to Him.

<sup>14</sup> Stephen Neill F.B.A, *A History of Christianity in India: The beginnings to 1858* (London: Cambridge University Press, 1984), vol. I.p. 28.

<sup>15</sup> Safdar Javed, *The Churches of Pakistan* (Lahore: Topical Publishers, 2004), p. 5.

Thomas in Hebrew means “The Twin”. He can be traced in the following verses of the Bible (Matthew 10: 3)<sup>16</sup> (John 20: 24-29)<sup>17</sup>

Pādrī (Father) Barkatullāh, a famous Christian missionary of the subcontinent in the British Era and a trusted name among Christian theologians, is a supporter of this view. He authored a book about the history of the church in India in Urdu (Tā’rīkh-e Kalīsā’-e Hind) in 3 volumes. He presents a lot of evidences about St. Thomas’ arrival to India in 54 A.D. along with other details like his preaching in Taxila and South India and his martyrdom at the hands of Brahmins. He also contends that surprisingly there is not a single tradition or single historian who associates St. Thomas with any other country, neither Eastern nor Western. That confirms his arrival to India.<sup>18</sup>

It is important to note that Pope John Paul II has also mentioned the arrival of St. Thomas in India in 52 AD and the presence of Christian communities in North India until the 14<sup>th</sup> century. With reference to the 3<sup>rd</sup> of millennium celebrations, the Pope issued a missionary letter (*Redemptoris Missio*) for the Asians specially, declaring the 3<sup>rd</sup> millennium for the Asian continent as the first millennium was for the European continent and 2<sup>nd</sup> for American continent regarding Mission.<sup>19</sup>

#### ***EASTERN SYRIAN CHRISTIANITY; 1ST TO 7<sup>TH</sup> CENTURY***

The sources for the history of Christianity in both North and South India are few and problematic for the period during our discussion. Any written texts that may have existed were destroyed. Efforts continue to rediscover this history, and a more complete narrative may eventually be possible.

There are early traditions preserved among Greek and Syriac writers referring to the missions of Thomas and his colleagues during the first Christian century. However, the

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<sup>16</sup> “1. And He called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. 2 The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zeb’edee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector..... 6 but go rather to the lost sheep of the house of Israel.” (Revised Standard Version)

Retrieved on February 14, 2016 from <http://www.biblestudytools.com/rsv/matthew/10.html>

<sup>17</sup> “24 Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. 25 So the other disciples told him, we have seen the Lord.” But he said to them, “Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe. 26 Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, “Peace be with you. 27 Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.” (Revised Standard Version)

Retrieved on February 14, 2016 from <http://www.biblestudytools.com/rsv/john/20.html>

<sup>18</sup> Pādrī Barkatullāh, Tā’rīkh-e Kalīsā’-e Hind (Batala: Anarkali, 1948), vol. 1, pp. 40-56.

<sup>19</sup> Pope John Paul II, *Ecclesia in Asia, Post Synodal Exhortation*, translated into Urdu by Aftab James Paul (Faisalabad: Catholic Diocese of Faisalabad, 2001), p. 18.

traditions are fraught with internal inconsistencies and none can be proved or disproved on the basis of the details included. Some lists of bishops in attendance at Nicaea include a certain John of Persia representing the Persian and Indian churches. Certainly that is possible; there were demonstrably Christian communities in both North and South India by the end of the first Christian century.<sup>20</sup> Pickett also supports the presence of Syrian people in North India in early centuries, whose missiological activities prove the existence of missionary people or movement.<sup>21</sup>

A writer is of the view that Indian Christians were Nestorians. He further writes that Christianity appeared in southern India no later than the second century, and other missions and monasteries followed.<sup>22</sup>

A book *Acts of St. Thomas* is widely discussed and associated with St. Thomas irrespective of its veracity. It is one of the non-revealed books that describe the life and mission of St. Thomas the Apostle which dates probably from early 3<sup>rd</sup> Century. It is declared to be an apocryphal work but it favours the historical foundation for the main statement of ancient Christian presence. Students of early Christian writings have come to regard the *Acts of Thomas* as valuable evidence for the views of Christians in Mesopotamia in the third century. We may for instance, consider the following extracts from these Acts:

“When the Apostles had been for a time in Jerusalem, they divided the countries among them in order that each one might preach in the region which fell to him; and India fell to the lot of Judas St. Thomas.”<sup>23</sup>

An ex-director of Christian Study Centre (Rawalpindi) is of the view that the *Acts of Thoma* can give us no reliable information regarding Apostle Thomas’ mission in India. Rather it suggests very strongly the existence of Christian communities in India at the latest by mid-second century and perhaps earlier.<sup>24</sup>

From the fourth century onward there are references in Persian Syriac documents to what appear to have been regular contacts between the churches in Persia and those in India.

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<sup>20</sup> Augustine Casiday and Frederick W. Norris (eds.). *The Cambridge History of Christianity: Constantine to c. 600* (Cambridge: Cambridge University Press, 2008), vol. 2, pp. 139-140.

<sup>21</sup> J. Waskom Pickett, *The Mass Movement in India* (Lucknow: Lucknow Publishing House, 1933), p. 37.

<sup>22</sup> Phillip Jenkin, *The Lost History of Christianity* (HarperCollins e-book, 2008), p. 66. retrieved on August 28, 2016 from <https://www.harpercollins.com/9780061472800/the-lost-history-of-christianity>.

<sup>23</sup> The Official site of Indian Orthodox Church, accessed on February 10, 2014 <http://www.indianorthodoxchurch.in/st-thomas-apsotle-of-india?showall=1>.

<sup>24</sup> Christine M. Amjad Ali, *The Literary Evidence for Thomas in India*, St. Thomas and Taxila, A Symposium on St. Thomas (Rawalpindi: Christian Study Centre, 1988), p. 39.

This would be expected from the importance of the trade between India and Mesopotamia during the Persian period.

Eusebius of Caesarea mentions – as alluded to earlier – the presence of a bishop from Persia at the Council of Nicaea in 325 CE, and in the list of bishops who signed the decrees of the Council as mentioned by Gelasius, there is one ‘John the Persian, on behalf of the churches in the whole of Persia and the great India’. A M Mundadan accepts the Gelasian list as ‘genuine and authentic’.<sup>25</sup>

A community of Christians in South India, the ‘Canaites’, claim to have descended from a group of Syrians (perhaps 400 families) who arrived in South India, possibly as refugees, in 345 AD. Indian scholars also made their way to Edessa, the most famous of whom was David the Syrian who prepared a new translation of the *Epistle to the Romans* from Greek into Syriac (425 CE). It is recorded that about 470 AD Bishop Mana of Riwardashir, Persia, sent to India a collection of the books he had translated into Syriac.<sup>26</sup> In 550 AD, Cosmos reported, from firsthand observation, that he saw few churches at Malabar.<sup>27</sup>

Stephen Neill has a different view about that

“The story of the ancient church of the Thomas Christians is of great significance for the whole history of Christianity in India. It is to be regretted that, when all the evidence has been collected and sifted, much remains uncertain and conjectural. What history can offer is not certainty but probability in various degrees. For the first three centuries of the Christian era we have nothing that could be called clear historical evidence. It is possible that in this dark period the apostle Thomas came to India and that the foundation of the Indian church goes back to him; we can only regret the absence of any sure historical evidence to support this view. Millions of Christians in South India are certain that the founder of their church was none other than the apostle Thomas himself. The historian cannot prove to them that they are mistaken in their belief.”<sup>28</sup>

#### ***CHRISTIANITY IN INDIA: THE MIDDLE AGES 700 CE TO 1500 CE***

At that time, the Indian church was not an autonomous one; it received its bishops from the East Syrian Church and its ecclesiastical language was Syriac. The church in the East suffered severe persecution in the 4th century. However, in the 5th century, there was slight improvement. Christians were allowed to exist as a tolerated minority. Later, in the

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<sup>25</sup> A M Mundadan, *History of Christianity in India. From the Beginning up to the Middle of the Sixteenth Century* (India: Church History Association of India, 1989), vol. I, p. 79.

<sup>26</sup> Augustine Casiday and Frederick W. Norris (eds.), *The Cambridge History of Christianity: Constantine to c. 600*, vol. 2, p. 139-140.

<sup>27</sup> Phillip Jenkin, *The Lost History of Christianity*, p. 67.

<sup>28</sup> Stephen Neill, *A History of Christianity in India: the beginnings to 1858*, vol. 1, p. 49.

Middle Ages, as a result of the Crusades between Muslims and Christians and the Mogolian invasion, the church felt increasingly threatened and weakened. However, Christians in Malabar were not affected by these cataclysms.<sup>29</sup>

Through the Middle Ages, churches operated on India's Malabar coast, in modern Kerala. Major churches existed at Mylapore (near Chennai), the alleged site of Thomas's martyrdom, and Nestorian crosses survive at Kottayam.<sup>30</sup>

In the 7<sup>th</sup> century in the provinces of the North Chilas, the discovery of Nestorian crosses at Gilgit and Chilas presents a solid example of Christian presence here.<sup>31</sup>

John of Monte Corvino, a Franciscan who passed through India in 1292 AD on his way to China where he remained for thirteen months, mentions of the existence of the St Thomas Christians, and he baptized about 100 persons.<sup>32</sup>

Marco Polo also came to India on his way back from China in 1292 AD or 1293 AD and probably on his return journey about four years earlier.<sup>33</sup>

Nicholas de Conte visited India sometime between 1425 AD and 1430 AD; his information is almost entirely of the shrine of Thomas at 'Malpuria'. He added that the Nestorians were scattered all over India, and that the community was a minority one, long enough settled in the country to be reckoned indigenous.<sup>34</sup>

#### ***CHRISTIANITY IN INDIA: THE MODERN PERIOD 1600 CE TO 1800 CE***

1- The Portuguese: S.K. Daas, a church historian and Bishop of Hyderabad Diocese in Pakistan, says that it is an historical fact that Indian trade had a wet route to access the European markets; through Arabian Sea, Persian Gulf, Alexandria and Venus. In 1453, Turks occupied all sea routes and the total European trade depended upon the Turks. So they started thinking a way out to get rid of Turk control and launched their first ship at Kaali Cut port. These first Europeans were Portuguese traders. With the passage of time they occupied the entire west coast. But in the beginning of 17<sup>th</sup> century, the Portuguese started vanishing by the coming of Dutch traders and missionaries. In 1602, the Dutch established a trade company at Java (India) and

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<sup>29</sup> C. B. Firth, *An Introduction to Indian Church History* (Madras: Senate of Serampore and The Christian Literature Society, 1960), p. 35.

<sup>30</sup> Leslie Brown, *The Indian Christians of St Thomas* (Cambridge: Cambridge University Press, 1982), p. 122.

<sup>31</sup> Ahmad Hassan Dani, *St. Thomas and Taxila*, a symposium on St. Thomas (Rawalpindi: Christian Study Centre, 1988), p. 11.

<sup>32</sup> *Ibid.*, p. 38.

<sup>33</sup> A. E. Medleykott, *India and the Apostle Thomas* (London: David Nutt, Ballentyne Press, 1905), p. 93.

<sup>34</sup> *Ibid.*, p. 95.

threw the Portuguese out of India. Historically Portuguese were never seen on the scene after this comeback.<sup>35</sup>

- 2- The British (East India Company): The company was established in 1600 at the desire of Queen Elizabeth. The already existing Portuguese resisted them but in vain. A war broke out between them and they were defeated by East India Company. In Emperor Jahangir's era (circa. 1615) Sir Thomas got a trade permit and stayed there for three years. In 1690, two major developments came took place; the city of Calcutta was established and Fort William was constructed. After establishing a strong base there, the English drove out the Dutch missionaries in 1769.<sup>36</sup>
- 3- The French: After observing the success of East India Company, the French also ventured to establish a company at Paandi Cheeri (India). Again a fight was waiting to erupt between both; the French and East India Company. Consequently the British conquered the land and the French had to leave the field in 1761.

In 1757, a war broke out between the British General Clive and Nawāb Sīrāj al-Dawlah in the battle field of Palasi (70 miles away from Calcutta). The Nawāb's defeat among other reasons, is usually attributed to internal disloyalty by the likes of Mīr Ja'far. However, that might be, Clive was considered the founder of British rule in sub-continent.<sup>37</sup> The areas included in modern day Pakistan were the last to be annexed by the East India company; Sindh in 1843 and Punjab in 1849. Despite the earlier presence of Christians during Mughal times there were fewer Christians in Sindh during its annexation in 1843. Christianity formerly came to Sindh and Punjab on the heels of East India Company.<sup>38</sup>

#### ***1800-1947: RE-ESTABLISHING THE FOREIGN MISSIONS***

The beginning of 19<sup>th</sup> century proved a suitable time for missionaries and they took the seized the chance firmly. In the following lines we are presenting a brief history of the foreign missions.

- a) The American Presbyterian Mission 1849: The American Presbyterian Mission had been working in Ludhyana (Indian Punjab) since 1834, before its arrival in Pakistan. Rev. John Newton (d. 1891) was the first missionary to the Punjab. He came to Lahore as a missionary with the American Presbyterian Mission. He

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<sup>35</sup> S.K. Daas, *History of the Church in Pakistan* (Hyderabad: Bishop House, 2001), p. 75.

<sup>36</sup> Ibid., p. 77.

<sup>37</sup> Ibid., p. 78.

<sup>38</sup> John Rooney, *On Heels of Battle* (Rawalpindi: Christian Study Centre, 1986), p. 43.

preached the gospel in the Punjab for fifteen years from 1835-1850. Rev. Charles Forman came to Calcutta in 1849 and started evangelistic and educational work in Lahore (Punjab) and in other areas from 1849-1894.<sup>39</sup>

b) The United Presbyterian Church 1853: The United Presbyterian Church of North America sent Rev. Andrew Gordon (1828 – 1887) in 1855 to Sialkot (Pakistan) to evangelize, particularly the poor and underprivileged. 43 adults were baptized by the U.P. Church. On his name, a college (Gordon Mission College) established in Rawalpindi in 1893 named to this day after him as Gordon College.<sup>40</sup>

c) The Anglican Church: The Anglican Church started their evangelical work in today's Pakistan with the arrival of British rule in Karachi in 1852 and later in Peshawar, Multan, Narowal, Hyderabad, and Dera Ismail Khan with Rev. Robert Clark as its first Anglican Missionary. Many preachers and scholars came out of this church like Dr. Ummad-ud-Din, Sultan M. Paul, Rev. Abdul Haq and Barkat Ullah.

Thomas Valpy French (1825 – 1891) was declared the first bishop of Lahore in 1877. He established the Lahore Divinity School in 1880. The Anglican Church established a very big Cathedral in Lahore; it was the great effort of Bishop French. It is incredible in its architect.<sup>41</sup>

d) The Church of Scotland: Thomas Hunter (1827 – 1857) was the first missionary of the Church of Scotland in Pakistan. He came to Sialkot in 1856. He is also considered the first martyr of the Church of Scotland in Sialkot. He served in Sialkot, Narowal and Gujarat.<sup>42</sup>

e) The Methodist Church: John Wesley was the founder of the Methodist Church in England. The Methodist Church started their evangelical work in 1873. The Methodist missionaries, James Mill Thoburn (1836 – 1922) and his sister Isabella (1840 – 1901) preached to the down trodden in Karachi, Quetta, Multan, Khanewal, Stuntzabad, and Lahore.

f) The Lutheran Church: It came to the regions included now in Pakistan through a Danish woman in 1903. She worked in Mardan, Tank, Dera Ismael Khan, and Rasalpur. It was probably a tough task; many missionaries were killed by the

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<sup>39</sup> Freda Carry, *Pakistan mein Protestant Masihiyat ki Tarikh* (Lahore: Open Theological Seminary, 2008), pp. 48-52.

<sup>40</sup> Ibid., p. 53-55.

<sup>41</sup> Ibid., pp. 56-62.

<sup>42</sup> Naeem Maseeh Shakir, *The Biblical Model of the Church and Leadership in Pakistan*, unpublished M.A. Divinity thesis presented to Zarephath Bible Seminary (Rawalpindi: October 2014), p.20.



*Pathans*. They developed the Pashto Church in Mardan. Many missionaries came from Finland and worked in this region.<sup>43</sup>

- g) Geographical Expansion: The British government developed the canal system in the Punjab in 1856-1920. The people started to live near canals for better trade and jobs. The U.P. Mission established the Presbyteries in Lyallpur, Hafizabad, and Sangla Hill in 1895-1905 and Christians started migrating to these Presbyteries.

#### ***ESTABLISHMENT OF CHRISTIAN VILLAGES***

Christian villages had a role in the development of the Church in Pakistan. The missionaries established villages in the Punjab by purchasing lands. The Anglican Church purchased land near Lahore and established a village, Clark Abad in 1898. The Church Mission Society established Montgomery Wala near Lyallpur and Bateman Abad (Isa Nagri). The Roman Catholic Church established Mariamabad in 1895, Khushpur in 1900, Francisabad in 1905, and Anthony Abad in 1904. The Church of Scotland and the United Presbyterian Church established Martin Pur and Youngson Abad in 1900, with the mutual effort of Rev. Samuel Martin and Rev. Youngson. The Associate Reformed Presbyterian (A.R.P.) Mission established seven villages near Montgomery Wala (Sahiwal) in 1916. The Salvation Army established Stuntz Abad in 1920. These villages were the birth place of many local leaders of the church in Pakistan.<sup>44</sup>

#### ***THEIR METHODS OF EVANGELISM***

Freda Carry has categorised their method of preaching in the following three:

1. Bible Translations

Henry Martin translated the New Testament into Urdu language in 1817 and this translation is still valid and authentic. The Church Mission Society translated the whole Bible in 1843. They also translated the New Testament in local languages: Punjabi, Pashto, and Balochi in 1878.

2. Street Evangelism

Street evangelism was the most widely used method of missionaries. They preached the gospel in bazaars and on streets and roads. This method was developed by the Presbyterian missionaries.

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<sup>43</sup> Ibid., pp. 22-23.

<sup>44</sup> Freda Carry, Ibid., pp. 115-116.

### 3. Education and Medical Work

Through education and medical work many believed in Jesus Christ. This method has contributed to the development of the church in Pakistan. Missionaries have been successful in using these sources.<sup>45</sup> It will be suitable to mention here the educational endeavours of the Scottish mission for better understanding.

In 1824 Dr James Bryce, the first Scottish chaplain in Calcutta, drew the attention of the General Assembly of the Church of Scotland to the possibilities of India as a field for missionary endeavour. His plan was for a college 'under the ecclesiastical superintendence of the Kirk Session of St Andrew's Church, for the training of those who could preach.'<sup>46</sup>

On 12 March 1829 Alexander Duff was sent to India as a missionary of the Church of Scotland. It was understood that he was to go out as an educational missionary, but he was left free to work out his plans as he judged best in view of the situation in Calcutta. Only one condition was laid down that he should not settle in Calcutta, but in some rural area of Bengal. Duff worked hard to establish the first Christian school. After two months, he reached the following observations as a result of his educational efforts:

- 1 While the Indian languages should not be neglected, the basis of education must be English. Before the rational order of Western philosophy and science, the irrationalities of Indian thought would fade away. The Gospel and Western science together would prove an invincible tool.
- 2 The school, unlike Serampore and Bishop's Colleges, must be founded in the very heart of Calcutta, near to the homes of its most prominent citizens.
- 3 Christian teaching must be uncompromisingly included in the curriculum of the college.
- 4 Conversions must be expected; but this must not be taken as a limiting factor in the usefulness of the college.

So in 1830, the school was opened. As the result of theological educational activity, around 200 conversions were recorded.<sup>47</sup>

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<sup>45</sup> Ibid., pp. 76-87.

<sup>46</sup> Bryce, *A Sketch of Native Education in India* (London: W.H. Allen and Co. 1839), p. 150.

<sup>47</sup> Stephen Neill, *A History of Christianity in India, the beginnings to 1858*, vol. 2, p. 307-312.

## *HISTORY OF THE ROMAN CATHOLIC MISSIONS IN INDIA*

In the period of the development of mission in India, there is an era when Roman Catholic friars traveled to and fro preaching their faith, disregarding the obstacles and oppositions. There is historical proof of the fact that they had given missionary training to the native people although the native converts were not acknowledged as missionaries. These converts were given charge to take care of the Church and to tend the fellowships founded by the Roman Catholic Missionaries. St. Francis of Assisi (1181-1226), Raymond Lull (1235-1316), Francis Xavier (1506-1552), and Robert de Nobili (1577-1656) were all missionaries who reared native converts to educate the Church.<sup>48</sup> The Roman Catholics understood that, "Missionary work is a necessary task of the Church, because it is essential to its very nature."<sup>49</sup>

"Catholic Mission's first activities are documented in the Mughal age. The Mughal Emperor Akbar (1542-1605) invited to his court some Jesuit fathers who had come to the south of India with Portuguese conquerors. Apart from the Portuguese, there were Armenian Christians who migrated to India from the areas under Persian rule. They flourished because of their Persian knowledge – the court language of the Mughals. They comprised of many Augustinians, Carmelites, Franciscans, and Jesuits. The non-Indian Christian merchants and soldiers got employed by the Mughals. They led three missions to the Mughal court (1580, 1592 and 1595) and were warmly received at the court and given residence nearby. On this warm hospitality, Bishop Clement VII wrote a letter of thanks to the King in 1592.<sup>50</sup> And later on the Jesuits wrote a decree allowing "freedom to worship, right to speech publicly and to make converts".<sup>51</sup>

Fr. Jerome's influence upon Akbar's successor, Jahāngīr (1605-27) was considerable. But the following emperor Shāh Jahān (1627-58) according to Christian historians showed himself less friendly. The later Mughal Emperors as well as the Sikhs were, on the whole, hostile to the mission. We cannot move unless we mention a big name in Catholic Missionary history – Saint Francis Xavier. He spread the word of Gospel among the fishermen of Ramnand coast in 1543. According to tradition, he established few churches

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<sup>48</sup> Samuel Mathew, *Issues Facing Missiological Formation for Mission in India* (PhD Thesis), (USA: Fuller Theological Seminary, 2007), p. 35.

<sup>49</sup> Roger E Hedlund, *Roots of the Great Debate in Mission* (Bangalore: Theological Book Trust, 1993), p. 52.

<sup>50</sup> Lawrence Saldanha, *Hamārī Dāstān* (History of Catholic Church in Pakistan) (Lahore: Dar-ul-kalām, 1990), p. 18.

<sup>51</sup> John Rooney, *On Heels of Battle* (Rawalpindi: C.S.C, 1986), p. 49.

near the state of Tranvancore.<sup>52</sup> So the recorded date of first church in subcontinent is 1597 by the Jesuits. The Catholic population of Lahore was composed of three different elements; the Europeans, mostly Portuguese; the Armenians and the Indian converts. There were around 100 Christians in Lahore in 1606 and exceeded to 1000 in 1614.<sup>53</sup>

#### **1650-1800: SILENT HISTORY**

As we mentioned that Shāh Jahān allegedly ordered the destruction of the Church. Later Mughal Emperors as well as the Sikhs were, on the whole, hostile to the mission as far as Christian historians see it. S.K. Daas writes that the main reason for this hostility was that during Shāh Jahān's rule there occurred a tussle between Portuguese traders and coastal villages of Muslims on some matter. The Portuguese attacked the villagers and burnt the whole village. When the king was reported of this brutal event, he got angry, ordered them to leave, locked the churches and banned all kind of religious activities. Consequently the Christians of that area migrated to the farthest areas of the country. Shāh Jahān's successor Aurangzeb also continued his policies. These circumstances warned the coming missionaries to keep quiet. So they practically did not involve in mission activities and disappeared from the scene. One example is enough to understand the situation. The first protestant missionary William Carey was appointed in 1793 to devote himself for mission but when he found no space for mission work he kept quiet and started shoes business until the Mughal's rule weakened till the end of 18<sup>th</sup> century.<sup>54</sup>

#### **1800-1947**

To write the history of Roman Catholic missions in India in the eighteenth century is no easy task. There was, in the Roman Catholic Church, no central directive power-the later Papal hierarchy for Indians- by which the various enterprises could be held together in any kind of unity. Throughout the eighteenth century the main centers of Roman Catholic strength in India continued to be *Goa* and its neighborhood, the *Serra* of the Thomas Christians and the coast of *Coromandel*. So we find very rare examples of missionary activities until the Papal Decree established Church hierarchy for Indians in 1886 when Lahore was formally erected as Diocese.<sup>55</sup>

<sup>52</sup> J. Waskom Pickett, *Ibid.*, p. 38.

<sup>53</sup> Lawrence Saldanha, *Ibid.*, p. 19.

<sup>54</sup> S.K. Daas. *Ibid.*, p. 79.

<sup>55</sup> W. V. Bangert, *A History of the Society of Jesus* (U.K: Institute of *Jesuit* Sources, 1972), p. 327.

So before that, the maximum part of the 19<sup>th</sup> century can be marked as a Protestant century in general and Catholic priests were serving the East India Company. The first known Catholic priests sent from Agra were of various nationalities and worked exclusively among the British soldiers and civilians. The first Catholic Church was built by Fr. Caffarel at Anarkali in 1847. Fr. Zacharias built the now still existing St. James church of Sialkot in 1853.

Furthermore, Catholics initiated girls' schools too. As its witness, the first Mission school in Pakistan is still working in Sialkot which was established by the Sisters of Jesus and Mary in 1856. At this juncture, we will cast a bird's eye view of the important Missionary schools before partition:

- Sialkot, 1856: First Girl's school by the Sisters of Jesus and Mary.
- Karachi 1861: St. Patrick School was set up in 1861 in Karachi.
- Lahore, 1870: In 1870 Bishop T.V. French founded the Lahore Divinity College, the second theological college, in which education was given in the vernacular.
- Lahore, 1879: Dr W.Hooper opened a similar college at Allahabad.<sup>56</sup>
- Lahore, 1885: After 6 years the first Catholic Diocese of Lahore was announced in 1885. A large number of missionary schools and colleges were founded in the second half of the 19<sup>th</sup> century.

As a historical fact, preference had been given always to cantonment areas for opening the mission schools as in Abbotabad, Murree, Quetta, Peshawar, Kohat. The second preference was to railway colonies and at the end for public. This was probably owing to security concerns.

Over period, other dioceses emerged; Multan 1939; Rawalpindi 1947; Karachi 1948; Hyderabad 1958 and Faisalabad 1960.<sup>57</sup>

### ***CATHOLIC SEMINARIES: PRESENCE, HISTORY, STRUCTURE AND NUMBERS***

*The Congregation for Catholic Education*<sup>58</sup> deals with all kinds of Catholic educational institutions like; Catholic universities, Catholic Colleges, mission schools, male and female Novitiates, Catechist centers and ecclesiastical seminaries. All the institutions are formed for theological education with certain and separate syllabus addressing the

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<sup>56</sup>J. Slomp, "A Theological College in Lahore. hundred years ago", *al-Mushir* (monthly Journal), (Rawalpindi: Christian Study Centre, 1970), vol. 12, no: 9-10, Sept.-Oct., 1970, p. 11.

<sup>57</sup> Safdar Javed, *The Churches of Pakistan*, p. 5.

<sup>58</sup> This will come under discussion in detail in the beginning of Chapter Two.

different levels of the students having a certain study background. Among all of them, our subject of study is only the “Ecclesiastical Seminaries”.

### *Seminaries*

In ecclesiastical writings “seminary” designates a special type of school dedicated to the spiritual, moral and intellectual formation of the clergy.

The word Seminary is derived from the Latin word “Seminarium” which was commonly used to describe a place where young seedlings were prepared for eventual transplantation. The first official use of this word to describe institutions for clerical training dates back to the Council of Trent (1545-63).<sup>59</sup> Almost immediately after its promulgation, plans were made for the Council law’s implementation. In 1565 Pope Pius IV erected a seminary for the diocese of Rome and St. Charles Borromeo (1538 – 1584) opened a major seminary. The Council’s legislation *de seminariis* was not a new creation. It was a restoration and renovation of the traditional manner in which young clerics received their formation. Thus it was the return to the concept of the cathedral school.<sup>60</sup>

What were those cathedral schools, scholasticates, clergy houses, monastic training centres...etc. In the following lines, their historical presence will be discussed.

### *EARLY CHURCH PERIOD*

In the early Church, there was no proper structural formula and institutions as we have today for the formation of the clerics. It was the age of developing and growing under trials and tribulations, so the Church adapted the New Testament’s principles for the formation, which we can read in the Acts of the Apostles,<sup>61</sup> where qualification and requirements for the service is observed and so on “therefore, appoint for yourselves bishops and deacons worthy of the Lord, men meek, and not lovers of money<sup>62</sup> and truthful and proven, and reprove one another, not in anger, but in peace, as you read it in the Gospel.”<sup>63</sup> Raymond E, Brown says “by the end of the 2<sup>nd</sup> century, if not earlier the blending of the diverse New Testament roles had been carried through in its essentials and the full blown concept of the Christian priesthood emerged as a result.”<sup>64</sup>

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<sup>59</sup> J.A. O’Donohoe, “Seminary” in *New Catholic Encyclopedia* (New York: McGraw Hill Book company, 1912), vol. 13, p. 72.

<sup>60</sup> *Ibid.*

<sup>61</sup> Acts of the Apostles, 6:1-10

<sup>62</sup> 1 Timothy 3: 4.

<sup>63</sup> Mt. 18: 15-17.

<sup>64</sup> Jean-Paul, A. *The Didache* (Paris: Major scholarly commentary, 1958), p. 73.

The development of the major and minor seminaries, training the clergy and of the scholasticates maintained by the religious communities, was an evolutionary process. They have their origin in the catechist schools which were established in the Eastern provinces of the Roman Empire during the first three centuries of Christian era. Thus the earlier form can be found before the time of St. Augustine, when the training of the clergy was “personal and practical”. Young men were taught to look after the church, administer the sacraments and explain the Holy Scripture. It should be noted that clergy houses designated a community rather than a physical building or a place. It originally represented the corporation of the masters or students (or both) in a given town and was established to guarantee the unity, safety and protection of the academic community.<sup>65</sup>

By the time of St. Augustine (354-430), the training of the clergy became more systematised when he established a *monasterium clericorum* “clergy house” at his home near the principle church of Hippo Regius (a port in North Africa, some 200 miles west of Carthage) where men were educated for the priesthood. The students lived together under St. Augustine’s supervision, dressed alike and performed their spiritual devotion in common. This school might be considered as a forerunner of the later scholasticates. As a result of its success, bishops in other dioceses in North Africa followed St. Augustine’s example and established what later came to be known as Episcopal or cathedral schools. After the vandal invasions, similar institutions were founded in the 5<sup>th</sup> and 6<sup>th</sup> centuries in Spain and Southern Gaul. In Rome, the Pope’s school at this time is reputed to have devoted its attention principally to the training of the clergy in the Creed, Canon Law and the Liturgy. Owing to their basic curricula, none of these schools could be called seminaries in the sense that this word is used today.<sup>66</sup>

#### ***MEDIEVAL PERIOD: THE MONASTIC AGE***

The Monastic Age, which followed next, might be said to comprise the years 500-1200. At first the monasteries did not commence as centers of learning but rather as houses where laymen could seek a life of contemplation and prayer. However, with the founding of the Benedictine order in the year 529, many monasteries instituted reforms for the training of men and libraries were accumulated. Benedictines established a school at St.

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<sup>65</sup> A. Vieban, “Ecclesiastical Seminary” in *The Catholic Encyclopedia*, vol. 13, p. 276.

<sup>66</sup> Yorke Allen, Jr., *A Seminary Survey* (New York: Harper Publishers, 1960), p. 346.

Gall, Switzerland. During this period the clergy were virtually the only men receiving education at a secondary level.<sup>67</sup>

After the general adaptation of the Benedictine rule, a further division into major and minor schools existed in most monasteries. This presents a striking analogy to the present system of minor and major seminaries because today's seminary system has this same division into major and minor.

In 527 CE, The second council of Toledo (Spain) prescribed that younger clergy were to live and be educated in a house under supervision of bishop. Later, in the empire of the Franks many bishops and Charlemagne promoted similar establishments and with time, arose Episcopal, cathedral and monastic schools throughout Europe.<sup>68</sup>

In 590-604 CE, Pope Gregory founded a school in Rome attached to the church of St. John. The Council of Toledo (531-633)<sup>69</sup> decreed for admission in episcopal schools. St. Boniface (744) founded the monastery at Fulda in Germany whose reputation as training school spread over Western Europe. Pope Gregory VII (1073-1085) strengthened the cathedral schools as compared to the monastic schools. Ordained ministry was further transformed by the influence of the Hierarchies of Pseudo-Denys in the 13<sup>th</sup> century, when all offices were in order and hierarchical structure."<sup>70</sup> St. Thomas Aquinas also articulated the theological model for priesthood within the mendicant tradition and orders.<sup>71</sup>

The episcopal and monastic schools throughout the Dark Ages were very few in numbers to train many clergy.

### ***THE REFORMATION AGE***

The rise of great universities marked the beginning of another phase in the training of the clergy. The University of Paris grew out of a cathedral school and was originally a scholastic 'guild' of students and teachers. The University of Bolognarose was founded at the same time to teach Law. Shortly thereafter, Oxford University was established. The

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<sup>67</sup> Ibid., p. 347.

<sup>68</sup> Woestman, H. *The Sacrament of Orders and the Clerical State* (Bangalore: Theological Publication in India, 1999), p. 95.

<sup>69</sup> Councils of Toledo, 18 councils of the Roman Catholic church in Spain, held in Toledo from about 400 to 702. At least 11 of these councils were considered national or plenary; the rest were provincial or local. The acts of all except the 18th have been preserved.... In addition to these 18 early councils, at least 10 other councils were held in Toledo from the 11th to the 16th century. They were important in the canonical history of Spain. Accessed on September, 15, 2017 from <https://www.britannica.com/event/councils-of-Toledo>

<sup>70</sup> Yorke Allen., Ibid. p. 348.

<sup>71</sup> Woestman, Ibid., p. 119.



founding of Cambridge University soon followed as an outgrowth of Oxford. Theological education was centered in Paris and English universities until the 14<sup>th</sup> century. Many of the chairs at the University of Paris, especially in theology were filled by leading Dominicans and Franciscans. Outside the walls of Oxford there were colleges maintained by Dominicans, Franciscans, Carmelites and Augustinians.<sup>72</sup>

Most of the instruction at the early universities consisted of courses in theology, canon law, logic and philosophy. Furthermore, it is likely that less than 5% of the clergy obtained university training during the Middle Ages. So the overwhelming majority of the priests and bishops of those times had received no formal higher education at all.

The turning point in the effort of the Roman Catholic Church to provide comprehensive systematic theological training for the bulk of its clergy occurred in the 16<sup>th</sup> century as one of the consequences of the Reformation and the defection of Roman Catholics to Protestantism in Germany and elsewhere in Europe reached considerable proportions by challenging celibacy and class system within the Church.”<sup>73</sup>

This plan ultimately bore fruit at the long Council of Trent held in 1545-63 for the purpose of implementing the suggested reforms. After 13 years, the council proclaimed a Decree on the creation of Seminaries in 1563. This famous decree became the law of the Roman Catholic Church through the Bull *Benedictus Deudet pater* issued by Pope Pius IV on January 26, 1564. To this day, it has remained the fundamental directive of the church concerning the education of candidates for priesthood. So the ecclesiastical seminary proper only emerged after the council of Trent.<sup>74</sup>

Pursuant to the decision of the Council of Trent,<sup>75</sup> Pope Pius IV founded the Roman Seminary in the year 1565 in Rome, the administration of which was entrusted to the Jesuits. Later Pope Gregory XIII (1572-85) endowed this institution with a stable income and from that time on, it came to be known as the Gregorian University. The revival of the old diocesan seminaries (Cathedral schools) by the action of Council of Trent did not result in either the disappearance of the small monastic schools or removal of the study of theology and philosophy from the universities' curricula. But the major seminaries

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<sup>72</sup> Ibid., p. 349.

<sup>73</sup> Wagoner, D., *The Seminaries Protestant and Catholic* (New York: Sheed & Ward, 1966), p. 35.

<sup>74</sup> H.J. Schroeder (ed.), *Canons and Decrees of the Council of Trent* (London: Herder Books, 1941), pp. 50-60.

<sup>75</sup> For a comprehensive study of the intervention of the Council of Trent in the revision and reformation of priestly education, see J.A. O'Donohoe, *Tridentine Seminary Legislation: Its Sources and its Formation* (Louvain: Publications Universtaires de Louvain, 1957).

became the chief means for training priests after the Reformation. One might summarize the historical development of the seminaries in the west as shown in table 1.<sup>76</sup>

S. No.	180-500	500-1200	1200-1563	1563 to date
1	Clergy training classes			
2		Cathedral schools	Cathedral schools	
3		Monastic schools	Monastic schools	
4			Universities	
5				Seminaries
6				Scholasticates
7				Faculties of philosophy and theology

Table1. Development of seminaries

#### ***A BRIEF HISTORY OF MINOR AND MAJOR SEMINARIES IN INDIA***

We will now start dealing the history of Seminaries in India generally and Pakistan specially, from a seminary survey book. The writer presents a listing and review of the activities of the theological schools and seminaries located in Asia which were training men to serve as Ordained Ministers and priests in the Roman Catholic Churches.

The earliest missionary school for studying the languages for cross-cultural missionary work was established by Raymond Lull in 1276. His efforts initiated the church to establish chairs for the study of languages in many major cities in Europe.<sup>77</sup>

The initial Roman Catholic Seminary was founded at Cranganore (India) as early as 1540, two years before St. Francis Xavier first landed in India and 13 years before the publication of the Decree of the Council of Trent. It was established by Franciscans for Chaldean Rites (Malabar) in India whose members consisted of converts from the so-called 'St. Thomas Christians.' Francis Xavier wrote a number of enthusiastic letters to Ignatius Loyola about the institution and by 1547 it had a total of 70 students. Apparently about half a century later, it went out of existence.<sup>78</sup>

<sup>76</sup> Yorke Allen, Jr., *Ibid.*, p. 350.

<sup>77</sup> Barnabas, "The Missionary Training in India, the Present Status and the Projection for Future." *Indian Journal of Missiology*, vol. 6 no. 1, p. 56.

<sup>78</sup> To know the detail of the interaction between St. Xavier and St. Ignatius and their missionary activities see, James F.B. Tinling, *Early Roman Catholic Missions to India* (London: S.W. Partridge & Co., 1876).

One year after the Cranganore Seminary, the Jesuits established the Santa Fe College and seminary in Goa with 60 students. It served all clergies as well as other Portuguese colonies of Asia. St. Francis Xavier obtained a number of local priests who accompanied him on his missionary journeys elsewhere in Asia. Shortly thereafter in 1555, the Franciscans founded a seminary in Goa and during the 16<sup>th</sup> century, the Jesuits administered another seminary at Viapcotta for Malabar Priests. Franciscans also established a seminary near Bombay with the help of the Portuguese King Dom Joao III.<sup>79</sup> In 1627, the Roman Catholic Church established the *Collegium Urbannum de propaganda Fide* to prepare people for missionary work.<sup>80</sup>

### ***Educational standard of early Seminaries and Missionary Setback***

Despite the founding of these and other seminaries in the 16<sup>th</sup> century, according to Fr. De Melo, the first attempts in the formation of a native clergy had not been a brilliant success. It would appear that the intellectual standards of these early seminaries were not sufficiently accurate. The intellectual training of the local clergy at that time must have been rather poor, as councils in the Middle Ages (Lateran IV and V, for example) repeatedly called for universities to provide candidates with a minimum standard of education for ordination, including knowledge of quite basic doctrinal formulae such as the *Decalogue*, the *Paternoster* and the *Ave Maria*. The education of the clergy does not seem to have improved much by the time it was wholly revised in Trent (16<sup>th</sup> century).<sup>81</sup> In 1653, there occurred a major setback in the Roman Catholic missionary efforts in India, namely, the conflict with St. Thomas Christians. A second setback occurred a century later when the Society of Jesus was expelled from Portugal by Pombal in 1759 and was obliged to withdraw its missionaries from Portuguese India as well. This resulted in a diminution in the momentum of Roman Catholic missionary efforts in this country. For example, the Santa Fe College was closed and its seminary was eventually transferred to the jurisdiction of the secular clergy. Many of the Jesuit stations were handed over to the Paris Foreign Mission society. Another setback of a different sort was sustained in Goa in the 19<sup>th</sup> century when Gregory XVI detached various ecclesiastical

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<sup>79</sup> Yorke Allen, *Ibid.*, p. 435.

<sup>80</sup> Barnabas, *Indian Journal of Missiology*, vol. 6 no. 1, p. 57.

<sup>81</sup> K.M. Comerford, "Italian Tridentine Diocesan Seminaries: a Historiographical Study", in *The Sixteenth Century Journal*, vol. 29, no. 4 (1998), pp. 999-1022.

areas from the authority of the Patriarch of Goa and converted them to apostolic vicariates. These things damaged the prestige of Roman Catholic Mission in India.<sup>82</sup>

In the second half of the 19<sup>th</sup> century, again a significant development occurred in the formation of local clergy in India as a result of a visitation of two French Clerics, Msgrs. Bonnand and Charbonneaux. They reported that the ordinaries were not paying enough attention to the promotion of local clergy. "Some, like the Carmelites, the Jesuits, the Oblates of Mary Immaculate and the Silesians of Annecy were rather inclined to promote vocations to their own Orders. Some were even decidedly opposed to the establishment of seminaries in the territories and to the formation of native priests, at least of native secular priests. One such was Mons. Bravi O.S.B., the late Vicar Apostolic of Colombo who had gone so far as to say; as long as Bravi is Bishop his hands will never ordain a colored priest." Both of the visitors were dissatisfied with the quality of education being provided at the Latin and Syrian rite seminaries. They suggested that classes no longer should be conducted in Portuguese since that language had lost its importance in that part of India as compared to Malayalam and English.<sup>83</sup> During this period, the missionaries of the Church Missionary Society who arrived in Travancore (Kerala) started teaching English in the Kottayam Syrian Seminary in 1815.<sup>84</sup>

#### ***FIRST MAJOR SEMINARY IN INDIA; 1893***

One of the questions raised at that time was the possibility of establishing a central Major Seminary for all India. So, in 1884, Pope Leo XIII sent the first Apostolic Delegate to India to study its possibility. He reported, "He had visited most of the leading Catholic Seminaries in Europe and he believed that if the European type of training could be offered in India according to the situation of Indian students..." Because of this report, the first Major seminary (named the Papal Seminary) was founded in Kandy (in modern day Sri Lanka) in 1893. The philosophical and theological courses were molded on the Jesuits' *ratio studiorum* (System of studies). Afterwards, the seminary was transferred from Kandy to Poona, 150 miles Southeast of Bombay.<sup>85</sup>

In the bygone days, several seminaries had trained excellent priests. The number of students increased day by day. Fr. P. Placid made some interesting comments on the training of Syrio-Malabar clergy as follows,

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<sup>82</sup> Yorke Allen, Jr., *Ibid.*, p. 435.

