

**Department of Western Classical Culture and Christian Culture,  
Bachelor of Arts Degree Programme - 2020  
Christian Culture**

<b>Level</b>	<b>Course Code</b>	<b>Title of the Paper</b>	<b>Type</b>
Level 01	CHCU 11312	Introduction to Christian Culture	C
	CHCU 11322	History of Christianity	C
	CHCU 12332	Diverse Christian Churches	C
	CHCU 12343	Religions of Sri Lanka	C
Level 02	CHCU 21312	Hebrew Scriptures	C
	CHCU 21322	Christian Art	C
	CHCU 21332	Introduction to Biblical Greek	O
	CHCU 22342	Christian Scriptures	C
	CHCU 22352	Christian Literature	C
	CHCU 22362	Wisdom Literature	O
	CHCU 22372	Introduction to Biblical Hebrew	O
Level 03	CHCU 31312	History of Christianity in Sri Lanka	C
	CHCU 31322	Christian Social Thought	C
	CHCU 31332	Symbolism of Meals in Scripture and Tradition	O
	CHCU 32342	Founder of Christianity	C
	CHCU 32352	Development of Christian Doctrine	C

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 11312</b>		
<b>Course Title:</b>	<b>Introduction to Christian Culture</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level I course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) trace the main trends in ancient Israelite history,			
(ii) identify the social, political and religious background of the New Testament writings,			
(iii) explain the concepts of inspiration and canonicity and methods employed in Biblical Studies.			
<b>Course Content:</b>			
1. What is culture? the main elements in understanding culture, the functions of culture, the gospel and culture.			
2. The cultural background of the First Testament: the geography of Palestine, the history of Israel, the institutions of Ancient Israel (marriage, the "free" citizens, slaves, politics, the economy, the sacrifices, the festivals).			
3. The cultural background of the New Testament: the political and social world of NT times, the religious and philosophical world of NT times.			
4. Introduction to the Sacred Writings of Christians: the manner in which the writings which the Christians regard as sacred were composed and how they came to be preserved, the methods employed in the study of the Sacred Writings (Textual Critique, Historical Critique, Source Critique, Form Critique and Redaction Critique), the concepts of "inspiration" and "canonicity", manuscript evidence for the Text of the New Testament.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		

**Recommended Reading:**

1. Brown, R.E. - North, R. 1992, "Biblical Geography", *NJBC*, TPI, Bangalore, 1175-1195.
2. Brown, R.E. 1997, *An Introduction to the New Testament*, ABRL, Doubleday, NY, 1-93.
3. Castelot, J.J. - Cody, A. 1992, "Religious Institutions of Israel", *NJBC*, TPI, Bangalore, 1253-1283.
4. de Vaux, R. 1961, *Ancient Israel. Its Life and Institutions*, Darton, Longman and Todd, London, 24-38.
5. Grabbe, L.L. 1992, *Judaism from Cyrus to Hadrian*, SCM, London.
6. Soggin, J.A. 1999, *The History of Israel and Judah*, SCM, London.
7. Wright, A.G. - Murphy, R.E. - Fitzmyer, J.A. 1992, "A History of Israel", *NJBC*, TPI, Bangalore, 1219-1252.
8. විජේසිංහ, එස්. එල්. 2000, *බයිබලය අධ්‍යයනයට අත්වැලක්*, සාවනා 3, සමාජය සහ සාමයික කේන්ද්‍රය, කොළඹ.

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 11323</b>		
<b>Course Title:</b>	<b>History of Christianity</b>		
<b>Credit Value:</b>	3		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level I course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	45h	45h	60h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) explain the consequences of Christianity becoming an accepted religion after the edict of Milan,			
(ii) assess the influence of the reform movements on diverse churches,			
(iii) evaluate the impact of the French Revolution on diverse churches,			
(iv) identify the factors which led to the openness of the churches to the world in the course of the twentieth century.			
<b>Course Content:</b>			
1. The followers of Christ outside Jerusalem from the period after the apostles until the time of Constantine: Christianity in the Roman Empire, the Age of Persecution.			
2. From the Edict of Milan (313) to the Fall of Jerusalem: the consequences of Christianity becoming			

<p>an accepted religion, Arianism and its consequences, the monastic movement, the contribution of monks and scholars, missionaries, and bishops, Monophysitism and the Council of Chalcedon, the consequences of the invasion by the tribes of Western Europe (Barbarian Invasion) and the Muslim thrust in the Eastern Empire.</p> <p>3. From the conversion of the tribes of Europe to the breakdown of the Roman Empire with the death of Charles the Great: the Iconoclast Controversy, the relation between Church and the State.</p> <p>4. From the time of the Cluny reform to the decline of the church in the 15th century: the importance of the Reform of Cluny in the renewal of the Church, the Lay Investiture Controversy, the separation of the Church of Constantinople from that of Rome, the Crusades, the Inquisition, the Avignon Captivity of the Popes and the Great Western Schism.</p> <p>5. The 16th century to the French Revolution: the reformation of Martin Luther (the reasons for the reform movement and the causes of its success); the response of the Catholic Church (the Council of Trent, the role of the Jesuits, the leaders who were prominent in the Counter-Reformation movement); the discovery of the "New lands" and its colonization, the manner in which the colonial powers acted.</p> <p>6. From the French Revolution to Modern Times: the French Revolution and its consequences for the Church, Pope Pius IX, the First Vatican Council, the doctrine of the Infallibility of the Pope, the Second Vatican Council and openness to the world.</p>			
<p><b>Teaching /Learning Methods:</b> Lectures, group discussions, visual-aids and presentations.</p>			
<p><b>Assessment Strategy:</b></p>			
<p><b>Continuous Assessment: 25%</b></p>		<p><b>Final Assessment: 75%</b></p>	
<p><b>Details:</b> Assignments 15%, oral presentations 10%</p>		<p>Theory 75%</p>	<p>Practical Other</p>
<p><b>Recommended Reading:</b></p> <ol style="list-style-type: none"> <li>1. Abeyasingha, N. 2014, <i>History of Christianity</i>, Godage, Colombo.</li> <li>2. Abeyasingha, N. 2017, <i>Churches: East &amp; West, A Brief Survey of Christian Churches</i>, Godage, Colombo.</li> <li>3. Pieris, A. 2010, <i>Give Vatican II a Chance</i>, Thulana Research Centre, Kelaniya.</li> <li>4. Tanner, N. 2001, <i>The Councils of the Church: A short History</i>, Herder and Herder, NY.</li> <li>5. Tanner, N. 2011, <i>New Short History of the Catholic Church</i>, Burns &amp; Oates, London.</li> <li>6. නිලුකානි, සී. ඉ. "පීඩන යුගයට පෙර හා පසු කිතුනු සභා ව්‍යුහය පිළිබඳ විචාරාත්මක අධ්‍යයනයක්" <i>ක්‍රිසංසා, කාණ්ඩ 1, අංක 2, 2013 දෙසැම්බර්, 53-74.</i></li> <li>7. සමරකෝන්, එන්. "ලොකිකකරණයට ලක්වූ ක්‍රිස්තියානි සභාවට නව විකල්පයක් වූ තාපසවරය", <i>ක්‍රිසංසා, කාණ්ඩ 1, අංක 2, 2013 දෙසැම්බර්, 75-102.</i></li> </ol>			

