The Pacific Regional Seminary - Suva - Fiji

Programs 2006

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DIRECTORY

PACIFIC REGIONAL SEMINARY
Queen Elizabeth Drive
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RECTOR: Very Rev Fr. Veremo Dovarua
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E-mail: prsdean@unwired.com.fj
VICE-RECTOR Rev Fr Soane Patita Mafi
MODERATORS Rev Fr Michael Igo
Rev Dr Richard O’Sullivan SSC
Rev Fr Koru Tito
Rev Fr Vitaliano Olaiga

MARIST COLLEGE [SM]
Queen Elizabeth Drive
P O BOX 12733, SUVA, FIJI.
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SUPERIOR: Rev Fr ‘Alatini Kolofo’ou SM
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       Br. John Votaia SM
MSC FORMATION CENTRE [MSC]
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E-mail address: leray@retpac.org.fj
DIRECTOR: Rev Fr. Tarcisius Wignyosoemarto MSC
Staff:
  Rev Fr Paul Douglas Smith MSC
  Rev Fr Christopher Chaplin MSC
  Br Kaake Ioane MSC
  Br Paul Nangle CFF

COLUMBAN FORMATION HOUSE [SSC]
239 Queen Elizabeth Drive
P O BOX 2375, GOVERNMENT BUILDINGS, SUVA, FIJI.
Phone: [679] 3304-587
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E-mail address: sscsem@retpac.org.fj
SUPERIOR: Rev Fr. Dr. Donal McIlraith SSC
Staff:
  Rev Fr. David Arms SSC

SALESIANS OF DON BOSCO [SDB]
Salesian Society, Don Bosco House
Cnr Kings Rd and Bua Bua Place, Nakasi
PMB GOVERNMENT BUILDINGS, SUVA, FIJI.
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SUPERIOR: Rev Fr. Bellarmine Fernando SDB
Staff:
  Rev Fr. Iosefo Vaitele
  Br. Stephen Poore SDB

VINCENTIAN FORMATION HOUSE [CM]
Wailoku
P O BOX 4298, SAMABULA, SUVA, FIJI.
Phone: [679] 3320-773
Fax: [679] 3320 933
E-mail: cmdirwai@connect.com.fj / mwai@connect.com.fj
DIRECTOR: Rev Fr. Alan Gibson CM
Staff:
  Rev Dr. Brian Jackson CM
  Rev Fr. Joeli Nabogi CM
ADMINISTRATION

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

THE SEMINARY SENATE 2006
Ultimate responsibility for the seminary lies in the hands of the CEPAC Bishops' Conference that appoint 4 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 in the year 2006 are:

- Archbishop Petero Mataca, Fiji - Chairman
- Archbishop Alapati Mata'eliga, Samoa
- Archbishop Michel Calvet SM, New Caledonia
- Rev Monsignor James Gould, Marshall
- Father Aloysius Lamere MSC (Representing the Religious Communities)
- Father Donal McIlraith SSC (Representing the Societies of Apostolic Life)
- Father Veremo Dovarua, Rector
- Father Roger McCarrick SM - Secretary, CEPAC

THE SEMINARY ADMINISTRATION 2006:

- Rector: Rev Fr Veremo Dovarua
- Academic Dean: Rev Dr Koru Tito
- Vice Rector: Rev Fr Soane Patita Mafi
- Pastoral Coordinator: Rev Fr Michael Igo
- Liturgical Coordinator: Rev Fr Michael Igo, Rev Fr Vitaliano Olaaiga
- Director of Spiritual Formation: Rev Dr Koru Tito
- Foundation Year Coordinator: Rev Fr Soane Patita Mafi
- Bursar: Mrs Selai Narruhn
- Secretary/Registrar: Ms Violet Williams
- Librarian: Mrs Ethel Morris
- Assistant Librarian: Ms Berenadeta Raselala
- Receptionist: Rafele Aditamana

ADMINISTRATIVE BOARD
The Rector chairs the Administrative Board. Members of the Board are the Vice-Rector, the Academic Dean, the Heads of Congregation and the Bursar. The Board meets every second Tuesday of the month at 12:30pm in the Conference Room. The Rector in consultation with members of the Board may call extraordinary meetings.

SEMINARY STAFF 2006

Mrs. DAULATO Ilisabetta, Lecturer in Systematic Thinking & Methodology

Rev Fr DOVARUA Veremo, Priest of the Archdiocese of Suva
MA (The Institute of Religious Studies, Dunwoodie, New York)
STL (University of St Thomas Aquinas, Rome)
Lecturer in Systematic Theology
Sr FORNASA Virginia, *Missionary Sisters of the Society of Mary (SM)*
BA & GCE (USP, Fiji), MTS (Weston Jesuit School of Theology, USA)
Lecturer in Systematic Theology

Rev Fr IGO Michael Morea, *Archdiocese of Port Morseby*
LCL (Urbaniana University, Rome)
Lecturer in Canon Law

Rev Dr. JACKSON Brian,, *Congregation of the Mission (CM)*
MA, PhD (Catholic University of America, Washington)
Lecturer in Church History and Liturgical Studies

Rev Fr MAFI Soane Patita, *Priest of the Diocese of Tonga*
MS (Loyola College, Baltimore)
Lecturer in Social Sciences and Counselor

Rev Dr. McILRAITH Donal, *Society of St Columban (SSC)*
BA (University of Dublin), LSS (Biblical Institute Rome),
STD (Gregorian University, Rome)
Lecturer in Biblical Studies, Greek and Latin

Rev Fr NABOGI Joeli, *Vincentian Fathers (CM)*
STL (Loyola Ateneo de Manila)
Lecturer in Systematic Theology

Rev Dr. O’SULLIVAN Richard, *Society of St Columban (SSC)*
MA (Loyola Ateneo de Manila)
STD (Vidyajyoti Institute of Religious Studies, Delhi)
Lecturer in Systematic Theology

Rev Dr PAUNGA Mikaele, *Society of Mary (SM),*
STL, STD (Gregorian University, Rome)
Lecturer in Systematic Theology

Dr RYLE Jacqueline
PhD (School of Oriental and African Studies, University of London.)
Lecturer in Social Anthropology

Rev Fr SMITH Paul Douglas, *Society of the Missionaries of the Sacred Heart (MSC)*
BA (Australian National University), STL (Alfonsianum, Rome)
Lecturer in Christian Ethics

Rev Fr TERRY Falani Frank, *Society of Mary, Samoa (SM)*
Licentiate in Philosophy, (Gregorian University, Rome)
Lecturer in Philosophy

Rev Fr TING George, *Archdiocese of Suva*
BA (University of the South Pacific).
Lecturer in Sociology

Rev Dr. TITO Koru, *Diocese of Tarawa & Nauru*
STL, STD (University of St Thomas Aquinas, Rome)
Lecturer in Systematic Theology
Rev Fr OLAAIGA Vitaliano,  *Archdiocese of Samoa*  
MD & BA from Mount Angel Seminary, USA  
Pastoral Theology

Members of the Faculty meet every first Tuesday of the month at 3:00pm in the Zion Conference Room. The Faculty Meeting is chaired by the Rector and in his absence the Academic Dean.

**DEPARTMENTS**

**DEPARTMENT OF THEOLOGY:**

Rev Fr. Dr. O’SULLIVAN, Richard SSC (Coordinator)  
Rev Fr. Dr. JACKSON, Brian CM  
Rev Fr. McILRAITH, Donal SSC  
Rev Fr. Dr. TITO, Koru  
Rev Fr. SMITH, Paul Douglas MSC

**DEPARTMENT OF PASTORAL STUDIES:**

Rev Fr Koru Tito  
Rev Fr. IGO, Michael

**DEPARTMENT OF PHILOSOPHY AND SOCIAL SCIENCES:**

Rev Fr. TERRY, Falani SM (Coordinator)  
Mrs DAULATO, Ilisabeta  
Rev Fr. MAFI, Soane Patita  
Rev Fr. TING George  
Dr RYLE, Jacqueline

**DEPARTMENT OF BIBLICAL STUDIES**

Rev Fr. Dr. McILRAITH, Donal SSC (Coordinator)  
Rev Fr. Dr. O’SULLIVAN, Richard SSC

**CEPAC AND 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 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 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, Tonga. Bishops Coadjutor and Assistant Bishops were also mentioned 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, then Archbishop Martin, Archbishop Mataca, Bishop Finau, Bishop Lambert, Archbishop Calvet, and now Archbishop Apuron of Agana, 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 meager 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.

This they did 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, Christchurch and Greenmeadows in New Zealand. Father Ross, Secretary to CEPAC, was nominated first Rector. Accordingly, on 6 March 1972, eighteen students gathered in an old house in Hercules Street, Suva, and with Father Ross assisted by Fathers Bourke and Robichaud, they constituted the new seminary community. A new site was then acquired and new buildings erected. In June 1973, the community transferred to its present home on Queen Elizabeth Drive near 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 elsewhere. 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. This year 2006, there are 107 students (*This needs correction*) enrolled in the academic program of the Pacific Regional Seminary. We thank God for this continual blessing.

**RECTORS OF THE PACIFIC REGIONAL SEMINARY:**

<table>
<thead>
<tr>
<th>Rector</th>
<th>Country</th>
<th>Years</th>
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</thead>
<tbody>
<tr>
<td>Rev Laurence Ross SM</td>
<td>(USA)</td>
<td>1972-1973</td>
</tr>
<tr>
<td>Most Rev Petero Mataca</td>
<td>(Fiji)</td>
<td>1973-1974</td>
</tr>
<tr>
<td>Most Rev Soane Lilo Foliaki SMTonga)</td>
<td>Tonga</td>
<td>1975-1980</td>
</tr>
<tr>
<td>Rev Etuale Lealofoi</td>
<td>(Samoa)</td>
<td>1981-1983</td>
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</table>
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), instituted by the Bishops to provide for the spiritual, theological, pastoral and priestly formation of their candidates for the priesthood. 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 the human, spiritual, theological, moral and pastoral formation of its students, necessary for the priestly ministry in the Roman Catholic Church.

- Throughout the entire program of training and formation, the Pacific Regional Seminary aims to inculcate and incorporate its objectives within the context of the Pacific: 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 four 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. If 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 that 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 communally). Above all, participating in the daily Eucharist, and 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 forum of individual and regular spiritual direction, the seminarians are opened to growth in relationship with God and others.

It is precisely in the area of spiritual direction that many aspects of vocational suitability and need become apparent. The delicacy and responsibility of discernment is no easy task and it is impossible without the guiding Spirit.

The center 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:

- 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..."Have this mind among yourselves, which is yours in 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 Group** and the **Diocesan Formators** are vital agents in this process.

**MODERATOR GROUPS: DIOCESAN STUDENTS**

The first, fourth and the seventh year students belong to their own Moderator Groups. The other students in Diocesan College are divided into small groups (10-12) who form their own 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 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 arises. 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,
- Group projects,
- 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, the public elements of his prayer-life, his academic development, his pastoral commitments, and his attention to spiritual direction. The moderator wants 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.
**PROGRAM OF SPIRITUAL FORMATION 2006**

**TERM I – THEME: CELIBACY**

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TERM III – THEME: PRIESTHOOD

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<td>Call and Mission</td>
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</table>

Spiritual Formation Team: Fr Koru Tito
Fr Soane Patita Mafi

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 at the Pacific Regional Seminary. For the Academic Year 2006 its membership consists of:

- Rev Dr TITO Koru - Academic Dean
- Rev Dr. McILRAITH, Donal SSC
  Rev Dr. O’SULLIVAN, Richard SSC
- Ms Violet Williams - Registrar
- One student representative chosen by the Student Council.

The AAC meets every first Thursday (following the Tuesday of the Faculty Meeting) of the month at 12:30pm in the Conference Room to discuss academic concerns of both faculty and students. The recommendations and reports of the AAC are presented to the Faculty Board for further discussion and 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 student’s complaint to the Committee.

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

CLASS CO-ORDINATORS:

At the beginning of each year, a lecturer is assigned to be the Class Coordinator for each class. This is done in consultation with the Rector, Dean and the individual concerned. The class coordinator consults regularly (during the meeting periods) with the students of his class concerning their general spirit, progress and concerns of their academic courses and workloads. Each month the Class Coordinator makes a report at the monthly Staff Board Meetings.

Class Coordinators meet with the lecturers of their class to coordinate the course requirements, assignments, and assessment. This is particularly important at the beginning of each term. The due dates for assignments and reviews should be properly distributed, and the amount of work demanded should be in proportion to the importance of the course. All courses must be given sufficient grounds for assessment, and 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 be a morale supporter and animator for the class.

ACADEMIC PROGRAM

The aim of the academic program at 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 CEPAC Senate and the PRS 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.

In November 1987, the Diploma of Theology and Bachelor of Divinity programs at PRS were accredited by the South Pacific Association of Theological Schools (SPATS). In 1988 SPATS also accredited the PRS Bachelor of Divinity with Honors Degree. In 1988 the accredited diplomas and degrees were conferred on PRS graduates for the first time.

Students who do not complete all the requirements of either the Diploma of Theology or the Bachelor of Divinity program, are awarded an internal Certificate of Theology confirming that these students have completed either 3 or 7 years of theological studies.

In 1993 a curriculum review was undertaken and the academic programs for students in Years III & IV and Years VI & VII were changed to implement a two-year cycle curriculum. This decision was taken in response to increasing demands being placed on staff, and to implement some of the recommendations made by the previous SPATS Accreditation Report. The cycle program began in 1994. However, in 1997 the Seminary Senate accepted a major change to this cycle program. Years III and IV were taken out of the cycle system. Years VI and VII continue, in part, to follow the cycle system.

