

## ACADEMIC CALENDAR 2017

### ORIENTATIONS

<b>January</b>	Sun-Tues	22-24	Moderators' Orientation begins Sunday evening.
	Thurs-Fri	26-27	Faculty Orientation
	Saturday	28	Years 1 & 6 students in residence
	Sunday	29	Years 1 & 6 Orientations start
<b>February</b>	Saturday	4	<b>All diocesan students to be in residence</b>

### FIRST TERM

<b>February</b>	Monday	6	<b>Opening Eucharist</b> (and Registration)
	Tuesday	7	<b>Term 1 Lectures begin</b>
	Sat-Sun	11-12	Diocesan Recollection
<b>March</b>	Wednesday	1	Ash Wednesday
	Tues/Wed	14-15	Senate Meeting
<b>April</b>	Sunday	9	Palm Sunday
	Wednesday	12	Classes end till Tuesday 18/4
	Thurs-Sun	14-17	<b>Easter Triduum</b>
	Mon	17	Easter Monday (Public Holiday)
	Tues	18	Classes begin after Triduum.
	Friday	21	Classes finish for Term One
	Monday	24	Exams Begin
	Friday	28	<b><i>Celebration of Patronal Feast – St. Peter Chanel</i></b>
	Saturday	29	<b>Term 1 Holiday Break Begins</b>
<b>May</b>	Saturday	13	Diocesan Students back in residence
	Sunday	14	Diocesan College Retreat

## **SECOND TERM**

<b>May</b>	Monday	22	<b>Term Two Lectures Begin</b>
	Thursday	25	Ascension Day (Holy Day)
<b>June</b>	Sunday	4	Pentecost Sunday
	Friday	30	National Sports Day (Public Holiday)
<b>July</b>	Friday	7	<b>Combined ecumenical service with PTC</b>
	Friday	28	Classes finish for Term Two
<b>August</b>	Monday	31	Exams Begin
	Friday	4	<b><i>Celebration of St John Vianney Feast Day</i></b>
	Saturday	5	<b>Term 2 Break begins</b>
	Tues-Thurs	8-10	CMSPI Meeting - hall
	Mon-Fri	14-18	Workshops - Communications
	Tuesday	15	Assumption (Holy Day)
	Saturday	19	Propaedeutic Period to be in residence

## **THIRD TERM**

<b>August</b>	<b>Monday</b>	<b>21</b>	<b>Term Three Lectures Begin</b>
	Sat-Sun	26-27	Diocesan Recollection
<b>September</b>	Fri-Sat	1-2	Senate meeting
	Thursday	7	Constitution Day (Public Holiday)
	Thur-Sat	21-23	Inter-tertiary Sports (Possible dates)
<b>October</b>	Tuesday	10	Fiji Day (Public Holiday)
	Thursday	19	Diwali (Public Holiday)
<b>November</b>	Wednesday	1	All Saints Day (Holy Day)
	Friday	3	Classes finish for Term Three
	Monday	6	Exams Begin
	Friday	10	<b><i>Graduation</i></b>
	Saturday	11	<b>HOLIDAY BREAK</b>

Fiji School Terms for 2017: 16/1 to 21/4; 8/5 to 11/8; 28/8 to 24/11  
Mohammed's Birthday 4.12.17

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# DIRECTORY

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Fr Pesamino Victor  
Fr Chris Toutai  
Fr Donald Melteras  
Fr Liqorio Raulutegu

IN RESIDENCE Fr Falani Terry sm  
Fr. Iona Tatau (Term 1)  
Fr Soane 'Aohako sm (Term 1)  
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## **ADMINISTRATION**

The Pacific Regional Seminary of St Peter Chanel is the tertiary ecclesiastical institution for the education and formation of priests, both diocesan and religious, for the CEPAC region.

### **THE SEMINARY SENATE 2017**

Ultimate responsibility for the seminary is in the hands of CEPAC – *Conferentia Episcopalis Pacifici*. The Bishops' Conference appoints four bishops (or their representatives) to the Seminary Senate. The Seminary Senate is responsible for the administration and implementation of policies for the seminary in the name of the Bishops' Conference and is the liaison authority between the Conference and the Seminary. The members of the Seminary Senate are:

- Archbishop Peter Loy Chong, Fiji (Chairman)
- Cardinal Soane Patita Mafi, Tonga
- Bishop Peter Brown, Samoa-Pagopago
- Bishop Ghislain de Rasilly SM Wallis et Futuna
- Congregations and Institutes: SS CC Representative
- Congregations and Institutes : M.S.C. Representative
- Father Michael O'Connor SM, Rector
- Father John Crispin SM – Secretary

## **THE SEMINARY ADMINISTRATION 2017**

<b>Rector</b>	Fr Michael O'Connor SM
<b>Vice Rector</b>	Fr Taukei Tuli (Acting)
<b>Academic Dean</b>	Fr Falani Terry SM
<b>Pastoral Coordinator</b>	Fr Okusitino Ulupano SM
<b>Liturgical Coordinator</b>	Fr Donald Melteras
<b>Director of Spiritual Formation</b>	Fr Pesamino Victor
<b>Foundation Year Director 2017</b>	Fr Taukei Tuli
<b>Propaedeutic Director for 2017</b>	Fr Taukei Tuli
<b>Bursar</b>	Mrs Alumeci Veitokiyaki
<b>Secretary/Registrar</b>	Mrs Lusi Turaga
<b>Librarian</b>	Mrs Ethel Morris
<b>Assistant Librarian</b>	Ms Berenadeta Raselala
<b>Receptionist</b>	Mrs Rafaela Waqaniyalo
<b>Coordinator of Domestic Staff</b>	Sr M.Goretti Vakaoqotabua SMSM

## **ADMINISTRATIVE BOARD**

The Rector chairs the Administrative Board. Members of the Board are the Vice-Rector, the Academic Dean, the Heads of Colleges with students at PRS, the Bursar and a student representative. The Board meets every second Tuesday of the month at 1:00pm in the Conference Room. The Rector in consultation with members of the Board may call extraordinary meetings.

## **STUDENTS' REPRESENTATIVE COUNCIL (SRC)**

The SRC co-operates in and complements the objectives of PRS by representing and serving the students of PRS. It is represented on the Administrative Board, the Academic Advisory Board and the Library Board by the SRC President or another SRC member. The SRC President also presents a report on the concerns of students at each Senate meeting

The SRC is composed of a President, who must always be a Diocesan student

and Vice President elected from among the whole student body. The election takes place in the middle of the second term. The other members of the SRC are representatives of each class and representatives of the different Religious Congregations with students at PRS. Day to day matters are handled by a four man Executive Committee. The SRC works with the Rector and the Faculty in organising events and activities throughout the year.

## **FACULTY BOARD**

The Faculty Board consists of the Rector and all members of the Faculty contracted by the Senate. The Rector is the chairman assisted by the Dean of Studies. Faculty Board meetings are on the first Tuesday of each month.

## **SEMINARY ACADEMIC STAFF 2017**

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## **CEPAC AND THE PACIFIC REGIONAL SEMINARY**

### **A BRIEF HISTORY**

By a complicated set of circumstances, the Holy See entrusted Eastern Oceania to the apostolic care of the Congregation of the Sacred Hearts of Jesus and Mary, popularly known as the "Picpus Fathers". In 1827,

Father Bachelot and his companions arrived in Hawaii to begin their work. They were soon expelled from the area, but, under Bishop Rouchouze, a more successful start was made in the Gambiers and later in Tahiti.

By a still more complicated set of circumstances, Western Oceania was entrusted to the then tiny Society of Mary. Their first missionaries, under the direction of Bishop Pompallier, appeared in that vast area in 1837. The original Vicariates were successively carved up as the work progressed in spite of massacre, disease, disaster and the human limitations of the best of men. It was only after the Second Vatican Council, in 1966 that the local hierarchy was established in the islands of the Pacific.

On the return of Archbishop Pierre Martin of Noumea from the Papal Synod in 1967, invitations were sent out to the Bishops of the Pacific to attend a meeting in Suva the following year. There, on 26th March 1968, the Episcopal Conference of the Pacific – *Conferentia Episcopalis Pacifici*, (CEPAC) - was formally inaugurated. Archbishop George Pearce of Suva was voted President with Archbishop Martin vice-president; the members designated were the Metropolitan Archbishops of Papeete, Noumea and Suva, and the Bishops of the Dioceses of Taiohae, Wallis-Futuna, Port Vila, Apia, Tarawa and Tonga. Bishops Coadjutor and Assistant Bishops were also named as members by right.

Since then, some of the dioceses have changed their names and the metropolitan Archbishop of Agana, Guam, and the Bishops of the Dioceses of the Caroline Islands, Chalan Kanoa, Pagopago, Rarotonga and the Prefecture Apostolic of the Marshall Islands, together with the Missions *sui juris* of Funafuti and Tokelau, have joined the Conference. Under the leadership of Archbishop Pearce, and then, in turn, of Archbishop Martin, Archbishop Mataca, Bishop Finau, Bishop Lambert, Archbishop Calvet, Archbishop Apuron of Agana, and now of Cardinal Soane Patita Mafi (Bishop of Tonga) CEPAC has undertaken vigorous action in many fields, particularly in the important fields of priestly recruitment and formation.

One hundred and twenty years of sporadic effort and meagre results had already passed when Bishop Rodgers of Tonga, through his representative, Father White, asked the first meeting of CEPAC to give thought to the establishment of "a seminary and religious houses of

formation in Fiji". The Conference urged interested dioceses and the Society of Mary to explore the matter and make recommendations.

They did so and in 1970, CEPAC decided to establish its own seminary in Fiji. Thus came into existence the Pacific Regional Seminary of St. Peter Chanel.

The Bishops and the Marists recalled their students from Springwood in Australia, Mosgiel in Christchurch and Greenmeadows in New Zealand. Father Ross, Secretary to CEPAC, was nominated the first Rector. Accordingly, on 6 March 1972, eighteen students gathered in an old house in Hercules Street, Suva, and with Father Ross SM, assisted by Fathers Bourke CM and Robichaud SM, constituted the new seminary community. A new site was then acquired and new buildings erected. In June 1973, the community transferred to its present site at 461 Queen Elizabeth Drive at Suva Point.

Student numbers doubled twice over the first four years, and in 1983 they stood at over 100 in residence with twenty in pastoral work. Accommodation for this large number had to be provided together with kitchen, dining and laundry amenities, lecture rooms, chapel, library and recreational facilities and administrative offices. In the late 70s and through to 2017 six religious congregations established their own individual campus which is affiliated to Pacific Regional Seminary. We now have the Marists living on their own campus next to the Diocesan College, the Columbans at Nasese, the MSCs and the Vincentians at Wailoku, the Salesians at Nakasi and the most recent arrival the Picups at Laucala Bay. The main campus is the residence for Diocesan seminarians and their formators.

From 1996 onwards the total student numbers each year have been between 120 and 150. This year 2017, there are 156 students enrolled in the academic program of whom 30 are out on Pastoral Year and 2 on Spiritual Formation. There are 54 diocesan students residing on campus in the Diocesan College.

## **RECTORS OF THE PACIFIC REGIONAL SEMINARY**

Rev Laurence Ross SM	USA	1972-1973 <i>Deceased</i>
Most Rev Petero Mataca	Fiji	1973-1974 <i>Deceased</i>
Most Rev Soane Foliaki SM	Tonga	1975-1980 <i>Deceased</i>

Rev Etuale Lealofi	Samoa	1981-1983
Rev Lawrence Hannan SM	Ireland	1984-1989 <i>Deceased</i>
Rev Peter Jeffrey	Australia	1990-1993
Rev Vitori Buatava, SM	Fiji	1994-1995 <i>Deceased</i>
Most Rev Michel Visi	Vanuatu	1996 <i>Deceased</i>
Rev Line Folaumoeloa	Tonga	1997-1999
Rev Douglas Akehurst CM	Australia	2000- 2002 <i>Deceased</i>
Rev Veremo Dovarua	Fiji	2003- 2008
Rev Michael O'Connor SM	New Zealand	2009-

## **AIMS OF PACIFIC REGIONAL SEMINARY**

The Pacific Regional Seminary of St Peter Chanel is the regional seminary of the Episcopal Conference of the Pacific (CEPAC). The Bishops placed the Seminary under the patronage of St. Peter Chanel, one of the first missionary priests to serve Oceania in the island of Futuna and who later became the first canonized saint for the Pacific.

- The primary aim of the Pacific Regional Seminary is to provide for its students the human, spiritual, theological, moral and pastoral formation necessary for the priestly ministry in the Roman Catholic Church.
- Throughout the entire program of training and formation, the Pacific Regional Seminary aims to train young men from the Pacific to minister to, and serve the peoples of the Pacific.
- At the same time, the theological and formation programs offered by the Pacific Regional Seminary aim to prepare candidates who are equipped to enter the priestly ministry with a concern for the service and ministry in the universal Church under their Bishops and Congregational Superiors.

These aims, and the structures necessary to achieve them are expressed in greater detail in the PRS documents: *Ratio Institutionis*, *Constitutions*, and *Regulations* of the Pacific Regional Seminary.

## **SPIRITUAL FORMATION PROGRAM**

The context of this experience for the seminarian includes five elements that influence his growth and formation:

- Cultural environment,
- Experience of ministry

- Academic progress,
- Personal relationships, and
- Stages of discipleship.

The cultural background plays its part in conditioning the spiritual life. In the orientation into the seminary and then in different courses in the academic program we seek to help our students reflect on their life experience. They gain some ability to recognize the values inherent in their culture, to find how they received faith through family and community.

When they detect something of the presence of Christ in their own history, they will be better able to see how the Gospel also challenges their culture. Our spiritual formation program aims at facilitating that journey of conversion that leads to deeper discipleship.

The experience of some involvement in parish life and different forms of ministry is often prominent in the vocational awareness of students entering the Seminary. It is increased during the Seminary course, both during the terms, and in the vacation periods. It is a focus of our spiritual formation program that the students are helped to recognize the "ingredients" of Seminary life. These include a variety of activities such as services within the community, accepting responsibilities, working with a team, attending lectures, preparing assignments, pondering and living the Word of God, celebrating the Sacrament of Reconciliation (individually or in communally), participating in the daily Eucharist, and developing a steady prayer life - are all ways of building community and practicing '*diakonia*' now, as well as preparation for future ministry.

We stress the importance of prayerful reflection on pastoral experience and academic learning. In forming diocesan priests of the future we recognize the responsibility of assisting students to develop a capacity to integrate their spirituality and ministry.

Through the program of college and class recollection weekends and also the annual retreats, and especially through the forums of individual accompaniment and regular spiritual direction, the seminarians are opened to grow in relationship with God and with others. It is precisely in the area of spiritual direction that many aspects of vocational suitability arise and the need for discernment become apparent. The delicacy and responsibility of discernment is no easy task and it is impossible without the guiding Spirit.

The centre around which the Seminarian gathers and integrates the varied experiences of his life and hears the call to "radical discipleship and commitment" is in his experience of Christ. The shaping of the topics for recollection weekends and the types of retreats are tailored to the different phases of formation. As a student progresses through the Seminary, he will come to know with greater clarity:

- where he can experience Christ's presence (Decree on Priestly Formation *Optatum Totius* 4, and Dogmatic Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 7),
- and how he may be more deeply drawn into the Paschal Mystery and herald the Kingdom.

This involves an interaction of liturgy and life, of contemplation and action in which loving faith directs and enlivens action, and action reinforces faith.

We look to see signs of eagerness for ministry and at the same time a realistic appreciation of the need for deeper penetration into the Gospel and Church's teaching in the students returning from their pastoral year. This 'outward look' development is a healthy sign in a senior student preparing for public, spiritual leadership in the *Presbyterium*.

When the formation process is working well, students become alert to the leaven of the Kingdom transforming their awareness. They will also be discovering the resistances that hinder their deeper conversion. It will always be both a 'going-to' and a 'being-sent' by Christ... "*Make your own the mind of Christ Jesus*" [Phil. 2:5]. The overall spiritual formation program seeks to assist the students to grow in the freedom required for responsible vocational choice and commitment.

The seminary formation program aims to prepare candidates for the diocesan priesthood and to make them effective ministers in their diocesan community as collaborators with their Bishop and his *Presbyterium*.

The task of the spiritual formators is to help the future ministers become:

- eager to take up the challenges facing the Church and the Priesthood,
- equipped to be sent on a mission alive with possibilities, both dangerous and adventurous.

In this formation process, freedom and self-determination need to be accompanied by prudent accountability. The *Moderator Groups* and the *Diocesan Formators* are vital agents in this process.

## **MODERATOR GROUPS: DIOCESAN STUDENTS**

The first and the seventh year Diocesan students belong to their own Moderator Groups. The other students in the Diocesan College are divided into small groups (around 10) which form Moderator Groups with one of the staff members (who is a member of the Diocesan Formation Team). The students are from different cultural and linguistic backgrounds, and are at different stages of their seminary training.

The effectiveness of the Moderator Group as a formation unit depends on the personal relationships, which develop between the Moderator and students and among the students themselves. The Moderator gives direction, encouragement and advice to each student as the need and opportunity arise. He fosters and develops the resources within the group. The moderator group is a school for leadership and a daily opportunity for service. A group flourishes when:

- each member cultivates a sense of responsibility for self and for others in the group;
- the atmosphere of the group fosters opportunities for faith sharing.

It requires the presence and active participation of each member at group prayer and other activities such as:

- small group Eucharist as arranged as well as the Liturgy of the hours
- group projects and work,
- and group meetings that review the life of the group and its participation in the larger Community.

The Moderator, as friend and guide, discusses regularly with each student facets of his personal growth, his interaction with others, his prayer-life, his academic development, his pastoral commitments, and his attention to spiritual direction.

The moderator seeks to assist each member of his group to develop his gifts and to help him internalize the various strands of seminary life. The overall aim is personal vocational response of the student.



**PROGRAM OF SPIRITUAL FORMATION 2017**  
**TERM 1 – PRAYER**

DATES	YEAR	TOPIC*	FACILT	Venue
Feb 11-12	1-7	<i>Diocesan Recollection</i>	PRS	PRS
Feb 18-19	7	For Ministry		St C
Feb 25-26	6	For the Kingdom		St C
Mar 11-12	4	And Experience		St C
Mar 18-19	3	And Relationships		St C
Mar 25-26	2	And Journaling		<b>NPC</b>
Mar 25-26	1	And Sexuality		St C
<b>Mar 29th</b>	<b>PRS</b>	<b>RECONCILIATION</b>	<b>CM</b>	<b>PRS</b>

**TERM 2 – CELIBACY**

DATES	YEAR	TOPIC*	FACILT	Venue
May 14-19	1-7	<i>Diocesan Retreat</i>		PRS
May 27-28	4	For the Kingdom		<b>NPC</b>
June 10-11	6	And Falling in Love		St C
June 17-18	2	And Sexuality		<b>NPC</b>
June 24-25	7	And Commitment		St C
July 8-9	1	<i>To be announced</i>		<b>NPC</b>
July 15-16	3	And Marriage		St C
<b>July 19</b>	<b>PRS</b>	<b>RECONCILIATION</b>	<b>SBD</b>	<b>PRS</b>

**TERM 3 – PRIESTHOOD**

DATES	YEAR	TOPIC*	FACILT	Venue
Aug 26-27	1-7	<i>Diocesan Recollection</i>		PRS
Sep 9-10	7	And Status		St C
Sep 16-17	3	For the Kingdom		St C
Oct 14-15	4	Call and Mission		St C
Oct 18	6	And Spirituality		St C
<b>Oct 25</b>	<b>PRS</b>	<b>RECONCILIATION</b>	<b>MSC</b>	<b>PRS</b>
Oct 28-29	2	Images and Models		St C
Oct 28-29	1	To Be Announced		<b>NPC</b>

NPC = Nazareth Prayer Centre; St. C = St Christopher's Home

**Spiritual Formation Team:** Fr. Pesamino Victor, Fr. Christopher Toutai  
 Fr. Liqorio Raulutegu

## **ACADEMIC ADVISORY COMMITTEE**

The Academic Advisory Committee (AAC) operates through the office of the Academic Dean. It is concerned in general with all the areas of the Academic program of the Pacific Regional Seminary. For the Academic Year 2017 its membership consists of:

- Fr. Falani Terry SM (Dean)
- Fr. Chris Toutai (Assistant)
- Rev. Dr Mikaele Paunga SM
- Rev. Dr Mark Kenney SM
- Fr. Leronio Vodivodi SM
- Fr. Pesamino Victor
- Student Rep (Piusolasi Leua)

The AAC meets every Thursday, following the Tuesday of the Faculty Meeting, at 1:00pm in the Conference Room to discuss academic concerns of both faculty and students. The recommendations and reports of the AAC are presented to the Academic Faculty for further discussions and then approval. One of the main concerns of the AAC is to evaluate continually the current academic program and curriculum, the work loads of individual programs and courses, and to make recommendations to the faculty concerning the future development of the curriculum.