<sup>83</sup> *Ibid.*, p. 435.

<sup>84</sup> K. M. George, *Christianity in India Through the Centuries* (London: Authentic, 2007), p. 232.

<sup>85</sup> *Ibid.*, p. 437.

“At present, 1955, Syro-Malabarians have about 1200 priests and 800 seminarians. For every year more than 300 young men apply for admission but the bishops have to limit the number. The bulk of the clergy is trained in the Apostolic Seminary of Malabar under *Spanish Carmelites*; some are at the *Papal Seminary* Poona and another *Latin Seminaries* in India.”<sup>86</sup>

I am presenting here the important dates just for a clear view on the efforts of Christian Orders to establish Catholic seminaries both minor and major.

- 1540: First Catholic seminary was founded at Cranganore by Franciscans.
- 1541: Second Seminary College was founded at Goa by Jesuits.
- 1555: Third seminary again by Franciscans at Goa.
- 16<sup>th</sup> century: Fourth seminary by Jesuits at Viapcotta
- 16<sup>th</sup> century: Fifth seminary by Franciscans at Bombay.
- 17<sup>th</sup> century: A setback in Catholic Mission.
- 18<sup>th</sup> century: A setback in Catholic Mission.
- 19<sup>th</sup> century: Major/National seminary was established in 1893 by Jesuits at Kandy then Poona.

The general reason for decline in seminary education was that the greater part of syllabus was in Latin and Portuguese. So the 19<sup>th</sup> century apostolic order replaced these two languages with English and Malayalam, the regional language. So the Catholics again started their missionary journey very fast.

The sizeable Roman Catholic seminaries in South Asia were all located in India; either in predominantly Hindu areas or on the coast of Malabar. There were very few Roman Catholic institutions training priests in Pakistan and Ceylon and these institutions were quite small. The reason for this is the difficulties encountered by all Christian missionaries in preaching and competing with Muslims in Pakistan and Buddhism in Ceylon. Of the 338 Roman Catholic priests serving in Pakistan in November 1957, 64 were nationals and 274 were foreigners.<sup>87</sup>

The question arises here as to why didn't the Christians encounter the same difficulties with Hindus and why only in Muslim and Buddhist majority areas?

Rev. Edward Storrow seems to suggest a possible answer for this query in his *India and Christian Missions*. He writes

“Christianity has no foe in India so fierce, like unyielding and formidable, like Mohamadanism; its inherent hate and intolerance have been deepened by the fact, that we robbed it of a supremacy which for centuries it held...the humility produced by our

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<sup>86</sup> Ibid.

<sup>87</sup> Ibid.

pure and sublime faith is strikingly contrasted with the pride it engendered; our leads to purity, it stimulates to sensualism; our leads to freedom, it necessarily to despotism; ours teaches forbearance and liberty, it dark, unyielding intolerance...he [a Mohamman] seldom condescends to read our Christian books, he is not so disposed as the Hindu to hear what the missionary has to say but is far more ready to cavil and controvert, nor is he disposed like the Hindu to send his son to missionary or government schools and college for the purpose of acquiring a knowledge of our western learning and civilization.”<sup>88</sup>

I, like any faithful Muslim totally disagree with this ignorant stereotyping and hate mongering for the universal religion Islam. It is based upon a thorough ignorance of the Islamic teachings which teach peace at all levels and narrate the rights of every living being, even trees, plants and animals.

### ***HISTORY OF MINOR AND MAJOR SEMINARIES IN PAKISTAN***

With the creation of Pakistan, the Catholics welcomed its founder’s - Muhammad Ali Jinnah - statement that all would be free to pray and worship in the nascent Muslim state. So now the important step was to get something started for the education of the local clergy. Although, there were well-established theological institutes of non-Catholic denominations but contacts between them and the Catholics were few. Even Catholics were warned not to associate with Protestants and not to attend their schools.<sup>89</sup> So they had to establish their own institutes.

The Catholic Christianity of Pakistan is divided organizationally into six Dioceses; each of them has a Minor Seminary except the Hyderabad Diocese. So the Minor Seminaries are five, while the Major Seminary is only one for all Pakistani-Christian students.<sup>90</sup>

In 1950, the first Minor Seminary of St. Mary in Lahore was initiated, followed in 1951 by the Major Seminary of St. Pius X in Quetta. A big step forward was the setting up of the regional Major Seminary of Christ the King in Karachi in 1965. In December 1994, the National Philosophical Seminary of St. Francis Xavier was inaugurated in Lahore.<sup>91</sup>

The table below provides an illustration for the number of diocese, seminaries and their relationship.

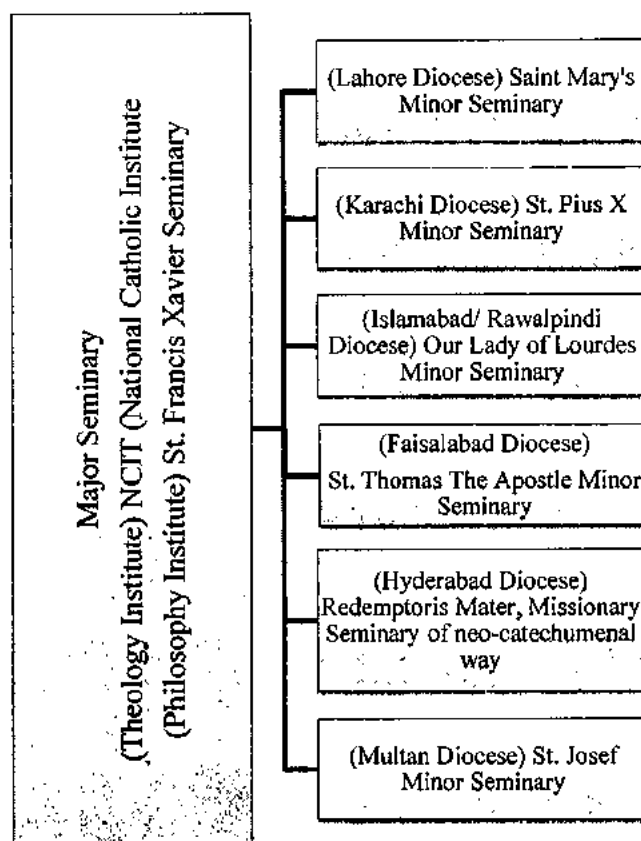
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<sup>88</sup> Rev. Edward Storrow, *India and Christian Missions* (London: London Missionary Society Calcutta), pp. 15-16.

<sup>89</sup> Louis Mascarenhas, ‘Historical Development of Ecumenism’ in *The Christian Church in Pakistan: A vision for the 21<sup>st</sup> Century*, Dominic Moghal & Jennifer Jivan (eds.) (Rawalpindi: CSC, 1997), pp. 31-34.

<sup>90</sup> *The Catholic Church in Pakistan, Directory 2011* (Lahore: Renewal Centre, 2011), p. 25.

<sup>91</sup> *Ibid.*



#### ***Major Seminary (National Seminary)***

- 1 Christ the King Seminary, Block 13-E, off Hasan square, behind Noman Complex, Gulshan-e-Iqbal, , Karachi-75300<sup>92</sup>
- 2 St. Francis Xavier Seminary, address: Ferozpur Road, Youhanabad E-Block, Lahore-54600.<sup>93</sup>

Yorke Allen has given quite a succinct description about the initiation of a major seminary in Pakistan (among other countries) in his landmark *A seminary Survey*.

“The Franciscans founded a scholasticate in Karachi in 1940 and in 1952 in Quetta. During the coming years, discussions were held among the missionaries in Pakistan of the Franciscans, Mill Hill fathers from Holland, the Capuchins from Belgium and Dominicans from Italy, looking towards the establishment of a major regional seminary to be constructed in West Pakistan as a joint effort. In May 1958 the Fides Service announced that the Society of St. Peter the Apostle had contributed \$375000 for this purpose....

After few lines, he makes mention of the existence of a seminary in East Pakistan (Bengaladesh) too, named, Sacred Heart Scholasticate, Barisal (East Pakistan) which was founded by the Holy Cross Fathers. He could not provide any details except its name.<sup>94</sup>

<sup>92</sup> P.O. Box 17748 (0092-21-4964980, 0092-21-4964879)

<sup>93</sup> Postal address: P.O. Box 3246, Email: stfrasem@orbit.net.pk (0092-42-5273988, 0092-42-5273150).

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This Major Seminary (Regional/National Seminary) was founded on 4<sup>th</sup> August 1956. It started with four students under the care of Rev. Fr. Anselm Moons O.F.M. as Rector. The Decree of the Congregation for the Propagation of Faith officially erected the Seminary on 5<sup>th</sup> April 1957 and a ceremony was performed by Fr. Alcuin Van Miltenberg, the Charge d'affaires of the Holy See. Mr. E. Lizioli of Italian origin was assigned as official architect for the construction of the new Philosophy Building which completed a little over a year later in 1958. An inauguration ceremony was conducted by H.E. Cardinal Joseph Cordeiro, Archbishop of Karachi.

In 1960, the first batch of four students was ordained for priesthood. The seminary's annual Magazine burst forth with 'Paraeconia' meaning the glad tidings. In the same year, philosophy classes separated from theology building and shifted to philosophy building. Four East Pakistani (Bengali) students were admitted and completed their studies in 1963.

In 1961, the second rector Fr. Innocent opened the Library.

In 1974, the third rector Fr. L. J. Saldhana took over the seminary.

By 1977, i.e. in about 21 years, one hundred priests had been prepared by the seminary.

In 1981, the fourth rector Fr. Emanuel Asi was appointed.

From 1997 till today, Fr. Pascal Robert is the Rector.<sup>95</sup>

### ***Different Phases of Major Seminary Studies***

Fr. Archie de Souza is one of the primary teachers of the Seminary and a professor of Islam having specialized in Islamic studies. In his silver Jubilee report, he discusses the rapidly changing circumstances of the Seminary, the painful impact of Vatican II's changes and his effort to become compatible with the contemporary situations. He also has described in his report how the seminary people have been trying to mold the curriculum to the Vatican II's Documents and how *Islamic studies* got place in this development.

### ***First Phase (1956-1960)***

It was the primary age of seminary life and nothing special can be expected because till that time, the seminary was collecting stones and bricks to build an institution. The

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<sup>94</sup> Yorke Allen, Jr., *Ibid.*, p. 438. See also Pādri Aslam Barkat, *Tā'rīkh-e Kalīsā'-e Pakistan* (Lahore: J.S. Printers Mazang, 1993), p. 500.

<sup>95</sup> *Silver Jubilee Report of Christ the King Seminary Karachi 1957-1982* (Karachi: Abbasi Art Press, 1983), p. 4.



maximum subjects were from before the partition and there was no Pastoral work (practical implementation of biblical teachings on society).

### ***Second Phase (1961-1973)***

It was a period of building up the local church. The second Vatican council that was to open its windows to the world was soon to begin. The thinking of the church was going through a complete renewal. Likewise in the seminary too, the changes, the experiments, the life styles were making themselves felt. The council years can truly be described as the best in the annals of Seminary history, as the staff and students came alive in every form of renewal.

While the impact of second session of the Council was being felt in the late sixties, the seminary was already forming the future priests in the lines of contemporary theology. Also Bengali songs, dance, and drama vied with the Punjabi Luddi and Peshawari Khatak Dance. The Seminary Magazine had poems and articles in two languages - Urdu and Bengali.<sup>96</sup>

According to De Souza, who is also considered a founding member of the Karachi seminary and had been a teacher of Islam there for decades, and his article is published in the official Silver Jubilee report this was considered a period of real growth. While at the same time, there were some painful moments in the history of the seminary. The glory of the sixties had to be re-examined after the rooting and building up of the Local Church.

The decade of the seventies had started. The early seventies was a time to chew on the findings of the council. It was a period that came under scrutiny, paradoxical opinions that left its impacts on the lives of the people.

Like every young local church, the period of growing pain had to be borne and the Seminary being the flower bed of that church could only bloom where it was planted.<sup>97</sup>

### ***Third Phase (1974-1982)***

With the beginning of August 1974, the seminary entered a new phase of its life. Giving a new impetus to the local church and creating a new breed of seminarians, rooted in the soil of the Pakistan, the national and provincial languages were more widely used as a link in the process of enculturation.

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<sup>96</sup> Archie de Souza, 'The growth of the local church in Pakistan' in *Silver Jubilee Report of Christ the King Seminary Karachi 1957-1982* (Karachi: Abbasi Art Press, 1983), p. 15.

<sup>97</sup> Ibid.

After ten years of this period had passed (i.e. in 1984), the seminary magazine appeared again under a new name - JARAS meaning a bell used by the herald to prepare the people for the good news. It also opened up new vistas for the expansion to prepare the students for an integration of a Pakistani theology.

A pastoral programme was incorporated into the academic curriculum. The students were being prepared to theologize from within; to experience situations in the villages. Pastoral focus also opened its avenues to the world of Islam. Incorporated in the new curriculum of the semester system were subjects of Islamic History, Islamic Philosophy and Islamic Theology that were supposed to prepare the students for a wider dimension of his apostolate, namely dialogue with the Muslims and Islam.<sup>98</sup>

Fr. Evarist Pinto – the ex-archbishop of Karachi and professor of Christian theology at Christ the King Seminary, Karachi and has been working in the seminary almost immediately after its foundation – wrote a brief but comprehensive report on the growth of the seminary and its curriculum development. He also describes when and how Islamic studies were incorporated in the syllabus.

“The study programme of Christ the King Seminary has undergone radical changes during the last 25 years. It is possible to see three phases through the years; the early years (roughly between 1957-1962) could be called the “Latin Text Book Phase” when Latin manuals were the basis of instruction. With the Vatican II (after 1962), the seminary studies gradually paid more attention to the life of the ordinary people around (Pastoral orientation) and the values of other religions, particularly Islam (Mission). The old text books obviously proved inadequate. The third phase is the present stage when there is a search for a truly encultured programme of studies. This means particularly, the ‘culture’ of the people plays a key role in the drawing up of the syllabus.”<sup>99</sup>

***St. Francis Xavier Seminary (1994), Lahore (Philosophy Institute of Major Seminary)***

The seminary was erected in 1994. Before 1994, from 1954 to 1958 the Lahore seminary did not exist and the philosophy component of the coursework was held at St. Pius X Minor Seminary of Quetta. After the establishment of Christ the King Seminary, Karachi (CKS) in 1958, it transferred to CKS where it continued until 1994.<sup>100</sup>

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<sup>98</sup> Ibid.

<sup>99</sup> Fr. Evarist Pinto, “Seminary Studies through the years” *Silver Jubilee Report of Christ the King Seminary (1957-1982)*, p. 20.

<sup>100</sup> Religious Formation, *Silver Jubilee Report of the Archdiocese of Karachi 1958-1983* (Karachi: 1984), p. 19.

Fr. Arnold, Rector of Christ the King Seminary presented his comments in the Catholic Bishops' conference on the shifting of the philosophy section to Punjab and the revision of the syllabus.<sup>101</sup>

At last the day came when in 1994, Bishops conference, the date of seminary opening was announced on the feast of St Xavier and it opened. It is situated on four hectares of land next to the Christian housing estate of Yuhannabad, 25 kilometers east of Lahore. It is an Institute of Philosophical studies serving the whole country. It offers a two-year program in Christian Philosophy. It is affiliated to the Pontifical Urban University of Rome. The Catholic Bishops' Conference of Pakistan decided on 18 April 1990 to build this new seminary for philosophical studies in the Roman Catholic Archdiocese of Lahore. The first group of seminarians joined on 1 September 1994. On December 2, 1994 the new building was opened by Cardinal Jozef Tomko, special envoy of the Vatican to Pakistan.<sup>102</sup>

The physical structure consists of three blocks. One block is of the houses of the administration, staff residence, lecture rooms and library. Another block forms the residence of the seminarians comprising dormitories, a common room, a small store, bathroom facilities and a room for the moderator of the group. The third block houses the chapel, the dining room, the kitchen, the pantry, the kitchen store, the main store and a multipurpose hall used as a recreation hall by the seminarians. It is also used as a theatre for film shows and drama, not only for the seminarians but also for the people of the area. It is also used as an assembly hall.

The seminary is also host to the St. Francis Xavier School, built inside the seminary compound for the children of the poor, where the seminarians also teach catechism and English. In 1997, Father Bernard Mangion was rector of the seminary.

On 23 April 1999, the Seminary was officially affiliated with the Faculty of Philosophy of the Pontifical Urban University of Rome, which enabled it to award the degree of Baccalaureate in Philosophy. In 2008, 16 students wrote the B.Ph. examination of the Pontifical Urbaniana University and were awarded degrees.

The first rector Fr. Bernard was appointed by Rome. Until 2005, Father Ranjit, SJ was the Rector. At the time there were 25 seminarians. Fr. Khalid Yusaf was appointed Rector on 29 July 2005.

In June 2011 the seminary had to increase its annual budget for its 52 seminarians from 250,000 rupees to 400,000 rupees because of expected price rises after a disappointing national budget.

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<sup>101</sup> Pakistan Catholic Bishops Conference, *Focus (supplement)*, mention the editor! (Multan: Pastoral Institute, 1990), p. 69.

<sup>102</sup> Pakistan Catholic Bishops Conference, *Focus (supplement)*, mention the editor! (Multan: Pastoral Institute, 1994), p. 49.

On May 4, 2012 Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples, appointed Fr. Azif John as Rector of the Seminary.<sup>103</sup>

### ***BRIEF HISTORY OF MINOR SEMINARIES***

Five minor seminaries also thrive in Pakistan. Their details are as under:

- 1 (Lahore Diocese) St. Mary's Minor Seminary, 30 Masson Road, Lahore-54000.<sup>104</sup>
- 2 (Karachi Diocese) St. Pius X Minor Seminary, 581, Dadabhae Nauroji Road, Catholic Colony, No. 2, Karachi-74800.<sup>105</sup>
- 3 (Faisalabad Diocese) St. Thomas The Apostle Minor Seminary, NalkaKohala, Faisalabad-38000.<sup>106</sup>).
- 4 (Rawalpindi Diocese) Our Lady of Lourdes Minor Seminary, Mazhar-ul-Qayum Road Lalazar, Rawalpindi-46000.<sup>107</sup>.
- 5 (Hyderabad Diocese) Redemptoris Mater, Missionary seminary of Neo-catechumenal way-Karachi.

### ***Lahore Diocese: St. Mary's Minor Seminary of Lahore (1951)***

After *Partition* (of India and Pakistan in 1947), all the seminaries remained in India and Pakistan did not have even a single minor seminary. Students from Karachi were sent to Kandy (Ceylon) and Northern India for priestly training while the need for a Formation House was felt highly. The first minor seminary in the country, started with the efforts of the Belgian Capuchin Bishop Marcel Roger Buyse of Lahore in 1951. It was and remains a preparatory seminary in the Roman Catholic Archdiocese of Lahore. St. Mary's is now serving Lahore, Multan and Rawalpindi Dioceses, as well as the Capuchins and Franciscans.

In November 1991 the seminary was visited by Mother Teresa of Calcutta. She spoke to the 112 minor seminarians about their vocation. From September 1992, St. Mary's seminary has been training seminarians from two other dioceses - the Karachi archdiocese and Hyderabad diocese.

Bishop Joseph Coutts of Faisalabad has been one of its rectors. Fr. Inayat is the current rector of seminary. Since 1977, the seminary has also been home to the WAVE studio that produces audio cassettes and DVD's with performances of Church music.

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<sup>103</sup> *Handbook of St. Francis Xavier Seminary 2005* (Lahore: Yuhannabad, 2005), p. 3.

<sup>104</sup> Contact information (0092-42-6361802).

<sup>105</sup> Contact information (0092-21-4915858)

<sup>106</sup> Postal address: c/o Bishop's House, P.O. Box 87, contact information (0092-41-8868320)

<sup>107</sup> Contact information (0092-51-5582559, 0092-51-5582199)

In 2010 there were 48 minor seminarians at St. Mary's while in 2015 there were 55.<sup>108</sup>

The seminarians are encouraged to take interest in human development and social issues. The seminarians held a Labour Day programme on May 1, 2003 to highlight the importance of labourers.

### ***Karachi Diocese: St. Pius X Minor Seminary of Quetta (1952)***

This minor seminary was founded in October 1952 by Fr. Joseph Cordiero (who later became Cardinal) in the care of Fr. Alcuin Miltenberg. In Cantonment area, a small building near Holy Rosy Church was hired. After few months' of teaching, this building had to be abandoned. Another building was hired which also had to be abandoned soon. At last, a plot of 6 acres was purchased to run the seminary in its own building. With the passage of time, students from East and West Pakistani Dioceses came for admission. It created a cultural and academic variety.

It is important to note that this Minor Seminary's building was also used for Major Seminary's philosophy classes (Christ the King Seminary) for four years from 1954 to 1958, because her building was under-construction. The shifting of the material goods of the seminary and search for a place to house the seminarians was one aspect of the transfer from Quetta to Karachi. The other aspect was a search for a new model of formation. Could someone maintain all that was done in the seclusion and ideal conditions of the six acre environment at Quetta, when now the seminary had a limited space of a few thousand yards and was situated on a busy road in the midst of the city?

Its first Rector was Fr. Francis De Souza. In the beginning only Humanities courses were taught. But later on Cardinal Joseph added Science, I.T., and Commerce...etc. Some subjects like Latin, Logic, Church History and Biblical Geography were made compulsory and special attention was accorded to them and these obviously form the base of Priestly Education. In 1968, Latin was replaced by Islamic History with the impact of Vatican II.

22 years passed in Quetta when on January 1974, the seminary rector received an order from the archbishop of Karachi to move the whole Seminary setup to Karachi because of the circumstances then and coming changes inside and outside the Church. This transfer was completed in the same year and now it is in Catholic Colony Karachi.

After 25 years of the erection of the seminary, fourteen seminarians were studying from four dioceses of Karachi, Hyderabad, Faisalabad and Rawalpindi.<sup>109</sup>

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<sup>108</sup> Pādri Aslam Barkat, *Tārīkh-e Kalīsā'-e Pākistān* (Lahore: J.S. Printers, 1993), p. 500.

***Faisalabad Diocese: St. Thomas the Apostle Minor Seminary (1981)***

The seminary was inaugurated on 10<sup>th</sup> December 1981 in a rented house by the late bishop Paul Andreotti OP (an Italian missionary). Fr. Bashir was its first rector. It is to be noted here that before its official inauguration, the seminary had completed four years teaching at Bishop Paul Andreotti O.P.'s home. On his encouragement Fr. Bashir inaugurated this seminary in People's colony Faisalabad. Later it shifted to another rented house in Medina town, then to Waarispurah and finally to the present place of seminary's ownership. It started with 5 students and on its Silver Jubilee it was reported to have 19 students.<sup>110</sup>

Certain circumstances led to the closing of the seminary in 1999, but it was reopened in 2003. Father Samuel George was the Rector in 2010-11. The seminary had 18 students at the time. The cost of running the seminary was US\$ 1,800 per month.<sup>111</sup> At present, Fr. Kamran Taj is the rector of seminary. The seminary has produced 36 priests and one permanent deacon, who are serving in various parishes of Faisalabad diocese, other dioceses of Pakistan and out of Pakistan as well in Italy and USA.

***(Hyderabad Diocese): Redemptoris Mater, Missionary seminary of neo-catechumenal way***

Redemptoris Mater (Latin: *Mother of the Redeemer*) is the name for certain Roman Catholic seminaries which operate under the auspices of the Neo-catechumenal Way and have as their mission the formation of priests for the "New Evangelization".

In 1991 the Inter congregational Commission set up by Pope John Paul II proposed a new plan to deal with the serious scarcity of priests all around the world. The same idea which was proposed by the Commission back then has been now applied on the Redemptoris Mater Missionary Seminaries which prepare presbyters for the New Evangelization in accordance with the programme prescribed by the Neo-catechumenal Way.

The Seminary at the moment has 5 local and 5 International Seminarians. The rector of the Seminary is Rev. Fr. Luis Esquinas Pajuelo who is assisted by Vice Rector James Albert Borg.<sup>112</sup>

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<sup>109</sup> St. Pius X Minor Seminary, *Silver Jubilee Report of the Archdiocese of Karachi 1958-1983* (Karachi: 1984), p. 19. Also see [http://www.ucanews.com/uploads/2011/05/FFT946\\_1s.jpg](http://www.ucanews.com/uploads/2011/05/FFT946_1s.jpg). Retrieved on January 2, 2016.

<sup>110</sup> *Silver Jubilee Souvenir of Faisalabad diocese 1960-1984* (Faisalabad: 1984), p. 21.

<sup>111</sup> Retrieved on January 2, 2016 from [https://en.wikipedia.org/wiki/St.\\_Thomas\\_the\\_Apostle\\_Minor\\_Seminary](https://en.wikipedia.org/wiki/St._Thomas_the_Apostle_Minor_Seminary).

<sup>112</sup> Retrieved on January 2, 2016 from [https://en.wikipedia.org/wiki/Our\\_Lady\\_of\\_Fatima\\_Church,\\_Karachi](https://en.wikipedia.org/wiki/Our_Lady_of_Fatima_Church,_Karachi).

***(Rawalpindi Diocese): Our Lady of Lourdes Minor Seminary (1995)***

Our Lady of Lourdes Minor Seminary is the preparatory seminary in the Roman Catholic Diocese of Islamabad-Rawalpindi. The Seminary is located on 22 hectares of wooded, extending hills in Rawalpindi. It was built on land donated to the Church in 1961 for educational purposes by Field Marshal Ayub Khan, President of Pakistan. A pastoral center has already been based in the same premises since October 1996. Initially, part of the 24-room pastoral center was used for the seminary, with 24 seminarians and the rector, Father J.J. Edwards of the Oblates of Mary Immaculate living on the premises. The Seminary was started by Bishop Anthony Lobo in 1995 and Father J. J. Edward was appointed the first rector. The first rector served the seminary only for two years. The first local rector of the seminary was Rev. Father Philip Joseph. He was assisted by Rev. Father Michael Sullivan.

The seminary has produced five priests. Father William Rahat was appointed rector of the Seminary in 2010.<sup>113</sup>

***Multan Diocese: St. Joseph's Minor Seminary (2012)***

Dr. Anderu Francis Bishop of Multan Diocese planned to establish a formation house for North Punjab. Its need increased because this land of Punjab is filled with the mystical spirituality of Muslim saints and generally the people have a highly developed spiritual taste. It is also called city of Muslim saints so that the Christians also have the right to enjoy this natural gift of god in the shape of Jesus Christ. So the first minor seminary was opened in 2012 with 5 five students. Now its total age is only three years.<sup>114</sup>

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<sup>113</sup> Retrieved on January 2, 2016 from [http://www.cyclopaedia.fr/wiki/Our\\_Lady\\_of\\_Lourdes\\_Minor\\_Seminary](http://www.cyclopaedia.fr/wiki/Our_Lady_of_Lourdes_Minor_Seminary).

<sup>114</sup> Introduction, *Āwāz e Awliyā* (monthly magazine/journal), vol. 3, no. 34, (Multan: Multan Diocese, 2012), p. 3.

**Chapter Two**  
**The Process of Curriculum Designing and its Development  
for Ecclesiastical Studies**



## *INTRODUCTION*

In this chapter we will deal with questions such as “Is there any system in Catholicism for priestly education universally? If so, then how did this system evolve through history? What is the canonical status of that system and is there a centralized authority which regulates it? Does this authority issue any guidelines to sketch out the courses? What criteria are observed during the process of designing priestly courses? To what extent do the local cultural, academic or political factors color the process of designing? To what extent does the scheme of study reserve space for other religions? And lastly how, why and when did the Catholics feel that Islamic Studies needed to be incorporated as a discipline of study? And this whole educational system with all its components leads to what kind of Christian identity, the Eastern or Western, national or international?

### *THE PRIMARY FORM OF EDUCATIONAL SYSTEM*

To design a course or syllabus for any level of study or any discipline requires certain kinds of skills. The concerned person should have a comprehensive knowledge and a clear vision about the relevant discipline. He/she should also be aware of the mindset of the audience being addressed and whether they have the ability to diagnose the pulse of the age. These are the major things to be observed in the following lines. Before we embark upon the subject matter directly, let’s take a historical view of the process of curriculum designing as background knowledge.

Catholic Christianity does not seem to have any known process for curriculum designing before the 16<sup>th</sup> century. No doubt it had clergy houses, monastic and cathedral schools but what could be called a *system* was not there. If we move step-by-step right from the 1<sup>st</sup> century till the 16<sup>th</sup> century we can trace the following landmarks along the road:

- 1 Before St. Augustine, no trace can be found of any special institutions for the education of the clergy. We should look in vain during the first centuries for an organized system of clerical education.<sup>1</sup>

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<sup>1</sup> For reference and other details see chapter one, section *Catholic Seminaries: Presence, History, Structure and Numbers*.

- 2 In St. Augustine's (354-430) 'clergy house' at his home near the port in North Africa as well as the 5<sup>th</sup> and 6<sup>th</sup> centuries' clergy houses, attention was devoted principally to the training of the clergy in the *Creed, Canon Law and the Liturgy*.
- 3 The third (1179) and fourth Lateran councils (1215) tried to improve their educational caliber and Dominicans (1213) were the first order to differentiate between *art courses and philosophy and theology*.
- 4 After few paragraphs, the writer concludes that most of the instruction at the early universities consisted of courses in *theology, canon law, logic and philosophy*. Furthermore, it is likely that less than 5% of the clergy obtained no formal higher education at all during the middle ages.<sup>2</sup>

As mentioned earlier, the intellectual training of the local clergy at that time must have seemed questionable because 'councils in the Middle Ages (Lateran IV and V, for example) repeatedly called for universities to provide candidates with a minimum standard of education for ordination, including knowledge of quite basic doctrinal formulae such as the Decalogue, the Paternoster and the Ave Maria. The education of the clergy does not seem to have improved much by the time it was wholly revised in Trent.'<sup>3</sup>

It narrates that a certain system for curriculum designing never existed before 16<sup>th</sup> century. The systematization of the educational process seems to have begun with Trent. If we search out the common courses for priestly education prior to Trent, we would come up with the following major courses; "Creed, Canon Law and Liturgy."<sup>4</sup>

#### ***THE FOUNDING OF A SYSTEM: TRENT, 1564***

With the rise of the sixteenth century, studies of history and the natural sciences, which up till then had been governed by medieval traditions, underwent significant changes. New chairs and new methods arose in the various faculties. The Scholastic

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<sup>2</sup> Yorke Allen, Jr., *A Seminary Survey*, p. 346. For more details on other parts of Europe, see G. Makdisi, *The Rise of Colleges: Institution of learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981).

<sup>3</sup> K.M. Comerford, "Italian Tridentine Diocesan Seminaries: a Historiographical Study", in *The Sixteenth Century Journal*, vol. 29, no. 4, (1998), pp. 999-1022.

<sup>4</sup> For reference and other details see chapter one, section *Catholic Seminaries: Presence, History, Structure and Numbers*

method, with its disputations and repetitions, its traditional use of Latin, its accordance of importance to the speculative sciences, was gradually abandoned. In certain countries even ecclesiastical studies did not remain unaffected by this new orientation. In this way there arose in certain places theological faculties of a new type (let us call it the "modern type"), wherein the study of dogma was significantly reduced, the number and importance of other sciences greatly increased, and a method distinct from the speculative introduced.<sup>5</sup>

After the Reformation, the need of a well-trained clergy was more keenly felt. Pope Pius III created a committee of six able cardinals in 1536-42 and set them to work on a plan for the reform of the Roman Catholic Church. Their first recommendation was to call a meeting known as Council of Trent in 1563. The council proclaimed one of the documents about Seminary education. It was called the *Decree of Reformation*, Session XXIII (23).<sup>6</sup> It became the law of the Roman Catholic Church by Pope Pius IV on January 26, 1564. The Council of Trent did not result in either the disappearance of the small monastic schools or removal of the study of theology and philosophy from the universities' curricula rather it introduced new courses.<sup>7</sup>

The Catholic Encyclopedia states that it ordered the creation of both minor seminary for humanities and major seminary for philosophy and theology. Besides the elements of a liberal education (as then understood). So deep was the need for a systematic regulation of the seminaries felt that the decree was perceived by most council fathers of Trent as the most important reform enacted by the council.<sup>8</sup>

Needless to say, this was the beginning of a system of curriculum designing. In the later centuries, this document carried central attention in formulating any kind of theological or priestly courses. All the bishops – head of the diocesan seminary followed the decree and erected seminaries reflecting the council's commandments.

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<sup>5</sup> Augustine Bea, S.J., The Apostolic Constitution *Deus Scientiarum Dominus*: Its origin and spirit, *Theological Studies*, 4/1, (1943). This paper was originally read at the Gregorian University, December 21, 1941.

<sup>6</sup> Retrieved on August 15, 2016 from <http://www.thecounciloftrent.com/ch23.htm>

<sup>7</sup> Yorke Allen, Jr., *Ibid.*, p. 350.

<sup>8</sup> Viéban, A., 'Ecclesiastical Seminary' in *The Catholic Encyclopedia* (New York: Robert Appleton Company, 1912). Retrieved on December 19, 2015 from <http://www.newadvent.org/cathen/13694a.htm>.

It should however be remembered that one of the main factors involved behind this step by the Catholic Church was the rise of the Protestant movement. People were moving away from the Catholics and education was being influenced by Protestant ideas. So the Catholics got curious about saving and purifying the catholic sciences from the influence of 'false' ideologies to purify and maintain the Catholic identity. So principally, it had a defensive attitude in general.

This defensive attitude can also be felt in the *Decree on the Seminaries*. Josef Neuner, a commentator of the *Decree on Priestly Formation* (of Vatican II), boldly describes it.

“The Tridentine decree belongs to the age of the counter-reformation. It sought to isolate endangered youth from the dangers of the world and protect it, educate it and fortify it within the church, in this way creating priests who would serve the church free from the infections of the spirit of the age. The whole decree given by Trent is based on the sheltering of the seminarian. The educational programme was directed wholly towards the service of the church; whereas hardly anything was said about the debate with the movements of the age. This kind of defensive attitude was probably unavoidable. The old seminary system ensured for the Church a reliable clergy, but it also increased their separation from the people and the new age. It not only educated people to abide by the church authority but also to a clerical mentality and closed thinking, and became combined with the one-sided institutional picture of the church.”<sup>9</sup>

This defensive mindset created at maximum a specific dimension of the Church's centralization that was defensive. All the efforts of curriculum designing focused on this very point. The church's primary, if not the only motive was to educate people to abide by the church authority. It resulted in producing clerics having one-sided institutional picture of the church.

#### ***DEVELOPMENT OF COURSES IN AND AFTER TRENT'S DECREE***

I am repeating a few lines from the Decree because those few lines opened new horizons of thoughts and gave birth to the creation of new theologies; liberal theologies and professional education supporting Ecclesiastical Studies. The following suggestions of the Decree - having status of official commands, are to be noticed, “Besides the elements of a liberal education (as then understood), the

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<sup>9</sup> Josef Neuner, “Decree on Priestly Formation” in *Commentary on the Documents of Vatican II*, Herbert Vorgrimler (ed.) (New York: Herder and Herder, 1968), vol. II, p. 371-372.

students are to be given professional knowledge to enable them to preach, to conduct Divine worship and to administer the sacraments.”<sup>10</sup>

As a result, a lot of new courses were introduced as the later councils explained it by saying,

“In the preparatory seminary the aspirant to the priesthood follows the ordinary academic and collegiate course for six years; he studies Christian doctrine, Latin and Greek, English and at least one other modern language, rhetoric and elocution, history and geography, mathematics and natural sciences, Gregorian Chant and bookkeeping (Council of Baltimore, nos. 145, 151).”<sup>11</sup>

This decree mentions a few things; a structure of preparatory seminary (minor seminary) with a study duration of six years, seminary courses like Christian doctrine (canon law, creeds, liturgy) and few courses on contemporary sciences like math, English, geography...etc. This and upper paragraph put guidelines to develop courses for future Ecclesiastical Studies and make it compatible with the teachings of Trent.

Not only the seminaries but also a detailed syllabus for Catholic Colleges and Catholic Universities was introduced. The 17<sup>th</sup> century can be marked as the century for curriculum development for all levels of Catholic education.

#### *APOSTOLIC CONSTITUTION<sup>12</sup> FOR CURRICULUM DEVELOPMENT*

Pius XI (1931) promulgated the Apostolic Constitution, *Deus Scientiarum Dominus*, regulating the universities and ecclesiastical faculties of the whole world. It was a plan of studies that would be common to all ecclesiastical faculties throughout the whole world. For more than two years, it had been prepared by a Commission appointed for the purpose, which included representatives of the secular and regular clergy, men of different nations and diverse types of schools, specialists in the various ecclesiastical sciences, noted for their scholarship.

Over the years the Congregation for Seminaries and Institutes of Universities has issued a number of instructions for seminaries after the approval of Roman Curia. The Congregation explains all sorts of priestly formation matters in the light of Pontifical

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<sup>10</sup> For an historical account see *From Trent to Vatican II: Historical and theological investigations*, Rymund F.Bulman, Frederick J.Parella (eds.) (Oxford: Oxford University Press, 2006)

<sup>11</sup> Viéban, A., ‘Ecclesiastical Seminary’, *Ibid.*

<sup>12</sup> A.Bea, S.J., *The Apostolic Constitution Deus Scientiarum Dominus: Its origin and spirit*, p. 33.

teachings. It takes the responsibility to keep the Seminary education on track and save it from non-Catholic ideologies. It also issues legal opinions where it is needed. It will not be wrong to say that the Congregation is the superior and highest authority that no any other authority is higher than it. The document in short, established a complete reorganization of pontifically erected seminaries and universities, going into great detail regarding general norms, personnel, curricula content and teaching methods, the conferring of degrees and the financial matters.<sup>13</sup>

To check out the common and universal characteristics of Catholic Curriculum for Seminaries, the major guidelines come from this Congregation as it has been specified to tackle all the Seminary matters. Vatican's official website describes its details separately. The following courses are prescribed for the universal Seminary. It says under *Title 3, The Studies*, (Const. Apost., Art. 29-34)

Art. 21 (Latin)

“*Sacra Scriptura* (Sacred Scripture), *Theologia Dogmatica* (Dogmatic Theology), *Theologia Moralis* (Moral Theology), *Philosophia Scholastica* (Scholastic Philosophy), *Codex iuris canonici* (the Code of Canon Law).”

At the end, the article narrates further details of philosophy and theology subjects. Although this detail is for university institutions but it throws light on the nature of the priestly courses taught everywhere in priestly institutes.

#### ***Courses of theological faculty***

“Fundamental theology, dogmatic theology, Moral theology, Holy Scripture (i.e. Introduction and Exegesis of the Old and of the New Testament), The Irish tradition, Christian Archaeology, Institutions of canon law, The Bible (the Hebrew and the Greek, the historical and systematic), the Liturgy of the Institutions, Asceticism, The theology of the East to be observed.”

#### ***Courses of Philosophical faculty***

“Scholastic philosophy to be set in accordance with all its parts (Logic, Cosmology, psychology, or *Criteriology Critica*, Ontology, natural theology, ethics, and the law of nature), the history of philosophy, experimental psychology, philosophy of science

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<sup>13</sup> J.J. Markham, “Congregation of Seminaries and Universities” *New Catholic Encyclopedia* (New York: McGraw Hill Book company, 1996) vol. 13, p. 72.

(constituted with the Questions), Biology, Anthropology, Mathematics, Physics, interpretation of the texts, selections from Aristotle and St. Thomas Aquinas.”<sup>14</sup>

Before going into the details of Vatican II, we think necessary to quote an example of ecclesiastical courses from the syllabus of National Major Seminary; NCIT (National Catholic Institute of theology, Karachi). After looking at its time table, we come to know that all these universal courses are being taught to Pakistani Seminarians, not only the same subjects but also some additional courses according to the regional needs. The courses are listed under the general framework of theology courses ‘Theology I, II, III, IV’.

- 1 Ministry: Liturgy, Canon Law, Pastoral, Spirituality
- 2 Theology: Dogmatic Theology, Theology of Revelation
- 3 Biblical Studies: O.T. (Pentateuch, Psalms), N.T. (Synoptic Gospels, Acts of the Apostles, St. John’s Gospel, Paul’s Letters, Apocalyptic Literature)
- 4 Arts/Humanities: Greek, Hebrew, Latin
- 5 Church History

#### ***DEVELOPMENT OF COURSES AFTER VATICAN COUNCIL II (1962-65)***

Officially the first session of Vatican II got underway on October 11, 1962 and the concluding session was held on December 8, 1965. At that time there were 2908 bishops in the whole world who were eligible to attend the Council but the average attendance of bishops was 2200 and the maximum attendance in any session remained 2400. With the consultation of 2400 Bishops, Vatican II proclaimed 16 documents over a period of 4 years of deliberations and discussions. According to the Church’s official language, there are four *Constitutions*, nine *Decrees* and three *Declarations*. The basic purpose of the Council was to bring reforms and renewals within the Church. The basic thrust of the Council was that it was undoubtedly ecumenical because not only the Catholics from all over the world participated but also 21 (many more) Orthodox and Protestant representatives were invited to present their opinions.

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<sup>14</sup> Retrieved on January 02, 2016 from [http://w2.vatican.va/content/piusxi/la/apost\\_constitutions/documents/hf\\_pxi\\_apc\\_19310524\\_deus-scientiarum-dominus.html](http://w2.vatican.va/content/piusxi/la/apost_constitutions/documents/hf_pxi_apc_19310524_deus-scientiarum-dominus.html) .

Some lay women were present too as auditors. All the proceedings of the meetings were advertised by international media.<sup>15</sup>

Evarist Pinto also describes his views in the Preface of an Urdu translation of the Vatican II's Documents,

“At that time, the whole world was taking keen interest in knowing the changes brought by the Council along with its practical forms. The main focus was a concrete study of solid realities without having negative approach even towards other religions. The Council caused the initiative of such a ‘divine thinking process’ that was based upon experiences rather than abstract ideas. On one side it adopted a positive attitude towards worldly advancements while on the other hand it focused on the need of solidarity between different human races.”<sup>16</sup>

The council got rid of past attitudes towards worldly and scientific progress. In the past the church limited herself only to being ‘a spiritual guide’ and discriminated against worldly scientific and technological revolutions. It resulted in a dualism in the mind sets of clergies and ended at a clash and separation between Church and state. Lessoning from the past, she seems to have opened her closed doors for all technological advancements and social developments in all fields of life and adopted a positive view even towards those who were working for the betterment of worldly life whether they had combined faiths with Christians or not. She also seemed to offer respect, love and justice for other faiths as well.