8. සෝමරත්න, ජ.පී.වී. 2012, ක්‍රිස්තු ශාසනයේ ඉතිහාසය: ක්‍රි.ව. 1500 දක්වා. පළමු කාණ්ඩය, දේවධර්ම ශාස්ත්‍රාලය, කොළඹ.
9. සෝමරත්න, ජ.පී.වී. 2012, ක්‍රිස්තු ශාසනයේ ඉතිහාසය: ක්‍රි.ව. 1500 සිට 19වන සියවස දක්වා. දෙවන කාණ්ඩය, දේවධර්ම ශාස්ත්‍රාලය, කොළඹ.
10. රොහාන්, ඩබ්ලිව්. 2019, කිතුනු සහා ඉතිහාසය, ක්‍රිස්තියානි සංස්කෘතිය පිළිබඳ විද්‍යාර්ථීන්ගේ විෂයානුබද්ධ කෘතියකි, ගොඩගේ, කොළඹ.

<b>Semester:</b>	<b>II</b>		
<b>Course Code:</b>	<b>CHCU 12332</b>		
<b>Course Title:</b>	<b>Diverse Christian Churches</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level I course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) identify the basic characteristics of the Christian Churches,			
(ii) explain the doctrinal differences among diverse Christian denominations,			
(iii) determine the factors which led to the fragmentation of the Christian Churches,			
(iv) analyse the historical developments which prompted twentieth century Ecumenism.			
<b>Course Content:</b>			
1. The interaction with Judaism, and the basic characteristics of the Early Church.			
2. The doctrinal issues arising as a result of the interaction with the Greco-Roman culture; the separation of the Eastern Churches which accept only the first three councils.			
3. The separation of the Eastern Churches which accept only the first seven councils; the controversies which caused this division.			
4. The historical and cultural background of the Lutheran Reformation; the characteristics of the Churches founded by Luther, Zwingli and Calvin; the Anglican Church.			
5. The history and doctrinal background of the following Churches: Baptist, Methodist.			
6. The origin and development of the "Free Churches" and the phenomenon of 'Christian Fundamentalism'.			
7. The Ecumenical Movement of the twentieth century.			

<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
<ol style="list-style-type: none"> <li>1. Abeyasingha, N. 2017, Churches: East and West. A Brief Survey of Christian Churches, Godage, Colombo.</li> <li>2. Dawson, C. 1987, <i>The Dividing of Christendom</i>, NY.</li> <li>3. Dueto, M.P. 1995, <i>History, Fundamental Doctrines and Founders</i>, St. Paul Press, Manila.</li> <li>4. Koodepuzha, X., 1996, <i>Oriental Churches. An Introduction</i>, Oriental Institute of Religious Studies, Kottayam.</li> <li>5. Madey, J. 1986, <i>Ecumenism, Ecumenical Movement and Eastern Church</i>, Kottayam.</li> <li>6. Schultze, B. 1989, "Eastern Churches", in <i>Sacramentum Mundi 2</i>, Rahner, K., et al. (ed.) TPI, Bangalore, 120-132.</li> <li>7. ප්‍රනාන්දු, ඒ. 1994, <i>නූතන ක්‍රිස්තියානියානියේ විවිධ ශාඛා හා මූලධර්ම</i>, අන්තර් සංස්කෘතික පොත් ප්‍රකාශකයෝ, කඩවත.</li> <li>8. ලෝව්, එන්. 2019, <i>පෞද්ග ක්‍රිස්තියානියානියේ විවිධ ශාඛා, ගොඩගේ, කොළඹ.</i></li> </ol>			

<b>Semester:</b>	<b>II</b>		
<b>Course Code:</b>	<b>CHCU 12343</b>		
<b>Course Title:</b>	<b>Religions of Sri Lanka</b>		
<b>Credit Value:</b>	3		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level I course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	45h	45h	60h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) identify the characteristics of cosmic and meta-cosmic religions,			
(ii) explain the basic tenets of Hinduism, Buddhism and Islam,			
(iii) evaluate the different approaches to interreligious dialogue.			

<b>Course Content:</b> Cosmic and metacosmic religiosity; the doctrine, culture, worship and discipline of Hinduism, Buddhism and Islam; two models of understanding interreligious encounter: (i) exclusivism, inclusivism, pluralism; (ii) syncretism, synthesis and symbiosis.			
<b>Teaching /Learning Methods:</b> Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b> Assignments 15%, oral presentations 10%.	Theory 75%	Practical	Other
<b>Recommended Reading:</b>			
<ol style="list-style-type: none"> <li>1. Flood, G. 1996, <i>An Introduction to Hinduism</i>, Cambridge University Press, NY – Melbourne.</li> <li>2. Pieris, A. 1992, “Inter-Religious Dialogue and Theology of Religions. An Asian Paradigm”, <i>Voices from the Third World</i> 15/2, 176-188.</li> <li>3. Rahula, W. <sup>2</sup>1974, <i>What the Buddha Taught</i>. Grove, NY.</li> <li>4. Tiwari, K.N. 1983, <i>Comparative Religions</i>, New Delhi.</li> <li>5. Waines, D. <sup>2</sup>2003, <i>An Introduction to Islam</i>, Cambridge University Press, Cambridge.</li> <li>6. ගල්මංගොඩ, එස්. 1994, <i>ආදි බෞද්ධ දර්ශනය. මූලධර්ම විග්‍රහයක්</i>, අභය, කැලණිය.</li> <li>7. නානායක්කාර, එස්. 1998, <i>බුදුදහම හා ශ්‍රී ලංකාවේ සෞඤ්ඤ ආගම්</i>, දෙහිවල.</li> <li>8. ප්‍රනාන්දු, ඒ. 1997, <i>සමයාන්තර දැනුම සඳහා ඉස්ලාම් ආගම</i>, අන්තර් සංස්කෘතික පොත් ප්‍රකාශකයෝ, කඩවත.</li> <li>9. ප්‍රනාන්දු, ඒ. 1997, <i>සමයාන්තර දැනුම සඳහා හින්දු ආගම</i>, අන්තර් සංස්කෘතික පොත් ප්‍රකාශකයෝ, කඩවත.</li> <li>10. රාහුල (හිමි), ඩබ්. 1965, <i>බුදුන් වදාල ධර්මය</i>, ගුණසේන සහ සමාගම, කොළඹ.</li> </ol>			

