Sacred Heart Major Seminary

Affiliated to the
Pontifical University of Saint Thomas Aquinas (Rome)

DIRECTORY no. 44

2013 – 2014

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MISSION STATEMENT

The Major Seminary
welcomes candidates for the ministerial priesthood and
offers them a program of formation
in conformity with the mind of the Catholic Church and with due
consideration of the needs and potentials
of the local Christian Community.

It provides the students
with the appropriate environment
to pursue their vocation and
acquire the human, spiritual,
theological and pastoral formation,
essential to the formation in pastoral charity and
to carry out effectively the ministry of the Catholic priesthood.

The Seminary seeks to support them
in the growth of that fraternal unity
which binds the diocesan presbyterium with the bishop,
as well as in the awareness of the multi-cultural milieu
of contemporary society and
a particular sense of universal mission.

Also, it fosters the new vocations and
supports the on-going formation of priests.

THE BISHOP OF GOZO
HL MGR MARIO GRECH

Born at Qala, Gozo: 20 February 1957
Ordained priest: 26 May 1984
Appointed Bishop: 26 November 2005
Consecrated Bishop: 22 January 2006

Residence
"Majorca" 156, Triq l-Avukat Anton Calleja,
Kerċem KCM 1114, Gozo.
Tel.: 2155 6378
email: bishopmgrech@onvol.net

Pope Francis to Seminarians and Novices

In calling you God says to you: "You are important to me, I love you, I am counting on you". Jesus says this to each one of us! Joy is born from that! The joy of the moment in which Jesus looked at me. Understanding and hearing this is the secret of our joy. Feeling loved by God, feeling that for him we are not numbers but people; and hearing him calling us. Becoming a priest or a man or woman religious is not primarily our own decision... Rather it is the response to a call and to a call of love. I hear something within me which moves me and I answer "yes". It is in prayer that the Lord makes us understand this love, but it is also through so many signs that we can read in our life, in the many people he sets on our path. And the joy of the encounter with him and with his call does not lead to shutting oneself in but to opening oneself; it leads to service in the Church. St Thomas said: "bonum est diffusivum sui" - good spreads. And joy also spreads. Do not be afraid to show the joy of having answered the Lord's call, of having responded to his choice of love and of bearing witness to his Gospel in service to the Church. And joy, true joy, is contagious; it is infectious... it impels one forward. [...]

To be joyful witnesses of the Gospel it is necessary to be authentic and consistent. And this is another word that I want to say to you: "authenticity". Jesus severely reprimanded the hypocrites: hypocrites, those who think within themselves something other than what they say: those who - to say it clearly - are two-faced. [...]

Consistence is fundamental if our witnessing is to be credible. However it is not enough, we also need education, I underline cultural training, in order to account for faith and hope. The context in which we live continually asks us to "account" in this way, and it is a good thing, because it helps us to take nothing for granted... But it is certainly also demanding, it requires a good, balanced formation which combines all the dimensions of life, the human, the spiritual, the intellectual dimension with the pastoral.

(Pope Francis, *Meeting with seminarians and novices*, 6 July 2013).

THE GOZO SEMINARY

A Historical Note

The building which now houses the Seminary knows its origin to the munificence of several persons who in 1778 decided to erect a new hospital for women in the island of Gozo. The former Saint Julian Hospital, founded in 1454, was proving itself too small. The venture was made possible through a sizable donation of the Grand Prior of the Conventual Church of Saint John, Fra Melchior Alferan, through bequests of the Reverend Joseph Agius and his sister Rose Pluman, and, finally, due to the encouragement and help of the Bishop of Malta and Gozo, Vincenzo Labini, who promised to meet one third of all costs. Their portraits still hang in the Seminary corridors.

Bishop Labini laid and blessed the first stone on 3 May 1783. Work progressed briskly under the direction of Don Gianmarija Cauchi, and, due especially to the free work offered by many Gozitans the new Saint Julian Hospital was soon able to receive the first patients. It consisted of two halls of the letter L and had a bed-capacity of fifty. Later on some beds were set aside for incurables and a maternity for unwed mothers was also provided. In 1838, its scope was greatly reduced as the Saint John the Baptist Hospital for males was opened also to women. The Saint Julian Hospital closed down on 30 November 1864.

Meanwhile, on 16 September 1864, Blessed Pope Pius IX had established Gozo and Comino as a separate Diocese. After a suggestion by the promoters of the Diocese, the Bull of Erection, *Singulari Amore*, stipulated that the Seminary of the new Diocese should be housed instead of Saint Julian Hospital. The new bishop of Gozo, Mgr Francesco Buttigieg soon ordered its closure and through his Vicar General and the chief promoter of the Diocese, Monsignor Pietro Pace, he engaged a Roman architect to prepare a plan for its conversion. Through the efforts of the indefatigable Mgr Pace, work soon got under way.

On 28 May 1865, the bishop asked Fr Pierre-Jean Becks, Superior General of the Society of Jesus, to allow the Sicilian Jesuits to take over the running and direction of the new Seminary. This he accepted and on 11 September 1866, three Jesuits arrived from Sicily to assume the responsibility of the Seminary: Fr Antonio Tommasi SJ, who was to be the

first Rector, Fr Salvatore di Pietro SJ, who was to be the first Minister and at the same time teach Mathematics and Physics, and Brother Antonio Ardagna SJ Bishop Buttigieg, who had worked so hard to set this new venture on a good and solid basis, unfortunately died the previous July and the official opening was delayed until the election of his successor.

The inauguration eventually took place on 4 November 1866, in the afternoon. The ceremony was presided over by the Apostolic Administrator of Gozo, HL Mgr Paolo Micallef OESA and the Provincial of the Sicilian Province of the Society of Jesus, Fr Pietro Fontana SJ The inauguration address was delivered by the Vicar General Mgr Pietro Pace, later Bishop of Gozo (1877-89) and Archbishop of Malta (1889-1914). On the previous 15 September, he had blessed the new chapel in the Seminary, initially dedicated to Saint Julian, but since 8 December 1866, it was rededicated to the Immaculate Conception. That same day, the spiritual director, Fr Salvatore Spinelli SJ founded the Marian Congregation with sixteen members. In remembrance of the inauguration three marble coats-of-arms were eventually placed over the door of the **Seminario del Gozo**: one of Pope Pius IX flanked by those of Bishop Labini on the left and Bishop Buttigieg on the right.

The Jesuits did much to enhance the standard of education at the Seminary and indeed, the reputation of this school spread far and wide. So much so that, from the very beginning, not only the sons of the best families in Gozo, but also many intellectually talented boys from Malta and even from Sicily, attended the Jesuit-run Seminary. In the Minor Seminary, boys were prepared for the University of Malta Matriculation Examination, and for long years many were those who obtained brilliant results. The Major Seminary made a very good name for itself for the seriousness and high standard of the studies and for the number of holy and zealous priests it turned out.

On 24 June 1881, during the rectorship of Fr Vincenzo Deccoradi SJ, the Seminary was solemnly consecrated to the Sacred Heart of Jesus, and henceforth named **Seminarium Gaudisiense SS. Cordis**.

The Seminary had meanwhile entered the international scene. On 1 November 1882, Bishop Pietro Pace inaugurated a Meteorological Observatory on the top of the Seminary - immediately affiliated as the 170th station of the Rete Meteorologica Italiana. The reports of the station,

which operated until 1909, were from 1885 published in the **Summary and Review of International Meteorological Observations** printed monthly by the War Department at Washington DC

The Seminary also became the centre of many ecclesiastical and cultural activities of the Diocese, and the Jesuits held meetings for priests, gave public lectures and talks, held religious activities and produced dramatic shows both for the Seminarians and for the people at large, many of whom came even from Malta.

Owing to certain administrative difficulties as well as to shortness of personnel, the Sicilian Jesuits left the Seminary on 9 August 1909. Bishop Giovanni Maria Camilleri passed over its running to Diocesan priests. In the first months the Rector was an Italian priest but after 1910 most of the Rectors were Gozitans. Since 1970, the **Sacred Heart Seminary** has again been directed by a Jesuit till 1997.

The Seminary, under the guidance of Bishop Mario Grech, the eighth successor of Bishop Buttigieg, still enjoys to a great extent the good name it originally achieved. The immense influence that it had in the educational and cultural fields in Gozo cannot be denied particularly when one realizes that for a long time it was practically the only secondary school in the island and that a vast number of Gozitan priests, men of profession, civil servants and businessmen, nay even Maltese, owe their secondary education to the Seminary.

By its decree of 13 April 1994, the Congregation for Catholic Education **affiliated the Seminary to the Pontifical University of Saint Thomas in Rome**, and Seminarians who successfully complete the course of theology are awarded the degree of Baccalaureate in Sacred Theology by the University.

Around 600 Gozitan priests and many other Maltese have been trained there. Among its ex-alunni, the Gozo Seminary is proud to number 3 former Presidents of the Republic and the Archbishop emeritus of Malta.

Mgr Joseph Bezzina

BISHOPS and APOSTOLIC ADMINISTRATORS since the foundation of the Diocese of Gozo

1864 Sep 22
Michael Francis Buttigieg
died12 Jul 1866

1866
Paolo Micallef, Ap. Adm
transferred 1868

1868 Sep 24
Anton Grech-Delicata
died 31 Dec 1876

1877 Mar 12
Peter Pace
transferred 11 Feb 1889

1889 Feb 11
John Maria Camilleri
retired 20 Jan 1924

1924 Jun 13
Michael Gonzi
transferred 22 Oct 1943

1944 Nov 11
Joseph Pace
died 31 Mar 1972

1967 Feb 24
Nicholas Cauchi, Ap. Adm.
transferred 20 Jul 1972

1972 Jul 20
Nicholas Cauchi
retired 22 Jan 2006

2006 Jan 22
Mario Grech

RECTORS
of the Gozo Seminary since its foundation

1866 Nov 01
Antonino Tommasi SJ

1869 Nov 21
Stefano Ragusa SJ

1873 May 04
Giuseppe Galvagno SJ

1880 Jul 11
Vincenzo Decorradi SJ

1883 Sep 16
Antonio Caradonna SJ

1888 Mar 19
Gaetano Tranchina SJ

1895 Sep 16
Alberto Amico SJ

1898 Sep 27
Giuseppe Grech SJ

1902 Sep 28
Emmanuele Magri SJ

1906 Aug 26
Emmanuele Grima SJ [FIRST TERM]

1907 Sep 19
Giuseppe Minacapelli SJ

1908
Emmanuele Grima SJ [SECOND TERM]

1909 Sep
Domenico Nisi

1910 Jan
Giuseppe Farrugia [FIRST TERM]

1910 Sep
Alfonso Hili

1914 Sep
Giuseppe Farrugia [SECOND TERM]

1917 Sep
Antonio Vella

1918 Sep
Vincenzo Sammut SJ [died in office 30 Jan 1919]

1919 Feb
Vincenzo Falzon OP

1924 Sep
Giuseppe Pace

1958 Sep
Giuseppe Mercieca

1969 Jun
Anton Azzopardi SJ until 13 Jun 1978

1979 Jan 07
Charles Caruana SJ [FIRST TERM] until 30 Sep 1984

1984 Oct 01
Alfred Agius SJ until 6 Apr 1985

1985 Apr 7
Arthur Vella SJ until 30 Sep 1989

1989 Oct 01
Charles Caruana SJ [SECOND TERM] until 24 Sep 1990

1990 Jul 24
Salvino Azzopardi SJ until Aug 1995

1995 Jul 07
John Scicluna SJ until Jun 1997

1997 Sep 01
Anton Teuma until Aug 2007

2007 Aug 25
Daniel Xerri

SEMINARY BOARD

President
HL Mgr Mario Grech

Chairman
Rev. Fr Daniel Xerri

Members
Rev. Can Frank Bajada
Rev. Fr Michael Curmi
Rev. Mgr Paul Cardona
Rev. Mgr Saviour Debrincat
Rev. Fr Reuben Micallef
Rev. Mgr Michael Mintoff
Rev. Mgr Carmel Refalo
Rev. Mgr Jimmy Xerri

FORMATION TEAM

Rector
Rev. Fr Daniel Xerri

Vice-Rector & Vocational Director
Rev. Fr Michael Curmi

Spiritual Director
Rev. Fr Alexander Refalo

Prefect Of Studies
Rev. Fr Richard-Nazzareno Farrugia

SEMINARY ACADEMIC COUNCIL 2012 - 2014

President
Rev. Fr Daniel Xerri, SThL, SThD

Secretary
Rev. Fr Richard-Nazzareno Farrugia, SThD

Members
Rev. Mgr Anton Borg SThL, PhL
Rev. Fr Ignatius Borg, SThL, DipArch, DipLit, DipMar
Rev. Can George Frendo, SThL
Rev. Mgr Joseph Sultana, SSL, SThD

Student Representative
Daniel Sultana

SEMINARY FINANCE COMMITTEE

Bishop
HL Mgr Mario Grech

Rector
Rev. Fr Daniel Xerri

Administrator
Mr Joseph Bezzina

Curia Administrative Secretary
Mr Victor Gusman

COMMUNITY OF THE FRANCISCAN SISTERS OF THE HEART OF JESUS

Rev. Sister Giuseppina Farrugia (Superior)
Rev. Sister Norah Momanyi

"L-AĦWA ĦBIEB TAS-SEMINARJU"

President
Rev. Fr Daniel Xerri

MAJOR SEMINARIANS 2013-2014

7th Year

Daniel Sultana *05Oct1988*
116, Triq Ġnien Xibla, Xagħra, XRA 2403.
t. 2156 0566 m. 7992 4903 e. daniel-sultana@hotmail.com

6th Year

Joseph Attard *28Jun1989*
"Morning Star", Triq Għajn Mhelhel, Żebbuġ ŻBB 1500.
t. 2155 2642 m. 9929 3427 e. josephattard@hotmail.co.uk