We are presenting here the important dates of the Council which may help us during the narrative:

- 1959, January, 25: Pope John XXIII expressed his willingness to hold a council.
- 1961, December, 25 Christmas: Pope John XXIII officially announced the holding of Second Vatican by a Papal order.
- 1962, October, 11: Opening of first session.
- 1964, November, 12: *Decree on Priestly Training* was presented to be discussed and finalized on October 28, 1965.
- 1964, November, 17: *Declaration on Catholic Education* was presented to be discussed and finalized on October 28, 1965 both on the same date.

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<sup>15</sup> *Vatican II in Plain English: The Council* (Three Volumes), Bill Huebsch, Thomas More, Allen (Trans.), (Texas: 1997), pp. 163-172.

<sup>16</sup> *Vatican Majlis e dom*, Hameed Henri (Urdu trns.), (Gujranwala: Maktaba Anawim, 2003), p. 10.



- 1964, November, 17: *Declaration on relation with non-Christians* was sanctioned.
- 1965, June, 10: Pope Paul VI let off the 17<sup>th</sup> century's Italian scientist Galileo from ecclesiastical accusations.
- 1965, December, 8: the Council wended up officially.<sup>17</sup>

#### ***PAKISTANI CATHOLICS' REACTION TOWARDS VATICAN'S PROCEEDINGS***

For Pope John XXIII, it was not an easy job to mold human attitudes, behaviours and habits inherited for centuries by the Church but he dared to do so. Consequently, the Catholic world felt very uncomfortable with the changes brought by Vatican II. Even before the starting of council's meetings, a strong resistance was faced from some clergies and eventually the meetings' agendas had to be cancelled. After the changes were completed, a hurricane blew in the Catholic world whose impact continued till two decades approximately. A considerable number of fathers, sisters and clergies left church activities because they could not face the Reformation impact.

The Pakistani church was affected much more because it did not contribute directly in the administrative activities, legislation, discussions and preparation process of the 16 Documents. Here we cannot present the Catholic's worldwide reaction because the subject matter does not permit us that luxury so only the Pakistani Church's reaction would be considered.

A Pakistani priest criticizes Vatican II's teachings in his article "Ecclesiology and Ecumenism: Not twins but partners" published in *al-Mushir*, 1997:

"Vatican II made no sharp break with past teachings but it created a great controversy about its proper understanding and while restorationist Rome at present seems to be trying to put the toothpaste in the tube, there are conflicting signals. There is the dramatic image of Paul VI kissing the feet of the Patriarch Athenagoras. The present Pope (11 April, 1997), in two recent encyclicals, *Ut Unum Sint* and *Tertio Millennio Adveniente* begs forgiveness from the churches for sins of the past, and the 1993 Directory for the application of "Principles and Norms on Ecumenism" acknowledges that a new situation exists as a result of theological and ecumenical dialogue and gives hints of a greater flexibility on issues like Eucharistic hospitality and inter-church marriages."<sup>18</sup>

<sup>17</sup> Bill Huebsch, *Vatican II in Plain English: The Council* (Three Volumes), pp. 107-146.

<sup>18</sup> Chrys Mcvey, "Ecclesiology and Ecumenism: not twins but Partners" in *The Christian Church in Pakistan: A vision for the 21<sup>st</sup> Century*, (ed.) Dominic Moghal & Jennifer Jivan (Rawalpindi: Christian Study Centre, 1997) pp. 57-58.

At places in some documents, a few unnecessary and in understandable changes were made; like Catholics agreed with Anglicans on methods of Baptism and Ministry. It also created controversy among both the factions. Another writer criticizes Vatican II in the same book,

“As part of ecumenical development, the Anglican churches and the Roman Catholic Churches have been in consultation about the questions on baptism, Eucharist and ministry and have come to a remarkable agreement. Unfortunately, there has not been a subsequent reflection of the churches in Pakistan and it will come as a shock to many when ultimately the churches officially accept the documents.”<sup>19</sup>

These two quotes help in making sense of the nature of the Catholics’ reaction. One of the ex-rectors of a Major Seminary informed me that today when Vatican II is celebrating its Golden Jubilee, still some Catholics are holding the previous tradition, denying Vatican’s changes but we have no concern with them at all and Vatican II values those who obey her completely.

Of course there is lack of obeying especially at local level churches and we can easily feel them neglected by the local followers, while on the other hand, there are lot of praiseworthy steps taken by the clergies, religious seminarians and non-religious men.

#### *ECCLESIASTICAL LEGISLATION ON SEMINARIES*

Catholics have a central system through which they supervise and at least loosely control all the educational and theological activities that goes back to the 16<sup>th</sup> century i.e. the Council of Trent (1545-63). Then, the Roman Catholics decided to form a set of rules to run the Catholicism systematically.

The Council of Trent made it obligatory for every diocese to erect a seminary for the purpose of educating local clergy near the Cathedral Church so that the young aspirants to priesthood might be served. Its detail has been described in the previous chapter– the section *Catholic Seminaries; Presence, History, Structure and Numbers*.<sup>20</sup> Only the important dates are being quoted here which show the different phases of development in clergy education to link it with its historical context.

If we explore its academic roots, this historical fact will come to us that, there wasn’t such an institution before the 16<sup>th</sup> century that falls in the definition of today’s

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<sup>19</sup> Louis Mascarenhas, “Historical Development of Ecumenism” in *Ibid.*, p. 34.

<sup>20</sup> Please see *Catholic Seminaries* in Chapter one.

seminary despite the fact that there were several clergy training institutions, and monastic and cathedral schools.

180CE– 500: Clergy training classes

500 CE – 1200: Cathedral schools, Monastic schools

1200 CE – 1563: Cathedral schools, Monastic schools and Universities

1563 CE to date: Seminaries, Scholasticates and Faculties of philosophy and theology

Going through these phases the Catholics of today became able to run a lot of theological institutes and organizations as a unit; like men's and women's Religious Congregation Houses, Spiritual Orders, Catechist training Centers, Novitiates, Pastor Centers and Seminaries. In the church's official language all these are called *Formation Houses*. This term is widely used in catholic writings, speeches and discussions. The authority or ministry which controls all these institutes is called "Congregation for Catholic Education."

#### ***CONGREGATION FOR CATHOLIC EDUCATION***

This is the Pontifical congregation of the *Roman Curia* responsible for:

- 1 over all seminaries (except those falling within the jurisdiction of the Congregations for the Evangelization of Peoples and for Oriental Churches) and Houses of formation of religious and secular institutes;
- 2 Universities, faculties, institutes and higher schools of study, either ecclesial or civil, dependent on ecclesial persons;
- 3 Schools and educational institutes depending on ecclesiastical authorities;

In 1588, with the Constitution "Immensa," Pope Sixtus V erected the "Congregatio pro universitate studii romani" to supervise the studies at the University of Rome and other notable universities of the time, including Bologna, Paris and Salamanca. Leo XII, in 1824, created the "Congregatio studiorum" for the schools of the Papal States which, starting in 1870, began to exercise authority over Catholic universities. The 1908 reform by St. Pius X confirmed this responsibility. Seven years later, Pope Benedict XV erected in this Congregation the section for seminaries (which existed within the Consistorial Congregation), joined to it the "Congregatio studiorum," and gave it the title of "Congregatio de Seminariis et Studiorum Universitatibus." Pope Paul VI in 1967 gave it the name "Sacra Congregatio pro institutione Catholica."

Today's name - the Congregation for Catholic Education (in Seminaries and Institutes of Study) - was received in 1988 with John Paul II's order.<sup>21</sup>

In the historical note from the *Annuario Pontificio (1993)*, a total of eight documents are listed as playing a part in the historical formation and development of this Congregation. Then it got the final shape which now governs all the Formation institutions.<sup>22</sup>

- 1 Five apostolic constitutions<sup>23</sup>
- 2 Two documents issued *motu proprio*<sup>24</sup>
- 3 One conciliar decree<sup>25</sup>

The chronological order of these various documents that constitute the history of the congregation for Catholic Education is as under, as well as their date of proclamation.

<b>Apostolic Constitution</b>	<b>Motu Proprio</b>	<b>Conciliar decree</b>
Immensa (1588)	Seminaria Clericorum (1915)	Optatam Totius (1965)
Quod divina sapientia (1824)	Cum Nobis (1941)	
Sapienti consilio (1908)		
Regimini Ecclesiae Universae (1967)		
Pastor Bonus (1988)		

Proceeding in chronological order according to date of publication, an analysis and commentary on each document can provide an understanding of the centralization of

<sup>21</sup> Retrieved on April 15, 2016 from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_20051996\\_profile\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_20051996_profile_en.html)

<sup>22</sup> *Annuario Pontificio (1993)*, Libreria Editrice Vaticana (ed.) (Holy See; Rome, 1993), p. 435.

<sup>23</sup> Apostolic constitutions are formal papal decrees concerning matters of faith and the affairs of the universal church. It is a "most solemn document issued by a pope in his own name." (*New Catholic Encyclopedia*, 1967, p. 946).

<sup>24</sup> *Motu proprio* means "by his own force or will". It is a papal pronouncement as well, but is a less solemn document drawn up and issued by the pope in his own name and his own initiative. (*New Catholic Encyclopedia*, 1967, p. 1104).

<sup>25</sup> Conciliar Decrees are, by nature, acts of ecumenical councils and are directed to the universal church. They are produced by the worldwide body of Bishops in union with the pope and address issues of importance to the entire church. The most recent ecumenical council, Vatican II, produced 16 such decrees of which *Optatam totius* is one.

authority in Rome for all Catholic educational institutions. After going through this evolutionary phase it produced another Congregation for Seminaries and Universities. This congregation functions as an umbrella congregation as it has some other congregations working under it. So, the seminaries have a separate congregation that deals with all priestly matters whether in Catholic universities or seminaries. What follows is a brief introduction of its history, structure, function and authority.

#### ***CONGREGATION OF SEMINARIES AND UNIVERSITIES***

The Congregation like others of the Roman Curia is a body of cardinals who alone have a vote on pertinent business. The chief cardinal is assisted by a secretary and a number of minor officials.

This Congregation was created by Benedict XV on Nov. 4, 1915 and the law governing it incorporated into the Code of Canon Law. It grants approval to the new institutions, concedes the power to grant academic degrees and establishes the norms according to which they should be granted. It can itself grant degrees to men of unusual accomplishment. The Congregation traces its juridical history to the time of the creation of the Roman Curia by Sixtus V in 1588. In a short time it was also entrusted with the supervision of all catholic universities in the world with the special mandate of watching over the doctrinal orthodoxy of their faculties but later it was diminished.<sup>26</sup>

Activity within the *Office for Seminaries* includes apostolic visits to Catholic institutions, preparation to receive bishops during their visits, nomination of rectors and the erection of seminaries. It has produced the "Directives on the Preparation of Educators in Seminaries" and constituted the Commission for a More Just Distribution of Priests in the World. It also produces a magazine entitled "Seminarium."<sup>27</sup>

As the congregation is about both the seminaries and universities, we will quote only the parts that relate to Seminary education only.

#### **Article 112**

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<sup>26</sup> J.J. Markham, "Congregation of Seminaries and Universities" in *New Catholic Encyclopedia* (New York: McGraw Hill Book company, 1956) vol. 13, p. 72.

<sup>27</sup> Retrieved on April 15, 2016 from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_20051996\\_profile\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_20051996_profile_en.html)

The Congregation gives practical expression to the concern of the Apostolic See for the training of those who are called to Holy order and for the promotion and organization of Catholic education.

Article 113

It is available to the bishops so that in their churches vocations to the sacred ministry may be cultivated to the highest degree, and seminaries may be established.

Article 114

The congregation makes every effort to see that the fundamental principles of Catholic education be ever more deeply researched.<sup>28</sup>

With regard to official delineation of the role of this Congregation Kennedy's *official Catholic Directory* summarizes the responsibilities of the Congregation for Catholic education like;

"It is competent for all that pertains to the formation of clerics and of the laity. The first office is charged with the direction, discipline and temporal administration of seminaries and whatever touches the education of the diocesan clergy and the scientific formation of religious and secular institutes."<sup>29</sup>

***PRESENT LEGISLATION; CODE OF CANON LAW (CIC CC. 1352-71)***

The law that now governs the establishment and direction of seminaries may be found in the Code of Canon Law (CIC cc. 1352-71)<sup>30</sup> and *Congregation for Catholic Clergy*. On January 25, 2013, Pope Benedict XVI issued an Apostolic Letter *Motu Proprio* (done on his own initiative), in which oversight of seminaries– and all other related formation programmes for clergy (priests and deacons)– are to be transferred from the Congregation for Catholic Education to the *Congregation for the Clergy*, which regulates already-ordained deacons and priests.<sup>31</sup>

In the following, we present this hierarchy in the form of a table.

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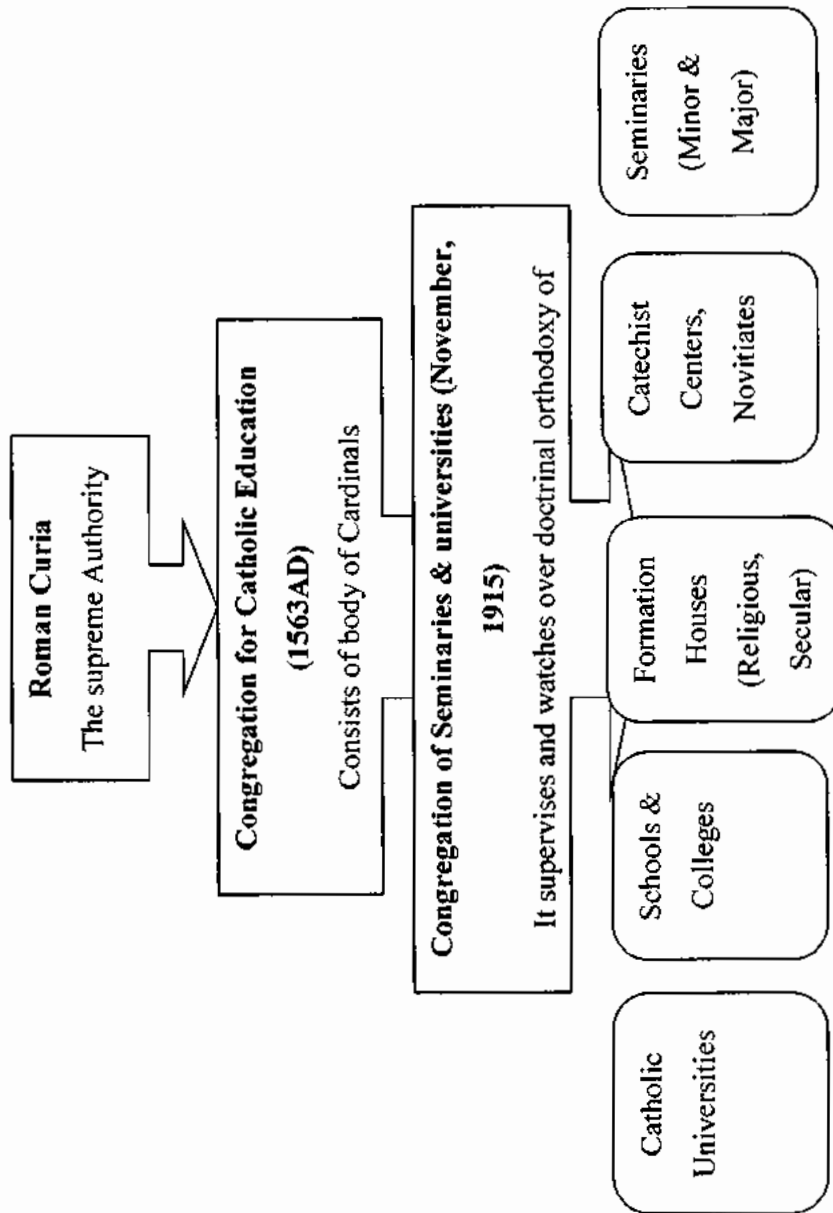
<sup>28</sup> *Congregation for Catholic Education* (1988) (Washington DC: United States Catholic Conference, 1988), p. 45.

<sup>29</sup> Kennedy, P. J., *The official Catholic Directory* (Wilmette, IL: Kennedy, P.J. & Sons, 1994), p. 34.

<sup>30</sup> J.A. O'Donohoe, "Seminary", in *New Catholic Encyclopedia* (Washington D.C.: The Catholic University of America, 1985), vol. 13, p. 73.

<sup>31</sup> Retrieved on Jan. 27, 2014, from the official site of the Vatican network, <http://www.news.va/en/news/benedict-xvi-new-motu-proprios-affect-seminaries-a>.

**Ecclesiastical legislation on seminaries**  
(International centralized system for Seminary's Legislation)



This is the answer of the first question “Is there any system or centerlistation of authority with Catholics for priestly education universally?”

Let’s move to the next questions; if so, then what are the characteristics of that system? ‘What criterion is fulfilled in designing seminary courses? What are the compulsory and common subjects for international seminaries?’

### ***VATICAN II’S DOCUMENTS ON PRIESTLY EDUCATION***

Vatican Council II has issued two conciliar documents about Christian Education and Priestly Training entitled;

- 1 Declaration on Christian Education (*Gravissimum Educationis*)
- 2 Decree on Priestly Training (*OptatamTotius*)

In the church’s official language, the first is termed as *Declaration* and second one a *Decree*. There is the third category of Constitution;

- Constitutions: Treatises on Christian discipline, worship, and doctrine, intended to serve as a manual of guidance for the clergy, and to some extent for the laity. They are produced by the worldwide body of Bishops in union with the pope.<sup>1</sup>
- Decrees: Any papal Bull, Brief, or Motu Proprio is a decree inasmuch as these documents are legislative acts of the Holy Fathers. Decrees are, by nature, acts of ecumenical councils and are directed to the universal church. The most recent ecumenical council, Vatican II, produced 16 such decrees.
- Declarations: Church’s official proclamation.<sup>2</sup>

In short, Decrees enjoy a higher status than Declarations. The Declaration is about the Catholic religious education but this education varies from that of the Priestly Formation. A summary of the Declaration can give us an insight into the nature of the Document. It would help us in attempting to answer the questions posed at the beginning of this chapter especially about the universal Catholic system and common process of curriculum designing. These present a general but clear picture of that system.

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<sup>1</sup> *Apostolic Constitution* retrieved on April 20, 2016 from <http://www.newadvent.org/cathen/a.htm>

<sup>2</sup> Retrieved on April 20, 2016 from <http://www.newadvent.org/cathen/d.htm>



### ***Declaration on Christian Education (Gravissimum Educationis)***

Declaration on Christian Education (*Gravissimum Educationis*) is a declaration released during the Second Vatican Council in 1965 that primarily addresses education, particularly by the Catholic Church. *Gravissimum Educationis* reaffirms the Church's commitment to provide a Catholic education for children at every level (from primary schools to universities). It argues that every person has a right to education, including a religious one, and that the Church has a responsibility to educate in both religious and secular terms. The declaration also states that it is the responsibility of the parents to educate and create an atmosphere of learning about religion, secular subjects, and civic virtues. In addition, *Gravissimum Educationis* calls for moral teachings in public schools and the placement of Catholic schools in and for non-Catholic regions.<sup>3</sup>

### ***Decree on Priestly Training (Optatam Totius)***<sup>4</sup>

This document contains seven sections divided into twenty two articles. The document insists on Bishops, Priests and all Christians to promote priestly vocations and it emphasizes the place and role of seminaries in a sound spiritual, doctrinal and pastoral formation. It discusses the programme of priestly training to be undertaken by each country, the setting up of Minor and Major Seminaries, the careful development of spiritual training, the revision of Ecclesiastical Studies and the promotion of strictly pastoral training. The *Decree* provides details about Priestly programmes; right from the instigation to develop minor and major seminaries to the revision and updating of Ecclesiastical Courses.

#### Post Conciliar Documents

The post- conciliar era witnessed several documents of the Vatican designed to clarify the contents and to implement the teachings of the council. let us see the impacts of *Optatam Totius* on the post conciliar church. Here I name some of the post conciliar documents.

A. The Basic Norms for priestly formation, *Ratio Fundamentalis Institutionis Sacerdotalis*, (1970, 1985)

B. The Study of philosophy in seminaries (1972).<sup>5</sup>

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<sup>3</sup> Declaration on Christian Education (*Gravissimum Educationis*), Paul VI (ed.), *Documents of Vatican II* (India: 1965), pp. 305-330.

<sup>4</sup> For a comprehensive study of the decrees, see H.J. Schroeder (ed.), *Canons and Decrees of the Council of the Trent*, (London: Herder Books, St. Louis & co, 1941).

C. Post Synodal Apostolic Exhortation, *Pastores Dabo Vobis* (1992)

It is one of the most authentic post conciliar documents as it is widely cited in priestly discussions and writings. Father Aasi told me that around 5000 bishops were called to proclaim such a contemporary document and the document came into being.

The Second Vatican Council documents show the careful attention that the Church continues to give to the formation of its future priests. Fostering the vocation and formation of priests is seen as a great task and a concern of the entire Church. In addition to this, the conciliar and post conciliar teachings, on the need for local adaptation to the faith and culture, eventually led to the articulation of the *importance of enculturation in the formation*.

Up till now we have been trying to explore the Universal Norms of Priestly training and of designing courses with the help of Vatican's Official Documents, Decrees and Apostolic Constitutions. After going through this historical documental phase we came to know that there are some basic courses which every Catholic has to study wherever he resides in the world and without which the study of Catholicism remains incomplete.

Now the question arises to what extent the Pakistani Seminaries are setting their courses and shaping the syllabus according to this universal framework?

***FORMATION OF SEMINARY NORMS AT NATIONAL LEVEL***

As far as the national catholic education is concerned, it is totally supervised by the *Catholic Bishops Conference of Pakistan* (CBCP). It carries the superior authority to design, alter, modify or add a full course or few units with the Episcopal approval of the Holy See through the Federation of Asian Bishops (FABC).<sup>6</sup> Hierarchically FABC

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<sup>5</sup> Retrieved on 25 April, 2016 from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_doc\\_20110128\\_dec-rif-filosofia\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20110128_dec-rif-filosofia_en.html).

<sup>6</sup> The official website of FABC describes its detail like this; "The Federation of Asian Bishops' Conferences (FABC) is a voluntary association of Episcopal conferences in Asia, established with the approval of the Holy See. Its purpose is to foster among its members solidarity and co-responsibility for the welfare of Church and society in Asia. The decisions of the Federation are without juridical binding force; their acceptance is an expression of collegial responsibility. The FABC Documentation Centre is located on the third floor of in the St Louis Hospital compound in Bangkok, Thailand. The functions shall be to study ways and means of promoting the apostolate, especially in the light of Vatican II and post-conciliar official documents, and according to the needs of Asia, to work for and to intensify the dynamic presence of the Church in the total development of the peoples of Asia, to help in the study of problems of common interest to the Church in Asia, and to investigate possibilities of

comes on top but practically it has no concern with syllabus or curriculum designing at the national level. Rather it serves as an administrative unit at the intercontinental level- in exchanging information and in facilitating the priests and seminarians traveling or studying around the inter-continental Catholic Institutions.

### ***Catholic Bishops' Conference of Pakistan (CBCP)***

The Catholic Bishops' Conference of Pakistan (CBCP) is the Episcopal conference of the seven Catholic Bishops of Pakistan two of them are Archbishops of Karachi and Lahore Archdioceses respectively. Its objectives are to facilitate coordinated study and discussion of issues affecting the Church, and adoption of a common policy and effective action in all matters concerning the Church in Pakistan.<sup>7</sup>

CBCP is the highest authority to supervise all Catholic organizations and their activities all around the country. Each organization is answerable to the CBCP. For example, Laity commission, Evangelization & Mission, Catholic Charismatic Renewal, Family Life commission, Youth commission, Education commission, Caritas, Inter-religious Dialogue & Ecumenism, Catholic Literature Board, Bible commission, Social Communications commission, Justice & peace commission, Episcopal Seminary commission. All the commissions present their annual reports to CBCP which has the final authority to do what it wants according to Vatican's Law.

By this, it is explicit that all the commissions show a firm grip of the hierarchical Church on the majority of Catholic activities. It shows the nature and depth of hierarchy inside the Catholic world. Not are these but a lot of other organizations of fathers and sisters are working too under the umbrella of CBCP.

Our concern is only to sort out CBCP's interference in priestly education – the seminaries; to what extent it observes seminary syllabus, curricular and extracurricular activities, supervises the spiritual or intellectual formation, considers the positive opinions, alters the course contents, suggests suitable steps to be taken, approves the agreed upon policies and sends them to Rome for final approval.

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solutions and coordinated action, to promote inter-communication and cooperation among local Churches and bishops of Asia, to render service to Episcopal conferences of Asia in order to help them to meet better the needs of the People of God, to foster a more ordered development of organizations and movements in the Church at the international level and to foster ecumenical and interreligious communication and collaboration.” Retrieved on April 25, 2016 from, <http://www.fabc.org/>.

<sup>7</sup> Retrieved on August 15, 2016 from

[http://www.ebooklibrary.org/articles/eng/Catholic\\_Bishops'\\_Conference\\_of\\_Pakistan](http://www.ebooklibrary.org/articles/eng/Catholic_Bishops'_Conference_of_Pakistan)

For this we have to go through the minutes of the CBCP's meeting of Episcopal Seminary Commission. But first it would be helpful to present a very brief introduction of the Episcopal Seminary Commission because among the hundreds of commissions this one alone is related to our subject of study.

#### ***EPISCOPAL SEMINARY COMMISSION***

The Seminary Commission constitutes 'all seminary rectors – minor and major and a few Bishops who represent CBCP'. They arrange formal and informal visits to the seminaries to observe all curricular and extracurricular activities and meet the seminarians and staff, point out weaknesses and present observations regarding any matter of seminaries. In the light of its observations, suggestions are made to present in CBCP meeting for further discussion and also for approval if needed.

#### ***Minutes of CBCP's meetings and Ecclesiastical studies***

It is important to note that the complete record of the meetings is with the personal file of CBCP or Bishops' houses which are considered confidential documents and are not to be disclosed to any irrelevant person. The following observations are based upon the reports published in a widely circulated Christian journal's annual supplement; *FOCUS*, of Pastoral Institute Multan. I tried my best to gain access to the personal file of Bishop's house documents but in vain. I found no way except relying on only this single source. Even though, this resource is quite crucial in its importance as far as all educational matters of all the minor and major seminaries and the Catechist centers are concerned, it was quite disappointing that these sources were not made available to me.

I searched out all the *Focus*' copies right from its beginning in 1977 to its closing in 2004 that is approximately 26 years. What is being presented in the following paragraphs is all what I could find during my search. Approximately half of them published the minutes of CBCP's meetings while the others are silent. The silent numbers are of 1977, 1978, 1979, 1988, 1989.

#### ***Glimpse from the Reports on Minor Seminaries***

The meeting held on April 22, 2003 at Bishop House Multan releases its report under the heading 'New Syllabus of studies for the minor seminaries.' It says:

“The need to co-ordinate and establish a uniform syllabus for the minor seminaries, a revision and updating of the existing syllabi have been proposed. The general opinion was that the minor seminarians be given a thorough language course in English and Urdu in the first years. A well-structured syllabus will help them when they enter the Major seminary.”<sup>8</sup>

***Glimpse from the Reports on NCIT, Karachi:***

The 2003 Bishop’s report mentions that Father Rufin Anthony presented the general report of the seminary for the past years...the staff in the seminary takes a keen interest in the students’ studies and regular evaluation programmes are conducted.<sup>9</sup>

The 2004’s report openly discussed the revision of the syllabus and suggestion to alter the curriculum, “The NCIT had sent each member of the hierarchy a copy of its revised syllabus to be read and suggestions reported back. The bishops were to respond early next year.”<sup>10</sup>

The 1994 report says, “after hearing the report of the Major Seminary Rectors, it was decided that weak students should come back a month before the academic year starts for compensatory education. Failures could return earlier...on the whole, the Bishops appreciated the good work done at the Seminary and asked the Rector to convey their gratitude to the staff.”<sup>11</sup>

In the 1998 report, Father Rufin discloses the fact or the weakness of the seminarians saying that the concept of the priesthood is not clear among the seminarians. They need to make a strong experience of God (through retreats, colloquium with bishops and priests, pastoral work, by experiencing communitarian life with ecclesial movements, etc.)...there is a need for more competent lecturers in NCIT. Financial economy of NCIT is much better.<sup>12</sup>

***Glimpse from the Reports on St. Xavier Seminary, Lahore***

In 1990, the Lahore seminary did not exist and the philosophy classes were held at NCIT, Karachi. Fr. Arnold, Rector of Christ the King Seminary presented his annual

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<sup>8</sup> Ibid. *Focus (supplement)*, 2003, vol. 23, p. 9.

<sup>9</sup> Ibid. *Focus (supplement)*, 2003, vol. 23, p. 5.

<sup>10</sup> Ibid. *Focus (supplement)*, 2004, vol. 24, p. 67.

<sup>11</sup> Ibid. *Focus (supplement)*, 1994, p. 48.

<sup>12</sup> Ibid. *Focus (supplement)*, 1998, p. 107-108.

report. Included were his comments on the shifting of the philosophy section to Punjab, the revision of the syllabus and so on.<sup>13</sup>

The 1991 *Focus* reports as, “The shifting of the philosophy section has approval of the Hierarchy and *Nihil-Obstat* of Rome. The Episcopal Seminary commission would meet in Lahore and would discuss with Bishop Armando and others concerned about matters which require to be arranged. They will present a report to Hierarchy.”<sup>14</sup>

In the 1994 Bishops conference, the date of seminary opening was set on St Xavier’s Feast, the chief guest and other details were discussed.<sup>15</sup>

On November 1998, Fr. Bernard Mangion gave this report to the bishops that there is a possibility of getting affiliation with the Urban University in Rome so that seminarians could have a degree in BA Philosophy...the need for the Seminary to meet at least once a year with the Episcopal Seminary Commission...a few priests needs to be appointed in the Seminary.<sup>16</sup>

In the light of the 2004 report, “The need for a residential spiritual Director for both Major Seminaries came up again. Various Proposals were made for the Major Seminary, Lahore.”<sup>17</sup>

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<sup>13</sup> Ibid. *Focus (supplement)*, 1990, p. 69.

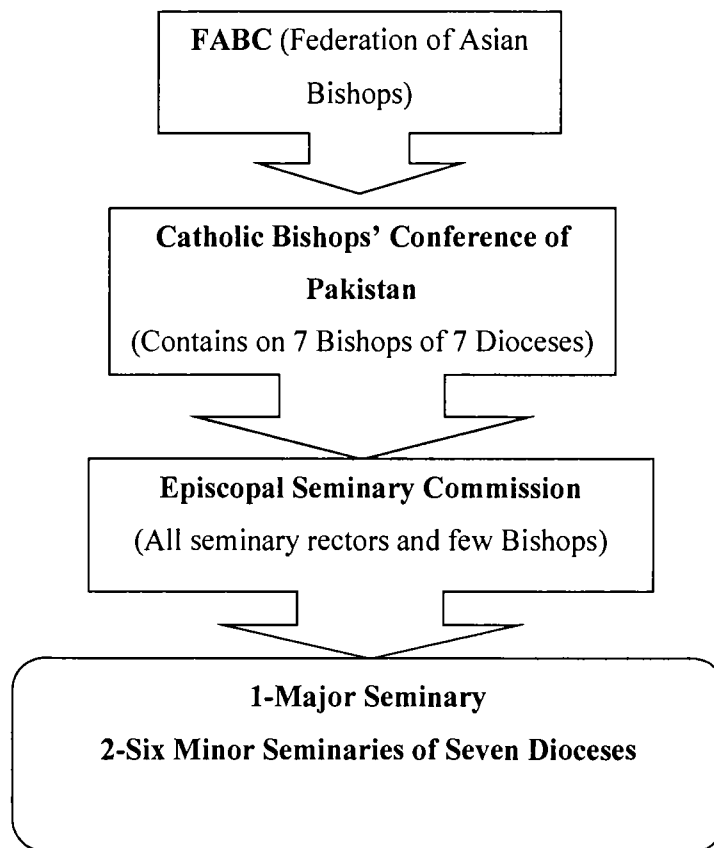
<sup>14</sup> Ibid. *Focus (supplement)*, 1991 p. 37.

<sup>15</sup> Pakistan Catholic Bishops Conference, *Focus (supplement)* (Multan: Pastoral Institute, 1994), p. 49.

<sup>16</sup> Pakistan Catholic Bishops Conference, *Focus (supplement)* (Multan: Pastoral Institute, 1998), vol. 2, p. 108-109.

<sup>17</sup> Pakistan Catholic Bishops Conference, *Focus (supplement)* (Multan: Pastoral Institute, 2004), vol. 24, p. 66.

A table of National system to supervise and manage the *Seminaries*



Once it has been proved that Catholic Christianity has an established system for curriculum designing and we have come to know the basic elements of that system which have to be adopted by every Catholic Seminary existing around the planet, we have to explore how these curricula are molded to the local culture and needs of some specific regions? To what extent does the local culture affect the designing process or get its appropriate place in it?

#### ***DIFFERENT SHADES OF CATHOLICISM***

In fact the story of different shades starts after the 16<sup>th</sup> century when Trent clearly defined what Catholicism is? It was the time when the missionaries came out of Europe for trade and preaching. As the center of Christianity was Europe, so in general all the missionaries like Dominicans, Franciscans, Portuguese, Dutch, Carmelites, Jesuits, the Oblates of Mary Immaculate and the Salasians of Annecy had a European shade of Catholicism. They had a common European culture, European

way of thinking and teaching. Not only this, they also imposed this European culture wherever they preached or established any formation house. Indians also faced this cultural imposition during learning with European missionaries.

In 1884, Pope Leo XIII's Apostolic Delegate suggested that the European type of training could be offered in India in harmony with the needs of Indian students and thus the first Major seminary of European style was founded in Kandy in 1893 according to the Jesuits' Scheme of Studies.<sup>18</sup>

Many times this style resulted in the failure of achieving the desired goals. People used to show less interest in foreigners. In the first chapter we came to know that sometimes the Church had to replace the old missions with new ones, equipped with new regional convincing skills.

To what extent these new plans or skills were different from the previous ones? Were they compatible with the regional, cultural, social and political circumstances? As our topic relates to Pakistan that regionally falls within the subcontinent, so our focus will only be the Indian circumstances in the context of Pakistan. The second reason is that our cultural differences are not as huge and more or less our Seminaries are closely connected to Indian Seminaries and Goan teachers so we definitely have to study the Indian situation.

#### *ENCULTURATION OF INDIAN CULTURE AND RELIGION*

It has been historically proved that curriculum designing was affected by the local cultural, academic and political situation to create a certain identity and they reserved space for Indian culture in their scheme of study. Alexander Duff's case can be considered here as an example for a better understanding of the subject matter.

On 12 March 1829, Alexander Duff was sent to India as a missionary of the Church of Scotland. It was understood that he was to go out as an educational missionary. Duff worked hard to establish the first Christian school. After two months, he reached the following observations as a result of his survey:

- 1 While the Indian languages should not be neglected, the basis of education must be English. Before the rational order of Western philosophy and science,

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<sup>18</sup> Yorke Allen, Jr., *Ibid.*, p. 437.



the irrationalities of Indian thought would fade away. The Gospel and Western science together would prove an invincible tool.

2 The school, unlike Serampore and Bishop's Colleges, must be founded in the very heart of Calcutta, near to the homes of its most prominent citizens.

3 Conversions must be expected.

So in 1830, the school was opened. As the result of theological educational activity, around 200 conversions were recorded.<sup>19</sup>

The writer of the book *Seminary Survey* analyzed the Indian situation, "The general reason for decline in seminary education was that the maximum part of the Syllabus was in Latin, Syrian and Portuguese. So the 19<sup>th</sup> century apostolic order replaced these two languages by English and Malayalam, the regional language. So the Catholics again started their missionary journey very fast."

In 1870, Bishop Thomas Valpy French founded the *Lahore Divinity College*, the first theological college. The founder announced its medium of instruction would be Urdu language because the theology of Muslims is expressed in Urdu in terms borrowed from Arabic and it also contains Sanskrit words. Later on Hebrew was made essential to understand both the Qur'anic and Biblical terminologies.<sup>20</sup>

Such kind of efforts were made for Christianity to be domesticated on Indian soil.

I present here a very beautiful example of enculturation of Christ as *Kristvidya*. "Christ" is a Christian term. It was useless to introduce a new and foreign idiom to Hindus. What we need to do is to express in Hindu terms, Christ as living relationship of everybody with the Ultimate. Christ's Hindi translation with 'Krist' is strange. He cannot even find its meanings as Krishna, Shiva, Rama, and Vishnu for instance. In the Epics and Puranas there are countless stories of sons of Gods. And according to the same systems there are so many 'Ishvars'. So the only way is to create a different term mixed with Hindi term.

*Brahmavidya* is the highest and only aim of the Hindu theologians. *Kristvidya* is meant to be in line with *Brahmavidya*, both with regard to formulation and intention. Our concern with *Kristvidya* runs parallel to *Brahmavidya* also in so far as it does not require much discussion of theological concepts and systematic analysis of the

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<sup>19</sup> Stephen Neill, *A History of Christianity in India, the beginnings to 1858*, vol. 2, p. 307-312.

<sup>20</sup> E. Stock, *Short History of The Church Missionary Society* (London: 1898), p. 121.

objective reality of “Christ” but more a method of religious experience. We presuppose a discussion between religion and theology, between faith and system. *Kristvidya* is not a treatise in dogmatic theology but an introduction into the mystery of Christ as the New Testament presents it.<sup>21</sup>

Likewise a book entitled *Asian faces of Christ* was published from Thailand in 2004. It is a theological colloquium. It is a good effort on ‘Asian Christology’ to share and understand what Jesus Christ means to different faith communities in Asia.<sup>22</sup>

These are some examples of an enculturation tradition. In the beginning, this attitude began as a need of the hour but after a period of one century this mode of teaching or inclusive attitude had been accepted as a completely new mode and at such a wider level that the Catholic Church had to adapt it permanently by giving it the status of the church’s official document, feeling its necessity and a separate term ‘enculturation’ was introduced for the first time in Christian theological studies. Thus Vatican II prepared a detailed document about how to convey their message to the other nations and how to walk with them in this globalised world and issued a Declaration, *Nostra Aetate*.

#### ***VATICAN COUNCIL II'S IMPACT ON PRIESTLY FORMATION***

Among many reforms, the ones being presented here are those which affected what was being taught inside the seminaries and which changed the Seminary syllabus, methodology, apologetic attitude quantitatively and qualitatively; quantity of Islamic subjects and the quality of teaching methods.

#### ***Promotion of local theology***

From a long time, the church felt that the best training could only be given in the Holy city of Rome. As a result she was slow in accepting the ministers trained in seminaries outside Rome. But the Second Vatican council marked a change in the policy; training within the country is to be given preference.

It was the first council that called for renewal and reform without an agenda for any major reformulation of doctrine. It laid a great stress on the context in which one

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<sup>21</sup> Klaus K. Klostermaier, *Kristvidya: A sketch of Indian Christology* (Bangalore: 1967), pp. 9-10.

<sup>22</sup> Vimal Tirimanna (ed.), *Asian faces of Christ* (Thailand: Archdioces Pastoral Centre, Baan Phu Waan, Sempran, 2004).

lived. However, one of the major breakthroughs of this document was the insistence on local churches so that local theologies began to develop. Before going into the further detail of local theology, one might enquire as to why the Church left all her past attitude or policy and stressed fully on localization particularly in the Indian religious tradition?

For this we need to go back to the 17<sup>th</sup> century. “Robert de Nobili (1606) was the first to seriously take the initiative for a positive encounter with Hinduism. He pioneered the study of Sanskrit and Tamil and started the essential task of evolving a theological vocabulary for Indian languages. It was his keen desire to present Jesus Christ and His gospel to the high caste Hindus. He started an experiment of what we may call ‘indigenization’. He learnt two of the Dravidian languages, Tamil and Telugu, and classical Sanskrit as well. He adopted the Indian Sanyasi attire, shaved his head, leaving only a tuft piercing his ears and wore earrings and allowed his followers to have on their head a *kudumi* (tuft) and sacred thread. He had a bold and unique method in his missionary work. His appearance clad in the saffron robe of the *sadhu* with sandal paste on his forehead and the cord on his body from which hung a cross was the starting point of a new era of missionary enterprise. With his extensive study of Hinduism, he was convinced that Christ should have a place in India without the benefit of hat, trousers and boots. St John de Britto, another Jesuit, was acclaimed a great student of Tamil writers. Although his experiment soon lost its effect, it should be considered a great adventure of zeal in the propagation of the gospel in India.<sup>23</sup>

Samuel Mathew in his PhD dissertation entitled *Issues Facing Missiological Formation for Mission in India* made the following concluding remarks by proposing a few suggestions for a missionary formation and curriculum that need to be addressed while training of priests.

“The present contextual realities of the Asian subcontinent need to be aptly, feasibly and strategically incorporated, with a thrust in missional formation and training. I agree with Donald Mc Gravan who yearned and agonized over the Indian church for her failure to recognize the plurality of the Indian social milieu in being the agents of God to accomplish mission by devising practical ideas that were contextually relevant (homogeneity and heterogeneity). The educational setup

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<sup>23</sup> Dr K M George, *Christianity in India through the Centuries* (London: Authentic, 2007), pp. 224-228.

also has failed to embrace these vital insights in her missiological formation and training.”<sup>24</sup>

These two examples explain why *localization* featured significantly in the Church’s new policy. In this regard, Pope Paul VI also spoke to the church in Uganda of the need to have an African Theology.

The next step of the localization of the church was the appointment of local bishops. For all the dioceses of Pakistan the process started in Karachi in 1958 when Joseph Cordeiro was appointed as the Archbishop of Karachi and later, he was ordained as Cardinal.

Louis Mascarenhas mentions the importance of localization by saying that one can only be truly catholic if one is truly local.<sup>25</sup> This trend was accepted by Pakistani Church long time before the Vatican II approved it. Political development hastened the decision to have training within the country itself.

To localize the Church, maximum steps were taken forward like offering prayers, liturgical services in Urdu language instead of Latin or Greek, publication of translation of the Bible and its commentaries in Urdu.