Since 1994 Year VII students have also been able to sit for the pontifical degree of Bachelor of Theology through the affiliation of PRS with the Theology Faculty of the Pontifical Urban University, Rome.
STATEMENTS OF PURPOSE AND OBJECTIVES FOR
The Diploma in Theology and for the Bachelor of Divinity
of the Pacific Regional Seminary

DIPLOMA IN THEOLOGY

The purpose of the Diploma degree is to prepare students for the priesthood and to give them the necessary academic requirements, skills and theological foundations for such a ministry. The Diploma is awarded after three years of studying philosophy, social sciences and theology. It is an acknowledgement of what has been achieved so far. The Diploma also serves as a foundation for admittance to the Bachelor of Divinity program. In addition, it gives an indication whether the student is academically capable to proceed with the studies required for the ministerial priesthood in the Catholic Church.

The Diploma of Theology program is presented during the first three years of studies at PRS. It includes two terms of the Foundation Year Program, and one Fieldwork Project in Anthropology. Students in the third term of Year II are required to submit one Term paper (8-10 pages) on a subject of their choice under the direction of a supervisor. Since 1992, there has been no second term academic program for the Foundation Year. Instead, all students - both diocesan and religious - follow a course in spirituality and human development for 10 weeks conducted at a suitable location under the guidance of the Coordinator of the Spiritual Formation Program. The Diploma of Theology is awarded to those students who have passed the academic courses in Years II and III of the program as well as the academic units in terms I and III of Year I.

Diploma of Theology with Honors: The Diploma of Theology with Honors is awarded to those candidates who have maintained an average B+ or higher grade per term. Any grades lower than a B disqualifies a student from the Diploma of Theology with Honors.

The award of the Diploma of Theology with Honors is an internal certification for PRS and SPATS do not accredit it. The purpose for this internal certification is to encourage those students who have the ability and background to realize their academic potential.

Admission: Admission requirements for the Diploma of Theology, and for entrance into the Seminary, include a minimum of four years secondary education with a pass grade in the final examinations, or the equivalent certification of academic competence. However, this situation will change from 2005 onwards. The Senate Meeting of November 12-13th, 2003 approved that the ordinary level of entrance should be moved towards Form 7 or equivalent. 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.
BACHELOR OF DIVINITY AND THEOLOGY

Historical Development

Through the work of Bishop Leamy, Frs. Jeffrey and Prenderville, the Sacred Congregation for Education affiliated the Pacific Regional Seminary to the Faculty of Theology of the *Pontificia Universitas Urbaniana*, Rome in 1994. The Urban University at that time approved of the theology courses offered at the Pacific Regional Seminary. The *Pontificia Universitas Urbaniana*, when the prescribed conditions of course content and examination procedures are met, grants the degree of Bachelor of Theology (B.Th.) to graduates of the Pacific Regional Seminary. Implied also in the affiliation was the possibility of progressing to the status of aggregation with the *Pontificia Universitas Urbaniana*, thereby gaining the capacity to grant a Licentiate or Masters Degree in Theology.

In 2001 the Congregation for Catholic Education renewed for another five years the affiliation of the Pacific Regional Seminary to the Faculty of Theology of the *Pontificia Universitas Urbaniana* (Pontifical Urban University), in Rome. The Pontifical Urbaniana University grants the Bachelor of Theology to students of PRS at the end of four years of Theology.

Statement of Purpose

Because PRS is affiliated to the Faculty of Theology of the *Pontificia Universitas Urbaniana*, the purpose and objective of studies must 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 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 and life of the Church.
• To equip students with different modes of evangelical announcement
• Finally, to introduce the students to the method of personal scientific research.

The program is spread over a period of three years. The first year is centered and organized around the person of Christ, who is the fullness of the Father’s Revelation, which assumes our condition and communicates to us the Holy Spirit. The second year is centered on the Mystery of the Church and the Sacraments. The third year, on the other hand, concentrates on the assumption of man in the fullness of God. In other words, first year is centered on Christology, the second, Ecclesiology and the third, Anthropology, but each is closely bound to the others in Jesus Christ, the unique mystery of salvation.

The Bachelor of Divinity program comprises all the courses presented in Years IV-VII, including the Pastoral Year of Training and Formation in Year V. Moreover, Year VII students are required to submit one Research Paper or Essay Paper (20 pages) on a subject of their own choice and written under the direction of a member of the faculty. The paper may be written on a topic from any theological discipline, and it must be completed and handed in by the last week of classes of the Second Term. All papers must be of high quality. Students should aim at having their papers published.

All students who obtain a pass grade in all courses of the BD program, including Research or Essay paper assessments, are awarded the degree of Bachelor of Divinity.

Bachelor of Divinity with Honors Students who have maintained an A- or higher grade average per term throughout the BD program of studies, including Research or Essay paper assessments, are eligible to graduate with the Bachelor of Divinity with Honors.

Comprehensive Examination: Both oral and written comprehensive examinations are requirements in addition to the completion of the courses in theology covered from Years III, IV, VI and VII. Year VII students are required to do the oral examination and the 4-5 hours written comprehensive examination. The examinations, both oral and written, are based on the PRS Comprehensive Examination Theses which are derived from the Pontificia Universitas Urbaniana Theses. 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 councilor and other official statements of the Church, some approaches of major theologians and other traditions in relation to the theses mentioned above.

Research Papers: Students in Years III - Year VII are required to submit one Research Paper or Essay Paper (15-17 pages) on a subject of their own choice under the direction of a supervisor. The subject chosen must be selected from one of the various disciplines of theology. Each year a student must select a different discipline in which to write his research or essay paper. All papers must be handed in by July 1st.

Admission: Admission requirement for the Bachelor of Divinity program is the Diploma of Theology, or its equivalent. Enrolment for the BD program is made through the Dean of
Studies to the Academic Advisory Board, which must receive approval from the Faculty for a candidate's acceptance. Admission to this program requires that the students have studied philosophy for two years and have obtained a Diploma in Theology.

**PASTORAL FORMATION PROGRAM**

The theoretical part of the program includes the theology of proclamation, formal homiletics, theory of catechetics, applied sociology, communication, counseling, 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 takes in teaching catechetics and preparing liturgies and para-liturgies in the schools. Students visit the sick in the hospitals, the prisons, the aged, and the crippled children. They are taught about the practical use of the mass media, preaching both in and out of the seminary, and the traditional course in the administration of the sacraments. 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 Year**

The pastoral training and formation of a diocesan student during this year is carried out under the supervision of the Diocesan Coordinator whom each bishop appoints for his own diocese. He 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. He is responsible not only for those students on pastoral year, but also for all the students when they return home for the holidays. The coordinator, however, 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 available 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 Co-ordinator 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 and spend time reflecting theologically on the experiences of their pastoral training year. This reflection program is called **Year VI Orientation Seminar**. The individual 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
- 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.

REGISTRATION

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

THE SEMINARY LIBRARY

The PRS Library which shares the overall function of the Pacific Regional Seminary plays an important role in the formation of the students’ academic life. It is a lending library, therefore books and other materials may be borrowed by users.

Library automation is almost complete and the Athena system is being used to catalogue the collection of approximately 21,500 volumes. This collection is made up of mostly English books but there are also quite a large number of French language ones as well. Materials are organized according to the Dewey System and all records may be accessed through the use of the two Athena OPAC (Online Public Access Catalogue) stations. Titles may also be accessed using the card system which is still in use, until automation has been completed.

A computer in the library is equipped with a CD-Rom drive which allows users to access the many CD-ROMS now available on the market. The library has a small collection of CD-ROMS. Besides books and other library materials, the PRS Library also subscribes to approximately 80 periodicals which, like the books, support the courses in the academic programme.

The collection contains special sections: Pacific Collection; Special Reference (200’s); General Reference; Audio/Visual. There is also a Reserve Section which is used for heavy Temporary Reference by lecturers for their respective courses and which are treated like Reference books and may not be removed from the library.

Library Regulations are posted in the library and when first year students are given an introduction to the library during the Orientation programme, besides developing their library skills to assist them in their studies and research, the regulations are discussed in detail. Assistance is always available from the librarians.

The librarians are assisted by the Library Board which is headed by the Academic Dean.
The other Board members are: the librarian, a faculty member and a student representative.

PRS Library has a fine relationship with the University of the South Pacific library, Pacific Theological College library, and the Suva Public Library, and besides being a member of the Fiji Library Association, is also a member of ANZTLA (Australia and New Zealand Theological Library Association). Last year (2004), arrangements were made whereby PTC and PRS could borrow from each others libraries by becoming External Borrowers.

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 endeavour to be as helpful as possible and are always looking for ways and new ideas to enhance library services.

**THE ACADEMIC CURRICULUM 2005**

This is the comprehensive list of the PRS curriculum according to departmental studies. 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 are taught in 2 Yearly Cycles.

- Courses in **bold** type (eg. **HS102 ANTHROPOLOGY 1**) are evaluated as *major* (3 credit) courses with 85 total demand hours - 3 contact hours and 5 study hours per week - and are compulsory.

- Courses in normal type (eg. **CE404 FOUNDATION CHRISTIAN ETHICS 1**) are evaluated as *major* (2 credit) courses with 55 total demand hours – 2 contact hours and 3 study hours per week – and are compulsory.

- Courses in *italic* type (eg. **PS302 HOMILETICS 1**) are evaluated as *minor* (2 credit) courses with 55 total demand hours - approximately 2 contact and 3 study hours per week - and are compulsory units.

**DEPARTMENT OF THEOLOGY:**

**BIBLICAL STUDIES:**

BS101    INTRODUCTION to the OLD TESTAMENT  
BS202    JUDGES & SAMUEL  
BS203    INTRODUCTION to the NEW TESTAMENT  
BS204    SYNOPTICS 1  
BS305    PROPHETS  
BS306    SYNOPTICS 2
<table>
<thead>
<tr>
<th>Course Code</th>
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<tbody>
<tr>
<td>BS408</td>
<td>HEXATEUCH</td>
</tr>
<tr>
<td>BS409</td>
<td>ISRAEL'S POETS</td>
</tr>
<tr>
<td>BS610</td>
<td>HEBREWS and CATHOLIC EPISTLES</td>
</tr>
<tr>
<td>BS611</td>
<td>APOCALYPTIC LITERATURE</td>
</tr>
<tr>
<td>BS712</td>
<td>PAUL</td>
</tr>
<tr>
<td>BS713</td>
<td>SYNOPTICS 3</td>
</tr>
<tr>
<td>BS714</td>
<td>JOHN</td>
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<tr>
<td>BS715</td>
<td>BIBLICAL LANGUAGES</td>
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**SYSTEMATIC THEOLOGY:**

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<tr>
<th>Course Code</th>
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<tr>
<td>ST101</td>
<td>CHRISTIAN SPIRITUALITY</td>
</tr>
<tr>
<td>ST203</td>
<td>REVELATION and FAITH</td>
</tr>
<tr>
<td>ST204</td>
<td>WORLD RELIGIONS</td>
</tr>
<tr>
<td>ST205</td>
<td>ECCLESIOLOGY 1 (THE CHURCH)</td>
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<tr>
<td>ST206</td>
<td>CHRISTOLOGY</td>
</tr>
<tr>
<td>ST408</td>
<td>ECCLESIOLOGY 2 [SACRAMENTS]</td>
</tr>
<tr>
<td>ST409</td>
<td>THEOLOGICAL FOUNDATIONS</td>
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<tr>
<td>ST410</td>
<td>SPIRIT and GRACE</td>
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<tr>
<td>ST411</td>
<td>TRINITY</td>
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<tr>
<td>ST612</td>
<td>ESCHATOLOGY</td>
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<tr>
<td>ST413</td>
<td>THEOLOGY of MISSION</td>
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<tr>
<td>ST607</td>
<td>RECONCILIATION: THE SACRAMENT of</td>
</tr>
<tr>
<td></td>
<td>FORGIVENESS and RECONCILIATION</td>
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<tr>
<td>ST613</td>
<td>MARIOLOGY</td>
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<tr>
<td>ST614</td>
<td>CONTEMPORARY THEOLOGICAL ISSUES</td>
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<td>(CONTEXTUAL THEOLOGY)</td>
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<td>ST615</td>
<td>MINISTERIAL PRIESTHOOD in the</td>
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<td>ST716</td>
<td>ECCLESIOLOGY 3</td>
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<td>ST717</td>
<td>EUCHARIST</td>
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<td>ST718</td>
<td>THEOLOGICAL REVIEW SEMINAR</td>
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<td>ST719</td>
<td>THEOLOGICAL RESEARCH PROJECT</td>
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**CHRISTIAN ETHICS:**

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<td>CE405</td>
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<tr>
<td>CE406</td>
<td>FOUNDATION of CHRISTIAN ETHICS 3</td>
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<tr>
<td>CE301</td>
<td>JUSTICE and ETHICS 1</td>
</tr>
<tr>
<td>CE302</td>
<td>JUSTICE and ETHICS 2</td>
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<tr>
<td>CE303</td>
<td>JUSTICE and ETHICS 3</td>
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<td>CE707</td>
<td>RECONCILIATION: CONFESSIONAL PRACTICE</td>
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<td>CE708</td>
<td>HUMAN SEXUALITY and MARRIAGE 1</td>
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</table>
CE709  HUMAN SEXUALITY and MARRIAGE 2
CE710  HUMAN SEXUALITY and MARRIAGE 3

CHURCH HISTORY:
CH201  ORAL HISTORY FIELDWORK PROJECT
CH302  THE EARLY CHURCH
CH303  REFORMATION STUDIES
CH304  MODERN CHURCH HISTORY
CH405  PACIFIC CHURCH HISTORY I
CH406  PATROLOGY
CH606  PACIFIC CHURCH HISTORY II
DEPARTMENT OF PASTORAL THEOLOGY:

LITURGY:
- LS101 INTRODUCTION to LITURGY
- LS402 HISTORY and LITURGY of the EUCHARIST
- LS403 HOMILETIC I
- LS404 HOMILETIC II
- LS603 RITUAL OF THEOLOGY OF CHRISTIAN WORSHIP
- LS704 THE ART of PRESIDING

PASTORAL STUDIES:
- PS201 PASTORAL THEOLOGY and PRAXIS
- PS302 PASTORAL MANAGEMENT
- PS405 CATECHETICS
- PS406 HELPING ENCOUNTER
- PS607 DIVERSITY OF MINISTRIES
- PS701 CLINICAL PASTORAL EDUCATION - Proposed Course