Mario Curmi *26Jul1989*
"St Anthony", Triq l-Ispiera, Xagħra XRA 1710.
t. 2155 3182 m. 7928 4473 e. mariocurmi@hotmail.com

5th Year

Massimo Buttigieg *22Mar1988*
"Dar Serena", Triq il-Kapuċċini, Victoria VCT 9086.
t. 2155 4236 m. 7931 8495 e. massimobuttigieg@hotmail.com

4th Year

Michael Grima *06Oct1991*
Parroquia Santo Hermano Pedro, Colonia El Manantial,
Santo Tomás de Castilla Puerto Barrios, Izabal 18013, Guatemala.
m. 9927 0379 e. mchlgrm33@gmail.com

Christian Mifsud *17Aug1991*
Parrocchia San Giacomo Maggiore,
Via Monsignor Giulio Gatti, 13
25035 Ospitaletto, Brescia Italia.
t. 0039 030 640107 e. christianm_if@hotmail.com

Carl Scerri *30Aug1991*
Piazza Vittorio Emanuele II, 3
Campogalliano 41011, Modena Italia.
m. 0039 392 028 5760 e. scerri_carl@hotmail.com

3rd Year

Joseph Hili *25Mar1992*
"Il-Mansab", Triq Marsalforn, Xagħra XRA 2706.
t. 2156 5517 m. 9980 3138 e. hilij092@gmail.com

1st Year

Andrew Grima *12Jan1994*
5, Triq Karmnu Grima, San Lawrenz SLZ 1221.
t. 2155 7539 m. 9903 8961 e. andrewgrima09@hotmail.com

Daniel Mercieca *10Oct1994*
104, St Ursola Street, Victoria VCT 1770.
t. 2155 9768 m. 7993 2315 e. paviadaniel@gmail.com

Mario Mercieca *27Feb1993*
104, St Ursola Street, Victoria VCT 1770.
t. 2155 9768 m. 9904 6175 e. mariomercieca2702@gmail.com

SEMINARIANS' REPRESENTATIVE COUNCIL

President

Massimo Buttigieg

Members

Mario Curmi
Joseph Hili

FORMATION

The Sacred Heart Major Seminary is an institution for the formation of future priests. Young men desirous of becoming priests come together in this institution in a spirit of brotherhood and Christian charity. They share a common goal, to serve the Church as ministers and to place themselves completely at its service.

Holistic priestly education comprises human, spiritual, intellectual, and pastoral formation. It is imperative that priests are mature people; so much so that "the whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation"(Pope John-Paul II, Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis (PDV)* [25 March 1992] 43).

Priests are called to be disciples, to strive for holiness of life. Therefore, "human formation, when carried out in the context of an anthropology that is open to the full truth regarding man, leads to and finds its completion in spiritual formation" (PDV, 45).

They have also to be teachers and preachers of the Gospel, so "intellectual formation has its own characteristics, but it is also deeply rooted in, and indeed can be seen as a necessary expression of, both human and spiritual formation" (PDV, 51).

Ultimately, they are to be pastoral ministers of the Church. Therefore, "the whole formation imparted to candidates for the priesthood aims to prepare them to enter into communication with the charity of Christ, the Good Shepherd. So their formation in its different aspects must have a fundamentally pastoral character" (PDV, 57).

Spiritual Formation

In our seminary the preparation of candidates for the priesthood stretches over a span of seven years. Each year is "the Lord's year of favour" (Lk 4,19), and each year should be lived in itself and for itself, and serve to help the seminarian to become one with Christ the High Priest. The formation for the priesthood is an immersion, a baptism into Christ the Good Shepherd.

In his *first* year, the seminarian is invited to embrace charity, as a gift from God and to spread it around him, especially among the other seminarians within the Seminary walls. Living in a community for most seminarians is a first-time experience so they are very much concerned on being accepted

and accepting others. They would seek to further deepen the virtue of charity, so that at the end they would be able to make a *confessio vitae*.

The *second* year seminarian is invited to be faithful to his vocation in the daily routine of life and to achieve this aim by seeking to be coherent and consistent. He is made fully aware that he has been chosen by God and that he is loved by Him; he is invited to scan the history of his vocation with the eyes of God. He is led to look into the affective dimension of his life, a dimension that cannot be overlooked in the overall formation of his character and vocation. He makes a profession of hope, a *confessio laudis*. He is called to help the community of the Seminary to live the simplicity of the daily routine.

The formation given in the first two years includes a strong measure of correcting and of strengthening the ordinary human traits of the young men in our care.

In his *third* year, the seminarian is guided towards a deeper awareness of his faith in Jesus and towards a closer union with Him. He is set on the road of conversion from false idols, so that by the end of the year he can make the profession of faith, the *confessio fidei*.

Within the community of the Seminary and in the following year abroad, the seminarian lives the enthusiasm of his renewed choice of following Jesus.

For his *intermediate* or *fourth* year, the seminarian leaves the seminary, his family, and his country, to go to another diocese and live close to other priests in their pastoral work. It is a time of evaluation, discerning, and deciding the undertaking of the clear option of following Jesus in the priesthood.

On his return to the seminary, the seminarian begins to prepare himself for the ministry of the Lectorate. During the *fifth* year, the seminarian is encouraged to increase his esteem for the Word of God. Emphasis would be made on inculcating into him the conviction that the Bible should be the driving-force at the back of all his activities. The virtue that he would be encouraged to cultivate most is doing God's will – *obedience*. In the community, he would become the animator of the Word of God; they are Prophets.

In their *sixth* year, the seminarian prepares himself for receiving the ministry of the Acolyte, first, and then for the ordination to the Diaconate. It is the year of the Eucharist and of Service. The seminarian would be further persuaded to appreciate the value of the celebration of the Eucharist and of Adoration. He would be trained to draw closer to the spirit of *poverty*,

so that denuded of himself on the example of Christ, who is "presence" and "sacrifice", and aided by the energy given him by Him, he learns to be of service to the poor. His work in the seminary should translate itself into attention to the needs of his companions, especially those in their first years and those passing through difficult moments. He also helps the community to shift attention from self to the needs of those around him. He is called to be shepherd.

In his *last* or *seventh* year, the deacon is invited to make a synthesis of his priestly formation. He is encouraged to live the gift of *chastity* to the full by bringing himself more closely to the person of Jesus. It is celibacy that is deemed to be the synthesis of the priestly formation. The Virgin Mary, because of her total donation to God, is presented as mother and model. It is the year of the *priesthood*.

Spiritual Programme

The paths that lead to the attainment of the objectives mentioned above are the ordinary moments of the spiritual life within the Seminary, namely:

Eucharist – daily

Half-an-hour meditation on the Word of God – daily

Liturgy of the Hours selections – daily

Lectio Divina – every Monday; ***Collatio*** – every Saturday

Eucharistic Adoration – three times a week

Devotional practices:

Marian devotions

- Angelus – daily
- Holy Rosary – twice a week; daily in October and May
- Marian reflection – twice a week during Mass in the month of May
- Via Matris – every Saturday during Lent
- Special feast of the Immaculate Conception – 8 December

Other devotions

- Holy Way of the Cross – every day during Lent
- Special feast of Saint Joseph – 19 March
- Special feast to the Sacred Heart – Second Friday after Pentecost
- Devotion to the Holy Spirit – *Veni Creator* daily and Pentecost novena

Sacrament of Reconciliation – penitential services in Advent and Lent

Half-day of Recollection – last Friday of the month

Revision de vie – three times yearly

Fraternal correction – before Holy Week

Retreats – a four-day retreat at the beginning of each year of formation and a three-day retreat during the Holy Week

Meetings on particular virtues – a weekly meeting focused on a specific virtue assigned to each year of formation as preparation to the various ministries

Guiding icon of the year – at the beginning of every year of formation an icon, inspired by a biblical phrase, is chosen and proposed as a guide for personal and communal reflection. The icon is placed in the main chapel throughout the whole year

Human Formation

The purpose of human formation is to help the seminarian to mature to manhood. Indeed, the priest must first be mature as a human. This formation is necessarily a slow and gradual process, with more restraints in the initial stages and more responsibility in later stages.

During the first year of formation, the seminarian needs to have more guidance and direction, as he will be undergoing a change in his way of life and outlook. Every seminarian is called to grow into a deeper understanding and acceptance of his inner self. Gradually, he should learn to be more responsible and independent.

After three years of formation, the seminarian suspends his studies and his residence at the seminary for one year. During this interruption, the formation team guides him to undertake an experience that would be most suitable for his better growth and maturity.

As a future shepherd of humankind, the candidate for the priesthood must develop certain qualities that are indispensable for a priest. These are, among others, the sense of initiative, the power of judgement, the capacity to assume responsibility, the quality of reliability, and the sense of duty. These qualities have to be seen in action.

Intellectual formation

Intellectual formation is "deeply connected with, and indeed can be seen as a necessary expression of, both human and spiritual formation. It is a fundamental demand of the human intelligence by which one 'participates in the light of God's mind' and seeks to acquire a wisdom which in turn opens to and is directed toward knowing and adhering to God." (*PDV* 51).

The priest is sent first of all to preach the Good News. Jesus himself was sent to teach. "He passed through towns and villages, teaching as he went and making his way to Jerusalem" (Lk 13:22). In his teaching, the priest partecipates in the prophetic mission of Jesus. For this reason, intellectual formation of future priests "finds its specific justification in the very nature of the ordained ministry, and the challenge of the 'new evangelization' to which our Lord is calling the Church." (*ibid*.). In his first letter Peter exhorts the first Christians: "Always be ready to give an explanation to anyone who asks you for a reason for your hope" (1Pt 3:15). "If we expect every Christian to be prepared to make a defence of the faith and to account for the hope that is in us, then all the more should candidates for the priesthood and priests have diligent care of the quality of their intellectual formation in their education and pastoral activity. For the salvation of their brothers and sisters they should seek an ever deeper knowledge of the divine mysteries." (*ibid*.).

The academic component of priestly formation is meant to offer a seminarian an organic and syntethic knowledge of catholic theology. A sound philosophical and theological training is essential for him. It also helps him deepen his faith and his relationship with the person of Jesus Christ. Candidates for the priesthood are called to study and meditate the Word of God in the light of the tradition and teaching of the Church. They must also learn to express it in a language that can be readily understood in the social and cultural situation of today.

The present situation, heavily marked by religious indifference, by a widespread mistrust regarding the real capacity of reason to reach objective and universal truth, and by fresh problems and questions brought up by scientific and technological discoveries", as well as by "the present phenomenon of pluralism, which is very marked in the field not only of human society but also of the community of the Church herself", makes the intellectual formation of the future priests more urgent. This situation "strongly demands a high level of intellectual formation, such as will enable

priests to proclaim, in a context like this, the changeless Gospel of Christ and to make it credible to the legitimate demands of human reason." (*ibid.*).

Pastoral Formation

The goal of seminary formation is to prepare priests with a comprehensive pastoral outlook. The entire training for the priesthood must have a thoroughly pastoral slant, because the purpose of the seminary is to form pastors of souls and consequently the pastoral aspect must receive special emphasis in all the other areas of priestly formation (*Optatam Totius*, 19).

The seminarian should progressively acquire a pastoral attitude and try to develop in himself, along with a book-knowledge of the subject, those practical abilities that would enable him to bring Christ's grace and teaching to all humankind. This demands that meaningful contacts be established between the seminary and the world outside, both in the church establishment and in lay society. It is there that the real field of the apostolate is to be found.

The pastoral training of a seminarian should include catechetics and homiletics, the administration of the sacraments, spiritual direction, parochial administration, pastoral joint action with non-Catholics, and other aspects necessary for the building up of the body of Christ. Seminarians should be imbued with a true spirit of Catholicism that transcends diocesan and national boundaries and barriers imposed by differences of rites, and be disposed open-heartedly to assist others (*Ratio Fundamentalis*, 94, 96).

Throughout the whole scholastic year as well as in vacation time, provided that the bishops think it fit, the seminarian should engage himself in practical works of apostolate that form a necessary part of the strictly pastoral training and should be introduced into them in accordance with his age and with local conditions (*Ratio Fundamentalis,* 97).

During the holidays and vacation periods, the seminarian is expected to help his parish priest in the liturgical functions and in the pastoral activities as necessary. He should offer this help willingly, gladly, and generously, with the sole intent of working for the glory of God and the good of souls, and not for any material gain or advantage.

Pastoral Training

The programme for a seminarian's formation is an integral part of his total formation and growth in pastoral charity. Hence the seminarian's pastoral

activity is to be planned, accompanied, supervised, and evaluated. The Director for Pastoral Activities will meet regularly with the different parish priests to foster co-operation and assess the experience acquired by the seminarians in the exercise of the pastoral responsibility assigned to him. Therefore, at least every semester, the Director for Pastoral Activities will meet the parish priest together with the seminarian concerned.

A seminarian's pastoral programme is carried out during the weekend and holidays in the parish church to which he is assigned. First year seminarians usually remain in the parish where they reside.

During this pastoral outreach the seminarian is to be involved as much as possible in the various aspects of parish life with the aim of getting first-hand pastoral experience in strict collaboration with the parish priest.

Deacons follow a more intense pastoral programme attaining to their ministry. Besides preaching the homily and administering the sacraments proper to them, they spend four days a week in their assigned parish to work more closely with the parish priest and other priests residing at the parish house.

Pastoral Supervision

The main purpose of pastoral supervision is to assist the seminarian in becoming aware of as well as in affirming and refining his pastoral skills. The seminarian is to reflect on a particular pastoral experience and write a report on this encounter highlighting the positive and negative factors influencing his encounter. These observations should be the focus of the pastoral supervision. Under the guidance of the supervisor the seminarian assesses himself from the theological, social, psychological, and cultural perspective and explore ways for improving his pastoral skills and consequently to work towards becoming the best pastoral minister possible.

The process of doing pastoral supervision is as follows:

a verbatim report on a particular pastoral encounter;
a written reflection on the pastoral experience;
a written theological reflection on the pastoral experience;
a critical discussion of all reports.