A couple of years ago, Father Asi a renowned scholar of Catholic theology wrote an article on how to localize the *Christology* (Ilm al-Masīh), its historical development and different forms of *Christology* being practiced around the world. He presents a few examples of inter-cultural Christology country-wise saying,

“because Europe has a certain kind of political history, economic experiences and social cultural system, they have understood Christ as a symbol of truth, honesty and justice...because Africa has a dark history of slavery, violence of colonization and human misery, they have understood Jesus Christ as savior and miraculous personality who defeats all kinds of devil spirits...because Latin America has also 500 years history of colonization and trade hegemony of outsiders and inequality among humans, they understood Jesus Christ as political and cultural liberator in this world and the savior of sins on the Day of Judgment,...because the Asia has a special religious face and divine values, as it is the mother land of the maximum world religions, it has a certain kind of submissive attitudes, devotion, meditation

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<sup>24</sup> Samuel Mathew, *Issues Facing Missiological Formation for Mission in India* (PhD Thesis), (USA: Fuller Theological Seminary, 2007), p. 275.

<sup>25</sup> Louis Mascarenhas, ‘Historical Development of Ecumenism’ in *The Christian Church in Pakistan: A vision for the 21<sup>st</sup> Century*, Dominic Moghal & Jennifer Jivan (eds.) (Rawalpindi: C.S.C., 1997), pp: 31-34.

and spirituality, they have understood Jesus Christ as *Sufi, Zahid, Guru*, Spiritual leader, enemy-loving and peace promoter.”<sup>26</sup>

At end of his article he suggests as,

“we should keep distance from imported theologies of ancient foreign missionaries and outsiders which had strange taste and were not soiled in Pakistan’s political, cultural and religious environment. We should present Jesus in the local cultural colors, design local Christology and promote it among the laity. For example, local language, local titles, local poetic phrases, local wisdom and local way of painting should be applied to Jesus Christ.”<sup>27</sup>

Similarly, Father Aftab James Paul wrote a pamphlet in Urdu *On the search of Asian theology*. It is also very persuasive article and provides a deep understanding about how to generate Pakistani theology. First he glorifies the Asian spiritual and brotherly people then indicates the problems in Asia like colonialism, material and spiritual poverty, political decline and inequality. Secondly he explains the sources of theology in Asia like Sacred books, spiritual traditions and civilizational heritage. Lastly he finds how to theologize in the light of the Bible, how to understand and practice its teachings through personal experience and daily matters.”<sup>28</sup>

At the end, we present a Vatican Document, *Ecclesia in Asia, Post-Synodal Exhortation*. On his visit to India in 1999, Pope John Paul II presented the gift of his Apostolic Order only to Asians. The Order reads with Asian environment like the social, political, cultural and religious realities of the region, the history of ecclesia in Asia. Then it narrates about Jesus as Asian born Savior, His Holy message to the entire world, His peace loving personality. At the end, it addresses the problems of coexistence, challenges of enculturation and the keys to open the closed doors of minds.”<sup>29</sup>

### **RETHINKING AND STRUCTURING THEOLOGICAL EDUCATION**

After the Council wound up in 1965, the country wide Episcopal meetings, educational conferences and theological seminars started to be held to rethink the traditional approaches of Church in general and priestly education in special. The erection of a Major Seminary; *Christ the King Seminary Karachi* at the very time

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<sup>26</sup> Emanuel Asi, Maqami ilm al-Masaih, *al-Mushir* (Rawalpindi: C.S.C, 2014), vol. 55. No. 01, pp. 28-35.

<sup>27</sup> Ibid.

<sup>28</sup> Aftab James Paul, *Asiai Theology ki Talash* (Gujranwala: Maktabah Anavim, 1997)

<sup>29</sup> Pope John Paul II, *Ecclesia in Asia, Post Synodal Exhortation* (Faisalabad: Catholic Diocese, 2001)

when the Vatican II closed in 1965 after promulgating changes in Seminary education, can be marked as one of the most significant results of the new advancements in priestly formation and it took its part in the rethinking activities. After it started running, the theologians focused on the modification of its syllabus in the light of the *Decree*.

What I could sort out from the Decree's description is that the Church focused only on Ecclesiastical Studies for centuries. Surprisingly, the Document was unchanged and same from the Council of Trent (1545-63) to the Vatican II (1963-65), although very minor changes are on the record like the *Apostolic Constitution* regarding seminaries issued in 1931. The first rector of Christ the King Seminary wrote that the course of studies basically remained unchanged since the council of Trent.<sup>30</sup> In the life of living institutes, 400 years is a considerable amount of period. At last the time came, when a rethinking process was undertaken by Catholics worldwide generally and in Pakistan specially.

The time right after 1965 is a revolutionary time in Catholic Church as a whole. Every aspect of the church was dressing new clothes according to its local cultural, social and environmental colours. In the midst of several efforts towards reconstruction, I found the following views of Byron, a Christian theologian most relevant to our subject of study. He delivered a lecture on *Theological Training in a Pakistani Environment* at a conference on "Theological Education in Pakistan" held at Gujranwala Theological Seminary on May 1971, under the sponsorship of the "Board of Directors of the Seminary."

The paper discusses the particular social, political and religious climate of Pakistan in which the Christians have to live and structure the theological training of the clergy.

The writer finds three challenges on the way to form a proper Priest or clergy:

- Islam: In Islamic Republic Pakistan, Christians live in ghetto community and don't know how to speak with Muslims.

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<sup>30</sup> Anslem Moons O.F.M, "Catholic Seminary Training in West Pakistan", *al-Mushir*, vol. XII, September-October 1970, no. 9-10, (Rawalpindi: C.S.C, 1970) p. 8.

- Secularism: according to another author, the major force in this country today is not Islam, not Christianity but the force of secularism.<sup>31</sup>
- Pre-Christian origins: (conversion from Hindus, Buddhists, Muslims).

To tackle these he suggests the following:

This suggests at least two things to me. It means that any sound programme of theological training will have as one of its major subjects the study of Islam. In fact, the teachers ought themselves to know Islam so well that every lecture reflects an awareness of the Islamic world in which we live. I am not suggesting here that every class should be a class in apologetics or polemics. In fact the old polemical approach exemplified by the books of Samuel Zwemer should, to my way of thinking, be discarded, if only because the Muslims refuse to listen to that kind of presentation of the Gospel. We need to understand them as a man. Only through a study of Islam in its all aspects will contribute to the relevance of the theological programme. With this kind of knowledge the leaders of the churches will be able to speak the Word of God more effectively to this society because he will know at what points this society is open to hear that Word.<sup>32</sup>

The quote reflects that practically there occurred major flexibility in the Church policy. We can say that it really opened the closed doors of the Church. But before that, what was the situation of priestly education regarding Islamic studies?

In the primary seminaries of Lahore (1951) and Quetta (1952) we find no clue regarding that. It started later when a fast changing world unavoidably affected the seminary tradition in the Catholic Church. The safe wall of the seminary campus which protected the seminarian in isolation started tumbling down. Islamic culture started affecting a lot and the seminarians wanted their share. A fundamental critique was lack of relationship between the minister and flock. They felt a distance between the church and local Muslim culture. Brother Rafiq who was a seminarian at that time, wrote an article on *Local Church* (Urdu). He narrates how the Pakistani Church fathers molded the seminary course to understand Pakistani culture? They deeply felt the distance between church and local Muslims. To reduce this gulf, they added a complete semester of different subjects about Islam and Urdu language but the detail

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<sup>31</sup> R Butler, "Secularising Trends in West Pakistan" *al-Mushir*, vol. XII (January, February, 1971), p. 1-31.

<sup>32</sup> Byron L.Haines, "Theological Training in a Pakistani Environment" *al-Mushir*, *Ibid*, 1971, vol. XIII, no. 7-8, p. 20.

of the courses is not mentioned. According to him, it was only for better Christian-Muslim dialogue and maximum compatibility.<sup>33</sup>

#### ***METHODOLOGICAL IMPACTS***

The rapid evolution in human sciences denied all traditional forms of religious education and the new generation said goodbye to 400 years old Christian theological methods which were formed by the Council of Trent and she was forced to be equipped by the new modules of religious education.

Before Vatican II, the teaching approach was defensive, polemic, aggressive and negative. The reason would be the fear that every minority feels from majority. Clergies were very conscious about the cultural hegemony of Islam and specially the Islamic constitution. They used to teach the seminarians how to defend Christianity and how to face outsider's questions. It was total polemics.

Dr K.M. George, in his book *Christianity in India through the Centuries*, presents his observation and analysis of different widespread approaches of theologians and missionaries throughout centuries.

"First approach, which has been dominant since the 18<sup>th</sup> century, was the descriptive or neutral attitude of the handful of Oriental scholars who translated the scriptures and established the basic foundation for a widespread understanding of the Hindu and Buddhist faiths. A second approach is that of the syncretists whose inclusiveness contrasted with missionary exclusiveness and polemics."<sup>34</sup>

As for as the contemporary scenario is concerned, the Vatican II showed its interest to learn from the realities found in other religions and the vision of the Catholic world changed totally. It also molded the mode of thinking and perspectives toward other religions. Clergies came out of the closed doors of the Church in to the openness of the universal realities. Hence the mode of thinking became brotherly, inclusive and positive.

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<sup>33</sup> Rafique, "Local Church" in *Silver Jubilee Report of National Catholic Theological Institute* (Karachi: 1982), p. 15.

<sup>34</sup> K.M. George, *Christianity in India through the Centuries* (London: Authentic, 2007), p. 225.



## *HOW ISLAM WAS INCORPORATED IN PRE-VATICAN II*

The regional circumstances of the world started changing during the two decades of 1950s and 1960s because the population of this planet left their home lands and migrated to places suited to their economic, political and social needs. And the world especially Europe became pluralistic societies who were monolithic before. Owing to this social change, the governments had to revise their national policies. Now they had to face the new challenge for peaceful coexisting with other nations. So they seriously considered the representation of immigrants in their political, economical and social stream.

It is obvious that any developing organization's first focus is to achieve its objectives which correspond to its inner nature and objective. When its objectives are fulfilled then it gives value to what is happening outside its walls and what the local circumstances demand from it. Likewise the Catholic Theological education's first focus was to serve the various Christians scattered around the army, administration, cantonments and railways, whether they were British or Indian converts. To quench their religious thirst, many churches were constructed countrywide as well as missionary schools. The first missionary school was built in Sialkot in 1856. During the period of 1840 to 1870, the religious activities were restricted to the service of the foreign occupants. Meanwhile the interest of local inhabitants was growing and requests for a close contact with Christian churches became frequent. The local demand forced the authorities to educate them religiously. Consequently a theological college was opened in Lahore in 1870. <sup>35</sup>In 1879 Dr. W. Hooper opened a similar college at Allahabad."<sup>36</sup>

The book narrates the history of the first theological college in the Sub-continent established 145 years before today. It can be marked as the first effort ever made for studying 'Islam' at the Seminary level. Except this single evidence, we could not be able to explore such kind of Catholic efforts till the time of 'Partition'.

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<sup>35</sup> In the *Short History of Church Missionary Society (C.M.S.)*, we read that in 1870 bishop TV French founded the *Lahore Divinity College*, the first theological college, in which the high class teaching was given vernacular.

<sup>36</sup> E. Stock, *Short History of The Church Missionary Society* (London: 1898) p. 121.

As we already have known that the scheme of study was the same as approved by the council of Trent<sup>37</sup> 400 years ago; meaning that compulsory subjects like Scriptures, Church Law, Theology, Letters, Apologetics remained same until Vatican II. Till that the seminaries continued following the Trent's guidelines.

### *ISLAM IN POST-VATICAN II*

The starting point of the reform of existing seminary system goes back to the 16<sup>th</sup> century in the council of Trent, 1563. The connection of the Vatican II's reform with the seminary decree of Trent was underlined by the four hundredth anniversary of this very Decree, celebrated on 1963. The new decree was to be for the church today and the seminary decree of Trent was for the stormy age of reformation.

...but now the church has got rid of the defensive attitude towards innovations and burst open clerical isolation. Then this new orientation would inevitably affect the principles behind the training of the priests. It consciously gives up the idea of the centralisation of the Church studies that had existed hitherto and recognised how circumstances varied from country to country. It requires of bishops and seminary directives not passive obedience, but obedient initiative. It has also admitted the need of further developments, but it has created a fixed basis for the various aspects of priestly formation and laid down clear guidance. Because of its orientation towards what is essential, it was also welcomed by non-Catholic observers."<sup>38</sup>

Two seminary teachers also wrote a brief note about the inclusion of Islamic Studies in seminary Syllabus. Their views are being presented in the next chapter number three as its compulsory part.<sup>39</sup>

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<sup>37</sup> The 19th ecumenical council of the Roman Catholic Church (1545–63), in the pontificate of Pope Paul II and Pius IV, highly important for its sweeping decrees on self-reform and for its dogmatic definitions that clarified virtually every doctrine contested by the Protestants. Despite internal strife, external dangers, and two lengthy interruptions, the council played a vital role in revitalizing the Roman Catholic Church in many parts of Europe. The Decrees of Reform concerned Episcopal Jurisdiction...and the education of Seminarists.

*The New Catholic Dictionary, Vatican Edition*, Connde B. Pallen, John J. Wynne, Blanche M. Kelly, Andrew (eds.) (New York: 1929), p. 971.

<sup>38</sup> Josef Neuner (Commentator), *Decree on Priestly Formation*, in "Commentary on the documents of the Vatican II" Herbert Worgrimler (ed.), (Germany: Herder, 1968), vol. II, p. 371-372.

<sup>39</sup> One is Father Evarist Pinto, the ex-archbishop of Karachi .He wrote a comprehensive report on the seminary growth and its curriculum development. He also describes when and how Islamic studies were incorporated in the syllabus.

Second is Fr. Archie de Souza who was a professor of Islam having specialization in Islamic studies as one of the fathers informed me. In the silver Jubilee report of NCIT, he discussed the rapidly changing circumstances of the Seminary, the painful impact of Vatican II's Changes He also has described how the *Islamic studies* got place in this development.

What we have discussed yet in the scenario of pre and post Vatican II Council makes explicit that the teaching of Islamic studies started properly after Vatican II. The compulsory subjects on Islam were included after 1965. The quantity of 'Islamic subjects' increased to such an extent that every novitiate, catechist centre and seminary considered it compulsory subject. In the following chapter, a comprehensive study of this is presented along with the other relevant topics Seminary education.

### Chapter Three

#### Teaching of *Islamic studies* in Minor & Major Catholic Seminaries

## *INTRODUCTION*

Catholic Christianity has well organized theological institutes all over Pakistan. These theological institutions - theologically called *Formation Houses* - are divided into three categories; Seminaries (Minor and Major), Novitiate Houses (inter-congregational formation) and Catechist training centers.

Our subject of study is the *Seminaries* only for reasons already mentioned in the introduction of the thesis. The structural information and historical development has already been described in chapter one while this chapter is dealing with that part of their syllabus which deals with 'Islam'. It presents an overview of the history and current situation of the academic study of 'Islam' in minor and major Catholic Seminaries. It will examine the place of Islamic Studies courses in the broader curriculum of Ecclesiastical studies as well as academic and teaching approaches to Islam.

We will go through all those parts of the syllabus in Minor and Major Seminaries, which are included in the complementary/auxiliary disciplines or fundamental/principle disciplines. Some of these are taught directly under the nomenclature of *Islamic Studies* while at some other places as *Pakistani Islamic culture*.

Second, a lot of that information and impressions that are quoted here are neither recorded nor written in the syllabus books, notes or bibliographical books; rather it is found in that particular method of teaching which any of the teachers of Islamic Studies utilizes during lecturing and this very part of education plays a vital role in the formation of future priests.

Third, the outcome of 11 years of ecclesiastical efforts shows in the final years' projects. It depicts the original mind set of the future missionaries and unveils the face of properly formed Ministers. So an available list of their titles is also quoted at the end that is also an important dimension of Christian perceptions of Islam.

Description of the available literature/data has been presented carefully and in all honesty and no effort has been spared to present the concerned material in an organized form to provide a good sense of the teaching situation and important context for evaluators.

### *THE CONTEXT OF TEACHING “ISLAMIC STUDIES” IN SEMINARIES*

Contextually we can divide the history of the teaching of Islam in Seminaries into two phases; first from 1947 to 1965 i.e. till Vatican II and the second from 1966 to date. In the first 18 years of seminary life only the traditional subjects relating to ‘Apologetics’ were taught. In simple words, the art of defending Christianity against other religions. The future priests were trained to answer other religions academically, especially to the Muslims. And Islam was taught under a general category of ‘comparative religion’ just like other religions of the subcontinent. Only one course of ‘comparative religion’ during the 6 years duration of seminary education was found.<sup>1</sup> The second phase starts from 1966; Father Archie de Souza was one of the founding teachers of the Major Seminary and a professor of Islam having specialized in *Islamic studies* as one of the fathers informed me. In the silver Jubilee report of NCIT, he discussed the rapidly changing circumstances of the Seminary, the painful impact of Vatican II’s changes and the church’s efforts to become compatible to the contemporary situations. He also has described in his report how the seminary commission has been trying to mold the curriculum to the Vatican II’s Documents and how *Islamic studies* got place in this development.<sup>2</sup>

A pastoral programme was incorporated into the academic curriculum. The students were being prepared to theologize from within, to experience situations in the villages. The pastoral focus also opened its avenues to the world of Islam. Incorporated in the new curriculum of the semester system are courses of Islamic History, Islamic Philosophy and Islamic Theology that are to prepare the students for a wider dimension of his apostolate, namely dialogue with the Muslims and Islam.<sup>3</sup>

Another important figure in bringing about this change was Father Evarist Pinto. He was the ex-archbishop of Karachi and professor of Christian theology at Christ the King Seminary, Karachi and was working in the seminary right after its foundation. He wrote a brief but comprehensive report on the growth of the seminary and its curriculum development. He also describes when and how Islamic studies were incorporated in the syllabus.

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<sup>1</sup> Discussion with ex-seminary rector Fr. Emmanuel Aasi in Lahore, on November 2014.

<sup>2</sup> Archie de Souza, ‘The growth of the local church in Pakistan’ *Silver Jubilee Report of Christ the King Seminary* (1957-1982) (Karachi: Abbasi Art Press, 1983), p. 15.

<sup>3</sup> *Ibid.*, p.16.

“The study programme of Christ the King Seminary has undergone radical changes during the last 25 years. It is possible to see three phases through the years; the early years (roughly between 1957-1962) could be called the “Latin Text Book Phase” when Latin manuals were the basis of instruction. With the Vatican II (after 1962), the seminary studies gradually paid more attention to the life of the ordinary people around (Pastoral orientation) and the values of other religions, particularly Islam (Mission). The old text books obviously proved inadequate. The third phase is the present stage when there is a search for a truly incultured programme of studies. This means particularly, the ‘culture’ of the people plays a key role in the drawing up of the syllabus.”<sup>4</sup>

After Vatican II, Islam got special consideration. International institutions created new faculty positions in ‘World Religions’ or ‘Comparative Theology’ and ‘Ethics’. Some hired adjunct teachers, occasionally Muslims but usually Christians with some training in Islam came to fill the educational gap. The few existing programmes in the study of Islam have been maintained or strengthened, and a few new programs featuring Islamic studies in the context of general comparative studies have been developed. Islamology, a principle discipline for the higher studies of Islam was introduced.

In the Pakistani seminaries, the following steps were taken:

- Six new courses about Islam were introduced to train the future church leaders for the whole seminary duration.
  1. Islam: An Introduction
  2. Islamic Philosophy
  3. Christian-Muslim spiritual Traditions
  4. Shari’ah & Islamic Jurisprudence
  5. Kalam: Themes in Islamic Theology
  6. Church’s encounter with Islam (from 7<sup>th</sup> century to the present)
- Segments on Islam were included in many courses.
- Weekly and monthly seminars, conferences, workshops on Islam, Islamic culture and Pakistani environment were held, inside and outside the Seminaries.
- Muslim scholars were warmly welcomed to deliver lectures in pastor centers and seminaries.
- Theological writings left aside the traditional negative approach and step forward to the positive way in addressing Islamic themes and Muslims.

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<sup>4</sup> Evarist Pinto, “Seminary Studies through the years” in *Silver Jubilee Report of Christ the King Seminary* (1957-1982), p. 20.

- Dialogue with other faiths was initiated.

#### ***HISTORICAL DEVELOPMENT OF THE MINOR SEMINARIES IN PAKISTAN***

It might be remembered from chapter one that the higher authorities of Catholic Christians have divided Pakistan into six Dioceses; each of which has a Minor Seminary while there is a single Major Seminary for all Pakistani-Christian students which is also called the National Seminary.<sup>5</sup> So they have five Minor seminaries-as Hyderabad diocese had merged her seminary in Karachi seminary in 70s and one Major Seminary which is further divided into two institutes; *Philosophy Institute* (Lahore) and *Theology Institute* (Karachi). The first Minor Seminary of St. Mary in Lahore was opened in 1950, followed in 1951 by another minor seminary of St. Pius X in Quetta.<sup>6</sup> All the Minor and Major seminaries have courses on Islam, annual projects about Islam, students' assignments, prescribed Islamic journals, articles, videos on Islam etc.

Seminaries also subscribe to local and international academic Christian journals like *Focus* (Multan), *al-Mushir* (C.S.C.: Rawalpindi), *Encounter* (Rome), *Pro-Dialogo* (Vatican)...etc. These ecumenical journals assert a variety of Christian-Muslim theological attitudes towards minority rights, women rights, divorce, freedom of speech and social problems...etc.

#### ***Pedagogical information of the Minor Seminaries***

Seminary education, in Catholic Christianity starts after Matriculation. After passing the Matric exam from the concerned BISE (Board of Intermediate & Secondary Education) of Pakistan, the interested students get enrolled generally in the nearest Minor Seminary established in their own Diocese. It is important to note that all the five Minor seminaries have common syllabus of four years which is approved by CBCP (Catholic Bishops Conference of Pakistan). English is the medium of Instructions. Principally, the first two years cover the courses related to Christian Catholic theology - in which few lectures on Islam have been added and in the next two years, examination of F.A. (Fellow of Arts of the equivalent of High School in

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<sup>5</sup> *The Catholic Church in Pakistan*, Directory 2011 (Lahore: Renewal Centre, 2011), p. 25.

<sup>6</sup> Ibid.



many countries) in Arts/Humanities from the concerned Board, BISE is conducted.

The four year study plan looks like this:

<b>Academic Discipline of all Minor Seminaries approved by the CBCP through Episcopal Seminary Commission</b>	
Year	Courses
1 <sup>st</sup> year	In the first two years the following ten courses are taught which are necessary to become a 'True Catholic' like: <ol style="list-style-type: none"> <li>1- Bible Study</li> <li>2- Catechism</li> <li>3- World history</li> <li>4- Church History</li> <li>5- Liturgy</li> <li>6- Latin (removed now)</li> <li>7- English Language</li> <li>8- Urdu</li> <li>9- General Knowledge</li> <li>10- Human and Personal Development</li> <li>11- Research Methodology</li> </ol>
2 <sup>nd</sup> year	
3 <sup>rd</sup> year	F.A., 1 <sup>st</sup> year) from BISE (Board of Intermediate & Secondary Education)
4 <sup>th</sup> year	F.A., 2 <sup>nd</sup> year) from BISE (Board of Intermediate & Secondary Education)

Spending four years here, makes the Seminarians eligible to pursue further study for Christian ministry in the Major Seminary. According to a priest who is he?, minor seminaries are also called preparatory seminaries and considered a 'scrutiny place' where all the students are provided with an excellent educational environment to explore their personality. This exploration place tries to remove their academic, intellectual and spiritual deficiencies. In case of any weakness in any of the above aspects of seminary requirements, the major seminary orders to resolve those weaknesses by repeating one or more subjects or a few topics. So the courses are subjected to the requirement of Major seminary which runs under the supervision of CBCP.

Principally, the Minor seminaries are designed to provide Intermediate level education i.e. F.A. (Arts/Humanities). No science subjects are part of the seminary

syllabus because they have to serve the church ministry. Some elective subjects are taught such as English, Urdu, and Civics...etc. Likewise Islam is not studied separately rather it is included in the detailed outline of another course World History/Church History. So what would be explored here in the name of Islam will be very minor. While the Major Seminary includes a variety of courses devoted to the study of Islam whose detail will come at its appropriate place.

***ISLAMIC STUDIES: AN INVESTIGATION OF THE MINOR SEMINARIES' SYLLABUS***

Before going ahead, it should be recalled that the Catholic Church has a central directive system even for Priestly education, so what we present here about Minor Seminary's syllabus is for all the 5 Minor Seminaries; meaning that all follow the same syllabus, same course outlines and same bibliography.

After going through the whole syllabus, I found three small units about Islam:

- 1- Under the course "Church History" Islam and Christianity 700-1200 AD
- 2- Under the course "World religions" Islam
- 3- And under the course "World History" a unit entitled Rise of Islam. I am presenting here details of these three small units.

See Appendix, Illustration no. 1-6.

1. The course "Church History" gives an overview of the history of the church from the beginning to the present day as well as highlighting the important events of each period and the lives of significant men and women who influenced the history. It covers the period from 33 AD to 700 AD in the first year and from 700 AD to the present in the second year. The second year starts with a small unit on Islam and Christianity 700-1200AD, it constitutes the following headings:
  - 1- Effort of Islam on the spread of Christianity and on Christian life,
  - 2- St. John of Damascus
  - 3- The Crusades' duration.
2. The unit on 'Rise of Islam' under the course entitled "World History" hovers around the new religion of Islam with its conquest of the North African coast and Spain (in the light of Islamic philosophy of Averroes, Avicenna etc.) leading to the Crusades.

3. In first year there is a course of “General Knowledge” which includes a small section about world religions like Hinduism, Jainism, Buddhism and Islam.<sup>7</sup>
4. Islamiyat of BISE (Board of Intermediate and Secondary Education)

***ISLAMIC STUDIES: INVESTIGATION BY TEACHERS OF ISLAMIC STUDIES***

If you look at the minor seminary syllabus you will find that among all the contents, the segment of *the Rise of Islam* carries less than 10 percent space which is indicative of how much time and attention is given to Islam. Anyhow, to search out the extent of information taught in this section, I had to visit the Seminary. The teacher of ‘Church History’ and seminary rector, William Rahat responded to my question about Islam in the following manner:

Question No.1: What are you teaching about Islam during all the courses?

“Very little time is spared to teach Islam. The main topics taught to them are the birth of Jesus, His life, mission, apostles, persecutions of early centuries, Constantine’s conversion and his support to spread the mission...etc. In the 7<sup>th</sup> century a new religion comes up in the Arabian Peninsula. His basic characteristics are such and such. Only one lecture is delivered about it as the subject's focus is to form the Christian identity not the Islamic.”

Question No.2: While teaching Asian Church do you describe the interaction with Islam?

“In the subjects of Church History or World History, only the western and European church history is taught and what is ignored totally is the history of the church in Asia; India, Pakistan, Arabia, Japan etc. and this west-oriented syllabus has nothing to do with the Asian Church. The Pope has also written 12 documents to preach in Asia to change the focus of church tradition to Asia. (One point to be noted is that all the prescribed books are of foreign authors. Islam is learned through these books. During my three times visit and interview, I did not find any Muslim author's book about Islam).”<sup>8</sup>

Question No.3: Why *Islamic studies* is not given as much space as needed while you have to face wide majority of Muslims during your pastoral activities?

<sup>7</sup> *Syllabus for the Minor Seminaries*, (Lahore: St. Francis Xavier Seminary, 2013), pp: 8-25.

<sup>8</sup> Interview with Father Rahat William, Rector of Minor Seminary of Rawalpindi-Islamabad diocese on May 27, 2014.

There are few reasons for that;

1. As the course is not about Islam mainly rather it is about Christianity so we spare equal attention to Islam as other Asian religions.
2. We teach the history of only those civilizations and religious traditions which are described or recorded in the 'Holy Bible' like Hebrew civilization just to explore the linkage between Christianity and Judaism as we have heard the term Judeo-Christianity that refers to it. As Islam is a later civilization, so it cannot be treated as Judaism.
3. Having come from BISE background, the Christian students have already studied *Islamiyaat Compulsory* in middle and high school. Then at the Minor seminary *Islamiyaat Compulsory* is again taught according to BISE's F.A. Syllabus. Definitely they are well aware of the following major themes/concepts of Islam like five pillars; faith in Almighty Allah, the Holy Prophet, the Books, the Angels, the Hour (al-Sā'ah), the Measuring out (Qadr), the Resurrection...etc. Beside knowledge of these Islamic principles, they also have the opportunity to observe the practical forms of Islamic rituals like listening to Azaan, five time Prayers, Fasting, performing Janazah, Eidain prayers and social practices on different occasions of marriages, Janazah ...etc. We think that such knowledge is more than enough at such a minor level. Ultimately, they do not feel the necessity of a complete and compulsory subject about Islam.
4. Another reason is that specialist professors of Islam are only in Major seminaries. So Islam is studied as a partial fulfillment of the Seminary education.

In the lines to follow, I will provide a description of the minor and major seminaries' course outlines and course contents along with their stated objectives and mode of study. In many cases where nothing was available in written form, I had to depend on personal interviews with faculty members. The minor seminaries are five and all have a common structure, syllabus and share similar objectives; the educational activities and learning methods however are a little different, so I felt it necessary to discuss at least two of them to know the nature and extent of difference between them and the remaining three are skipped fearing repetition and overlap.

### **Ways to utilize the tools**

Not only the theoretical but empirical method is adopted.

- 1) The students become well aware of Islam by reading articles about Muslim festivals, Ramadan, Eid, Muharram, Maolid etc. in print and electronic media.
- 2) They paste Islamic articles on notice Boards
- 3) Watch movies on Prophets; Hz. Yusuf (A Biblical Prophet), Hz. Mosa, Hz. Esa, Hz. Muhammad (S.A.W.).

### **Differences/ Characteristics**

- 1) The Seminary has no subject specialists so one teacher teaches a variety of courses. In the case of this Seminary, the same teacher teaches English language, Catechism, world history and church history.
- 2) The number of students is 15 and there are four faculty members.
- 3) The library needs a lot of attention. During the whole year one or two new books are added.

### ***SAINT MARY'S MINOR SEMINARY (LAHORE ARCH DIOCESE)***

The Dean of studies is Father Enayat Bernard.<sup>9</sup>

### ***Objectives***

Her objectives are same as previous with different wordings, “to minimize the distance between Christians and Muslims, to teach seminarians the sacred Islamic creeds and sacred personalities. So they should avoid commenting on any of those issues which can lead to clashes with Muslims. We even advise female Christian workers who work in Muslim houses not to talk other than their job related issues. You should talk about the weather, clothes and education but not the Muslim faith because it is our experience that every Muslim gets emotional while talking on Faith no matter what their level of education.”

### ***Approach***

“Our approach is inclusive not exclusive. We say what promotes love, humanity and brotherhood.”

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<sup>9</sup> He is also graduate of the same seminary, ordained as Priest in 90s, has been rector of Major seminary Karachi too.

Tools to achieve the objectives are same and the methods used to reach the goals are also more or less same with a minor difference like some additional movies, Roman Empire, River Nile, Mughl e Azam are seen and few extra curriculum activities are observed.

### **Extra-curricular activities**

Although Islam is not taught as a course but there is an exposure of current Islamic situation from the media and newspapers. Furthermore, the seminary is situated inside Lahore City so it is directly influenced by any Muslim social or political activity.

### **Examples of co-existence**

Not only theoretical rather, empirical method is employed. As far as the theoretical method is concerned, all Asian religions are taught. Especially Islam's sects are taught like Shi'a, Sunni, Deobandi.

- 1) And the empirical ones are the participation of Seminarians in Hamdard Centre for educating themselves on the allegedly controversial Blasphemy Law of Pakistan.
- 2) Seminarians visit Shahi Masjid, Shahi Qila (Fort) and tomb of Syed Ali Hajwari.
- 3) They also visit "Krishna Mandir (Krishna Temple)" situated on Ravi Road Lahore.
- 4) They participate in conferences held on Christian-Muslim brotherhood organized by Shahi Masjid.
- 5) They also participate in Christian-Muslim concepts of fasting. How does this happen?

### **Student's assignments**

As far as the students are concerned, they are interested in local and current issues like Talibaan, Moodi government, Shab-e-Miraj and the things they see in the media. They don't want to write on international issues like Syria or Iraq's situation because they have no vision of it neither do they take historical topics because it requires hard work.

### **Characteristics/ differences**

- 1) The Seminary has subject specialists so specialized teachers teach only relevant subjects.

- 2) It has more than a hundred students.
- 3) More students mean more educational and social activities.
- 4) Library is more updated compared to the Rawalpindi Seminary.
- 5) Helping data like movies and journals are different from others
- 6) There is a pronounced focus on social and co-religious activities.

***PEDAGOGICAL INFORMATION OF THE MAJOR PHILOSOPHY SEMINARY***

***The Philosophy Institute, St. Francis Xavier Seminary, Youhannabad, Lahore***

After completing the studies of Humanities in any Minor Seminary, candidates are enrolled in the Major Seminary for philosophy and theology education whose course duration is six years. These six years are divided into two phases; the first two years for the study of Philosophy in St Francis Xavier Seminary, Lahore and the last four years are spent in NCIT, National Catholic Institute for Theology, Karachi.

Philosophy Seminary, as its name indicates, teaches philosophy for two years (or four semesters). English is the medium of Instruction. Students are required to attend all courses, fundamental and complementary alike, in order to cover 20 hours per week. To be promoted to the second year of the course and even to be promoted to theology studies, a student must successfully pass 85% of the credits allotted for the first year. He must also obtain more than 60% overall marks.

Those students who satisfy these criteria will be awarded “St. Francis Xavier Philosophy Seminary Diploma in Philosophy”.

<b>Academic Discipline of the Department of Philosophy</b>	
<b>Approved by the CBCP through Episcopal Seminary Commission</b>	
Fundamental Disciplines	Complementary Disciplines
<ol style="list-style-type: none"> <li>1. Philosophy of Nature</li> <li>2. Epistemology</li> <li>3. Metaphysics</li> <li>4. Philosophical Anthropology</li> <li>5. Ethics</li> <li>6. Philosophy of Religion</li> <li>7. History of Ancient, Medieval,</li> </ol>	<ol style="list-style-type: none"> <li>1. Introduction to Philosophy and Logic</li> <li>2. Rational Psychology</li> <li>3. General Methodology</li> <li>4. St. Thomas; Being &amp; Essence, Plato</li> <li>5. St Augustine: on true Religion</li> </ol>

Modern and contemporary Philosophy 8. Political Philosophy	6. Philosophy of Culture 7. Indian & Chinese Philosophy 8. Aesthetics 9. Evangelization of Culture 10. Islamic Philosophy
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***ISLAMIC STUDIES: AN INVESTIGATION OF THE PHILOSOPHY SEMINARY SYLLABUS***

After I went through the whole syllabus I found that the topics and courses on Islamic Philosophy are scattered both in the fundamental and complementary disciplines. If we collect all that and categorize it, it might be considered as a full course on Islamic Philosophy and three small units included in other courses. Furthermore, the complete course of *Islamic Philosophy* is part of complementary/ auxiliary discipline and the other small units are the part of fundamental disciplines. Their titles, contents and objectives along with other bibliographical details are as given below:

Segments on Islam as parts of other courses

**Political Philosophy (course no. 8 in the above list):**

One unit on *Islamic concept of state* is in Political Philosophy which narrates different political theories like political science, Republic, Ideal State, constitution, the city of God, *Islamic state* as well as renowned political theorists along with their theories such as Plato, Aristotle, Augustine, Aquinas and Machiavelli.

**Philosophy of Religion (course no. 6 in the above list)**

After an introduction to the phenomenological spirit and attitude, the students will be led to phenomenologically study the *main religious traditions*, (it is explicit that it includes the study of Islam in the category of main religions).

**History of Ancient, Medieval, Modern and contemporary Philosophy (course no. 7 in the above list):**

The purpose of this course is to give a basic understanding of the main tenets of medieval philosophers with a view to acquire a synthetic view of the period, the formation of Scholasticism: the Islamic, Hebrew and Christian scholastics. The rise of Christendom, the rise of Islam and Muslim empire India under Muslim rule, and the Chinese civilization.



## Islamic Philosophy

### Part I

- 1) The Nature of unity or the Whole: Infinity and Zero, the Universe: Life, Man and his Creation.
- 2) The Idea of God
- 3) The Soul: philosophical theories, the nature of the soul, the Qur'anic view of the Soul; Consciousness is the essence of the soul.

Pre-Islamic Arabic thought, the Quranic concept of Revelation, the Holy Prophet (PBUH), monotheism of the Quran (intrinsic unity), polytheism, man from Quranic point of view.

### Part II

Muslim Philosophers: Ibn-e-Sīnā (980-1037), Ibn-e-Rushd (1126-1198), al-Kindī al-Fārābī, al-Ghazālī, popular Islam, mystical Islam, Sultān Bāhu, Bulleh Shāh, Wāris Shāh and Muḥammad Iqbāl.

See Appendix, Illustration no. 7,8

### *ISLAMIC STUDIES: INVESTIGATION BY TEACHERS OF ISLAMIC PHILOSOPHY*

Sister Josephine Michael is teacher of philosophy and Dean of Studies at St. Francis Xavier Major Seminary Lahore. She also teaches Islamic Philosophy over there. At the Seminary, I attended her lecture about the major concepts of Islamic Philosophy. I am quoting her speech in the following in her own words.

Question No. 1: What do you teach in the course of Islamic Philosophy?

In Islamic Philosophy, we begin with pre-Islamic period to explore the origins of Islamic thoughts and focus on the prophetic messages like the unity of God but do not focus on the prophet hood of any prophet.

While teaching philosophy, the larger part of our discussions revolves around Aristotelian philosophical thoughts.

Then we compare different theories of *Creation* like *Cosmology* (Greece), *Emanation* (al-Kindī, Ibn Sīnā, al-Fārābī) *Continuity in creation* (Neo-Platonism) and the Islamic concept of *Kun*. *Concept of Faiz* is not an Islamic concept.

Question No. 2: How and when in your view, the Islamic Philosophy evolved?

In the historical development of philosophy, she said that the real Islamic philosophy started in the 8<sup>th</sup> century when *Bait-ul-Hikmat* adopted Greek philosophy. Before that, Islamic philosophy was nothing but the explanation of the religious and theological thoughts which were confined only to the ritualistic nature of the religion.

In her view as she pointed out, until the period of Ibn Sīnā, the philosophers were being accused of Kufr, were being persecuted; even their books were burnt and thrown into the rivers. It was Ibn Sīnā who firstly colored philosophy with the colors of spirituality and mysticism. It got the shape which became a little bit acceptable for the religionists. So it started getting its place in Islamic philosophical realm.

When philosophy mixed with spirituality, the Sufis used to explain their spiritual experiences in philosophical terms. In this way, it entered in the domain of spirituality and became widely accepted too.

Question No. 3: what's your focusing point in mystical philosophy?

She focused on the Sufi path and its seven stages (*Maqamat*), such as obedience of Allah, self-control, tawbah, etc. The Sufis innovated in both the realms of Philosophy and Spirituality like Sayyedah Rabiah Basriah replaced the concept of "Fear of Allah" with "Love of Allah". The one who focuses on Divine Love is our favourite. This includes personalities like Rabiah Basriah, Sultan Bahu, Bulhay Shah. The second big voice was of Bulhey Shah because of his unique humanitarian thoughts and harmony between multi-cultural people. It is explicit in his famous poetry which describes a practical conflict between two castes; the *Syed* and the *Aaraen*. He was from a superior cast i.e. the *Syed* and his spiritual master belonged to an inferior caste i.e. the *Aaraen*. Despite that, he sacrificed what he owned for his Master and preferred humanity rather than the caste system.

Question No. 4: what do you say about the Christian-Muslim history of philosophical interaction?

She replied that although St. Thomas Aquinas was influenced by Muslim philosophical writings but he, in his famous *Summa Contra*, clarified and explained the concepts which were ambiguous and complicated in Muslim philosophy.

On the other hand according to her, Muslims were also influenced by Christian thoughts like when al-Farabi wrote about the Islamic concepts of Heaven, Hell and Rivers of milk which were just symbolic and not physical entities. This according to

her was very similar to Christian Theology. In contemporary times, Allamah Muhammad Iqbal studied and was influenced by *Nietzsche's* writings. Allamah Iqbal's religio-political thoughts were different from those of classical Muslim Philosophers. He also adopted the Mu'tazilite views regarding man's creation of his own actions and advocated the concept of Free Will in Pre-destination (Qadr/Taqdīr) which is also part of Christian Theology.”<sup>10</sup>

### **Significance and critique of important points**

- 1- “We begin with pre-Islamic period to explore the origins of Islamic thoughts and focus on the prophetic messages like the unity of God”

Exploring pre Islamic origin diverts some ones attention to those orientalist who also practice the same exercise and bring out with Judeo-Christian origins for Islamic teachings and prophets sayings. This is the area of interest and research for any orientalist. I myself have seen some contemporary works on this very topic in German language by Angelica Neuwirth while on my visit to Austria.

- 2- “they do not focus on the prophet hood of any prophet.”

Why they ignore to discuss prophet hood because it creates problems from both sides- Judaism and Islam. They still believe there is no need for further prophet because Jesus Christ came for the whole world. So any other prophet is nothing but fallacy.

- 3- “The real Islamic philosophy started in the 8<sup>th</sup> century when *Bait-ul-Hikmat* adopted Greek philosophy. Before that, Islamic philosophy was nothing.”

I agree with this. This is one point of view to think about that historical phase. There can be other view like someone can portray it as the turning phase of Islamic scholastic thought. It was the era of opening new windows towards the foreign thoughts to expand the boundaries of Islamic sciences and to enrich Muslim scholars with contemporary disciplines. It is a common practice by any emerging nation and civilisation. They also pick their share from others. In my view, this is a better explanation of Islamic philosophical era,

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<sup>10</sup> Interview with Sister Josephine Michael, Dean of Studies at Major Seminary, Lahore (St. Francis Xavier seminary, Lahore diocese). Conducted on May 29, 2014.

- 4- “St. Thomas Aquinas clarified and explained the concepts which were ambiguous and complicated in Muslim philosophy.”

It may be right but most probably St. Thomas may have coloured those themes with Christianity and it is a general phenomenon for any developing science to interact by both sides; giving and taking.

Last important dimension of her lecture was that she was highlighting those Muslims who got ~~influenced by Greek philosophical and scholastic thoughts like Mu'tazilites, Ibn-e-Rushd and Farabi. Among the current Muslims~~ ~~Allama Iqbal~~ was influenced by western philosophy. Although Greek philosophy is not the Christian philosophy but she was portraying it that way and was appreciating them. Why? She didn't explain it, so I have no right to assume or presume anything.