CANON LAW:
- CL401 BASIC PRINCIPLES of LAW 1
- CL402 BASIC PRINCIPLES of LAW 2
- CL602 CANON LAW of SACRAMENTS
- CL702 CANON LAW of MARRIAGE

DEPARTMENT OF PHILOSOPHY AND SOCIAL SCIENCES:

SOCIAL SCIENCES:
- HS102 ANTHROPOLOGY 1
- HS104 ANTHROPOLOGY 2
- HS105 ANTHROPOLOGY FIELDWORK
- HS208 DEVELOPMENTAL PSYCHOLOGY
- HS209 SOCIOLOGY
- HS310 ADULT PSYCHOLOGY
- HS611 MODERN SOCIAL ISSUES in the PACIFIC

PHILOSOPHY:
- PH101 INTRODUCTION to PHILOSOPHY
- PH102 INTRODUCTION to LOGIC
- PH203 HISTORY of PHILOSOPHY I
- PH204 HISTORY of PHILOSOPHY II
- PH205 INTRODUCTION TO ETHICS
- PH306 METAPHYSICS
- PH307 PHILOSOPHY OF RELIGION
PROGRAM IN ENGLISH FOR ACADEMIC PURPOSES:

<table>
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<tr>
<th>Course</th>
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<tbody>
<tr>
<td>HS101</td>
<td>SYSTEMATIC THINKING 1</td>
</tr>
<tr>
<td>HS103</td>
<td>SYSTEMATIC THINKING 2</td>
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<td>HS 206</td>
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<tr>
<td>HS 207</td>
<td>METHODOLOGY</td>
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ACADEMIC GRADING SYSTEM

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<tr>
<th>Grade</th>
<th>Percentage</th>
<th>Definition</th>
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<tr>
<td>A+</td>
<td>95 - 100</td>
<td>Exceptional</td>
<td>4</td>
</tr>
<tr>
<td>A</td>
<td>90 - 94</td>
<td>Distinction</td>
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<tr>
<td>A-</td>
<td>85 - 89</td>
<td>Merit</td>
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<td>B+</td>
<td>80 - 84</td>
<td>Very Good</td>
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<tr>
<td>B</td>
<td>75 - 79</td>
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<tr>
<td>C+</td>
<td>70 - 74</td>
<td>Above Average</td>
<td>2.5</td>
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<tr>
<td>C</td>
<td>65 - 69</td>
<td>Average</td>
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<tr>
<td>D+</td>
<td>60 - 64</td>
<td>Below Average</td>
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<td>D</td>
<td>55 - 59</td>
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<td>P</td>
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An E grade does not remain on the academic record; it is either raised to a passing grade (not higher than a D) or reduced to an F. This takes place automatically if the exam is not repeated. A student who fails a course may request a re-examination within two weeks after publication of exam results. However, 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. Results are available from the Moderators for Diocesan students and from the Heads of Colleges for Congregation students.
## CLASS PROGRAMS 2005

### FOUNDATION YEAR (YEAR I) PROGRAM

<table>
<thead>
<tr>
<th>TERM 1</th>
<th>TERM 2</th>
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<tbody>
<tr>
<td>HS101 SYSTEMATIC THINKING 1</td>
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<td>HS103 SYSTEMATIC THINKING 2</td>
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<tr>
<td>PH101 INTRODUCTION TO PHILOSOPHY</td>
<td>SPiritual FORMATION PROGRAM</td>
<td>PH102 LOGIC</td>
</tr>
<tr>
<td>HSI02 ANTHROPOLOGY UNIT 1 [CULTURAL]</td>
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<td>HS104 ANTHROPOLOGY UNIT 2 [PHYSICAL]</td>
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<tr>
<td>LSI101 INTRODUCTION TO LITURGY</td>
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<td>BS101 INTRODUCTION TO OLD TESTAMENT</td>
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<td>ST101 CHRISTIAN SPIRITUALITY 1</td>
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<td></td>
<td><strong>HS 105 ANTHROPOLOGY FIELDWORK PROJECT</strong></td>
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### YEAR II PROGRAM

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<tr>
<th>TERM 1</th>
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<tr>
<td>PH203 HISTORY OF PHILOSOPHY</td>
<td>PH204 HISTORY OF PHILOSOPHY 2</td>
<td>PH205 ETHICS</td>
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<td>ST203 REVELATION AND FAITH</td>
<td>ST206 CHRISTOLOGY</td>
<td>BS204 SYNOPTICS 1</td>
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<td>BS202 JUDGES, SAMUEL AND KINGS</td>
<td>PS201 PASTORAL THEOLOGY</td>
<td>ST205 ECCLESIOLOGY UNIT ONE</td>
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<td>BS203 INTRODUCTION</td>
<td>HS207 METHODOLOGY</td>
<td>HS208 DEVELOPMEN</td>
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<td>N TO NEW TESTAMENT</td>
<td>TAL PSYCHOLOGY</td>
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<td>HS206 SYSTEMATIC THINKING 3</td>
<td>HS209 SOCIOLOGY</td>
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<tr>
<td>HS 105 FIELDWORK REPORT (Once a week)</td>
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**YEAR III PROGRAM**

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<tr>
<th>TERM 1</th>
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<tbody>
<tr>
<td><strong>ST409 FOUNDATIONS IN THEOLOGY</strong></td>
<td><strong>ST411 TRINITY</strong></td>
<td><strong>ST410 SPIRIT AND GRACE</strong></td>
</tr>
<tr>
<td><strong>PH306 METAPHYSICS</strong></td>
<td><strong>BS408 HEXATEUCH [Genesis to Joshua]</strong></td>
<td><strong>ST413 THEOLOGY OF MISSION</strong></td>
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<tr>
<td><strong>CH302 EARLY CHURCH [HISTORY]</strong></td>
<td><strong>CH303 REFORMATION STUDIES [HISTORY]</strong></td>
<td><strong>CH304 MODERN CHURCH HISTORY</strong></td>
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<td><strong>CE404 CHRISTIAN ETHICS 1</strong></td>
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<td><strong>CE406 CHRISTIAN ETHICS 3</strong></td>
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<tr>
<td><strong>PS302 PASTORAL MANAGEMENT</strong></td>
<td><strong>PH307 PHILOSOPHY OF RELIGION</strong></td>
<td><strong>ST204 WORLD RELIGIONS</strong></td>
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<td><strong>ONE RESEARCH PAPER DUE JULY 1ST</strong></td>
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**YEAR IV PROGRAM**

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**YEAR VI STUDENTS**

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### YEAR VII STUDENTS

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<td>HUMAN SEXUALITY AND MARRIAGE</td>
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### ONE RESEARCH PAPER DUE 31ST JULY

### YEARS VI AND VII STUDENTS – 2005 [CYCLE B]

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### YEARS VI AND VII STUDENTS – 2006 [CYCLE A]

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<td>HEBREWS</td>
<td>CANON LAW OF MARRIAGE</td>
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BIBLICAL STUDIES

An Overview of the Biblical Studies Program
All courses are considered mere “introduction” to the material treated. The Old Testament is introduced by six courses, the New Testament by eight. The rigid order of courses in the first two years of study is intentional. In the majority of these courses there are 3 lectures per week.

Foundation Year: [BS101] lays out the general pattern of OT, history found in the thirteen “historical” books, beginning with Genesis and ending with the Books of Maccabees. Little of this material is read in detail, but against the background thus provided students is introduced to selected OT Texts. A short introduction to Psalms concludes this course.

Second Year: [BS202] is a detailed reading of, and commentary on, the Books of Judges, Samuel and Kings. [BS203] begins with 1 Maccabees, reviews the work of Flavius Josephus as the basis for a knowledge of the period extending from the murder of Simon Thassi to the Governorship of Pontius Pilate, and concludes the historical survey with a detailed study of the text of the Acts. [BS204] is the first of a three-part introduction to the Synoptic Gospels.

Cycles A & B [Years VI & VII]. For the even years in Old Testament, Apocalyptic literature is introduced [BS611], and in the New Testament, Hebrews and the Catholic Epistles [BS610]. In he odd years there is no program for the Old Testament, but in the New Testament there are John’s Gospel [BS714], Paul [BS712], and the third section of the Synoptics which deals with Luke and includes the Acts of the Apostles [BS713].
INTRODUCTION TO THE OLD TESTAMENT

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 "Intertestamental 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 a) introduction to the entire Psalter; b) exercises in the pronunciation and copying of the Hebrew [square character] alphabets and some basic elements of syntax and grammar.

Objectives:
To study the ANE context of the Old Testament (OT).
To become familiar with the books of the OT and their chief literary genres
To examine the unifying "covenant" theme in the OT
To begin to work out a method of interpreting the OT and applying it to the local context
To become familiar with the Hebrew Alphabet and some very basic elements of Hebrews syntax and grammar

Assessment:
Mid-term test = 30%
Final test = 40%
Group/Individual Works = 30%

Bibliography:
Seulzer, A., Kselman, J.S., Modern OT Criticism, NJBC 69
Brown, R.E., North, R., Biblical Geography, NJBC 73
North, R., King, P.J., Biblical Archaeology, NJBC 74
Wright, A.G., et al., A History of Israel, NJBC 75

Lecturer: Rev Dr Donal McIlraith SSC

JUDGES, SAMUEL AND KINGS

This course builds on, and begins with a short review of the chronological skeleton provided by the Introduction to the OT and extending from the beginning of the Period of Judges down to Alexander the Great. By far the greater portion of time is devoted to a carefully guided reading of large segments of Judges, Samuel and Kings, and to the accompanying series of explanatory lectures. The lectures are meant to constitute the students' first prolonged and intense pursuit of what our standard hermeneutics define as Sacred Scripture's "literal sense".

Objectives:
To understand the history of Judges, Samuel and Kings.
The formation of the nation and its leadership.
To show the actions and presence of God in human Events.
The relation of Israel with other peoples in the land.
To use the current methods of literary criticism.
Special attention to pastoral orientation & local context.

Assessment:
Test at the end of term = 40%
Paper during course = 30%
Group/Individual work = 30%
Bibliography:  New Jerome Biblical Commentary, 132-144, 145-159

Lecturer:  Rev Dr Donal McIlraith SSC
INTRODUCTION TO THE OLD TESTAMENT       BS203

The introduction begins with a survey of the so-called "Greek" period [323 - 142 BC] of the history of the Jewish people and centres around select readings from One and Two Maccabees and the Book of Daniel. The "Intertestamental" period [142 - 4 BC] has political, social and religious dimensions which are important for understanding the view offered by the works of Flavius Josephus. Finally, a survey of the years 4 BC - 70 AD [again based mainly on the works Josephus] provides a background for a detailed reading of the Acts of the Apostles and a survey of Paul's life and letters. The questions of Canonicity and inspiration are opened up in light of Dei verbum. The study of contemporary methods of interpretation is continued following the Pontifical Biblical Commissions document “The Interpretation of the Bible in the Church”. The course also includes exercises in the pronunciation and writing of the Greek alphabet and some basic elements of syntax and grammar.

Objectives: To study the ANE context of the OT. To become familiar with the books of the OT and their chief literary genres. To examine the unifying "covenant" theme in the OT. To begin to work out a method of interpreting the OT and applying it to the local context. To become familiar with the Hebrew Alphabet and some very basic elements of Hebrew syntax and grammar.

Assessment: Mid-Term Test 30%
Group Individual works 30%
Final Test 40%

Bibliography: The RSV Bible
Seulzer, A., Modern OT Criticism in New Jerusalem Bible Commentary (heretofore NJBC), 69.
Brown, R.E., Biblical Geography, NJBC, 73

Lecturer: Rev Dr Richard O’Sullivan SSC
SYNOPTICS 1

Using especially the techniques of literary and narrative analysis, we will do a careful study of the text of the Evangelist Mark. Our concern will be to uncover what Mark is proclaiming here to his original readers, and to us now for our actualising this in our life. We focus especially on the portrait of Jesus and of the called followers (disciples) of Jesus he presents.

Objectives

1. To develop further our introduction to the New Testament and Synoptic texts
2. Familiarity with the structure of this Gospel and with its distinctive themes
3. Skill in applying literary, historical and theological principles of Gospel interpretation
4. Ability to integrate critical study with our actualising its fruit in our spiritual & pastoral life
5. Growth in knowledge and love for the gospel text, and for the Gospel which is Jesus Christ.

Assessment: During the term there will be three assessment projects:
Each one of these will be graded on 20%.
The term will end with a 15 minute oral examination graded on 40%.

Bibliography:

Lecturer: Rev Dr Richard O’Sullivan SSC
ISRAEL'S PROPHETS: AMOS TO DEUTERO-ISAIAH  BS305

The course begins with a survey of the history of Israelite Prophecy prior to the reign of Jeroboan 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. A concluding survey concerns itself with a brief treatment of the other literary prophets whose work places them in the period prior to 539 BC.

Objectives: To survey briefly the history of Israelite Prophecy in its ANE context and the Prophetic concerns and genres. To study briefly the three major prophets in their contexts. To study the prophet Ezekiel and his message in some detail. To direct students in the study and presentation of one selected minor prophet each. To attempt to contextualize this study in today’s Pacific. Who are today’s Prophets?

Assessment: 1. Two tests 30% each
2. Article critique 10%
3. Presentations & Papers 30%

Bibliography: Vawter, B., "Introduction to Prophetic Literature," in NJBC 11.

Lecturer: Rev Dr Donal McIlraith SSC

SYNOPTICS 2  BS306

The course begins with usual introductory issues and the structure of the Gospel. This course then concentrates on the synoptic material not dealt with in Mark namely, the sayings of Jesus and the specifically Matthew material. Again the students are helped with the exegetical method introduced in BS203 and 204. The relevance of Matthew’s message for the contemporary Pacific is investigated.

Objectives: To introduce students to further synoptic material through a literary and theological analysis of the Gospel of Matthew. To consider the impact of the writings of Matthew within the context of the communities for which he wrote. To consider the gospel of Matthew as a "mirror for identity" for Christians today.