GUIDELINES FOR MAJOR SEMINARIANS

Each Seminary is to have its own rule, approved by the diocesan bishop. In this, the norms of the charter of priestly formation are to be adapted to the particular circumstances and developed in greater detail, especially on points of discipline, affecting the daily life of the students and the good order of the entire seminary (Canon 243).

1) A candidate is admitted in the Major Seminary when he fulfils the **academic requirements** as stipulated for admission into the University of Malta, together with **vocational interviews**, a series of **personality** and **medical** tests, and after having completed the **Propaedeutic Year**.

2) During the period of formation in the Seminary special care must be taken by every student to make **steady progress** in his **human, spiritual**, **intellectual,** and **pastoral** maturity, while developing those qualities God has granted him.

3) **Spiritual growth** is of the utmost importance. Therefore, duties like daily meditation on the Word of God, the Eucharist, the Liturgy of the Hours, the Holy Rosary, the examination of conscience, and other exercises must be carried out with a spirit of conviction and commitment.

4) **Self examination and self evaluation** should be a constant exercise. Besides the proper effort in this task, the seminarian is to take seriously the regular meetings with the **rector**, the **vice-rector** and the **spiritual director**.

5) **Punctuality** in everyday duties – chapel, classes, study, and other activities – is an outward sign of interior equilibrium, stability of mind and heart, and concern for others. Superiors are to be informed when a student has to omit any of his duties.

6) Developing one's **talents** through participation in cultural activities is to be encouraged; but those undertaken outside the Seminary, must in no way interfere with the Seminary time-table and programmes.

7) "The main task of those responsible for the running of seminaries is the formation of students in **interior silence**. Where inner silence exists, it calls forth external silence. In its turn **external silence** serves the purpose of interior silence. There can be no doubt that in a Seminary where external Silence **does not** exist, **interior silence** is also absent" (*Spiritual Formation in Seminaries* [16 Jan 1980]). Therefore in this spirit, **strict** silence is to be kept during the time of study and rest. One should avoid all unnecessary noise and disturbance of others, **at all times**, especially those outside recreation times. One should be careful and moderate in the use of the mobile phones. Telephone calls may be made and received only during recreation-time.

8) It is important to remember the function of the **vice-rector** in the students' quarters. The vice-rector is responsible for the community of seminarians in their daily living. He guides and supervises the students in such things as **conduct, community-spirit**, **co-operation**, **self-mastery**, and the **proper use of freedom**.

9) During the formation period, the seminarian has to keep in mind that he will be a **priest of the Church** – the challenge of his future ministry. The needs of the people of God, whom he will encounter and lead, should become his own concern.

10) The **celebration of the Eucharist** plays a central part in the life of the Seminary. The sacrament of Reconciliation, community prayers, and even private prayers should be inspired from the Eucharist.

11) Besides academic, spiritual, and pastoral interest one has to take into consideration the times of **rest**, such as the **daily walk** that must be kept by all students as an hour of rest, an opportunity to know each other and share interests, and not to go home. After supper, one may watch television but not until late. The vice-rector's permission is needed for exceptional instances. Friday evenings are reserved to activities that enhance fraternal spirit essential for community building.

12) Since the seminarian is preparing himself for a **ministry of service,** he has to learn from his Seminary years to carry out diligently,

without expecting **remuneration**, tasks assigned to him in the service of the whole community.

13) Consideration for his future and present ministry to the people of God, a high standard of **courtesy** within and outside the Seminary is expected at all times, in language, conduct, and dress. Reasonable care must be taken of one's health and when necessary one is to seek medical advice.

14) **Pastoral training** and activities during the academic year, weekends, and holidays are under the guidance of the Pastoral Director who should be consulted regularly.

15) After three years of the Course of Study, the seminarian leaves for **the intermediary year** in some other diocese abroad where he can discern deeply his vocation. Before leaving and on returning from the intermediary year the seminarian is to take part in the summer-half-day-of-recollection, the liturgical activities and services in his parish, and other diocesan liturgical celebrations especially those in which the bishop presides.

16) Every seminarian must love the Seminary as his home. He should develop a true sense of belonging and so respect and care for the place.

17) Partisan politics are to be kept outside the confines Seminary.

18) Genuine fidelity to the Seminary rule of life is fundamental in the years of formation. Each seminarian should strive to observe it with a free generous heart, feeling the need to humbly ask permission when he needs to be exempted from particular duties for serious reasons.

19) The **library** is at the full disposal of all the Seminarians for research and study. Reference books must not be taken out. Books can be kept no longer than three weeks, after which period, the librarian can renew the lending unless requested by another person.

Opening Hours:

Monday	17:30 - 18:45	Tuesday	9:00 - 11:45
Wednesday	14:30 - 16:45	Thursday	9:00 - 11:45
Friday	15:30 - 18:45	Saturday	8:30 - 11:45

20) The acceptance for the liturgical rite of admission as well as for the ministries of lector and acolyte and for major orders is an exclusive decision of the Bishop and his Board. Therefore no Seminarian has a right to a ministry or ordination. There is a process of *screening* during the formation period.

21) Those seminarians who in their service to the community keep an account, must give a confidential report to the Bursar. They should always inform him before engaging in great expenses. Meanwhile every seminarian is **fully responsible for his debts**.

22) At the beginning of each year of formation, the seminarian is requested to notify the bishop in writing, not later than the end of August, on his wish to continue his formation towards priesthood.

GROUPS WITHIN THE COMMUNITY

The Seminarians' Representative Council (KRS)
This council facilitates co-operation with the formation team. It is made up of four seminarians elected every year from the student body that they represent. The President gives a helping-hand to the vice-rector in the organization of community life.

The Liturgical Group
This group organizes the daily Liturgy, the source of life in the Church, and enlightens the seminarians in its core spirit for the enhancement of the Seminary community in the light of the Second Vatican council.

The Missionary Group
This group fosters the missionary spirit among seminarians and promotes charity within the same community. It also provides a link between the Seminary and the Gozitan priests who are carrying out missionary work in third World countries.

The Vocational Group
The vocational group aims to animate all sorts of vocational meetings and activities within the Seminary and in the parishes, especially among altar boys and adolescents, with the aim of promoting vocations to the priesthood.

The Socio-Cultural Group
This group strives to promote local culture and traditions among seminarians and to widen their knowledge by the organization of cultural activities, guided tours, and seminars. It also encourages their creativity and resourcefulness.

PUBLICATIONS

EMMAUS An annual journal of Philosophical, Theological, and Humanistic Studies.

ACTION A bi-annual Maltese bulletin giving information about the life and activities in the Seminary. It is addressed mainly to relatives, benefactors and friends of the Seminarians.

PHILOSOPHICAL AND THEOLOGICAL STUDIES

1. EXAMINATIONS

COMPREHENSIVE for Baccalaureate in Sacred Theology

- The examination will be both written and oral. The student has to pass both in written and oral part. But the over-all mark for the Comprehensive examination will be an average of the written and oral part.
- In the beginning of the Academic Year the student will be given the Thesarium containing the points from all areas of sacred theology which will indicate the subject matter on which he will be examined. In the examination "the student will have to demonstrate that he has obtained an organic and synthetic vision of catholic theology".
- **Written:** During the two and a half hour examination the student will be required to write an essay on a general theological subject. The written script will be evaluated by the examiners from the teaching staff who will be chosen by the Rector in consultation with the Prefect of Studies. The mark to be awarded for this part of the examination will be the average of the marks given by the three examiners. The pass mark is 6/10.
- **Oral:** The one hour examination will be conducted by a board of three examiners. One will be a representative of the Angelicum and will be appointed by the Faculty. The other two examiners will be chosen from the Staff by the Rector in consultation with the Prefect of Studies. Each examiner will examine the student for twenty minutes. The examiners may consult one another before each of them gives his mark evaluating the student on the one hour examination as a whole. The pass mark is 6/10.

Calculation of the final grade for the SThB

* The marks obtained in the examination of each subject during the quadriennium will be multiplied by a coefficient (the credits or ECTS of the course) to obtain a quotient.
* The total of the coefficients (credits or ECTS) and of the quotients are added up separately.

* The average mark of the two parts of the Comprehensive examination is multiplied by 20% of the total of the coefficients and the quotient obtained will be added to the total of the quotients.
* Then the total of all quotients will be divited by the total of all the coefficients to obtain the final grade.

* **Grades:**

10.00 - 9.75	Summa cum laude
9.74 - 8.51	Magna cum laude
8.50 - 7.51	Cum laude
7.50 - 6.51	Bene
6.50 - 6.00	Probatus

INTERNAL

- **Ordinary:**
  - Mid-Year (End of 1st Semester)
  - Annual (End of 2nd Semester)
- **Extraordinary:**
  - Date to be determined
  - For those who either were not successful in an examination of the previous semester and other cases or for a grave reason with the permission of the Rector.

Types of Examinations

- Written
  and/or } as indicated for each Course.
- Oral

Subjects of 2 ECTS:
Unless otherwise indicated, these will have an Oral Examination of 15 minutes. The Oral or Written will take place soon after the course has been completed and two examiners will normally sit for the Oral.

Assessment:
For four Courses of 5 or 4 ECTS there is a requirement of an Essay of about 2000 words. The Casus paper is equivalent to an Essay. At the beginning

of each semester, as is indicated in the calendar, each Lecturer is to assign the topic(s) for the Essay. The date when the Essay is to be handed in is also indicated in the calendar. The Essay is to be handed in to the Prefect of Studies.

Grades: as indicated above for the Comprehensive Examination.

Rules: A set of rules regarding examinations is given to the students.

2. SEMINARS

The papers prepared by the students will be presented in class to be discussed and assessed. Marks will be awarded both for the written paper as well as for the presentation.

ACADEMIC FEES

The Academic Fees for 2013 - 2014 to be paid to the Angelicum are:

* Enrolment of theology student (annual fee)	€160
* For SThB Diploma	€50

Lecturers in the Courses of Philosophy and Theology

BAJADA, Rev. Can Frankie **Systematic Philosophy**
PhL (St Thomas Univ., Rome)
"Alma Domus", Pjazza Madonna ta' Loreto, Għajnsielem GSM 1021, Gozo.
m. 7971 0784 *t.* 2155 4615 *e.* dunfrankiebajada@yahoo.com

BEZZINA, Rev. Mgr Joseph **Church History & Patrology**
HED (Gregorian Univ., Rome); DipArch (Vatican Inst. of Archivists);
DipBibl (Vatican Inst. of Librarians)
2, Triq Gedrin, Victoria VCT 1742, Gozo.
m. 9982 1870 *t.* 2155 4212 *e.* joseph.bezzina@gov.mt

BORG, Rev. Mgr Anton **Moral Theology & Systematic Philosophy**
SThL (Gregorian Univ., Rome); PhL (Gregorian Univ., Rome)
80, Triq Alfons Maria Hili, Victoria VCT 1372, Gozo.
m. 9988 4965 *t.* 2155 1063 *e.* dantonborg@hotmail.com

BORG, Rev. Fr George **Psychology**
BScEduc (Salesian Univ., Rome); LicPsy (Salesian Univ., Rome)
80, Triq Alfons Maria Hili, Victoria VCT 1372, Gozo.
m. 9989 3516 *t.* 2155 1063 *e.* borgg@vol.net.mt

BORG, Rev. Fr Ignatius **Sacred Liturgy**
SThL (Lateran Univ., Rome); MA (St Thomas Univ., Rome); DipArch (Pont. Inst. of Christian Archaeology, Rome); DipLit (Pont. Inst. of Liturgy, St Anselm, Rome); DipMar (Pont. Faculty of Theology, "Marianum", Rome)
Dar Parrokkjali, 40, Pjazza San Lawrenz, San Lawrenz SLZ 1100, Gozo.
m. 9983 2376 *t.* 2155 6073 *e.* slawrenzparish@onvol.net

DEBRINCAT, Rev. Mgr Saviour **Pastoral Theology**
MA (St Thomas Univ., Rome); SThL (Salesian Univ., Rome); SThD (Lateran Univ., Rome)
"Philomena", Pjazza tal-Knisja, Munxar MXR 1303, Gozo.
m. 9928 9935 *t.* 2155 6058

FARRUGIA, Rev. Fr Joseph **Moral Theology**
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FARRUGIA, Rev. Mgr Joseph **Dogmatic Theology**
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FARRUGIA, Rev. Fr Richard-Nazzareno **Moral Theology**
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FRENDO, Rev. Can George **Moral Theology**
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t. 2155 1849 *e.* frgfrendo@yahoo.co.uk

GRECH, Rev. Can Joseph **Latin Language**
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m. 7906 7610 *t.* 2155 6913 *e.* dunguzepp@yahoo.com

GRECH, HL Mgr Mario **Canon Law**
JUL (Lateran Univ., Rome); JCD (St Thomas Univ., Rome)
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GRIMA, Rev. Mgr Saviour **Christian Archaeology**
SThL (St Thomas Univ., Rome); DipArch (Pont. Inst. of Christian Archaeology, Rome)
"Tabor", Triq ta' Grunju, Nadur NDR 2139, Gozo.
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MAGRO, Rev. Fr Emanuel **Catechesis**
MSLS (The Catholic Univ. of America, Washington DC); PhD (The Catholic Univ. of America, Washington DC)
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MASINI, Rev. Fr Effie **Social Sciences**
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MERCIECA, Rev. Fr Joseph **Church Music**
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MIZZI, Rev. Mgr Anthony **Sacred Scripture**
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REFALO, Rev. Fr Alexander **Spiritual Theology**
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REFALO, Rev. Mgr Carmel **Patrology**
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30, Pjazza Vittorja, Xagħra XRA 1010, Gozo.
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SCERRI, Rev. Fr Hector **Dogmatic Theology**
BAPhil & HumStud (IPHS, Faculty of Theology, Malta); SThL (Univ. of Malta); SThD (Gregorian Univ., Rome)
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XERRI, Rev. Fr Daniel **Sacred Theology**
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SCIBERRAS, Rev. Mgr Lawrence **Sacred Scripture & Church Music**
MA (St Thomas Univ., Rome); SThL (Stud. Bibl. Franc., Jerusalem); SSL (Bibl. Inst., Rome)
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SULTANA, Rev. Mgr Joseph **Sacred Scripture**
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XERRI, Rev. Mgr Jimmy **History of Philosophy**
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OFFICIALS

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VELLA, Ms Maria, BPsyHons, MAPsycol, PostMADip **Psychotherapist**
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PROPAEDEUTIC YEAR

INTRODUCTION TO PHILOSOPHY

2 ECTS CAN FRANK BAJADA

1. Introduction: What is Philosophy?
2. The Principal Themes of Philosophy
   a. Human Knowledge and the Epistemological Problem
   b. Philosophy and the Physical World
   c. The Anthropological Problem
   d. Metaphysics
   e. Religion
3. A Brief Introduction to the Principal Philosophical Schools throughout the History of Philosophy.