#### ***PEDAGOGICAL INFORMATION OF THE MAJOR THEOLGY SEMINARY***

##### ***CHRIST THE KING SEMINARY (CKS) AND NATIONAL CATHOLIC INSTITUTE OF THEOLOGY (NCIT)***

After two years of 'philosophy study' at Lahore, the seminarians get enrolled in *Christ the King Seminary*. Christ the King Seminary is a Formation House for theologians preparing for Diocese Priesthood. It is the National Institution, established by the Episcopal Conference. On the right side of the main gate, is the NCIT building (National Catholic Institute of Theology). It takes care of the academic aspects of students, while Christ the King Seminary looks after the overall formation of the students. The seminary is a house and school of formation where the students live in small communities, called Houses, to have an experience of life in a larger community. The whole Seminary is divided into four Houses; St. Thomas, St. John Mary Vianny, St. Charles Borromeo and Pope John Paul II. Each house has ten students with a co-coordinator. Students live like a family, sharing common goals, pastoral experiences, intellectual and spiritual insights, Bible sharing, group study, games and manual work.<sup>11</sup>

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<sup>11</sup> Compendium of Christ the King Seminary 2013-2014 (Karachi: Rotti Press, 2013), p. 1.

NCIT offers three kinds of courses:

- 1 Bachelor of Theology (four years)
- 2 Diploma in Theological Studies (two years)
- 3 Certificate in Theological Studies (one year)

### ***Six years' Educational Programme***

Here we will not mention the subjects details which the seminarians have to study (they will come later) but only the field work which they call pastoral field work programme. This refers to the actual work or assignment chosen by the student himself or given to him by the pastoral coordinator. Seminarians undertake activities according to their year in the seminary. They are invited into this educational process gradually.

#### **First Year:**

They help to clarify their *vocation* through exposure to Christian Institutions in Karachi. These are mostly charitable institutions like homes for the physically and mentally retarded children, leprosy centres, home for the aged, hospitals, Catechetical centres and social services centres and Idara-e Amn-o-Insaf.

#### **Second Year:**

At this level, the students are exposed to various non-Christian social and religious institutions in Karachi for twice a month like Makki Masjid and school for the deaf and dumb children. There are still other Islamic Mission institutes, Hindu and Buddhist Temples are also visited. This experience helps the students to be open to other religions. Places like Baha'i Hall are completely new for most of seminarians. This promotes dialogue with people of other faiths which brings about very good understanding and spirit of appreciation of each ones belief.

#### **Third Year:**

This year is devoted to Catechism. They must learn to be teachers. First semester is given to teach catechism in school setting and in second semester they teach in a setting where children have had no chance to go to school.

#### **Fourth & Fifth Year:**

By this time the students get enough knowledge and confidence to move out. They spend first semester in their own respective dioceses in parishes under the guidance and supervision of an experienced pastor. They send their monthly report to the

pastoral coordinator. They share their learning and difficulties that they encountered during their pastoral experience. They also learn to keep the parish family records and other administrative activities of the parish. Their work is evaluated through weekly evaluation sessions.

#### **Sixth Year:**

This is last year in the seminary. First semester they help in parishes as deacons through preaching, administration of sacraments like baptism, distribution of Holy Communion, especially to the sick. In the second semester they are given the finishing touch to all activities for which they will be responsible directly or indirectly. The aim is to give them an insight into an overall dynamics of running of a parish.<sup>12</sup>

#### ***Number of Students***

The graduates of any institutes are considered her asset because they are the fruit of year's consistent efforts. Where they are the reflection of their teachers and institutes on one hand, on the other hand they are also the signature, identity and future of their certain community. As far as the Christian community is concerned, its population is 1.6 Percent of Pakistan. With this population ratio very few graduates can be imagined. As I was informed by a philosophy teacher of Major Seminary Lahore that around 40 to 45 students are enrolled in the Philosophy Institute of the Major seminary at Lahore. After three to four years when they reach the Theology Institute Karachi their numbers are reduced to 20 to 25.

This is also the average student ratio of the major seminary. It started with four students at its foundation which now has reached to 20 to 25. An annual report of NCIT's academic year 2008-2009, describes "NCIT was blessed this academic year with the largest theology class in its history, i.e. 32. The academic staff in their assessment meeting was of the opinion that "this is a very promising class." This is the story of enrollment in the first year and what about the number when they pass out after completion. A Minor Seminary's rector informed me that the number of students was 23 when he was enrolled but only 3 passed out after completing the whole seminary duration from Karachi. This was ten years before situation but how about is

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<sup>12</sup> Rahmat Hakim, "Pastoral Field Education Programme", in *Silver Jubilee Report of Christ the King Seminary Karachi 1957-1982* (Karachi: Abbasi Art Press, 1983), p. 50.

now. The same annual report of NCIT continues, “We wish to congratulate our 6 graduates who have completed all the requirements of NCIT for their Theological Formation and would be leaving us to actively serve the people of God in various dioceses of Pakistan.”<sup>13</sup>

After the educational programme is described, an investigation of the syllabus about Islam is compulsory, so that we can directly move to the core of the subject. At end the helping material and annual projects written about any aspect of Islam will be discussed. An examination of the courses offered to NCIT students, leads us to the fact that five complete courses discuss Islam directly whose detail is as under.

#### ***HISTORICAL OVERVIEW OF “ISLAMIC COURSES” IN NCIT; 1958-2015***

The last section of Chapter two described the history and different developmental phases of the course of “Islamic studies” in the history of Catholic Seminaries of Pakistan. When, why and how was it adopted as a core course for the seminary’s academic discipline, are questions that need to be answered in the light of the available sources. As we are going to examine the courses or units on Islam, first we need to investigate the historical presence of the courses spread over the history of NCIT.

Before we present a brief survey of the courses on Islam in Christ the King Seminary, it needs to be mentioned that the detail of each and every academic activity right from 1965 to 2013 is not available in the Seminary’s Library. Even the Librarian does not have the whole record of syllabus and time tables.. Additional information could be made available from a number of other sources.

#### **The Academic Staff Directory 1958- 1984**

The first detail which I could find regarding the academic activities was through *The Academic Staff Directory of 1984*, in which only the names of the Professors of Islam were given with no other teaching details regarding course outlines, timetables, subject hours etc. The directory narrates that:

From 1958 to 1973, Father Ernest Boers OFM was Professor of Islam

From 1970 to 1971, Father Emilio Penalta was Professor Islam and Culture

From 1977 to 1984, Father Archie D’souza was Professor of Islam

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<sup>13</sup> *Annual Report of NCIT, 2008-2009* (Karachi: 2009), p. 8.

**NCIT Syllabus: Hand book, 1982-1983**

This is the first and oldest available hand book to me, contains three core courses about Islam in very simple form. No objectives, methodology and bibliography are mentioned along with it:

*Islam: Ummah* (Father Archie)

The course studies linguistic understanding of the term, consequences of the term, application to Christianity, concept of people of God, application to present-day living, an elaboration of the brotherhood.

*Islamic Jurisprudence* (Father Archie)

It deals with the historical background, Muslim Law (Fiqh) development; Islamic Law in the Modern world; application of Muslim Law.

*Islam: Sunnah & Hadith* (Father Archie)

See Appendix, Illustration no. 9,10

It deals with fundamental notions and reasons for tradition, collections of traditions, importance of tradition for Muslims today, the implications of the Shariah Laws.

**Hand book, 2008-2009**

This year book contains no course about Islam. The timetable of both semesters does not include any courses either.

**Hand book, 2009-2010**

In the second semester we find a single course, *Introduction to Islam* (Course Code: DIS 101). The whole academic year contains only one course in the first academic year called Theology-1.

**Hand book, 2010-2011**

Again there is no mention of any course in the whole year's time table while in the course detail, we can see a subject *Introduction to Islam* (Course Code: DIS 101)

**Hand book, 2013-2014 (57th Academic Year)**

It consists of the following courses:

- Islam: Introduction (Course Code: DIS101)
- The church's encounter with Islam (7<sup>th</sup> century to the present) (Course code: CCH2/307)
- Christian & Muslim Spiritual Traditions (Course code: EMS/305)
- Church & Other World Religions (Course code: DMM 202)



See Appendix, Illustration no. 11-14

***ISLAMIC STUDIES: AN INVESTIGATION OF THE SYLLABUS***

The courses can be categorised as under

- 1 Category one: compulsory courses on Islam dealing with the basics of the faith and/or the relationship of Islam and Christianity (historically, doctrinally).
- 2 Category two: segments on Islam as part of general (usually introductory) courses on comparative ethics.
- 3 Category three: segments of courses devoted to the study of Islam as part of interfaith studies.

Before we go into the details of the long and short courses, it will be very informative and helpful in understanding the vision of the higher authorities to present all the concerned questions and answers discussed with NCIT's Rector Father Pascal Robert and the oldest spiritual as well as academic mentor Father Louis who is around 84 years old at the time of this writing. According to Madam Musarrat, Father Louis has been working in Vatican during the preparation of Holy Documents in 1963.

***ISLAMIC STUDIES; INVESTIGATION BY ISLAMIC THEOLOGY'S TEACHER,***

Father Pascal Robert (PhD, Belgium) is the Rector of the National/Major seminary Karachi. For discussions on priestly education, it was very difficult to get an appointment with him. Despite several efforts to meet him even while he was in Rawalpindi were in vain. I could imagine some of the suspicions which would have bothered him in meeting with me personally and I totally respect his hesitation and apprehensions. Anyhow, he finally agreed to meet me after I had prepared a questionnaire after carefully studying the seminary prospectus and annual handbooks. I also planned to ask all questions one by one in the single audience that he graciously offered me as there were strong indications that I wouldn't be able to meet him again. I began with the very basic question "what do you teach here about 'Islam'?"

His response was an abrupt,

"Your question is irrelevant to the seminary syllabus, meaning that we teach nothing about Islam so your question has nothing to do with our educational system." He then presented its logic saying, "Pakistan's Islamic environment along with the subject of 'compulsory Islamiyat' from

primary education to B.A. level has made Christians well aware of Islam. In the beginning, when the teaching staff was from Belgium, Ceylon and Goa they may need to know or teach Islam being foreigners. Now however, the circumstances have totally changed and every teacher and student knows Islam very well even prior to seminary admission. What more will they learn more than this and why? So it becomes irrelevant to ask. Contrary to that, the Islamic seminaries/Madaris are in a dire need of learning other religions and cultures because they have closed their minds to understand the ground realities of Pakistan and don't even think outside the *Madrassa Boundaries*. They have zero knowledge and zero desire to think about others. So your topic would be appropriate if it dealt with *Madrassa Curriculum*.”

He went to:

“A general attitude of most Christian students who choose Islamiyat as an elective subject is to gain marks as it is a relatively simple course. This is my personal experience as I have observed in our parishes as well. I also hold M.A. in Islamic studies for the same purpose.”

After a while he in an almost confessing manner said,

“that when you are living in such an environment which is continuously influencing you since you are a minority living among an overwhelming majority of practitioners of other religions, you have to keep your identity secure from outside effects. This leads you to ultimately focus on the factor that influence you and study the nature of that influence with its historical and logical context because then it becomes a part of our daily life. Otherwise our seminary's focus is not the Islam.”

Up till now he seemed to have been speaking very cautiously of every word that he was saying about the teaching of Islam in Catholic seminaries but then suddenly perhaps owing to a slip of his tongue or otherwise, he spoke the truth of teaching Islam saying,

“We teach Islam here only for one purpose; the information that the Christian students have been forced to learn in Muslim schools or in Islamiyat books has changed their attitudes and perceptions and molded

their minds to negativity, we remove those negativities from their personality for better mutual-understanding. Pakistan is a common place to live for all humans. Why not live with positivity, harmony, respect and open dialogue for all. This is our perspective of teaching Islam.”

I was surprised to hear this slight and silent confession after a strong denial. All what he spoke was indicating his method of teaching too.

Talking on the objectives, the rector turned the discussion to dialogue so I had to tow his line and then I posed the next question:

“What are the possibilities of dialogue at the academic level?”

“He again turned to Islamic Seminaries/Madaris and said “what has been presented by Muslim Madaris in the name of Islam is that only the social affairs can be discussed publically while the academic and doctrinal issues can never be discussed. The reason is that then the people will start thinking openly and may ask questions while the Muslims have closed the windows of for fresh thinking. Islam has been presented till date like “touch me not.” Only in recent times the media has brought a beautiful change in this regard where people can openly raise questions to know the fact and understand each other. Now a Christian representative is being invited to represent Christianity instead of a Muslim scholar because any religion cannot be represented by any outsider although it can be a source of information or research for him but not belief. When people compare the TV debates with the hardline interpretations of religious scholars, they come to know the truth and leave these hardline interpretations which they know come from religious scholars who tend to manipulate the facts and promote fear and hatred towards other religions. These religious scholars think that by spreading hate for others they will be able to present the true picture of Islam or at least can secure their followers from falling in wrong hands. My question is that if Islam has positive aspects and factual depth then such religious scholars should put the foundation of Islam on these solid facts and strengthen their faith. Unfortunately no one did this job in the entire history of Pakistan. Only in the recent times it is being built by some modernist and progressive Muslim scholars.”

The rector witnessed his views by a meeting with Mufti Muneeb-ur-Rehman and Zameer Naqvi saying that,

“These personalities became convinced by my views about the contents of Friday Sermon. These usually start with hate for Israel, America and India and end with fear from external non-Islamic forces. Why don’t these traditional scholars explain the Qur’anic teachings, its spiritual aspects, Islamic ethics and manner of worship and leave the politicians to talk about Israel...etc.”

In our seminary we teach to be positive and to avoid prejudice and promote universal human values. In the subject of Contextual Theology we explore the religious context of Pakistani culture which helps them understand the society where they are going for pastoral work.

It is wastage of time to introduce them to Islam, its pillars or history...etc because they already know it. What we do is the systematization and processing of previous information. For promoting dialogue we explore the supporting trends, what should not be touched and what method of interaction should be the most appropriate. Even many students know Arabic Language for they learnt it at the primary level in their villages. It should be noted that the segments on Islam are included in social science, geography and other subjects at school level. So to teach Islam in detail becomes redundant.

I asked him, “Is there a trend of doing specialization on Islam?”

He replied, “Yes, but quite limited. So in Pakistan we have a few people like James Channan and Father Poloos.

I continued, “Do you feel that there is a need to study Islam in seminaries?”

No need at all. I strongly criticize the need of teaching Islam at the seminary level. Only you Muslims need to learn Christianity because you know nothing about us by any source like text books or media. It would be new to know that at seminary level our main problem is not to study Islam but to live with Muslims peacefully and harmoniously because 90 percent Muslims are corrupt and not representing Islam specially the bearded people. We feel embarrassment by facing complete negative behaviour

from Muslims. They don't fit even in the frame of true human let alone be true Muslims. So we teach Christians the common human ethics.

I chipped in, "I agree with the lack of good civic behavior, but my question is whether Islamic books or Muslim scholars condemn this inhuman behavior or not?"

It depends from where you are learning Islam. For example, Dr. Tahir-ul-Qadri<sup>14</sup> is promoting peace, harmony and respect for all while Hafiz Hussein Ahmad (JUI) considers Muslims on right side but only Taliban and the rest of the world is wrong. The main problem of Muslim scholars is that they have mixed Islam with politics. In this matter Javed Ghamdi<sup>15</sup> looks very sensible. Another problem is the misinterpretation of the Jihadi verses in the Holy Quran. Although the facts become exaggerated but there is some Jihadi reference from Islam that supports their views and warrior agendas.

As an outsider I see that political Islam is spreading hatred for others. I wonder when you teach your kids to hate every one and the time comes when all die then what will happen? The kid will hate his fellows and even parents because of this very nature. So teach them to be peaceful. All this is because of impure and polluted interpretation of local Madrassa training. While the universities and leaders represent a refined Islam. Like once I went to IIU and Cairo, Egypt I felt great pleasure after meeting such moderate scholars over there. With reference to Etizaz Ahsan<sup>16</sup>, he quoted that it is our misfortune that 90% population is Muslims. If it was 50% then we could learn how to live in harmony with others. We did not learn how to live peacefully.

I carried my enquiry further: "Sir! These bombers are not Muslims according to our intelligence reports."

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<sup>14</sup> He received his PhD in Islamic Studies from Punjab University Lahore, Delivered lectures and wrote around 800 booklets on Islamic topics; He runs Minhaj-ul-Qur'an school system, Minhaj-ul-Qur'an University and a political Party called *Awami Tehreek*. He belongs to the Sunni school of thought.

<sup>15</sup> He is a moderate religious scholar, has delivered several lectures on contemporary interpretations of Islamic thought.

<sup>16</sup> A famous politician, ex-senator as well as a literary person, wrote books on both politics and Urdu literature.

I totally disagree with you. If they are not Muslims then are they Christians? Exceptionally some people may not be Muslims but majority is influenced by Jihadi teachings of Islam. This problem can never be solved until you own them. Why don't the Muslims accept that they are their misguided brothers or they are prejudiced Muslims? 60% of religiously prejudiced mentality exists in Punjab province alone. You only need to travel to Maryam Abad or Bhae Pheru or Yuhanna Abad for Christian festivals to realized this fact.”

All these views are of a personality who is responsible for all kinds of seminary formation like spiritual, intellectual, academic and human formation and has been a rector of the leading Catholic seminary of Pakistan for the past 18 years. This also means that at least four to five batches have attained their full training under his supervision.

***ISLAMIC STUDIES; INVESTIGATION BY THE OLDEST SEMINARY TEACHER, FATHER LOIS MACARONIS***

Father Lois Macaronis is a specialist in Christian theology. He informed me himself that he had spent a few months in Cairo, Egypt and studied over there Arabic language and Qur'anic studies at the time of Jamal Nasir. He also visited Syria, Jordan and other central Asian countries. In 1994, he presented a paper on Christology in the Islamic context. He didn't reply to all my questions and referred to the seminary rector, although he responded on few basic questions.

1- What are you teaching here to the seminarians?

We teach each and everything about Islam to the seminarians but with respect of other religions.

2- Can you please let me know what are the contents of the course on 'Sufism'?

Sufism is a lovely base for dialogue. Commonalities and comparisons between Bulhay Shāh, Abdul Latīf Bhitāi, Wāris Shāh and Christian mystics are discussed. The Islamic month of Muharram's activities are also studied. Special attention is devoted to the Shi'a devotional practices in Muharram in the context of Jesus Christ's devotion and reflecting on the sufferings of Imam Husayn. Suffering, as he put it, has a value only when you suffer for a pious cause. We don't mainly focus on the Islamic

*Shari'ah* because when you go to *Shariah* you put a rule for everything then you don't do dialogue.

I am also a psychiatrist and advise people to be positive, to accept them, try to understand ones inner voice. Likewise, I also advise you to be positive and respectful in your results. Somewhere in your thesis' introduction mention our attitude of dialogue/mentality of dialogue as well as your attitude which is that we say 'Going amongst not going against or going to.'

3- How are the courses formulated? Is the setting of the curriculum supervised by the Vatican because I understand that processes are quite centralized in Catholicism?

No, it is not the Vatican, rather local authorities/bodies of bishops. Vatican is not inquisitive on what we teach or what we don't teach, is simply provides general guidelines. We have quite a degree of freedom in what we teach or lecture on.

4- What effect has the Second Vatican had on priestly education?

We went in much trouble and were disturbed after Vatican II. It was a big change.

In the lines to follow, we are going to take stock of the courses that are taught at the Major Seminary in all its detail and then give our assessment of it at a later point.

***CATEGORY ONE: COMPULSORY COURSES ON ISLAM***

1. DIS 101: Islam: Introduction
2. DIS202 Shar'ia & Islamic Jurisprudence
3. DIS2/303 Christian & Muslim Spiritual Traditions
4. DIS2/304 Kalam: Themes in Islamic Theology
5. CCH2 307 The Church's Encounter with Islam (7<sup>th</sup> Century to the Present)
6. DCC205 Current Issues in Church and Pakistani Society

***CATEGORY TWO: SEGMENTS ON ISLAM AS PART OF OTHER COURSES***

1. CCH 203 History of the Church in Asia and the Sub-Continent
2. BS101 Introduction to Sacred Scripture
3. CDT206 Sacraments of Initiation: Baptism, Confirmation & Eucharist
4. CDT210 Theology of Eschatology
5. DCC102 Skills in Social Analysis
6. DMM2/303 Missiology: The Church and Other World Religions

***An overview of the Annual Research Papers***

At the end of NCIT studies, the students are required to write a research project as a compulsory requirement for that degree programme. The research papers are written under the guidance of a Moderator who is one of the faculty members. The whole process of undertaking an extended research on the relevant theological issue is significant and enriching for the students. The process comprises of the selection of a specific theological field, a relevant topic on a current issue or on a particular need of the local church, application of scientific research methodology and learning about new theological insights. As priests and pastors it also prepares a ground for them for further studies in the future. In the third year of theology education, they undertake an extended research work on a relevant theological topic for final project as they are in



the field for their pastoral semester in various mission stations of Pakistan and feel the need of the church and church community.<sup>17</sup>

NCIT has published the catalogue of these research papers right from its beginning in 1995 to 2013, compiled by Dr. Father Pascal Robert. The theological field covered by the papers, are Sacred Scriptures, Dogmatic theology, church history, moral theology, spirituality, pastoral, Mission, *Islam*, Liturgy and Canon Law.

Among this large collection our concern is only the topics on Islam. If we look into this catalogue we will find a long list of the papers written about Islam directly or indirect ally and it is impossible to quote all those topics even. Only few topics from different years are to be noted here just to give a feel of the nature of writings.

- 1 A Comparative Study of spirituality of Rabia al-Basri and of Teresa of Avila, 2001, by Henry Paul
- 2 A Comparison of 99 names of Allah in Muslim theology with the title of given to God by Syriac fathers. 2001, Nadeem Patras.
- 3 A Christian examination of the Quranic Teaching about the Christ, 2002, Iftikhar Moon OP.
- 4 A comparative study of the Notion of Sin and Rituals of reconciliation in Christianity and Islam, 2003, Mushtaq Piara.
- 5 A comparative study of last things (Eschatology) in Islam and Christianity, 2004, Qasier William.
- 6 The Church in the Persian Empire and the invasion of Islam. 2006, Gulshan Barkat OMI.
- 7 A comparative study of the notion of “Revelation” in Christianity and Islam. 2009, Imran Benjamin,
- 8 Flood of Noah in the Bible and Qura’an, 2011, Waqas Sani OP.
- 9 Witnessing Christian Faith and morals in an Islamic society: A theological reflection. 2013, Irshad Ilyas.

#### ***CO-CURRICULAR ACTIVITIES OF NCIT***

The Christians are very much aware that they live in a Muslim country, surrounded by a Muslim atmosphere to which they have to go as messengers of Christ. So they are

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<sup>17</sup> Annual Report of NCIT, 2008-2009, (Karachi: 2009), p. 9.

provided the following opportunities for dialogue with Islam during the six years of their priestly formation at Christ the King seminary.

An ex-rector of the Karachi seminary provides a summary of the academic activities of the seminarians to come close the Muslims saying “every year of their stay at seminary the students are given classes in Islam: its history, its teaching, and its life. On occasions Muslim scholars are invited to explain their point of view. Further, in the classes of theology comparisons are made, in a positive way, between Muslim and Christian doctrines. Finally, the students who write their annual essay on political, social or cultural topics are advised and encouraged to consult Muslim scholars, journalists or libraries.”

#### ***Cultural activities***

When national days are celebrated or some cultural, social or literary function is organized, often the chief guest is a Muslim and a respected authority in that particular field. Twice all the leading poets were invited for a *Mushaira* (poetry recital).

#### ***Pastoral activities***

“Starting from the first year of philosophy, the students visit various Muslim institutions in the religious, social and academic fields. The first half of their visit is meant to obtain information, while during the second half they are supposed to ask questions and enter into a dialogue. Among the institutions they have visited during the last ten years are missionary institutes like the International Islamic Institute, Nazimabad; the Makki Masjid, charitable institutes like Hussaini Yateem Khana, an orphanage and the national institute for Deaf and Dumb.”

#### ***Other activities***

“These are many and varied. We encourage our students to visit their Muslim friends on the occasion Eid and greet them. We in our turn open our ground to Muslim visitors for picnics and other recreational activities. Often Muslim students join the seminarians for sports or share our garden and its shade for their study. Sometimes tuitions are given to Muslim students. A group of Muslim students from Multan uses the seminary for their lodging during their annual excursion to Karachi. Muslim

scholars use our library for research on Christian subjects. Because of all these contacts the seminarians have built up bonds of friendship with Muslims most, if not all, of these efforts do remain on the social level. On the religious level, we find it very difficult to adopt the dry ritual of Islam in our liturgy.”<sup>18</sup>

### ***Objectives & Mission statement of teaching Islam***

#### **The minor seminaries**

According to the minor seminary’s official documents, it is to:

- equip and mould our students who are called to serve
- to provide the dynamic leaders and priests to serve the people of god
- to witness the salvation of God
- to be future religious missionaries and priests to understand and live faithfully in today’s multi-faith and pluralistic world
- to share and cultivate the consciousness of God
- to communicate and exegete the word of God
- to lead/ contribute to the development of Catholic Faith<sup>19</sup>

#### **The Major Seminaries**

The Philosophy Institute (St. Xavier Major Seminary, Lahore) narrates its objectives as, “the faculty of philosophy aims at promoting philosophical studies and encouraging an in-depth knowledge of the values offered by the different cultures, paying special attention to the Islamic culture and tradition of our country to serve as a basis for their future theological studies and ministry.”<sup>20</sup>

According to the annual report of the Theology Institute (NCIT), in 1997 the mission statement of NCIT was formulated which is a general statement of the Major seminary with reference to all the priestly activities. It said that “its mission is to provide for the theological education of men and women - clergy, religious and laity and is therefore directed towards the goals of personal faith development, evangelisation and service in the church and wider community”<sup>21</sup>

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<sup>18</sup> Emmanuel Asi, “Seminary Formation and Dialogue with Islam” in *Focus*, vol. 3, no. 4 (Multan: Pastoral Institute, 1983) p. 276-278.

<sup>19</sup> *Seminary's printed papers*, Faisalabad Diocese..

<sup>20</sup> *A hand book of St. Francis Xavier Seminary* (Lahore: Philosophy Institute, 2005), p. 5.

<sup>21</sup> *Annual Report of NCIT*, academic year 2008-2009 (Karachi: NCIT, 2009), p. 9.

As for as the particular objectives of teaching Islam are concerned, it narrates as under:

it looks for an active and fruitful co-operation with other christian churches, it strives to work with other religious traditions for the betterment of whole human family.<sup>22</sup>

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<sup>22</sup> *A hand book of Christ the King Seminary* (Karachi: NCIT 2014), p. 15.

## Chapter Four

### Curricular & Methodological Analysis

## ***INTRODUCTION***

The received data is analyzed and interpreted keeping in mind all the research questions. Mainly the chapter is divided into two major sections: curriculum analysis and field research. Curriculum account will cover the analysis of course contents, nature of sources, primary or secondary, bibliographical books and debate about western methods.

Field research will cover teachers' interviews which will open the different dimensions of teaching objectives and also an observer's attitude towards a foreign religion of Islam. Students' interviews will determine the impact of teaching on them that will create awareness about a certain method. By this way the analytical account will be undertaken.

Before we move to a systematic analysis, we think appropriate to know the intellectual background which has been shaping the thoughts of both the instructors and learners for centuries and whose comprehensive, deep effects are still visible; secondly the contemporary Christian state of mind which is directly being influenced by what has surrounded them from all sides and that is Islamic, social and constitutional impact of life in the Islamic Republic of Pakistan.

## ***EXPLORING THE INTELLECTUAL BACKGROUND***

Before knowing Church's current view about *Others*, let's have a brief look at the previous view before Vatican Council II (1965) so that we may know the universal importance of that change which the Church today is proud of.

The Ecumenical council for translating Vatican's documents discloses a long living historical fact and church's official view towards other religions for centuries. How the non-Christians were treated especially Muslims;

The commentator comments in reference no. 11,

He writes "Through the centuries missionaries often adopted the attitude that the non-Christian religions were simply the work of Satan and the missionaries' task was to convert from error to knowledge of the truth. This declaration marks an authoritative

change in approach. Now, for the first time there is recognition of other religions as entities with which the Church can and should enter in dialogue.”<sup>1</sup>

Reference no. 13 writes as;

“Students of history of the relations between Christians and Muslims will find this section a remarkable change in the church’s approach. One thinks inevitably of crusades (but note that there were Muslim crusaders as well as Christians)...many Christians will find it surprising to see how Christians and Muslims actually have in common in their beliefs. Many Christians have thought of Muslims as fanatical followers of a religion of power and ignorance, sexually excessive (polygamy, ideas about heaven).”<sup>2</sup>

These two paragraphs are enough to understand that for a long and continuous period of around twenty centuries, the church had a very narrow and self-centred impression about other religions as well as Islam. Then in 1962, the church felt the need to study the surprising commonalities between Muslims and Christian which brought a dramatic change in this vision.

As we are sure that the Vatican council II apologized for the faults of the church in past and opened her arms to *others* for the sake of a harmonious future; she also encouraged studying other religions in her document *Decree on Priestly Training*.

“Let them also be introduced to a knowledge of other religions which are more widespread in individual regions so that they may acknowledge more correctly what truth and goodness these religions, in God’s providence, possess and so that they may learn to refute their errors and be able to communicate the full light of truth to those who do not have it.”<sup>3</sup>

After partition in 1947 till 1965, the church had one vision and after that she had another vision apparently quite different to the previous one regarding ‘Other Religions’. The glimpse of this changing vision can easily be seen in the objectives and methodologies of the courses formation and teaching styles. This led the Christian academicians to set the objectives accordingly and they did it.

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<sup>1</sup> The Documents of Vatican II 1963-1965, *Declaration on the relationship of the church to non-Christian religions* (New York: Guild Press, 1967), pp. 662.

<sup>2</sup> Ibid., p.663.

<sup>3</sup> Decree on Priestly Training (*Optatam Totius*), Paul VI (edit.), *Documents of Vatican II*, October 28, 1965 (India: 1966), p. 384.

An experienced opinion of a Christian theologian can also be useful in understanding the changing situation and its solution too.

“The main difficulty one will encounter in presenting Islam to Christians seems to be twofold. First of all the majority of the Christians don’t understand the various nuances. For them there is good and evil, God and Satan. Up to the present, many believed that Islam was on the side of Evil; likewise, when one told them about all the real values that can be found in Islam, they went to the other extreme and they were ready to admit that everything is good in Islam. Perhaps still the best way to view the Christian position would be to rediscover Jesus’ pedagogy.”<sup>4</sup>

#### *MINORITY CHALLENGES IN ISLAMIC REPUBLIC OF PAKISTAN*

The Pakistani Christians constitute about 1.6% of Pakistan’s population, which means that a very small minority is surrounded by an overwhelming Muslim majority. All around the world, the minorities face more or less the same religious, social, political and economic issues. Their intellectuals design such a guideline for the adherents, which fulfill all their minority needs keeping in minds the hegemonic challenges being faced in the present scenario. All the efforts shape to protect certain kind of identities living as a separate nation. The same situation can be imagined in our subject of study. Pakistani Christians used to write and speak about minority issues in various national and international print media. It seems necessary to list all those challenges and influences being faced by the minority as a whole. The purpose for presenting these problems is to know the particular mind set and thinking framework which the minority institutions utilize before designing any national educational policy. Among a lot of social, political, economic and ethical issues, our point of concentration is only those which the *Christian Catechesis* and *Priestly Formation Institutes* consider real issues in the way to form educational policies. To know that, I directly consulted Christian theological magazines and found a very useful article, *Christian Catechesis in a Muslim Milieu*.

The following ideas have been extracted from the few articles written by Christian Fathers in a widely-circulated Christian monthly *Focus* by Pastoral Institute, Multan.

1. Differences: First of all the difficulty of how to express ourselves among men of different religions and above all, different nationalities, different ways of

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<sup>4</sup> J. Jomier, “Christian Catechesis in a Muslim Milieu,” in *Focus* (Monthly Journal) (Multan: Pastoral Institute, 1977), vol. 7, p. 9.



thinking and expressing oneself. Words have not same meaning for Christians as for Muslims; the criteria for truth are not the same...etc.

2. The overwhelming Islamic environment: This is surely the strongest influence. School text books, from Islamiyat to Arithmetic, all serve this ideology and strengthen the concept of Muslim brotherhood and its solidarity. This can be overpowering to a Christian belonging to a depressed minority.
3. The importance of the *Word*: the last word has been spoken, prophecy is finished and the answer to everything man needs to know is contained in the Qur'ān. This attitude might foster a view of the world and religion as fixed and unchanging and can be an influence affecting the Pakistani religious attitude toward law, prayer and scripture.
4. A strong polemical attitude: this is characteristic of the vast majority of Muslims and Christians. Rooted in cultural prejudices and in old and recent history, it is fed by the fear which is so much a part of life at every level in Pakistan.
5. Struggle for preserving Christian Identity: A Christian strives in Pakistan, on the one hand, to preserve his identity as Christian by creating a mechanism of protection and separateness; on the other hand, in order to live together with Muslims he will enter into functional relationships with the larger community, often overcompensating, trying to prove that a Christian is not a second class citizen but can be even more Pakistani than a Muslim.<sup>5</sup>
6. Another writer points out an historical problem, "In Catholic centers which are open to dialogue, we have been mainly occupied so far with showing the Christians the good sides of Islam as a reaction against a certain antipathy which fourteen centuries of battle and opposition have engraved deeply into the hearts of many Christians. This effort found an obstacle in the passive resistance of many Christians, especially of those who during centuries were brought down to a low position in society. On the other hand, with the opening

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<sup>5</sup> Chrysostom Mcvey, O.P, "Formation Programme for Local Dominicans within a Muslim Environment: Pakistan," in *Focus* (Monthly Journal) (Multan: Pastoral Institute, 1977), vol. 7, pp. 15-17.

of Vatican II and the confusion of ideas which followed it, other Christians, especially in the east, risked going to the other extreme.”<sup>6</sup>

These are the differences with which the road to communication is scattered. Then he draws several conclusions for these challenges that, “firstly, the formation program has not really been affected by an awareness of Islam as psychological environment. Secondly the formation has been largely within the context of serving the local church. Thirdly, the problem is from the formators being foreign but the greater problem arises from those being informed as a member of a depressed minority. And a minority status is the key to understand Christians in Pakistan. It colours everything and affects the Christians’ understanding of himself and of Islam. Lack of model for religious life is another problem. Islam, as a travelling companion, a nuclear engineer might color the religious outlook on religion.”<sup>7</sup>

Mainly these are the ‘issues’ which constitute specially the missionary policy, the objectives, the formation of courses, the selection of subjects, the sources of teaching, the selection of helping books, articles and other materials. All these topics have been described carefully in chapter three. Here is presented only the scholarly observations and positive critical views/analysis of teaching sources, the widely read authors, the teaching methodologies, outlines of the courses and other education oriented issues.

### ***OBSERVING THE SOURCES OF TEACHING: NATURE AND CLASSIFICATION***

#### ***An overview of the Bibliographical Authors***

No general consensus was observed in selecting the required text in teaching the Islamic subjects, making the required text very diverse. As I have been informed by them that chapters from a lot of bibliographical books are taught as well as the notes prepared by the professors. The optional text and course pack provided by the instructors to students were in addition to the required text. Availability of such a large number of text books for teaching Islam shows a wide range of choices.

#### ***Authors: Nature and Classification***

In the light of available data I could not find a single book which has been used as text book or at least during certain years that could be considered a text book for any

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<sup>6</sup> J. Jomier, *Ibid.*, vol. 7 p. 5.

<sup>7</sup> Chrysostom Mcvey, *O.P.*, *Ibid.*, p. 23.

subject. As I was informed by an ex-seminary rector that the bibliographical books are just for reference or for student's assignment preparation, the text book is the *Notes* of the professors who prepare them according to their expertise or for other reason.

A lack of general consensus in selecting books will be reported in coming pages and the trend is consistent when it comes to selecting authors. Published work of more than 30 authors among all the bibliographical authors was found referred as compulsory requirements by the instructors of the received course syllabi but just for academic assignment and presentation preparation. The number of authors is less than the number of books, because some authors have written more than one book and instructors were teaching different books of the same author.

### ***Most read Authors***

Another finding is the list of the most widely used textbooks for classes on Islamic studies. Our survey gives us the following breakdown of scholars; Mathew Giebal, Archie De Souza, Karen Armstrong, James Channan OP, Reza Aslan, Aillama Iqbal, Ghulam Ahmad Perwaiz, Hasan Nisar, Zakir Naik and other progressive authors.

### ***OVERVIEW OF THE BOOKS***

Our investigations demonstrate clearly that the above authors provide much data about the religion, its development, and the various points of convergence and divergence that help construct the Muslim experience with history and theology. Besides the above all, there found few Qur'ānic translations in the seminary libraries. Although the ample Qur'anic text meaning complete *surahs* or parts of long *surahs* have not been considered a part of the syllabus, even there found few English translations of the Holy Qur'an in the Seminary Library like;

1. The Meaning of Glorious Qur'an, Muhammad Marmaduke Pickthall (1875-1936)
2. The Holy Qur'an; Translation and Commentary, Abdullah Yusuf Ali, (1872-1953)
3. The meaning of Qur'an, approved by the Supreme Sunni and Shii Councils of Republic of Lebanon
4. Koran, N.J. Dawood, A Jewish-Arab scholar.

It is noteworthy and true that during my visits to seminary libraries I could not find even a single Urdu translation or *Tafseer* of the Holy Qur'an of any local/regional Muslim scholar while they have been trying to produce *Local Ministers* for the last fifty years and teaching with a view to create an enculturation after Vatican II. As the first three translations are of Muslims, we need not ponder upon them while the fourth is of a Jew which requires at least a brief introduction.

*Koran*, translated by N.J. Dawood (Penguin Series, UK, 1956)

A Jewish-Arab scholar, N.J. Dawood is best-known for this translation of the Qur'an, the first in contemporary English idiom. The translation was first published in 1956 and has since sold over one million copies. The translation is simple and easy. In the early editions of the translation, it is noted that the sequence of the *Surahs* in this translation was changed, beginning with "the more Biblical and poetic revelation" and ending with the "more topical chapters." However, in the present edition, the arrangement of the *Surah* follows the traditional sequence (Penguin Books Limited, 2005). The critics of this translation also doubt the quality and accuracy of the translation and believed that at some places the verses were "mistranslated."

Wensinck, A. J. *The Muslim creed: Its genesis and historical development*. Cambridge: London, 1932. It is a comprehensive study of the historical development of Muslim dogmatics and consists of the translation of the creed and commentaries upon the creed in its various forms. The treatment is historical rather than systematic. Beginning from the prophetic age, the writer describes the Islamic creeds' formation through the ages of Khārdjites, Mu'tazilites, al-Ashāirah, al-Ghazzālī and al-Baghdādī. It is very good effort on the subject even it touches the tradition of Maudu Hadith saying, "in the foregoing pages, we have had occasion several times to point to traditions, which are put into the mouth of Muhammad, but were undoubtedly compiled in later times." Then after few lines he denies the basics or the pillars of Islam, "we have failed to find some brief expression of the creed of Islam in the Kuran or Muhammad's semi-official documents."

Mathew Geijbels', *An introduction to islam; Muslim beliefs and practices (four volumes)* covers the topics of Philosophy, Kalaam and Sufism. Mathew Geijbels narrates Kindi's theory of creation; "something out of nothing" (Kun Fa-Yakun) same as. After that he compares it with Aristotle's theory of creation, "creation of nothing

out of nothing”. In this narration he presents no critical observations by him or by any other. Such kind of works are little and are considered descriptive or historic more than critical.

*Developing Christian Theology in the Context of Islam*, Christine Amjad Ali (ed.), 1996. By teaching Islamic theology in their seminaries they are being influenced by it and they are thinking about taking of some Muslim approaches to study Christian Theology, as is mentioned in the book.

### ***Catholic Identity***

The first and foremost objective of the education is to create a certain Identity related to the worldview without which education has no meaning. The explicit purpose of education should be the motivation of students towards the concerns of a certain worldview of a certain civilization. Likewise Catholic have to create Catholics not Protestants, Orthodox...etc.

As the Catholic Seminarians are also advised, “...and they should be formed with a Christian urbanity that is suited to the customs of the region they are to serve.”<sup>8</sup>

Let’s see the situation of Pakistani Seminaries along with a brief past history of Christian forefathers here in subcontinent which will clarify the nature of Christian identity.

For a detailed historical witness please see chapter one.<sup>9</sup> Here just have a look at the names of the outsider Europeans like Franciscans, Jesuits, Portuguese, Armenians and Capuchins; each one of them has a separate shade of Catholicism and has a particular charisma.

Saint Francis Xavier spread the word of Gospel in 1543. According to a tradition, he established 45 churches near the state of Travancore.<sup>10</sup> The first church on this land was built by the Jesuits on 1597. The catholic population of Lahore was composed of three different elements; the Europeans, mostly Portuguese; the Armenians and the Indian converts.<sup>11</sup> The Scottish educational missionaries arrived in India, from their point of view, by 1800.

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<sup>8</sup> J. A. O’Donohoe, “Seminary” *New Catholic Encyclopedia* (New York: McGraw Hill Book company), vol. 13, p. 74.

<sup>9</sup> see pp;5-8.

<sup>10</sup> J. Waskom Pickett, *The Mass Movement in India*, p. 38.

<sup>11</sup> Lawrence Saldanha, *Hamārī Dāstān*, p. 19.

Europeans in considerable numbers were to be found in all the great cities of India. In 1824 Dr James Bryce, the first Scottish chaplain in Calcutta, drew the attention of the General Assembly of the Church of Scotland to the possibilities of India as a field for missionary endeavor.<sup>12</sup>

(Franciscans, 1540): First seminary was founded at Cranganore by Franciscans.

(Jesuits, 1541): Second Seminary College was founded at Goa by Jesuits.

(Franciscans, 1555): third seminary again by Franciscans at Goa.

(Jesuits, 16<sup>th</sup> century): fourth seminary by Jesuits at Viapcotta

(Franciscans, 16<sup>th</sup> century): fifth seminary by Franciscans at Bombay.

(Jesuits, 19<sup>th</sup> century): A major seminary was established in 1893 by Jesuits at Kandy then Poona.