The AAC also acts as a tribunal for academic appeals. Should a lecturer or a student have a grievance that cannot be otherwise taken care of concerning a course, a grade, or the general academic program, he/she is invited to approach any member of the AAC. It will be this member's responsibility to represent the complaint to the Committee. The complaint and how it was dealt with is recorded in a special book kept for this purpose by the Dean.

Through the Academic Dean, the AAC coordinates student evaluations of the courses. This is done before the conclusion of lectures in each term. The results are returned to the lecturer after assessments have been completed.

## **CLASS COORDINATORS**

At the beginning of each year, the Rector, after consultation with the Dean appoints lecturers to be the Coordinator for each class. The Class Coordinator

consults regularly (usually each Friday during the meeting periods) with the students of his class concerning their general spirit and progress. He also addresses concerns regarding their academic courses and workloads. Urgent matters should be taken to the Dean. The Class Coordinator makes a report at the monthly Academic Staff Meetings.

Coordinators ensure the due dates for assignments and reviews are properly distributed, and the amount of work demanded is in proportion to the importance of the course. All courses must have more than two grounds for assessment. It is recommended that no undue weight (more than 40%) be given to any one component of the course's assessment. The Class Coordinator should try to provide moral support and be an animator for the class.

## **ACADEMIC PROGRAM**

The aim of the academic program at the Pacific Regional Seminary is to provide for the intellectual training and formation of future priests for the Pacific in the disciplines of scripture, theology, philosophy, and relevant socio-pastoral sciences.

It is clearly acknowledged by both the PRS Senate and Staff, that while the academic program and the academic awards offered at PRS are very important, they are not the primary determining factors in the formation program for candidates to the priesthood.

There are three academic qualifications available from the studies at PRS: Diploma of Theology, Bachelor of Divinity, Bachelor of Theology. The requirements are given below. Students, who do not complete all the requirements of either the Diploma of Theology or the Bachelor of Divinity programs, are awarded an internal Certificate of Theology confirming that they have passed a number of courses of study.

### **DIPLOMA OF THEOLOGY**

The Diploma of Theology program at PRS is accredited by the South Pacific Association of Theological Schools (SPATS).

**Admission:** Admission requirements for the Diploma of Theology and for entrance into the Seminary are a minimum of five years secondary education, usually with a pass grade in the final examination. As most students at PRS

come from multi-lingual countries throughout the Pacific, candidates are also required to sit an entrance examination to demonstrate their competency in both written comprehension and expression of English. Beginning in 2015, diocesan students will also have had to complete the propaedeutic period offered in the third term prior to entry.

### **Statement of Purpose**

The purpose of the Diploma of Theology is to provide students for the priesthood with the academic skills and the theological foundations required for entry into the Bachelor of Divinity program. The Diploma is required for entry into the BD program which in turn is normally required for ordination in the Catholic Church.

### **Objectives**

In the light of the above statement of purpose, the Diploma of Theology has the following essential objectives:

- to improve the students' knowledge of English and provide the skills necessary for tertiary level studies
- to equip students with an adequate philosophical background and knowledge of the social sciences needed to pursue theological studies,
- to equip students with a foundational knowledge of sacred scripture, systematic theology, Christian ethics, Church History and pastoral praxis

The Diploma used to include one or two terms of a Foundation Year Program. Since 2015, the spirituality and courses of the Foundation year have been taken up in the Propaedeutic period which runs through the third term for those accepted to begin studies the following year and hence are not part of the Diploma program – but are a pre-requisite. The revised Diploma now requires nine terms of full time study over a three year period.

**Award:** The Diploma of Theology is normally awarded to those students who have passed at least 36 courses listed in the program from Years I to III

**The PRS award of Distinction:** Where there has been excellent performance in the three years of the Diploma course (usually measured as maintaining an A- average or above) an **internal award of Distinction** may be awarded to students with an A- average or above in the three years of study. This note of Distinction is to acknowledge and encourage superior performance.

## BACHELOR OF DIVINITY

The Bachelor of Divinity program at PRS is accredited by the South Pacific Association of Theological Schools (SPATS).

**Admission:** Admission requirement for the Bachelor of Divinity program is the Diploma of Theology or its equivalent.

### **Statement of Purpose and Objectives**

The program of the Bachelor of Divinity, a second degree in theological studies, fulfils the demands of the Catholic Church, by offering the courses needed for the academic formation for the priesthood. Accordingly, the BD program comprises all the courses presented in Years IV, VI and VII of the PRS program.

Specifically, the BD program aims at enabling the students to:

- become familiar with the Catholic tradition and its contemporary expression in the Pacific;
- develop a mature understanding of the Scriptures, the history, traditions and beliefs of their own and other expressions of the Catholic faith;
- apply a mature evaluation to contemporary theologies and spiritualities;
- express a reasoned appreciation of the Catholic faith and articulate a reasoned application of it to contemporary issues;
- Respond to and appreciate other Christian traditions and other faiths.

**Research Papers:** Students of Years IV, VI and VII are required to submit one Research Paper (10 pages for Year IV and 20 pages for Years VI and VII) on Scriptures, Theology and a subject of their own choice under the direction of a supervisor. All papers must be of high quality. Students should aim at having their papers published. All papers must be handed in by July 7<sup>th</sup> 2017. All the marks and grades are to be handed in for the Marks' Meeting at the beginning of the third term.

**Award:** The Bachelor of Divinity is normally awarded to those students who have passed at least 36 courses listed in the program in the handbook from Years 4 to 7, plus 3 research papers.

**The PRS award of Distinction.** Where there has been excellent performance in the three years of the B.D. course (usually measured as maintaining an A-

average or above) an **internal award of Distinction** may be awarded to students with an A- average or above in the three years of study. This note of Distinction is to acknowledge and encourage superior performance.

## BACHELOR OF THEOLOGY

The Pacific Regional Seminary is affiliated to the Faculty of Theology of the *Pontificia Universitas Urbaniana*, Rome. The said university grants the Bachelor of Theology degree to students of PRS who complete their requirements.

**Admission:** Admission requirement for the Bachelor of Theology is the same as the admission requirement for the Diploma of Theology

### **Statement of Purpose**

Because PRS is affiliated to the Faculty of Theology of the *Pontificia Universitas Urbaniana*, the purpose and objectives of studies reflect the requirements of the said university. Thus, it is the responsibility of the theological faculty to deeply study the facts and teachings of Divine Revelation. In particular, it faithfully studies the way in which they have been transmitted through Tradition and the Magisterium of the Catholic Church. It studies also the way in which they have been deepened by recent researches in order that they could be presented correctly, effectively and in a language understandable to the contemporary world.

### **Objectives**

In the light of the above statement of purpose, the Bachelor of Theology degree has the following essential objectives:

- to present an organic vision of Revelation,
- to present a general introduction to sacred scriptures, dogmas of faith, moral theology and the life of the Church,
- to equip students with different modes of evangelical announcement
- and finally, to introduce the students to the method of personal academic research.

The program is spread over a period of four years of Theology with two years of philosophy as the pre-requisite.

**Comprehensive Examination:** Both oral and written comprehensive examinations are required in addition to the completion of the courses in

theology covered from Years III, IV, VI and VII. The examinations, both oral and written, are based on the theses proposed by the *Pontificia Universitas Urbaniana*. The purpose of the Comprehensive Examination is to provide an opportunity for the students to demonstrate their understanding of the principal themes of Catholic doctrine and faith. Students must be familiar with biblical languages and sources, major councils and other official statements of the Church, some approaches of major theologians and other traditions in relation to the theses mentioned above. Year VII students are required to take the oral examination and the four to six hour written for the comprehensive exam.

The Comprehensive written is marked in Fiji and then sent to the Urbaniana for final assessment. The average marks in all subjects, together with the oral exam marks, and the written exams marks as judged in Fiji are forwarded to the Urbaniana University, who then awards the overall mark for the degree of Bachelor of Theology for each student.

## **PASTORAL FORMATION PROGRAM**

The theoretical part of the program includes the theology of proclamation, formal homiletics, and theory of catechetics, applied sociology, communication, counselling and administration. Pre-supposed are other courses offered in the seminary curriculum, such as General Psychology, Sociology and Anthropology on the one hand, and Christology, Ecclesiology and Liturgy on the other.

The practical aspect of the program comprises teaching catechetics, preparing liturgies and paraliturgies in the schools, visiting the hospitals, prisons, aged, and crippled children. The students are taught the practical use of mass media and the traditional course in the administration of the sacraments. They are also expected to do some preaching both in and out of the seminary.

Furthermore, a full year is spent away from the seminary especially for pastoral training and formation in the student's home diocese. This year, known as the *Pastoral Training and Formation Year*, is normally carried out in the fifth year of the student's academic formation.

### **Pastoral Training and Formation Year**

The pastoral training and formation of diocesan students during this year is carried out under the supervision of the Diocesan Coordinator whom each bishop appoints for his own diocese. The Coordinator sees to it that sufficient and useful opportunities are offered to the students not only to experience the

actual situation to which they will eventually return, but also to learn from that experience through a process of reflection.

The Diocesan Coordinator is responsible not only for those students on pastoral year, but usually also for all the students when they return home for the holidays. The Coordinator works in very close collaboration with the pastoral formation team at PRS. It is their co-responsibility to ascertain the progressive pastoral formation of the students as they gradually come closer to priestly ordination.

There is a separate Handbook prepared for the Pastoral Training and Formation Year program, which provides guidelines for the Diocesan Pastoral Coordinators and Supervisors, as well as for the students. This handbook is prepared by the PRS Pastoral Coordinator and distributed to all Diocesan students, their Supervisors and Bishops. The handbook is also available to Congregations upon request.

Following the Pastoral Year and at the beginning of the new academic year, Year VI students return to the Seminary a week before lectures begin to spend time reflecting theologically on the experiences of their pastoral training and formation year. This reflection program is called *Year VI Orientation Seminar*. The individual's experience, whether it be personal or pastoral, is the starting point for this reflection. The purpose of this reflection is to help students come to a clearer understanding of:

- themselves as ministers,
- how they relate to people,
- their ministerial strengths and weaknesses,
- and their areas of need and growth.

It is hoped that by listening to the experiences of others they will discover alternative ways of ministering. Through the help of the facilitator, the participants are led to integrate theory and practice.

The program is always subject to re-examination and revision. It is, in fact, envisaged that each year, or at the most every two years, the Diocesan Coordinators would meet for this purpose. In this way, the diocese is aware of the kind of formation its students are receiving in the seminary. Conversely, the seminary is kept constantly in touch with the actual needs of the diocese it sets out to serve.

**Pastoral Formation Team:** Frs. 'Okusitino Ulupano (coordinator), Liqorio Raulutegu, Donald Melteras, Pesamino Victor, Chris Toutai.



## **REGISTRATION**

Registration is held on the first day of each term in the office of the Business Manager. All students enrolling at the Pacific Regional Seminary will be issued with a student identification card. All charges in relation to registration are billed to the respective Dioceses or Congregations at the beginning of each term through the office of the Bursar.

## **THE SEMINARY LIBRARY**

The PRS Library plays an important role in the formation of the students' academic life. It is a lending library and so books and other materials may be borrowed by both staff and students of PRS. There is an arrangement in place whereby the two theological colleges, PRS and PTC, may become external borrowers of each other's library. Local parish priests and other Catholic Educational Institutions may also become external borrowers.

While staff and students of PRS are the primary users of its library, we welcome students and staff of PTC, USP, SPATS, ECREA, and other institutions in Fiji, as well as others in need of its specialized resources, to use our library. We can lend only to registered borrowers but our photocopying facilities and reference services are available to visitors.

In 2013, we made a major changeover with regard to library software systems. For the past 12 years PRS has been using the Athena system, but we have now changed over to Koha, an open source library software system which all Catholic theological seminaries in "developing nations" can connect to through a website called *"Sharing the Word"*\*(see end of this article for website address). The PRS library was chosen to be the first theological library to be accessed on this website, and Mr Hans Arns of Sydney came especially to train the 2 librarians in the use of the Koha system. Other Catholic theological libraries are following as well. The main idea behind this Koha Sharing the Word system is for the better sharing of Catholic library and information resources. Most seminary libraries operate in almost total isolation from each other. But through using Koha, opportunities are provided for the sharing of resources and expertise. This project has the backing of the Pontifical Society of St Peter the Apostle. Our Koha service agent in Sydney is Edmund Balnaves of Prosentient. Any person will be able to access our catalogue globally and from any computer or laptop.

The library collection is made up of about 19,570 titles, most of them being in the English language, although we do have a number of books in the French language, local, languages and other foreign languages.

Materials are organized according to the Dewey System, and special sections of the collection are: Reference; Pacifica; A/V; Maps; Periodicals. The bulk of the entire collection is in the General Stacks and these may be borrowed by the users. There is also a Reserve section set up every semester by the lecturers for their respective courses, which are classed as *Temporary Reference* for the duration of the courses. The PRS Library subscribes to approximately 58 journals which, like the books, support the courses of the academic program.

Users may access the internet via 6 computers one of them being equipped with CD/DVD facilities allowing users to access the library's small collection of A/V materials. All of these computers may be used to access *Koha Sharing the Word Opac*. The ***Bible Works*** program is available on one of the library computers

Library Regulations are posted in the library. The first year students are given an introduction to the library by the librarians during the Orientation Week. The aim is to develop their library skills and to assist them in their studies and research. Regulations are always discussed in detail during this time.

The librarians are assisted by the Library Board which is headed by the Rector and includes the Dean, a Faculty member, and a student rep.

The PRS Library has a fine relationship with the Pacific Theological College Library, the University of the South Pacific Library, and besides being a member of the Fiji Library Association (FLA), is also a member of The Australia and New Zealand Library Association (ANZTLA).

The library is being continually developed in all areas for the convenience of its users especially the staff and students of the Seminary, and the librarians endeavor to be as helpful as possible and are always looking for ways and new ideas to enhance library services.

\*Anyone may access the PRS Library catalogue by clicking on the following link: <http://www.sharingtheword.info/cgi-bin/koha/opac-main.pl>

Once you have logged on, please see the words *Pacific Regional Seminary Library* at the top left hand side and click on these words. Our PRS Logo and other information will appear. No password is needed to access our collection.

## THE PRS WEBSITE

The seminary has upgraded its IT and its database and programs for recording students' results. A website has been established: [www.prsfiji.com](http://www.prsfiji.com)

Initially this site gives largely the PRS handbook, but as the site develops, news and other information will be added to the website.

## THE COMPUTER LAB - INTERNET

The internet service is installed in the students' computer lab. The students are able to link to the web for research projects, to check the news and to receive and send email. WIFI is available in some buildings and in the library.

## THE ACADEMIC CURRICULUM 2017

This is the comprehensive list of the PRS curriculum of subjects according to departments. The first digit of the course code usually indicates the academic year or cycle in which it is taught.

The courses taught in Years I, II, III and IV are taught each year. Some of the courses in Years VI and VII used to be taught in two Yearly Cycles. This cycle is being phased out and the courses offered in all year levels are taught each year. All the courses are compulsory.

- Courses in **bold** type (e.g. **HS102 ANTHROPOLOGY 1**) are major courses (3 credit) demanding 3 contact hours and 6 study hours per week.
- Courses in *italic* type (e.g. *PS302 PASTORAL MANAGEMENT*) are minor courses (2 credit) demanding 2 contact hours and 4 study hours per week.
- Philosophy courses demand 4 contact hours and 8 study hours per week.

**BIBLICAL STUDIES:**

**BS101 INTRODUCTION to the OLD TESTAMENT**

**BS203 INTRODUCTION to the NEW TESTAMENT**

**BS204 SYNOPTICS 1 - Mark**

**BS305 PROPHETS**

**BS306 SYNOPTICS 2 - Matthew**

**BS408 HEXATEUCH**

**BS409 ISRAEL'S POETS & SAGES**

**BS610 HEBREWS AND the CATHOLIC EPISTLES**

**BS611 APOCALYPTIC LITERATURE**

**BS712 PAUL**

**BS713 SYNOPTICS 3 – Luke/Acts**

**BS714 JOHN**

**SYSTEMATIC THEOLOGY:**

**ST203 REVELATION AND FAITH**

**ST204 WORLD RELIGIONS**

**ST205 ECCLESIOLOGY 1 (THE CHURCH)**

**ST206 CHRISTOLOGY**

**ST408 ECCLESIOLOGY 2 [SACRAMENTS]**

**ST409 FOUNDATIONS IN THEOLOGY**

**ST410 SPIRIT AND GRACE**

**ST411 TRINITY**

**ST413 THEOLOGY OF MISSION**

**ST415 THEOLOGY OF SPIRITUALITY**

**ST612 ESCHATOLOGY**

**ST613 MARIOLOGY**

**ST614 CONTEMPORARY THEOLOGICAL ISSUES**

**ST615 MINISTERIAL PRIESTHOOD in the PACIFIC**

**ST716 ECCLESIOLOGY 3**

**ST717 EUCHARIST**

*ST718 THEOLOGICAL REVIEW SEMINAR*

**CHRISTIAN ETHICS:**

**CE301 FOUNDATIONS OF CHRISTIAN ETHICS 1**

**CE302 FOUNDATIONS OF CHRISTIAN ETHICS 2**

**CE407 JUSTICE AND ETHICS**

**CE408 BIOETHICS**

**CE711 PENANCE: THEOLOGY AND PRACTICE**

**CE714 THE SACRAMENT OF CHRISTIAN MARRIAGE**

**CE715 SEXUALITY AND CELIBACY**

**LITURGY:**

**LS101 INTRODUCTION TO LITURGY**

**LS402 HISTORY and LITURGY of the EUCHARIST**

**LS403 HOMILETIC**

**LS603 LITURGY: THEOLOGY, SYMBOL & CELEBRATION**

*LS704 THE ART of PRESIDING*

**CANON LAW:**

**CL401 BASIC PRINCIPLES OF CANON LAW**

**CL602 CANON LAW OF SACRAMENTS**

**CL702 CANON LAW OF MARRIAGE**

**CHURCH HISTORY:**

**CH302 THE EARLY CHURCH**

**CH303 REFORMATION STUDIES**

**CH304 MODERN CHURCH HISTORY**

**CH405 PACIFIC CHURCH HISTORY I**

**CH406 PATROLOGY**

**CH606 PACIFIC CHURCH HISTORY II**

**PHILOSOPHY:**

**FB101 INTRODUCTION TO PHILOSOPHY**

**FB102 ANCIENT PHILOSOPHY**

**FB103 MEDIEVAL PHILOSOPHY**

**FB104 MODERN PHILOSOPHY**

**FB105 CONTEMPORARY PHILOSOPHY**

**FB106 LOGIC**

**FB207 ETHICS**

**FB208 APPLIED ETHICS**

**FB209 METAPHYSICS**

**FB210 PHILOSOPHY OF RELIGION**

**FB211 PHILOSOPHY OF POLITICS**

**B212 PHILOSOPHY OF KNOWLEDGE**

**FB213 PHILOSOPHY OF THE HUMAN PERSON**

**FB214 PHILOSOPHY OF NATURE**

**SOCIAL SCIENCES:**

**HS102 ANTHROPOLOGY 1**

*HS105 ANTHROPOLOGY FIELDWORK*

**HS208 DEVELOPMENTAL PSYCHOLOGY**

**HS209 SOCIOLOGY**

**HS310 ADULT PSYCHOLOGY**

**HS611 MODERN SOCIAL ISSUES in the PACIFIC**

**PASTORAL STUDIES:**

*PS201 PASTORAL THEOLOGY AND PRAXIS*

*PS302 PASTORAL MANAGEMENT*

**PS405 CATECHETICS**

*PS406 PASTORAL ENCOUNTER*

**PROGRAM IN ENGLISH FOR ACADEMIC PURPOSES:**

**HS101 SYSTEMATIC THINKING 1**

**HS103 METHODOLOGY 1**

**HS206 SYSTEMATIC THINKING 2**

**HS207 METHODOLOGY 2**

**HS210 SYSTEMATIC THINKING 3**

**LANGUAGES - BIBLICAL AND ECCLESIASTICAL**

**LG200 LATIN**

**LG300 GREEK**

**LG400 HEBREW**

<b>ACADEMIC GRADING SYSTEM</b>			
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<b>Grade</b>	<b>Percentage</b>	<b>Definition</b>	<b>GPA</b>
A+	95 - 100	Exceptional	4
A	90 - 94	Distinction	4
A-	85 - 89	Merit	3.67
B+	80 - 84	Very Good	3.33
B	75 - 79	Good	3
C+	70 - 74	Above Average	2.5
C	65 - 69	Average	2
D+	60 - 64	Below Average	1.5
D	50 - 59	Pass	1
F	0 - 49	Failure	0
I	-	Incomplete	
P	-	Non-academic Pass	

An “F” grade is redeemable. A student who fails a course may request a re-examination within two weeks after the publication of exam results. A monetary fee may be charged. When it is redeemed the new grade can only become a D. If the student fails again, the “F” will remain on the student’s record. A student with three (3) “F” grades during the years of study will not be allowed to continue. On completion of the course requirements an “I” grade can be changed to whatever grade the student’s course work and exam assessment merits.