Assessment: One hour thirty minute written test 100%

Select Bibliography

BATTISTA M., *Introduzione alla Filosofia*, Milano, 1990.

LOGIC: CRITICAL THINKING

2 ECTS VACANT

The main aim of the course is to bring the traditional subject of logic directly into contact with the various fallacies that crop up in various fields of knowledge and communication; analyzing the roots and causes of different type of fallacies.

Attention will also be given to:

- The general rules covering the construction of valid inferences.
- Language and its oneness with thought, reasoning, and communicating; its variety and uses.
- Deduction and induction; hypotheses and probability; verification and falsification.
- Analysis of the roots and causes of different types of fallacies.

Assessment: One hour thirty minute written test 100%

Select Bibliography

COPI Irving M., *Introduction to Logic*, New York 1986.
SANGUINETTI J., *Logic and Gnoseology*, Vatican 1989.

LATIN LANGUAGE

8 ECTS CAN JOSEPH GRECH

The chief aim of this course is to give the student the ability to read and write both Classical and Church Latin, thus enabling him to handle classical works and ecclesiastical writings, including typical liturgical texts, official Church documents and theological literature.

The course comprises study-units focusing on grammar and syntax.

Assessment: Two-hour written test every semester 100%

Select Bibliography

COLLINS I.F., *A Primer of Ecclesiastical Latin*, Washington DC 1988.
HILLARD A.E. and BOTTING C.G., *Elementary Latin Excercises*, London 2001.
HILLARD A.E. and BOTTING C.G., *Elementary Latin Translation Book*, London 1959.
NORTH M.A. and HILLARD A.E., *Latin Prose Composition*, London 2001.

Reference Sources

KENNEDY B.H., *The Revised Latin Primer*, London 1979.

RESEARCH TOOLS IN THEOLOGY

2 ECTS MGR JOSEPH BEZZINA

The main objective of this course is to train participants in researching and writing a paper related to theological themes according to scientific norms. The course guides the student in researching Theology-related themes and to present such research in a proper scientific work. This is achieved

in four steps. First, the course explains the way to go about in choosing the right theme for a paper; secondly, it indicates the main sources of the various branches of Theology, sources that have to be consulted before initiating a specific research; thirdly, it illustrates the method to be followed in the citation of bibliographical references in a coherent manner; and, finally, it describes the technicalities that have to be adhered to in the presentation of the research in a scientific and methodological way.

Assessment: A one hour practical session including an oral test 100%

Select Bibliography

BEZZINA J., *Methodology - a style manual for the writing of term papers, dissertations and theses*, Victoria/Gozo 1998.

FARINA R., *Metodologia. Awiamento alia tecnica dellavoro scientifico* (=Biblioteca di scienze religiose 6), Zurich 1973.

MHRA Style book. *Notes for authors, editors, and writers of theses*, fourth edition, London 1991.

ROSEN L. J. - LAURENCE B., *The Allyn and Bacon Handbook*, third edition, Boston/MA etc 1992.

INTRODUCTION TO THEOLOGY

2 ECTS FR DANIEL XERRI

Main objective: The course intends to help students understand the true meaning of Theology and the importance of theological formation for future priests, in the light of *Pastores dabo vobis*.

The course: Nature and function of theology. True theology proceeds from the faith and aims at leading to the faith. Christological and ecclesial dimensios of theology. Theology at the service of truth and of revealed Truth. Theology at the service of the Church and its Magisterium. Relations between theology and philosophy. Monastic and scholastic theology. Positive and systematic theology. Theological pluralism. Various

theological disciplines. A complete and unified vision of theology. Pastoral nature of theology.

Assessment: One hour thirty minute written test 100%

Select Bibliography

CONGREGATION FOR CATHOLIC EDUCATION, *The theological formation of future priests*, 22 February 1976.

CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Donumveritatis. On the ecclesial vocation of the theologian*, 24 May 1990.

JOHN PAUL II, *Pastores dabo vobis*, 25 March 1992.

JOHN PAUL II, *Fides et ratio*, 14 September 1998.

RATZINGER J., *The nature and mission of Theology*, San Francisco 1995.

SATURNINO M. (ed.), *Teologia e formazione teologica. Problemi e prospettive*, Torino 1996.

COURSE OF PHILOSOPHY 2013-2014 (1st Cycle)

PHILOSOPHY OF THE PHYSICAL WORLD

4 ECTS CAN FRANK BAJADA

Epistemological status of the world – Man and the world. The structure of corporeal beings – analysis of change. Categories of being. Physical and metaphysical essence of matter. The nature of the world – mathematics, kinetics, dynamics. Some particular problems: the being of the world, natural evolution of the universe, finitude and contingency of the universe, creation. The value of the world – environmental ethics.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

Readings from Saint THOMAS AQUINAS: *Summa Contra Gentiles* II, c.45; *Summa Theologiae* I, qq.44-48; *De Potentiaq*.3 a.5.

ARTIGAS M. - SANGUINETTI J., *Filosofia della Natura*, Firenze 1989.

HETHERINGTON N. S. (ed), *Cosmology: Historical, Literary, Philosophical, Religious, and Scientific Perspectives*, New York – London 1993.

McINERNY D. Q., *The Philosophy of Nature*, Nebraska 2001.

PHILOSOPHY OF GOD

5 ECTS CAN FRANK BAJADA

Nature, object and history of Natural Theology. Atheism and its various forms. The proof of God's existence through reason. Classical arguments for the proof of God's existence: ontological, cosmological, anthropological, theological, moral, religious experience. Science and the proof of God. Theological language and ineffability of God. Essence and attributes of God: fullness of Being, Simplicity, Goodness, Eternity, Immutability, Freedom. The problem of evil. God's action – God, man and the world.

Assessment:	Ten-minute oral	20%
	Two-hour written test	80%

Select Bibliography

DONCEEL J. F., *Natural Theology*, New York 1962.
MONDIN B. (ed), *L'Ateismo: Natura e Cause*, Milano 1986.
OVERMAN D. L., *A Case for the Existence of God*, Maryland 2010.
SWINBURNE R., *Is there a God?*, Oxford-New York 1996.

ANCIENT GREEK PHILOSOPHY

4 ECTS MGR JIMMY XERRI

This will introduce the student to the known beginnings of philosophy, to the transition from myth to rational thought, its first developments, and principal actors.

The course will cover classical Greek thought, from the 6th Century B.C. to the 4th A.D.

Assessment:	Essay about 2000 words	30%
	Two-hour written test	70%

Select Bibliography

BLACKSON T. A., *Ancient Greek Philosophy*, Succex 2011.
GUTHRIE W. K. C., *A History of Greek Philosophy, Vol 2*, Cambridge 2003.

HELLENISTIC - ROMAN PHILOSOPHY

4 ECTS MGR JIMMY XERRI

The chief objective of the course is to show how the social change from City-State to Empire affected philosophy, causing it to sideline metaphysical and physical speculation in favour of the ethical and practical.

The course covers the period that stretches from the 4th century B.C. to the 7th A.D., having as its major contents: Stoicism, Epicureanism, Cynicism, Eclecticism, Scepticism, Jewish-Hellenistic Philosophy, and Neoplatonism.

Assessment: Two-hour written test 100%

Select Bibliography

ARMSTRONG A.H. (ed.), *The Cambridge History of Later Greek and Early Medieval Philosophy*, Cambridge 1970.

SAUNDERS J.L., *Greek and Roman Philosophy after Aristotle*, New York 1994.

MASS MEDIA

4 ECTS FR EFFIE MASINI

Introduction to Communication and Media: Definitions, Nature and Functions. Evolution of Communication, Media and Social Media: Short historical overview. Communication and Information Theory: Communication Patterns. The process of communication. Persuasive Communication: Consumers and Advertising. Characteristics and Principles of Persuasive Communication. Advantages and Risks. Use of unethical or immoral techniques. Socio-cultural aspects of Mass Media: Positive and negative aspects with particular reference to positions of Marcuse and McLuhan. Effects of Mass Media: Functions and effects of Media. Tendencies, Opinions and Changes. Control or Self-Control in Media: Morality and Communication. Censorship. Values in today's media. Role and teachings of the Church in media.

Assessment: Essay about 2000 words 40%
Presentation in class 40%
Ten-minute oral 20%

Select Bibliography

CARDINALE U., *Manuale di scrittura giornalistica*, Torino 2011.

CHELI E., *La Realtà Mediata*, Milano 2004.

CHENEY G. – MAY S. – MUNSHI D., *The handbook of communication ethics*, New York 2011.

CONSALVO M.- ESS C., *The handbook of Internet studies*, Boston 2011.

FESTUCCIA F., *L'oggettività dell'informazione: tra mito professionale e ideale regolativo*, Roma 2010.

GILI G. – COLOMBO F., *Comunicazione, cultura, società: l'approccio sociologico alla relazione comunicativa*, Brescia 2012.

GONZALES G.N. – LA PORTE J.M., *Famiglia e media: associazioni familiari e comunicazione*, Roma 2011.

GORRMAN L. – MCLEAN D., *Media e società nel mondo contemporaneo: una introduzione storica*, Bologna 20112.

JUST N. - PUPPIS M, *Trends in communication policy research: new theories, methods and subjects*, Bristol – Chicago 2012.

LIVOLSI M., *Sociologia della Comunicazione*, Roma 2003

MANETTI G. – FABRIS A., *Comunicazione*, Brescia 2011.

SBARBANO A. – SASSU V., *Manuale di giornalismo*, Roma 2012.

RELIGIONS AND SALVATION

4 ECTS MGR JOSEPH FARRUGIA

Learning Objectives: To address from the theological perspective the context wherein salvation emerges as a basic human aspiration; To explore the internal cohesion of all religions at the level of their salvific role; To identify the features which specify the uniqueness of Christ as the sole mediator of salvation as well as the role of the Church and its mission of salvation.

Description: A brief historical excursus of the notion of salvation in Christian theological reflection and in the interaction of the religions of the world. The Catholic / Protestant theological evaluations of non-Christian religions as "means" of salvation. The specificity of Christian salvation as rooted in the uniqueness and normativity of Christ, the sole mediator between God and humankind. The role of the Catholic Church in the mediation of universal salvation.

Assessment: Two-hour written test 100%

Select Bibliography

Church Documents including the Declaration *Dominus Iesus* (2000).

DE COSTA G., *Christianity and World Religions. An Introduction to the Theology of Religion*, Oxford 2009.

DUPUIS J., *Towards a Christian Theology of Religious Pluralism*, New York 2001.

FARRUGIA J., «Sfida del pluralismo religioso contemporaneo alla teologia Cristiana», in M. Crociata (ed.), *Teologia delle religioni. Bilancio e prospettive*, Milano 2001.

McGRATH A.E., «Soteriology», McGrath (ed.), in *The Blackwell Encyclopedia of Modern Christian Thought*, Oxford 1993, 616-626.

RACE A., *Christians and Religious Pluralism. Patterns in the Christian Theology of Religions*, London 1993.

SULLIVAN F. A., *Salvation Outside the Church? Tracing the History of the Catholic Response*, New York 1992.

PSYCHOLOGY OF RELIGION

2 ECTS FR GEORGE BORG

The psychological nature of religiosity. History (W. James, S. Freud, C.G.Jung, G. Allport). The nature of the religious attitude. Human development and religion. Religiosity during the stages of human development. Moral development (Piaget, Kohlberg). The psychology of worship, sin and conversion.

Assessment: Fifteen-minute oral 100%

Select Bibliography

BYRON E. A., *Religious Traditions of the World*, San Francisco 1993.

FRASER W. - MARK W., *Psychology of Religious Knowledge*, London 1984.

HAUGHT J.F., *What is Religion? An Introduction*, New York 1990.

THE PROPHETIC LITERATURE

5 ECTS MGR LAWRENCE SCIBERRAS

The prophetic charism: Vocation, consecration, mission. The concept of "prophet" in the O.T.: perspectives and interpretation. The books of the later prophets. The prophets before the exile: Amos, Hosea, Michea, Proto-Isaias. Exegesis of the Book of Emmanuel (Is 1-39). The prophets of the 7th century and the beginning of the 6th century. Exegesis of the messianic prophecy in Jeremiah. The prophets of the exile period. Ezekiel: the problem of the vision and symbolic action; the great messianic prophecies. Deutero-Isaias: theology of the book and exegesis of the canticles Ebed-Yahweh. The prophets of the Persian period (538-332). The prophets of the restoration: Aggeus, Zechariah (1-6), Trito-Isaias (56-66). The prophets of the 5th and 4th century: Malachi. The Book of Daniel: literary genre, interpretation, theology of history.

Assessment:	Ten-minute oral	20%
	Two-hour written test	80%

Select Bibliography

BLENKINSOPP J., *A History of Prophecy in Israel,* Philadelphia 1983.

TESTA E., *Il Profetismo e i Profeti (Messaggio della Salvezza, vol. IV)*, Torino 1977.