Italian and American Dominicans have been in the area that is now in Pakistan for many years and have at least eight years' experience in forming local Dominicans.<sup>13</sup>

#### *PAKISTAN'S SITUATION*

Dutch Franciscans Missionaries were appointed by Rome to train the ministers of new born seminaries in the newly established state of Pakistan. They supervised and administered the seminaries for 17 years since 1958 to 1974. The only purpose was to produce enough man power to run the affairs after the foreigners leave the country. Fr. Archie De Souza has witnessed by saying,

“The Decree of the Congregation for the Propagation of the Faith entrusted this Major seminary to the care of the Friars Minor of the Dutch Province. In that humble setting the history of the Local Church took on new wings, ‘to root itself to build and to plant.’<sup>14</sup>

This foreign impact was not limited only to curriculum designing and its implication but also to the construction of the buildings according to European Catholic style.

For example, Fr. Anselm Moons, a foreigner rector not only outlined the primary seminary syllabus but also designed NCIT Karachi's theology building. Then an Italian Architecture, E. Lizioli completed it.

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<sup>12</sup> Bryce, *A Sketch of Native Education in India* (London, 1839).

<sup>13</sup> Chrysostom Mcvey, O.P, *Ibid.*, vol. 7, p. 15.

<sup>14</sup> Archie de Souza, ‘The growth of the local church in Pakistan’ in *Silver Jubilee Report of Christ the King Seminary* (1957-1982), p. 14.

As far as the case of bibliographical authors and sources of teaching is concerned, those have been discussed in the previous paragraphs briefly.

All this leaves no room for not believing that the syllabus and teaching methods were and are largely influenced by foreigner missionaries who cannot understand local issues as compared to the local missionaries. Then how can one promote local identity. Furthermore, they have ordained the three Bishops of Lahore, Karachi and Faisalabad in their own European way and these bishops have full authority to mold and affect the syllabus.

So the discussion can be summarized in a single statement “They are trying to create local Pakistani identity with European instructors, foreign literature, outside’ methods and maximum non Pakistani authors.”

#### ***PROBLEM AND FEELING OF AN OBSERVER/OUTSIDER***

Religion consists of values, creeds and feelings that involve the depths of the human mind or the human psyche. Religions certainly have observable expressions and measurable vehicles or organized manifestations as Jacques Waardenburg has pointed out.<sup>15</sup>

The question is that can an outsider understand their meaning sufficiently if not fully? Or his attitude must be sympathetic or participatory? It is explicit that a statement about a religion by an outsider would be correct if the followers of that religion say ‘yes’ to it.

So with inquisitive minds and speculative methods, the studies produced thus have been less descriptive and analytical, more historical and hypothetical. Some concrete examples can be quoted here showing the mindset of the observers;

Socialists turned to Marxist interpretations of religion. In Western Europe, the roots of Islam have been supposed to reach down into the Judeo-Christian soil. In the name of being scientific, the origins of Islam are explained as arising out of economic or other cultural phenomena. And on Muslim side the *Shi’i* school looks everything with the glasses of ethnicity.

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<sup>15</sup> Jacque Waardenburg, “Islam and the History of Religions: a Historian of religions’ Perspective” paper presented at the symposium on Islam and the history of Religions, Arizona State University, and January 1980.”

As regards our subject, such misinterpretations can be found in the bibliographical book included in the Karachi Seminary's course *Kalam: Themes in Islamic Theology; The Muslim creed: its genesis and historical development* by Wensinck, A.J.

In this book the writer claims of non-existence of Muslim creed in the *Holy Qur'an and Sunnah* and claims four pillars of Islam rather five.

It is very strange why the writer reached to such findings which are contrary to classical Islamic Tradition and could not find any brief Hadith about Islamic creed? Such kind of statements is generally found among orientalist writers and can be considered an outsider's problem.

#### **METHODOLOGICAL ACCOUNT**

##### ***Church's proclaimed 'theological methods' for religious studies***

The term 'theological method' refers to the method for studying religion. By using this method, the theological approach is not just confined to reading the Sacred Scriptures but also involves studying, analyzing and questioning doctrines. So it seeks to study religious phenomena comprehensively, rather than be limited to the approaches of its subcategories. There are many approaches to the study of religious phenomena. A number of methodologies and approaches are being used in religious studies as hermeneutics or interpretive models, which provide a structure for the analysis of religious phenomena. The more widely used ones are Anthropology of religion, cultural anthropology of religion, History of religion, Psychology of religion, sociology of religion, literary approaches, theological approaches...etc.

Talking about the church's required or proclaimed approaches, someone can easily understand and extract it from the church documents of the Vatican II<sup>16</sup>, the Papal

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<sup>16</sup> The Decree teachings on teaching method and syllabus revision:

Paragraph no. 11 "The norms of Christian education are to be religiously observed and properly complemented by the newer findings of sound psychology and pedagogy."

Paragraph no. 13;<sup>16</sup> "Before beginning especially ecclesiastical subjects, seminarians should be equipped with that humanistic and scientific training which young men in their own countries are wont to have as a foundation for higher studies. Moreover they are to acquire the knowledge of Latin."

Paragraph no. 14; "In revising ecclesiastical studies the aim should first of all be that the philosophical and theological discipline be more suitably aligned and that they harmoniously work toward opening more and more the minds of the students."

Paragraph no. 15; "The philosophical disciplines are to be taught in such a way that the students first of all led to acquire to a solid and coherent knowledge of man, the world and God."



letters and encyclical letters. Normally, the church used to issue the instructions posing recommendations to shape the approaches at local level like the *Sacred Congregation for Seminaries and Institutes of Universities* talks about the style of teaching at various places.

A Christian writer asserts the general taste of the Pakistani church that after Vatican II. The Pakistani Church stressed the “Inductive Method of Theology” so that local and regional context of the Church should be included in Church’s activities.<sup>17</sup> And other official documents are announcing openly the dialogical and pluralistic methods.

1. Inductive method
2. Pluralistic method
3. Dialogical method

A comprehensive picture can be drawn by studying the instructions issued for the improvement of philosophy and theology programmes via Congregation of Seminaries that will help understand the nature of study patterns as well as the methods.<sup>18</sup>

#### ***Situation of theologizing in seminaries***

Instead of presenting an outsider view about the curricular and training problems of seminary system it would be far better to quote an experienced opinion of a senior seminary teacher. His critical views might seem better before embarking upon the Priestly Formation system. According to him many courses are irrelevant, radical things are being written, priesthood has become a defense of Orthodoxy.

“One of the major problems for theological education in our country is that theological education is intrinsically and intimately connected with training for the priesthood which is totally unsatisfactory to me. People were and are ordained priests though they are not leaders of any community. Such priests have been imposed on a community. Thus priesthood becomes often a career.

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Paragraph no. 16; “The theological disciplines, in the light of faith and under the guidance of the magisterium of the Church, should be so taught that the students will correctly draw out Catholic doctrine...likewise let the other theological disciplines be renewed.”

See *Decree on Priestly Training* (Optatam Totius), *Documents of Vatican II*, October 28, 1965 (India: 1966), p. 384.

<sup>17</sup> *The Christian Church in Pakistan: a vision for the 21<sup>st</sup> century* (C.S.C: Rawalpindi, 2004), p. 36.

<sup>18</sup> See Title 3, *The Studies*, Const. Apost., Art. 29-34, retrieved on February 12, 2016 from [http://w2.vatican.va/content/pius-xi/la/apost\\_constitutions/documents/hf\\_p-xi\\_apc\\_19310524\\_deus-scientiarum-dominus.html](http://w2.vatican.va/content/pius-xi/la/apost_constitutions/documents/hf_p-xi_apc_19310524_deus-scientiarum-dominus.html).

Our theological curriculum is based on our syllabus so it is syllabus controlled. Many of our subjects are irrelevant to the students. Priesthood also has become at most of the times, basically a defense of orthodoxy and not an open minded exploration into the experience of God among human being.

A professor told me his private opinion that “I see radical things are being written about Ecclesiology and I hear many professors in seminaries agreeing that priesthood is ‘formal acknowledgement thorough the laying on the hands of the people who are already emerging as unifying spiritual leaders.’” It seemed to me that priestly education will become more accurate if we simultaneously change our theology from being syllabus centered to person centered and from being priesthood to being Christian-directed. We also need to de-link theology from priesthood.”<sup>19</sup>

### ***Seminaries and Western Theological Approaches***

For the most part, the basic approach to theological education in Pakistan is western in orientation. Colonialism followed by the missionary enterprise left behind a system of education that still infuses the Pakistani church and seminary spirit. Contextual experiments in theological education are born out of dissatisfaction with this fact. The problem of theological education in the West consequently also becomes the problem of non-Western seminaries and institutions. Additionally, most writings on theological education in Pakistan are focused on method and curriculum change with very little emphasis on the nature and purpose of theological education.

Literature from both Western and Pakistani perspectives underlined the common issues centered around the struggles of theological education globally. Contextual, methodological, and curricular issues appeared to be the major concerns. It is noteworthy that in comparison to writings of the West, there was relatively less Pakistani literature.

### ***Criticism on foreign literature and methods***

Christianity may be described as a way of life but that should not imply the American or the European way of living. It may be called a system of thought but that should not signify Catholicism, Calvinism, or Protestantism. Many elements of European and American culture are antagonistic to or irrelevant to primitive Christianity. The

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<sup>19</sup> J. Josantony, *Theologizing in seminaries, a questionable enterprise* (Karachi; NCIT, 1990), pp. 95-98.

problem is to study and teach so as to disentangle essential Christianity from many European elements, customs and thought forms with no loss to Christianity; to inculcate the religion of Jesus, without accretions of culture which are unserviceable to the Christians of Pakistan.

Many writers have called attention to the need for a sharper focus in the programme of Christian missions; Samuel McCrea Cavert says:

“There is, in the first place, the necessity for discriminating sharply between Christendom and Christianity...Christianity and Western civilization are different things. The Orient may take the one and spurn the other...But it is not enough to discriminate between Christendom and Christianity; we must go on in the second place, to distinguish between Christianity as any formal system.”<sup>20</sup>

Despite all that a positive change has occurred within the safe walls of the educational institutions and people are realizing the benefit of being Eastern.

### ***Shift from Western to Non-western***

Significant demographic changes in Christianity have occurred on a global level. The face of Christianity has changed from that of being white, prosperous and imperialistic to coloured, poor and marginalized. If current trends are an indicator, by 2050 according to Jenkins, “six nations could each have 100 million Christians or more and of these, only one represents what is presently the advanced industrial world, namely the United States.”<sup>21</sup>

This demographic shift of the global Christian community to the non-West has created a new dynamic, both missiologically and theologically.<sup>22</sup> Prior dominant paradigms are being called into question and challenged by both traditional missionary-sending nations as well as missionary-receiving countries.<sup>23</sup> Increasingly, non-Western voices are clamouring for a place in global Christianity, with perspectives and priorities that are radically different from traditional Western categories. The southward shift of Christianity has meant that “the nature of

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<sup>20</sup> Samuel McCrea Cavert, *The Adventure of the Church* (New York: Missionary Education Movement, 1927), pp. 199.

<sup>21</sup> Philip Jenkins, *The Next Christendom* (New York: Oxford University Press, 2002), pp. 89-90.

<sup>22</sup> Dana Robert, “Shifting Southward: Global Christianity since 1945,” in *International Bulletin of Missionary Research* (January 2000), pp. 50-58.

<sup>23</sup> James F. Engel and William A. Dyrness, *Changing the Mind of Missions* (Illinois: IVP, 2000), pp. 40-50.

Christianity itself evolves.”<sup>24</sup> The point is that new ways of understanding the Christian faith are emerging, shaped by the local and the vernacular. The area of theological education is no exception. Traditional patterns and models, which in many cases were by-products of the western missionary enterprise, are under close and sustained scrutiny. In an article on theological education, Saphir Athyal, the former principal of Union Biblical Seminary in India, notes that the Indian Church has “paid heavily over the past many decades for our uncritical acceptance of Western culture along with the gospel of Christ.”<sup>25</sup> This “uncritical acceptance,” according to C.H. Hwang, “included the wholesale import of patterns of theological education from Europe and North America.”<sup>26</sup> These patterns brought with them the “fragmentation” that characterized theological education in the post-enlightenment era.<sup>27</sup> The result was an approach that was specifically clergy focused and highly specialized in the different theological disciplines.”

### **Objectives of teaching Islam: Analysis in the light of interviews and curriculum**

According to the proclaimed objectives of teaching Islam, it is to get awareness of basic Islamic sources and teachings for better mutual understanding, peaceful living and interfaith dialogue...etc. These objectives are written in the prospectuses. These are noble indeed. Let’s observe and analyse them in the light of interviews, teaching methodologies and the syllabus.

### **Awareness of the primary Islamic sources**

One important point is that all Muslim sects, despite having deep differences, are agreed on the primary authenticity of the Holy Quran then Sihah Sittah then classical *Seerah* literature like Ibn e Ishaq, Ibn e Hisham. And as mentioned earlier that these have not been the part of seminary syllabus for decades.

Then there are some *imams*’ contributions in the field of Hadith, Tafseer, ‘Aqaid, Fiqh like Bukhari, Muslim, Nasai, Hanafi, Shafi’i, Maliki, Hanbali, Asha’ri, Maturidi etc. these famous and traditional scholars are unknown to the seminarians. They have zero knowledge about them.

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<sup>24</sup> Robert, “Shifting Southward,” p. 56

<sup>25</sup> Saphir Athyal, “The Missiological Core of Theological Education” in *UBS Journal*, vol. 1 no. 2, (September 2003), p. 53.

<sup>26</sup> C.H. Hwang, “A Rethinking of Theological Training for the Ministry of the Younger Churches Today” in *South East Asia Journal of Theology*, vol. 4 no. 2 (October 1962), p. 8.

<sup>27</sup> Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (1983), pp. ix.

At third stage, there comes Sufi orders like Qadiri, Naqshbandi, Suharwardi, Shazili, Chishti etc. and it is very strange that the Sufi paths, methods of asceticism, common spiritual interpretations and practices have got special space in their lectures and literatures and are openly taught and adopted too some times, by the Christian seminarians because they consider them to be part of Christian Mysticism like concept of Hell and Heaven by Rabia Basria, negation of caste system by Bulhahay Shah. In *Ilm al-kalam* and scholastic theology, the Mutazilite school of thought is liked, preferred and studied as sister Josephine Michael elaborated in her interview. Some concepts like Hell and Heavens are just metaphors and have no physical existence by Farabi and man is the creator of his actions, are being taught to the students.

When you are ignoring the primary Islamic sources it means you are cut off from the real and primary knowledge and first hand information and you left aside the main stream Islam-*the Jumhur* and you have no primary knowledge of the principles and pillars of Islamic faith and belief system. Even yet you have not planned how to overcome this flaw of the syllabus then where your claim of knowing basic Islamic teachings stands for?

### **Interfaith Harmony**

As Father Pascal Robert expressed that the Christians don't even touch faith related issues while discussing with Muslims because of not having commonalities in this area and fearing unexpected clash. Rather we talk about social affairs and daily routine matters. To them it is relatively a better start with dialogue. But when we observe it, the situation appears very disappointing for example in their speeches and writings, western terms- fundamentalism, terrorism, male dominancy are used and applied on Pakistani Muslims despite of having a huge conceptual and cultural difference and misconceptions about Jihad and Jizyah are also taught to the seminarians. It is also considerable that when the national security institutes has exposed the roots of terrorism are foreigner why the priests don't agree and blame that the Pakistani Muslims are practicing suicide attacks and terrorism. A young priest also informed me that a particular Christian sect (sub-sects of protestants) educate their adherents in a way that leads them to the blasphemous attitude which creates misunderstandings. When it is not a better understanding how it can produce a better

relation? Can this be considered a sincere effort to promote interfaith harmony and advocate inter religious tolerance? I think no. To strengthen this view I am quoting the words of Major Seminary Rector, Fr. Pascal Robert, “We teach Islam here only for one purpose; the information that the Christian students have been forced to learn in Muslim schools or in Islamiat books has changed their attitudes and perceptions and molded their minds to negativity, we remove those negativities.”

### ***FIELD RESEARCH: QUESTIONNAIRE AND INTERVIEWS***

#### ***Goals and Objectives of Field Research***

The underlying objectives of this field research could be spelled out in the following ways:

1. Study the issues, needs, challenges and interests in the field of “Islamic subjects”.
2. Discover the foundations, potential approaches, contents, methods, strategies, leading toward a certain method of training.
3. Discover the adequate reasons for developing a certain curriculum
4. Consider a model for *Formation* and Training that will ensure lasting influence and ongoing results in Catholic Priestly Education to generate peace and harmony in Pakistan.

### ***METHODS USED FOR FIELD RESEARCH***

Among the total set of interviews, some of the interviews were personally conducted and others who were not available for personal meeting were sent the questionnaire by post in accordance with their convenience. They, in turn, sent the answers and responses.

#### ***Interviewing Outline***

In obtaining maximum and reasonably needed information a structure was important. Thus the outline of the interview dealt with:

- Seminary affiliation
- Base of Islamic studies
- Teaching objectives
- Sources to study Islam

- Likes and dislikes of Islam
- Academic aspects for dialogue
- Career in Islamic Studies
- Best teaching methodology

### *Questionnaire Survey*

The imperative step in approaching the research was by preparing a questionnaire for survey and interviewing of individuals. The following are the main aspects dealt with in the questionnaire:

- Teaching experience
- Background education
- Favourite personalities and topics of like and dislike
- Objectives of teaching
- Future career
- Changes in syllabus
- Knowledge of Vatican's documents
- Suggestions for peaceful co-existence

### *AN OVERVIEW OF THE FIELD RESEARCH: QUESTIONNAIRE AND DATA*

In this sample field research, the focus is mainly on two categories:

- a) Teachers (of Islam, rectors and dean of studies)
- b) Students (Seminary graduates and undergrads)

This section is a collection of data obtained through questionnaire and interviews. Although the interest was to gather more data and information from as many people as possible from among those who are involved in teaching or learning Islamic studies, it became quite difficult and at times almost impossible due to obtaining political circumstances of the country, the threats from terrorists and security warnings from the Govt. of Pakistan as part of the policy of National Action Plan. So they were not easily accessible.

However, sufficient research has been undertaken and ample information gathered that would provide a legitimate and justifiable analysis and conclusions. As far as the interviews of teachers are concerned, their responses have been described along with

the answers of questionnaire. This process has provided a foundation that has led to proposal based implications and considerations on the challenges in order to pursue an agreed upon and flexible curriculum for Pakistani settings.

### ***Questionnaire and Responses from Teachers of Islam***

This section is basically the questionnaire and the answers together received from the questionnaire and interviews. It comprises of the questions and answers from the Teachers and students and each category is handled separately.

The rector or dean of studies were selected as they had been working at the grass root level. An attempt was also made to select only those teachers who have been involved in teaching Islam for years as part time or full time, because the seminaries had very few specialists on Islam throughout its history. We can very easily count them on fingers. So the selection was not based on any specific criterion besides the one mentioned above.

The questionnaire for Rectors and professors of Islam contained a set of questions covering certain area of their mission work regarding *Islamic Studies*. The responses helped to bring out extensive and stimulating information on the teaching contents, teaching methodology, sources of teaching...etc. Their evaluations and responses contributed in bringing necessary amendments to the present curriculum to prepare the seminarian for effective academic dialogue.

With the wide range of experience in the field of teaching in prominent theological institutions in Pakistan, teachers explain their view in the questionnaire on negotiable factors for developing a curriculum that would impart knowledge. They speak of the role of seminary training, the impact of teachers in shaping the lives of Seminarian through their educational effort. And they present their recommendations about the incorporation of complete new subjects or few segments and the type of training that could help to revise the ecclesiastical studies. In the lines to follow, we will present the questions posed to the faculty and the full range of answers that we received.

1 Since when are you teaching at the seminary?

a. 06 years (Teacher, NCIT, Karachi)
b. 07 years (Rector, minor seminary, Rawalpindi)
c. 10 years (Dean of studies, St. Xavier seminary's, Lahore)



d. 30 years (Rector, minor seminary, Lahore)

e. 05 years (Teacher, Bait-ul-Mariam Oblate Juniorate, Multan)

2 Have you taught courses on Islam and if yes, which ones?

a. "World religions" and "Encounter of Islam with Christianity"

b. "Few units on Islam in both the subjects of "World history & Church History and to 7th class as school teacher"

c. "Islamic Philosophy"

d. "Only two lectures on Islam in "World History"

e. Basics of Islam and sessions on Islam

3 Have you studied Islam at an institutional level or is your knowledge on Islam based on personal effort and desire?

a. Based on personal interest

b. Studied at institutional level

c. Based on what I studied about Islam in Christian Novitiate

d. Based on personal study and have no any specialization on Islam

e. 6 months on Islamic philosophy, 6 months on Islamic Theology

4 What three personal/academic objectives do you have in mind when teaching a course related to Islam?

a. For awareness of the values of Islam and better understanding (2)

b. Respect of faiths and human being

c. For better interaction and peaceful living

d. For peace and harmony (2)

e. peaceful living, better understanding and interfaith dialogue in future

5 What in your view are the best sources to study Islam? (Irrespective of the language)

a. Books and personal encounter with Muslim friends

b. Books, newspapers, magazines, TV, internet, seminars and workshops (2)
c. Qur'an and Hadith and personal study
d. The Holy Quran, a true interpretation of Qur'an

6 Which authors (Muslim or non-Muslim) do you like to read on Islam and why?

a. Reza Aslan, William Kilpatrick, A. Gabriel, Karen Armstrong
b. Allama Iqbal, Fr. John Slop, James Channan O.P., because of broader perspectives
c. St. Thomas Aquinas, Sultan Bahu, Bulhhay Shah, M.M. Shareef
d. Christine Troll, Ghazzali, Iqbal
e. Muslim Philosophers, Muslim Sufis, Hasan Nisar (Urdu Newspaper columnist), progressive authors.

7 Which aspects of Islam are you most comfortable in teaching and which aspects of Islam do you dislike to teach.

a. Ummah- unity, five pillars...misunderstood aspects of Jihad, Jizya and so on.
b. Human rights...Fundamental Beliefs
c. Spiritual aspect of philosophy, writings of Farabi and Augustine and Islam's ethical aspects...misinterpretations of few Islamic themes
d. Islamic festivals and local and current affairs.....no historical or international topics because students have no vision and also no talk on religious beliefs at all for every Muslim gets emotional in the name of religion
e. Common humanitarian teaching of Islam, wrong interpreted concepts

8 Do you think there is a need to develop the courses on Islam in the seminaries or are they fine the way they are? If your answer is in the positive, what kind of development would you like to see?

a. Great need to provide new courses on Islam like tolerance, peace, love, respect for all creatures, and sense of appreciation for other world religions
b. Yes. Better understanding of faith, good relationships with Muslims, interfaith, harmony, peace and justice
c. I think that much is enough in philosophy section
d. This minor level needs no more courses on Islam because they have to learn at Major level
e. There is a great need to develop common courses in Christian and Muslim seminaries. Church priests and Muslim teachers (Molvi) should have easy access to each other's seminaries to have better relationship between them.

9 Which seminary in your view has been most successful in imparting knowledge and realizing its objectives most successfully? Please feel free to add any number of reasons that you consider appropriate for carrying the opinion you carry.

a. Gregorian university in Rome, Antonianum University in Rome, SOAS College in UK, Loyola Hall in Lahore and NCIT in Karachi
b. Major seminary because the students are mature enough to understand and capable of better interfaith dialogue
c. St Xavier seminary Lahore and NCIT Karachi
d. Among the minor seminaries, the Lahore seminary and second the Major seminary
e. All the Christian seminaries have been very successful in imparting knowledge about other religions. Therefore, all priests play an active role in Christian-Muslim harmony.

10 What kind of activities do you have at the seminary with regard to dialogue?

a. Seminars and teaching in particular, enjoying personal relationship with Muslim Friends, dialogue of Life
b. Classes on the religions of the world

c. Subject of Islamic philosophy and participation in Christian Muslim seminars. We focus on mystical Islam like Rabia Basriah and the social teachings of Islam, we arrange seminars on mysticism and other social topics.
d. We see movies on Islamic Prophets like Hazrat Yusuf, Moses and Jesus and visit Badshahi Masjid and Minhaj ul Qur'an center.
e. Common celebrations of the feast days, a welcoming attitude to the Muslim scholars in seminaries.

11 What kind of career do most graduates of seminaries pursue?

a. Priesthood, Religious Life
b. After minor seminary they are promoted to major seminary Lahore for completion. They can also search jobs for them as having intermediate and Bachelor degrees.
c. Priesthood, Missionary activities
d. They go back to their parishes and the bishop appoints them as assistant to the former working Priests then they get ordained as a formal priest. The majority are appointed as Imam (priest) of the Church, Then they can go for higher studies where they want, they also can be members of any diocese
e. Good and responsible human and religious leaders.

12 What kind of academic/personal/professional qualifications would you consider appropriate for a teacher of Islamic studies courses at the seminaries?

a. Well aware of subject matter, expert in his field, and must have some scientific studies of Islam
b. A teacher of Islam must have professional studies or degrees. He must be a person of good character, interfaith harmony, peace, justice, and dialogue of life.
c. Not answered
d. Should have command on his subject and a degree or certificate on Islamic studies.

e. An expert of comparative religions who knows the teachings of all religions well.
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13 How do you perceive the level of Christian education in Pakistan and do you think there needs to be a reform in it. If so, what kind of reforms would you like to see?

a. Level of Christian education in Pakistan is excellent
b. There must be a Christian teacher for deprived Christians and a Christian TV channel as well.
c. Christian education is very good in Pakistan
d. Very minor improvement is needed
e. Level of Christian education in Pakistan is very low. All the authorized scholars should sit or enable experts to sit to have a common syllabus for all religions.

14 In what way does teaching Islam in seminaries, enhance/change the perception of students regarding Islam and Muslims.

a. They should appreciate the good in Islam, I am very positive with good sides of Islam and thus enjoyed very much the friendship of Muslim friends
b. Terrorism has given a bad name to Islam. Some fundamentalists have also spoiled the name of Islam and Muslims. Students must be shown the real picture of Islam and good Muslims. Islam is a religion of peace and brotherhood.
c. Not answered
d. Better understanding of Islam, better co-existence, dialogue with Islam
e. Not answered

#### Summary of Teachers' responses

As the number of respondents is few, so the information collected cannot be tested by a large scale analytical tool. So the applicable method is qualitative not quantitative. What is being presented here is the majority teachers' opinion that can be

generalized to all seminary heads but with a margin of error which is ignorable in such kind of studies.

The teachers' views are much important to know the mindset, non-pronounced objectives and unproclaimed agenda of the church leaders which is shaping the future of young siblings, the future of Pakistani church. So this mind set should be known at the outset then the views of students will be of great importance; it would also be important to see if at some points they agree with each other. Only those common points can provide a solid base to conclude something at the end. Overall, the responses are as following;

1. Some teachers focus on Islamic faith and beliefs; others look at Islamic sources or Islamic institutions; some touch on Islamic history or Islamic culture and civilization; others dwell on Islamic theology and intellectual currents; some on Law and Shari'ah; others on Islam in the modern world; still others focus on gender and human rights. Some others take an interfaith approach to the study of Islam and other religions.
2. Most widely authors on Islam (whether Muslims or non-Muslims) are Karen Armstrong, Reza Aslan, A. Gabriel, William Kilpatrick, Allama Iqbal, James Channan, Christian Troll, Imam Ghazzali, Hasan Nisar (not a scholar of Islam), Muslim philosophers and such other progressive authors.
3. Favorite topics of Islam are concept of Ummah, Unity, Five pillars, human rights, spiritual aspects of philosophy, Islam's ethical aspects, Islamic festivals, local current affairs, common humanitarian teachings of Islam.
4. Regarding future jobs, Seminarians go back to their parishes and the bishop appoints them as assistant to the former working priests; then they get ordained as formal priest. The majority is appointed as priest (Imam) of the Church. After serving few years here, they can go for higher studies where they want. They also can be the members of any diocese.
5. Dialogical activities are held like enjoying personal relationship with Muslims, participation in Christian Muslim seminars, learning common mystical concepts, watching movies on prophets of Islam, visiting Badshahi masjid and Minhaj ul Quran and observing common celebrations of feast days,.

6. Instructors are not “Islamic studies” specialists and are invariably drawn from outside the field. Furthermore, the record before early 1980s does not show the availability of specialized professors of Islam.

### **Critical Evaluation**

#### **Teachers of ‘Islamic studies’**

Sixty percent teachers have not studied Islam in any institution systematically rather they rely on self-study. Rest of the forty percent spent only six months to learnt Fiqh, Tasawwuf and History and that is with Christian teachers not Muslims. The remarkable thing about our observation is the lack of high quality and specialized professors in the areas such as Qur’an, Hadith, Seerah...etc. It can be concluded that:

- a. It is very strange that a person who has been teaching the compulsory and core courses like Fiqh, Tasawwuf etc. for years has no background of Islamic studies. Having such a weak base of Islamic studies leads the students to weaker stages.
- b. Why Qur’an, Sunnah and Seerah are ignored and there is a heavy reliance on on Fiqh, Tasawwuf...etc. And if the Qur’an and Sunnah carry secondary status and Fiqh, Tasawwuf and History carry the primary status then what kind of educational formation will come into being.
- c. There may be one reason for that. As the syllabus does not include the text or the verses from the Holy Quran etc. so the teachers did not feel need to ponder upon that. And in that case, there arises a big question on the incompetency of Seminary Commission (curriculum committee) which consists of deans of studies and Bishops of all Dioceses. There is also an administrative unit of FABC (Federation of Asian Bishops Conference) which works under the Congregation of Catholic Education, Rome. All should notice the situation seriously. Otherwise the dream of localization and enculturation will not come true.

They know very clear that a Christian teacher of Islamic studies should be well aware of subject matter, expert in interfaith studies, must have some scientific studies of

Islam and an academic Degree or certificate in Islamic studies. Then why they don't arrange such teachers or at least uplift the Islamic educational level of the available faculty. I don't know whether they have some organizational hurdles or else.

### **Forsaking negative attitude**

There occurred a change in teaching method like some of them are promoting harmony and religious tolerance. Although it is very minor change but looking back in the Church's past attitude towards other, It cannot be considered a huge shift in the attitudes. As long as my observation is concerned, a considerable number of teachers has still been adopting the polemic attitudes. Like in St. Mary's minor seminary, the Church History's teacher was manipulating crusade's history by saying that the Muslims forced us to pick sword and then the European knights defended Jerusalem courageously and blamed the caliphate of Turks as extortion and unlawful exaction. While the European writers have already been pointed out the Church's internal conflicts caused wars too. The other teacher started criticizing the islamisation of General Zia (Late) and said that he should not be said 'Honorable'. More over the widely read authors are not the mainstream authors like Hasan Nisar, Ghulam Ahmad Perwaiz, Ja'far Phulwarvi.

To what extent can it be considered positive, inclusive and tolerant attitude? ~~Isn't it a baseless claim of leaving polemic method, having positive attitude and deep knowledge for mutual understanding and interfaith harmony?~~

### **Following western likes and dislikes**

They dislike talking about few topics of Islamic theology like Jizyah, jihad, Qital, Fundamentalism, Here they speak of western language and western terms. Their pinned issues are the ones which have been discussed and written by the orientalist for decades. That's why we say that the Pakistani Christians are creating a western identity. When they carry the responsibility to educate ordinary people, the very first thing which should be carried out, is to preach in positive and harmonious way and be hostile to other faiths. While the practical situation goes it's against like their interviews show that sometimes they are polemic during lectures, public speeches or sermons. There is a great need to introduce new topics on Islam in the seminaries that



highlight tolerance, love for all creatures, and appreciation for world religions just as there is a need to develop common courses both for *Madaris* and Seminaries.

### **Blaming with Terrorism and fundamentalism**

They say, ‘Terrorism has given a bad name to Islam. Some fundamentalists have also spoiled the name of Islam and Muslims. Students must be shown the real picture of Islam and good Muslims. Islam is a religion of peace and brotherhood.’ Here they again blame Islam for promoting terrorism and the western term of fundamentalism is labeled without eliminating its western cultural affiliation. And it is very interesting to note that parallely they consider Islam a religion of peace. It seems as a contradiction of opinion or hypocrisy.

### **Course Revision; Bishops’ and Teachers’ opinions**

Teachers confess that level of Christian education in Pakistan is not satisfactory too suggest that all the authorized scholars and educational experts should sit to have a common syllabus for all religions. This is appreciative if the teachers feel the need to reform the current syllabus. It is an Insider’s confession about the incompetency of the syllabus.

The higher authorities have already posed suggestions to revise current syllabus. They consider the need for a well-structured syllabus. The meeting held on April 22, 2003 at Bishop House Multan releases its report under the heading ‘New Syllabus of studies for the minor seminaries.’ It says:

“The need to co-ordinate and establish a uniform syllabus for the minor seminaries, a revision and updating of the existing syllabi have been proposed. The general opinion was that the minor seminarians be given a thorough language course in English and Urdu in the first years. A well-structured syllabus will help them when they enter the Major seminary.”<sup>28</sup>

The 2004’s report openly discussed the revision of the syllabus and suggestion to alter the curriculum.

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<sup>28</sup> *Focus (supplement)*, 2003, vol. 23, p. 9. Retrieved on August 15, 2016 from [http://www.ebooklibrary.org/articles/eng/Catholic\\_Bishops'\\_Conference\\_of\\_Pakistan](http://www.ebooklibrary.org/articles/eng/Catholic_Bishops'_Conference_of_Pakistan)



“The NCIT had sent each member of the hierarchy a copy of its revised syllabus to be read and suggestions reported back. The bishops were to respond early next year.”<sup>29</sup>

In the 1998 report, Father Rufin discloses the fact that there is a need for more competent lecturers in NCIT. Financial economy of NCIT is much better.<sup>30</sup>

### **QUESTIONS AND RESPONSES FROM SEMINARIANS**

Selected Seminarians are those who spent six to eight years living and practicing in a Muslim society. The questionnaire was sent to all the seminarians of both the philosophy and theology faculties in Lahore and Karachi. A careful estimate of the number of the seminarians is 60. The questionnaire was contained on two types; the multiple choices and open ended questions. It was distributed to 45 students from the 3<sup>rd</sup> year to the last i.e. the 6<sup>th</sup> year. A total of 27 undergraduates filled and sent back the questionnaire.

### **SECTION # I**

#### **Multiple Choices**

1. From where can we get a complete and comprehensive understanding of Islam?

<b>Responses</b>	<b>Numbers</b>	<b>Percentage%</b>
i- Qur'an and Hadith	17	62.96 %
ii- Sufi Teachings	09	33.33 %
iii- Contemporary westerner writers	01	3.70 %

2. Which Muslim philosopher do you like to read about most?

<b>Responses</b>	<b>Numbers</b>	<b>Percentage%</b>
i- Allama Iqbal	13	48.14 %
ii- Ibn e Rushd	07	25.92 %
iii- Farabi	06	22.22 %
iv- Others	01	3.70 %

3. What is your most favorite subject among all Islamic courses?

<b>Responses</b>	<b>No.</b>	<b>Percentage%</b>
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<sup>29</sup> Ibid. *Focus (supplement)*, 2004, vol. 24, p. 67.

<sup>30</sup> Ibid. *Focus (supplement)*, 1998, p. 107-108.

i. Mysticism	20	74.7 %
ii. Christian Muslim History	02	7.40 %
iii. Islamic Philosophy and Kalam	05	18.51 %

4. Do you think any change in the Islamic studies' syllabus is required?

Responses	Numbers	Percentage%
i. A lot	15	55.55 %
ii. A little bit	10	37.3 %
iii. Not at all	01	3.70 %
Islamic ethical values be included	01	3.70 %

## SECTION # 2

### Open ended questions

5. Which books have you studied about Islamic topics?

Responses	No	%
I. Tareekh e Islam (urdu)	04	14.81
II. Islam ka Tafseeli Jaiza, Islami Talimaat, Khuda e Islam (Urdu trans.) by W. Gold Seikk (1919), Hidaytul Muslimeen by Imad al-din (1899), Aina-e-Islam by Allama Rajab Ali (2005) (3), Islam or Khandani Mansuba Bandi by Ja'far Phulwarwi, Saltanat e Usmania by Allama Zafar Iqbal, Islamiyat,	3	11.11
III. Seerat un Nabi, translation of Ibne Maja	2	7.40
IV. Stories of Prophets, Rahnuma-e-Islami, Dunya ka khatima, Waledain se Pear, Rooh by Yasir Jawad, Teen Baray Mazahib, Seerate Muhammad, Islam Ka Tareekhi Jaeza, Islam or Maseehiyat, Teaching of Islam, No God But God by Reza Aslan, The Gardens of Righteous, Experiencing Islam by Muhammad Khan, Islam by Lewis, Introduction to Islam by Moon,	1	3.70 %
V. Bible and Qur'an by Zakir Naik	2	7.40
VI. Tasawwuf ki Haqeeqat, by Ghualm Ahmad Perwaiz	5	18.51

VII.	Seerat un Nabi by Talib Husain Karpalvi	5	18.51
VIII.	Islami Bunyad Parasti ki Tareekh	3	11.11
IX.	Islami Tehzeeb ki Dastan	1	3.70
X.	Islamiyat (compulsory and optional),(1) Kashful Mahjub, Tareekh-e Falsafa-e Islam (1) Do Islam (1) Islami Tarze Zindagi (1) Islamic history in Medieval-Modern perspective by Dr Sultan Khan, Faith and reason in Islam by Averros trans. by Ibrahim Najjar, Muhammad: the ideal prophet by Syed Sulaiman Nadvi (1) Muslim Etiquettes by Abdur rehman Shad, Islamic Philosophy of Life by Dr. Tahir ul Qadri, Muhammad by Martin Lings, Prophets in the Quran by Brannon M. Wheeler, Islamic Values by Dr M. Hafi, Muslim Etiquettes by Abdurrehman Shad	1	3.70 %

6. Name any Islamic journal or periodical.

Responses	Numbers	%
i. Sahi Bukhari	03	11.11
ii. Kanzul Eman	02	7.40 %
iii. Faqeeh	02	7.40 %
iv. Hipoo (muslim life style magazine)	01	3.7 %
v. Islami Ta'leemat (1)Azeez (1)al-jumuah (2)Amal	05	18.51
vi. Ghazwa e Uhad	02	7.40 %
vii. Akhbar e Jahan,Ummat	01	3.7 %
viii. Not answered	11	40.74

7. Tell us if you have participated in any seminar or programme about Islam?

Responses	No.	%
i. Not participated	06	22.22
ii. Status of women in Islam	01	3.7%
iii. Participated in a speech competition on "the Characteristics of the Holy Prophet" and won second prize	02	7.40%
iv. Yes on "Commonalities in Islam and Christianity"	01	3.7%

by Christian Study Centre (1) on “life of Prophet Muhammad”		
v. on “Religious Harmony”	01	3.7%
vi. Yes on “Mysticism”	10	37.3 %
vii. On “Mysticism” In which I saw that the contribution of a lot of Christian scholars/spiritualists were ignored while the Muslims were deeply influenced by the Greek. Did only the Muslims write Philosophy?	01	3.7%
viii. According to another student, Syed Ganj Bakhsh Ali Hajweri talked about that. We should also study mysticism according to other faiths (1).	01	3.7%
ix. The Sufis practiced their life according to what they preached. Only the Sufi explains Islam better and Islam spread by the Sufis; they preached the worship of one God.	02	7.40%
x. Yes, a seminar by Christian Troll on “Islam” who talked about Muslim history, Muslims’ attitude towards others and few examples from his good relations with Muslims	01	3.7%
xi. Studied few quotations from Kashful Mahjub	01	3.7%

8. What change happened in your knowledge or behaviour after studying five subjects about Islam?

Responses	No.	%
i. Islam shows respect and value for humanity	01	3.70 %
ii. Islam has very strong faith system	02	7.40 %
iii. it grants ‘Real life’ to its followers, although Islam has a lot of denominations but their core teaching is to worship one God and to thank Him	01	3.70 %
iv. I knew new information and got positive change in previous information	05	18.51%

v. a man can enjoy a better life by following Islam	01	3.70 %
vi. I got influenced by Sufi Thoughts	02	7.40 %
vii. I was personally impressed by Bulhhay Shah because he does not hesitate to speak the truth in front of superiors	01	3.70 %
viii. The Muslim philosophers talk about the resurrection of the spirit, the truth exists but very little Muslims obey the truth, and I tried to make good relations with Muslims	01	3.70 %
ix. broadened my views about Islam, knew the contributions of Muslim educationists	01	3.70 %
x. I learnt patience, unity, peace, love and god's fear	01	3.70 %
xi. my information increased	03	11.11
xii. first we used to learn negative aspects of Islam but the new syllabus has changed the scenario totally and now we respect others	02	7.40 %
xiii. Muslims alleged their philosophers Kāfir.	01	3.70 %
xiv. I think Islam is a peaceful religion and it must remain peaceful. Don't provoke others and don't say Kāfir	01	3.70 %
xv. not studied 3 subjects yet	04	14.81%

9. If you don't study these five subjects what loss will you feel?

Responses	No.	%
i. If we don't study Islam we will not be aware of its historical context and mysticism. Islam is very important religion that teaches worshipping one God.	01	3.70 %
ii. will not know brotherhood, good life, no complete understanding of religion, being a true Christian and Pakistani I need to know others to help them	02	7.40%

iii. being a good Christian it is our responsibility to study the major religions in order to have knowledge, what our brothers believe and to have a better communication with them, to know the common grounds where we can get together for peace and humanity, not only on the grounds of religion.	02	7.40%
iv. Mind will not be broadened and misconceptions will not be removed	03	11.11
v. Islam must be studied for it preaches peace and love	03	11.11
vi. we cannot know the rights of the neighbors	01	3.70 %
vii. no loss, but as a citizen of Islamic country we need to know the Muslim citizens	01	3.70 %
viii. knowledge of Islamic teachings and history will remain untouched and will be ignorant	03	11.11 %
ix. we cannot engage in interfaith activities with Muslims	02	7.40%
x. Each community will have prejudice against each other and ultimately relation will not be ideal unless we know Islam completely	02	7.40%
xi. The ignorance of a divine religion and its teachings while Islam illuminates brotherhood.	03	11.11%
xii. Not answered	04	14.81%

10. For the betterment of Christian Muslim relations, to what extent is this syllabus sufficient?

Responses	No.	%
i. A little bit better	02	7.40%
ii. This syllabus is very good to inform the basics of Islam	01	3.70 %



iii. Original Islamic teachings are good enough for better Christian Muslim understanding but alas, when both the teachers and students do not create space for others in their hearts then how this syllabus would be useful for all of us. Like this it carries no any importance	02	7.40%
iv. 20% syllabus is right because it is written with the Islamic viewpoint only and the information about other religions is missing especially the teachings of brotherhood and harmony.	05	18.51%
v. 40 % syllabus is ok	02	7.40%
vi. 50 % syllabus is ok	04	14.81%
vii. 90 % syllabus is ok with philosophy subjects and 50% syllabus is ok without it.	02	7.40%
viii. The chapters which are against non-Muslims and the subjects on wars should be removed and chapters about peace and harmony should be included.	02	7.40%
ix. We need to bring some change especially from primary to high school level. As it is our foundation education so we need to learn to be humble and calm. In Govt. schools, only the positive things should be taught	03	11.11%
x. Not answered	04	14.81%

11. What's your opinion about the Vatican II's Document: Relation with other religions?

Responses	No.	%
i. Vatican II respects all the religions and prophets	04	14.81%
ii. And under the umbrella of religious commonalities only one God should be worshipped, it promotes religious dialogue and asks to solve the problems	03	11.11%

by mutual understanding. Theoretical difference does not mean hate.		
iii. It is a great achievement of Christianity and because of it, a lot of negative views of people got finished.	03	11.11
iv. The guard of all the Religions and Holy books is God himself so the minor mistakes need to be ignored	02	7.40%
v. All have one and the same destination and that is God.	02	7.40%
vi. It advocates religious dialogue because there is no other way to understand each other	03	11.11 %
vii. Go to every religion and work for peace, brotherhood, charity, harmony, social justice, acceptance, tolerance and help us know the recognition of humanity, not the religion.	01	3.70%
viii. Not answered	09	33.33

12. Make a few practical suggestions for the better relation and peaceful and prosperous Pakistan?

Responses	No.	%
i. Such subjects should be introduced in Islamic studies that promote harmony and peace. Killing in the name of religion should be stopped.	02	7.40%
ii. All Pakistanis are neither Muslims nor Christians rather they are humans first so they should be treated alike. Only the humanitarian values should be promoted. We should understand and appreciate each other as human being rather than self-created religious values. We should bear each other. Man should be treated as a man. Lay man should be taught that humanity is the real religion. Islam	05	18.51 %

should be Human-oriented		
iii. Christian Muslim dialogue and sharing with people of other faiths is the need of the hour.	02	7.40%
iv. In Mosques and Churches, teaching against one another should be stopped.	02	7.40%
v. Any preacher should hold graduate degree at least, even in the Church and Mosque.	01	3.70 %
vi. When Muslims teach their kids in their childhood that Christian are “Kafir (non-believers)” then how they can mutually work in their practical life. One more thing is that whenever a Muslim meets any Christian, he starts preaching for conversion. It is a significant hurdle in the way to peaceful living.	01	3.70 %
vii. Everyone has the right to enjoy his basic rights and respect. Inappropriate talk or hate speech should be forbidden.	02	7.40%
viii. First of all the syllabus needs to be changed, then terrorism should not be promoted, peace should be taught not destruction.	02	7.40%
ix. Religion should not be used negatively and as a Conspiracy and not to solve every kind of problem (1) Seminars should be conducted on Christian Muslim education	03	11.11 %
x. No discrimination should be there in the name of caste, color and religion. Self-respect is much important (2) Prophets should be respected.	05	18.51 %
xi. Both the Muslims and Christians are peaceful people. It is the <i>Maolanas</i> who provoke people against others. So the seminars should be conducted to train how to live peaceful.	01	3.70 %
xii. Not answered	01	3.70 %

### Summary of Seminarians' responses

We selected the seminarians who spent six to eight years living and practicing in seminary environment. The questionnaire was sent to all the seminarians of both the philosophy and theology faculties in Lahore and Karachi. The questionnaire was of two types; multiple choice questions and open ended questions. It was distributed to 45 students out of 60 from among the 3<sup>rd</sup> year to the final year. A total of 27 undergraduates filled the questionnaire. Multiple choices and open ended answers are summarized and evaluated in the following.