Exam results are available from the Moderators for Diocesan students and from the Heads of Colleges for Religious Congregation students after the Faculty’s Marks’ Meeting. [The Marks’ Meeting is held on the first Tuesday of the second term for the marks of the first term exams and the first Tuesday of the third term for the marks of the second term exams. The Marks’ Meeting for the third term is held on Thursday after the exams.]

It is the responsibility of the student to see his moderator or superior to obtain his grades. Likewise, the student is expected to see the lecturer concerned about how to redeem the “F” or the “I” grade. It is not the responsibility of the moderator or superior or lecturer to look for the student.



# CLASS PROGRAMS 2017

## Year I Program 2017

TERM I	TERM II	TERM III
<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>
<b>BS 101 Introduction to Old Testament</b>	<b>BS 102 Introduction to New Testament</b>	<b>HS 102 Anthropology</b>
<b>HS 101 Systematic Thinking I</b>	<b>FB 103 Medieval Philosophy</b>	<b>HS 103 Methodology I</b>
<b>FB 101 Introduction to Philosophy</b>	<b>FB 104 Modern Philosophy</b>	<b>FB 105 Contemporary Philosophy</b>
<b>FB 102 Ancient Philosophy</b>	<b>HS 206 Systematic Thinking II</b>	<b>FB 106 Logic</b>
	<b>LS101 Introduction to Liturgy</b>	

## Year II Program 2017

TERM I	TERM II	TERM III
<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>
<b>FB 209 Metaphysics</b>	<b>FB 207 Ethics</b>	<b>FB 208 Applied Ethics</b>
<b>FB 213 Philosophy of the Person</b>	<b>FB 210 Philosophy of Religion</b>	<b>FB 211 Philosophy of Politics</b>
<b>FB 214 Philosophy of Nature</b>	<b>FB 212 Philosophy of Knowledge</b>	<b>HS 210 Systematic Thinking III</b>
<i>HS 105 Anthropology Fieldwork - Report</i>	<b>HS 208 Developmental Psychology</b>	<b>HS 209 Sociology</b>
<b>ST 203 Revelation and Faith</b>	<b>HS 207 Methodology II</b>	

### Year III Program 2017

TERM I	TERM II	TERM III
<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>
<b>BS 204 Synoptics I - Mark</b>	<b>BS 408 Hexateuch</b>	<b>BS 306 Synoptics II Matthew</b>
<b>CE 301 Christian Ethics 1</b>	<b>CE 302 Christian Ethics II</b>	<b>CH 305 Reformation Studies</b>
<b>ST 409 Foundation in Theology</b>	<b>CH 302 Early Church History</b>	<b>CH 304 Modern Church History</b>
<b>ST 410 Spirit and Grace</b>	<b>ST 206 Christology</b>	<b>ST 205 Ecclesiology 1</b>
	<b>ST411 Trinity</b>	<b>ST413 Theology of Mission</b>

### Year IV Program 2017

TERM I	TERM II	TERM III
<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>
<b>CE 407 Ethics and Justice</b>	<b>CH 406 Patrology</b>	<b>BS 305 Prophets</b>
<b>CL 401 Basic Principles of Canon Law</b>	<b>HS 310 Adult Psychology</b>	<b>CE 408 Bioethics</b>
<b>CH 405 Pacific Church History I</b>	<b>LG 400 Biblical Hebrew</b>	<b>LS 603 Theological Symbol &amp; Celebration</b>
<b>LS 403 Homiletics</b>	<b>PS 405 Catechetics</b>	<b>PS 406 Pastoral Encounter</b>
<b>ST 415 Theology of Spirituality</b>	<b>ST 408 Ecclesiology 2</b>	<b>ST 204 World Religions</b>

### Year VI Program 2017

TERM I	TERM II	TERM III
<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>
<b>CE715 Sexuality &amp; Celibacy</b>	<b>BS 409 Israel's Poets</b>	<b>BS 610 Hebrews and the Catholic Letters</b>
<b>HS 611 Modern Social Issues</b>	<b>CH 606 Pacific Church History II</b>	<b>BS 611 Apocalyptic Literature</b>
<b>LG 300 New Testament Greek</b>	<b>LG 200 Latin</b>	<b>LS 402 History and Liturgy of the Eucharist</b>
<b>ST 613 Mariology</b>	<b>ST 612 Eschatology</b>	<b>ST 615 Ministerial Priesthood Pacific</b>
<b>CL 602 Canon Law of Sacraments</b>		

### Year VII Program 2017

TERM I	TERM II	TERM III
<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>
<b>BS 712 The Letters of Paul</b>	<b>BS 714 John and the Johannine Epistles</b>	<b>BS 713 Luke and the Acts of the Apostles</b>
<b>ST 716 Ecclesiology 3</b>	<b>CE 711 Sacraments of Healing</b>	<b>LS 704 The Art of Presiding</b>
<b>ST 717 Eucharist</b>	<b>ST 614 Contemporary Theological Issues</b>	<b>CE714 Christian Marriage</b>
<b>CL 702 Canon Law of Marriage</b>		
<b>CE715 Sexuality &amp; Celibacy</b>	<b>ST 718 Review Seminar</b>	<b>ST 718 Review Seminar</b>

# COURSE DESCRIPTIONS

## BIBLICAL STUDIES

### INTRODUCTION TO THE OLD TESTAMENT

**BS 101**

A survey of the historical framework provided by books of both Old and New Testaments is the basis of this introduction. For the purposes of the course, this framework begins with Genesis, touches on the Former Prophets and the work of the Chronicler, briefly reviews the books of Maccabees, defines the "Inter-testamental Period", and ends with a short description of the contents of the Acts. Against the background thus provided selected OT texts are examined. The course includes an introduction to the history, geography and archaeology of the Ancient Near East. Included also are some principles of textual and literary criticism. This course also includes exercises in the pronunciation and copying of the Hebrew [square character] alphabet and some basic elements of syntax and grammar.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the ancient near east context of the Old Testament
2. Demonstrate a broad understanding of the overall structure and contents of the books of the Old Testament.
3. Show an understanding of the unifying 'covenant' theme in the Old Testament
4. Produce a summary of the chief literary genres of the books of the Old Testament
5. Read aloud with a reasonable accent, and with some understanding, a previously unseen Hebrew Text, similar to those studied in class during the term.

### **Assessment**

- |  |     |
|--|-----|
| 1. One public ( <i>delivered</i> ) and one private ( <i>written</i> ) exegesis | 30% |
| 2. Two mini tests  | 30% |
| 3. Final exam  | 40% |

**Lecturer** Fr Chris Toutai

The course begins with a review of the fundamental topics in biblical studies such as Revelation and Faith, sources of Revelation (Scripture and Tradition), inspiration, inerrancy, interpretation and canon of the Bible. An overview of the geographical and historical backgrounds, together with the social, political, religious and philosophical settings provide the context for the formation of the New Testament. This is followed by a practical guide on how to use the tools, the resources, the methods and approaches for the study of the biblical texts, and a summary introduction to the books that make up the New Testament.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Describe the geographical, cultural, historical, political and religious contexts from which the documents of the New Testament emerged
2. Demonstrate the skills, the resources, methods and approaches for the study of the Scriptures
3. Developed the skills to analyse the biblical texts and be able to apply the biblical message to issues in the universal Church, the church and community in their own Pacific context, and their personal spirituality
4. Utilize the tools, resources, the methods and approaches for studying the New Testament
5. Defend the belief that the whole New Testament is the Word of God

### **Assessment**

- |                                     |     |
|-------------------------------------|-----|
| 1. Three Tests                      | 45% |
| 2. One Written Assignment           | 30% |
| 3. Oral Exam at the end of the term | 15% |

**Lecturer**      Fr Chris Toutai

The course is an introduction on the Synoptic Gospels. The course begins with the topic on the formation of the Gospels, their apostolic origin and historical value according to *Dei Verbum (Pontificia Universita Urbaniana, Thesis 5)*, the Synoptic Problem, and the historical and pastoral backgrounds to the Gospel of Mark. The study of specific texts focuses on the two major themes unique to Mark's Gospel: Jesus Christ, the Son of God (Christology) and following the suffering Messiah (Discipleship). It is hoped that the students will read and be familiar with the Gospel, its structure, its theological and pastoral purpose, learn the critical methods for analyzing biblical texts and develop the skills for actualizing the message of the biblical text for pastoral application and one's spirituality.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate understanding of the pastoral context from which the Gospel emerged, and the structure and theological purpose of Mark's Gospel
2. Use the scientific methods for analyzing biblical texts
3. Apply the gospel message for pastoral application in the Pacific context, and in developing one's spirituality
4. Read the commentaries critically and appreciate the literary style and techniques used by Mark
5. Explain key word-meanings through the use of biblical dictionaries and lexicons

### **Assessment**

- |                           |     |
|---------------------------|-----|
| 1. One written assignment | 30% |
| 2. Written mid-term exam  | 30% |
| 3. Written final exam     | 40% |

**Lecturer**      Rev. Dr. Mark Kenney, SM

The course begins with a survey of the history of Israelite Prophecy prior to the reign of Jeroboam the Second. Thereafter the lectures concentrate on six authors in the following order: Amos, Hosea, Isaiah, Jeremiah, Ezekiel and Deutero-Isaiah. The authors are studied against the background of the historical situations in which they lived and worked, to the extent that either the OT or other sources provide us with that kind of information. A selection of texts is drawn from each author as the basis both for the study of his thought and for a general summary of information relating to the forms of prophetic discourse.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Outline the history of Israelite Prophecy in its ANE context
2. Determine the Prophetic concerns and genres.
3. Justify the style each prophet used to relay the core message
4. Appraise the prophet Jeremiah and his message
5. Contextualize this study in today's Pacific.

### **Assessment**

- |                           |     |
|---------------------------|-----|
| 1. One written assignment | 30% |
| 2. Written mid-term exam  | 30% |
| 3. Written final exam     | 40% |

**Lecturer**      Rev. Dr. Mark Kenney, SM

The course begins with a review on the apostolic origin and historical value of the Gospels according to *Dei Verbum (Pontificia Universitas Urbaniana, Thesis 5)*, and offers a background to the historical and pastoral settings that gave rise to the Gospel of Matthew. Particular attention is given to Matthew's literary style and theological message in response to his pastoral concern to define the identity of the Christian community, and its significance for life of the Church our times.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the structure and theology of Matthew's Gospel as a response to the historical challenges his community was encountering
2. Critique Matthew's literary style in communicating the message of the Gospel
3. Explain the importance of Matthew's Gospel as a source for catechetical instruction for the Christian communities
4. Appraise the relevance and application of Matthew's Gospel and message in the context of one's local community in the Pacific and shaping one's spirituality.
5. Integrate their knowledge to preaching, liturgy and spiritual leadership

### **Assessment**

- |                      |     |
|----------------------|-----|
| 1. Two written tests | 40% |
| 2. One Assignment    | 20% |
| 3. Written Exam      | 40% |

**Lecturer**      Fr Chris Toutai



## **HEXATEUCH (GENESIS THROUGH TO JOSHUA) BS 408**

These books contain the account of the racial, religious and political origins of Israel. Between the time this account was first put into writing and the time the six books received the form in which we read them, the basically simple history of Israel's origins became the cart upon which were loaded textual additions made by at least two schools of thought within Israel. It is the purpose of this course to concentrate (as far as this is now possible) on those portions of the Hexateuch which are judged to betray the earliest literary shape of Israel's self-awareness. This done, the course concludes with some descriptions of the content and purpose of the later additions, with special emphasis on Deuteronomy.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the literary forms of the Torah.
2. Compare the thinking and belief of the main schools of thought behind the Torah.
3. Exegete certain passages from the Hexateuch
4. Access secondary literature
5. Apply the biblical message to the local context of the Pacific today.

### **Assessment**

- |                     |     |
|---------------------|-----|
| 1. Written Test One | 30% |
| 2. Written Test One | 30% |
| 3. Written Exam     | 40% |

**Lecturer**      Rev. Dr. Mark Kenney, SM

Half of this course is pure survey and includes: Lamentations, Song of Songs, the Psalter, Proverbs, Job, Kohelet, Ben Sira, Wisdom of Solomon and Baruch. The treatment of the Psalter within the survey attempts to concentrate on the psalms familiar from the recitation of the Morning and Evening Prayer of the Church, and to analyse them on the basis of themes, structure and critical problems. The second half of this course concentrates on the Books of Job, Proverbs, and the Wisdom of Solomon.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain each of the books studied
2. Critique the distinctive literary forms of wisdom literature and their content and themes
3. Explain the Wisdom Literature in its ANE context
4. Appraise the theology and particularly the Figure of Wisdom in the Wisdom Literature and in the Liturgy.
5. Appraise the contribution of Wisdom Literature to the New Testament and to contemporary Christian living.

### **Assessment**

- |  |     |
|--|-----|
| 1. Three tests worth (20% each)        | 60% |
| 2. Class Presentation worth            | 20% |
| 3. One Short Reflection on Ps 22       | 10% |
| 4. One Short Reflection on the Passion | 10% |

**Lecturer**      Fr. Chris Toutai

This introductory course in the New Testament Letters, also known as “the Catholic Letters” or “Letters to all Christians,” explores the historical and pastoral contexts, the composition and theology of the Letter to the Hebrews, the Letter of James, I and II Peter, and the letter of Jude (*Pontificia Universitas Urbaniana, Thesis 8*). Selected passages for study and analysis (exegesis) will focus on the theology of the Christ the High Priest in the Letter to the Hebrews, the exhortations for living the faith in the Letter of James, and the theologically rich and pastoral letter of I Peter.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the historical and pastoral contexts from which the New Testament letters emerged.
2. Choose relevant good biblical passages for study in class and written assignments
3. Prescribe methods for analyzing and interpreting biblical passages
4. Critique the line of thought and argumentation, the theology and pastoral approach particularly of the letter to the Hebrews, James and I Peter
5. Integrate the biblical message of studied passages in the local context of the Pacific and in developing one’s spirituality

### **Assessment**

- |                                      |     |
|--------------------------------------|-----|
| 1. Active participation in the class | 10% |
| 2. Three written assignments         | 75% |
| 3. Oral Exam                         | 15% |

**Lecturer** Fr. James Kyaw Hoe, SDB

A rapid reading of the entire Book of Revelation will be followed by a survey of relevant Old Testament texts, especially from Exodus, Isaiah, Ezekiel, Daniel and Zechariah. This is followed by a more detailed study of the structure of the book and its major symbols. There will be some exegesis on selected passages. This will include the inaugural Vision (1:9-20), one letter and Ch. 4 - 5. The course will then examine other passages that highlight the Christology, Ecclesiology and its view of History. The historical background and the usual introductory questions of authorship etc. will also be surveyed.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the major symbols of the Book of Revelation in the context of the relevant apocalyptic and prophetic literature.
2. Explain how the Book of Revelation relates to the rest of Scripture, including its use of the Old Testament
3. Develop the principles and insights derived from study of the Book of Revelation for contemporary life and ministry
4. Defend the contribution of Daniel to the New Testament and to contemporary Christian living
5. Appraise the relevance of the study of Apocalyptic Literature for the Pacific today.

### **Assessment**

- |                 |     |
|-----------------|-----|
| 1. Written Test | 30% |
| 2. Paper        | 30% |
| 3. Oral Exam    | 40% |

**Lecturer**            Rev. Dr. Donal McIlraith, SSC

The course is an introduction to Paul, the man, his mission, his letters. It focuses mainly on the study of the undisputed letters of Paul as a primary source, and provides an overview of the letters attributed to Paul (deuteron-Pauline letters). It hopes that students will have a better understanding of the historical setting and pastoral situations to which Paul was responding and to appreciate the impact of Paul's letters on the theology and life of the Church, and in particular in the Pacific context and in one's spiritual journey.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Formulate an overview of the Pauline letters and their main themes
2. Develop further the basic principles and skills for studying the biblical texts
3. Justify the way Paul was responding to the historical setting and pastoral situations
4. Explain the impact of Paul's letters on the theology and life of the Church
5. Integrate insights gained from the course to the local communities of the Pacific for one's spirituality

### **Assessment**

- |  |     |
|--|-----|
| 1. Two Tests (20%) – dates to be announced | 30% |
| 2. Two written assignments                 | 60% |
| 3. Oral exam                               | 10% |

**Lecturer**      Fr. James Kyaw Hoe, SDB

## **SYNOPTICS 3 – LUKE AND THE ACTS OF THE APOSTLES BS 713**

The course is an introduction on the two New Testament documents that are ascribed to Luke, the Gospel and the Acts of the Apostles. It focuses on Luke's use of images, characters, plot and literary form to highlight the major theological themes of mission and universalism in his writings. Proper consideration is also accorded to the historical, cultural and religious settings of the writings. Students are asked to read and examine selected passages from the Gospel and the Acts to increase familiarity with the literary characteristics and theology of Luke

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce the main critical issues associated with the study of the Lukan literature
2. Demonstrate how the principal literary forms in Luke and/or Acts communicate their theological content
3. Critique Luke's redaction of Mark's Gospel and/or the relation of Luke's Gospel to the Acts of the Apostles
4. Utilize and improve skills learned for interpreting biblical passages
5. Tell of the relevance of the Lukan literature for contemporary Christian preaching, teaching and spirituality

### **Assessment**

- |                                     |     |
|-------------------------------------|-----|
| 1. Two written assignments (25% ea) | 50% |
| 2. One class work or test           | 25% |
| 3. Oral exam                        | 25% |

**Lecturer**      Fr Chris Toutai

The course is a study of John as “a spiritual gospel” (*Clement of Alexandria*) by investigating the historical, cultural and religious settings and contexts of the Johannine community, by exploring the literary techniques and by analysing the theological content of selected passages within the framework of the Gospel as a whole. The course hopes to identify sources of hope for Christians who wish to be faithful to Christ under circumstances of chaos, violence and suffering. It pays particular attention to the genre of apocalyptic literature as a 'lens' through which to interpret the present in the light of God's future.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the main critical issues associated with the study of the Gospel of John
2. Demonstrate how the principal literary forms in the Johannine literature communicate their theological content
3. Exegete selected passages from the Johannine literature
4. Compile and use significant secondary literature for the critical study of the Johannine literature.
5. Defend the relevance of the writings of John for contemporary Christian preaching, teaching and spirituality

### **Assessment**

- |                                       |     |
|---------------------------------------|-----|
| 1. Two written assignments (25% each) | 50% |
| 2. One written test                   | 15% |
| 3. Oral exam                          | 25% |
| 4. Class participation                | 10% |

**Lecturer**      Fr. James Kyaw Hoe, SDB

# SYSTEMATIC THEOLOGY

## REVELATION AND FAITH

**ST 203**

This course studies the foundations for living a meaningful Christian faith; sources and formative factors, principles of operation and aims of theology. The course looks at some images for initial impressions of the mystery of God's loving initiative in reaching out to draw people to a communion of life in Him. This would include the image of God in the cultural context before Christianity. Revelation-faith is studied in the fact of its occurrence. Creation is seen as the first self-revealing word; the calling out of Israel and the story of their faith response. Jesus the Christ is the definitive divine Self-revealing Word and paradigm for our response. The Gospel is studied as received and expressed by the apostolic church (DV1). The course then looks at the transmission of divine revelation; Sacred Scripture, its inspiration and interpretation in the living tradition of the church; a systematic detailed unpacking of the contents of DV2. The course concludes with the study of the dimensions and characteristics of a living faith, belief and theology.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain clearly what it means to have faith in a Revealed God
2. Articulate the various occurrence of Revelation faith as seen in creation, in the calling of Israel, in Jesus and in the Gospel as received by the church
3. Display a thorough knowledge of the first two chapters of *Dei Verbum* – or Dogmatic Constitution on Divine Revelation.
4. Demonstrate a solid understanding of the transmission of divine revelation: Sacred Scripture, its inspiration and interpretation in the living tradition of the church.
5. Contrast the ways of God as believed by Christians and the ways of God as believed by other religious followings.