Assessment: Class Participation - 10%
Class Presentation - 30%
Written Report of Class Presentation - 30%
Individual written Exegesis and Commentary - 30%

Lecturer: Rev Dr Richard O’Sullivan SSC
HEXATEUCH  |Genesis through to Joshua          BS408
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 description of the content and purpose of the later additions, with special emphasis on Deuteronomy.

Objectives: To survey the Torah as the foundation documents for Judaism and Christianity and to examine the relevant literary forms.
To examine in some details the creation, Abraham and Exodus narratives and their theology.
To direct students in reading selected texts, describing later additions especially of Deuteronomistic school.
To attempt to see the relevance of all this for the Church and the Pacific today.

Assessment:
Mid term paper 30%
Final test 40%
Group/Individual works 30%

Bibliography:

Lecturer: Rev Dr Donal McIlraith SSC
ISRAEL'S POETS & SAGES

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.

Objectives:  To deepen student's understanding of the Psalter and its theology with a view to praying the Breviary better. To survey some of the Wisdom Literature in its ANE context and examine the wisdom theology and particularly the Figure of Wisdom in this Literature and in the Liturgy.

Assessment:  3 tests worth 20% each
1 Class Presentation worth 20%
1 Short Reflection on Ps 22 and the Passion worth 20%

*Introduction to Wisdom Literature*, in NJBC 27.
*Canticle of Canticles*, NJBC 30.
Wright, A.D., *Ecclesiastes (Qoheleth)*, in NJBC 31.
*Wisdom*, in NJBC 33.

Lecturer:  Rev Dr Donal McIlraith SSC
Regarding the Hebrews, we will look at: the provenance of the document, Jesus' sacrifice surpasses and supersedes Old Testament sacrifices for the forgiveness of sin, the qualities and the implications of Christ's priesthood, the Old Testament quotations and allusions, faith and witness of faith, and exegesis of selected passages. Some treatment of the main Objective: To situate Hebrews and the Catholic epistles according to possible authors and to look at the circumstances behind the letters. To gain some familiarity with the text and to give a detailed exegesis of selected passages/themes of the universal letters. References will be made to their authorship and purpose. Exegesis of selected passages.

**Objective:** To enable students to read the Letter to the Hebrews in its context and study the Priesthood of Christ in this text. To examine the letter of James and some of its themes. To survey the other "Catholic" Epistles. Finally, to appropriate this material towards a local hermeneutic.

**Assessment:**
- Test 40%
- Paper 30%
- Final Exam 30%

**Bibliography:**
- *The Second Letter of Peter*, NJBC 64.

**Lecturer:** Rev Dr Donal McIlraith SSC
A rapid reading of the entire Book of Revelation will be followed by a survey of relevant OT texts, especially from Exodus, Isaiah, Ezekiel, Daniel and Zechariah. Then follows 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.

**Objective:** To enable students to understand the theological message of the Book of Revelation by studying the major symbols of the book in the context of the relevant apocalyptic and prophetic literature. To attempt to see its relevance for the Pacific today.

**Assessment:**
- Written Test  30%
- Paper  30%
- Oral Test  40%

**Bibliography:**
- McIlraith, D. A., *Everyone's Apocalypse, A Reflection*

**Lecturer:** Rev Dr Donal McIlraith SSC
We start with Paul's life, career and background. Then we undertake an introduction to, and rapid reading of, the seven uncontested letters. Then follows a closer survey of I Thessalonians, justification in Galatians, and a study of I Corinthians in some depth. We end by discussing the centre of Paul's theology. Fitzmyer's "Pauline Theology" is studied. Then there is an exegete of selected passages from Romans 1-11. The issue of the deuteropolitan Letters will be taken up and the course will end with a close study of Colossians or Ephesians and their contemporary relevance for the Pacific.

**Objectives:**
To read the Pauline Letters and especially I Thessalonians, Galatians, and I Corinthians. To study Pauline theology and spirituality and its relevance for the Pacific today.

**Assessment:**
There will be three tests each containing 25%.
One written paper 25%

**Bibliography:**
Fitzmyer, J.A., *Paul*, NJBC 79
Pauline Theology, NJBC 82
Murphy - O'Connor J., *The First Letter to the Corinthians*, NJBC 49
*St Paul's Corinth: Texts and Archeology*. Wilmington, Del.: Glazier, 1983.

**Lecturer:**
Rev Dr Donal McIlraith SSC
This course wishes to continue the introductory studies into the synoptic materials through a literary and theological analysis of Luke's two-volume work. It reflects on the impact of Luke's writing within the context of the first century Christian community for which he wrote; to consider Luke-Acts as "a mirror for identity" for Christians today.

The structure of Luke-Acts in its entirety is considered along with the introductory questions. Selected passages are examined in depth. In the Gospel these will be chosen from the sayings of Jesus and from Lukan material. The theology and theme specific to Luke will be considered and Luke’s relationship to the other synoptic gospels and to Paul examined.

Objectives: To study the Gospel of Luke, in its distinctiveness, as a conclusion to our study of the Synoptic gospels.
To exegete selected “L” passages, which especially bring out Lukan theology.

Assessment: One 5 page paper (due: June 16) 20%
One 6 page exegesis (due: July 14) 30%
15 minute presentation (end of term) 50%


Lecturer: Rev Dr Richard O’Sullivan SSC
THE GOSPEL OF JOHN BS714

The unity and composition of the Fourth Gospel is studied. The course examines the traditions behind the Gospel, the major influences on the religious thought of the gospel and the usual introductory questions of authorship, date, destination and purpose. The Johannine emphasis and themes together with the structure of the gospel are also studied. An exegesis of selected passages is undertaken along with the discussion of key questions in Johannine theology and their relevance to the local Churches of the Pacific.

Objectives: To survey the Johannine Gospel and first Letter in their first century context. To study more closely certain passages, e.g., the signs. To assist students grasp the Johannine theology by studying certain themes e.g., the hour, the lifting up, judgment, kingship and etc. To see the relevance of John's message to the Pacific during this Millennium.

Assessment: 3 Tests 20% each
1 Seminar 20%
Paper 20%


Lecturer: Rev Dr Donal McIlraith SSC
This course aims at helping the foundation year student develop an awareness of himself as a Christian with regard to his concept of God and who Christ is, realizing in faith the working of the Spirit in his life. This must be understood as a springboard on which he is elevated in mind and heart to see life as a journey towards maturity in Spiritual life and conversion to the Lord. The students are to be drawn to their life experiences as a solid foundation of knowing the involvement of God in their lives. It creates an urge to pursue their spiritual convictions. A big part of the course will involve the students to map their spiritual journeys culturally and personally.

**Objectives:**
The main objective of this course is to root one’s spirituality in the Trinity, and in particular, in the person of Christ. Students come with different spiritual backgrounds and they need to identify that so as to bring it under the transforming light of Christ. It is hoped that this course would develop a spirituality and devotional practices that are biblically, christologically, pneumatologically and ecclesiologically informed and rooted in the Church’s tradition.

**Assessment:**
- 5 reflection papers 80%
- Class participation 20%

**Bibliography:**

**Lecturer:** Rev Dr Koru Tito

**REVELATION & FAITH**

This course studies the foundations for living a meaningful Christian faith; sources and formative factors, principles of operation and aims of theology. Parts of Study.

**Part I:** Studies some images for initial impressions of the mystery of God’s loving initiative in reaching out to draw us to a communion of life in God. This would include the image of God in the cultural context before Christianity; how this has influenced one’s faith response. It will analyze the dynamics of interpersonal communication through invitation/call and response as analogue for the divine-human encounter; the principles of meditations and of community in the diving-human encounter; human experience and religious experience. **Part II:** Studies Revelation-faith 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. **Part III:** 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 DV 1-13. Part IV: Studies the dimensions and characteristics of a
living faith, belief and theology.

Assessment: Class participation 10%; Mid-term exam 30%; Class participation 30% and Final exam 30%.


Lecturer: Fr Joeli Nabogi CM

WORLD RELIGIONS ST204
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. It will also provide motivation for such study by reflection
on contemporary Church teachings on Inter-religious Dialogue.

Objectives: By the end of this course students will
1 Have a basic understanding of the significant part religion plays in the lives of
   most people in the world today.
2 Be able to explain the fundamental worldview of some of the major religions as
   well as some of their customs and practices.
3 Be able to enter into respectful dialogue with persons of other faith traditions, in
   keeping with contemporary teachings of the Catholic Church.

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

Bibliography: Burke, T. Patrick, The Major Religions: An Introduction with
Keene, Michael, World Religions. Oxford: Lion Publishing

Lecturer: Sr Virginia Fornasa SMSM
ECCLESIOLOGY 1  ST205

Beginning with reflection on our own experience of what it means to be called Church here in the Pacific, the course will focus on the question: What is Ecclesiology? The Church is fundamentally not a “thing” or “institution” but an experience. How do we “see” the Church and how do we “practise” being Church? Having acquired this basic information from our own experience, we will then look at the understanding and experience of being Church that is reflected in the New Testament. How did the Apostolic Church understand and express the relationship between the fellowship (koinonia), the “breaking of the bread” and the experience of life in the Spirit of the Risen Lord. What are some of the images of “Church” that are found in the writings of the early Christian communities and in the later story of the development of identity and structures of the Church. Finally, the course will discuss the Ecclesiology of the Second Vatican Council. The main focus will be on the idea of Communio – Koinonia (Cf. Ecclesia in Oceania, n. 10)

Objectives:
Be able to understand what the Church is. Be able to explain to others the mystery of the Church. Have the knowledge to make a relationship between one’s own experience of Church and the mystery of Church as defined in theology. Be able to distinguish the different themes in ecclesiology and identify the essence and nature of Church.

Assessment:
Class participation/attendance 20%
Class summaries 20%
Term paper 20%
Written exam 40%


Lecturer: Rev Dr Koru Tito

CHRISTOLOGY  ST206

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, Word made flesh. 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. The course thereafter takes up three areas: (a) the spirituality Jesus lived and witnessed to in his life mission as servant of the reign of ‘Abba’, risked his life on behalf of, and called disciples to participate with him; (2) the mystery of the crucifixion-resurrection, explored for its significance for the first generation of Christians - the revelation of the Father, their coming to see the identity and meaning of Jesus, their being gifted with Their Spirit - and the expression they gave to this faith; (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 for humankind’s coming to ‘life in his Name’.

Assessment:
Class attendance 10%  Term Paper 20%
Group participation 10%  Oral Exam 40%
ECCLESIOLOGY 2 [SACRAMENTS] ST 408

What is a sacrament? Its definition and meaning. Principle of Catholic Sacramentality and Protestant understanding of sacraments. Biblical Orientations, historical beginnings and development of sacraments in general. Jesus as the Primordial Sacraments, only in his humanity. The Church as the basic sacrament. Baptism. Confirmation. Eucharist [it is not covered in details because it is taught as a course of its own]. Rites of Christian Initiation of Adults [RCIA]. Christian Initiation and other Sacraments [focus on the Anointing of the Sick only].

Objectives: To understand the meaning of the sacraments, the principle of sacramentality and their historical beginnings and development. The Catholic Sacramental system must be seen within the context of Christ as the Sacrament of God and the Church as the Sacrament of Christ. To understand the three Sacraments of Christian Initiation: Baptism, Confirmation, and Eucharist in relation to RCIA process.

Assessment: Summary 15% Examination I 30%
Presentation 15% Examination II 3%
Participation 10%


Lecturer: Fr Joeli Nabogi CM

FOUNDATIONS IN THEOLOGY ST409

This course hopes to acquaint the student 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 sciences. The course then will proceed with 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 be focused on the Church’s Magisterium, Faith and Theologians with more focus on the specificity of Catholic Theology in the light of other theologies.

**Objectives:** The student will understand that theology is a science. Discover the relationship that theology has with other sciences. Understand the processes that underlie the theological discourse. Be able to employ the same process for theological construction. Appreciate the larger theological environment in relation to more refined theological discourses.

**Assessment:**
- Summary of Selected Readings 40%
- Written Examination 40%
- Participation 20%

**Bibliography:**

**Lecturer:** Rev Dr Koru Tito

**SPIRIT AND GRACE**

After an initial exploration of our present experience and especially, identifying some or 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. This course has its natural place after Christology, Trinity and Ecclesiology, because these three
describe the cause, conditions and situation of the person's justification.

**Objectives:**

To develop a personal sense of the Person and the gracing action of God's Breath (Spirit) in our life. To come to know the Spirit, not merely as a theological topic to be informed about, but as One who is real for us, the One in whose guidance and sustaining power we live and make our life choices and decisions.

**Assessment:**

- Class participation 10%
- Class presentation 10%
- Written paper 20%
- Mid-Term test 20%
- Final Oral Exam 40%

**Bibliography:**


**Lecturer:** Rev Dr Mikaele Paunga SM

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**TRINITY**

ST411

This course is a continuation of the one on 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.

**Objectives:**

The purpose of this course is to deepen our understanding of, and so our relationship with, the God of Jesus Christ. Although the Christian faith is monotheistic, it differs from the other great monotheist religions because of our faith in a God who is communion and who has intentionally entered into a tri-personal communion with us. The truth about God has been made known to us in the life and work of the person, Jesus Christ, man of Nazareth and Son of God.

**Assessments:**

Each paper will be worth 15% of the final mark (total = 75%). The final exam will be an oral exam = 25%.

**Bibliography:**


**Lecturer:** Rev Dr Richard O'Sullivan SSC

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**INTRODUCTION AND THEOLOGY OF MISSION**

ST 413

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 if 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.