1. To get a complete and comprehensive understanding of Islam 33 percent students think of Sufi Teachings as basic literature. If one third response cannot be generalized to all, even though it is a big percentage. Then 70 percent students consider *Mysticism* the most favorite subject among all Islamic courses. Another respondent says that the Sufis practiced their life according to what they preached. Only the Sufi explains Islam better and Islam spread by the Sufis. They preached the worship of one God.
2. It is very good to know that even junior students try to enhance their knowledge about Islam by a variety of books of the famous authors, right from the traditional writers to the progressive ones.
3. Educational workshops and seminars are held occasionally in *Christian Study Centre Rawalpindi* on topics like humanism, religious harmony, Christian Muslim commonalities, mysticism, and women rights. Healthy competitions are also arranged. A student participated in a speech competition on "the Characteristics of the Holy Prophet" and won second
4. Islam shows respect and value for humanity. Islam has very strong faith system (Shariah/ Law). Although Islam has a lot of denominations but their common teaching is to worship One God and to thank Him. We got influenced by Sufi Thoughts .we are impressed especially by Bulhhay Shah because he does not hesitate to speak the truth even in front of rulers. This study broadened our views about Islam and we knew the contributions of Muslim educationists. We learnt patience, unity, peace, love and God's fear. First we used to learn negative aspects of Islam but the new syllabus has changed the scenario totally and now we respect

others. We think Islam is a peaceful religion and it must remain peaceful. We also learnt that Muslim philosophers talked about the resurrection of the spirit and the truth exists but very little Muslims obey the truth. We tried to develop good relations with Muslims.

5. If we, the Christians don't study Islam we will not be aware of its historical context, will not know brotherhood, principles of good life and thus will be unable to form a complete understanding of Islam. Mind will not be broadened and misconceptions will not be removed. Each community will have prejudice against each other and ultimately relation will not be ideal unless we know Islam completely. Being a true Christian and Pakistani citizen I need to know others to help them. Being a good Christian it is our responsibility to study the major religions in order to have knowledge of what our brothers believe and to have a better communication with them, to know the common grounds where we can get together for peace and humanity. Islam illuminates brotherhood and rights of neighbors.
6. According to 30 percent students, this syllabus is very good to learn the original Islamic teachings that can help for the betterment of Christian Muslim relations. But when both the teachers and students do not create space for others in their hearts then how it carries any importance.
7. The seminarians say that the Document *Relation with other religions* is a great achievement of Christianity and because of it, a lot of negative views of Christians ended up. The Document advocates religious dialogue. As the guard of all the religions and Holy books is common God so the minor mistakes need to be ignored. Go to every religion and work for peace, brotherhood, charity, harmony, social justice, acceptance, tolerance and help us know the recognition of humanity, not the religion.

### **Critical Evaluation**

1. It is notable that the teachers also advocate mysticism openly. Why the Basic sources like Quran, Sunnah, Fiqh/Shariah/ Law are intentionally being ignored. I said 'intentionally' because they know very well the primary sources of Islam. If it could be linked with St. Paul's saying about neglecting

of Law, our question would have been answered and the reason behind focusing on spirituality becomes clear.

2. 50 percent students are in the favour of changing the syllabus, molding or adding new topics. It seems that still there is a great need to reform. In the upper section, teachers are also willing to mold the syllabus further in a more positive and harmonious way. There is certainly a strong demand to learn Islam through new introduced academic courses. There is a need to teach a comprehensive course on Islam that would cover all its important aspects and major themes.
3. Look at the topics and authors of the books they normally study to enhance their Islamic knowledge;
  - I. Islami Bunyad Parasti ki Tareekh,
  - II. Islam or Khandani Mansuba Bandi by Ja'far Phulwari,
  - III. Tasawwuf ki Haqeeqat, by Ghualm Ahmad Perwaiz.

When majority of the Muslim scholarship (*Jamhur*) do not accept them as the representatives of Islam and have marginalised them why an outsider take them the representative of Islam.

4. Sometimes they responded strangely like when they were asked to name any Islamic journal or periodical, they wrote Bukhari Shareef, Ghazwa e Hind, Akhbar e Jahan. This can only be explained by acknowledging that there is a great deal of ignorance among these students about generally known aspects of Islam just as many Muslims are unaware of some very basic notions about Christianity and other religions.
5. A student raised a question of why the contribution of a lot of Christian scholars and mystics was ignored generally by the Muslims, while the Muslims were deeply influenced by the Greek. Did only the Muslims write Philosophy?

First, It was Greek Philosophy not the Christian philosophy and second we should also study comparative mysticism and we already doing that. The new horizons in this particular area ought to be explored. Once Fr. Rafael, philosophy teacher at St. Francis Seminary Lahore also posed the suggestion

to explore the mutually interacted dimensions of Christian Muslim spirituality and philosophy.

6. One of the responses is, 'We knew new information and got positive change in previous information. First we used to learn negative aspects of Islam but the new syllabus has changed the scenario totally and now we respect others. Same confession by a Christian writer who say, 'In fact the old polemical approach exemplified by the books of Samuel Zwemer should be discarded, if only because the Muslims refuse to listen to that kind of presentation of the Gospel. We need to understand them as a man. Only through a study of Islam in its all aspects will contribute to the relevance of the theological programme. With this kind of knowledge the leaders of the churches will be able to speak the Word of God more effectively to this society because he will know at what points this society is open to hear that Word.'<sup>31</sup>
7. Muslims alleged their philosophers to be kāfir. Don't provoke others and don't say Kāfir." It seems to be a good suggestion with reference to interfaith harmony and that is to avoid labeling the word Kufr to them although they are non-believers according to Qur'anic term. Rather they should be addressed with the title of Ahl al-Kitab or our cuisines, applying some Muslim scholars' term who has been working for interfaith for decades in South Africa.

#### ***CONCLUSION AND RECOMMENDATIONS***

The state of Islamic studies in the Catholic seminaries of Pakistan was analyzed by conducting a survey of the fundamental courses on Islam. The survey included an analysis of the course goals, characteristics of the instructors, required texts and authors and the methods of students' Evaluation.

There is certainly a strong demand to learn Islam through academic courses. It is further observed that 30 percent of these courses were offered either in every semester or once in a year. The methods of evaluating students of these courses seemed comprehensive as 70 percent of the instructors asked students for class participation, writing assignments, and mid-term/final examinations.

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<sup>31</sup> Byron L.Haines, "Theological Training in a Pakistani Environment" *al-Mushir*, 1971, vol. XIII, no. 7-8, p. 20.

There is a need to teach a comprehensive course on Islam that captures all its important aspects and major themes. It may be suitable to pose some suggestions aimed at creating a new openness to Islam in the formation programme. The good and positive thing is that these have already been posed by a Christian theologian. This might be done by the following step.

1. Increasing contacts with Muslims, through studies done outside the seminary, through inviting Muslims to the staff, maintaining an open community where everyone is welcome, going out and initiating friendships with Muslims.
2. Breaking through the barrier at the cultural level. Music and poetry are the common languages of the subcontinent.
3. A more intense study of Islam. The students do this for six years in the seminary. By 'more intense study' means the preparation of one of the Pakistani Dominicans for specialized Islamic study.
4. A study of the Islamic environment, the text for which could well be the daily newspaper what are the current trends? Forces at work? How do young Muslims feel?
5. The exploration in depth of common, culturally shared concepts and values.
6. The comparative study of forms of the religious life in the two traditions. The brotherhood, Sufism. For our understanding, would not a study comparing Tauler and Hallaj be worthwhile?
7. A change of emphasis in the training, less western. Therefore a Pakistani director of formation is needed as soon as possible.<sup>32</sup>

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<sup>32</sup> Chrysostom Mcvey, O.P, Formation Programme for Local Dominicans within a Muslim Environment: Pakistan, *FOCUS* (Monthly) (Multan: Pastoral Institute, 1977), vol. 7, pp. 21-23.



Chapter Five  
CONCLUSION

## ***INTRODUCTION***

Since the 'Partition of Pakistan', the study of Islam in Pakistan has undergone a number of important changes. The following half-century saw several modes of studying, teaching and evaluating studies of Islam.

Two general trends can be identified in terms of modes of studying Islam in the Seminaries. Firstly, the past centuries' polemic orientation shaped the study of Islam, with emphasis on the negative aspects of Islam. As a result, a considerable gap between Muslims and Christians of Pakistan was created whose polemical effects could be seen on church writings even after Vatican II. This duration can be imagined to be extended to 20 years after 'Partition'. The second; the social sciences orientation shaped the study of Islam, with emphasis on the interpretations involved in modernization and secularization theory. This approach viewed Islam, like all religions, as a cultural plagiarism and, under the expectations of secularization theory, intended to a declining role in modernizing societies.

While the major drawback of these approaches is the missing of pure Islamic taste that nourishes from its worldview, hopefully, this research is an effort to fill this gap and serve as a pointer to the lapses that obtain and thus help in creating a bridge between the Christian and Muslim academia to grasp the gulf of misunderstandings and to make the study of Islam among the non-Muslim academia conducive to a peaceful and prosperous Pakistan for all.

In fourth chapter, the analysis and examination of the *Islamic Studies curriculum* in the Catholic Minor and Major Seminaries of Pakistan require the outcome of this long and difficult exercise. Just analysis does not have any meaning unless it leads to logical results. Perhaps, later someone will be able to comment upon the results and findings, to appreciate or criticize and also pose further suggestions if needed.

## ***RESULTS AND FINDINGS***

My results and findings in a nutshell are as follows:

- Islam is definitely taught at both minor and major levels according to ecclesiastical needs and the medium of instruction is English.
- The teaching of Islam is as might be expected neither done the way Muslims do it nor are the sources those that we Muslims would unhesitantly say *Ameen*

to. So while the *Qur'an* and *Hadith* literature are very lightly employed during the course of the study, most sources and reading material are produced by non-Muslims, in fact mostly foreigner Christians and a few Jewish and westerner Muslims scholars. Few works have been produced by Pakistani Christians.

If we count in percentage in would be like that;

<b>Total authors of complete six courses:</b>	<b>72</b>	<b>Percentage %</b>
<b>Western non-</b>	<b>44</b>	<b>(61.1 %)</b>
<b>Muslims</b>		
<b>Western</b>	<b>17</b>	<b>(23.6 %)</b>
<b>Muslims</b>		
<b>Pakistani</b>	<b>06</b>	<b>(8.3 %)</b>
<b>Muslims</b>		
<b>Pakistani</b>	<b>05</b>	<b>(6.9 %)</b>
<b>Christians</b>		

- The purpose of teaching as written in Seminary handbooks/prospectuses is “a better mutual understanding for peaceful living”. While the objective is indeed noble, the modus operandi to achieve this is a hotly debated between Christians and Muslims. So while we understand issues like Jihad, violence, application of Shariah, blasphemy law, freedom of choice, women rights in Islam...etc. in a particular way, Christians take an entirely different perspective on such issues. To imagine that this issue would stand settled one day is nothing short of Utopian. It can't and wouldn't; however, practitioners can certainly learn to be more appreciative of each other's efforts by learning from each other's experiences.
- According to the survey of available data, Islamic curriculum changed completely in the 70s after Vatican II. After that, no changes have been recorded yet- while the up gradation of courses is a different thing. Till 1970 only two courses like *Introduction to Islam*, *Ummah* or *Jurisprudence* have been taught according to the NCIT's directory and staff record but after 70s

six complete courses were added as compulsory to be studied for every seminarian to attain a “Bachelor’s Degree in Theology”.

- Catholics worldwide have been obeying Vatican II’s commandments via *Congregation for Seminaries* which has been continuously issuing *Norms for Priestly Education* as well as the *Papal Documents* and *Encyclical Letters*. It not only shows the centralization of the universal Seminaries but also Vatican as an international Instructor.
- At maximum, this amount of courses do satisfy them as per their views but the almost negligent percentage of students and teachers of Islam require further changes to refine these courses and add a few topics but they did not mention the nature of changes and topic or titles. When the majority of the people seem satisfied with this Islamic syllabus, it might seem logically conducive to conclude that as per Catholics’ views this course is producing productive Pakistani Christians.
- I don’t know whether they intentionally or unintentionally have missed the textual study of Qur’anic Surahs, Ahadith, Seerah literature but it has created a huge flaw in the thoughts of future Church Ministers who claim and believe in Christian-Muslim dialogue and better mutual understanding while this mutuality is having a huge slot at its first step.

#### **GENERAL OBSERVATIONS**

- No general consensus was observed in selecting the required text in teaching the above topics or themes, making the required text selection very diverse. It signifies that a quality primer to teach Islam that has a general agreement among the instructors who teach Islam in the Seminaries is missing.
- The bibliography of the course outlines a heavy dose of works produced by orientalist. The secularist perspective of the past few centuries is still being applied to the study of Islam. This mode of teaching can also create other theological problems. Ever since the study of religion emerged in the west as an academic discipline, the dominant attitude has been to separate theological issues like belief in God, angles, revelation and so on, from the comparative religious studies. For some westerners, the theological concerns were

considered in the domain of theology, philosophy, or philosophy of religion. So their viewpoint was that the academic study of religion is impossible in case of including theology in the domain of religious studies. For example, if someone does not believe in the existence of God or Angels, even then the religious study should be considered complete and accurate. This attitude created several methodologies and approaches to the study of religion as well as problems for scholars of religions.

- One of the observations is that under the subjects of Tasawwuf, Kalam, Shari'ah we find the following journals as helping material, "al-Mushir, Encounter, Focus, Hamdard, International Review of Missions, Islamicus, Islamo-Christiana, The Muslim World, Catholic Historical Review, Christian Orient, Journal of Ecclesiastical History, Journal of Economic and social History of the Orient, journal of theological studies, Theological studies."

#### *APPRECIATION*

- The organized system of seminaries is far better in terms of modern teaching techniques and afterward it's evaluating.
- All instructors of Islam were found well-qualified from reputable institutions but specialized in other than Islam.
- The Muslim philosophers are taught not only as one of the pillars of the foundation of medieval Western thought but also as philosophers who shared the same Greco-Hellenistic intellectual heritage and Abrahamic religious background.
- The seminary teachers confess of historical Muslim contributions in the fields of serving humanity, knowledge sharing attitude without any prejudice, honesty in interpreting Greek ideologies and expanding the boundaries of knowledge for the betterment of society.
- Most important of all, they welcomed me and provided me with the possible assistance regarding information and literature and allowed me to visit almost all minor and major seminaries.

### *CRITICISM*

The criticism made of Islamic studies in Catholic Seminaries is not intended to detract from the achievements in this domain by a number of Christian scholars in several aspects of Islam. Yet considering the importance of the subject, the distortions and high price in terms of practical matters that the Pakistani Muslims and Christian minority have paid and continue to pay as a result of the misunderstanding of Islam and Islamic society in Pakistan, it is necessary to investigate how to improve the situation.

- The situation of Islamic studies is not much better. There is a small number of fine scholars in the field of teaching Islam in all seminaries. Seminaries have not until now been as successful in this attempt as the amount of effort spent would lead one to expect.
- Rarely are the Islamic studies seen as the fruit of the tree of Islamic civilization, nurtured and developed within a worldview that has its roots in the Islamic tradition. Rather the main focus is only the western sources and western parameters.
- These disciplines need to sink their roots more into the Islamic religion, its theology and philosophy, its Sacred Law, the Islamic politico-social and economic teachings and the history and culture of the Islamic peoples. Now in most of the Seminaries, western social, economic and political models are used for the study of the Islam and there is little interaction between the Islamic studies, the Holy Qur'ān and Sunnah.
- Oriental approach is being shaped by the orientalist's books, prescribed for passing exams and for students' semester assignments.
- All instructors teaching Islam lacked genuine expertise and background in Islam. Only 10 percent of the instructors had primary expertise in Islamic studies. The trend to hire instructors to teach Islam with their primary areas of expertise or disciplines other than Islam is still observed. Other areas of expertise observed were in the Christology, Mariology, Dogmas, Letters, the Gospels...etc.

- As concluding point, a Christian theologian's critical analysis on the contemporary priestly education and educational approach will be of great help in understanding the real theological flaws of seminary systems. He writes, "My basic criticism is that theology today still ignores largely modern physical, human and social sciences. This is the root of the crisis of modern theology as well as of Christianity itself. Traditional theology still operates very much with a worldview that is Aristotelian-Scholastic. An effort is made, sometimes to go back to the biblical worldview. Not much account is taken of the scientific discoveries of past hundred years and their possible impact on our cosmologies, anthropologies and sociologies. A further danger is to forget the meta-physical character of these categories and to use them to analyse and understand the world as it is. The meta-physical structure is objectified and in practice, replaces contemporary scientific categories... this leads to a habitual attitude of ignoring the help of these contemporary sciences. Unfortunately, much of the theology we teach still remains at this level and so within the four walls of the Seminary. Theologies that are developed into a logically consistent system through a process of deductive reasoning from prior premises tend to be exclusive and have no place for pluralism. Fear of pluralism leads to fear of freedom. Theological pluralism is inevitable from many points of view. The human, cultural and historical context of life is different. The language is different. The philosophical reflection can be different."<sup>1</sup>

### ***SUGGESTIONS***

Here, our utmost effort would be to pose suggestions to remove the academic misinterpretations and sorting out the dialogical elements from the study materials, teaching methodologies and seminary trainings for social, economic and religious harmony for peaceful co-existence.

It must be thought that what can be done to improve the condition of Islamic studies while benefitting from the achievements of the past mistakes. This question must, be

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<sup>1</sup> M. Amaladoss S.J., *Theological Education in the Modern Age* (Karachi: NCIT, 1980), pp. 76-78.

asked in light of the fact that the seminaries in Pakistan involved to an even greater degree to teach Islam as compared to other minorities.

Careful analysis produced some points that we believe deserve greater attention in the development of a more fruitful course. In our view, such a development would allow us to offer a syllabus that covers all important aspects relating to Islam.

- The first and most important step that must be taken in Islamic studies is to study this field within the framework of 'religion' rather than as a 'discipline'. What we observed in the seminaries is that Islam is studied as history, culture, a political system, and the like, but not as religion. For example, the question of religious authority is posed differently in both the traditions...etc.
- Western or Christian perspectives should not be applied. There is no greater source of distortion than applying the secularist perspective of the past few centuries to any religion or civilization.
- The theological education may be in the heart language of the people. Vernacular theological education should be emphasized to develop expertise in their own language for understanding and developing linguistic skills for communication as well as to be able to read and draw from the rich deposit of theological insight in the Arabic or Persian literature. The first Christian institutions in India also offered theological trainings in the regional languages of Tamil and Sanskrit. Likewise without deep knowledge of Arabic and Persian, the Muslim culture of subcontinent and most of its medieval history is a closed book and later Islamic thought as it developed in the eastern lands of Islam is a forbidden territory. A Christian author says that one cannot really create an *Indian theology* except in an Indian Language. It may be after wards translated into other languages. implying this example on Pakistani Catholic seminaries, we can say that one cannot really create a *Pakistani Theology* except in Urdu Language.
- Theology in Pakistan has to be 'true dialogical'. If the primary focus of theology is life-experience in community then the experience of Pakistan today is multi-denominations within the Muslim and Christian communities.



- The Islamic studies should be seen as the fruit of the tree of Islamic civilization, nurtured and developed within a worldview that has its roots in the Islamic tradition. Rather the main focus is only the western sources.

#### **Insider's suggestions; the seminarians and teachers**

It is much better if the insider layout some plan and practicable suggestions for the peaceful and prosperous Pakistan. These are not only suggestions but also highlight the accurate minority problems towards Muslims both at academic and social level.

They exposed their real problems in response to the questionnaires;

1. The chapters which are against non-Muslims and the subjects on wars should be removed and chapters about peace and harmony should be included.
2. We need to bring some change especially from primary to high school level. As it is our foundation education so we need to learn to be humble and calm. In Govt. schools, only the positive things should be taught.
3. The syllabus needs to be changed. Terrorism and Killing in the name of religion should not be promoted, peace lessons should be taught. Such subjects should be introduced in *Islamic studies* that promote harmony, love and peace.
4. All Pakistanis are neither Muslims nor Christians rather they are humans first so they should be treated alike. Only the humanitarian values should be promoted. We should understand and appreciate each other as human being rather than self-created religious values. We should bear each other. Man should be treated as a man. Islam should be Human-oriented.
5. Every Christian and Muslim preacher should hold graduate degree at least. In Mosques and Churches, hate speech against one another should be banned. Both the Muslim and Christian masses are peaceful people. These are the *Maolanas* who provoke people against others. So the seminars should be held to learn how to live peaceful.
6. When Muslims teach their kids in their childhood that Christian are "Kafir" then how they can mutually work in their practical life. One more thing is that whenever a Muslim meets any Christian, he starts preaching for conversion. It is a significant hurdle in the way to peaceful living.

7. Religion should not be used negatively and as a Conspiracy and not to claim of solving every kind of problem because some problems have no solution in the religion.
8. All the Biblical and Islamic prophets must be respected.

#### ***CONCLUDING REMARKS***

The development of Islamic courses upon a more solid foundation with greater depth and based on more dynamic scholarship and intellectual honesty can be of great benefit to both Christians and Muslims. It is hoped that the bitter fruits of the past decades or centuries will help usher in a period in which Islamic studies can provide a greater understanding of Pakistani Islamic environment and enrich the religious, cultural and educational life of Pakistani Muslims and Christians.

This research intended to inform, educate, and hopefully inspire our readers to join the dialogue about the nature, history, and impact of Islamic studies. Its insights and analysis could serve as a useful bridge in repairing damages from the terrorist tragedies by the terrorists who have no religion. Furthermore, it provides much-needed data whose comprehension and analysis could open new doors of research and public policy so that those who write later on this subject will build on what we have and go to higher degrees of theorization and practical application of these theories.

## Pictorial report

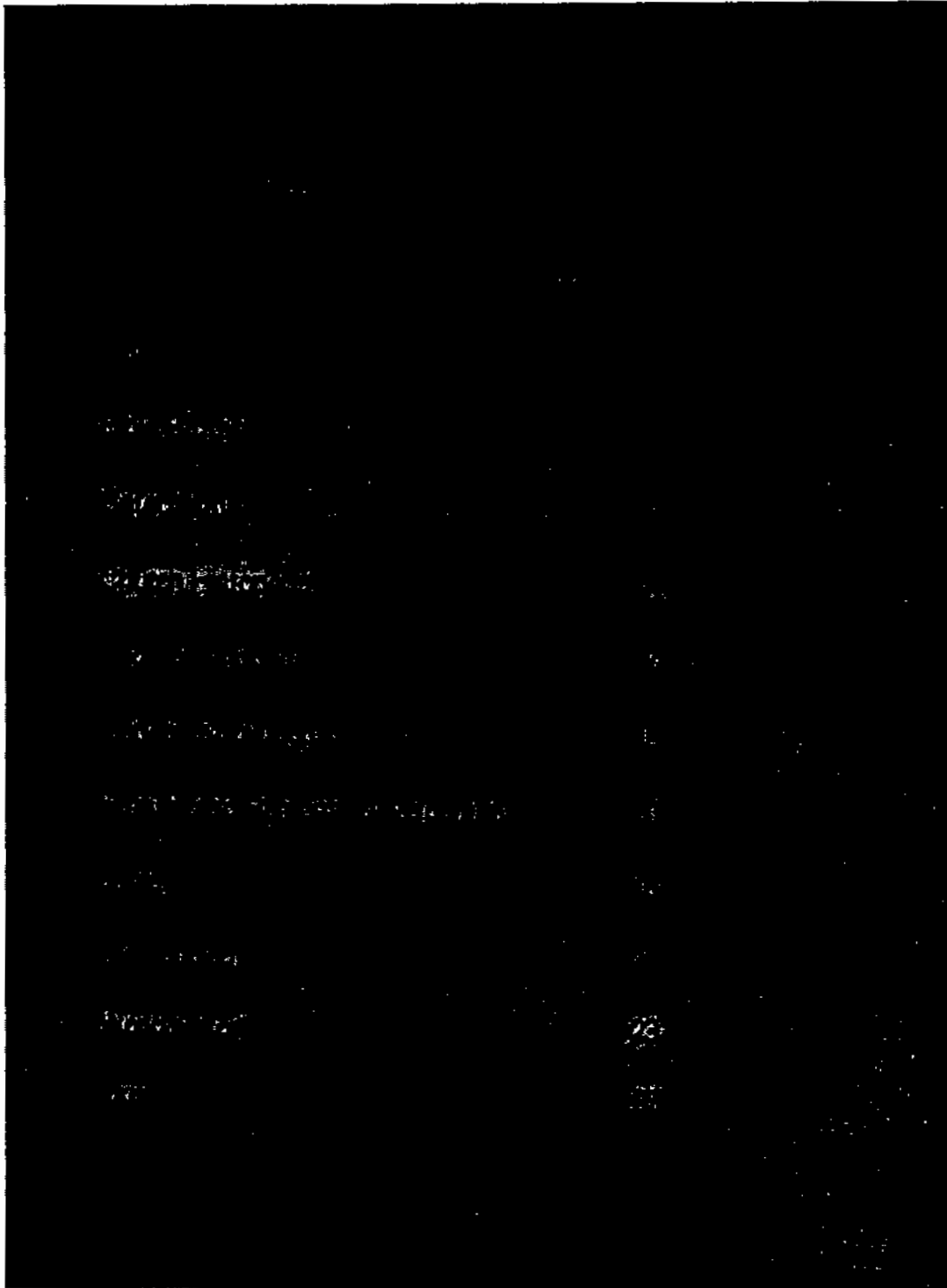


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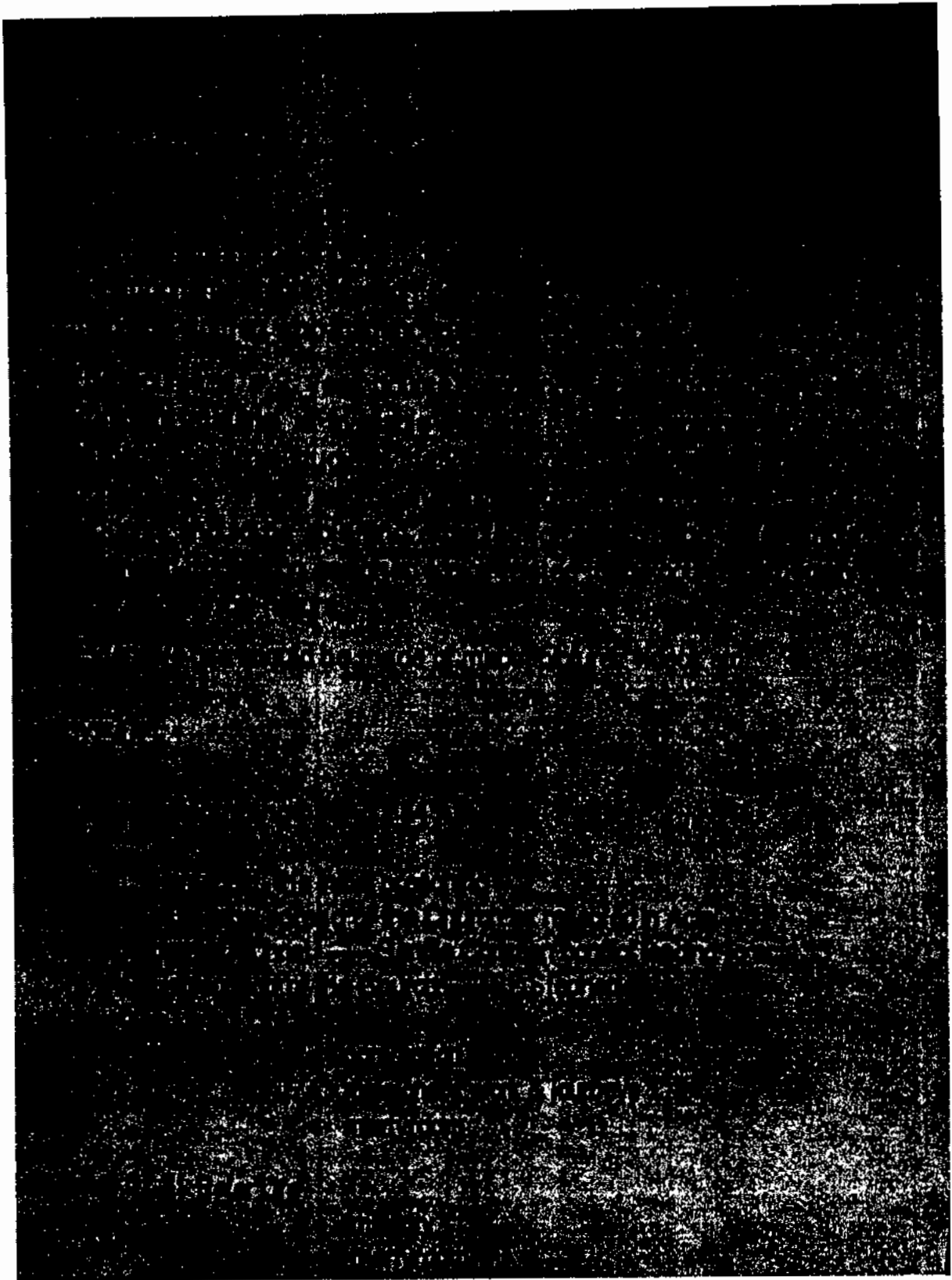


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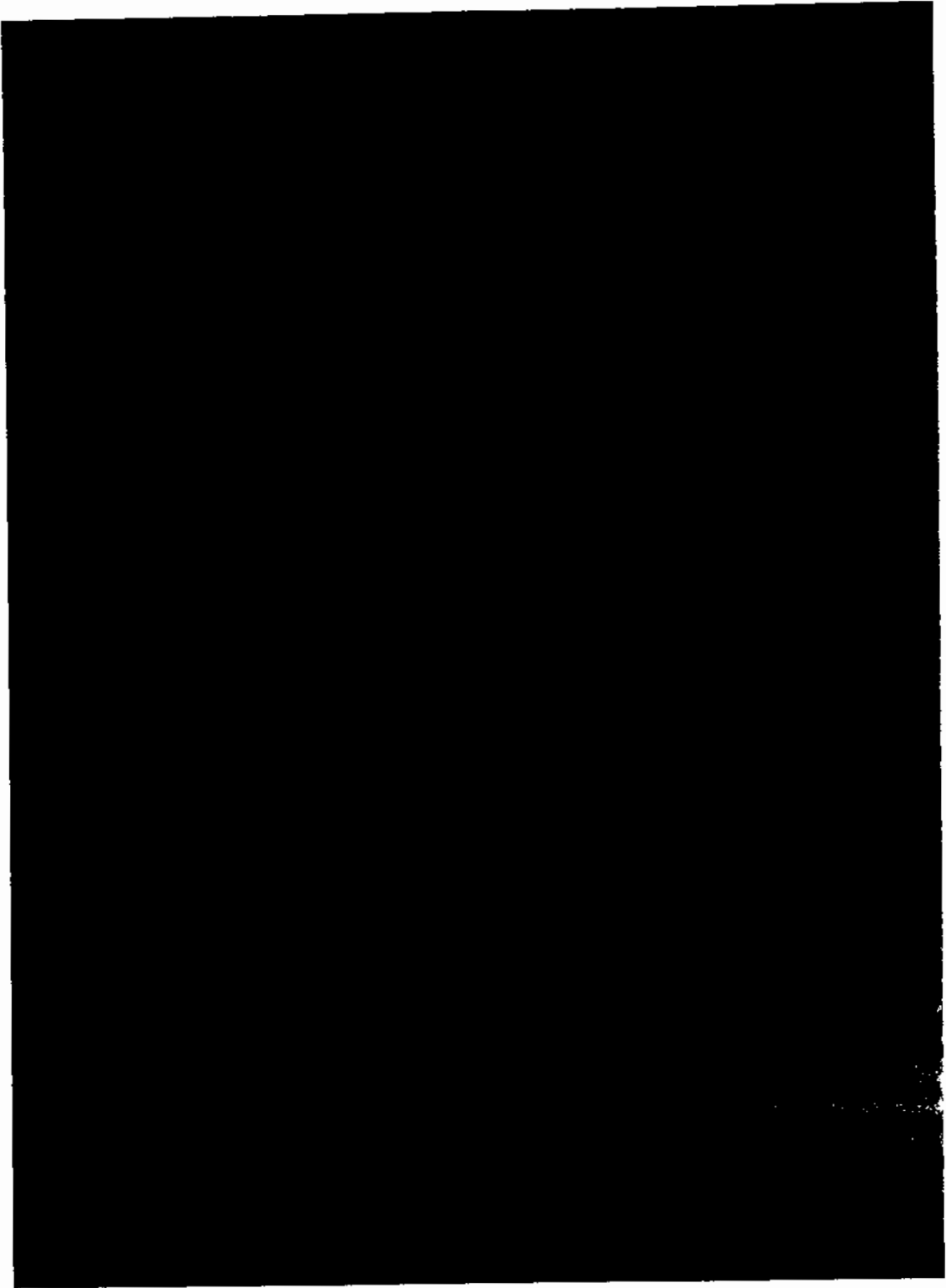


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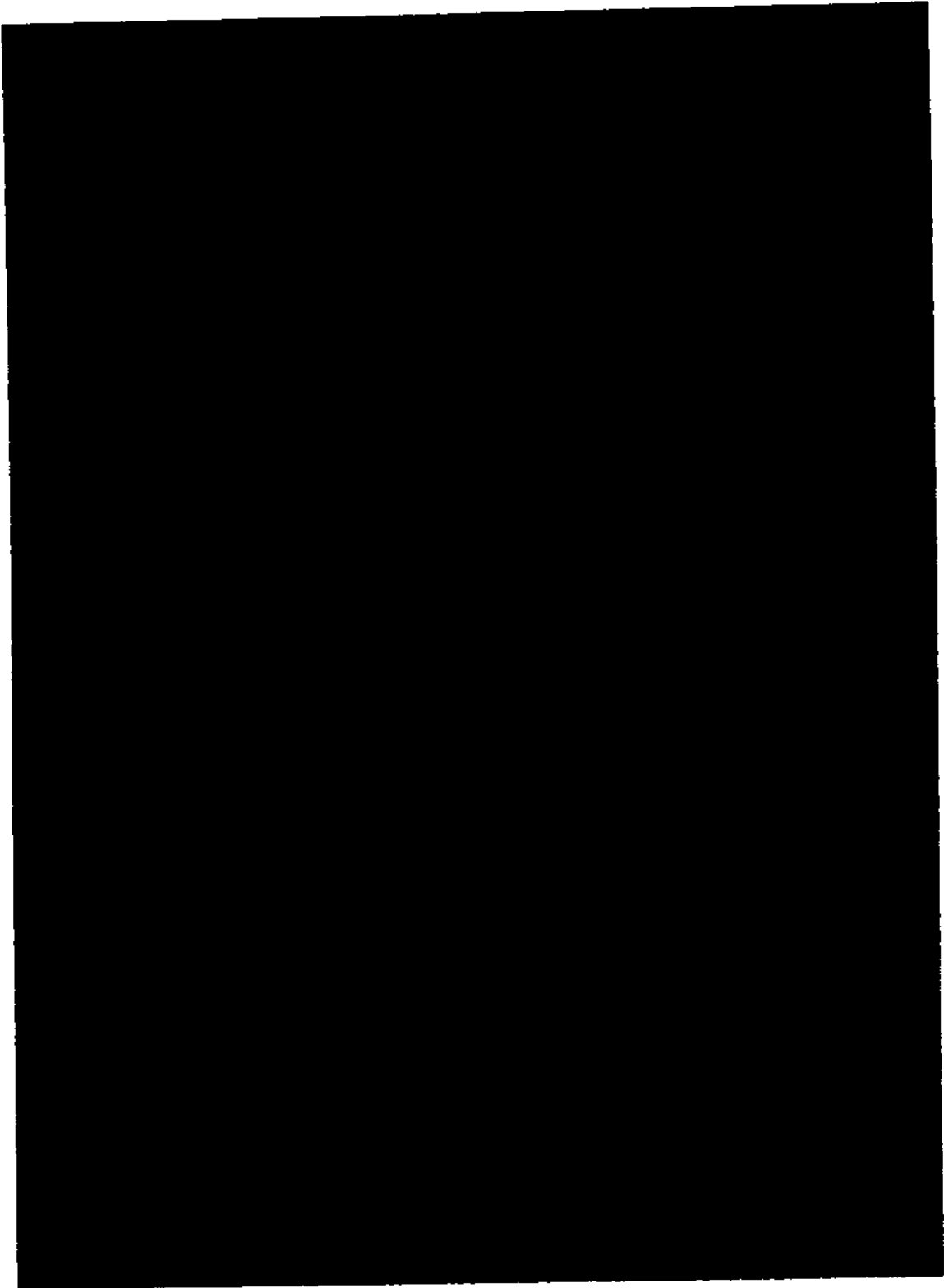


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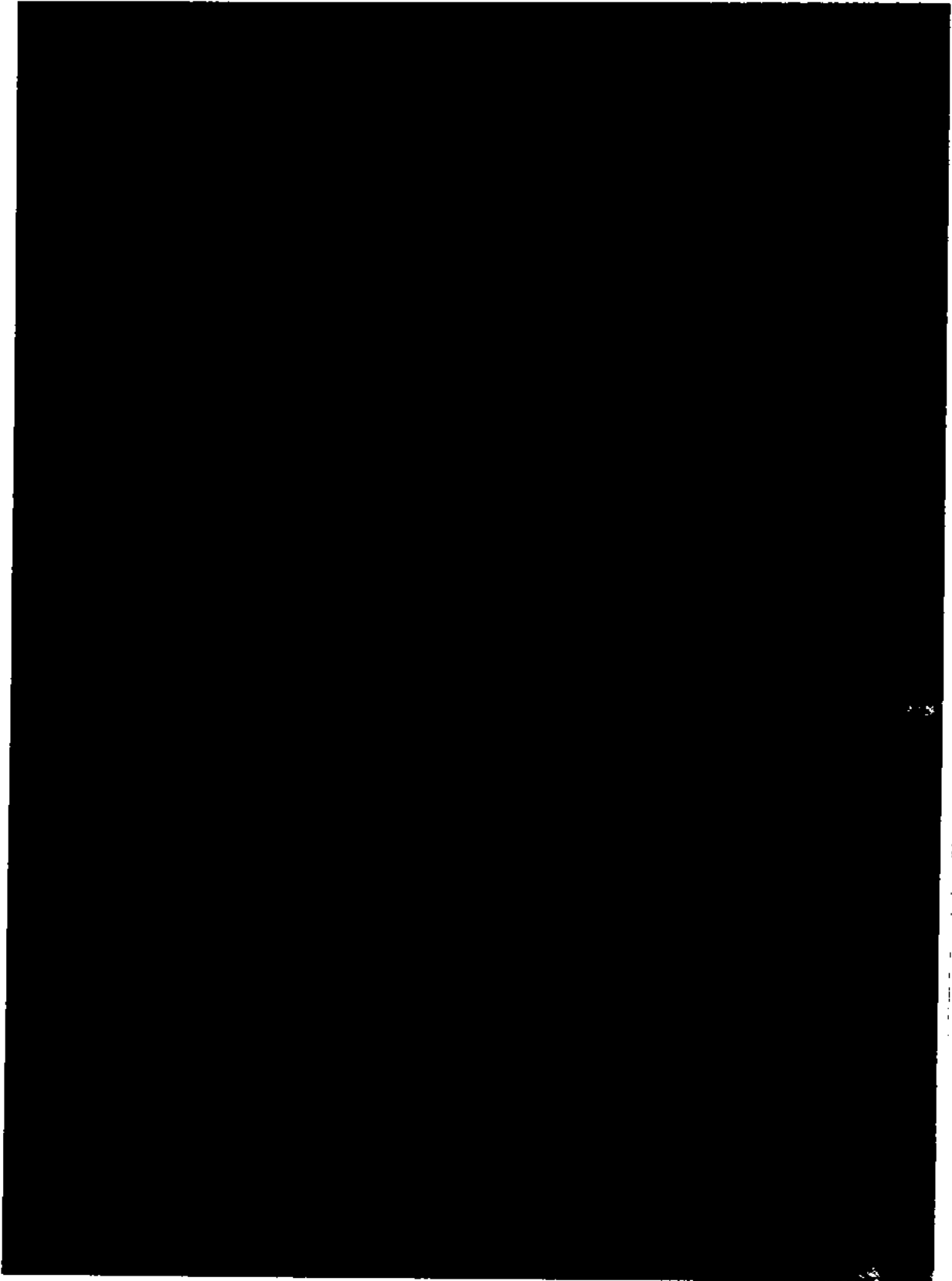