### **Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Mid-term exam           | 30% |
| 2. Two Class presentations | 30% |
| 3. Final exam              | 40% |

**Lecturer** Fr. 'Okusitino Ulupano



This short introductory course to the vast and complex field of world religions will focus on the worldview of each religion: the beliefs and values that make the religions meaningful to followers. Time is given to look seriously at the basic teachings of the main religions: what are their major differences and what are areas in which they agree. Also looked at are ways which can bring unity and harmony to different religions. It will also provide motivation for such study by reflection on contemporary Church teachings on Inter-religious Dialogue.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the significant part religion plays in the lives of people in the world today.
2. Critique the fundamental worldview of some of the major religions as well as some of their customs and practices.
3. Justify the need for the presence and the acknowledgment of the divine in human affairs
4. Prescribe a religious Creed which can be accepted with joy by all people of different religion
5. Defend the need to enter into respectful dialogue with persons of other faith traditions, in keeping with contemporary teachings of the Catholic Church.

### **Assessment**

- |   |     |
|---|-----|
| 1. Short quizzes at the end of each section   | 50% |
| 2. A research paper (3-5 pages) on one aspect of the creed, cult, code of sacred writings of another religion | 30% |
| 3. Exam   | 20% |

**Lecturer**      Fr. Pesamino Victor

This course looks at the meaning of the doctrine of ‘ecclesiology’. What is the etymology of the concept ‘ecclesiology’? It goes on to explain the origin and historical development of the Church as ‘People of God’ and the experience of Israel as the ‘Chosen People’. It looks at the Church as ‘Mystery’ and Church as ‘Community of People’, what it means to be Church? How is it possible to unite millions even billions of people called together to communion under the leadership of one person – the Pope? Also looked at is the Church as Institution, Church as Mystical Body of Christ and the energizing power that continues to guide and lead this Church? How influential was the experience of the very first community of disciples that enabled them to unite and remain faithful to their faith conviction? What does the idiom *extra ecclesiam nulla salus* mean (outside the church no salvation)?

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate a good understanding of what the Church is and the meaning of Ecclesiology
2. Demonstrate a sound understanding of the origins and the historical development of the church or ecclesiology beginning from the NT until Vatican II in *Lumen Gentium*.
3. Critically explore the relationship between his experience of church and the mystery of the Church as defined in theology and as lived in the Church
4. Prescribe the best model to use for the Church to be meaningful and effective for modern people
5. Compare the popular models of church present today in the CEPAC area, among people of their own communities.

### **Assessment**

- |                                    |     |
|------------------------------------|-----|
| 1. Oral presentation (week 5)      | 20% |
| 2. Midterm exam (week 6)           | 20% |
| 3. Term paper [5 pages] - (week 8) | 20% |
| 4. Final exam                      | 40% |

**Lecturer**            Rev. Dr. Mikaele Paunga, SM

God-for-us and the gift of fullness of human life in God, achieved and offered us in the Person and the life, the crucifixion-resurrection of Jesus the Christ. The course first searches out the taken-for-granted operational Christology of the participants as this is implicit in imagery and practice. It then moves to focus on the Christological problematic as this is in fact experienced. There follows an examination of the nature of our sources of doing Christology, how these are rightly interpreted, and what truth concerning the historical Jesus they afford us. Then it takes up three areas: (1) the spirituality Jesus lived and witnessed to in his life mission as servant of the reign of 'Abba'; (2) the mystery of the crucifixion-resurrection; (3) the further development in Christological insight by the Church of the first five centuries as it struggled for clarity and for appropriate language to express adequately the deeper truth of the person and significance of Jesus.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate an understanding of the sources and their interpretation concerning the historical Jesus
2. Display an understanding of the crucifixion-resurrection as significant for the first Christians as revelation of Father, grasping the meaning of Jesus and being gifted with the spirit
3. Demonstrate a clear understanding of the development in Christological insight by the church in the first five centuries and especially in Vatican II, GS Nos. 10, 12, 45
4. Appraise the historical development of the doctrine on Christ
5. Compose a talk or a paper on the relationship of Jesus Christ to God the Father and God the Holy Spirit

### **Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Term Paper              | 20% |
| 2. Group presentation      | 10% |
| 3. Oral Exam               | 40% |
| 4. Short reflection papers | 20% |

**Lecturer** Fr. Pesamino Victor

This course is a continuation from Ecclesiology 1 which the student took in Year 2. This part of the course focuses mainly on the Sacraments. It hopes to provide a deeper theological meaning and understanding of the sacraments, especially their historical and developmental dimension. The course also continues to cover the principle of the Catholic sacramental system in comparison to the Protestant understanding. It also looks at the Biblical Orientation of sacraments and in particular the ‘Seven Catholic Sacraments’ and this will also explain why theologians agree and teach ‘Jesus as the Primordial Sacrament’ and the ‘Church as the Basic or Foundational Sacrament’. The course concludes by making reference to the RCIA program for Christian Initiation.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain why the Catholic Sacramental system must be seen within the context of Christ
2. Critique the three Sacraments of Christian Initiation: Baptism, Confirmation, and Eucharist in relation to RCIA process.
3. Compare the ways the Christian sacraments are administered to the ways similar rites are administered in cultural settings and by other religions
4. Contrast the ways different Christian sects view and administer the sacraments
5. Propose ways of administering the sacraments for modern people

### **Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Term Paper              | 20% |
| 2. Group presentation      | 10% |
| 3. Oral Exam               | 40% |
| 4. Short reflection papers | 30% |

**Lecturer**      Fr. Ioane Gukibau, SSC

The main focus of this course deals with the perennial human quests about the existence of God, human existence and existence of creation. These questions express the inner-depth of human hunger for meaning. It hopes to acquaint students with the presuppositions of all theological discourse. An introductory section will deal with the formative factors in theology: experience, symbol, language, sign, myth, legend, philosophy and the more commonly known factors of revelation, scripture, tradition, culture and reason. It hopes to demonstrate the place of theology in the larger world of science. The course then proceeds to methods and emphases in doing theology: deduction, induction, transcendental and incarnational. Theological systems will follow such as models, paradigms, theological hermeneutics of SS and Magisterial Statements. Then there is a treatment of wisdom and critical theologies followed by reflections on the unity of faith and pluralism of theology. At the end, discussions will focus on the Church's Magisterium, Faith and Catholic Theology in the light of other theologies.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate an understanding of what theology is and how it has been defined and understood throughout history
2. Display an understanding of the sources and methodologies for doing theology
3. Demonstrate that they know the special relationships scripture, tradition and Church's magisterium.
4. Appraise the importance of cultural experience, myths, stories and legends of a particular people in doing theology.
5. Display clearly the mutual relationship between science and theology, philosophy and faith

### **Assessment**

- |                                  |     |
|----------------------------------|-----|
| 1. Group presentation (week 6)   | 15% |
| 2. Midterm exam (week 5)         | 30% |
| 3. Term paper (5 pages) (week 8) | 15% |
| 4. Final exam                    | 40% |

**Lecturer**            Rev. Dr. Mikaele Paunga, SM

After an initial exploration of our present experience and especially, identifying some of our operative images and attitudes regarding the Holy Spirit and Grace, the course is then divided into two main parts. Part One: The Gift of the Holy Spirit. God sent forth into our hearts the Spirit of his Son, which cries out “Abba,” (Gal. 4: 6). We believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father and the Son (*Filioque*). With the Father and the Son He is worshipped and glorified. He has spoken through the Prophets (Nicene Creed). How can one discern the Spirit? How can one tell the activity of the Spirit in Creation, in Salvation History, in Jesus Christ, in the Church and in Christians today? Part Two: The Gift of Grace. The theology of Grace (De Gratia) deals with the human person as redeemed, sanctified and divinized. This treatment should not speak in the abstract about grace but about the human person endowed with grace.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate an understanding of who the Spirit is, as the 3<sup>rd</sup> person of the Trinity and the Spirit’s function in Creation, in the lives of Prophets, and other Old Testament figures (OT)
2. Display an understanding of the function of the Spirit in the life, death and resurrection of Jesus (NT)
3. Display an understanding of the Spirit in the early Church especially in the Councils of Nicaea and Constantinople and culminated in the sad division over *Filioque*
4. Appraise the central role of the Spirit in the life of the Church today
5. Construct a sermon that can make simple people know and appreciate the work of the Spirit and the gift of Grace

### **Assessment**

- |                                     |     |
|-------------------------------------|-----|
| 1. Class participation/Presentation | 20% |
| 2. Written paper                    | 20% |
| 3. Mid-Term test                    | 20% |
| 4. Final Oral Exam                  | 40% |

**Lecturer** Fr. Ioane Gukibau, SSC

This course is a continuation of Christology (ST 206). Our knowledge of who God is for us has been revealed in the person of Jesus Christ and in his mission and teaching. God is a missionary God, the One who has sent the Spirit and the Son into the world created by God in order to bring the whole of creation into the communion of the Trinitarian God. The starting point of our theological reflection will be revelation. There are two questions about God: “Who is God?” and “Who is God for us?” Over the centuries philosophies and religions have tried to answer the first of these questions, but it is only God who has answered the second. We can know nothing of God as God – that remains a mystery, and we need always to keep in mind that fundamentally God will always remain a mystery as “God-self.” But God has revealed who God is for us and that is the most important thing for us.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Articulate the biblical background of the doctrine of the Trinity in both Old and New Testaments
2. Describe the philosophical development of the understanding of the Trinity in the Early Church Councils
3. Display an understanding of the trinity as a community of love; *perichoresis*
4. Develop a synthesis of the whole theological scholarship on the Trinity
5. Produce a meaningful homily on the Trinity for Trinity Sunday

### **Assessments**

1. 5 short papers worth 15% each 75%
2. The final exam will be an oral exam 25%.

**Lecturer**            Rev. Dr. Mikaele Paunga, SM

The course will focus on the meaning of mission and its challenges in the understanding of the modern church. The students will first be introduced to the development of the understanding of mission and the foundations of a theology of mission. Beginning with the theology of the New Testament, we will briefly discuss the various understandings of the meaning of mission in the history of the Church. Most of the course will then focus on contemporary issues and understandings, particularly in the light of the teachings of the Second Vatican Council. By its nature, the Church is essentially missionary. We will investigate the Church's ever-deepening understanding of itself today: its mission, role and participation in the world today.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the historical and biblical background of Christian mission
2. Demonstrate a thorough understanding of the historical, theological, biblical and dogmatic foundation of the mission of the Church.
3. Assess the development of communication and contemporary theories of mission
4. Compose an exegesis on the Apostolic Exhortation of Pope Paul VI, *Evangelii Nuntiandi*.
5. Demonstrate a thorough understanding of principles in *Ad Gentes* – Decree on the Missionary Activity of the Church

### **Assessment**

- |                        |     |
|------------------------|-----|
| 1. Two Class Summaries | 30% |
| 2. Term Paper          | 30% |
| 3. Written Exam        | 40% |

**Lecturer** Fr. Okusitino Ulupano SM



Theology is the effort to understand and interpret the faith. Spirituality concerns growth in quality of free response and transformation in Christ. This course attends to each of these foci and in their mutual inclusion. It explores biblical, theological and historical foundations of Christian Spirituality. In connection with the theme of 'Growth in Holiness' a searching study will be made of such topics as conversion and ongoing purification, examination of consciousness and developing a vitalizing sense of one's presence with God. All through the course careful attention is given to maintaining the student's personal life calling and context and his or her commitment therein as well as his or her personal journey towards fuller human psycho-spiritual maturity and familiarity with the wisdom and methods of formation offered by the great spiritual leaders of all times.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate the biblical and cultural nature of spirituality
2. Appraise major texts in Catholic spirituality
3. Critique the historical and cultural influences upon the development of spirituality
4. Justify the place of spiritual formation in the practice of ministry
5. Propose ways to improve one's spiritual growth

### **Assessment**

- |                        |     |
|------------------------|-----|
| 1. Class Summaries     | 20% |
| 2. Class participation | 20% |
| 3. Term Paper          | 20% |
| 4. Written Exam        | 40% |

**Lecturer**            Fr. Pesamino Victor

This course looks at the renewal of eschatology in biblical and theological studies. Major figures and positions, especially among biblical scholars will be looked at also. It studies the language and the terminology of eschatology; its theological and hermeneutical principles. It examines also the fundamental eschatological nature of all theology, Apocalyptic and its influence. The course will modify past emphasis with the discussion of eschatology as present, existential, communal, and personal. Death, judgment, resurrection, heaven, hell, purgatory, limbo, *parousia*. OT and NT witness to the theological virtue of Hope. Christ, our Hope, the eschatological Prophet. Finally, it treats Eschatology in liberation and peace theologies.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the Biblical foundation of the doctrine of Eschatology
2. Justify the need to talk about the ‘four last things’: death, judgment, heaven and hell
3. ‘Keep Hope Alive’; not just hope in the next life but also especially hope in this life; not just individual hope but also communal hope.
4. Integrate perspectives about the present and future, heaven and earth, history and creation.
5. Compose a sermon on the ‘four last things’ which is easily understood by simple modern people

### **Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Sermon                  | 10% |
| 2. Term Paper              | 20% |
| 3. Group participation     | 10% |
| 4. Short reflection papers | 20% |
| 5. Oral Exam               | 40% |

**Lecturer** Fr. Ioane Gukibau, SSC

Marian Theology is our inquiry in faith or the scientific study of Mary, the mother of Jesus Christ. Mary is an important part of Christian Faith but most importantly the Catholic Faith. As Catholics we believe that Mary is the Mother of Jesus Christ, the Son of God, who is the Creator of heaven, earth and humanity. Hence, the Catholic Church teaches that Mary plays an important role in the plan of God for the salvation of the whole world. She was not only specially chosen by God from the very beginning but also she was part of the Divine Plan for the salvation of humanity in Jesus Christ. Mary's faith response to God's call at the Annunciation was the decisive moment for the realization of God's divine plan of salvation for the whole of humanity. Mary's "YES" has changed the course of God's revelation towards humanity in that God becomes incarnated. Mary's yes is total and complete. Mary's yes allowed God to become man, the divine becomes the secular and heaven touched earth. Mary's response becomes the Church's response.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the Catholic theological understanding of Mary.
2. Realize the special role of Mary in the Divine Plan of salvation.
3. Compile what non-believers say about Mary
4. Defend Mary as the Mother of God, Jesus and the Church – from errors
5. Support the thesis that the importance the Church renders to Mary is also rendered to all women

### **Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Term Paper              | 20% |
| 2. Group presentation      | 20% |
| 3. Short reflection papers | 20% |
| 4. Oral Exam               | 40% |

**Lecturer**      Fr. Pesamino Victor

Pope John Paul II has stated, on a number of occasions, that "the synthesis between culture and faith is not just a demand of culture but also of faith. A faith which does not become culture or contextual has not been fully received, not thoroughly understood and not fully lived out". There are two aspects to our study of contextual theologies. First, we will undertake a study on contemporary views concerning the relationship between theology, culture and social context. What is the role of theology today? We will attempt to answer three questions regarding contextual theology: what is Contextual Theology? Why is it important to do contextual theology? How does one do contextual theology? The second part of our course will focus on Pacific contextual theologies. We will identify issues and themes in the contemporary life of the Pacific that provide challenges and incentives for making the Gospel relevant to the Pacific contexts.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Evaluate the different theological issues of our time and explain the role of theology for modern people
2. Support the close relationship between culture and theology
3. Critique the role of Contextual Theology and construct a theology relevant to the Pacific – Local Theology
4. Integrate Pacific theological scholarship to universal thinking
5. Compose a thesis that relays their understanding of the course

### **Assessments**

1. Students are expected to read a lot and have summaries on two selected articles that will be allotted later.
2. There will be a final written exam.

**Lecturer**

Rev. Dr. Mikaele Paunga, SM

# **MINISTERIAL PRIESTHOOD IN THE PACIFIC      ST 615**

The course hopes to plant a theologically informed appreciation of our vocational identity, role and spirituality as ministerial priests in the life and mission, and among the ministries of our local church and people. Our Present: identifying for critique some currently held influential images and taken-for-granted images about ministerial priesthood - the theology for church, ministry and priesthood already shaping values and practice. Our Tradition: Jesus, the mediator of the New Covenant, and the movement and Church he initiated. The world the Church missions to and grows up with. Our Ongoing Present: the unique priesthood of the Risen Lord and the differing modes of exercising participation in this in the Church. The Ministerial priesthood is sacramental of and for Christ the Servant-Head of the Body and Spouse, is sacramental of and for the priestly 'ordered-ness' of the Church. The meaning of the sacrament of ordination is discussed.

## **Learning Outcomes**

At the end of the unit the students will be able to:

1. Appraise the scriptural foundation of the sacrament of ordination and giving what it means to be a priest in the Pacific
2. Defend the thesis that the Priest is the sacrament of Christ
3. Defend the permanency of the sacrament of Holy Orders
4. Justify the reservation by the Catholic Church of Priestly ordination to males
5. Assess the role and spirituality of Priests in the contexts of the life, mission and ministries of our local church and people.

## **Assessment**

1. Four Learning Journals due at various times during the term 60%
2. Reflective Summary Four Typed Pages 40%

**Lecturer**      Fr. Okusitino Uluapano SM

Building on earlier courses in Ecclesiology, Mission Theology and Church History, this course aims to deepen the students' understanding of the mission of the Church, the Ecumenical Movement, and the phenomenon of New Religious Movements and/or Sects in the Pacific as well as throughout the world today. The students will develop skills for researching and evaluating the current situation in the light of Church teaching, and seek appropriate, collaborative and creative strategies for evangelization in order to offer a positive response to the issues facing the Church Universal and local churches of the Pacific.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Assess the role of being on mission in how the Church has developed through the ages
2. Develop the understanding of the mission of Christ and the Church and how one participates in that mission.
3. Develop skills for learning and reflecting on the context for mission today in the Pacific
4. Critique the involvement of the Catholic Church in Ecumenism and how it views fundamentalism or new religions movements.
5. Judge how the course has helped to broaden one's view of how religion can unite people and also divide them.