VAWTER B., *The Introduction to Prophetic Literature* in R.E. Brown - J.A. Fitzmyer - R.E. Murphy, *The New Jerome Biblical Commentary*, Chap. 1, London 1990.

THE POETIC AND DIDACTIC BOOKS

5 ECTS MGR JOSEPH SULTANA

The prayer of Israel: introduction to the psalms: terminology and enumeration, authorship and date; compilation and growth of the Psalter; theological ideas. The Canticle of Canticles. Introduction to the Sapiental and Hebrew thought and the relative problematic. The nature of the Book

of Wisdom: the problems of happiness and retribution. Reading of selected passages: Ps 1-9; Wis 1-5; Wis 6-9; Qoh.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

BONORA – PRIOTTO M. ET AL., *Libri sapienziali e altri scritti*, = Logos – Corso di Studi Biblici 4; Torino 1997.

ROFÉ, *Introduzione alla lettura della Bibbia ebraica*. Vol. 2: *Profeti, salmi e libri sapienziali*, = Introduzione allo studio della Bibbia 49, Brescia 2011.

SCHÖKEL L. A., *A Manual of Hebrew Poetics*, = SubBib 11, Roma 1988.

SCHÖKEL L. A.– CARNITI C., *I Salmi,* = Commenti biblici, 2 vol., Roma 1992-1993. Edizioneitaliana a cura di Antonio Nepi.

VON RAD G., *La sapienza in Israele*, = Collana biblica, Torino 1975.

WEEKS S., *An Introduction to the Study of Wisdom Literature*, = T&T Clark Approaches to Biblical Studies, London – New York 2010.

INTRODUCTION TO THE NEW TESTAMENT

4 ECTS MGR ANTHONY MIZZI

The main objective of the course is to acquaint the student with the literature of the New Testament, its relationship to the Old Testament, its geographical and historical setting and its relation to Judaism and the Hellenistic Roman environment and provide a reliable chronology for important events in it.

The New Testament is seen in its relationship to the Old Testament and as an ecclesial proclamation of Jesus' message and the Apostles' teachings. Attention is given to the geographical aspects of Palestine depicting the physical environment and the biblical geography related to the Gospels and Acts. The historical outlook, of Judaism in the Hellenistic and Roman period, starting from Alexander the Great up to the Second Jewish revolt

is covered, thus providing a setting for the study of the Jewish religious environment including the Apocalyptic and the Jewish life and belief in the time of the New Testament both in Palestine and in the Diaspora. The Hellenistic-Roman environment is taken also in account considering the first century A.D. society, pagan religious movements and early Gnosticism. The chronology and the literary forms of the New Testament are also studied.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

BROWN R.E., *An Introduction to the New Testament*, Bangalore 2004.
LOHSE E., *The New Testament Environment,* London 1980.
McNAMARA M., *Palestinian Judaism and the New Testament*, Dublin 1983.
PILCH J.J., *The Cultural Dictionary of the Bible*, Collegeville 1999.
SCHOKEL L.A., *Bibbia Nel Suo Contesto* in *Introduzione allo Studio della Bibbia*, vol. 1, Brescia 1994.
WYLEN S.M., *The Jews in the Time of Jesus: An Introduction*, New York 1996.

BIBLICAL MORAL THEOLOGY

2 ECTS MGR ANTON BORG

The main objective of this course is to emphasise the use of Holy Scripture in the study of Moral Theology, the relation between right reasoning and Holy Scripture; the latter offers us with a biblical anthropology to better understand Christian morals; to deepen the Christian meaning of the Decalogue, the intrinsic connection between ethics and religion as upheld by the prophets; the Sermon on the Mount; to read the categorical moral norms of the New Testament in the light of the fundamental commandment of the agape. The importance of Holy Scripture in Moral Theology. The Decalogue, its formulation. The prophet's interpretation of the Decalogue. The Decalogue in the light of Christ's ethical message.

The Sermon on the Mount and the Commandment of Love. Moral issues predominant in the primitive Church.

Assessment: One-hour written test 100%

Select Bibliography

HARING B., *Free and Faithful in Christ*, vol. 1, Slough 1978.

SCHNACKENBURG R., *The Moral Teachings of the New Testament*, London 1982.

THE VIRTUE OF RELIGION

4 ECTS MGR ANTON BORG

The main objective of this course is to deal with the first three commandments of the Decalogue with special reference to Sunday Rest and the Eucharistic meal; the theological life of the christian as seen in the virtue of Religion; importance is given to Prayer and to Christian cult; popular religiosity and sins of false cult (superstition, satanism) are dealt with. The religious phenomenon and its interpretation. The religious structure of Christian morality. The first three commandments. Sins contrary to the nature of religion: irreligion, false cult. The Lord's day and the Eucharist. The sacraments: a personal encounter with Christ; signs of the ecclesial community. Special ways of honouring God: prayer, reverence for the sacred, the vow, the Lord's day.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

GOFFI T. – PIANA G., *Liturgia. Etica della religiosità*, V, Brescia 1986.

HARING B., *Free and Faithful in Christ*, vol. 2, Slough 1979.

PIANA G. – CAFFARRA C., *Principi di morale religiosa*, Bologna 1972.

INTRODUCTION TO LITURGY AND THE LITURGICAL YEAR

4 ECTS FR IGNATIUS BORG

The main objective of the study of Sacred Liturgy is to gain better and clearer comprehension of the nature of liturgy, in all its fullness and with all its implications. "The Liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows" (S.C., 10). First part: General introduction. The place of Liturgy according to the Second Vatican Council. The meaning of the word Liturgy. Liturgy in the Greek and Roman world. Liturgy in The Old and New Testment. The Liturgical movement. The Theology of Liturgy. The Spirituality of Liturgy. Pastoral Liturgy. Second part: Introduction to the Liturgical year. The Theology of time. The Theology of the Liturgical year. The Spirituality of the Liturgical year. A historical view of the evolution of the Liturgical year. The Liturgical Calendar.

Assessment:	Essay about 2000 words	30%
	Two-hour written test	70%

Select Bibliography

ADOLF A., *L'Anno Liturgico,* Citta del Vaticano 2009

BERGAMINI A., *Cristo festa della Chiesa*, Milano 1985.

BOSELLI G., *Il senso spirituale della Liturgia*, Magnano 2011.

CASTELLANO CERVERA J., *L'Anno Liturgico*, Roma 1987.

CHUPUNGCO A.J., *Anamnesi VI*, Genova 1988.

DIX G., *The Shape of Liturgy*, London 1986.

MARSILI S., *Anamnesi I*, Casal Monferrato 1984.

MARTIMORT A.G., *La Chiesa in Preghiera I*, Brescia 1984.

MARTIMORT A.G., *La Chiesa in Preghiera IV*, Brescia 1983.

RATZINGER J., *Opera omnia Teologia della liturgia*, Città del Vaticano 2010.

THE LITURGICAL YEAR IN PARTICULAR

2 ECTS FR IGNATIUS BORG

The main objective of this course is to enter more deeply into the meaning of the various moments that constitute the liturgical year, starting from "the day which the Lord has made" (Psalm 118,24) and which is "the foundation and kernel of the whole liturgical year" (Sacrosanctum Concilium, 106).

The course: Sunday, the Lord's Day. The Paschal Triduo and the Holy Week. Eastertide. Lent. Time of Manifestation. Advent. Ferial time. Feasts of Our Lord, of the Mother of God and Saints. Introduction to the Liturgy of the hours.

Assessment: Fifteen-minute oral 100%

Select Bibliography

ADOLF A. , *Corso di Liturgia*, Brescia 1985.
AUGE' M., *L'Anno Liturgico*, Citta del Vaticano 2009.
BERGAMINI A., *Cristo festa della Chiesa*, Milano 1985.
CASTELLANO CERVERA J., *L'Anno Liturgico*, Roma 1987.
CHUPUNGCO A.J., *Anamnesi VI*, Genova 1988.
DIX G., *The Shape of Liturgy*, London 1986.
MARTIMORT A.G., *La Chiesa in Preghiera I*, Brescia 1984.
MARTIMORT A.G., *La Chiesa in Preghiera IV*, Brescia 1983.
MARSILI S., *Anamnesi I*, Casal Monferrato 1984.

SPIRITUAL THEOLOGY

4 ECTS FR ALEXANDER REFALO

The main objective is to help students integrate the theoretical and experimental side of Christian life by providing them with the essential data and principles of spiritual theology.

The course discusses Spiritual Theology in terms of its method, sources and relationship with other disciplines. Special emphasis will be given to everyday experience. The course covers: 1) the biblical roots of spirituality;

2) a short history of spirituality and 3) the journey toward spiritual maturity. The lives and thoughts of spiritual writers through the centuries provide good illustrations of the believer's response to the indwelling spirit of God.

Assessment:	Essay about 2000 words	30%
	Two-hour written test	70%

Select Bibliography

BERNARD C.A., *Teologia Spirituale*, Roma 1989.
BOUYER L., *Introduction to Spirituality*, Minnesota 1961.

ECUMENICAL ISSUES

2 ECTS MGR SAVIOUR DEBRINCAT

The Theology of Ecumenism: a rediscovery of unity - as a given possibility. The response of our "Ecumenical Faith": hope in God. The Ecumenical Movement as a healing process. The Church as a Sacrament of Unity. The Ecumenical Movement in the Catholic Church: its beginnings, Vatican Council II. The Catholic theological concept of the Unity of the Church. Differences between the Catholic Church and other Christian Churches.

Assessment:	Fifteen-minute oral	100%

Select Bibliography

GHERARDINI B., *Contrapunto Conciliare*, Lindau 2013.
GIOVANNI PAOLO II, *Ut Unum Sint*, Assisi 1995.
ROSSI T.F., *Manuale di Ecumenismo,* Brescia 2013.

GENERAL NORMS

2 ECTS H.L. MGR MARIO GRECH

This course has a twofold objective: to provide an introduction to the legal science and to Canon Law in particular, and to define certain key juridical concepts and important canonical legal institutes that are indispensable for a pastoral functionary in order to understand, interpret and apply Church law.

Once the sources of law are identified and the powers of those who are entitled to act within the canonical legal system are determined (legislative, executive and judicial), other juridical principles are explained and elucidated by cross-references from the same code of Canon Law. Particular attention is given to the ten directive principles that the Bishops' Synod, held in 1967, proposed for the revision of the Code.

Assessment: Fifteen-minute oral 100%

Select Bibliography

DE PAOLIS V. – MONTAN A., *Le Norme Generali*, in *Il Diritto nel ministero della Chiesa,* I, Roma 1986.

GARCIA M.J., *Le Norme Generali del Codex Iuris Canonici,* Roma 1995.

CHURCH HISTORY – I: ANTIQUA (30-700)

4 ECTS MGR JOSEPH BEZZINA

The main objective of the study of Church History is to gain a better and clearer comprehension of the Church, an understanding of the present day problems, a deeper concept of the richness and sovereignty of truth, and for an effective apologia of the church. This *first* period of Church History discusses the expansion and formation of the Church in the Hellenistic–Roman World.

The *first* period of Church History — known for convenience as *antiqua* — examines the expansion and formation of the Church in the Hellenistic-Roman World. Jesus Christ preached a new religion in the Roman province of Judea and his apostles and disciples proceeded with his teachings and even founded a community at Rome, the centre of the Roman Empire. The Roman state persecuted this Church for over two centuries, but with the accession of Emperor Constantine a dramatic change took place, Christianity was first tolerated and then it became the official religion. An ecclesiastical constitution began to develop. Its beliefs were debated in the first ecumenical Councils. Its chief dogma, belief in the Trinity and in

Christ as God and Man, was affirmed and clarified in lasting terms. Several forms in its life and liturgy were standardized and were to be retained for the next fifteen hundred years. The bishop of Rome gained primacy over the whole Church. This period comes to an end with the downfall of the Empire at the hands of the Barbarians.

Assessment: Two-hour written test 100%

Select Bibliography

BEZZINA J., *Church history, including an account of the Church in Malta*, Victoria/Gozo 1994.

BOKKENKOTTER T., *A concise history of the Catholic Church,* revised and expanded edition, New York etc. 1990.

BROX N., *Storia della Chiesa,* I/Antica, Brescia 1988.

History of the Church, ed by H. Jedin – K. Repgen – J. Dolan, 10 volumes, London 1965–81.

SHELLEY B. L., *Church history in plain language,* updated second edition, Dallas/TX etc. 1995.

LATIN LANGUAGE

8 ECTS CAN JOSEPH GRECH

The chief aim of this course is to give the student the ability to read and write both Classical and Church Latin, thus enabling him to handle classical works and ecclesiastical writings, including typical liturgical texts, official Church documents and theological literature.

The course comprises study-units focusing on grammar and syntax.

Assessment: Two-hour written test every semester 100%

Select Bibliography

COLLINS I.F., *A Primer of Ecclesiastical Latin*, Washington D.C. 1988.

HILLARD A.E. and BOTTING C.G., *Elementary Latin Excercises*, London 2001.

HILLARD A.E. and BOTTING C.G., *Elementary Latin Translation Book*,

London 1959.
NORTH M.A. and HILLARD A.E., *Latin Prose Composition*, London 2001.

Reference Sources

KENNEDY B.H., *The Revised Latin Primer*, London 1979.

CHURCH MUSIC

4 ECTS FR JOSEPH MERCIECA

The aim of this programme is to provide a context and content for students to be able to acquire knowledge and deepen their understanding and appreciation of Gregorian chant: the official and proper chant of the Roman Latin Catholic Church.

The programme places special emphasis on the study of the history of liturgical music and the theory and practice of Gregorian chant, comprising textual understanding of the liturgical literature.