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 21312</b>		
<b>Course Title:</b>	<b>Hebrew Scriptures</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h

<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) identify the sources of the Pentateuch,			
(ii) apply the methods of historical-critical exegesis such as form criticism, source criticism and redaction criticism and the methods of narrative-critical exegesis of First Testament literature,			
(iii) assess the liberative dynamics of present societal trends in the light of the religious values of the Hebrew Scriptures.			
<b>Course Content:</b>			
Introduction to the Pentateuch and the study of selected texts from the Pentateuch; introduction to the Prophets of Israel and the study of selected texts from Prophetic Literature; the study of the third division of the Hebrew Scriptures called “Writings”.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%	75%		
<b>Recommended Reading:</b>			
1. Childs, B.S. 1974, <i>Exodus: A Commentary</i> , OTL, SCM, London.			
2. Eissfeldt, O. 1974, <i>The Old Testament: An Introduction</i> , tr. Ackroyd, P.R., Basil Blackwell, Oxford.			
3. Giuntoli, F. – Schmid, K. (Ed.). 2015, <i>The Post-Priestly Pentateuch</i> , Forschungen zum Alten Testament 101, Mohr Siebeck, Tübingen.			
4. Gutiérrez, G. 1985, <i>On Job: God-Talk and the Suffering of the Innocent</i> , Orbis, Maryknoll, NY.			
5. Soggin, J.A. 1989, <i>Introduction to the Old Testament</i> , OTL, Westminster/John Knox, Kentucky.			
6. Vervenne, M. (Ed.). 1996, <i>Studies in the Book of Exodus: Redaction, Reception and Interpretation</i> , BETL 126, Leuven University Press, Leuven.			
7. Wénin, A. (Ed.). 2001, <i>Studies in the Book of Genesis: Literature, Redaction and History</i> , BETL 155, Leuven University Press, Leuven.			
8. Westermann, C. 1994, <i>Genesis 1-11: A Continental Commentary</i> , Fortress Press, Minneapolis.			
9. Westermann, C. 1995, <i>Genesis 12-36: A Continental Commentary</i> , Fortress Press, Minneapolis.			
10. Westermann, C. 2002, <i>Genesis 1-11: A Continental Commentary</i> , Fortress Press, Minneapolis.			



11. Wijesinghe, S.L. 2019, *Primordial History, Patriarchs and Matriarchs*, Krisansa 4, University of Kelaniya, Kelaniya.

12. විජේසිංහ, එස්. එල්. 2000, *ඊශ්‍රායෙලයේ දිවැසිවරු*, සාවනා 1, සමාජය සහ සාමයික කේන්ද්‍රය, කොළඹ.

13. විජේසිංහ, එස්. එල්. 2001, "පීඩක පීඩිත භාවයේ සුලමුල", *ජන දෙවිදහමක් සඳහා බයිබලීය සංකේත*, සාවනා 4, සමාජය සහ සාමයික කේන්ද්‍රය, කොළඹ, 1-24.

14. විජේසිංහ, එස්. එල්. 2006, "ගිනිගෙන නොදැවෙන පඳුර", *නික්මයාම 3,1-4,17 වෘත්තාන්ත විමර්ශනය*, *දහම් දියඹ* 8, 51-60.

15. විජේසිංහ, එස්. එල්. 2006, "නික්මයාම 1-2 වෘත්තාන්ත විමර්ශනය", *දහම් දියඹ* 8, 43-50.

16. විජේසිංහ, එස්. එල්. 2014, "පංච පුස්තකයේ අධ්‍යයන ඉතිහාසය", *ත්‍රිසංසා* 2, 1-54.

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 21322</b>		
<b>Course Title:</b>	<b>Christian Art</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) discuss the influence of Christian doctrine and worship on Christian art,			
(ii) evaluate the contribution of Christianity to world art.			
<b>Course Content:</b>			
An introduction to Christian Art: the early art found in the catacombs, the house churches and sarcophagi, the architectural features of the early Christian period; the basic features of Byzantine Art, Gothic Art; Renaissance Art, Baroque Art. Christian Art and Architecture in Sri Lanka.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	

<p><b>Details:</b> Assignments 15%, oral presentations 10%.</p>	<p>Theory 75%</p>	<p>Practical</p>	<p>Oher</p>
<p><b>Recommended Reading:</b> Assignments 15%, oral presentations 10%, end of semester examination 75%.</p> <p><b>References/ Reading Materials:</b></p> <ol style="list-style-type: none"> <li>1. Abhayaratna, M. 1996, <i>Reflections of Faith: A Pictorial Essay on the Churches of the Archdiocese</i>, Archbishop's House, Colombo.</li> <li>2. Acher, M. – Laura, S.H. 1979, <i>Stained Glass</i>, Pitkin Pictorials, London.</li> <li>3. Bradner, J. 1979, <i>Symbols of Church Seasons and Days</i>, SPCK, London.</li> <li>4. Chazelle, C. 2001, <i>The crucified God in the Carolingian era: theology and Art of Christ's Passion</i>. Cambridge University Press, Cambridge.</li> <li>5. Cormack, R. 1985, <i>Writing in Gold: Byzantine Society and Its Icons</i>, George Philip, London.</li> <li>6. de la Croix, H. – Tansey, R.G. <sup>7</sup>1980, <i>Gardner's Art through the Ages</i>, Harcourt Brace Jovanovich, London.</li> <li>7. <i>Encyclopedia of World Art 1960-1965</i>, McGraw-Hill, NY.</li> <li>8. Ferguson, G.W. 1954, <i>Signs and Symbols in Christian Art</i>, Oxford University Press, NY.</li> <li>9. Gombrich, E.M. <sup>14</sup>1986, <i>The Story of Art</i>, Phaidon, Oxford.</li> <li>10. Gowing L. (Ed.). 1983, <i>The Encyclopedia of Visual Art Vol. 1-10</i>, London.</li> <li>11. Hart, F. 1976, <i>Art: A History of Painting, Sculpture and Architecture I</i>, Prentice-Hall, Abrams, NY.</li> <li>12. Jensen, R. M. 2013, <i>Understanding Early Christian Art</i>, Routledge, London.</li> <li>13. Jones, T. D., Murray, P., &amp; Murray, L. (Ed.). 2013. <i>The Oxford Dictionary of Christian Art and Architecture</i>. Oxford University Press, Oxford.</li> <li>14. Mathew, G. 1963, <i>Byzantine Aesthetics</i>, John Murray, Norwich, London.</li> <li>15. Michel, L. 1968, <i>A History of Western Art</i>, Themes and Hudson, London.</li> <li>16. Milburn, R. 1988. <i>Early Christian Art and architecture</i>. University of California Press. Oakland.</li> <li>17. Robert, G. Calkins, 1983, <i>Illuminated Books of the Middle Ages</i>, Cornell University Press, Ithaca, NY.</li> <li>18. Runciman, S. 1975, <i>Byzantine Style and Civilization</i>, Penguin Books, Harmondsworth, Middlesex, England.</li> <li>19. Saxon, E. 2012, “Carolingian, Ottonian and Romanesque Art and the Eucharist”, <i>A Companion to the Eucharist in the Middle Ages</i>, Levy, I,C, - Macy, G. – Van Ausdall. K. (Ed.), Brill, Leiden, 251-324.</li> <li>20. Sill, G. G. 2011, <i>A handbook of Symbols in Christian Art</i>. Simon &amp; Schuster, NY.</li> </ol>			