### **Assessment**

- |                               |     |
|-------------------------------|-----|
| 1. Summary (3x)               | 45% |
| 2. Presentation               | 10% |
| 3. Final exam                 | 40% |
| 4. Attendance & Participation | 5%  |

**Lecturer**      Fr. Ioane Gukibau, SSC

The Eucharist is the summit and source of the Church's entire life, and therefore of the priest's life. This course studies the Old and New Testament foundations for the Eucharistic mystery, with its development in history and liturgy which record our ecclesial faith in the Eucharist as Presence, as Sacrifice and as Communion. Different philosophical explanation of the Eucharist will be discussed and evaluated. Theological discussion will cover issues arising from Vatican II: the Eucharist as effective symbol of the Church's unity in the context of ecumenism and enculturation.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce the Biblical foundation of the doctrine of the Eucharist
2. Explain the key concepts of remembrance, symbol, Ritual, Liturgical action and Sacrament.
3. Engage in theological reflection on Eucharistic doctrine especially the 'real presence' of Christ in the Eucharist
4. Support the centrality of the Eucharist in the Christian community [the Eucharistic celebration is the faith community celebrating the drama of God's self-giving for us as Grace in creating, reconciling, and drawing all to fullness in God's self through Christ Jesus in the Spirit].
5. Develop a theology of the Eucharist which incorporates local symbols and practices.

### **Assessments**

- |                              |     |
|------------------------------|-----|
| 1. Reflective summary        | 20% |
| 2. 6 page reflective summary | 30% |
| 3. Written Examination       | 50% |

**Lecturer**            Rev. Dr. Mikaele Paunga, SM

This course involves a two-term revision program and it focuses on all the courses on Theology, Scripture, History, Moral and Canon Law, to name the most important fields. The main aim of the course comprises in a systematic synthesizing, reviewing, deepening, and an integrating of the entire 6 years of the program. Hopefully, this review seminar would imprint deeply in the minds of the students a truly informed and a unified personal vision of the Christian experience, message and mission. In addition to those most noble objectives, this course also hopes to prepare the students thoroughly for their final Oral comprehensive and *Urbaniana* written exams at the end of the year. Finally, the seminar hopes to familiarize the students with the most fundamental Documents of the Second Vatican Council. The course is delivered by our specialised lecturers for each field and also by lecturers blessed with wider academic expertise.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Compose a good answer to each of the Theological theses of the Urbaniana agenda
2. Compose a good answer to each of the Moral theses of the Urbaniana agenda
3. Compose a good answer to each of the History theses of the Urbaniana agenda
4. Compose a good answer to each of the Scriptural theses of the Urbaniana agenda
5. Compose a good answer to each of the Pastoral theses of the Urbaniana agenda

### **Assessment**

None but how they perform in the Urbaniana Exams and as Priests will tell whether the course achieved its outcomes.

**Lecturers**      Theology, Biblical, Moral and History Departments



# **CHRISTIAN ETHICS**

## **FOUNDATIONS OF CHRISTIAN ETHICS 1**

**CE 301**

“Christian Ethics is the branch of theology that studies the human person and his actions so as to direct them to a loving vision of God seen as our true, complete happiness and final end. This vision is attained by means of grace, the virtues and the gifts, in the light of revelation and reason” (Pinckaers, 8). This course and the one following form an introduction to the other courses on Christian Ethics. It begins with a look at the meaning of morality, Ethics and Christian Ethics, and a brief outline of the history of Christian Ethics. It continues with what is specific to Christian Ethics, the scriptural view of morality and the use of Scripture in Christian Ethics. It concludes with a study of the natural foundation of morality (the Natural Law).

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate understanding of the meaning of morality and the history of Christian Ethics and its Scriptural dimensions.
2. Critique the reliance of Christian Ethics on Natural Law
3. Justify the insistence of the Catholic Church that Ethics be part and parcel of the academic agenda of the formation of its Priests.
4. Develop the skill of moral reasoning in light of Scripture and the Christian tradition
5. Formulate a simple moral theory for the youth of today

### **Assessment**

- |                       |     |
|-----------------------|-----|
| 1. Moral journals     | 20% |
| 2. Written assignment | 20% |
| 3. Two written tests  | 20% |
| 4. Written exam       | 40% |

**Lecturer**      Fr. Taukei Tuli

This course continues on from the previous one. It develops in greater detail the literature of Christian Ethics. Also developed is the skill of moral reasoning in light of Scripture and the Christian tradition. It focuses on the sources of the objective morality of human actions (the three fonts – the object, the end and the circumstances). This gives a framework for a consideration of various moral systems, moral absolutes, and intrinsic evil and moral norms. Finally, the course is designed to explore theological and philosophical bases of ethical decision making, and to facilitate guided reflection on personal morality and societal ethical issues. It is hoped the students will come to appreciate the demands of Christian discipleship when engaging contemporary moral issues.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate understanding of the three sources of objective morality of human actions.
2. Explain the process of moral reasoning
3. Use the models and methods of ethical reflection in constructing and evaluating moral arguments
4. Defend the Church's official position, as set out in Pope John Paul's encyclical *Veritatis Splendor*.
5. Develop biblical defensible opinions on several contemporary debatable ethical issues.

### **Assessment**

- |                        |     |
|------------------------|-----|
| 1. Moral journals      | 20% |
| 2. Written assignment  | 20% |
| 3. Comprehension tests | 20% |
| 4. Written exam        | 40% |

**Lecturer**      Fr. Taukei Tuli

This course introduces the students to the meaning of justice and its various forms. It gives them an understanding and appreciation of the Church's teaching on social justice, including the environment. It also enables them to see how working for justice is very much part of the prophetic role of the Church, and to study and reflect on the causes of social injustices and damage to the environment, on justice and environment issues, both local and beyond. Their understanding of Catholic Social Teaching (CST) will give them self-confidence to assess their local situations and be prophetic on justice and environmental issues.

**Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce the Biblical, philosophical, theological and historical foundations of Justice
2. Defend the importance of justice to the Mission of the Church
3. Demonstrate a familiarity with the literature of justice with particular focus on Catholic social teaching
4. Develop the skill of moral reasoning through study of social issues examined in the light of Scripture and the Christian tradition
5. Justify the importance of a Christian engagement in public life that is responsible and prophetic

**Assessment**

- |                          |     |
|--------------------------|-----|
| 1. Reflection on justice | 20% |
| 2. Comprehension tests   | 20% |
| 3. Written assignment    | 40% |
| 4. Written exam          | 20% |

**Lecturer**      Fr Soane 'Ahoako SM

This course introduces the students to issues related to health, medical treatment, life, violence and death. It begins with a focus on the value of human life and human dignity. The course then goes into other relevant Christian values and principles. This is followed by a study of particular issues (see the objectives below) in the light of Christian values and principles. Thus the course provides the students with a familiarity regarding underlying Christian values and principles as well as to assist the student to be sensitive to a range of ethical dilemmas, to evaluate issues in the light of Catholic ethical principles and to develop skills of applying moral principles to practical issues.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate an understanding of the moral issues present in modern medicine and health care
2. Demonstrate knowledge of Catholic principles and codes relating to bioethical issues
3. Critique contemporary bioethical dilemmas from the point of view of Catholic moral thinking
4. Apply philosophical and theological principles to particular medical and health care issues
5. Formulate a theory that stresses the value of human life; the dignity of the human person.

### **Assessment**

- |                        |     |
|------------------------|-----|
| 1. Comprehension tests | 20% |
| 2. Written assignment  | 40% |
| 3. Case study          | 20% |
| 4. Written exam        | 20% |

**Lecturer**      Fr Taukei Tuli

The course begins with the scriptural foundations of the Sacraments. It continues with the historical development of the theology and liturgy of the Sacraments, up to and including the New Rites after Vatican II. The psychological and sociological value of Confession and Reconciliation will then be explored. The course will conclude with the practical liturgical and pastoral implementation of the Sacraments. This is offered with the hope the students will be able to plan communal Rites of Reconciliation and Anointing of the Sick, and gain experience in applying their knowledge of Christian Ethics in role plays of confessional situations. It is also hoped the course will sharpen the student's commitment to prayer for healing.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate knowledge of the historical, theological and denominational importance of healing phenomena
2. Appraise the key themes of contemporary healing ministry within the church
3. Judge testimonies concerning health and healing in light of the ministry of Jesus and the early Christianity
4. Critique the techniques, beliefs and controversial aspects of the healing ministry
5. Defend the importance of the ministry of healing within the whole ministry of the church

### **Assessment**

- |  |          |
|--|----------|
| 1. Two 3-page Reflective Summaries of two readings on Reconciliation       | 20% each |
| 2. One 4-page Reflective Summary of a reading on pastoral care of the sick | 20%      |
| 3. A 15 minute oral examination on the course at end of term               | 40%      |

**Lecturer** Fr. Okusitino Ulupano SM

# **THE SACRAMENT OF CHRISTIAN MARRIAGE      CE 714**

This course will begin with a study of what Scripture has to say about marriage, especially as an image of the Covenant. Then it is followed by tracing the historical development of the theology of the sacrament and the Rite of Christian Marriage. Special attention will be given to the teaching of recent Popes since Leo XIII and especially what Vatican II, *Humanae Vitae* and *Familiaris Consortio* and recent appropriate Encyclicals have to say about Christian Marriage. The moral teaching of the Church on Christian marriage will then be studied in some detail. The course will conclude with a brief treatment of marriage spirituality.

## **Learning Outcomes**

At the end of the unit the students will be able to:

1. Contrast marriage as viewed by the church and marriage as viewed by one's culture
2. Assess the ethical issues arising from human sexual and interpersonal relationships
3. Critique the implications of Catholic teaching on marriage, family, and divorce for the moral life of believers
4. Defend the personal and social responsibilities that arise from one's sexual identity and relationships
5. Appraise the richness of Catholic tradition and its understanding of marriage, family, and divorce

## **Assessment**

- |                     |     |
|---------------------|-----|
| 1. Reflection paper | 20% |
| 2. Case Study       | 20% |
| 3. Main assignment  | 40% |
| 4. Written exam     | 20% |

**Lecturer**      Fr Taukei Tuli

This course provides a theological foundation for an intellectual and practical engagement with the Church's teaching on sexuality. The course begins with a focus on Scripture, then the historical developments and current Church approaches and those of the community at large, especially the cultures of the Pacific. The course includes a study of the Church's moral teaching and spiritual guidelines in the practical living of Christian sexuality. The course then gives special attention to celibacy as a state of life and a way of living for priests and religious. The insights of scripture and the historical development of priestly and consecrated celibacy will be studied, followed by an examination of the present day understanding of the theology and spirituality of celibacy in the Church, the various levels of motivation underpinning the priestly celibate life, and practical guidelines for living this life. It is hoped the students preparing for the priesthood will reflect on their motivation for embracing celibacy and be more familiar with practical guidelines for living the celibate life. Mohandas Gandhi has claimed that "...only a love that can match or exceed what is possible with sexual love can sustain celibacy".

**Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate an understanding of the scriptural and historical foundations of the Church's teaching on sexuality
2. Explain the ethical issues arising from human sexual and interpersonal relationships
3. Produce the scriptural and historical foundations of the life of celibacy
4. Contrast celibacy as demanded by the church and celibacy as viewed by one's culture and the modern way of thinking
5. Compose a talk on sexuality and celibacy for priests and religious

**Assessment:**

- |                     |     |
|---------------------|-----|
| 1. Reflection paper | 20% |
| 2. Written test     | 20% |
| 3. Main assignment  | 40% |
| 4. Written exam     | 20% |

**Lecturer:** Fr Soane 'Ahohako SM

# CHURCH HISTORY

## THE EARLY CHURCH

## CH 302

This course introduces the student to the history of the Church from its Jewish origins in the Greco-Roman world of the first century to the great debates of the fourth and fifth centuries on the Trinity and Christ. After analysing the earliest Christian Churches and the expansion of the Church, conflict within and outside the Churches is analysed, including the persecutions of the first and second centuries. Study of the Apostolic Fathers and earliest theologians will help to illustrate much of the development that was taking place, as does the struggle against heresy, especially Gnosticism. The development of ministry in this period is examined as well as the beginnings of monasticism, before the controversies of late Christian Antiquity, mainly Eastern are dealt with. The course concludes by returning to the West and with a treatment of Augustine and the Pelagian controversy.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce the historical context and social setting of the early church
2. Explain the key contributions of leading figures and significant events in the early Church
3. Use primary sources and secondary studies to develop an accurate understanding of developments in the early Church
4. Create the historical milieu in which the patristic writers lived and worked, being able accurately to place them in the context of the late classical world
5. Critique the contribution of the patristic writers and their abiding relevance to today's church

### **Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Essay                   | 30% |
| 2. Three Video Reflections | 30% |
| 3. Written exam:           | 40% |

**Lecturer**      Rev Dr Peter Norris



This course continues the study of the Early Church. It begins with the decline of the Roman Empire and its effects on the Church, especially in the West, the re-Christianisation of the West and the development of the Medieval Papacy. The Church as the chief agent of Western civilisation will be examined as will the rise and spread of Islam and its contribution to Western culture. The late Medieval Church will then be studied mainly with the Reformation in mind, as a source of explanation of this upheaval. The life and teaching of Martin Luther and John Calvin form the essential study of the Reformation period, followed by a study of the introduction of the Reformation in England. This course concludes with a study of the Council of Trent.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate an understanding of the decline of the Roman Empire, its effects on the church, the re-Christianization of the West and the development of the Medieval papacy
2. Describe how the church was the chief agent of Western civilization as well as the rise and spread of Islam and its contribution to Western Culture;
3. Explain the causes of the Reformation and its influences on the Church today.
4. Explain the theological and ecclesiastical ramifications of the Reformation in the response of the Council of Trent
5. Generate an ecumenical approach to Christianity

### **Assessment**

- |                               |     |
|-------------------------------|-----|
| 1. Essay:                     | 30% |
| 2. Three Video Presentations: | 30% |
| 3. Written Exam:              | 40% |

**Lecturer**      Rev Dr Peter Norris

This vast period from the sixteenth to the twentieth century lends itself more properly to the study of special questions rather than a detailed analysis of events. The arrangement of the course however should give the student a sense of continuity between the Church's past and present. Topics examined are as follows: Seventeenth Century Catholic Spirituality; Jansenism; the Enlightenment; Catholic Restoration after the French Revolution; John Wesley and the Methodists. The Syllabus of Errors and its historical context; the Loss of the Papal States and the Loss of Rome, Modernism and its effects on the Church. The Council of Trent opens the period that is closed by the Council of Vatican II. The three ecumenical councils in some sense frame the course. The story of the Church in our times should be assimilated so as to give heightened meaning to the student's person and to his ministry, recalling the adage that if we do not know our past we do not know ourselves.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Discuss the continuity of the Church from 16<sup>th</sup> Century to the present.
2. Analyze Catholic Restoration after the French Revolution
3. Evaluate modernism and its effects on the Church.
4. Appraise the position taken by the Church in relation to important modern developments, such as the spread of democracy, two World Wars and the Cold War
5. Demonstrate knowledge of the transition from a 'European' Church to a 'World Church'

### **Assessment**

- |                             |      |
|-----------------------------|------|
| 1. Essay                    | 30%, |
| 2. Three Video Reflections: | 30%  |
| 3. Written Exam:            | 40%  |

**Lecturer**            Rev Dr Peter Norris

After an introduction to the study of Church History, we will consider the particular characteristics and challenges of the beginnings of Christian evangelization of the island peoples of the Pacific during the 19<sup>th</sup> and early 20<sup>th</sup> centuries. The island world of the Pacific was the last major region of the world to encounter the Christian Gospel. Lectures will give a detailed study of the beginnings of Christianity, and the foundations of the mission churches, in the various island nations and regions of the area covered by CEPAC. The course will cover only the early period of church development up to the early years of the 20<sup>th</sup> century.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain with confidence the beginning of the Christian Churches in the Pacific area, known as CEPAC (Catholic Bishops Conference of the Pacific)
2. Tell of the challenges faced by the missionaries when they began their missionary work.
3. Critique missionary approaches of both the Catholic and Protestant Churches.
4. Critique the impact that Christianity had on the social and political life of these islands.
5. Develop a missionary theory which is truly in line with the spirit of the Gospels

### **Assessment Procedure**

- |  |     |
|--|-----|
| 1. Group Presentation                                      | 20% |
| 2. 1000 word individual write-up on the Group Presentation | 15% |
| 3. Mid Term Exam   | 15% |
| 4. Essay (1500-2000 words)                                 | 30% |
| 5. Final Exam  | 20% |

**Lecturer** Fr. 'Okusitino Ulupano, SM

This course is an introduction to the writings of the Church Fathers as representatives of the Catholic Tradition especially concerning unanimous consent, antiquity, holiness, orthodoxy and divergence. The overall purpose is to acquire a general but accurate knowledge of patristic literature through a direct study of the sources or original texts from the second to the fifth century. It is hoped students will become familiar with a number of these writings, reading from the text and interpreting it. These readings are arranged around themes so that the writings of various Fathers are returned to as each theme is studied.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate a detailed knowledge of key personalities and movements of Christian history
2. Appraise the ways in which key events, personalities, and issues have significantly shaped the development of the church's thought
3. Appraise the contribution that historical perspective makes to the church's contemporary self-understanding and mission
4. Critique the historical milieu in which the patristic writers lived and worked, being able accurately to place them in the context of the late classical world
5. Appraise the contribution made by the patristic writers and their abiding relevance to today's church

### **Assessment**

A workbook is used by the student to record, on a continuous basis, what is learned from the study of the sources. In this the student is assisted by the input of the lecturer and by class discussion. The lecturer, keeping in mind the level of the student's class participation, examines the workbook twice during the course, before awarding a final mark.

**Lecturer**            Rev Dr Peter Norris

The course will consist of two components: The first part of the course will consist on formal lectures on the developments and movements in the Churches in the first part of the century up until the end of the Second World War. We will look at the impact of the war on the Churches, the political and social developments of the time and the relationship between the Churches and the colonial administrations. The second part of the course will include student led discussion seminars and group presentations on the Apostolic Exhortation of Pope John Paul II *Ecclesia in Oceania, which has as its origin in the Synod for Oceania* (1998). Students reflect individually and in small groups on the application of the teaching of the Pope to their own local church situations, making use of their experience during their Pastoral Year.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce in writing or a talk the major streams of Christian thought and their place in the contemporary world, identifying the key turning points and milestones
2. Appraise the value and challenge of historical consciousness for engaging with issues that confront the contemporary church
3. Appraise the importance of interchange with modern society in shaping religious issues of the period
4. Produce a summary of the life of some influential local characters
5. Develop themes which are judged to be very relevant

### **Assessment**

1. Individual Presentation on the Apostolic Exhortation 20%
2. 1000 word individual write-up 20%
3. Essay 30%
4. Final Exam (*written*) 30%

**Lecturer** Fr. 'Okusitino Uluapano, SM

# LITURGICAL STUDIES

## INTRODUCTION TO LITURGY

**LS 101**

This course is an essential introduction to the liturgical life of the Church and as such is integral to seminary formation. Vatican Council II calls liturgy the summit and source of the Church's activity (S.C. 10). The theology of Liturgy is briefly explored together with its symbolic nature. This is followed by some study of the Eucharist as sacrifice, memorial and meal as well as a reflection on the liturgy of the Hours and the Liturgical Year. The aim is to give information as well as challenge attitudes. An introduction faces the challenge of integration. It should assist the new student to begin to see the centrality of liturgy in Christian life and its relationship to other aspects of prayer as well as to all the facets of formation. As such it is both a practical and speculative course.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate knowledge of the biblical, theological and historical foundations of Christian worship
2. Show knowledge of theology and social events underpinning the liturgical renewal after Vatican II
3. Appraise the richness of the Christian liturgical tradition.
4. Assess the range of rituals available in the church's liturgical life
5. Prepare and conduct a range of liturgical services

### **Assessment**

- |                                    |     |
|------------------------------------|-----|
| 1. Two Written Tests (20 % each)   | 40% |
| 2. Liturgical Service Presentation | 20% |
| 3. Written Exam                    | 40% |

**Lecturer**      Fr. Pesamino Victor

This course follows the development of the Eucharist chronologically and allow for a historical hermeneutic. It explores the rich theology and the origin of the liturgy of the Eucharist, especially the two major parts—(1) the liturgy of the Word, and (2) the liturgy of the Eucharist. Other aspects of the Eucharist will also be studied including the following: liturgical ministries, the gathered assembly, and the various ministries carried out in the Eucharistic celebration; the Eucharistic celebration and its symbols (gestures and postures, words, music, silence, other materials and objects) are also treated; the various theological aspects of the Eucharist including the meal, the memorial, the sacrifice, etc. are also treated; the ecclesial aspect of the Eucharist, the Trinitarian aspect, and the Eucharist's relations with mission, justice, enculturation, pastoral, and ecumenical which are necessary for the life of the Church today are also treated in this course.