**Objectives:** This is an introductory course in Missiology. It hopes to bring about a richer understanding of mission and its challenges. It introduces the participants to the foundations of mission theology. It aims at an examination of the major trends in mission theology from the beginning of the 20th century to the present day. Students will be required to study and critically reflect on the Apostolic Exhortation of Pope Paul VI on *Evangelii Nuntiandi.*

**Assessment:**
- Class Summaries: 20%
- Class participation: 20%
- Term Paper: 20%
- Final Oral Exam: 40%


**Lecturer:** Fr. Joeli Nabogi CM

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THE SACRAMENTS OF FORGIVENESS AND RECONCILIATION ST607

The course begins with a brief overview of the history of the sacraments. The new Rite of Penance. This course will be strongly pastoral in orientation and character; it will look at the administration of the sacrament in regard to the various pastoral situations that may arise, particularly on the local scene here in the Pacific. Various pastoral situations arising in the context of previous courses in Christian Ethics will be discussed.

**Objectives:** That by the end of the course students will have a grasp of the theoretical concepts of the sacrament. Appreciate the ideas and theology that make up the understanding of the Sacrament. Introduce the theology of the Sacrament and give the student the insight to make fitting pastoral adaptations to the rite when required. Be able to apply the theory to the practice.
ESCHATOLOGY  
ST612

This course looks at the renewal of eschatology in biblical and theological studies. Major figures and positions, especially among biblical scholars. 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.

Objectives
Part 1: Introduction  
Part 2: Theological & Anthropological Foundations for Christian Eschatology  
Part 3: Individual Eschatological Themes: The Eschata

Assessment: Written Papers 30%  
Presentation Text 40%  
Oral Presentation 30%

Bibliography: Christ is Risen and Will Come Again, and Final Goal: Resurrection of the Body and Life Everlasting, from Catechism from Filipino Catholics, Manila.  

Lecturer: Rev Dr Richard O’Sullivan SSC
MARIOLGY ST613

Marian Theology is our inquiry in faith, as Body and Disciples of Christ Jesus, into the truth and the significance of the person and the role of Mary. The focus of this study is not Mary herself, set apart from Christ, the Church and us, as an object or dogma of the Christian Faith. As LG, n. 65 explains: “In a certain way Mary unites and mirrors within herself the central truths of faith.” Hence, our focus is Mary and what Grace achieves in her. Through her response, she illuminates and mirrors for us God’s Self-Gift and longing for us all, now and fully at that hour of our death. She is also the paradigm of a fully free human being in and through Christ and the Spirit. Our response is to reach for an understanding of her life, to come to love her in who and what she is. It is to live by what is revealed in her of God-for-us as Gracious Call, and of what we become through our responding to God as she responded.

Objectives: To help students have a good grasp of Mary according to Scriptural evidence. To understand correctly Mary in the Mystery of Christ and the Church as laid out in Vatican II’s LG, Chapter VIII, and in Redemptoris Mater.

Assessment: There will be two tests of 30% each and a paper worth 40%. The paper (5 pages) will be on any one of the four Marian Dogmas and the necessary Hermeneutic for its reception and application in your Home Church with special reference to Ecumenism.


Lecturer: Rev. Dr. Mikaele Paunga SM

CONTEMPORARY THEOLOGICAL ISSUES / CONTEXTUAL THEOLOGY ST614

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.

Assessments: Students will be assessed on attendance and participation in class and seminar discussions. Students are expected to read a lot and have
summaries on two selected articles that will be allotted later. There will be a final written exam.

**Bibliography:**

**Lecturer:** Rev Dr Mikaele Paunga SM

### MINISTERIAL PRIESTHOOD IN THE PACIFIC ST615

For 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 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 mission to and grew up with. Patterns of Church order and leadership which crystallised in the apostolic and subapostolic period. Tracing the tradition concerning ministry in the early centuries: the developing meanings of ‘apostolic succession,’ ‘order,’ ‘holy order,’ ‘ordination,’ presidency in the Eucharist-living community and presider of the Eucharist-celebrating assembly. Our Ongoing Present: the unique priesthood of the Risen Lord and the differing modes of exercising participation in this in the Church. Variety of charisms and ministries among the baptised. Ministerial priesthood as sacramental of and for Christ the Servant-Head of the Body and Spouse, as sacramental of and for the priestly ‘orderedness’ of the Church. The meaning of the sacrament of ordination. Permanence of the sacramental character. Reservation of priestly ordination to males. Priestly spirituality, celibacy. Mutual recognition of ministries among the churches. Integration of learning.

**Objectives:** Growing towards a more informed appreciation of our vocational identity, role and spirituality as ministerial priests in the contexts of the life, mission and ministries of our local church and people.

**Assessment:** Four Learning Journals due at various times during the term 60%
Reflective Summary Four Typed Pages 40%


**Lecturer:** Rev Dr Richard O’Sullivan SSC

### ECCLESIOLOGY 3 ST716

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 in the Pacific 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.
Objectives:
• To deepen understanding of the mission of Christ and the Church and how one participates in that mission.
• To develop skills for learning and reflection on the context for mission today in the Pacific in particular: the Catholic Church and Ecumenism; fundamentalism; new religions movements
• To learn about and develop appropriate and creative strategies for evangelization.

Assessment: 2 tests, 1 assignment, and a final exam.

Bibliography:

Lecturer: Sr Virginia Fornasa SMSM

EUCHARIST ST717

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 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. 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 inculturation.

Objectives: To help students understand the key concepts of remembrance, symbol, Ritual, Liturgical action and Sacrament. “Celebration” is seen as an organizing focus. It hopes that students will see the Eucharistic celebration in context of a 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.

Assessments: Reflective summary = 20%
6 page reflective summary = 30%
Written Examination at term end = 50%

Bibliography:
THEOLOGICAL REVIEW SEMINAR ST718

This course involves a three-term program which is focussed mainly on Systematic Theology. After some initial lectures on the Trinitarian, Christological and Pneumatological Foundation of Revelation, Church and Faith, as they are expressed in Vatican II, the course content will then revolve around the Nicene Creed as presented in The Catechism of the Catholic Church. This would be closely complemented by the more contextualized catechism made by the Filipino Episcopal Commission on Catechesis and Catholic Education. The course hopes to cover all areas of theology. In particular: Trinity, Revelation, especially in Dei Verbum, Christology, Kingdom of God, Ecclesiology (Lumen Gentium & Gaudium et Spes), Mariology (LG, VIII), Spirit and Grace, and the Sacraments.

Objectives: Its most fundamental purpose comprises in a systematic synthesizing, reviewing, deepening, and an integrating of the entire 7-year theology 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.

Assessment: Please find out from my course description

Bibliography: Vatican II Documents

THEOLOGICAL RESEARCH PROJECT ST718

Qualified students will complete a project of research into a topic they themselves have chosen from any of the disciplines studied in the seminary program. This will be done under the direction of a qualified supervisor and will consist of a paper of not more than 15,000 words. This project will be presented by the student before two examiners during the third term. The purpose is to develop research, writing and presentation skills in ecclesiastical disciplines with special reference to the contemporary Pacific context.
CHRISTIAN ETHICS

JUSTICE AND ETHICS I CE301
This course introduces students to look at the meaning of justice and its various forms, and follow the emergence of a sense of justice in the individual and society. The main objective of this course is to help students understand and appreciate the concept of justice and to value the Church’s teaching on justice since justice “is an integral part of evangelisation.” This course will help students to reflect on their own local situation and to see how justice is very much part of the prophetic role of the Church.

Objectives: In addition to the course description, lecturers will cover the following aspects of justice: virtue ethics; cardinal or moral virtues; justice as a virtue; definition of justice; justice and Covenant; justice and rights; rights and duties; justice and its various forms; International Bill of Rights; Catholic Church and defense of Human Rights; Empowerment in social justice; Justice and common good; John Paul II and solidarity with the poor, preferential option for the poor.

Assessment:
- Individual participation 10%  Group participation 20%
- 2 Mini-research paper 25% + 25%
- Oral Exam 20%

Bibliography:
- Josef Pieper, The Four Cardinal Virtues; Notre Dame, Ind.: University of Notre Dame Press, 1963

Lecturer: Fr Paul Douglas Smith MSC

JUSTICE AND ETHICS II CE302
This course follows the materials covered in the first term with regards to Justice and Ethics. Students were encouraged to reflect on their local situation as well as the international situation. During the term the course introduces the history of the Church’s Social Teaching so that the students are made aware of the Church’s teaching on social issues. Familiarity with various official documents of the Church is part of this study. This course will help students appreciate what has been covered in this course and also to help students to continue reflecting on their own local situation. This understanding of the Church’s Social Teaching will give them self-confidence to assess their local situations and be prophetic on justice issues. The situations in Fiji and other Pacific Island nations need to be assessed in the light of the Social Teaching of the Church.

Objectives:
- teaching of Vatican II - Church-World relation
- Church-Society relation - Church-State relation
- Mary as Model of Justice - Encyclicals of Popes
- Social Teaching of John Paul II: preferential option for the poor

Assessment:
- Individual participation in class 10%
- Individual presentation in class 20%
Group work and presentation 30%
Written Test 20%
Oral Exam 20%


Lecturer: Fr Paul Douglas Smith MSC

**JUSTICE AND ETHICS III CE303**

This course is a continuation of the course that was offered in the second term. During this term students will study moral issues concerning war and peace, revolution – non-violent or violent; immoral weaponry, punishment, suicide and abortion. The course is designed to help students widen their view and understanding of the world and the violent situations in many parts of the world.

Objectives: This course will deal with issues on
- Violence in the Bible
- Augustine and Just War Theory
- Assessment of the Gulf War
- Post Gulf War and New World Order
- John Paul II and Just War
- War in Kosovo
- War in Iraq?

Assessment: Individual participation in class 10%
Individual presentation in class 20%
Group research & Presentation 40%
Oral exam 30%


Lecturer: Fr Paul Douglas Smith MSC
Christian ethics is the branch of theology that studies human acts 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 two 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, what is specific to Christian Ethics, and a brief outline of the history of Christian Ethics. It continues with 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).

**Objectives:** The aim of this course is to help the student to understand the meanings of morality, Ethics and Christian Ethics, and how they differ; to introduce him to the history of Christian Ethics, its scriptural dimensions and the place of the Natural Law in it.

**Assessment:**
- Five moral journals - 25%
- 3 page paper - 30%
- Comprehension tests - 35%
- Group work - 10%

**Bibliography:**

**Lecturer:** Fr Paul Douglas Smith MSC

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This course continues on from the previous one. It focuses on the sources of the objective morality of human actions (the object, end and circumstances). This gives a framework for a consideration of various moral systems, moral absolutes and intrinsic evil, and moral norms. The process of moral reasoning is then explained. Finally, the question is raised whether a strong theology of grace necessarily leads to antinomianism.

**Objectives:** The aim of this course is to introduce the student to and familiarise
him with a controversial and difficult section of Christian Ethics, so that he can understand and explain the Church's official position, as set out in Pope John Paul II's *Veritatis Splendor*.

**Assessment:**
- Five moral journals - 25%
- 3 page paper - 30%
- Comprehension assignments - 20%
- Case study: Group work & Presentation - 25%

**Bibliography:**

**Lecturer:** Fr Paul Douglas Smith MSC

### FOUNDATION OF CHRISTIAN ETHICS III

This course continues on from the previous one. It focuses on the subjective dimension of human actions (knowledge and freedom). It covers the extent and limits of human responsibility, sin and the role of conscience. It looks at the issue of the limits of casuistry (the use of case studies). The course includes a treatment of the key areas in the moral theology of St. Thomas Aquinas. Christian ethics is the branch of theology that studies human acts 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)

**Objectives:** The aim of this course is to give the student a sound foundation in the subjective dimension of human actions, so as to deepen their understanding of sin and conscience and prepare them for the important ministry of helping people to form their consciences in a responsible way.

**Assessment:** Moral Journal 25%
Comprehension Tests 20%
Written Assignment 35%
Group Work/Presentation 20%

Bibliography:

Lecturer: Rev Fr Paul Douglas Smith MSC

RECONCILIATION: CONFESSIONAL PRAXIS CE707

The Sacrament of Confession within the Christian Catholic Tradition is one that gives the Roman Catholic Church its particular character. It is also one of the practices that seem to have been downplayed in modern sociological and psychological advances. The course will renew the argument about its relevance and validity seen from the outline of the theology of the sacrament in the light of other Christian traditions. The course will be a theoretical undertaking but there will be a great deal of instruction given in the practical role plays. This will give the student ample intellectual and academic foundation of the practise.

Objectives: The objective of the course is that by the end the student will:
1. have a grasp of the theoretical concepts of the sacrament
2. appreciate the ideas and theology that make up the understanding of the Sacrament
3. introduce the theology of the sacrament and give the students the insight to make fitting pastoral adaptations to the rite when required
4. be able to apply the theory to the practice.

Assessment:
- Written Papers 20%
- Role Plays 20%
- Participation 20%
- Written Exam 40%

Bibliography:

Lecturer: Rev Dr Koru Tito

HUMAN SEXUALITY & MARRIAGE 1: CE708

This course introduces students to look at the meaning of human sexuality, the gender differences, nature or nurture, the meaning of celibacy and chastity. Since there has been a lot of concern at how seminarians, priests and religious live their celibate life,
this course will focus on the interrelations of human sexuality, spirituality, and celibacy. The emphasis is on living an ethical life and commitment to living a chaste and celibate life.

**Objectives:** It is the hope of this course that students will come to know, to be made fully aware, to reflect and to make a mature, responsible choice with regard to celibacy. In the process of getting to know one may also come to appreciate one’s sexuality. Students are expected to approach this course with maturity.

**Assessment:**
- Participation in class 10%
- Group presentation 20%
- Mini-research paper (3 pages) 40%
- Oral Exam 30%

**Bibliography:**

**Lecturer:** Fr Paul Douglas Smith MSC

**HUMAN SEXUALITY & MARRIAGE II: CE709**

This course is a continuation from the first term. We will continue to look at human sexuality so as to appreciate the call to celibate living but also to married life. This course will also offer an opportunity to take an in-depth look at the encyclical of Pope Paul VI called *Humanae Vitae*. This provides the Church’s position on birth regulation, a controversial issue in the Church. Marriage as a sacrament and its spirituality will also be part of this course.