21. Stokstad, M. 2004, <i>Medieval Art</i> , Routledge, NY.
22. Weeraratna, N. 1993, <i>43 Group: Chronicle of Fifty Years in the Art of Sri Lanka</i> , Lantana, Melbourne.
23. ලෝච්චි, නීටා. 2019, <i>ක්‍රිස්තියානි කලාවේ පුරාමිහක චිත්‍ර හා කැටයම්වල ස්වභාවය (කැටකෝම්බ්ස්)</i> , ගොඩගේ, කොළඹ.

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 21332</b>		
<b>Course Title:</b>	<b>Introduction to Biblical Greek</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme		
<b>Type:</b>	<b>Optional</b>		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) read seen and unseen passages of Classical Hebrew.			
(ii) identify the morphology of Biblical Hebrew.			
<b>Course Content:</b>			
Drawing basic morphology, vocabulary and syntax from selected texts of the Greek New Testament.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
1. Aland, K. a.o. (Ed.). <sup>3</sup> 1983, <i>The Greek New Testament</i> , United Bible Societies, Münster.			
2. Arndt, W.F. – Gingrich F.W. <sup>2</sup> 1979, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , The University of Chicago Press; Chicago – London.			
3. Metzger, B.M., 1975, <i>A Textual Commentary on the Greek New Testament</i> , United Bible Societies, London - NY. 1975.			

4. Moulton, H.K. - Geden, A.S. 1978, <i>A Concordance to the Greek Testament</i> , T & T Clark, Edinburg.
5. Swetnam, J. 1992, <i>An Introduction to the Study of New Testament Greek</i> , Vols. I and II, Studia Biblica 16/1 and 16/II, Pontifical Biblical Institute, Rome.
6. Wijesinghe, S.L. 2007, <i>Narrative, Language and Grammar. Introduction to Biblical Hebrew and Biblical Greek</i> , EISD, Colombo.
7. Zerwick, M. 1963, <i>Biblical Greek</i> , Scripta pontificii instituti biblici 114, Pontifical Biblical Institute, Rome.
8. Zervick, M. - Grosvenor, M. 1981, <i>A Grammatical Analysis of the Greek New Testament</i> , Pontifical Biblical Institute, Rome.

<b>Semester:</b>	<b>II</b>		
<b>Course Code:</b>	<b>CHCU 22342</b>		
<b>Course Title:</b>	<b>Christian Scriptures</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) identify the forms of New Testament literature,			
(ii) apply the methods of historical-critical exegesis to the New Testament,			
(iii) assess the liberative dynamics of societal trends in the light of the values upheld in the New Testament.			
<b>Course Content:</b>			
The origin of the writings that are called “Gospels” and scholarly views on the composition of the Synoptic Gospels; an introductory study of Luke-Acts and John; classification of the “letters” found in the New Testament; the life and thought of Paul, Corinthian Correspondence.			

<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
<ol style="list-style-type: none"> <li>1. Barrett, C.K. 1994, <i>The Acts of the Apostles I</i>, ICC, T &amp; T Clark, Edinburgh.</li> <li>2. Beasley-Murray, G.R. 1987, <i>John</i>, WBC 36, Word Books, Waco, Texas.</li> <li>3. Bieringer, R. (Ed.). 1996, <i>The Corinthian Correspondence</i>, BETL 115, Leuven University Press, Leuven.</li> <li>4. Brown, R.E. 1966-1970, <i>The Gospel According to John</i>, Vols. I – II, AB 29, 29a, Doubleday, NY.</li> <li>5. Brown, R.E. 1997, <i>The Community of the Beloved Disciple</i>, Paulist Press, NY.</li> <li>6. Brown, R.E. 1997, <i>An Introduction to the New Testament</i>, ABRL, Doubleday, NY.</li> <li>7. Conzelmann, H. 1987, <i>Acts of the Apostles Hermeneia</i>, Fortress, Philadelphia.</li> <li>8. Dunn, J.D.G. 1998, <i>The Theology of Paul the Apostle</i>, Eerdmans, Grand Rapids, MI – Cambridge.</li> <li>9. Fitzmyer, J.A. 1998, <i>The Acts of the Apostles</i>, AB 31, Doubleday, NY.</li> <li>10. Fitzmyer, J.A. 1970, <i>The Gospel according to Luke I-IX</i>, AB 28, Doubleday, NY.</li> <li>11. Fitzmyer, J.A. 1985, <i>The Gospel according to Luke X-XXIV</i>, AB 28a, Doubleday, NY.</li> <li>12. Moloney, F.J. 1998, <i>The Gospel of John</i>, Sacra Pagina, The Liturgical Press, Minnesota.</li> <li>13. Murphy-O'Connor, J. 1996, <i>Paul: A Critical Life</i>, Clarendon, Oxford.</li> <li>14. Nolland, J. 1989, <i>Luke 1:9-20</i>, WBC 35A, Word Books, Waco, Texas.</li> <li>15. Nolland, J. 1993, <i>Luke 9:21-18:34</i>, WBC 35B, Word Books, Waco, Texas.</li> <li>16. Nolland, J. 1993, <i>Luke 18:35-24:53</i>, WBC 35C, Word Books, Waco, Texas.</li> <li>17. විජේසිංහ, එස්. එල්. 2007, "ශුද්ධාත්ම දීමනා", <i>දෙව් ධර්මයේ නව පුවණනා</i>, සංස්. එස්. එල්. විජේසිංහ, සාවනා 10, සමාජය හා සාමයික කේන්ද්‍රය, කොළඹ, 145-157.</li> <li>18. විජේසිංහ, එස්. එල්. 2007, "මිනිස් සිරුර හා මානව විමුක්තිය", <i>දහම් දියඹ</i> 9, 61-68.</li> <li>19. විජේසිංහ, එස්. එල්. 2008, "ක්‍රිස්තු උත්ථානය පිළිබඳ පාවුලු චින්තනයේ මූලිකාංග", <i>දහම් දියඹ</i> 12, 115-119.</li> </ol>			