## **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate knowledge of the sources of Eucharistic theology and practice
2. Analyze the principal elements in the Liturgy of the Eucharist within the Mass
3. Appraise the present pastoral and ecumenical aspects of the Eucharist
4. Appraise the necessity to adopt appropriate cultural elements into the celebration of the Eucharist
5. Formulate the Liturgy of the Eucharist within the Mass for active participation, within parish and community context

## **Assessment**

- |                          |     |
|--------------------------|-----|
| 1. Mid-term Exam (Wk. 6) | 50% |
| 2. Final Exam (Wk. 11)   | 50% |

**Lecturer**      Fr. Ioane Gukibau, SSC

This course unit seeks to establish a theology of preaching that provides an adequate theoretical foundation to preaching practice and introduces students to the foundational skills needed for the preparation and delivery of expository sermons. It discusses the following topics: the tradition of preaching, the importance of the Bible to preaching, the personal dimension, constructing the homily, beginnings and endings of homilies, illustrating the homily, matters and style of delivery. What to preach and the person behind the homily Jesus Christ are central to the art of preaching.

**Learning Outcomes**

At the end of the unit the students will be able to:

1. Appraise the importance of the Bible and a solid knowledge of theology to preaching
2. Demonstrate the difference between written discourse and oral discourse and how preaching connects the two
3. Demonstrate skills in the preparation and delivery of expository sermons
4. Appraise the place of preaching in the dissemination of the Christian message and in the teaching and equipping ministry of the church
5. Appraise the importance of the personal dimension of the homily.

**Assessment**

- |                     |     |
|---------------------|-----|
| 1. Theory           | 30% |
| 2. Written homilies | 30% |
| 3. Delivery         | 40% |

**Lecturer**      Fr. Leronio Vodivodi, SM



This is the fundamental course on liturgy studied by candidates for ordination. The basic aim is to examine the theology of liturgy, how it has been understood in the tradition, by recent theologians and in the teaching of Vatican Council II. This is followed by an analysis of the function of symbol in liturgical worship. Theories of celebration are examined with a final selection given to special questions on the Liturgical Year. It is hoped students will be able to distinguish Liturgical prayers and services from other common prayer forms and private prayer and integrate this understanding into their Christological, ecclesiological and sacramental studies.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the meaning and purpose of the Liturgy for the worshipping life of the Church
2. Appraise the evolution of liturgical practices beginning from early Jewish temple and synagogue worship
3. Demonstrate a sound understanding of the major stages in the development of liturgical practice in the Roman tradition
4. Demonstrate a knowledge of theology underpinning the liturgical renewal after Vatican II
5. Prepare and conduct liturgies that incorporate local or cultural symbols

### **Assessment**

- |                          |     |
|--------------------------|-----|
| 1. Two Essays (30% each) | 60% |
| 2. Exam                  | 40% |

**Lecturer**      Fr. Ioane Gukibau, SSC

This course is a practical exposure to the celebration of the liturgy as will be practiced in the future ministry of a deacon or priest. It is the final course in liturgy, building on previous courses in sacramental theology and liturgy and preparing the future deacon and priest for the practicalities of sacramental ministry.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Articulate what qualities are expected of the presider in the liturgy and be able to demonstrate these practically
2. Function effectively and with dignity as both deacon and presider (priest) at the celebration of the Eucharist.
3. Preside at various celebrations of the sacrament of baptism – including showing an understanding of the RCIA program and of the various options for baptism and receiving converts into the church – as described in the Rites Of Baptism
4. Show an effective understanding of the Ministry to the Sick (visitation and anointing of the sick) and be able to demonstrate how the rite should be carried out.
5. Demonstrate an understanding of the options available for the Rite of Christian funeral and burial and be able to present these options to the family of the bereaved.

### **Assessment**

This unit is very practical and will be so assessed:

1. Participation in practice and in showing the ability to do the practical things well  
(25%)
2. Practical demonstration by the student of his ability to take the book and do any of the rites shown above. Ten minutes for each student in Weeks Nine and Ten  
(75%)

**Lecturer**      Fr. Michael O'Connor, SM

# PASTORAL STUDIES

## PASTORAL MANAGEMENT

## PS 302

This course aims at helping students gain knowledge and skills in effective management in the parish. It discusses the following themes: Management in general related to parochial management, Leadership and Church growth, using charism to focus ministry, Managing time more effectively, Goal setting and project planning, Skills for effective management, Building a leadership team, Developing people through delegation, Canonical Books, and Parish Registers & Financial Reports. It is hoped the course will prepare students so that as priest they will get things done in less time, without becoming a victim of the “tyranny of the urgent”, to organize himself, his ministry, and professional commitment and to generate for his parish a vision shared by his co-workers and parishioners.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Be good at management in general and in relation to the *Administrative Ministry* of the Church
2. Devise a daily program to help him get things done in less time, without becoming a victim of the “tyranny of the urgent” and which ensures and safeguards professional commitment
3. Formulate a vision for his parish which is shared by his co-workers and parishioners
4. Develop others, through the process of delegation, so they experience a sense of fulfilment and effectiveness in ministry
5. Build a team around the pastor so that he can focus on what God has called him to do

### **Assessment**

- |              |     |
|--------------|-----|
| 1. Test      | 30% |
| 2. Practical | 30% |
| 3. Exam      | 40% |

**Lecturer**      Fr. Leronio Vodivodi, SM

This course introduces the students to the basics of Catechism, the teachings of the Church. The theory part discusses the nature and purpose of Catechism as being the prophetic task of the Church and for the students to Catechesis in the Church's mission: Revelation and its transmission, Catechesis in the process of Evangelization and the religious instructions in schools. The course concentrates on the norms and criteria for presenting the Gospel message and the elements of Methodology which equips the students with teaching skills, in planning and implementing various strategies and learning activities associated with religious education. During the course, the students are given the opportunity to teach Catechetics in Catholic schools around Suva (Practicum).

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the nature and purpose of Catechism as being the prophetic task of the Church
2. Appraise Catechesis in the Church's mission: Revelation and its transmission, Catechesis in the process of Evangelization and the religious instructions in schools.
3. Produce the norms and criteria for presenting the Gospel message and the elements of Methodology.
4. Critique the challenges and problems the catechist/teacher encounters in the ministry.
5. Appraise the tools of Catechism: Sacred Scriptures, Sacred Tradition, Church and Sacraments.

### **Assessment**

Summary of " <i>Catechesi Tradendae</i> " (2-3 pages)	10%
Mid-Term Examination	40%
<i>Practicum</i> or Teaching Practice (T.P)	40%
Participation in lectures and <i>Practicum</i>	10%

**Lecturer** Fr Liqorio Raulutegu and Mrs. Sisilia Galuvakadua

The contents of the course cover human relationships and what one brings to relationships. It looks at self-disclosure and intimacy. Communication skills are addressed. The students are guided to understand people: different personality styles, psychology of women, dealing with self-esteem and ways of building up self-confidence. The course touches on the issues of dealing with anger and listening skills, boundaries, professionalism, confidentiality, empathetic listening. It is hoped the course will help the student come to a deeper self knowledge and greater self acceptance, become more aware of personal strengths and limitations in his dealing with others and become a sensitive and empathetic listener to those who share their problems with him.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce with insight a diverse range of opportunities and appropriate responses for pastoral care
2. Assess critically the application of pastoral theology in challenging pastoral encounters
3. Demonstrate a well-developed understanding of the principles of ethical behaviour and self care in pastoral ministry
4. Defend the thesis of how caring pastoral leadership can encourage others to use their gifts
5. Appraise the importance of the helping ministry and the privilege of being in this ministry.

### **Assessment**

- |                        |     |
|------------------------|-----|
| 1. Class participation | 10% |
| 2. Personal reflection | 10% |
| 3. Group Presentation  | 25% |
| 4. Test                | 20% |
| 5. Exam                | 35% |

**Lecturer**      Fr. Leronio Vodivodi, SM

# CANON LAW

## BASIC PRINCIPLES OF CANON LAW

**CL 401**

This introductory course on Canon Law begins with General Principles of Law as contained in Book One of the Code of Canon Law. Students will study and examine some governing principles of law in general and the main principles of ecclesiastical law, touching briefly on the history and evolution of Canon Law from *Gratiana* to the promulgation of the 1918 Code of Canon Law. Then students will study the Apostolic Constitution of John Paul II – *Sacrae Disciplinaes Leges* – for the promulgation of the present Code of Canon Law in 1983. This course is designed to help students to the priesthood and ministry to see and appreciate ecclesiastical laws, and especially Canon Law, as a tool or means for pastoral ministry amongst the people of God. Finally students will also be introduced to a methodology for reading the canons of the Code of Canon Law.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate an overall knowledge of the universal law of the Catholic Church
2. Assess the biblical, theological and philosophical foundations of Canon Law
3. Apply Canon Law to contemporary issues in the life of the Church
4. Appraise the implications of Canon Law in the context of Church ministry
5. Justify the significance of canon law in the exercise of authority and power within the Church community

### **Assessment**

- |                                   |           |
|-----------------------------------|-----------|
| 1. Four tests worth 10 marks each | 40 points |
| 2. Class presentation             | 10 points |
| 3. Class participation            | 10 points |
| 4. Oral Exam                      | 40 points |

**Lecturer**      Fr. Iona Tatau

The course on Canon Law of the Sacraments is one that will examine the background of the sacraments in general and as based on the teachings of Vatican II. We will look at the provisions and particular legislative characters and their pastoral applications to help equip the student with the necessary tools to appreciate and correctly apply these principles in their future priestly ministry. The course will also include a comparative study of liturgical laws and laws governing the celebration of the sacraments in the Code of Canon Law. The course will deal with the canonical provisions of the sacraments of Baptism, Confirmation, Eucharist, Reconciliation, Orders, and Anointing of the Sick. Since a course is offered on Canon Law of Marriage we will not deal with that sacrament here. However, reference will be made on some specific points such as ministers and places for the celebration of Marriage.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the nature of sacrament and its significance in Christian tradition
2. Demonstrate an understanding of the biblical and liturgical foundations of the sacraments
3. Defend the need for having laws governing each of the sacraments in theory and in practice
4. Compare and contrast the spirit of the 1918 Code of Canon Law and the spirit of the present Code of Canon Law with regards to the understanding of the sacraments
5. Defend the thesis that the present Code of Canon Law is very pastoral in orientation

### **Assessment**

- |                                   |           |
|-----------------------------------|-----------|
| 1. Four tests worth 10 marks each | 40 points |
| 2. Class presentation             | 20 points |
| 3. Exam                           | 40 points |

**Lecturer**      Fr. Iona Tatau

This course will focus on the legal essence of marriage and the three main ways marriage can be null and void: the existence of an impediment, defect of consent and lack of form. It also addresses the power of the Church in dissolving marriages by the Pauline Privilege, Non-Consummation and Favour of the Faith. The course will also offer basic understandings generally on how the Tribunal functions and processes both nullity and administrative cases. This course will include a comparative study of liturgical laws and laws governing the celebration of the sacrament of Marriage in the Code of Canon Law. Basically the main task will be the reading and studying of the main canons on marriage. The sad issue of divorce will also be addressed and the students will be schooled to write up a case applying for dispensation.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate a detailed knowledge of the biblical and theological understanding of marriage
2. Defend the need for having laws governing the sacrament of marriage in theory and in practice
3. Compare and contrast the spirit of the 1918 Code of Canon Law and the spirit of the present Code of Canon Law with regards to the understanding of marriage
4. Produce the key features of an appropriate method of marriage preparation and an ability to exercise such a ministry
5. Compose a case applying for dispensation or annulment of marriage

### **Assessment**

- |                                   |           |
|-----------------------------------|-----------|
| 1. Four tests worth 10 marks each | 40 points |
| 2. Class presentation             | 20 points |
| 3. Exam                           | 40 points |

**Lecturer**      Fr. Iona Tatau



# PHILOSOPHY

## INTRODUCTION TO PHILOSOPHY

**FB 101**

This course is an introduction to the nature of philosophy, philosophical thinking, major intellectual movements in the history of philosophy, and specific problems in philosophy. The relationship between philosophy, society, religion and culture will also be examined. Also examined are ways to ensure one's beliefs are well founded. Upon successful completion of this course, the students should be able to identify specific problems in philosophy, engage in philosophical thinking, and identify major intellectual movements in the history of philosophy. Philosophy promises us better understanding of ourselves. It helps the student to think clearly and to systematize and evaluate the use of information that he or she seeks from various sources.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate how wondering about nature and life gave birth to Philosophy
2. Appraise the philosophy of Socrates and the Socratic Method in the pursuit of wisdom.
3. Explain the nature and value of philosophy and the branches of philosophy
4. Contrast philosophy with disciplines such as science, art and religion.
5. Justify the Church's insistence on the study of philosophy

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcomes 1 and 2</i> )   | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcomes 2 and 3</i> )   | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>Outcomes 4 and 5</i> ) | 40 points |

**Lecturer**      Fr. Aisake Silatolu, SM

Western philosophy was born in the ancient Greek world and to that world belongs great minds who have continued to be a source of insight. Beginning from the Pre-Socratics with such thinkers as Thales, Anaximander, Pythagoras, Parmenides and Heraclius this course covers philosophers such as Socrates, Plato, Aristotle, Pyrrho, Lucretius, Epicurus, Zeno and Philo. The course considers a number of the major themes found in ancient thought, including those derived from metaphysics and epistemology, cosmology and religion, as well as from ethics and politics. Students will read selections from major texts, as well as consider the work of important representatives from the main schools, such as the Cynics, the Sceptics, the Atomists, the Sophists, the Stoics and the Eclecticists.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate how wondering about nature and life gave birth to Philosophy with the Greeks
2. Identify the main questions asked and the answers given by different philosophers or schools covered in the course
3. Produce a synthesis of the works of Parmenides and Heraclitus and of Plato and Aristotle
4. Propose answers to counter the challenge of the Sceptics, Cynics, Atomists and the Stoics
5. Compose their own answers to some of the questions that the Ancients were trying to address.

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcomes 1 and 2</i> )   | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcomes 2 and 3</i> )   | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>Outcomes 4 and 5</i> ) | 40 points |

**Lecturer**      Fr. Falani Terry SM

This course begins where FB102 leaves off and covers the period up to the 14<sup>th</sup> century. It presents a review of important philosophical issues of that age. Considerations include the following questions: how did the interaction of Christianity and paganism give rise to the need for Christians to defend and define their faith; how was the relation of philosophy to theology understood in the Middle Ages; what was the basis of the true freedom of man; why was the argument over the universals important; what were the characteristics of mysticism and its links with philosophy; what did the thinkers say of the sense of history and its final completion in the Kingdom of God; to what extent did the philosophical ideas influence literature and art; and finally, in what sense is it true that the wisdom of Saints Augustine and Aquinas is still alive and able to light up the ways and dilemmas of modern man. Also covered is the influence of Islam in presenting Aristotle.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Identify the main questions asked and the answers given by different philosophers or schools covered in the course
2. Explain the heavy reliance of theology on philosophy, especially the philosophy of the Greeks
3. Produce a synthesis of the thinking of Augustine and Aquinas
4. Propose answers to counter the challenge of Nominalism
5. Compose their own answers to some of the questions that medieval thinkers were trying to address.

### **Assessment**

1. Written Test One in Week 3 (*Outcomes 1, 2 and 5*) 30 points
2. Written Test Two in Week 6 (*Outcomes 1, 2, 3 and 5*) 30 points
3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks (*Outcomes 1, 2, 4 and 5*) 40 points

**Lecturer** Fr. Falani Terry SM

This course covers the period from Descartes up to Marx. The focus is on two main characteristics of modern philosophy: the search for solid *Foundations* and its turn toward *Subjectivity*. While the Renaissance, the Reformation, the discovery of the New World, the rise of Science and Capitalism, represent the *external* (socio-historical) determinants of Modernity, its major *internal* driving forces have been undoubtedly the human *Subjectivity* (freedom, creativity, innovation, autonomy, self-reflection) and the new spirit of *Foundationalism* (laying down firm and stable grounds of all human knowledge and practical endeavor). Both trends coalesce in the knowing and acting subject. The "I" (the *Ego*), the human Subjectivity, becomes the center and theme of modern thought. Descartes opens the debate and philosophy enters its most controversial period resulting in the synthesis of Kant.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Identify the main problems addressed and questions asked by each philosopher covered in the course.
2. Assess the works of Descartes and the Rationalists as opposed to Hume and the Empiricists
3. Assess the works of Kant and the Idealists and of Kierkegaard's Existentialism
4. Propose answers to counter the challenge of Materialism, Positivism and Skepticism
5. Compose their own answers to some of the questions modern thinkers addressed.

### **Assessment**

1. Written Test One in Week 3 (*Outcomes 1, 2 and 5*) 30 points
2. Written Test Two in Week 6 (*Outcomes 1, 2, 3 and 5*) 30 points
3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks (*Outcomes 1, 4 and 5*) 40 points

**Lecturer** Fr. Michael Fitzgerald, SM

This course begins where FB104 leaves off, and covers the period from 1900 to the present. It will study the influence of Kant and the reactions to Kant. It will also study recent developments in Philosophy. The course will include consideration of such philosophical movements as idealism, materialism, existentialism, phenomenology, linguistics, positivism, utilitarianism, pragmatism, hermeneutics, deconstruction, structuralism, postmodernism, psychoanalysis, and critical theory. Consideration will focus on authors such as Husserl, Gadamer, Ricoeur, Derrida, Heidegger, Sartre, Wittgenstein, Merleau-Ponty, Whitehead, Pierce, Dewey, Moore, Ayer, Lyotard, Foucault, and Habermas.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce a summary of the main ideas of each philosopher or school of thought covered in the course
2. Identify the main questions asked and the answers given by each philosopher covered
3. Explain how the thinking of philosophers influences life
4. Propose answers to counter the challenge of materialism, anti-religiosity, individualism and scepticism which are apparent in the contemporary world
5. Rewrite their understanding of why the Catholic Church places so much emphasis on the study of philosophy

### **Assessment**

1. Written Test One in Week 3 (*Outcomes 1, 2 and 3*) 30 points
2. Written Test Two in Week 6 (*Outcomes 1, 2, 3 and 4*) 30 points
3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks (*all the Outcomes*) 40 points

**Lecturer** Fr. Aisake Silatolu, SM

Logic or Critical Thinking is intended to help students be more effective and logical when they deal with everyday arguments and issues. Topics to be studied include the nature of a good argument, fallacies, and the roles that language and subjectivity play in everyday reasoning. The purpose of this course is to provide students with the kind of thinking skills that are necessary for success as a person who has something to share. The two fields Logic and the Philosophy of Language are often treated separately, but they are nevertheless close enough that they are presented together here. Logic is the study of methods of reasoning and argumentation. The Philosophy of Language involves the study of how our language interacts with our thinking. A broad survey of the major varieties of reasoning that have been examined by logicians of the Western philosophical tradition is undertaken.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Contrast deductive and inductive arguments
2. Appraise the relationship of truth, validity and soundness
3. Explain the characteristics of the categorical proposition, the inferential relationships involved, and the formal nature and structure of argument
4. Demonstrate the valid forms of the categorical deductive argument and grasp the basic norms for their validity
5. Demonstrate how learning the rules of thinking, has helped to make one's reasoning and expression correct, critical and objective

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcomes 1 and 2</i> )   | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcome 3</i> )  | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>all the Outcomes</i> ) | 40 points |

**Lecturer**            Fr. Falani Terry SM

This course offers an examination of some fundamental issues in ethical theory and practice as found in classical and contemporary thought. It includes an examination of: the nature of moral thinking, relativism vs. objectivism, morality and religion, deontological vs. consequentialist theories, and applied ethics (animal rights, abortion, euthanasia, etc.). It asks: what is the good; are free choices truly free; is morality constructed or simply discovered? Special attention is given to the possibility of an innate natural law in human nature and discovered by reasoning and which serves as a source of moral awareness. It answers the question, what do I do? It is the study of right and wrong in human endeavors. At a more fundamental level, it is the method by which we categorize our values and pursue them.