COURSE OF THEOLOGY 2013-2014 (2nd Cycle)

THE PAULINE LETTERS - I

5 ECTS MGR ANTHONY MIZZI

The main objective of this course will permit the student upon reading Paul's letters, to come in contact with his great personality during his ministry and to develop an appreciation for the major issues in Pauline thought, particularly his christocentric soteriology, ecclesiology and eschatology.First consideration is given to Paul's life to situate his letters and his thought in the story of his ministry as an apostle of the nations, providing portraits of his prophetic and pastoral image and as the theologian of the early church. A glance is given at the epistolary genre and on contemporary studies of Paul's letters. A reading of the first four letters of Paul: 1and 2 Thessalonians (the early letters) and 1and 2 Corinthians discussing issues of authorship, integrity of composition and other problems where necessary. The content and the theological message of each letter is expounded through an exegetical analysis, followed by an exegesis of some selected texts to explore certain Pauline doctrinal themes: Christology (Christ's role in salvation history), ecclesiology and eschatology.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

BARBAGLIO G., *La Teologia di Paolo. Abbozzi in forma epistolare*, Bologna 1999.

BARBAGLIO G., *Paolo di Tarso e le origine cristiane*, Assisi, 2002.

BARTOLEMEJ.J., *Paolo di Tarso. Un'introduzione alla vita e all'opera dell'apostolo di Cristo*, Roma 2009.

BOSCHJ.S., *Scritti Paolini*, in *Introduzione allo Studio della Bibbia*, VII,

Brescia 1991.
BRUCEF.F., *Paul: Apostle of the Heart Set Free*, Grand Rapids 1996.
DOTY W. G., *Letters in Primitive Christianity*, Philadelphia 1979.
FITZMYER J.A., «Pauline Theology», chap. 82, (also chap. 45, 46, 49, 50, 53) in *New Jerome Biblical Commentary*, London 1991.
HAWTHORNEG.F. – MARTINR.P. – REIDD.G., *Dictionary of Paul and His Letters*, Illinois 1993.
O'CONNOR J.M., *Paul: A Critical Life*, Oxford 1996.
O'CONNOR J.M., *Paul: His Story*, New York 2004.
WESTERHOLM S. (ed.), *The Blackwell Companion to Paul*, New Jersey 2011.

THE BOOK OF REVELATION AND THE CATHOLIC LETTERS

5 ECTS MGR ANTON MIZZI

The main objective of this course is twofold: with respect to the Catholic Letters, the student will be introduced to the literary, historical and theological aspects of each one of the seven letters; on the other hand, the Book of Revelation's apparent inaccessibility of meaning will be encountered by treating the literary character, namely its structure and symbolism, and the theological significance of the book. The course: (a) *The three Letters of John*. The principal introductory issues will be discussed: the literary context, structure, literary genre and authorship; the theological themes about Christology, pneumatology, eschatology and Christian life. (b) *The book of Revelation*. The study of Revelation will entail the attention to the following literary aspects: literary genre, structure and symbolism. Authorship is discussed too. A general outlook to the theological content and interpretation of Revelation is important. Dominant theological themes will be further explicated through the exegesis of some selected passages. (c) *First and second Peter, James and Jude*. Each letter will be studied in a threefold dimension that is by exploring its literary, theological and historical-social aspects, not least in marking any particular feature.

Assessment:	Ten-minute oral	20%
	Two-hour written test	80%

Select Bibliography

«Opera Giovannea e Lettere Cattoliche», in AA. VV., *Il Messaggio della Salvezza*, VIII, Torino 1978.

BIGUZZI G., *Apocalisse. Nuova versione, introduzione e commento*, Milano 2005.

BOTTINI G. C., *Giacomo e la sua Lettera*, = Una introduzione ASBF 50, Jerusalem 2000.

BROWNR.E., *Le lettere di Giovanni*, Assisi 1986.

BROWN R.E., *The Community of the Beloved Disciple*, New York 1979.

CHESTER A. – MARTIN R.P., *The Theology of the Letter of James, Peter and Jude*, Cambridge 1994.

HARRINGTONW.J., *Revelation*, = Sacra Pagina 16, Collegeville 1993.

ORIOL T.J.- ALEGRE X., «Scritti Giovannei e Lettere Cattoliche», in AA. VV., *Introduzione allo Studio della Bibbia*, VI, Brescia 1997.

VANNI U., *La Struttura Letteraria dell 'Apocalisse*, Roma 1971.

VANNI U., *Libro della Rivelazione. Esegesi biblico-teologica ed implicazioni pastorali*, Bologna 2009.

THE MYSTERY OF GOD

5 ECTS MGR SAVIOUR GRIMA

The objective of this course is to reflect on a systematic theological understanding of God in the Trinitarian mystery through the relationship and revelation of the Incarnate Word and the salvific event realized completely in the fullness of time. The aim of God's relational approach to His Chosen People in the Old Testament and continued in Christ in the New Covenant is to create a special encounter in the believer with the immanent Trinity in and through the economic aspect of the same mystery in human history.

Modern man and the presence of God. God's existence as manifested in Sacred Scripture through His self-manifestations. The essence of God and His Divine attributes. The divine knowledge, love, justice and mercy. The Trinitarian mystery as revealed in the New Testament by the Incarnate Son. The major heretical opinions in the first centuries and the developments of the Trinitarian theology in the early Fathers of the Church. Theological aspects of the Triune God: internal processions, relationships and persons within the Holy Trinity. Common divine activities *ad extra* and appropriations.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

BENEDICT XVI's *Catechesis and Messages on God* (2005-2013).

JOHN PAUL II, *Catechesis on the Great Mystery of God,* Vatican City 1985.

KELLY J., *Il Pensiero Cristiano delle Origini*, Bologna 1972.

MARSH T., *The Triune God, a Biblical, Historical and Theological Study*, London 1994.

The Christian Faith, ed. by NEUNER J. and DUPUIS J., New York 2001.

Mimeographed notes presented by the lecturer.

THE MYSTERY OF CHRIST – II: REDEMPTION

5 ECTS FR HECTOR SCERRI

Aim: This study-unit focuses upon theological reflection on the Paschal Mystery of Jesus Christ, namely his suffering, death and resurrection. The solidarity of the Incarnate Word with humanity is examined, in particular as this has been revealed in the Passion narratives and in the Easter stories. The way different authors over the centuries have reflected upon the Paschal Mystery offers a variety of profound insights on the theology of redemption.

The course starts with a presentation of a Christian understanding of authentic liberation in the light of Revelation. It then goes on to treat various themes, such as the death of Jesus as a saving act of God, the suffering of the righteous man and discipleship, and the significance of Jesus' death as interpreted by him. A theology of redemption is also gleaned by a variety of reflections on the passion and death of Jesus in select theological texts over the centuries. The following themes are then presented: the risen and transcendent Lord; the basis of belief in the resurrection; the resurrection of Jesus as exaltation; the corporeality of the Risen Lord; and the Ascension of Jesus. The final part of the course explores the classical themes in the theology of redemption, such as reconciliation, propitiation, liberation, peace, salvation and sacrifice. The main trends in the theology of redemption are studied with reference to the respective contributions of St Irenaeus, St Augustine, St Anselm, St Thomas Aquinas and Bl. John Duns Scotus.

Assessment:	Essay about 1000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

BENEDICT XVI, *Encyclical Letter Deus Caritas Est* (25 December 2005).

BENEDICT XVI, *Jesus of Nazareth, Vol. 2, Holy Week: From the Entrance into Jerusalem to the Resurrection*, San Francisco 2011.

JOHN PAUL II, *Apostolic Letter Novo Millennio Ineunte* (6 January 2001).

MERTENS H.-E., *Not the Cross, but the Crucified. An Essay in Soteriology*, Louvain 1992.

MOLTMANN, J., *The Crucified God*, London 2001.

OCÁRIZ, F. – L.F. MATEO SECO – J.A. RIESTRA, *The Mystery of Jesus Christ*, Dublin – Portland/OR 2004.

VON BALTHASAR, H.U., *Mysterium Paschale*, Edinburgh 2000.

ECCLESIOLOGY

5 ECTS MGR JOSEPH FARRUGIA

The origin of the Church, its institution by Christ. Nature of the Church. New Testament ideas. Patristic, mediaeval and modern developments. Church as universal sacrament, life and structure. Mystical Body of Christ. Authority in the Church, its teaching office. The infallibility of the Pope. The Episcopal College. Membership of the Church necessity. Unity of the Church - Apostolic succession. Church as Holy and Catholic. The heavenly Church and the pilgrim Church.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

KOPPENBURG B., *Ecclesiology of Vatican II*, Chicago 1977.

MONDIN G.B., *Le nuove ecclesiologie*, Roma 1980.

PHILIPS G., *La Chiesa e il suo mistero,* 2 vols., Milano 1969.

SULLIVAN F.A., *The Church we believe in*, Dublin 1988.

SULLIVAN F.A., *Magisterium: The Teaching Authority of the Catholic Church*, Dublin 1983.

THE SACRAMENT OF HOLY ORDERS

2 ECTS MGR JOSEPH FARRUGIA

The priesthood of Christ and the institution of the Christian priesthood. The essence, matter and form of the sacrament. Ministerial priesthood and its relation to the 'priesthood' of the faithful.

Assessment:	One-hour written test	100%

Select Bibliography

GALOT J., *Teologia del Sacerdozio*, Firenze 1981.

JOHN PAUL II, *Pastores Dabo Vobis*, Città del Vaticano 1992.

THEOLOGY OF THE SACRAMENTS IN GENERAL

4 ECTS MGR JOSEPH FARRUGIA

The notion of 'sacrament' in the Old and New Testament. The N.T. Sacraments instituted by Christ. The number of sacraments: historical development. The symbolism of the Sacraments in the Church Fathers. Efficacy of the Sacraments and grace 'ex opere operato". The character conferred by Baptism, Confirmation and Holy Orders. The matter and form of the Sacraments. The attention and intention of the minister of the Sacrament.

Assessment:	Ten-minute oral	20%
	Two-hour written test	80%

Select Bibliography

MARTOS J., *Doors to the Sacred: Introduction to the Sacraments in the Christian Church*, London 1981.

SCHILLEBEECKX E., *Christ, Sacrament of Encounter with God*, London 1977.

TAYLOR M. J., *The Sacraments: Readings in Contemporary Sacramental Theology*, New York 1981.

VAN ROO W., *The Christian Sacrament*, Roma, 1992.

THE SACRAMENTS OF BAPTISM AND CONFIRMATION

4 ECTS MGR JOSEPH FARRUGIA

The institution of Baptism. Baptism in theological thought. Necessity of Baptism and Faith. The matter and form, minister, subject, effects of Baptism. The fate of children who die without Baptism. Regarding Confirmation: data of Revelation, the Church Fathers and the Magisterium. Confirmation as an integral part of the rite of initiation. The essence, matter and form, minister and effects of Confirmation.

Assessment:	Ten-minute oral	20%
	Two-hour written test	80%

Select Bibliography

MORTIMORT A.G., *I segni della nuova alleanza,* Roma 1970.

ROCCHETTA C., *I sacramenti della fede*, Bologna 1987.

HUMAN SEXUALITY AND THE VIRTUE OF CHASTITY

5 ECTS FR RICHARD-NAZZARENO FARRUGIA

Objectives: The course aims to present the moral teaching of the Catholic Church regarding human sexuality by proposing a Christian and personalistic anthropological understanding of man as *corpore et anima unus* (cf. Gaudium et spes, 14). Taking as starting point the consideration of the human person as an incarnate and sexual being, created by God to fulfill himself through love, the course intends to highlight the richness of Catholic sexual ethics and the importance of the virtue of chastity as a way to rediscover the beauty and meaning of human sexuality in today's society. In this context, the moral norms dealing with sexual behavior will be applied to various pastoral situations. The course: Part I: The Christian understanding of Human Sexuality: in Sacred Scripture, Tradition and the Magisterium; the Christian model of sexual ethics and the virtue of chastity. Part II: Application of the Christian model in various pastoral situations: masturbation; pre-marital sex; fidelity and infidelity in marriage; responsible parenthood; homosexuality; pedophilia, transgender.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

FAGGIONI M. P., *Sessualità matrimonio e famiglia*, Bologna 2010.

FRATTALLONE R., *Sessualità umana. Modelli antropologici e problematiche morali*, Messina 2008.

NORIEGA J., *Il destino dell'eros. Prospettive di morale sessuale*, Bologna 2006.

PESCHKE H., *Christian ethics. Moral theology in the light of Vatican II.* II: *Special Moral Theology*, Dublin 1990.

SCOTT K. – HORELL H. D. (ed.), *Human sexuality in the Catholic tradition*,

= A Sheed& Ward book, Lanham (MD) 2007.
THE PONTIFICAL COUNCIL FOR THE FAMILY, *The truth and meaning of human sexuality*, Vatican City, 8th December 1995.

THE SACRAMENT OF PENANCE

5 ECTS MGR ANTON BORG

The main objective of this course is to understand the moral experience of penance, of conversion and of reconciliation as found in biblical, patristic, scholastic, theological studies; to bring to light the penitent's personal penitential process and the Church's sacramental power to pardon sin. The Tridentine theology of Penance and the renewal of the sacrament in the light of the *Ordo Paenitentiae*. To deal the pastoral aspect of the sacrament with specific categories of penitents; to affirm the use of penitential and eucharistic liturgies in the life of the Church in dealing with penitents. An outline of the biblical, historical, dogmatic, moral and pastoral aspects of the sacrament of Penance and Reconciliation. Forgiveness of sins in the New Testament; in the early Church and in the Patristic age. The sacramental structure of ecclesial penance: the Scholastics, Tridentine, and Post Tridentine theology. Crisis of the sacrament and its pastoral practice.

Assessment:	Essay about 2000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography

GOFFI T. – PIANA G., *Liturgia*, I-V, Brescia 1986.
McCORMICK R., *Notes on Moral Theology*, Washingtom D.C. 1981.
RAHNER K., *La penitenza della Chiesa*, Roma 1968.
RAMOS R., *Il sacramento della penitenza*, Torino 1974.