<b>Semester:</b>	<b>II</b>		
<b>Course Code:</b>	<b>CHCU 22352</b>		
<b>Course Title:</b>	<b>Christian literature</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) appreciate the aesthetic value of literary creations,			
(ii) analyse the works of Christian literature,			
(iii) ascertain the currents of thought prevalent in different periods of Christian history.			
<b>Course Content:</b>			
Introduction to Christian Literature, a historical-critical and literary-critical reading of “Everyman” (author unknown); John Bunyan, “The Pilgrim’s Progress”; Henry Van Dyke, “The Other Wise Man”; Leo Tolstoy, “How Much Land does a Man Require?”; Thomas Gray, “Elegy Written in a Country Churchyard”; Jacome Goncalvez, “Veda Kavya”.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
1. For an extensive bibliography, cf. Abeyasingha, N. 2019, <i>Christian Literature: Selected Texts</i> , Godage, Colombo.			

<b>Semester:</b>	<b>II</b>		
<b>Course Code:</b>	<b>CHCU 22362</b>		
<b>Course Title:</b>	<b>Wisdom Literature</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme		
<b>Type:</b>	Optional		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) trace the origin of Israelite Wisdom traditions,			
(ii) appreciate the aesthetic value of the Wisdom Literature of the First Testament,			
(iii) explain the distinguishing characteristics of Wisdom Literature,			
(iv) analyse the works of Wisdom Literature.			
<b>Course Content:</b>			
A literary critical study of Job, Proverbs, Qoheleth, Song of Songs, the Book of Wisdom and Sirach.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
2. Hartley, J.E. 1988, <i>The Book of Job</i> , The New International Commentary on the Old Testament, Eerdmans, Grand Rapids, MI.			
3. Murphy, R.E. 1990, <i>The Song of Songs</i> , Hermeneia, Minneapolis.			
4. Murphy, R.E. 1998, <i>Proverbs</i> , WBC, Thomas Nelson, Nashville.			
5. Schoors, A. <i>Ecclesiastes</i> , Historical Commentary on the Old Testament, Peeters, Leuven – Paris – Walpole, MA.			
6. Skehan, P. – Di Lella, A. 1987, <i>Wisdom of Ben Sira. A New Translation with Notes by P.W. Skehan. Introduction and Commentary by A.A. Di Lella</i> , Anchor Bible 39, Doubleday, NY.			

7. Tourney, R.J. 1988, <i>Word of God, Song of Love. A Commentary on the Song of Songs</i> , Paulist Press, NY.
8. von Rad, G. 1972, <i>Wisdom in Israel</i> , SCM, London.
9. Winston, D. <i>The Wisdom of Solomon. A New Translation with Introduction and Commentary</i> , Anchor Bible 43, Doubleday, Garden City, NY.
10. ලෝව්, එන්. 2012, <i>ප්‍රඥා සාහිත්‍යයේ ජෝබ් විවරණය සහ දෙවි මිනිස් සබඳතාව</i> , ගොඩගේ , කොළඹ.
11. විජේසිංහ, එස්. එල්. 2007, <i>ජෝබ් ග්‍රන්ථ විවරණය</i> , සමාජය හා සාමයික කේන්ද්‍රය, කොළඹ.

<b>Semester:</b>	<b>II</b>		
<b>Course Code:</b>	<b>CHCU 22372</b>		
<b>Course Title:</b>	<b>Instruction to Biblical Greek</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level II course units of the BA Degree Programme		
<b>Type:</b>	<b>Optional</b>		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) read seen and unseen passages of Classical Hebrew,			
(ii) identify the morphology of Biblical Hebrew.			
<b>Course Content:</b>			
The sounds of Biblical Hebrew, syllabification, stress, the consonants known as Begadkepat, special features of the guttural consonants and R, some features of Hebrew orthography (spelling), the Daghes, the vowel points, Metheg; the basic morphology, vocabulary and syntax of Biblical Hebrew.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		



**Recommended Reading:**

1. Brown, F.- Driver, S.R.- Briggs, C.A. 1952, *Hebrew and English Lexicon of the Old Testament*, Clarendon, Oxford.
2. Davidson, B. <sup>2</sup>1850, (reprinted 1970) *The Analytical Hebrew and Chaldee Lexicon*, Samuel Bagster, London, reprinted Zondervan, Grand Rapids, Michigan.
3. Gesenius, W.-Kautzsch, E. <sup>2</sup>1910, *Gesenius' Hebrew Grammar*, tr. A.E. Cowley, Clarendon, Oxford.
4. Joüon, P.-Muraoka, T. 1996, *A Grammar of Biblical Hebrew I & II*, Subsidia Biblica 14/1 & 14/11; Pontifical Biblical Institute, Rome.
5. Lambdin, T.O. 1971, *Introduction to Biblical Hebrew*, Darton, Longman & Todd, London.
6. Lisowsky, G. <sup>2</sup>1958, *Konkordanz zum hebräischen Alten Testament*, Deutsche Bibelgesellschaft, Stuttgart.
7. Mendelkern, S. 1955, *Veteris Testamenti concordantiae hebraicae atque chaldaicae I & II*, Akademische Druck, Graz.
8. Wijesinghe, S.L. 2007, *Narrative, Language and Grammar. Introduction to Biblical Hebrew and Biblical Greek*, EISD, Colombo.
9. Wonneberger, R. 1990, *Understanding BHS: A Manual for the Users of Biblia Hebraica Stuttgartensia*, Subsidia Biblica 8, Pontifical Biblical Institute, Rome.