The course takes 6 contact hours a week and it carries the weight of 2 courses.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the meaning and the main theories of Ethics
2. Appraise the principles and attitudes, which are characteristic of human personal and social life.
3. Critique the influence of faith and religion on ethical decisions
4. Critique the ethical assumptions adopted by their own culture
5. Construct problem-solving techniques to real experiences using the acquired ethical knowledge

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcome 1</i> )  | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcomes 2 and 3</i> )   | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>Outcomes 4 and 5</i> ) | 40 points |

**Lecturer**      Fr. Aisake Silatolu, SM

This course unit continues the introduction of the student to the study and application of the basic concepts of Ethics. This unit aims to deepen philosophical bases of ethical decision making, and to facilitate guided reflection on personal morality and societal ethical issues. The student is prepared to respond to the complex ethical issues of the contemporary world through an evaluation of real problems that have come up. Such problems include terrorism, medical issues, environmental and ecological issues.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Apply ethical theory to various situations that arise in the context of family, church, vocation and society as a whole
2. Demonstrate an understanding of the ethical issues arising from human sexual and interpersonal relationships
3. Apply philosophical principles to particular medical and health care issues
4. Develop an understanding of the historical, cultural and economic underpinnings of the current ecological crisis
5. Appraise the importance of ethical behavior as the link-point between faith and practice

### **Assessment**

1. Written Test One in Week 3 (*Outcomes 1 and 2*) 30 points
2. Written Test Two in Week 6 (*Outcomes 1, 2 and 3*) 30 points
3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks (*Outcomes 1, 4 and 5*) 40 points

**Lecturer** Fr. Aisake Silatolu, SM



In Western Philosophy, Metaphysics has become the study of the fundamental nature of all reality - what is it, why it is, and how are we to understand it. Some only regard Metaphysics as the study of "higher" reality or the "invisible" nature behind everything, but that isn't actually true. It is, instead, the study of all reality, visible and invisible. Hence in the course apart from a serious consideration of "being", we study questions about: change and permanence, pluralism and monism, matter and form, the mind-body problem, the act of existence, causality and personality as moments in an effort to unfold the ultimate structure of reality. Emphasis is placed on the classical metaphysical reflections of Plato, Aristotle, Aquinas, Descartes, Spinoza and Kant as well as the attacks of Hume, Marx and Wittgenstein in his first book. Attention is also given to significant post-Kantian developments, contemporary discussions and Pacific issues.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Outline the major approaches to the philosophy of being in western thought
2. Explain the significance of the primordial question, how it arises from our contingent mode of being itself, and how it points to the question of absolute and necessary being and its proper characteristics
3. Appraise the relationship between contingent being and necessary being and how this relationship is conceived of in the major metaphysical systems, together with a critique of these systems
4. Construct a conceptual framework that considers and thinks together "all-there-is" in some coherent and meaningful unity.
5. Demonstrate how the study of BEING helps to deepen and broaden one's understanding of Reality and of God.

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcomes 1 and 2</i> )   | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcomes 2 and 3</i> )   | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>Outcomes 4 and 5</i> ) | 40 points |

**Lecturer** Fr. Michael Fitzgerald, SM

This course examines a selection of classical and contemporary texts that treat perennial problems of philosophical theology. Although these texts are drawn from Western intellectual tradition, they discuss philosophical issues that cross cultural as well as religious boundaries. Among others, attempts to prove the immortality of the soul and the existence of God are discussed. We will inquire into the nature of religious language and its application to a divine reality; divine foreknowledge and predestination; divine attributes, divine goodness and the reality of evil; the possibility of miracles; and more. In addition, we will discuss contemporary critiques of religion itself, in order to better understand the modern origins of unbelief.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Appraise the importance of a philosophical approach to the question of God and its contribution to a religious conception and a theology of God
2. Explain the main features of classical theism, including the teleological, cosmological and ontological arguments, the Divine attributes, Divine goodness and problem of evil
3. Demonstrate a critical understanding of atheism and pan-theism, contemporary critiques of religion itself
4. Explain basic positions on a broad range of issues about the nature of religion and religious beliefs
5. Appraise the importance of critical thought in determining one's ideas of being, existence and God

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcomes 1 and 2</i> )   | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcomes 2 and 3</i> )   | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>Outcomes 4 and 5</i> ) | 40 points |

**Lecturer**      Fr. Michael Fitzgerald, SM

This course aims to introduce students to some of the basic ideas of political philosophy via an engagement with some classic (e.g. Plato, Aristotle) and modern texts. It focuses on two main issues, which are interlinked: first on questions concerning the justification of the authority of the state and second on questions concerning the nature of the just society. Certain issues in democratic theory are also addressed. This course is introduced because of the problems or crises that surface from time to time in Pacific Island states. Often people put the blame on politics as the cause of such problems and with this blame or stigma, politics is seen as a dirty game and word. The course tries to convince the students that politics is not dirty. It is people who make politics dirty. The aim of politics is the good and happiness of all citizens. The course ultimately tries to arm students with the basics so that they can voice a political opinion which is informed.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Appraise the political theories of Plato and Aristotle
2. Identify the different accounts of the relationship between the individual and the state offered by Hobbes, Locke, Mill and Marx
3. Critique such ideas as Hobbes' account of the state of nature, Locke's justification for property acquisition and Marx's concept of the 'classless society'
4. Explain John Rawls's theory of justice and the responses of various critics to it
5. Formulate one's own theory of society from the ideas of the studied thinkers.

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test in Week 5 ( <i>Outcomes 1 and 2</i> )                                   | 30 points |
| 2. Essay [2500 words due Friday Week 8] -<br>The essay topics are in the Course Outline | 30 points |
| 3. Written Exam of 2 hours ( <i>Outcomes 3, 4 and 5</i> )                               | 40 points |

**Lecturer** Fr. Falani Terry, SM

This course studies the valid forms of knowledge. It must be noted that as a distinct branch of philosophy this subject is of recent origin. Usually Descartes is considered the first philosopher to seriously question the ability of the human mind to attain the truth. The validity of knowledge was more or less taken for granted by previous philosophers. It was only when Descartes began to systematically doubt the veracity of knowledge that problems of knowledge became apparent. The problems considered in the course are: Is the truth attainable? Is the sceptic right? What are the limits of knowledge? Which method should be used to obtain valid knowledge? What is the nature of truth? Specific attention is given to various complimentary ways of knowing: ontological (philosophy) constructural (science) and humanistic (myth).

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Prescribe what is involved in the activity of knowing
2. Propose answers to counter the challenge of skepticism and relativism
3. Contrast ontological and constructural ways of knowing
4. Explain why humanistic, supernatural and scientific ways of knowing are important
5. Compare the ways of knowing learnt in the course to their own cultural way of knowing

### **Assessment**

1. Written Test One in Week 3 (*Outcomes 1 and 2*) 30 points
2. Written Test Two in Week 6 (*Outcomes 2 and 3*) 30 points
3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks (*Outcomes 4 and 5*) 40 points

**Lecturer** Fr. Falani Terry, SM

This course examines the origin, the nature, the activities, the relationships to other humans and creatures, the place in the universe and the destiny of the human person as presented in the thinking and writings of some great philosophers. It explores a concept of humanity as that being which has reason. It asks the most fundamental question of human inquiry which is: what does it mean to be human. Accordingly, the course places the participants as both the subject and the object of the reflection. The participants, in other words, are both the question and the questioner. The course starts with human life. It reflects on the experience of that life and then engages both the experience and the reflection with the critical rational faculty of the human mind and intellect. The course ends with a brief look at more recent thinking in the area of philosophical anthropology.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the origin, nature and destiny of the human person
2. Explain the defining activities of the human person
3. Demonstrate understanding of the relationship between mentality and physicality
4. Critique the various studied views on the human person
5. Formulate a view of the human person which synthesizes the views of philosophers studied and what is learnt from the Bible

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcomes 1 and 2</i> )   | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcomes 2 and 3</i> )   | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>Outcomes 4 and 5</i> ) | 40 points |

**Lecturer**      Fr. Michael Fitzgerald, SM

Philosophy of nature can claim to be the oldest branch of philosophy. It began in the 5<sup>th</sup> century BC with Thales who speculated about the basic stuff of the universe. A different approach was that of Plato, who saw *form* as distinctive of various natures. Plato postulated ideal *forms* in which he thought earthly forms somehow participated. Aristotle took Plato's forms from the heavens and put them into things, maintaining that that is where forms really exist. For Aristotle, both *matter* and *form* satisfied his idea of nature. He explained this teaching in a work called the *Physics*. Part of the course is an intensive study of this book of Aristotle. We address such points as: the nature of bodily substance, its ultimate constitution, its first origin, its development and goal. The findings from Aristotle will require and include development and exemplification in terms of discoveries made since the 17<sup>th</sup> century, with the rise of modern science.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Appraise the views of pre-Aristotelian philosophers on what matter is and what its nature is
2. Explain the origin and nature of bodily substance or matter as presented by Aristotle and Thomas Aquinas
3. Relate the views of Aristotle and Aquinas to the findings of empirical science
4. Formulate a view of the ultimate end of the world
5. Formulate a view of matter which synthesizes the views of philosophers studied and what is learnt from the Bible

### **Assessment**

- |   |           |
|---|-----------|
| 1. Written Test One in Week 3 ( <i>Outcomes 1 and 2</i> )   | 30 points |
| 2. Written Test Two in Week 6 ( <i>Outcome 3</i> )  | 30 points |
| 3. Exam [2 hours] - The written exam will assess the work in the last 4 weeks ( <i>Outcomes 4 and 5</i> ) | 40 points |

**Lecturer**      Fr. Falani Terry, SM

# HUMANITIES AND SOCIAL SCIENCES

## ANTHROPOLOGY

**HS 102**

This course introduces students to the study of cultural anthropology and anthropological principles of the discipline as a social science and their application to various contexts. The main objective of this course is to develop each student's understanding and appreciation of the concept of culture, and how this concept influences a person's view of life and the world in which they live. Accordingly, the concept 'culture' which is becoming a very complex concept will be defined clearly. Also addressed is Culture and kingship: patterns of descent, social relationship and behaviour. Culture has a very important influence on theology and the ministry and life of a priest.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the significance of culture and cultural change from an anthropological perspective within Christian mission
2. Demonstrate an understanding of human nature from a Biblical perspective and how that perspective affects an approach to human beings within the context of culture
3. Demonstrate knowledge of human nature within the cultural environment
4. Demonstrate ability to engage in ethnographic and anthropological observation
5. Demonstrate basic proficiency in applying the gospel cross culturally

### **Assessment**

- |                           |           |
|---------------------------|-----------|
| 1. Test One in Week 3     | 25 points |
| 2. Test Two in Week 6     | 25 points |
| 3. Class Participation    | 10 points |
| 4. Written Exam [2 hours] | 40 points |

**Lecturer**      Rev. Dr. Mikaele Paunga, SM

This is a project every first year student is expected to undertake during the first summer vacation at home among his own people. Students are prepared to become participant-observers in their own culture, and to record patterns of socio-cultural behaviour, kinship, ritual and cultural values. The project is allocated a minimum of 85 demand hours, and a written report of the project is to be presented on return to PRS at the beginning of the new academic year. There are 10 lectures for this course, i.e., two lectures per week during the first five weeks. This will be verified in the first class. The students all along are demanded to write-up the research that they conducted. In the last five weeks, they will do their presentations in class. The presentations will be done according to the different cultural groupings.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce in the project the ability to apply the methodology of Participant – Observation effectively
2. Demonstrate the capacity to listen and take good notes during interviews and conversations
3. Produce an overview of the findings in a short presentation in class
4. Appraise the importance of the study of Anthropology for the success of the mission of the Church
5. Talk confidently of their own origin and family tree

### **Assessments**

- |                                |           |
|--------------------------------|-----------|
| 1. Ethnographic Research Paper | 80 points |
| 2. Class Presentation          | 20 points |

**Lecturer**      Fr. Pesamino Victor



The course will introduce the developmental theories which include the psychosocial theory of Erickson, cognitive theory of Jean Piaget, Moral developmental theory of Kohlberg, and the Religious developmental theory of James Fowler. The rationale is to assist the students to an initial understanding of the human person. It also deals with how and why human beings develop the way they do and the relationship between biological, social, psychological processes and intellectual growth. The course will also deal with the nature of development and its issues to help the students comprehend how the environment affects human development and how genetically human based links with how the human person assimilates and accommodates new information when he/she attempts to adjust to the social demands of the environment.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain what psychology is and the meaning of human development
2. Appraise the importance of the development of the adolescent and young adults
3. Demonstrate an understanding of the developmental theories of Kohlberg, Erikson, Piaget and Fowler and their relationship to each other
4. Appreciate socio-cultural development and its influence on human development
5. Judge the socio-cultural development and its influence on human development

### **Assessment**

- |                            |           |
|----------------------------|-----------|
| 1. Assignment (1200 words) | 20 points |
| 2. Group presentation      | 20 points |
| 3. 1 mid-term test         | 20 points |
| 4. Final exam              | 40 points |

**Lecturer**          Fr. Leronio Vodivodi, SM

The course is based on an interdisciplinary approach grounding the psychology of human personality in a framework of Christian theology and philosophy. Of central importance is the consistency or inconsistency of a person's ideals with his/her human needs. It highlights the importance of unconscious motivation and the role of defence mechanisms. It will also render the student a framework to understand his personality make-up, his maturity and freedom in responding to his Christian and ministerial vocation. The acquired understanding will be instrumental in practical use of spiritual direction for the student while in formation and in the future ministry.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce a framework by which to deepen self-knowledge and understanding of Christian vocation
2. Develop an integrated perspective of human motivation, Christian freedom and the internalization of vocational values and Christian ideals
3. Demonstrate a transcendent grasp and manifestation of sexuality, intimacy and consecrated celibacy
4. Integrate the concepts from this course to their practice of spiritual direction and pastoral supervision
5. Appraise the relevance of the study of Psychology to the ministry of the Church

### **Assessments**

- |                        |     |
|------------------------|-----|
| 1. Three Tests         | 30% |
| 2. One Essay           | 20% |
| 3. Class participation | 10% |
| 4. Exam                | 40% |

**Lecturer**      Fr. Leronio Vodivodi, SM

The discipline of sociology while being a new field of study in the Pacific has been around for centuries and has developed into many schools of thought from the classical theories of Functionalism; Interactionism; Conflict; to contemporary perspectives such as Modernization; Underdevelopment/Dependency; Post-modernism; and others. The purpose of this course is to introduce students to the field of sociology as a social science with its traditional and modern theories, and their particular concepts and line of argument. Above all, its primary objective is to equip students with the knowledge and understanding of applying the above theories and research methods to real life situations and within the Pacific context. It is with the hope that they will be able to acquire the skills in critical thinking and undertaking social research in relevant issues concerning contemporary Pacificans and their communities.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate the main arguments of different sociological theories
2. Apply theories to real issues and problems in the present day Pacific context
3. Develop basic skills in critical thinking when doing social research
4. Undertake social research in areas of interest
5. Defend the relevance of the study of Sociology to the ministry of the Church

### **Assessments**

- |  |           |
|--|-----------|
| 1. Two written tests                                   | 20 points |
| 2. Paper One ( <i>Theories and Research Methods</i> )  | 20 points |
| 3. Paper Two ( <i>Application to Pacific Context</i> ) | 20 points |
| 4. Examination   | 40 points |

**Lecturer**      Filomena Usa

That the students know that it is an integral part of the nature and mission of the Church to be concerned about the Pacific contemporary cultural, social, political and economic issues. Thus, the students are led to see clearly that this is not just a course on modern social issues. Rather, this course follows the lead from the *Constitution on the Church in the Modern World*, to read the signs of the times and interpret them in the light of the Gospel. The students are to be convinced that there is an intimate bond between the Church and the joys, the hopes, the grievances and the anxieties of this age, especially those who are poor and afflicted.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Explain the underlying forces (economic, political, social, cultural etc.) that are shaping the world today
2. Demonstrate an understanding of the inhuman and non-life-giving dimensions of some of these forces
3. Critique the *Constitution on the Church in the Modern World* taking out what is most relevant to the Pacific today
4. Appraise the intimate bond between the Church and the joys, the hopes, the grievances and the anxieties of this age, especially those who are poor and afflicted
5. Prescribe ways to interpret the flood of foreign ideas communicated by the media

### **Assessment**

- |  |           |
|--|-----------|
| 1. Class Participation                   | 10 points |
| 2. Class Test                            | 30 points |
| 3. Class Presentations/Tutorials         | 20 points |
| 4. Final Exam ( <i>Oral or Written</i> ) | 40 points |

**Lecturer**            Rev. Dr. Mikaele Paunga, SM

This course, the first undertaken by students as they enter PRS is really 'Foundation English'/and for some, very basic. As such, its aim is very practical. The course aims to strengthen the students' skill levels in listening, speaking, reading and writing. They are asked to use language in a range of specialized settings (e.g. the academic essay, the homily, and 'workplace' documentation such as form-filling; letters to a bishop, preparation of a Parish News Bulletin and the like).

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate that they have listening skills to the appropriate level
2. Show an acceptable level of oral presentation and skill in the spelling of words ordinarily used in the first year's seminary program
3. Demonstrate the ability to use language in a range of settings (e.g. essay, homily, letters, etc.)
4. Judge the difference between qualitative and quantitative data
5. Demonstrate the application of basic systematic or critical thinking skills to research, essay writing, etc.