CANON LAW: THE SACRAMENT OF RECONCILIATION AND OTHER SACRAMENTS

4 ECTS H.L. MGR MARIO GRECH

Duties and rights of the reconciled Christian. The minister of the sacrament of reconciliation: faculties, delegation, suspension, reserved sins, etc. Abuses by the minister: solicitation, absolution of his accomplice in sin. The sacramental seal: duty, nature, subject, violation. Duties of the minister: doctrine, instruction, spiritual judgement, human qualities, correction of defects in administration. Norms for a collective confession and absolution. Other sacraments: baptism, confirmation, holy orders, the sacrament of the sick.

Assessment:	Ten-minute oral	20%
	Two-hour written test	80%

Select Bibliography

AA. VV. *The Canon Law Society of America, The Code of Canon Law: Text and Commentary*, 1985.

CHIAPPETTA L., *Codice di Diritto Canonico*, Napoli 1996.

Commento al Codice di Diritto Canonico, Pontificia Universita` Urbaniana, Roma 1985.

CANONICAL PROCESSES

2 ECTS H.L. MGR MARIO GRECH

The main objective: The primary thrust of this introductory course is to set forth the basic principles and procedures involved in canonical trails. Bearing in mind the important distinction between a judicial process and an administrative process, various selected issues are addressed.

The course: In the Church trails are held for the pursuit or the vindication of rights, for the declaration of juridical facts and for the investigation about offences with the view to deciding whether or not to impose or

to declare a specific penalty. Thus we explore (a) various matrimonial processes: cases concerning nullity declaration, dispensation from a ratified and non-consummated marriage, dissolution of marriage by applying the Pauline privilege. (b) process concerning the clerical state: declaration of the nullity of sacred ordination; dispensation from the obligation of the priesthood; (c) penal application by administrative or judicial process, with particular references concerning alleged sexual abuse by pastoral functionaries.

Assessment: Fifteen-minute oral 100%

Select Bibliography

ARROBA M.J., *Diritto processuale canonico*, Roma 1996.

CALVO R. and KLINGERN N., *Clergy procedural handbook*, Washington 1992.

MALTESE ECCLESIASTICAL PROVINCE, *On cases of sexual abuse in pastoral activity. Statement of policy and procedure in cases of sexual abuse*, Malta 1999.

PINTO P.V., *I processi nel Codice di Diritto Canonico*, Città del Vaticano 1993.

PONTIFICAL COUNCIL FOR LEGISLATIVE TEXTS, *Instruction: Dignitas Connubii*, Vatican 2005.

SPIRITUALITY OF THE CATHOLIC PRIESTHOOD

2 ECTS FR DANIEL XERRI

The main objective of this course is to reflect on the true identity of the Catholic Priest and then on the spirituality intrinsic to it, in the light of his mission in contemporary world.The Course. *Part I:* Identity of the Catholic Priest. The triple function deriving from such identity: prophetic, cultic, pastoral. Consecration and mission. Trinitarian, Cristological, pneumatological and ecclesiological dimensions of the priesthood. *Part II:* Spirituality of the diocesan priest. A holistic spirituality: human, Christian, priestly. The obligation of the priest to be holy. The triple promise of the

priest: priestly celibacy, obedience and prayer (the Liturgy of the Hours). Spirituality of communion. The practice of certain virtues: pastoral charity, poverty, humility. Suffering and true joy in the life of the priest. Spiritual fatherhood. Mary in the life of the priest.

Assessment:	Presentation in class	40%
	Ten-minute oral	60%

Select Bibliography

ASCHENBRENNER G.A., *Quickening the Fire in our Midst. The challenge of Diocesan Priestly Spirituality*, Chicago 2002.

CENCINI A., *Prete e mondo d'oggi*, Milano 2010.

CONGREGAZIONE PER IL CLERO, *Direttorio per il ministero e la vita dei presbiteri*, Roma 2013.

COSTA M., *Tra identità e formazione. La spiritualità sacerdotale*, Roma 2003.

FAVALE A., *I presbiteri: identità, missione, spiritualità e formazione permanente*, Torino 1999.

GRESHAKE G., *Essere preti. Teologia e spiritualità del ministero sacerdotale*, Brescia 1995.

HUMAN AND SPIRITUAL MATURITY

2 ECTS FR JOSEPH FARRUGIA

The course will take into consideration the famous theological statement gratia supponit naturam. The main objective of the course is to help students integrate the gospel values in their personality structure. This implies a passage from a state of value proclamation to a state of living the values proclaimed.

The course will initially offer a bird's-eye view of different elements present into the human psyche. We will study the different predisposition of human nature: the levels of psychic life, the difference between emotional and rational judgment and the structure of the self. Subsequently we will present the different human and spiritual dimensions and their effect on

every daily life personal commitments. Finally we will present the three processes that effect human and spiritual growth: compliance, idealization and internalization.

Assessment:	Participation in Class	20%
	Presentation in Class	20%
	Ten-minute oral	60%

Select Bibliography

CENCINI A. - MANENTI A., *Psychology and Formation. Structures and Dynamics*, Bombay 1992.

RAVAGLIOLI A., *Psicologia*, Casale Monferrato 2000.

CHURCH HISTORY - II: MEDIÆVALIS (700-1300)

4 ECTS MGR JOSEPH BEZZINA

The main objective of the study of Church History is to gain a better and clearer comprehension of the Church, an understanding of the present day problems, a deeper concept of the richness and sovereignity of truth, and for an effective apologia of the Church. This *second* period of Church History describes how the Church became the entelechy of the Christian nations of the West.

Church and State in the post-Constantine era had become part and parcel. This union disintegrated with the downfall of the Empire at the hands of the Barbarian tribes that descended from the north of Europe to occupy the south and the Mediterranean. Through the policy of the popes, the labour of the monks, and the bellicose Franks, a new social order is construed: Christendom. A new period of Church history — known for convenience as *mediævalis* — is ushered in. Charlemagne consolidated this order with the foundation of a new holy Empire. This renewed union of the spiritual and the temporal caused many problems and the popes set in motion a reform to regain full liberty for the Church. The foundation of mendicant Orders and of Universities, among other

things, played an important role in the foundation of a new social order in Europe.

Assessment: Two-hour written test 100%

Select Bibliography

BEZZINA J., *Church history, including an account of the Church in Malta*, Victoria/Gozo 1994.

BOKKENKOTTER T., *A concise history of the Catholic Church,* revised and expanded edition, New York etc 1990.

FRANK ISNARD W., *Storia della Chiesa,* II/Epoca Medioevale, Brescia 1989.

History of the Church, ed by H. Jedin – K. Repgen – J. Dolan, 10 volumes, London 1965–81.

SHELLEY B. L., *Church history in plain language,* updated second edition, Dallas/TX etc. 1995.

PATROLOGY III: THE GOLDEN AGE OF PATRISTIC LITERATURE (IV – V CENTURIES)

4 ECTS MGR CARMEL REFALO

The main objective of the course is to offer an overview of the life, the writings, and the teachings of a selection of the Christian writers during the third and last period of Patrology, referred to as *The Golden Age of Patristic Literature* (IV-V centuries).

The course is introduced by giving a general prospectus of the life and times in which these writers flourished to place their literary activity and teaching in its proper historical context. This is followed by a glance at the most representative (1) Greek writers; (2) Antiochene and Syrian writers; and (3) Latin writers. The writings and teaching of these Fathers are examined for their cultural, spiritual and apostolic richness, qualities that make them great teachers of the Church in both past and modern times.

Assessment:	Essay about 2,000 words	30%
	Two-hour written test	70%

Select Bibliography

INSTITUTUM PATRISTICUM AUGUSTINIANUM, *Patrologia*, III, Roma 1978.

QUASTEN J., *Patrologia*, II, Roma 1973.

The Nicene and post-Nicene Fathers of the Christian Church, 14 vols., edited by P. Schaff, reprinted Edinburgh – Grand Rapids/MI 1994.

CATECHESIS: A LIFE-LONG JOURNEY

4 ECTS FR EMANUEL MAGRO

The main objective of the study of catechetics is to identify the approaches that the Church has taken over its history, is currently employing and/or may adopt in the present or in the future to accompany those called by God to be God's sons and daughters and concurrently members of the people of God in their journey of faith.

The course. From its foundation the Church always has striven to educate and form its members in the faith. Over its history the Church has developed different approaches and theories regarding religious education, especially the genre of the catechism. The revised General Directory for Catechesis, promulgated in 1997, sets the baptismal catechumenate as the model of any type of catechesis and argues that the Christian community is to accompany its members on their journey of faith throughout their lives. Every stage of their life cycle presents them with an occasion to deepen their gift of faith.

Assessment:	Essay about 2,000 words	30%
	Two-hour written test	70%

Select Bibliography

CONGREGATION FOR THE CLERGY, *The General Directory for Catechesis*, Vatican City 1997.

DULLES A., *"Historical Models of Catechesis," Origins* 37:22 (Nov 8, 2007):

347-352.
ERIKSON E. H., *The Life-Cycle Completed: A Review*, New York 1982.
MARTHALER B. L., *"Catechesis: 'A Semantic Evolution?'" Liturgical Ministry* 18 (Winter 2009): 1-10.
MAGRO E. P., *"Catechesis: Mediating the Christian World of Meaning," Emmaus 2* (2001): 60-115.
WHITEHEAD E. E. and WHITEHEAD J. D., *Christian Adulthood: A Journey of Self-Discovery*, Liguori, MO: Liguori 2005.

THEOLOGY OF THE LAITY (SEMINAR)

2 ECTS MGR SAVIOUR DEBRINCAT

Ecclesiology and the laity after Vatican II. Co-responsibiliy of the laity in the Christian communities. The formation of the laity: a theologico-pastoral approach. The 'common priesthood' and the ministerial priesthood: lay ministers and the emerging role of the lay person in the Church: lay apostolates and lay movements: types of lay ministries. The universal call to sanctity: the spiritual life of the laity; the priest in the community of tomorrow.

Assessment:	Written paper	50%
	Presentation	50%

Select Bibliography

CAPANINI G., *Il Laico nella Chiesa e nel Mondo*, Bologna 1999.
JOHN PAUL II, *Christifideles laici*, Città del Vaticano, 1988.
PALLADINO E., *Laici e Società Contemporanea a Cinquanta Anni del Concilio*, Assisi 2013.
PIRONIO E.F., *I laici nella trasformazione del mondo*, Roma 1987.
SEMERARO M., *Con la Chiesa nel Mondo – il laico nella storia, nella teologia e nel magistero*, Roma 1991.

CHURCH MUSIC

4 ECTS FR JOSEPH MERCIECA

The aim of this programme is to provide a context and content for students to be able to acquire knowledge and deepen their understanding and appreciation of Gregorian chant: the official and proper chant of the Roman Latin Catholic Church.

The programme places special emphasis on the study of the history of liturgical music and the theory and practice of Gregorian chant, comprising textual understanding of the liturgical literature.

1st CYCLE - 1st SEMESTER 2013 - 2014

Periods	1st	2nd	3rd		4th	5th
Time	**8.20 - 9.00**	**9.00 - 9.40**	**9.45 - 10.25**		**10.50 - 11.30**	**11.30 - 12.10**
Monday	*Hist. of Philosophy:* Ancient Greek J. Xerri	Theol. of Ecumenism S. Debrincat / Canon Law: General Norms M. Grech	Philosophy of the Physical World F. Bajada		Philosophy of the Physical World F. Bajada	Church History – I Antiqua J. Bezzina
Tuesday	*Sacred Scripture:* Prophetic Literature L. Sciberras	*Sacred Scripture:* Int. to the New Testament A. Mizzi	Latin Language (1st Yr Students) J. Grech		*Sacred Scripture:* Int. to Liturgy and Lit. Year I. Borg	*Hist. of Philosophy:* Ancient Greek J. Xerri
Wednesday	*Moral Theology:* Biblical Moral Theology A. Borg	*Sacred Scripture:* Prophetic Literature L. Sciberras	Latin Language (1st Yr Students) J. Grech			
Thursday	S	T	U		D	Y
Friday	*Sacred Scripture:* Prophetic Literature L. Sciberras	Theol. of Ecumenism S. Debrincat / Canon Law: General Norms M. Grech	*Sacred Scripture:* Int. to the New Testament A. Mizzi		Church History – I Antiqua J. Bezzina	*Sacred Scripture:* Int. to Liturgy and Lit. Year I. Borg

1st CYCLE - 2nd SEMESTER 2013 - 2014

Periods	1st	2nd	3rd		4th	5th
Time	**8.20 - 9.00**	**9.00 - 9.40**	**9.45 - 10.25**		**10.50 - 11.30**	**11.30 - 12.10**
Monday	Religions and Salvation J. Farrugia	Philosophy of God F. Bajada	Philosophy of God F. Bajada		*S. Scripture:* Poetic & Didactic Books J. Sultana	Psy. of Religion G. Borg Sacred Liturgy: Lit Year in Particular I. Borg
Tuesday	Philosophy of God F. Bajada	Mass Media E. Masini	Latin Language (1st Yr Students) J. Grech		*S. Scripture:* Poetic & Didactic Books J. Sultana	*Hist. of Philosophy:* Hellenistic & Roman J. Xerri
Wednesday	*Moral Theology:* The Virtue of Religion A. Borg	Mass Media E. Masini	Latin Language (1st Yr Students) J. Grech		The Virtue of Religion A. Borg	*S. Scripture:* Poetic & Didactic Books J. Sultana
Thursday	S	T	U		D	Y
Friday	Religions and Salvation J. Farrugia	*Hist. of Philosophy:* Hellenistic & Roman J. Xerri	Spiritual Theology A. Refalo		Spiritual Theology A. Refalo	Psy. of Religion G. Borg Sacred Liturgy: Lit Year in Particular I. Borg