**Objectives:** Chastity, Celibacy, Homosexuality, *Humanae Vitae*, Marriage as a sacrament, Ends of Marriage

**Assessment:**
- Class participation 10%
- Individual presentation 20%
- Group work and presentation 40%
- Oral Exam 30%

**Bibliography:**

**Lecturer:** Fr Paul Douglas Smith MSC

**HUMAN SEXUALITY & MARRIAGE III: CE/710**

This course looks at the beginning of life and its termination – bioethics, genetic engineering, and the technological imperative. The course will also provide an opportunity to discuss and apply core ethical concepts to various ethical problems in the medical field. This will be done in light of both ecclesiastical, social and medical dimensions on the topics to be discussed. It is the lecturer’s role to provide an orientation to the key terms and overview of the problems and also to facilitate group research and presentation.

**Objectives:** This course will be divided into three parts
1. Reproductive ethics: artificial reproduction, abortion, genetic engineering, AIDS, surrogate motherhood
2. Death and Dying issues of treatment, withholding and withdrawing nutrition and hydration, euthanasia
3. Specific issues: organ transplantation, research ethics, access to health care

**Assessment:**
- Class participation: 15%
- Individual presentation: 25%
- Group work and presentation: 30%
- Oral Exam: 30%

**Bibliography:**
- Kevin O’Rouke and Benedict Ashley, *Health Care Ethics*, (St. Louis: The Catholic Health Association of the United States, 1989

**Lecturer:** Fr Paul Douglas Smith MSC
This project is undertaken by second year students during their summer vocation in their home diocese. It is an exercise in using oral sources from among their own people to look at the history of evangelization and the Church in their own parish and district. The project is allocated a minimum of 85 demand hours, and a written report of students’ work is presented on return to PRS at the beginning of the new academic year.
THE EARLY CHURCH  

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 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.

Objectives: To help the student see how the Christian story relates to the story of his local Church and the wider story of the Pacific in such a way that the study of the Early Church becomes a relevant part of the interpretation of his life and general outlook.

Assessment:  Essay: 30%; Three Video Reflection: 10%; Written exam 40%

Danielou and Marrou. The Christian Centuries, Vol 1. Darton
Longman and Todd, 1964, PRS

Lecturer:  Rev Fr Brian Jackson CM

REFORMATION STUDIES  

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

Objectives: The history of the Early Church is continued into the next millennium with the emphasis on how the student’s local and Pacifican experiences can be linked to the broader story of his Church. What people, places and events mean can be implicit but the object is to draw lessons from past successes and mistakes within this period of Church history, in order to develop discernment for today.

Assessment:  Essay: 30%, Three Video Presentation: 10%, Written Exam: 40%
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 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 of the period in some sense frame the course.

Objectives: The final period of Church History studies continues the endeavour of connecting the student and his awareness of his past and present with the recent history of the Church. The student is part of the ancient and modern cultures of the Pacific. The story of the Church in our times should be assimilated so as to give heightened meaning to his person and to his ministry, recalling the adage that if we do not know our past we do not know ourselves. The special questions, outlined in the course description, has this objective in mind.

Assessment: Essay: 30%, Three Video Reflection: 10%, Written Exam: 40%

Bibliography:


Lecturer: Rev Fr Brian Jackson CM
Objectives: The primary aim of the course will be to familiarise the student with the beginnings of his own local church as well as to give him an appreciation of the other local churches, both Catholic and Protestant, of the Pacific. The students will, also, be helped to form their own critical appreciation and evaluation of the causes, methods and effects of the missionary foundation of the Christian Church in the island world of the Pacific nations as well as of the impact of the coming of Christianity on the social and political world of these islands.


Lecturer: Rev Dr Brian Jackson CM

PATROLOGY CH406

This course is an introduction to the writings of the Church Fathers. 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.

Objectives: The primary aim is to introduce the student to the Fathers of the Church as representative of the Catholic Tradition especially concerning unanimous consent, antiquity, holiness, orthodoxy and divergence. Further, the aim is to provide a general but accurate knowledge of specific Patristic literature. To achieve this, 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.

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 Brian Jackson CM

PACIFIC CHURCH HISTORY II CH606

In this section part of the course on Pacific Church History, we will be studying the growth of the local Catholic Churches in the Pacific in the 20th Century:
movement from the status of “mission” to that of self-administered, “local church”. At the same time we will also take note of the development of the other (non-Catholics) churches. In particular we will consider the interaction between life and work on the Church and Pacific societies and political developments; the contribution of the Christian religion and its activities/works to the development of the modern culture and society of the modern independent nations of the Pacific. The history of the nation of the Pacific in the 20th century has been characterized by the movement from colonial government to self-government and independence, not only in the States but also in the Churches. This movement has taken place against the background of major international and worldwide events that have also had their own impact on the life of the islands of the Pacific.

Objectives: To gain an informed and critical understanding and better appreciation of the modern history, development and influence of the Christian Church and faith in the island nations of the Pacific, with particular emphasis on the life and activities of the Catholic Church.

Assessment:  
Group Presentation on the Apostolic Exhortation 40%  
Individual paper on selected topics  50%  
Class participation 10%

Bibliography:  
James A. Noutilier et al; Mission, Church and Sect in Oceania, Ann Arbor, University of Michigan Press, 1978

Lecturer: Rev Dr Brian Jackson CM

LITURGY STUDIES

INTRODUCTION TO LITURGY LS101
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). An introd uction faces, above all 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 axes of formation. As such it is both a practical and speculative course.

Objectives: The Constitution of the Sacred Liturgy of Vatican II forms the essential framework for both the pastoral and more speculative outcomes. The theology of Liturgy is briefly explored as well as 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. This introductory course is also intended to prepare students for further liturgical studies, more properly academic.

Bibliography:  
Bruce-Mitford, Miranda: The Illustrated Book of Signs and Symbols.
**Lecturer:** Fr Brian Jackson CM

**HISTORY OF THE EUCHARIST**  
**LS402**

This course is divided into two parts: Part I: The aim is to study the liturgy of the Eucharist, historically, from its beginnings to the present. Knowledge of the tradition and its diversity will help understand issues that arise today, including ecumenical ones. Part II: The first part of the course provides a basis for examining the present rite of Mass in its historical, functional and pastoral aspects.

**Objectives:** The overall objective is to follow the development of the Eucharist chronologically and allow for a historical hermeneutic. Some elements considered this way are the relationship of Last Supper to Lord’s Supper, the presence of Christ, the primacy of memorial meal and narrative-memory together with that of sacrifice, the question of epiclesis, and the development of the Eucharistic prayer.

**Assessment:** One essay is required on any aspect of part I. A smaller essay on a topic of the student’s choice from Part II is also required. There will be a two-hour examination made up of questions requiring short answers overing the course material of parts I and II. Summary of marking: First Essay: 40%, second essay: 20%; Exam 40%.


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**Lecturer:** Rev Fr Brian Jackson CM

**HOMILETIC 1**  
**LS403**

This course introduces the student to the basics of preaching. It discusses the following topics: The tradition of preaching, The importance of the Bible, The personal dimension, Constructing the homily, Beginnings and endings of homilies, Illustrating the homily, Matters and style of delivery. What to preach, The person behind the homily – Christ centric.

**Objectives:** To trace the tradition of preaching in the Church. To appreciate the importance of the Bible to preaching. To stress the importance of the personal dimension of the homily. To develop skills in constructing the beginnings and endings of a homily. To properly use stories to illustrate a point in the homily. To develop one’s style and ways of delivering a homily. To focus one’s attention to what one has been preached. To focus on the spirituality of the person behind the homily.

**Assessment:** Mid-term Exam 50%  
Practical 40%  
Attendance/Participation 10%
Bibliography:

Lecturer: Fr Michael Igo
The homily takes place in the larger context of the Eucharist. As we break the bread in order to share it, so we need to “break open” the Scriptures in such a way that the congregation can experience, appreciate and apply the meaning of the Word in their own lives. These courses aim to lay a foundation for such a process primarily through a series of exercises and practices aimed at understanding the key concepts and dynamics of homiletics.

**Objectives:** Homiletics II will explore how we use the Scriptures in preparing a homily and how homilies can be structured. The course will build on homiletics I and add the art of using the microphone and body language.

**Assessment:**

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**Bibliography:**


**Lecturer:** Fr Michael Igo
RITUAL & THEOLOGY OF CHRISTIAN WORSHIP  LS603

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.

Objectives: To assist students to gain a firm understanding of the theology of liturgy, be able to distinguish it from other common prayer forms and private prayer and integrate this understanding into their christological, ecclesiological and sacramental studies. To illustrate how liturgy, as described by Vatican II, draws those participating into the mystery of Christ through “signs perceptible to the senses” that is, into a symbolic world in which the narrative is an integral part.

Assessment: One Essay 60% Exam 40%


Lecturer: Rev Fr Brian Jackson CM

THE ART OF PRESIDING  LS704

This course examines the art of presiding at the liturgies of: Eucharist, Baptism (RCIA), Reconciliation, Anointing of the Sick, Funerals, Marriages. It will also add presiding in Blessings of persons and things, presiding in simple and ordinary prayer devotions, and presiding in exorcism rites if students ever find themselves in a pastoral situation as such. It will conclude with some guidelines for planning for Ordination, and liturgical issues in the pastoral ministry of the priest.

Objectives: By the end of this course the student is to be able to:
Stand up in front of others and be in control of the liturgy to preside over it without doubt.
Have a clear understanding of the significance and theology of his role as presider in any given ritual.
Get an introductory knowledge of his role and to know where to go to find instructions for what is required of him as the community’s liturgical presider.

Assessment: Attendance 10%
Participation in practicum 50%
Written Exam 40%
PASTORAL STUDIES

PASTORAL THEOLOGY and PRAXIS  PS 201

This is a foundation course in pastoral theology and pastoral care based on biblical foundations and in the history of the Church. The focus is on the values, priorities, hopes, constraints, and difficulties within the present-day society in the Pacific – CEPAC region, as relevant to pastoral theology and pastoral care.

Objective  To introduce the students into pastoral theology and pastoral care and be able to identify the pastoral issues current in the local Churches in the Pacific.

Assessment
1  Mid-Term Examination:  30% of the total course marks
2  Projects or Theological Reflections: 30% of the total course marks
3  Presentation on Pastoral Issues: 30% of the total course marks
4  Summary of a selected reading: 10 % of the total course marks
5  Attendance and Participation: 10% of the total course marks

Reference

Lecturer: Fr. Vitaliano (last name to be added)

PASTORAL MANAGEMENT  PS302
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.

Objectives
By the end of the course, the student should be able:
1. To understand Management in general related to the Administrative Ministry of the Church
2. To get things done in less time, without becoming a victim of the “tyranny of the urgent”
3. To organize himself, his future ministry, and professional commitment
4. To generate for his future parish a vision shared by his co-workers and parishioners
5. To reduce the parish vision, have reachable or achievable goals and design and select the right people to see the vision implemented
6. To develop others, through the process of delegation, so they experience a sense of fulfillment and effectiveness in ministry
7. To build a team around the pastor so that he can focus on what God has called him to do
8. To treasure and keep Parish Registers and write/present Financial Reports to the diocese.


Lecturer: Fr Vitaliano Olaaiga

This course introduces the students to the basics of Catechism, the teachings of the Church. This is to equip 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 in schools around Suva (Practicum).
Objectives  To understand the nature and the purpose of Catechism as being the prophetic task of the Church.
To understand Catechesis in the Church’s mission: Revelation and its transmission, Catechesis in the process of Evangelization and the religious instructions in schools.
To understand the norms and criteria for presenting the Gospel message, and the elements of Methodology
To understand oneself and the task entrusted to him/her—that is, the ministry of teaching
To understand “those you catechize”
To understand the challenges and problems the catechist/teacher will encounter in the ministry
To understand and appreciate the tools of Catechism: Sacred Scriptures, Sacred Tradition, Church and Sacraments.

Assessment:  Summary of “Catechesi tradendae” (2-3 typed pages only)- this will be graded out of 10% of the total course marks.
Mid-Term Examination – this will be graded out of 40% of the total course marks
Practicum or Teaching Practice (T.P) – this will be graded out of 40% of the total course marks.
Participation in lectures and Practicum – 10%

Bibliography:  Catechism of the Catholic Church (11 October 1992)
John Paul II, Apostolic Exhortation, Catechesi Tradendae (16 October 1979)

Lecturer:  Sr Virginia Fornasa SMSM

The contents of the course covers human relationships and what one brings to relationships. It looks at self-disclosure and intimacy. Communication skills are addressed. The students are guided to understanding people, different personality styles, psychology of women, dealing with self-esteem and ways of building up self-confidence. The course touches on dealing with anger and listening skills, boundaries, professionalism, confidentiality, empathetic listening.

Objectives:  To help the student come to a deeper self knowledge and greater self acceptance.
To help the student become more aware of personal strengths and
limitations in his dealing with others.
To provide the student with some human relationship skills and
develop the skills of attentive listening and effective responding
To enable the student to become a sensitive and empathetic listener to
those who share their problems with him.
To help the student appreciate the importance of the helping ministry
and the privilege of being in this ministry.

**Assessment:**
- Class participation 10%
- Personal reflection 10%
- Group Presentation 25%
- Test 20%
- Exam 35%

**Bibliography:**
Curie, J. *The Barefoot Counsellor*, Bangalore: A.T.C., 1981 [Main text]

**Lecturer:** Fr Vitaliano Olaaiga
DIVERSITY OF MINISTRIES

This course will relate the question of ministries to the theology of the church especially in the light of the role of the Holy Spirit in its structuring. In this context, the articulation of the diversity of ministries and the responsibility of all for the building up of the local Church will be made evident. Particular attention will be focused on the priestly ministry in the local Churches in the Pacific (CEPAC area) regarding pastoral leadership and the pastoral issues that are current today and the need for a renewed understanding and appropriate pastoral strategies.

Objectives

The purpose of the course is to identify and explore the Diversity of Ministries for the up building of the local Churches and the understanding of Pastoral Leadership in the Pacific context in relation to the Priestly Ministry as diakonia.