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 31312</b>		
<b>Course Title:</b>	<b>History of Christianity in Sri Lanka</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) examine the history and development of Christianity in Sri Lanka,			
(ii) analyse the characteristics which are specific to different periods of history.			
(iii) compare and contrast the Portuguese missionary methods and the missionary principles of the Oratorian Missionaries, with special emphasis on Joseph Vaz.			

(iv) to conduct seminars on Sri Lankan passion plays to G.C.E. (A/L) students studying drama as a subject.			
<b>Course Content:</b>			
The period prior to the coming of the Portuguese, the early evidence and its evaluation; the Portuguese Period; the Dutch Period; the British Period and the Post-Independence Period. The reception of Vatican II in Sri Lanka, the history and the evolution of the passion plays in Sri Lanka.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
<ol style="list-style-type: none"> <li>1. Don Peter, W. L. A., 1983, <i>Franciscans and Sri Lanka</i>, Evangel Press, Colombo.</li> <li>2. Don Peter, W. L. A., 1978, <i>Education in Sri Lanka under the Portuguese</i>, Catholic Press, Colombo.</li> <li>3. Hettiarachchi S., 2012, <i>Faithing the Native Soil : Dilemmas and Aspirations of Post-colonial Buddhists and Christians in Sri Lanka</i>, S. Hettiarachchi, Colombo.</li> <li>4. Perera S. G., 2005, <i>Life of Blessed Joseph Vaz: Apostle of Sri Lanka</i>, Humanics Universal INC., Ottawa.</li> <li>5. Perera S. G., 2006, <i>Life of Fr. Jacome Goncalvez</i>, Humanics Universal INC., Ottawa.</li> <li>6. Perera S. G., 2006, <i>The Jesuits of Ceylon</i>, Humanics Universal INC., Ottawa.</li> <li>7. Perera S. G., 2013, <i>Historical Sketches</i>, Godage, Colombo.</li> <li>8. Pieris, A., (Ed.). Vols. XXV-XXVI 1998- 1999, <i>Dialogue</i>, The Ecumenical Institute for Study &amp; Dialogue, Colombo.</li> <li>9. Peiris, E., 1978, <i>Studies Historical Cultural</i>, Catholic Press, Colombo.</li> <li>10. Perniola, V., 1989-1991, <i>The Catholic Church in Sri Lanka: The Portuguese Period</i>, Vols. I-III, Tisara, Dehiwala.</li> <li>11. Perniola, V., 1983-1985, <i>The Catholic Church in Sri Lanka : The Dutch Period</i>, Vols. I-III, Tisara, Dehiwala.</li> <li>12. Perniola, V., 1992- 2001, <i>The Catholic Church in Sri Lanka : The British Period</i>, Vols. I-VI, Tisara, Dehiwala.</li> <li>13. අබේසිංහ, ටී. බී. එච්. 1966, <i>පරංගි කෝට්ටේ, ලේක්හවුස්, කොළඹ.</i></li> <li>14. දොන් පීටර්, ඩබ්. එල්. ඒ. 1995, <i>ලක්දිව කතෝලික උදාව, දේවධර්ම නිකේතන ප්‍රකාශන 10, කොළඹ.</i></li> <li>15. දොන් පීටර්, ඩබ්. එල්. ඒ. 1996, <i>කතෝලික ජීවන සමය, දේවධර්ම නිකේතන ප්‍රකාශන 11, කොළඹ.</i></li> </ol>			

16. දොන් පීටර්, ඩබ්. එල්. ඒ. 1997, *ලන්දේව කතෝලික ව්‍යාප්ති සමය*, දේවධර්ම නිකේතන ප්‍රකාශන 12, කොළඹ.

17. දොන් පීටර්, ඩබ්. එල්. ඒ. 2001, *ගොන්සාල්වෙස් පාඨාලය*, ගොඩගේ, කොළඹ.

18. සෝමරත්න, ජී. පී. ඩී. 2007, *ශ්‍රී ලංකාවේ ක්‍රිස්තු ශාසනයේ ඉතිහාසය*, ක්‍රි. ව. 1800 දක්වා, දේවධර්ම ශාස්ත්‍රාලය, කොළඹ.

19. පීරිස්. ඒ. 2008, *මිලන්ද සමයේ ලංකාවේ ශුද්ධ වූ සහ ඉතිහාසය*, ගොඩගේ, කොළඹ.

20. රොහාන්, ඩබ්ලිව්. 2009, *ලාංකේය පාස්තු-දු:ධප්‍රාප්ති නාට්‍යයේ ඉතිහාසය*, ආකෘති, හා භාවිතය, ගොඩගේ, කොළඹ.

21. වෙල්ගම්පල ආර්. 2003, *ලන්දේව කිතුනු පුරාණය*, කතෝලික ප්‍රකාශන කේන්ද්‍රය, කොළඹ.

22. රුබේරු. කේ. ඊ. ඩබ්ලිව්. 2011, *පෘතුගීසීන්ට පෙර ශ්‍රී ලංකාවේ කිතුණුවෝ*, ගොඩගේ, කොළඹ.

23. වැලිකඩආරච්චි, ද. (සංස්) 2006, *හෙළ කලාවේ කිතුනු සලකුණ*, ගොන්සාල්වෙස් සිංහල ආයතනය, අම්පිටිය.

24. හෙට්ටිආරච්චි, ශා. - රොහාන්, ඩබ්ලිව්. - නිලුකානි, ඉ. (සංස්.) 2018, *දෙවන වනිකාන කතිකාවේ ලාංකේය සන්දර්භය: ජන විමුක්ති පුද්ගල රීඩ් ෂෙල්ටන් උපහාර ග්‍රන්ථය*, ගොඩගේ, කොළඹ.

25. හෙට්ටිආරච්චි, ශා. - බෙම්මුල්ල, නි. 2017, *යකාගේ ඉස්කෝලේ*, ගොඩගේ, කොළඹ.