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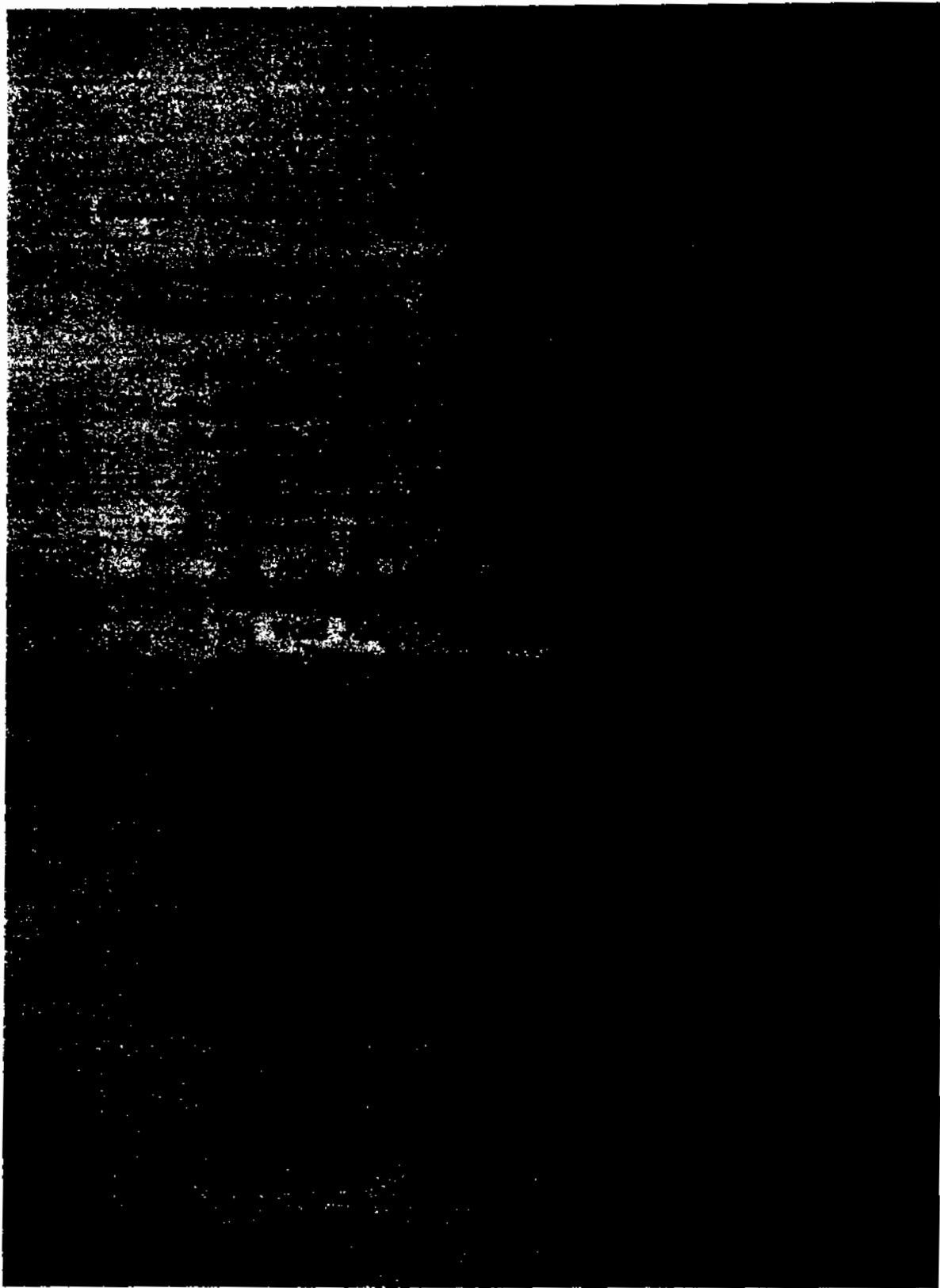


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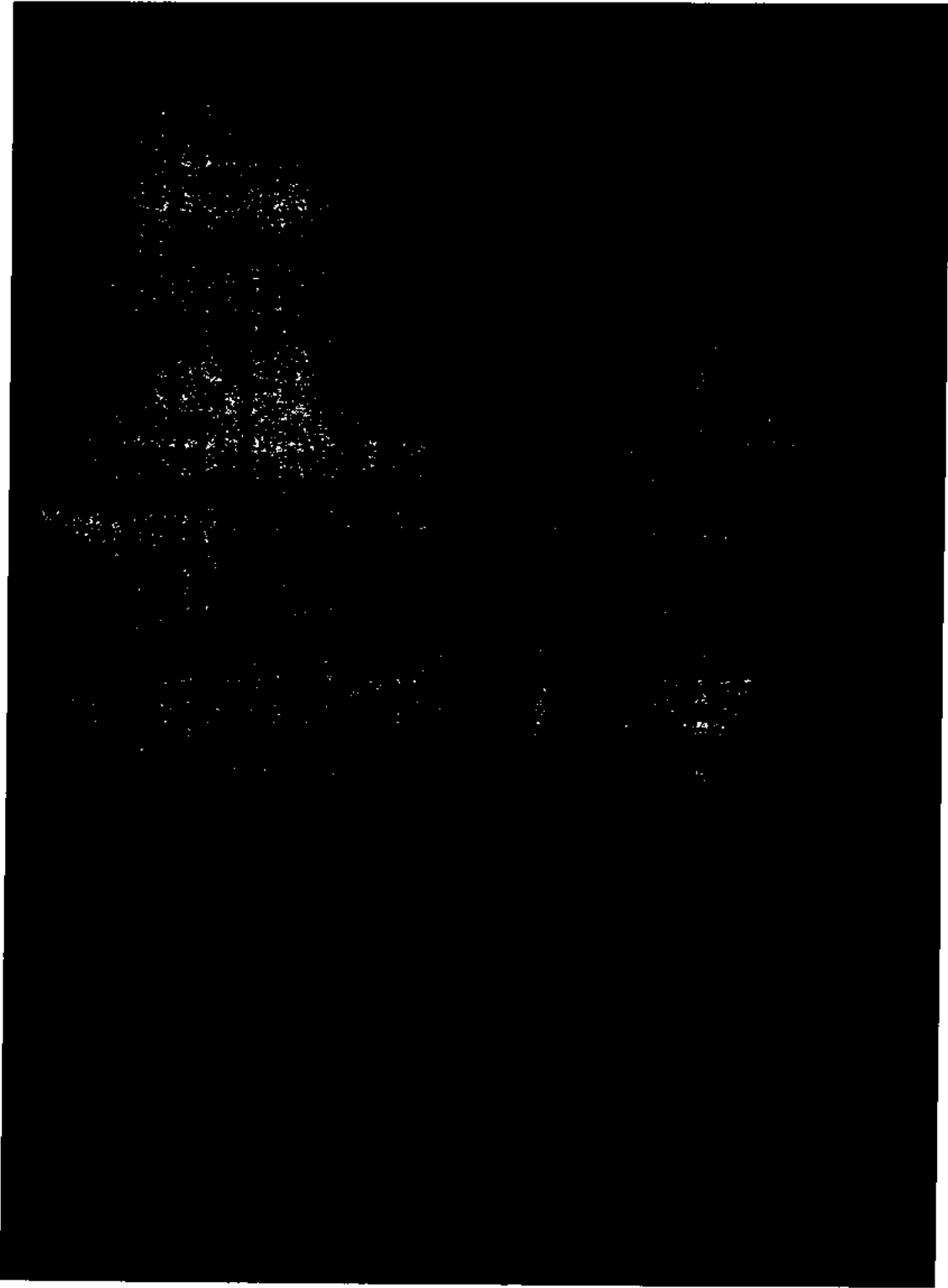


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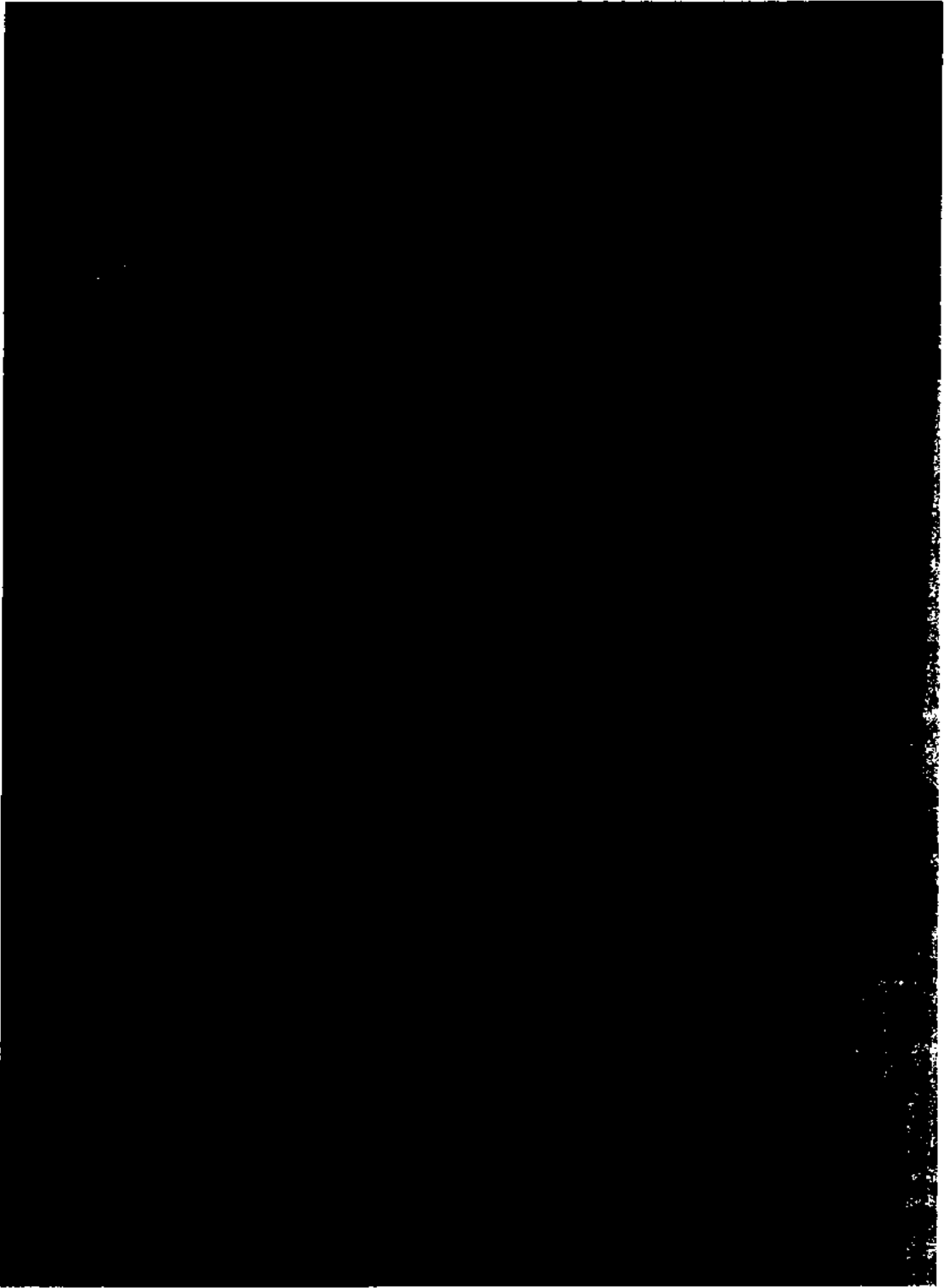


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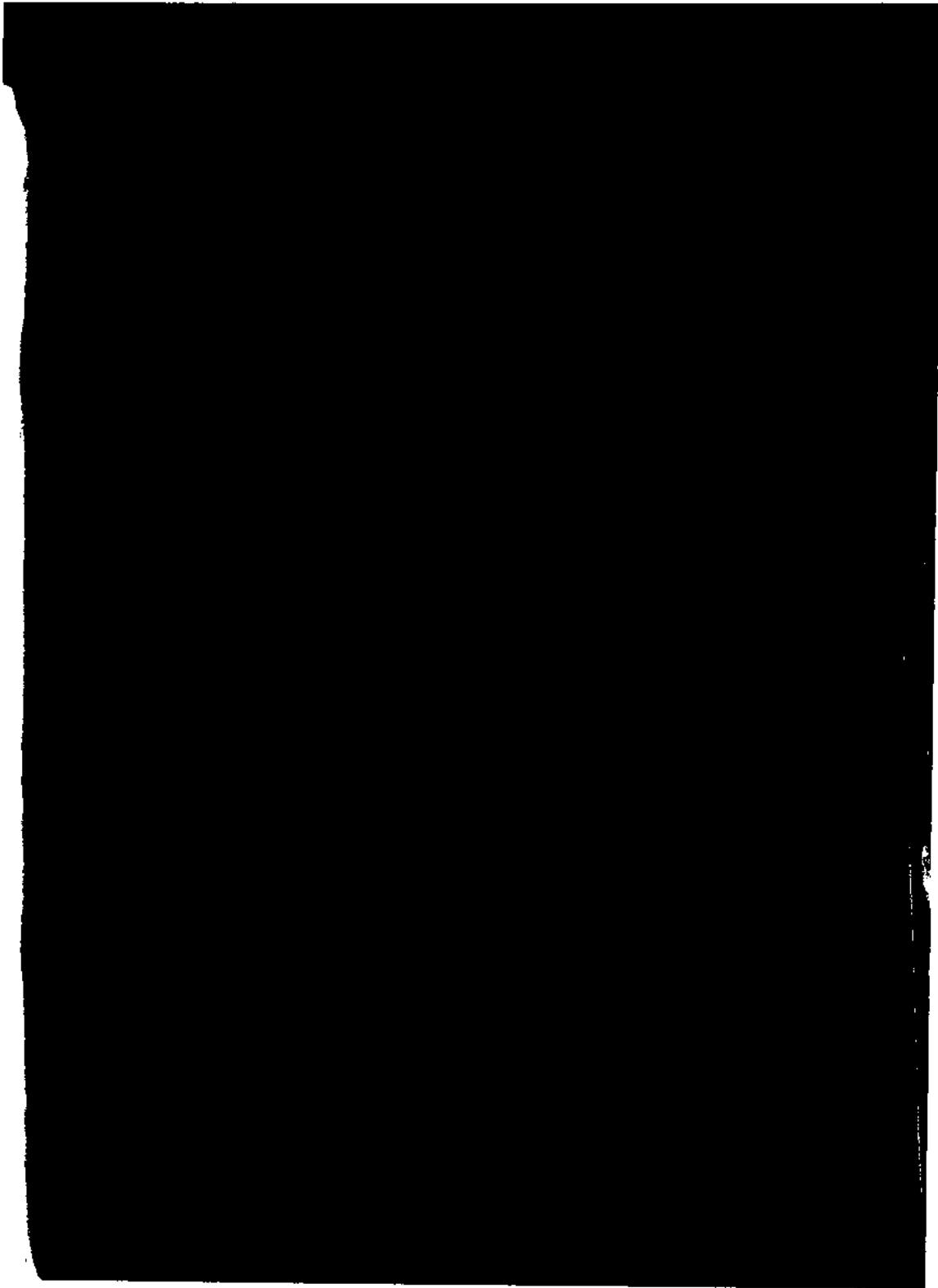


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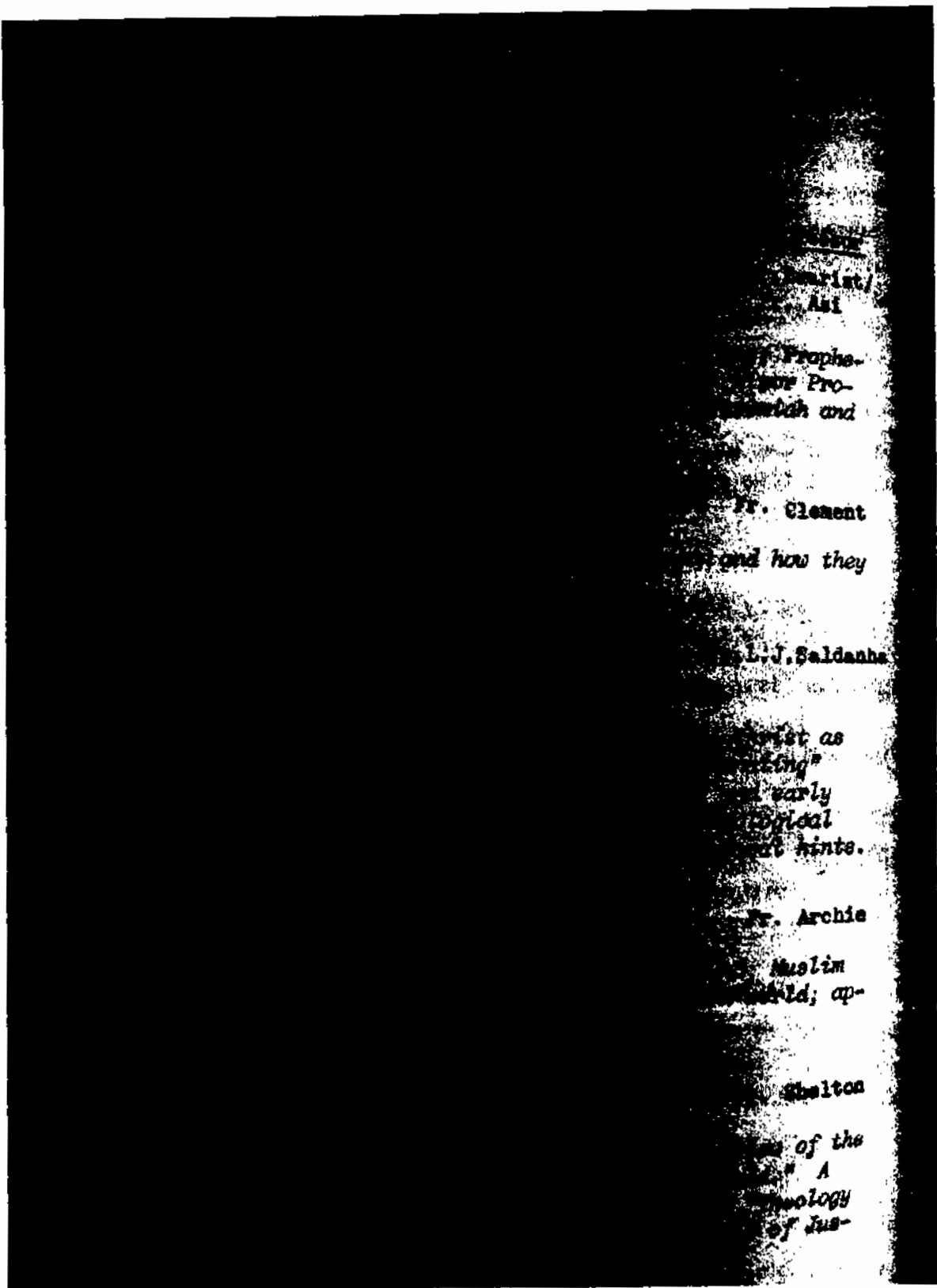


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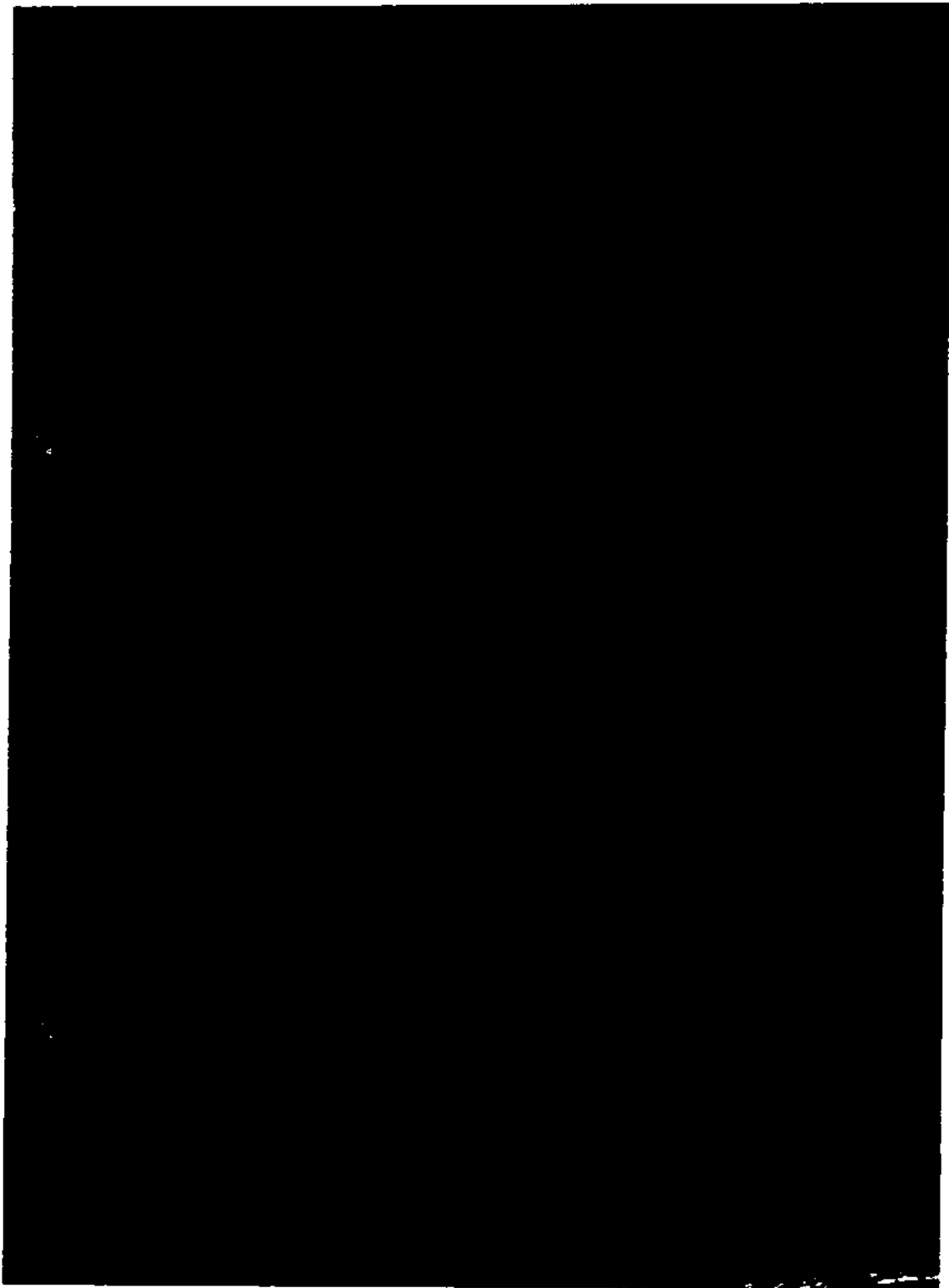


Illustration No. 11

**NATIONAL CATHOLIC INSTITUTE OF THEOLOGY**

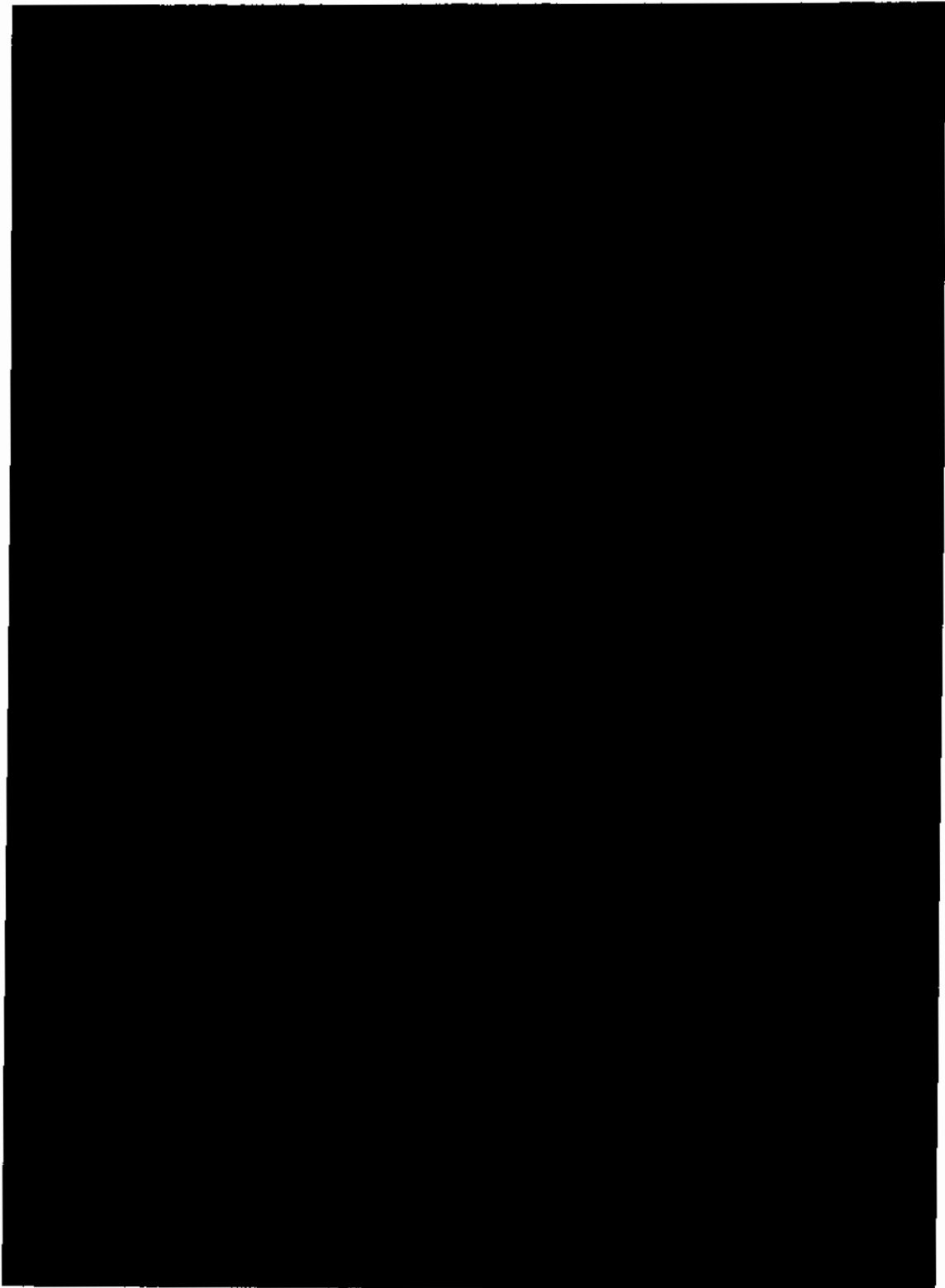


Faculty of Theology

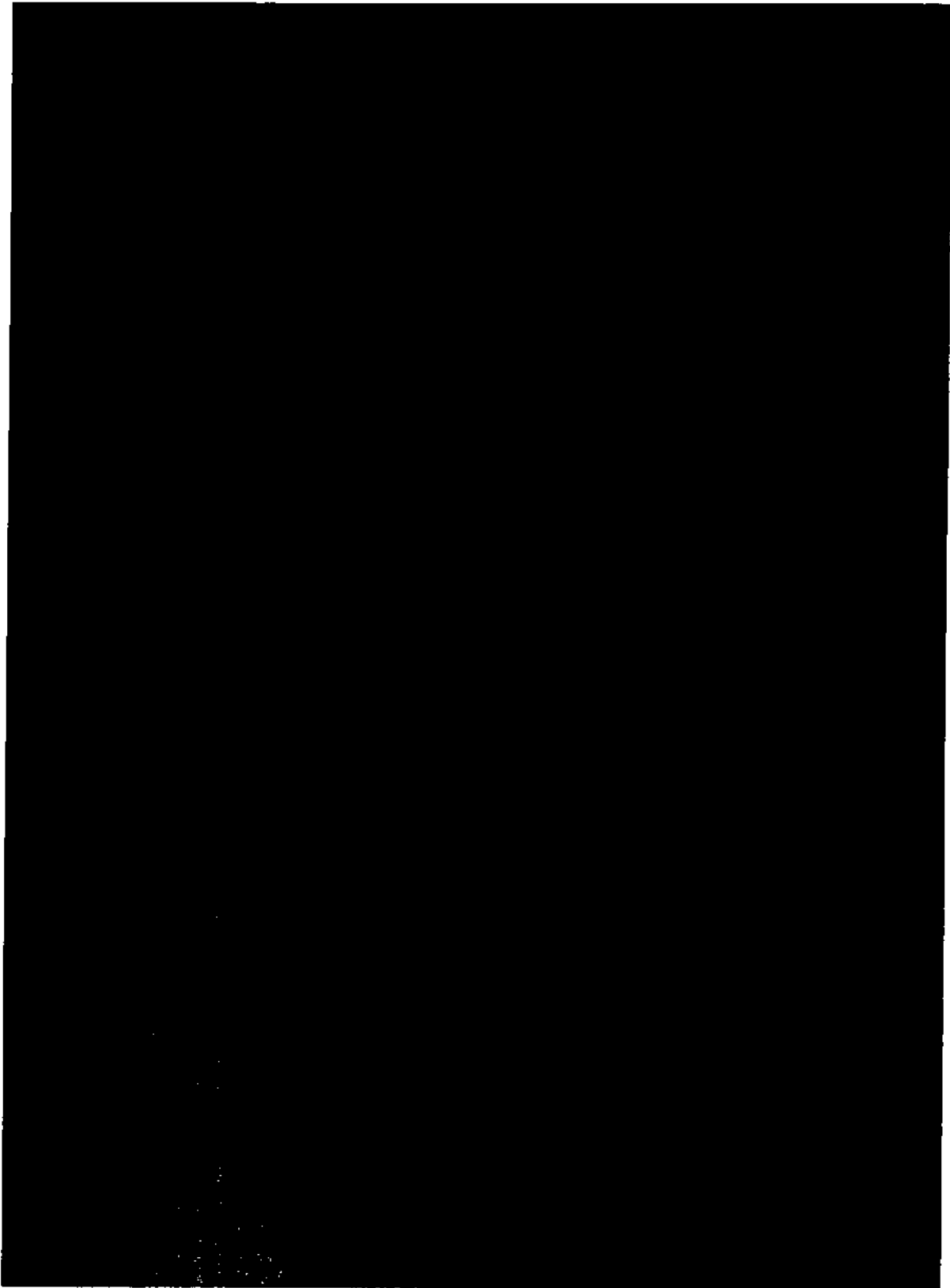
Diploma in  
Theological Studies

Certificate in  
Theological Studies

Illustration No. 12



Appendix: illustration No.13



Appendix: illustration No. 14



## Annexure

### Detail of Courses on Islam

#### **CATEGORY ONE: COMPULSORY COURSES ON ISLAM**

#### **DIS 101: Islam: Introduction**

##### **Aim**

The aim of this course is to familiarise the students with the basic beliefs and practices of Islam and to examine the role of Islam in today's world.

##### **Content**

A systematic and objective study of Islam is offered. The reasons for studying Islam are explored. Emphasis is placed on the need to understand and respect the religious mentality of Muslims, with a view to bring about inter-faith dialogue. This course will examine the socio-religious history of pre-Islamic Arabia, the dawn of Islam and the life of Prophet Muhammad. The pivotal place of the Holy Qur'an is stressed and focus is given to reading from it. The importance of Hadith in the everyday life of a Muslim is also examined. The course includes a study of the Muslim's article of faith together with the five pillars of Islam. The role of Islam in the modern world is also scrutinised. The course has no prerequisites.

##### **Method**

B. Theol.	Lectures and tutorials	3 hrs. per week
DTS	Lectures, class presentations	2 hrs. per week. What is DTS

##### **Assessment**

B. Theol.	written assignment 1,500 words (35%), tutorial work and assignment 1000 words (25%), written examination 1 hour (40%).
DTS	written assignment 1500 words (35%), article summary 500 words (25%), written examination 1 hour (40%).

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#### *Journals*

*Al-Mushir, Encounter, Focus, Hamdard, International Review of Missions, Islamicus, Islamo-Christianiana, The Muslim World.*

### **DIS202      *Shar'ia & Islamic Jurisprudence***

#### **Aim**

To present the legal system and laws of pre-Islamic Arabia, and to show how these influenced the formation of Shar'ia law, and to examine the impact of these laws in the modern world, especially in Pakistan.

#### **Content**

The course offers a scientific study and interpretation of law within the different Sunni and Shi'a schools. The sources of these laws will be examined. Civil laws including marriage, divorce, dowry, guardianship, laws on trust and gifts, and rights of non-Muslims in an Islamic state will be studied in detail, especially with reference to Pakistan. Shar'a criminal law (al-'Uqūbāt) and punishment (al-Ḥudūd) in force in Pakistan will be examined, and their effect on the non-Muslims will be discussed.

#### **Prerequisites**

DIS101      Islam: Introduction

#### **Method**

B. Theol.	Lectures and tutorials	3 hrs. per week
DTS	Lectures, class presentations	2 hrs. per week

## Assessment

- B. Theol. written assignment 1,500 words (35%), tutorial work and assignment 1000 words (25%), written examination 1 hour (40%).
- DTS written assignment 1500 words (35%), article summary 500 words (25%), written examination 1 hour (40%).

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## *Journals*

*Journal of Asian & African Studies, Journal of Islamic Studies, Journal of Qur'anic Studies, Al-Mushir, Encounter, Focus, Hamdard, International Review of Missions, Islamicus, Islamo-Christianity, The Muslim World.*

### **DIS2/303                      Christian & Muslim Spiritual Traditions**

#### **Aim**

To consider the theory, practice and influence of Christian spirituality lived in the context of and side by side with Islam.

#### **Content**

The course deals with Sufism and makes a comparison between selected sufis of Pakistan [Bulleh Shāh, Shāh Abdul Latīf Bhittāi, Wāris Shāh] and Christian mystics, in particular St. Francis of Assisi. Christian and Muslim spiritual practices and devotions are compared and contrasted. Special attention is given to Shia devotional practices during Moharram in the context of Pakistani Catholic devotion to the suffering Christ.

#### **Prerequisites**

DIS101            Islam: Introduction  
EMS305            Christian & Muslim Spiritual Traditions

#### **Method**

B. Theol.	Lectures and tutorials	3 hrs. per week
DTS	Lectures, class presentations	2 hrs. per week

#### **Assessment**

B. Theol.	Level 2: written assignment 1,500 words (35%), tutorial paper 1000 words plus tutorial work (35%), written examination 1 hour (30%). Level 3: written assignment 2000 words (35%), tutorial paper 1000 words plus tutorial work (35%), written examination 1 hour (30%).
DTS	Written assignment 1,500 words (35%), article summary 500 words (15%), written examination 1½ hours (50%).

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*Al-Mushir, Encounter, Focus, Hamdard Islamicus, International Review of Missions, Islamo-Christianity, The Muslim World, Christian Orient, Cistercian Studies Quarterly, Hamdard Islamicus, The Islamic Quarterly, Vidyajyoti.*

**DIS2/304**

#### ***Kalam: Themes in Islamic Theology***

#### **Aim**

The course offers a comparative study between Christian and Muslim theology by exploring the meaning and development of Islamic theology, the emergence of its different schools and their approach and interpretations.

#### **Content**

Major themes such as good works, free will, predestination, faith and reason will be studied in detail with a view to an enriched understanding of Islamic and Christian theology.

#### **Prerequisite**

DIS101

## Method

B. Theol.	Lectures and tutorials	3 hrs. per week
DTS	Lectures, class presentations	2 hrs. per week

## Assessment

B. Theol.	Level 2: written assignment 1,500 words (35%), tutorial paper 1000 words plus tutorial work (35%), written examination 1 hour (30%). Level 3: written assignment 2000 words (35%), tutorial paper 1000 words plus tutorial work (35%), written examination 1½ hours (30%)
DTS	Written assignment 1500 words (35%), presentation and hand-in 500 words (25%), written examination 1½ hours (40%)

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## *Journals*

*Al-Mushir, Encounter, Focus, Hamdard, International Review of Missions, Islamicus, Islamo-Christianity, The Muslim World.*

### **CCH2 307    *The Church's Encounter with Islam (7<sup>th</sup> Century to the Present)***

#### **Aim**

To throw light on present Christian-Muslim relations through an historical study of the inter-relation between the two religions.

#### **Contents**

The course begins with a presentation of the situation of Christianity in pre-Islamic Arabia. It then deals with the reaction of the Church to the expansion of Islam through Syria, the Persian Empire, Egypt, North Africa and Spain. The Crusades are studied. The situation of Christians in the Ottoman Empire is investigated. The reaction of Muslims to European colonial expansion will be examined. The present situation of Christians and the church in various Muslim countries will be examined. (p. 101).

#### **Prerequisite**

CCH 101 What is the name of this course?

#### **Method**

B. Theol.	Lectures and tutorials	3 hrs. per week
DTS	Lectures, class presentations	2 hrs. per week

#### **Assessment**

B. Theol.	Level 2: written assignment 1,500 words (35%), tutorial paper 1000 words plus tutorial work (35%), written examination 1 hour (30%). Level 3: written assignment 2000 words (35%), tutorial paper 1000 words plus tutorial work (35%), written examination 1½ hours (30%)
DTS	Written assignment 1500 words (35%), presentation and hand-in 500 words (25%), written examination 1½ hours (40%)

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Catholic Historical Review, Christian Orient, Journal of Ecclesiastical History, Journal of Economic and social History of the Orient, journal of theological studies, Theological studies

### **DCC205      *Current Issues in Church and Pakistani Society***

#### **Aim**

To assist students to recognize and respond to the challenges to the church and Christians in Pakistani society.

#### **Contents**

The course deals with the issues of minority/Majority in Pakistan, *The blasphemy Laws, Hudood laws and the Laws of Evidence, Religious Freedom*, the church's stand for the poor and oppressed in Pakistan, the contribution of the church in Pakistan to health and education, the challenge of multi-culturalism and the issues of racism within the church in Pakistan. (p. 107)

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## **CATEGORY TWO**

### ***Segments on Islam as part of other courses***

#### **CCH 203      *History of the Church in Asia and the Sub-Continent***

Prerequisite??? Course: DTS B Theology

#### **Content:**

The course begins with an investigation of the missionary work related to St. Thomas. It presents the missionary activity of the Church of the East in present day Iraq, Iran, Afghanistan, India and China. It examines the influence of Christianity on the Mongols in the 11<sup>th</sup> and 12<sup>th</sup> centuries. It deals with the arrival and growth of Christianity in china, Japan, the Philippine and Korea with special attention given to St. Francis Xavier and Matteo Ricci. A particular focus is the history of the church in India and Pakistan. (p. 97)

#### **Learning Outcomes**

Upon successful completion of this unit, it is expected that the students will be able to:

- Demonstrate their awareness and appreciate the richness of faith in the Asian Churches, the present realities in Asian Church, *particularly in Pakistan and the role of missionary catholic church in Islamic society*.
- Highlight on the Asian face of Christ in context. It presents some new ways and means in line of evangelization and proclamation in Pakistan.

### **CATEGORY THREE**

#### **BS101      *Introduction to Sacred Scripture***

Prerequisite??? course: DTS B Theology

##### **Contents**

The unit initiates a scientific study of the Holy Bible in the areas of Inspiration, truth, canonicity, text and version, hermeneutic, and interpretation. *A comparative study will be made of the understanding of inspiration in selected Asian religions, especially Islam.* The historical and geographical context of the Bible and its writers will be presented. The methodology of the Biblical exegesis will be explained and illustrated through examples of selective OT and NT texts. (p. 43)

(A comparative study will be made of the understanding of inspiration in selected Asian religions, especially Islam.)

#### **CDT206      *Sacraments of Initiation: Baptism, Confirmation & Eucharist***

DTS, B Theology

##### **Contents**

The course highlights the important shifts in the understanding of sacraments and their importance in Christian community...In this course the Christian rites of Initiation are presented as part of a comparative study with the rites of Islam and Hinduism, and within the perspective of Pakistani Culture. (p. 75)

#### **CDT210      *Theology of Eschatology***

DTS, B Theology

##### **Contents**

An introduction is first given about the place of eschatology in the study of theology and eschatological thought expressed in contemporary theologies of hope. The Biblical, historical and doctrinal approaches will be treated. Major themes such as Christian Hope, theology of death, life after life, parousia, last judgment, purgatory, hell and heaven will be studied. *An overview of eschatological thought in other religions will be presented.* (p. 79)

**Learning Outcomes**

It is expected that the students are able to show skills for comparing Christian eschatological thought with the eschatological understanding of other religions.

**DCC102      *Skills in Social Analysis*****Contents**

The course seeks to develop an understanding of contemporary society and to look at the present reality through social analysis. It offers a socio-economic-cultural-political- analysis of society with the help of different tools of analysis and using historic-structural and functional approaches. *The course is specifically related to Pakistani Society. It also proposes a model of working for change in Pakistani Society.* (p. 105)

**DMM2/303      *Missiology: The Church and Other World Religions*****Content:**

*The course complements DIS101 on Islam* by studying the tenets and practices of Hinduism and Buddhism. A theological understanding of dialogue based on the documents of Vatican II and FABC will then be offered with a consideration of the practical implications of this within Pakistan.

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