Assessment

6 Exegesis on one of the following texts: 1 Cor. 12: 27-31 or Eph. 4:11-16 or Romans 12: 3-8 will be graded 30% of the total course marks
7 Presentation on “Parish Ministries” – 30% of the total course marks
8 Written or Oral examination – 30% of the total course marks
9 Attendance and Participation – 10% of the total course marks

Bibliography

DECREES ON THE MINISTRY AND THE LIFE OF PRIESTS (Presbyterorum ordinis), Nos. 1-3
DECREES ON THE APOSTOLATE OF THE LAITY (Apostolicam actuositatem), nos. 2-27
John Paul II, I will Give You Shepherds (Pastores Dabo Vobis), Chs. 3-5
_________The Lay Members of Christ’s Faithful People (Christifideles Laici), chs. 2-4
_________The Church in Oceania (Ecclesia in Oceania), chs. 3&4
Cooper, Norman P. Collaborative Ministry. NY, Mahwah: Paulist, 1993.

Lecturer: Fr Vitaliano Olaaiga

CLINICAL PASTORAL EDUCATION

CPE is recognized as an educational experience and a dimension of Christian pastoral ministry. It brings students into supervised encounters with people in a variety of circumstances. Through intense involvement with people, and the feedback from peers, supervisors, other professionals and the people to whom ministry is offered, students develop new awareness of their own humanity and of the needs of those to whom they minister. (Offered as per availability)
CANON LAW

BASIC PRINCIPLES OF LAW

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 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 Disciplinae 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, under the same universal law and particular laws that may be applied to their own local situation. Finally students will also be introduced to a methodology for reading the canons of the Code of Canon Law.

Assessment: Student assessment for both units will consist of an Oral Exam of fifteen minutes at the end of the term.

Bibliography: Apostolic Constitution, Sacrae Disciplinae Leges
Boscaran & Ellis, Canon Law Digest
Vatican II: Lumen Gentium
Gaudium et spes
Christus Dominus
The Code of Canon Law
New Commentary on the Code of Canon Law

Lecturer: Fr Michael Igo

BASIC PRINCIPLES OF LAW

This course deals mainly with the second book of the code of canon law and begins with the study of the second Vatican Council’s ecclesiology of “communio” as the basis for the understanding of Book II and the relevant canons. Students are required to read and understand this ecclesiological teaching in Lumen Gentium. Then the course looks at this teaching in the canons on Rights and Obligations in the church, the powers of governance and the ordering of the universal and the internal ordering of particular churches or dioceses. Finally the canons with look at the specific provisions of priests and priests as pastors in their parishes.

Assessment: Students’ assessment involves a mid-term written exam (40%)
and an oral exam at the end of the term (60%)
Student assessment for both units will consist of an Oral Exam of
fifteen minutes at the end of the term.

Bibliography:  
*The Code of Canon Law*
*Vatican II: Lumen Gentium*
*The New Text and Commentary of the Code of Canon Law*
*Pastoral Companion*

Lecturer:  Fr Michael Igo
The course on Canon Law on the Sacraments is one that will examine the background of the sacraments in general 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. Its aim is to make the students realize the difference between Canons of Book IV of the code of canon law and the larger body of liturgical laws that also govern the liturgical celebrations of the sacraments and sacramentals in the Church. 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 on Marriage and Eucharist we will not deal with this sacraments in this course. However, reference will be made on some specific points such as ministers and places for the celebration of the Eucharist.

Assessment: An oral exam will be given at the end of the course


Lecturer: Fr Michael Igo

This course will also include a comparative study of liturgical laws and laws governing the celebration of the sacraments in the Code of Canon Law. Its aim is to make the students realize the difference between Canons of Book IV of the code of canon law and the larger body of liturgical laws that also govern the liturgical celebrations of the sacraments and sacramentals in the Church. 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 on Marriage and Eucharist we will not deal with this sacraments in this course. However, reference will be made on some specific points such as ministers and places for the celebration of the Eucharist.

Objectives: It hopes to help students know the appropriate laws especially for the
sacrament of marriage, but also for the others.

**Assessment:** Mid-term test and a final exam

**Bibliography:**
- *Code of Canon Law* – Text
- *Commentary on the Code of Canon Law* edited by James A. Corrinden, Thomas J. Green, Donald E. Heintschel
- *Rites Volume I & II*
- *Constitutions on the Sacred Liturgy – Sancrosanctum Concilium and The Roman Missal*

**Lecturer:** Fr Michael Igo
SOCIAL SCIENCES

ANTHROPOLOGY HS102

This course introduces students to the study of cultural anthropology and the principles of the discipline as a social science. 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 lice and the world in which they live. Culture has a very important influence on theology and the ministry and life of a priest. This course is related to material studied in PH101.

Objectives: In addition to the course description in the Handbook, lectures will cover the following aspects of culture:
1. Introduction to cultural anthropology; the gospel, the Church and missionaries;
2. Definition of culture, as a concept, the work of Malinowski, attributes of culture;
3. Culture as an integrated system analysis of culture;
4. The person, culture and society – growing up human!
5. The dynamics of culture and cultural change;

What is Culture, How Cultures Change, Whiteman D., in An Introduction to Melanesian Cultures Point, No. 5. The Melanesian Institute: Goroka, PNG., 1984

Lecturer: Jacqueline Ryle
The first unit in Anthropology was concerned with the study of culture – the mental maps and structures that people use to define their relationships and to give meaning to their lives. This second unit looks at the evolution of the human species and the emergence of modern man, with particular reference to the arrival of human beings among the islands of the Pacific. The first part of the course begins with a brief study of the origin and nature of the Universe and of formation and structure of the planet Earth. This introductory question will also include some basic discussion of the sciences of cosmology and geology. Next we will study the emergence of life on Earth, then the evolution of the human species leading to the emergence of *homo sapiens*, modern man. In the second part of the course we will study the spread of modern man throughout the Earth, the formation of human technology and social structures, and the development of human culture and civilisation. This part of our study will also include brief introductions to the sciences of archaeology and ethnology. In the third part of our course we turn our attention to the human colonisation of the islands of the Pacific, the evidence of the spread of the Lapita culture and the development of Pacific islands cultures and social structures.

**Assessment:**
- Two tests: 15% each
- Paper or Project: 30%
- Class Presentation: 30%
- Class Involvement: 10%

**Bibliography:**

**Lecturer:** Jacqueline Ryle
This is a project every first year student is expected to undertake during the first summer vocation at home among his own people. Students are prepared to become participant-observers in their own culture, and to record patterns of socio-cultural behavior, 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.

Lecturer: Jacqueline Ryle
DEVELOPMENTAL PSYCHOLOGY         HS208

To introduce the student to an initial understanding of the human person. The course considers how and why human beings develop the way they do and the relationship between biological, social, psychological and intellectual growth. To enable the student to reflect objectively on themselves in relation to the concepts studies. The course will introduce the student to various theories of psychological development and personality. It will help the student to analyze the different developmental theories in relation to their cultural and social context.

Objectives: To learn about:
1 What is psychology and what is human development?
2 The nature and stages of development within the human person
3 Emphasis on the development of the adolescent and the young adult
4 Introduction to Developmental Theories e.g. Kolhberg, Erickson, Fowler
5 Socio-cultural development and its influence on human development

Assessment:
Assignment (1,200 words) 30%
Group presentation 20%
Test 10%
Final exam 30%
Class participation 10%


Lecturer: Fr Soane Patita Mafi

SOCIOLOGY                  HS209

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; structural and humanist Marxism; and interactionism; to more contemporary theories.

Objectives: The purpose of this course is to introduce the student to the discipline of sociology as a social science with its traditional modern theories, and their particular research methods and concepts. Above all, this course is to equip students with a knowledge and understanding of applying these theories and research methods to real life situations and the Pacific context. It is with the hope that they will be able to acquire the skills of critical thinking and doing accurate research studies in relevant issues concerning contemporary societies in the Pacific region.

Assessment: Continuous Assessment 60%
(Two Assignments: 20/40%)
Final Examination 40%

Webster, A. *Introduction to the Society of Development*, 1984

Lecturer: Fr George Ting
ADULT PSYCHOLOGY                     HS310
This 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. The importance of unconscious motivation is highlighted and the role of defence mechanisms.
This course will give the student a framework to understand his personality make-up and his maturity and freedom in responding to his Christian and ministerial vocation. This understanding will be of practical use in the student's practice of spiritual direction.

Objectives:  To acquire a framework by which to deepen self knowledge and understanding of Christian vocation.
To understand human motivation, Christian freedom, and the importance of internalisation of vocational values.
To integrate an understanding of sexuality, intimacy, and consecrated celibacy.
To apply the concepts from this course in their practice of spiritual direction and pastoral supervision.

Assessment:    3 tests    =    30%
Essay            =    20%
Class Participation =    10%
Final Exam       =    40%

Au, Wilkie, By Way of the Heart, New York: Paulist Press, 1989

Lecturer:    Fr Soane Patita Mafi
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 lead 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 griefs and the anxieties of this age, especially those who are poor and afflicted.

**Objectives:** That students may come to understand the underlying forces (economic, political, social, cultural etc.,) that are shaping the world today. It hopes to help students understand the inhuman and non-lifegiving dimensions of these forces. With a correct understanding of these forces, hopefully students will be prepared to redirect and minister to these in the light of the Kingdom values. The students will be helped to understand how these forces affect the pacific countries in particular.

**Assessment:**

- Class Participation - 10%;
- Class Test - 20%;
- Class Presentations/Tutorials - 10%;
- Mini Research Paper - 20%;
- Final Exam (Oral or Written) - 40%.

**Bibliography:**  
*Dei Verbum*, Dogmatic Constitution on Divine Revelation.  
*Lumen Gentium*, Dogmatic Constitution on the Church *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern  
Pope Paul VI, Justice in the World, (1971)  
Pope John Paul II, *Sollicitudo Rei socialis*, (On Social Concern), 1987  

**Lecturer:** Rev Dr Mikaele Paunga SM
PHILOSOPHY

INTRODUCTION TO PHILOSOPHY PH101

This course is designed to introduce students to the discipline of philosophy through an examination of several areas of dispute fundamental to philosophical inquiry. Taken up will be problems concerned with knowledge, the nature of reality, the mind, nature, freewill, and ethics, as well as considering the resolutions several different philosophers have given to these problems. Instead of giving an all-embracing account of all possible forms Western philosophy has assumed throughout its long history, characteristic examples are chosen of how classic and modern thinkers formulate their questions and how they seek to answer these questions in contrast to ordinary, religious and scientific consciousness. Consequently, the focus is on questions (in philosophy they are more important than answers) as well as on specific concepts (Being, God, Time, Substance, Quality, Idea, Mind, Reason, Existence, Truth, Good, Justice, Piety, Teleology, etc) philosophers use to articulate their life experience and the world we live in.

Objective Generally, this course aims to help the student develop an understanding of what philosophy is and what a philosopher does. Immanuel Kant once said that one could not learn philosophy; at best, one can learn to philosophize.

Assessment Two tests (20% each) and the final 2 and a half hour written exam (60%).


Lecturer: Fr Falani Terry sm
Truth is the object of thinking. Some truths are obvious; others are difficult to acquire. Some judgments are simple; some judgments are complicated. Some arguments may be straightforward and easily understood; other arguments may be complex and consist of a series of smaller arguments, each needing to be critically examined and evaluated. This course studies the distinction between correct reasoning and incorrect reasoning; both by determining the conditions under which the truth of certain beliefs leads naturally to the truth of some other belief. 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, both proper and improper. The Philosophy of Language, on the other hand, 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.

**Objective**

Logic deals with "correct thinking." Training in logic should enable the student to develop the skills necessary to think correctly, that is, logically. Students should see how certain patterns of thinking do invariably lead from truth to truth while other patterns do not. Students should develop the skills of using the former while avoiding the latter.

**Assessment**

Two tests (20% each) and the final 2 and a half hour written exam (60%).

**Bibliography**


Lecturer: Fr Falani Terry sm
HISTORY OF PHILOSOPHY 1             PH203

Historical courses in philosophy are designed to provide sympathetic insight into the great variety of philosophical systems, methods and ideas which have contributed to an understanding of human life and reality. They clarify the historical context out of which perennial problems have arisen and cultural significance of particular philosophical solutions. This course discusses the central ideas of Ancient and Medieval philosophers. In studying the thought and the conversational character of the works of especially Heraclitus and Parmenides, Plato and Aristotle, and Augustine and Aquinas, attention is given to the development of the critical mind as well as to the anthropological dimensions of this development.

Objective  The course aims to give the student insight into the characteristics and the very nature of philosophical thought. Such insight provides students with tools with which to express a distinctively ‘Pacific Philosophy’. It also aims to inform students of how the philosophical climate of a time and place affects the approach to religious or theological issues and studies.

Assessment  Two tests (20% each) and the final 2 and a half hour written exam (60%).


Lecturer: Fr Falani Terry sm
This course discusses the central ideas of the modern and contemporary philosophical systems: Empiricism with mainly Hobbes, Locke and Hume, Rationalism with mainly Descartes, Spinoza and Leibnitz, Idealism with mainly Kant, Fichte and Hegel; Existentialism with mainly Kierkegaard, Nietzsche, Heidegger and Sartre; Marxism; Positivism with mainly Comte; Phenomenology with mainly Husserl; Transcendental Thomism with mainly Rahner and Wojtyla; Pragmatism and Naturalism with mainly Pierce, James, Moore and Dewey; Process Philosophy with mainly Whitehead and Hartschorne; Linguistic Analysis with mainly Russell, Ayer, and Wittgenstein. The ‘hermeneutics’ of Gadamer and the ‘deconstruction’ of Derrida will also be addressed.

Objective  The course should make the student be aware of how contemporary life and thought are influenced by all the discussed philosophical theories. In studying the theories the student is provided with an outlook or framework in which to place his own conception of the world and human affairs.

Assessment Two tests (20% each) and the final 2 and a half hour written exam (60%).


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.