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 31322</b>		
<b>Course Title:</b>	<b>Christian Social Thought</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	45h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) identify the causes which prompted social concern of the churches in the course of history,			
(ii) analyse the official pronouncements of the churches on world peace, social justice, human rights.			
(iii) relate the liberative teachings of the Christian Social Encyclicals to the rights of workers.			
(iv) evaluate the rights of the marginalized based on the values of Christian social teachings.			
<b>Course Content:</b>			
Introduction to Christian Social Thought; the encyclicals Rerum Novarum, Quadragesimo Anno, Mater et Magistra, Pacem in Terris, Gaudium et Spes, Populorum Progressio, Laborem Exercens, and			

Laudato Si; the statements of the World Council of Churches beginning with the General Assembly of the WCC in Amsterdam in 1948; Human Rights and Religion in Sri Lanka.			
<b>Teaching /Learning Methods:</b> Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 100%</b>		<b>Final Assessment:</b>	
<b>Details:</b> Assignments 60%, oral presentations 30%, in-class tests 10%.	Theory	Practical	Other
<b>Recommended Reading:</b>			
<ol style="list-style-type: none"> <li>Allen, J. L. 1988, "Catholic and Protestant Theories of Human Rights." <i>Religious Studies Review</i> 14, 347-353.</li> <li>Baum, G. 1986, "Recent Roman Catholic Social Teaching: A Shift to the Left." Block, W. - Hexham, I, (Ed.). <i>Religion, Economics, and Social Thought</i>. Fraser Institute, Vancouver, . 47-96.</li> <li>Benestad, J. B. 2011, <i>Church, State and Society: An Introduction to Catholic Social Doctrine (Catholic Moral Thought)</i>. The Catholic University of America Press, Washington D.C.</li> <li>Curran, C. E. 1991, "A Century of Catholic Social Teaching." <i>Theology Today</i> 48, 154-169.</li> <li>Descrochers, J. 1982, <i>The Social Teaching of the Church</i>, Bangalore.</li> <li>Dorr, D. 1992, <i>Option for the Poor: A Hundred Years of Vatican Social Teaching</i>, Gill and Macmillan, Dublin.</li> <li>McHugh, F.P. 2010, <i>Catholic Social Thought: Renovating the Tradition: A Keyguide to Resources</i>: <a href="http://www.kuleuven.be/ccst/upload/publications/catholicsocialthought.pdf">http://www.kuleuven.be/ccst/upload/publications/catholicsocialthought.pdf</a>.</li> <li>O'Brien, D.J. - Shannon, T.A. 1998, <i>Catholic Social Thought: The Documentary Heritage</i>, Orbis, Maryknoll, NY.</li> <li>Roger, C. 1998, <i>Christian Social Witness and Teaching: The Catholic Tradition from Genesis to Centesimus Annus Vol I-II</i>, Fowler Wright Books, Herefordshire.</li> <li>ග්‍රැන්සිස් (ශුද්ධෝත්තම පියතුමා). 2015, <i>සුප්‍රචණේ ආනන්දය (Evangelii Gaudium)</i>, පරි. ගොන්සාල්වෙස් සිංහල ආයතනය, ජාතික දෙවසන්හල, අම්පිටිය.</li> <li>ග්‍රැන්සිස් (ශුද්ධෝත්තම පියතුමා). 2015, <i>ප්‍රභංසා වේවා මා සමිඳුන්ට (Laudato Si)</i>, පරි. වැලිකඩආරච්චි, ද. සහ පර්ෂදය, සාන්ත ජුසේ වාස් දේවධර්ම නිකේතනය, කොළඹ.</li> </ol>			
For an extensive bibliography, cf. <a href="http://www.shc.edu/theolibrary/resources/bibliog_cst.htm">http://www.shc.edu/theolibrary/resources/bibliog_cst.htm</a>			

<b>Semester:</b>	<b>I</b>		
<b>Course Code:</b>	<b>CHCU 31332</b>		
<b>Course Title:</b>	<b>Symbolism of Meals in Scripture and Tradition</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme		
<b>Type:</b>	optional		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
(i) explain the basic concepts of philosophy of symbolism,			
(ii) examine the significance of the meal tradition in Christian history.			
<b>Course Content:</b>			
Symbols and philosophy of symbolism; symbolism of meals in Ancient West Asia; meal tradition in the First Testament: liberation, covenant and the gift of the land (recognition, sharing and the fast); Jesus as Guest; Jesus as Host; symbolism of meals in the New Testament and the Christian Tradition; <i>zkr/anamnesis</i> ; memory and hope.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 100%</b>		<b>Final Assessment: %</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 60%, oral presentations 30%, in-class tests 10%.	%		
<b>Recommended Reading:</b>			
1. Balasuriya, T. 1972, <i>The Eucharist and Human Liberation</i> , SCM Press, London.			
2. Bernier, P. 1981, <i>Bread Broken and Shared</i> , Ave Maria Press, Indiana.			
3. Chauvet, L.M. 1995, <i>Symbol and Sacrament</i> , Liturgical Press, Collegiville.			
4. Crockett, W. 1989, <i>Eucharist, Symbol of Transformation</i> , Pueblo Publishing Company, NY.			
5. Lane, D.A. 1996, <i>Keeping Hope Alive: Stirring in Christian Theology</i> , Paulist Press, NY.			
6. Moloney. F.J. 1997, <i>A Body Broken for a Broken People</i> , CollinsDove, Victoria.			
7. Sandanam, J.P. 2002, <i>Do This In Remembrance of Me</i> , St. Peter's Pontifical Institute,			
8. Bangalore.			
9. Smith, D.E. 1987, "Table Fellowship as a Literary Motif in the Gospel of Luke", <i>Journal of</i>			

*Biblical Literature* 106, 613–638.

10. Therukattil, G. 1990, “A Powerful Prophetic Symbol and Memorial”, *Vidyajyoti* 54,  
11. 251-254.

12. දිසානායක, එච්. 2002, *මා සිහිකිරීම පිණිස මෙය සිදු කරන්න*, සාමාජය හා සාමයික කේන්ද්‍රය,  
කොළඹ.

13. ප්‍රනාන්දු, ආර්. “දිව්‍ය භෝජනය හා ක්‍රිස්තියානි පැවැත්ම”, *ක්‍රිස්තියානි කාණ්ඩ* 1, අංක 2, 2013, 125-  
132.