### **Assessment**

- |                                       |           |
|---------------------------------------|-----------|
| 1. Spelling/word formation/vocabulary | 10 points |
| 2. Listening Skills                   | 10 points |
| 3. Oral Presentation                  | 10 points |
| 4. Three workshop pieces of writing   | 30 points |
| 5. Exam Component                     | 40 points |

**Lecturers**      *English Department*  
Mrs Ilisabeta Daulato,  
Mrs. Ana Bibi

This course unit gives particular attention to the principles and practice of a systematic approach to writing and research and follows the Referencing Guidelines for PRS

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate the application of basic systematic or critical thinking skills to research, essay writing etc.
2. Appraise the importance of organizing research data and describe some methods of organization
3. Demonstrate familiarity with the apparatus of critical writing and research
4. Select and record only what is relevant to their topic through critical reading – Literature Review
5. Produce an Abstract and written drafts leading up to the final paper within a given time-frame

### **Assessment**

- |                   |      |
|-------------------|------|
| 1. Paper 1 Week 3 | 30%  |
| 2. Paper 2 Week 6 | 30%  |
| 3. Written Exam   | 40 % |

**Lecturers:** *English Department*  
Mrs Ilisabeta Daulato,  
Mrs. Ana Bibi

This is a course of English for Theology and Ministry. It is designed to extend abilities in a range of language skills needed in writing and speaking as students for the priesthood. The main aim of the course is to revise grammatical features of English and to develop communication skills in listening, speaking, reading and writing. They are asked to take note of the differences between the first language and English, and to strengthen language learning by focusing on particular language items.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Revise grammatical features of English in view of using them actively in communication
2. Develop skills in speaking, writing, listening and reading English
3. Integrate the habit of ‘noticing’ i.e. bringing to consciousness the differences between first language and English, errors made, expressions heard
4. Show the ability to speak English properly
5. Display the ability to write English correctly

### **Assessment**

- |                           |           |
|---------------------------|-----------|
| 1. Written Test           | 20 points |
| 2. Oral Test              | 20 points |
| 3. Presentation & content | 20 points |
| 4. Written Exam           | 40 points |

**Lecturers**      *English Department*  
Mrs Ilisabeta Daulato,  
Mrs. Ana Bibi

This course continues material already introduced in the earlier course in Systematic Thinking, HS103. Particular attention is given to the principles and practice of a systematic approach to writing and research and follows the REFERENCING GUIDELINES FOR PRS. Referencing has three purposes: acknowledgement of sources so as to avoid plagiarism; nomination of authorities in support of an argument; assistance to the reader in finding the original sources quickly and easily. It takes two forms. Citations which occur in footnotes or endnotes, give detailed information about specific parts of the text. A Bibliography lists the major works that are relevant to the essay and to its subject matter and that have been consulted in preparing the essay.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Produce an abstract and written drafts leading up to the final paper within a given time-frame
2. Follow precisely the format for citation as per the PRS Referencing Guidelines especially with regards to footnotes or endnotes
3. Produce a correctly drawn-up Bibliography of their paper
4. Follow precisely the format for citation as per the PRS Referencing Guidelines especially with regards to footnotes or endnotes
5. Produce a correctly drawn-up Bibliography of their paper

### **Assessment**

- |                         |           |
|-------------------------|-----------|
| 1. First draft of Paper | 10 points |
| 2. Oral Presentation    | 15 points |
| 3. Final Written Paper  | 75 points |

**Lecturers**      *English Department*  
Mrs Ilisabeta Daulato,  
Mrs Apolonia Tuiqamea,  
Mrs. Ana Bibi



## LANGUAGES – ECCLESIASTICAL AND BIBLICAL

### LATIN

### LG 200

The aim of this course is to introduce the students to Ecclesiastical / Church Latin, so that they will be able to read Church and related documents in the Latin language, using to some extent a Latin dictionary. The students will obtain a working knowledge of the grammatical and syntactical structure of the Latin language, and be introduced to many of the words in common use in Ecclesiastical Latin. In particular, the students will be introduced to a number of well-known Latin hymns, prayers and the Common of the Mass, which will be used as means of familiarizing them with the grammar, syntax and vocabulary. When dealing with vocabulary, there will be regular reference to English words derived from Latin.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Translate sentences in a text chosen from among those studied during the term.
2. Describe the declensions of certain nouns and pronouns studied during the term.
3. Take a common verb, studied during the term and identify the tense, person and if possible other parts of the verb and thus test that the student grasps the conjugation of common verbs
4. Show an understanding of how some common English words have been derived from Latin words studied during this term
5. Read aloud with a reasonable accent, and with some understanding, a previously unseen Latin Text, similar to those studied in class (e.g. liturgical hymn, reading from Latin Vulgate scripture etc.)

### **Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Weekly quizzes          | 30% |
| 2. Weekly home assignments | 20% |
| 3. Oral exam in week 10    | 10% |
| 4. Written final exam      | 40% |

**Lecturer**      Rev Dr. Mark Kenney, SM

This course will introduce the student to the original language of the New Testament. The first part of the course begins with the mastering of a rather different alphabet, followed by an introduction to NT Greek grammar. Use will be made of the Greek text of the New Testament to aid the learning process and at the same time give some hands-on experience of the language to be mastered. The second part continues the process of introducing the student to the Grammar of the New Testament, and at the same time brings in some simple syntax. Again, the Greek text of the New Testament will be used.

**Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate familiarity with the basic Grammar and Syntax of Greek
2. Translate sentences in a text chosen from among those studied during the term.
3. Describe the declensions of certain nouns and pronouns studied during the term.
4. Take common verbs studied during the term and identify the tense, person and if possible other parts of the verb and thus test that the student grasps the conjugation of common verbs
5. Transliterate a Greek text into English.

**Assessment**

- |                            |     |
|----------------------------|-----|
| 1. Weekly quizzes          | 30% |
| 2. Weekly home assignments | 30% |
| 3. Written final exam      | 40% |

**Lecturer**      Rev Dr. Mark Kenney, SM

This class picks up from the little introduction to Hebrew which was part of the course [BS101] Introduction to the Old Testament which presented to the students the basics of Hebrew syntax and grammar. It also provides students with a line vocabulary that enables them to begin to read passages from the Hebrew Bible itself. This is aimed at assisting them in Biblical word studies and textual analysis.

### **Learning Outcomes**

At the end of the unit the students will be able to:

1. Demonstrate familiarity with the basic Grammar and Syntax of Hebrew
2. Explain the meaning of the words from a sentence in a text chosen from among those studied during the term, and so come close to a translation
3. Describe the declensions of certain nouns and pronouns, studied during the term and presented for the examination
4. Take a common verb, studied during the term and presented to the students and identify the tense, person and if possible other parts of the verb and thus test that the student grasps the conjugation of common verbs
5. Read aloud with a reasonable accent, and with some understanding, a previously unseen Hebrew Text, similar to those studied in class during the term

### **Assessment**

5 tests @ 20% each.

**Lecturer**      Rev. Dr. Donal McIlraith, SCC

## SEMINARY EXPECTATIONS

Whenever people live together in Christian freedom they have expectations of each other. They expect each person to be responsible, that is, to be accountable for the exercise of their own freedom.

The following expectations are tabled here to present what the seminary expects of each student in his day to day living. Failure to meet these expectations means a student will be held accountable for the exercise of his freedom. Responsibility and accountability are the two principles on which seminary life stands.

1. On entering the seminary a student joins a community of people whose concern is pastoral preparation for ordained priestly ministry. Therefore, each student should be truly committed to this concern through the spiritual, personal and academic formation which the seminary offers, and through the gradual deepening of his own solid motivation.
2. Since this deepening of his motivation and his growth as a person will come through his openness to the Spirit and with the guidance of his Spiritual Director, each seminarian therefore, after an initial period, will choose one of the approved spiritual director and consult him/her regularly.
3. In the seminary program, the student's growth towards fitness for the Church's ministry will involve his own self-estimation and self-evaluation. In this task, he will ask the assistance of his Moderator, or Superior and of other members of the faculty he may choose. His Spiritual Director will also have a primary part in this process of self-evaluation.
4. As a spiritual life will develop only in a climate of silence and reflection, the seminarian will contribute towards ensuring such a climate by observing the practical norms laid down for the purpose.
5. So that his prayer and study may be fruitful, a seminarian is expected to keep reasonable hours and regulate his activities with due consideration for the spiritual, academic and recreational needs of others.

5. Consideration for his future ministry to the people of God should move a student to take reasonable care of his health and seek medical advice when necessary.
7. A student's lifestyle should be a sign of a person who is committed to Christian living, to celibacy for the sake of the Kingdom, and a future apostolate of cooperation with the presbyterate under the leadership of the Bishop. His life is to bear witness to the values expressed in this.
8. No seminarian has the right to ordination, but he has the right to growth in the seminary. By God's grace, the moderator system can certainly promote this growth.
9. The worthy celebration of the liturgy of the Word of God and the Eucharist plays a central part in the life of the seminarian. The Sacrament of Reconciliation, the common prayer of the seminary community, as well as the seminarian's own private prayer are also central to his life.
10. Each seminarian is expected to take his part, regularly and punctually, in the daily celebration of the Eucharist together with the other liturgical and community prayers and devotions of the seminary.
11. Academic formation will depend largely upon the student's own eagerness to learn and his readiness to study conscientiously. In this, he will be directed by the whole teaching staff under the direction of the Dean of Studies
12. In his studies he should keep constantly in mind the challenge of his future ministry and the needs of the community he is to enlighten and lead.
13. Because genuine leadership is a quality of priestly ministry the seminarian will cultivate this gift in himself, being conscious at the same time that the voluntary acceptance of leadership by others, especially that of the staff, is a basic part of his own formation.
14. In the case of illness the moderator /superior will notify the Dean of Studies. Any absence from class, except in the case of illness, should

have the permission of the Faculty Dean. If lecturers are absent, the Rector, the Dean of Studies and the Class Coordinator concerned are to be notified as soon as possible.

15. Because he is preparing for a ministry of service to others, the seminarian is expected to carry out the regular tasks allotted to him in seminary life and to see them as part of his formation. He will acknowledge and show gratitude to those who serve the community generously.
16. For the same reason, a high standard of courtesy in language, as well as in conduct and dress, both within and outside the seminary is expected at all times.
17. Members of a Christian community show courtesy and hospitality to visitors. At the same time the personal privacy of other students, especially in residential parts of the house should be respected and sensitivity and consideration shown for the whole seminary community.
18. Courtesy towards his Moderator or Superior and respect for his role require that a student notifies him of illness, and any absence from the ordinary exercises of the community for whatever reasons.
19. Any absence from class, except in the case of illness, should have the permission of the Faculty Dean. If lecturers are absent, the Rector, the Dean of Studies and the Class Coordinator concerned are to be notified as soon as possible.
20. The witness to Christian values and lifestyle is expected in a student's use of alcohol and *yaqona*, as well as in his social life and choice of places of recreation and entertainment.
21. All are to take proper care of seminary property and report breakages or damages to the Rector. A seminarian will consider himself liable for damages or breakages caused through his carelessness.

AN ADDITIONAL BOOKLET IS ISSUED FOR THE DIOCESAN COMMUNITY.

## STUDENTS 2017

### YEAR ONE

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
1	Amora, Leonard	SM
2	Anton, Santus	Diocese of Carolines
3	Bwebwereiti, Timurua	MSC Kiribati
4	Dolon, Anthony	Diocese of Carolines
5	Faingaa, Saia	SSCC Tonga
6	Iabeta, Ioakim	MSC Kiribati
7	Karotu, Rui	MSC Kiribati
8	Kinani, Lesley	SM PNG
9	Lui Nanai, Alapati	MSC Samoa
10	Maotapule, Lotu	MSC Samoa
11	Martin, D J	Diocese of Carolines
12	Melairei, Sngbard	Diocese of Carolines
13	Nawere, Kariti	Diocese of Tarawa & Nauru
14	Raimon, Mataio	Diocese of Tarawa & Nauru
15	Schwenke, Charles	SM Samoa
16	Serop, Zulu	SM PNG
17	Tabera, Enari	Diocese of Tarawa & Nauru
18	Thomsin, Jove	Diocese of Carolines
19	Tonganibeia, Kabuua	MSC Kiribati
20	Tuimauga, Leausa	MSC Samoa
21	Turaga, Joveci	SM Fiji
22	Vaohea, Halaiano	Diocese of Tonga & Niue
23	Watta, Atonio	CM Fiji
24	Yaput, Pascal	Diocese of Port Vila
25	Esera Tolupo, Sr Maria	SMSM Samoa
26	Naulu, Sr Lanieta T	SOLN Fiji
27	Taula, Sr Mo'unga	SOLN Tonga
28	Ratu, Br Naleba	SM Fiji

## YEAR TWO

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
1	Anifaemamu, John	CM Solomon Islands
2	Boarat, Khen	Archdiocese of Noumea
3	Cama, Viliame	SM Fiji
4	Croker, Paul	SM Fiji
5	Elia, Falefa	SDB Samoa
6	Faapue Niko, Sanele	SDB Samoa
7	Iva, Mendhi	MSC W & Futuna
8	Kamauoha, Michael [T1 2]	SSCC USA
9	Kananoua, Sam	MSC Kiribati
10	Kararaua, Teaoti	Diocese of Tarawa & Nauru
11	Kaufuti, Paul	MSC Fiji
12	Naisara, Tavite	Archdiocese of Suva
13	Pulotu, Semisi [T1 2]	SSCC Tonga
14	Silva, Daniel	MSC Samoa
15	Sueina Mose, Lui Leiofi	SDB Samoa
16	Tokataake, Ribetati	MSC Kiribati
17	Tokiteba, Toauru	MSC Kiribati
18	Tubukayavo, Rusiate	Archdiocese of Suva
19	Ulutaufonua, Soane [T1 2]	SSCC Tonga
20	Vaka, Soane	Diocese of Tonga & Niue



## **YEAR THREE**

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
1	Amanseo, Darius	SSCC Philippines
2	Barnabas, Augustine	Diocese of Carolines
3	Cruz, Eric	SSCC Philippines
4	Estrada, Daniel [T1 2]	SSCC USA
5	Farasiko, MeliNanuku[T1 2]	SSC Fiji
6	Gural, William	SSCC USA
7	Hetiback, Jake	Diocese of Carolines
8	Iemoa, Taraeke	Diocese of Tarawa & Nauru
9	Iosefa, Kirisimasi A	Archdiocese of Samoa-Apia
10	Kenewata, Emil	SM PNG
11	Leleivai, Sosefo	MSC W & Futuna
12	Lui, Iosefo	Archdiocese of Suva
13	Mota, Cameron	SM PNG
14	Nihonipo, Michael	CM Solomon Islands
15	Saunivalu, Gaberieli	SM Fiji
16	Sawchenko, John F [T1 2]	SSCC USA
17	Setu, Iosefa	SM Samoa
18	Sinapati, Ioane	SDB Samoa
19	Tamatalevu, Petero	CM Fiji
20	Uatahausi, Eusenio	Diocese of Tonga & Niue
21	Waqaliti, Aliposo	MSC Fiji
22	Yolpowa, Jake [T 2]	Diocese of Carolines

## **YEAR FOUR**

	<b>SURNAME - NAME</b>	<b>SPONSOR</b>
1	Afamasaga, Paulo	Archdiocese of Samoa-Apia
2	Alailesulu, Aukusotino	Diocese of Samoa-Pagopago
3	Arnold, Johnny	MSC Carolines
4	Atuaki, Toma Akino	Diocese of Tonga & Niue
5	Bauro, Ioane	Diocese of Tarawa & Nauru
6	Kiola, Viliami	SM Tonga
7	Lealea, Atonio	SDB Samoa
8	Lopez, Rothgery	Diocese of Carolines
9	Mareko, Joseph	Archdiocese of Suva
10	Raweaitina, Tebaai	Diocese of Tarawa & Nauru
11	Sapwetil Jr, Johannes	Diocese of Carolines
12	Solomona, Ralph N	Archdiocese of Samoa-Apia
13	Talafaaoti, Penetito P Jnr	Archdiocese of Samoa-Apia
14	Tawake, Visiesio	CM Fiji
15	Tonga, Siaso Telefoni	Diocese of Tonga & Niue
16	Tora, Joseph	SM Fiji
17	Tuiono, Filipe	Diocese of Tonga & Niue
18	Tuli, Visiesio	Diocese of Tonga & Niue
19	Waqairamasi, Daniel Jone	CM Fiji

## **SPIRITUAL FORMATION YEAR STUDENTS**

	<b>SURNAME-NAME</b>	<b>SPONSOR</b>
1	Amuri, Iosefo	SM Fiji
2	Hare, Timothy	SM Solomon Islands

**PASTORAL YEAR STUDENTS – YEAR FIVE**

	<b>SURNAME – NAME</b>	<b>SPONSOR</b>
1	Auva'a, Mika	Archdiocese of Samoa-Apia
2	Baare, Kirata	MSC Kiribati
3	Bakarereua, Atitera	Diocese of Tarawa & Nauru
4	Betero, Teakare	SSC Fiji
5	Fiame, Kevin Sailele	SDB Samoa
6	Kivalu, Lopeti Lagilua	Diocese of Tonga & Niue
7	Klem, Jean Michel	Diocese of Port Vila
8	Kolio, Michael Maselino	SM Samoa
9	Lanyon, Thomas	CM Fiji
10	Manisela, Epeli	Diocese of Tonga & Niue
11	Masunu, Peau Latu	Diocese of Tonga & Niue
12	Milo, Eteuati	SDB Samoa
13	Misinale, Mikaele	SM Tonga
14	Musu, Usitasio	Archdiocese of Samoa-Apia
15	Naigulevu, Samson	CM Fiji
16	Palale, Varghese	SDB Samoa
17	Pindi, Simon	CM PNG
18	Ravu, Pio	SM Fiji
19	Ravuwai, Aminiasi	SSC Fiji
20	Sali, Edouard	Diocese of Port Vila
21	Silao, Anetelea	SDB Samoa
22	Su'a, Siolosega	Archdiocese of Samoa-Apia
23	Tabanga, Aruiti Tiribo	Diocese of Tarawa & Nauru
24	Taimalie, Iosefo	Archdiocese of Samoa-Apia
25	Teburetau, Tokariti	Diocese of Tarawa & Nauru
26	Teburoro, Konibai	Diocese of Tarawa & Nauru
27	Teratabu, Tibwere	MSC Kiribati
28	Vikena, Sosefo	MSC W & Futuna
29	Vili, Iosefo	SM Samoa
30	Wailoa, Iosefo	Archdiocese of Suva

**YEAR SIX**

	<b>SURNAME – NAME</b>	<b>SPONSOR</b>
1	Apenisa, Petero	Archdiocese of Suva
2	Baleikoro Viliame	Archdiocese of Suva
3	Bule, Kasimero	CM Fiji
4	Dulunaqio, Gaberieli	MSC Fiji
5	Iloa Simeon Richard	Diocese of Tonga & Niue
6	Iotebwa, Kanoua	Diocese of Tarawa & Nauru
7	Keni'iuhana, Kennedy	CM Solomon Islands
8	Kiaman, Tokabwebwe	MSC Kiribati
9	Koroiciri, Lasarusa [T 2]	SSC Fiji
10	Malsimrai, Wolf Genevet	Diocese of Port Vila
11	Moimoi, Salesi	Diocese of Samoa-Pagopago
12	Petelo, Visone	Diocese of Tonga & Niue
13	Su'a, Peter	Archdiocese of Samoa-Apia
14	Tuilevuka, Sikeli	Archdiocese of Suva

**YEAR SEVEN**

	<b>SURNAME – NAME</b>	<b>SPONSOR</b>
1	Afoa, Tuia Penese	SDB Samoa
2	Anetelea, Petelo Talaitau	Archdiocese of Samoa-Apia
3	Fong, John Ofa	MSC Fiji
4	Gihiala, Philippe	Diocese of Port Vila
5	Kongo, Peter	Archdiocese of Mt Hagan
6	Lamositele, Eneliko	Archdiocese of Samoa-Apia
7	Leaega, Leaega	Archdiocese of Samoa-Apia
8	Leua, Piusolasi	Diocese of Tonga & Niue
9	Niptick, Herve	Diocese of Port Vila
10	Niuliki, Esitio	SSCC W & Futuna
11	Puamae, Peter	SM Solomon Islands
12	Raimon, Rataro	MSC Kiribati
13	Sabugo, Jeremy	SSCC USA
14	Tawaia, Taaia	MSC Kiribati
15	Terter, Guillain	Diocese of Port Vila
16	Tuilau, Mikaele	SM Fiji
17	Ulunasobu, Semi	Archdiocese of Suva
18	Vakatora, Edward	Archdiocese of Suva
19	Vaotuuu, Iosefo	Archdiocese of Samoa-Apia
20	Visanti, Pat	SSC Fiji

## PRS ENROLMENT STATISTICS 2017

<u>Diocesan College</u>		<u>Regional Representation</u>	
Residential	55		
Pastoral Year	14	American Samoa	2
<b>Total</b>	<b>69</b>	Caroline Islands	11
<u>Congregation</u>		Fiji	36
Society of Mary	16	Kiribati	24
Pastoral Year	4	New Caledonia	1
Spiritual Year	2	Papua New Guinea	6
		Samoa	31
Missionaries of the		Solomon Islands	6
Sacred Heart	21	Tonga	20
Pastoral Year	3	USA	5
		Vanuatu	7
Society of St Columban	3	Wallis & Futuna	4
Pastoral Year	2	Philippines	2
Salesian of Don Bosco	7		
Pastoral Year	4		
Congregation of the			
Mission	8	<b>Total</b>	<b>155</b>
Pastoral Year	2		
Congregation of the			
Sacred Hearts	11		
Sisters of Our Lady of	2		
Nazareth			
SMSM Sisters	1		
<b>Total</b>	<b>155</b>		