**Objective**
This course is designed to foster awareness and an understanding of the principles and attitudes, which are characteristic of human personal and social life. It hopes to lead the student to a balanced grasp of the dynamics involved in forming responsible moral judgments and to an informed understanding of ethical assumptions adopted by his own culture.

**Assessment**
Two tests (15% each), one 1500 word essay (20%), and the final 2 and a half hour written exam (50%).

**Bibliography**

**Lecturer:** Fr Falani Terry sm
In Western philosophy, Metaphysics has become the study of the fundamental nature of all reality - what is it, why is it, 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 of reality, visible and invisible. Hence in the course apart from a serious consideration of "being", we will 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 and Kant as well as the attack of Hume. However attention is also given to significant post-Kantian developments, contemporary discussions and Pacific issues. In particular, questions are raised concerning the meaning of art and beauty and the possibility of objective judgments about works of art.

Objectives: The student having been exposed to the questions asked and the types of answers given will be able to construct a conceptual framework that will enable him to consider and to think together “all-there-is” in some coherent and meaningful unity. The course should also provide the student with tools to gain more out of their theological studies.

Assessment Two tests (15% each), one 1500-word essay (20%), and the final 2 and a half hour written exam (50%).

Aquinas Made Easy, Manila: St Pauls, 1997.

Lecturer: Fr Falani Terry 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.

Objectives: The student made familiar with the Christian tradition, as a background will be provided with tools to understand and evaluate his own traditional religion and other Pacific religions as well as to understand and evaluate contemporary discussions of the nature and existence of God. Building on work done in the course on Metaphysics, the student will consider the possibility of a dialectical theism as a conception of God, which is both satisfying to the demands of reason and to the demands of his religious instinct.

Assessment Two tests (15% each), one 1500-word essay (20%), and the final 2 and a half hour written exam (50%).

Bibliography

Lecturer: Fr Falani Terry sm
This course aims to introduce students to some of the basic ideas of political philosophy via an engagement with some classic 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.

**Objective:**
By the end of the course, students should be able to:

1. Understand and evaluate a number of positions concerning the putative authority of the state including philosophical anarchism and Hobbes's argument in *Leviathan*.
2. Understand and evaluate the different accounts of the relationship between the individual and state offered by Hobbes, Locke and Rousseau, and be able to give an account of such ideas as Hobbes's account of the state of nature, Locke's justification for property acquisition and Rousseau's concept of the general will.
3. Understand and evaluate John Rawls's theory of justice and the responses of various critics to it.

**Assessment** One 1500-word essay (20%), and the final 2 and a half hour written exam (50%).

**Bibliography**
- Locke, J., *Two Treatises of Government* (late 17th Century)

**Lecturer:** Fr Falani Terry sm
**SYSTEMATIC THINKING I**

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.)

**Objectives:** This term takes up three aspects of English at academic level and combines them with a cluster of skills necessary throughout the remaining years of seminary training, and hopefully, throughout one’s priesthood – effective research skills. The three areas are: the study of texts; the craft of writing; the skills of presentation. These, combined with research activity, form a preparation for the culminating term in Year 2 – Methodology.

**Assessment:**

- Exam Component 40%
- Spelling/word formation/vocabulary 10%
- Listening Skills 10%
- Oral Presentation 10%
- Three workshopped pieces of writing 30%

**Bibliography:** Miscellaneous material which the students are supposed to find for themselves. (They have four or more weeks in which to do so).

**HS103 SYSTEMATIC THINKING II:**

This course is a continuation from HS101 with more emphasis on Research and Writing, thus introducing the students to the formal work on Methodology which will be taught in detail in Year 2.

**Lecturer:** English Department
This course is a course of English for Theology and Ministry, designed to extend abilities in a range of language skills needed in writing and speaking as students for the priesthood. Overall objectives are:

**Objectives:**
1. To revise grammatical features of English but in view of using them actively in communication.
2. To continue skill development in speaking, writing, listening and reading English.
3. To familiarize students with language functions in English (correcting, emphasizing, evaluating, clarifying etc) – all of which are necessary in academic study of theology, as well as pastoral activity.
4. To facilitate natural language acquisition through fluency activities.
5. To strengthen language learning by focusing on particular language items.
6. To inculcate the habit of ‘noticing’ i.e. bringing to consciousness the differences between first language and English, errors made, expressions heard etc.

**Assessment:**
- Exam Component 40%
- Written 40%
- Oral 10%
- Attitude, punctuality, following instructions, Presentation & content 10%

**Bibliography:** Extensive use will be made of a new text “English for Theology” by Gabrielle Kelly O.P. in addition to basic grammar text books and a selection of realia (authentic documents) on a variety of subjects of topical interest.

**Lecturer:** English Department
METHODOLOGY

This course continues material already introduced in the earlier courses in Systematic Thinking and Communication; HS107, 103, 206, with particular attention given to the principles and practice of a systematic approach to writing and research and follows the REFERENCING GUIDELINES FOR PRS.

Objectives: This course has been specifically designed to introduce students to the principles and practice of researching, writing and presenting Term Papers.

1. To equip students to produce appropriate Research Papers on their choice of topic (available from the lecturer).
2. To assist them in the analysis of the chosen topic.
3. To select and record only what is relevant to their topic through critical reading. (Literature Review).
4. To produce an Abstract and written drafts leading up to the final paper within a given time-frame.
5. To follow precisely the format for citation as per the PRS Referencing Guidelines.
6. To make an oral presentation based on their paper.

Assessment: Final Written Paper 75%
Participation in the process 10%
Final Oral Presentation 15%

Bibliography: Miscellaneous material which the students are supposed to find for themselves. (They have four or more weeks in which to do so).

- e.g. Vatican Documents
- Papal Encyclicals, Synodal declarations
- Articles from journals: e.g. SPATS (South Pacific Association of Theological Schools)

Lecturer: English Department

SEMINARY EXPECTATIONS

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

The following expectations are gathered here to present a clear, firm picture of 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 stand.

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 pastoral preparation 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 directors 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, 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.

6. 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 a right to ordination, but he has a 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. For this reason, 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 Academic Dean.

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. 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.

15. For the same reason, a high standard of courtesy both within and outside the seminary is expected at all times, in language, as well as in conduct and dress.

16. 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.

17. Courtesy towards his Moderator 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.

18. Being out beyond 11 p.m., or absence from the seminary for a day or more, requires permission from the Rector. Any absence from class, except in the case of illness, should have the permission of the Academic Dean. If lecturers are absent, both the Dean of Studies and the Class Coordinator concerned are to be notified as soon as possible.

19. This 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.

20. All are to take proper care of seminary property and notify breakages or damage to those whom it concerns. A seminarian will consider himself liable for damage or breakage caused through his carelessness.

AN ADDITIONAL BOOKLET IS ISSUED FOR THE DIOCESAN COMMUNITY
# STUDENTS 2005

<table>
<thead>
<tr>
<th>STUDENT</th>
<th>DIOCESE/CONGREGATION</th>
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/Surname, first name/

## YEAR ONE

| 1 | Atuvasa Apolosio | MSC, Futuna |
| 2 | Barnabas Joe    | Diocese of Caroline Islands |
| 3 | Engichy Jay Nick| Diocese of Caroline Islands |
| 4 | Herket Bill     | SM, Vanuatu |
| 5 | Lefai Tevita N  | Diocese of Tonga & Niue |
| 6 | Lemosu Tavita   | MSC, Samoa |
| 7 | Muavesi Aisea   | SSC, Fiji |
| 8 | Oudodopoe Steeve| SM, New Caledonia |
| 9 | Sio Ropeto      | SM, Samoa |
|10 | Taufa Patelisio | SM, Tonga |
|11 | Teburoro Konibai| Diocese of Tarawa & Nauru |
|12 | Theodore Dominic| Diocese of Caroline Islands |
|13 | Turagaiviu Kinivilame | SM, Fiji |
|14 | Wairoga Isaia   | SM, Fiji |

## YEAR TWO

| 1  | Bong, Cyriaque | Diocese of Port Vila |
| 2  | Harui, Richard | SM, Solomon Islands |
| 3  | Hausia Talia   | Diocese of Tonga & Niue |
| 4  | Irokeni, John Paul | SM, Solomon Islands |
| 5  | Kaikaba Lario Iosefo | SM, Fiji |
| 6  | Latu, Tuiaki   | SM, Tonga |
| 7  | Malatu, Kenny  | Diocese of Port Vila |
| 8  | Katabnin, Tumoa| MSC, Kiribati |
| 9  | Mathias, Augustine | Diocese of Caroline Islands |
|10  | Matulino, Pio Sanele | CM, Fiji |
|11  | Savili Teebanako| Diocese of Tarawa & Nauru |
|12  | Selesitino, Tomasi | Archdiocese of Suva |
|13  | Siua Godfrey Waiteiora | SM, Solomon Islands |
|14  | Tauliili, Anitelea Sefo | SDB, Samoa |
|15  | Tobauea, Robati | MSC, Kiribati |
|16  | Tikoluti, Inia  | Archdiocese of Suva |
|17  | Petero, Nimilote Titoko | Archdiocese of Suva |
|18  | Vakadranu, Ioane | Archdiocese of Suva |
|19  | Vuetimaiwai, Isireli | SSC, Fiji |
|20  | Woria, Patrick | SM, Solomon Islands |

## YEAR THREE

| 1  | Bio, Binata   | Diocese of Tarawa & Nauru |
2 Callega, Jean Patrick Archdiocese of Noumea
3 Funaka, Alfred SM, Solomon Islands
4 Ioana, Onosai Archdiocese of Samoa-Apia
5 Jewine, Leon Archdiocese of Noumea
6 Kapeli, Filipo SDB, Samoa
7 Leua, Tevita Diocese of Tonga
8 Maa, Api Jerome Archdiocese of Samoa-Apia
9 Matairatu, Petero Aparama SM, Fiji
10 Melteras, Donald Diocese of Port Vila
11 Melteras, Willy SM, Vanuatu
12 Natui, Mariselo SSC, Fiji
13 Rabuli, Tevita SSC, Fiji
14 Tanu, Tamate Tumanuvao SDB, Samoa
15 Tupua, Maika CM, Fiji
16 Tutaka, Denis Diocese of Rarotonga
17 Koroidimuri, Kelemete
18 Sr Christina Smith

YEAR FOUR
1 Barang, Jean Vianney SM, Vanuatu
2 Daniel, Patrick Diocese of Caroline Islands
3 Faka’osi Sipiliano SM, Tonga
4 Faka’osi Soakimi SM, Tonga
5 Hicking, Adri Joseph Prefecture Apostolic Marshall Islands
6 Lakalaka, Tomu Ale Diocese of Tonga & Niue
7 Moala, Mu’aikipeito SM, Tonga
8 Noa, Valerio Archdiocese of Suva
9 Qaloibau, Petero CM, Fiji
10 Ritoviko, Jane Manue SM, Fiji
11 Simione, Ioane Archdiocese of Suva
12 Suta, Kiuvahaaafenua Archdiocese of Noumea
13 Takasi, Ikenasio MSC, Wallis & Futuna
14 Tokanikai, Tetoaiti MSC, Kiribati
15 Tonga, Papila CM, Tonga
16 Tongia, Leonaitasi Diocese of Tonga & Niue
17 Tord, Herman Diocese of Port Vila
18 Tevaga, Paselio SDB, Samoa
19 Turagavou, Marisiale Weleca Archdiocese of Suva
20 Tutoe, Tupouniuia Diocese of Tonga & Niue
21 Urarii, Akeaoa Simon Diocese of Rarotonga
22 Kokoria Saimon MSC, Kiribati
23 Laku Jennifer Sr SMSM

YEAR FIVE
1 Baate, Burannang Diocese of Tarawa & Nauru
2 Bobai, Areru MSC, Kiribati
3 Ikea, Diophil Diocese of Caroline Islands
YEAR SIX

Bebesus, Elie
Mangoia, Tarataake
Marisi, Mikaele
Milie, Ignace
Raikatalau, Kevin Naibuka
Situ, Valu
Tagidrau, Petero Nauca
Tangifua, Visone
Tautunu, Feleki
Tiome, Kisito
Fa, vakata
Victor, Pesamino
Waqairapoa, Iowani

SM, Vanuatu
Diocese of Tarawa & Nauru
SM, Fiji
Archdiocese of Noumea
SM, Fiji
SM, Tonga
SM, Fiji
Diocese of Tonga
Archdiocese of Samoa-Apia
Diocese of Port Vila
SM, Tonga
Archdiocese of Samoa-Apia
SM, Fiji

YEAR SEVEN

1. Bourne, Isaia
2. Bwatiku, Iobi
3. Felise Falaniko
4. Gisa, Lolesio
5. Kauvaetupu, Maleselino
6. Lakai, Lolesio Maloni
7. Lemo, Keleto
8. Leuluai, Taisali
9. Lie, Lafaele
10. Mara, Joseph Milio
11. Molse, Joselito

SDB, Samoa
Diocese of Tarawa & Nauru
SDB, Samoa
SDB, Samoa
MSC, Wallis & Futuna
Diocese of Tonga
MSC, Wallis & Futuna
SDB, Samoa
Diocese of Wallis & Futuna
Archdiocese of Suva
SM, Vanuatu
12. Muavesi, Tito
   SM, Fiji
13. Naqasa, Bari Atonio
   Archdiocese of Suva
14. Piula, Aleki
   SDB, Tonga
15. Rakabuta, Esala
   CM, Fiji
16. Sinclair, Daniel
   Archdiocese of Suva
17. Ta’ai Pauli
   Diocese of Tonga
18. Tekitanga, Teatao
   Diocese of Tarawa & Nauru
19. Tofu, Maliumoe’a Otutaha
   Diocese of Tonga
20. Toutai, Christopher
   Diocese of Tonga
21. Tuvini, Michel
   SM; Wallis & Futuna
22. Vakauta, Sailoka
   Diocese of Tonga
## PRS Enrollment Statistics 2005

### Diocesan College

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**Total:** 51

### Congregations

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**Total:** 56

### Regional Representation

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**Total Student Enrollment 2006:**