<b>Semester:</b>	<b>II</b>		
<b>Course Code:</b>	<b>CHCU 32342</b>		
<b>Course Title:</b>	<b>Founder of Christianity</b>		
<b>Credit Value:</b>	2		
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme		
<b>Type:</b>	Compulsory		
<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
On successful completion of this course unit, the students will be able to:			
i) explain the principles of sectarian Judaism,			
(ii) identify the dynamics of the prophetic tradition as opposed to sectarian Judaism,			
(iii) isolate the historical kernel of the Gospel narratives,			
(iv) trace the formation and the development of Christian thought on the founder of Christianity in the course of history,			
(v) integrate the liberative values of the inclusivist stand and the praxis of the founder of Christianity.			
<b>Course Content:</b>			
Roman and Jewish sources, and the canonical and non-canonical (apocryphal) texts on the historical Jesus; historical-critical research on the relationship between John the Baptist and Jesus of Nazareth, the Kingdom of God, Miracles, table fellowship, God of Jesus, death and resurrection of Jesus; the formation of NT Christology, the development of Christology in the course of history and recent trends in Christology.			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	

<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
<ol style="list-style-type: none"> <li>1. Brown, R. 1994, <i>An Introduction to New Testament Christology</i>, Geoffrey Chapman, London.</li> <li>2. Cullmann, O. 1963, <i>The Christology of the New Testament</i>, SCM, London.</li> <li>3. Dunn, J.D.G. 1980, <i>Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation</i>, SCM, London.</li> <li>4. Fitzmyer, J.A. 1986, <i>Scripture &amp; Christology: A Statement of the Biblical Commission with a Commentary</i>, Geoffrey Chapman, London.</li> <li>5. Haight, R. 1999, <i>Jesus Symbol of God</i>, Orbis, Maryknoll, NY.</li> <li>6. Meier, J.P. 1991-2001, <i>A Marginal Jew: Rethinking the Historical Jesus I-III</i>, ABRL, Doubleday, NY.</li> <li>7. Pieris, A. 1993, "Does Christ Have a Place in Asia", <i>Concilium</i>, No. 2, 33-47.</li> <li>8. Pieris, A. 2000, <i>The Christhood of Jesus and The Discipleship of Mary: An Asian Perspective</i>, Logos 39/3, Centre for Society and Religion, Colombo.</li> <li>9. Sabourin, L. 1984, <i>Christology: Basic Texts in Focus</i>, Alba House, NY.</li> <li>10. Schillebeeckx, E. 1979, <i>Jesus: An Experiment in Christology</i>, Seabury Press, NY.</li> <li>11. Sobrino, J. 1978, <i>Christology at the Crossroads: A Latin American View</i>, SCM, London.</li> <li>12. දිසානායක, එච්. 2000, <i>නාසරතයේ ජේසු</i>, සාවනා 2, සමාජය සහ සාමයික කේන්ද්‍රය, කොළඹ.</li> <li>13. විජේසිංහ, එස්. එල්. 2007, "මංගල වාක්‍ය පිළිබඳ ක්‍රිස්තුවේදී අර්ථකථනයක්", <i>දේව ධර්මයේ නව ප්‍රවණතා</i>, සංස්.එස්.එල්. විජේසිංහ, සාවනා 10, සමාජය හා සාමයික කේන්ද්‍රය, කොළඹ, 122-127.</li> <li>14. විජේසිංහ, එස්. එල්. 2007, "උපමා පිළිබඳ ක්‍රිස්තුවේදී අර්ථකථනයක්", <i>දේව ධර්මයේ නව ප්‍රවණතා</i>, සංස්.එස්.එල්. විජේසිංහ, සාවනා 10, සමාජය හා සාමයික කේන්ද්‍රය, කොළඹ, 128-135.</li> <li>15. විජේසිංහ, එස්. එල්. 2007, "දිවැසිවරය සහ ප්‍රාණපරිත්‍යාගිවරය: නාසරතයේ ජේසුන් වහන්සේගේ ජීවිතයේ විමුක්ති ගතික", <i>දහම් දියඹ</i> 9, 49-59.</li> </ol>			

<b>Semester:</b>	<b>II</b>
<b>Course Code:</b>	<b>CHCU 32352</b>
<b>Course Title:</b>	<b>Development of Christian Doctrine</b>
<b>Credit Value:</b>	2
<b>Pre-requisites:</b>	General requirements of the Faculty of Humanities to follow Level III course units of the BA Degree Programme
<b>Type:</b>	Compulsory

<b>Hourly Breakdown:</b>	Theory	Practical	Independent Learning
	30h	30h	40h
<b>Intended Learning Outcomes:</b>			
<p>On successful completion of this course unit, the students will be able to:</p> <p>(i) decipher the major causes and influences in the making of Christianity,</p> <p>(ii) trace the development of Christian thought in the course of history.</p>			
<b>Course Content:</b>			
<p>A critical study of the formulation of doctrines in the short formulae of the New Testament, the origins, usage and doctrine in the Apostles' Creed and Niceno-Constantinopolitan Creed. A critical study of the methods used by the Fathers of the Church, Scholastics and Positive Scholastics to present the doctrine. A study of the thought of Tertullian, Clement of Alexandria, Irenaeus, Origen, Augustine of Hippo, and Thomas Aquinas, Martin Luther and Teilhard de Chardin.</p>			
<b>Teaching /Learning Methods:</b>			
Lectures, group discussions, visual-aids and presentations.			
<b>Assessment Strategy:</b>			
<b>Continuous Assessment: 25%</b>		<b>Final Assessment: 75%</b>	
<b>Details:</b>	Theory	Practical	Other
Assignments 15%, oral presentations 10%.	75%		
<b>Recommended Reading:</b>			
<ol style="list-style-type: none"> <li>1. Abeyasingha, N. 2012, <i>Christian Thinkers</i>, Godage, Colombo.</li> <li>2. Ford, D.F. (Ed.). 1994, <i>The Modern Theologians</i>, Blackwell, Oxford.</li> <li>3. Kelly, J.N.D. 1976, <i>Early Christian Creeds</i>, Longman, London.</li> <li>4. McGiffert, A.C. 1954, <i>A History of Christian Thought</i>, Vols. I-II, Blackwell, NY.</li> <li>5. McGrath, A.E. 1993, <i>The Blackwell Encyclopedia of Modern Christian Thought</i>, Blackwell, Oxford (relevant sections).</li> <li>6. McGrath, A.E. 1998, <i>Historical Theology. An Introduction to the History of Christian Thought</i>, Blackwell, Oxford.</li> <li>7. Whitworth, P. 2015, <i>Three Wise Men from the East: The Cappadocian Fathers and the Struggle for Orthodoxy</i>. Durham, Sacristy Press.</li> <li>8. රොහාන්, ඩබ්ලිව්. 2013, <i>ක්‍රිස්තියානි චින්තකයෝ: ක්‍රිස්තියානි සංස්කෘතිය පිළිබඳ විද්‍යාර්ථීන්ගේ විෂයානුබද්ධ ග්‍රන්ථයකි</i>, ගොඩගේ, කොළඹ.</li> </ol>			