2nd CYCLE - 1st SEMESTER 2013 - 2014

Periods	1st	2nd	3rd		4th	5th
Time	**8.20 - 9.00**	**9.00 - 9.40**	**9.45 - 10.25**		**10.50 - 11.30**	**11.30 - 12.10**
Monday	*Canon Law:* Sac. of Penance & other Sacraments M. Grech	*Dogma:* Mystery of God S. Grima	*Dogma:* Sac. of Holy Orders J. Farrugia Spirituality of Catholic Priesthood D. Xerri		*Church History:* II Mediaevalis J. Bezzina	*Dogma:* Sacrament of Reconciliation A. Borg
Tuesday	*Sacred Scripture:* Letters of St. Paul – I A. Mizzi	*Dogma:* Theology of the Church J. Farrugia	*Dogma:* Sac. of Holy Orders J. Farrugia Spirituality of Catholic Priesthood D. Xerri		*Moral Theology:* Sacrament of Reconciliation A. Borg	*Dogma:* Mystery of God S. Grima
Wednesday	Human and Spirituality Maturity J. Farrugia	*Moral Theology:* Sacrament of Reconciliation A. Borg	*Dogma:* Mystery of God S. Grima		*Sacred Scripture:* Letters of St. Paul – I A. Mizzi	
Thursday	S	T	U		D	Y
Friday	*Canon Law:* Sac. of Penance & other Sacraments M. Grech	*Dogma:* Theology of the Church J. Farrugia	*Dogma:* Theology of the Church J. Farrugia		*Sacred Scripture:* Letters of St. Paul – I A. Mizzi	*Church History:* II Mediaevalis J. Bezzina

2nd CYCLE - 2nd SEMESTER 2013 - 2014

Periods	1st	2nd	3rd		4th	5th
Time	8.20 - 9.00	9.00 - 9.40	9.45 - 10.25		10.50 - 11.30	11.30 - 12.10
Monday	*Seminar:* Theology of the Laity S. Debrincat *Canon Law:* Canonical Processes M. Grech	*Dogma:* Theology of the Sacraments J. Farrugia Baptism & Confirmation J. Farrugia	*Dogma:* Theology of the Sacraments J. Farrugia Baptism & Confirmation J. Farrugia		*Moral Theology:* Human Sexuality and the Virtue of Chastity R. Farrugia	*S. Scripture:* Book of Revelation & Catholic Letters A. Mizzi
Tuesday	*Catechesis:* Life-long Journey E. Magro	*Catechesis:* Life-long Journey E. Magro	*S. Scripture:* Book of Revelation & Catholic Letters A. Mizzi		*Moral Theology:* Human Sexuality and the Virtue of Chastity R. Farrugia	*Patrology:* The Golden Age C. Refalo
Wednesday	*Moral Theology:* Human Sexuality and the Virtue of Chastity R. Farrugia	*Dogma:* Mystery of Christ - Redemption H. Scerri	*Dogma:* Mystery of Christ - Redemption H. Scerri		*Dogma:* Mystery of Christ - Redemption H. Scerri	
Thursday	S	T	U		D	Y
Friday	*Seminar:* Theology of the Laity S. Debrincat *Canon Law:* Canonical Processes M. Grech	*Dogma:* Theology of the Sacraments J. Farrugia Baptism & Confirmation J. Farrugia	*Dogma:* Theology of the Sacraments J. Farrugia Baptism & Confirmation J. Farrugia		*S. Scripture:* Book of Revelation & Catholic Letters A. Mizzi	*Patrology:* The Golden Age C. Refalo

SEPTEMBER 2013

1 Sun	**22nd Sunday of the Year.**
2 Mon	
3 Tue	
4 Wed	
5 Thu	
6 Fri	
7 Sat	
8 Sun	**23rd Sunday of the Year.** Birth of the Blessed Virgin Mary. *Public holiday.*
9 Mon	
10 Tue	
11 Wed	
12 Thu	
13 Fri	The exaltation of the Cross.
14 Sat	Our Lady of Sorrows.
15 Sun	**24th Sunday of the Year.**
16 Mon	149th anniversary of the establishment of the Diocese of Gozo.
17 Tue	
18 Wed	
19 Thu	
20 Fri	
21 Sat	St Matthew, Apostle. Independence Day. *Public holiday.*
22 Sun	**25th Sunday of the Year.**
23 Mon	*First day in the seminary after summer holidays. Experience sharing.*
24 Tue	*Beginning of annual retreat.*
25 Wed	
26 Thu	
27 Fri	
28 Sat	Sts Michael, Gabriel and Raphael, Archangles.
29 Sun	**26th Sunday of the Year.**
30 Mon	*First day of lectures.* *P.M. Opening of the academic year. Concelebrated Mass of the Holy Spirit by H.L. Msgr Mario Grech with the lecturers and the seminarians. First staff meeting after Mass.*

OCTOBER 2013

1 Tue	
2 Wed	
3 Thu	
4 Fri	
5 Sat	*Seminar.*
6 Sun	**27th Sunday of the Year.** *Procession of O.L. of the Rosary from the Cathedral.*
7 Mon	*Topics for semester essays given to students during this week.*
8 Tue	
9 Wed	
10 Thu	*Pontifical Vespers. Service.*
11 Fri	Anniversary of Consecration of the Cathedral. *Service.*
12 Sat	
13 Sun	**28th Sunday of the Year.**
14 Mon	
15 Tue	
16 Wed	
17 Thu	
18 Fri	St Luke, Evangelist.
19 Sat	
20 Sun	**29th Sunday of the Year.** 87th World Mission Day.
21 Mon	Feast of St. Ursula. Service.
22 Tue	
23 Wed	
24 Thu	
25 Fri	*Half day of recollection.*
26 Sat	
27 Sun	**30th Sunday of the Year.**
28 Mon	
29 Tue	
30 Wed	
31 Thu	

NOVEMBER 2013

1 Fri	Solemnity of All Saints. *No lectures. Service.*
2 Sat	Commemoration of all the Faithful Departed. *Service.*
3 Sun	**31st Sunday of the Year.** *A week of book-fair at the seminary by Preca Library.*
4 Mon	*Commemoration of 147th anniversary of Seminary Foundation.*
5 Tue	
6 Wed	
7 Thu	*"Lungo passeggio".*
8 Fri	
9 Sat	Dedication of the Lateran Basilica. *St Martin's Luncheon.*
10 Sun	**32nd Sunday of the Year.**
11 Mon	
12 Tue	
13 Wed	*Casus: 4.00 p.m.*
14 Thu	*Petition for the ministry of Accolytate.*
15 Fri	
16 Sat	
17 Sun	**33rd Sunday of the Year.**
18 Mon	*Two-ECTS courses exams are held during this week. Changes of mid-Semester courses take place during these days.*
19 Tue	
20 Wed	
21 Thu	
22 Fri	
23 Sat	
24 Sun	**Solemnity of Christ the King.** *Diocesan Procession in the afternoon.*
25 Mon	
26 Tue	
27 Wed	
28 Thu	
29 Fri	*Half day of recollection.*
30 Sat	St Andrew, Apostle.

DECEMBER 2013

1 Sun	**1st Sunday of Advent.**
2 Mon	
3 Tue	
4 Wed	
5 Thu	
6 Fri	
7 Sat	*Lecturers' meeting followed by dinner.*
8 Sun	**2nd Sunday of Advent.** Solemnity of the Immaculate Conception of the B.V.M. *Public holiday. Concelebration. Service.*
9 Mon	
10 Tue	
11 Wed	*Casus: 4.00 p.m.*
12 Thu	
13 Fri	Republic Day. *Public Holiday.*
14 Sat	
15 Sun	**3rd Sunday of Advent.** *Conferral of Accolytate.*
16 Mon	
17 Tue	
18 Wed	*Revision de vie.*
19 Thu	
20 Fri	*Last day of lectures. Evaluation. Christmas party.*
21 Sat	*Christmas holidays.*
22 Sun	**4th Sunday of Advent.**
23 Mon	
24 Tue	*Service at the Cathedral.*
25 Wed	**Christmas Day. Solemnity of the Birth of Our Lord Jesus Christ.** *Pontifical concelebration. Service.*
26 Thu	
27 Fri	St John, Apostle and Evangelist.
28 Sat	
29 Sun	**Feast of the Holy Family.**
30 Mon	
31 Tue	Last day of the Year. *Pontifical concelebration and "Te Deum". Service.*

JANUARY 2014

1 Wed	**Solemnity of the Blessed Vergin Mary, Mother of God.** 47th World Day of Peace. *Pontifical concelebration. Service.*
2 Thu	*Christmas holidays.*
3 Fri	
4 Sat	
5 Sun	**Epiphany of the Lord.** Service.
6 Mon	
7 Tue	*Lectures resume for Easter Term.*
8 Wed	
9 Thu	
10 Fri	
11 Sat	
12 Sun	**The Baptism of the Lord.** *Service.*
13 Mon	
14 Tue	
15 Wed	*Presentation of semester essays to Prefect of Studies.*
16 Thu	
17 Fri	
18 Sat	Week of Prayers for Ecumenism. *Diocesan Ecumenical Service.*
19 Sun	**2nd Sunday of the Year.**
20 Mon	
21 Tue	
22 Wed	*8th Anniversary of the Consecration of H.L. Msgr Mario Grech.*
23 Thu	*Petition for the ministry of Lectorate.*
24 Fri	*Last day of Lectures. Last day of presentation of exam papers to Prefect of Studies. Half day of recollection.*
25 Sat	
26 Sun	**3rd Sunday of the Year.**
27 Mon	*Study day.*
28 Tue	St Thomas Aquinas.
29 Wed	*Mid-year exams begin.*
30 Thu	
31 Fri	

FEBRUARY 2014

1 Sat	
2 Sun	**4th Sunday of the Year.** Presentation of Our Lord. *Service.*
3 Mon	
4 Tue	
5 Wed	
6 Thu	
7 Fri	
8 Sat	
9 Sun	**5th Sunday of the Year.**
10 Mon	**Solemnity of St Paul's Shipwreck in Malta.** *Public holiday. Service.*
11 Tue	21st World Day of the Sick. *Lectures resume after mid-year exams. Results to be handed in to Prefect of Studies.*
12 Wed	
13 Thu	
14 Fri	
15 Sat	
16 Sun	**6th Sunday of the Year.**
17 Mon	
18 Tue	
19 Wed	
20 Thu	*Birthday of H. L. Msgr Mario Grech.*
21 Fri	
22 Sat	
23 Sun	**7th Sunday of the Year.** *Conferral of Lectorate.*
24 Mon	*Topics for semester essays given to students during this week.*
25 Tue	
26 Wed	
27 Thu	
28 Fri	*Half day of recollection.*

MARCH 2014

1 Sat	
2 Sun	**8th Sunday of the Year.**
3 Mon	
4 Tue	
5 Wed	Ash Wednesday.
6 Thu	
7 Fri	
8 Sat	
9 Sun	**1st Sunday of Lent.**
10 Mon	*28th anniversary of the consecration of the seminary chapel.*
11 Tue	
12 Wed	*Casus: 4.00 p.m.*
13 Thu	
14 Fri	
15 Sat	
16 Sun	**2nd Sunday of Lent.**
17 Mon	
18 Tue	
19 Wed	Solemnity of St. Joseph. *Pontifical concelebration. Service. Public holiday.*
20 Thu	
21 Fri	
22 Sat	*Lecturers' meeting at 10.30 a.m. followed by dinner.*
23 Sun	**3rd Sunday of Lent.**
24 Mon	
25 Tue	Solemnity of the Annunciation of Our Lord. *Petition for the order of Diaconate and for the order of Presbyterate.*
26 Wed	
27 Thu	
28 Fri	*Half day of recollection.*
29 Sat	
30 Sun	**4th Sunday of Lent.**
31 Mon	Freedom Day. *Public holiday.*

APRIL 2014

1 Tue	*Two-ECTS courses exams are held during this week. Changes of mid-semester courses take place during these days.*
2 Wed	*Devotion of the Way of the Cross at Ta' Ġħammar Hill.*
3 Thu	
4 Fri	
5 Sat	
6 Sun	**5th Sunday of Lent.**
7 Mon	
8 Tue	
9 Wed	
10 Thu	
11 Fri	*Last day of term lectures. Devotions in honour of Our Lady of Sorrows.*
12 Sat	
13 Sun	**Palm Sunday.** 29th World Youth Day. *Pontifical concelebration. Service. P.M. Beginning of Retreat.*
14 Mon	*Retreat.*
15 Tue	*Retreat.*
16 Wed	*Retreat.*
17 Thu	Maundy Thursday *A.M. Chrism Mass at the Cathedral. Service. P.M. "In Coena Domini" Mass. Service.*
18 Fri	Good Friday. *All seminarians take part in the service at the Cathedral.*
19 Sat	Easter Vigil. *P.M. Service by all seminarians.*
20 Sun	**Easter Sunday.** *Pontifical concelebration. Service.*
21 Mon	*Easter Holidays.*
22 Tue	
23 Wed	
24 Thu	
25 Fri	
26 Sat	
27 Sun	**2nd Sunday of Easter.**
28 Mon	*Lectures resume for summer term.*
29 Tue	
30 Wed	

MAY 2014

1 Thu	St. Joseph the Worker, *Public holiday.*
2 Fri	
3 Sat	Sts. James and Philip, Apostles.
4 Sun	**3rd Sunday of Easter.**
5 Mon	
6 Tue	
7 Wed	*1st Wednesday in honour of the Assumption of Our Lady.*
8 Thu	
9 Fri	Memory of St. George Preca.
10 Sat	*Activities held for altar boys and vocation groups.*
11 Sun	**4th Sunday of Easter.** Vocations Sunday. Rite of Admission.
12 Mon	
13 Tue	1st anniversary of the pontificate of Pope Francis I.
14 Wed	St. Matthias, Apostle. *Casus: 4.00 p.m.*
15 Thu	
16 Fri	*Presentation of semester essays to Prefect of Studies.*
17 Sat	
18 Sun	**5th Sunday of Easter.**
19 Mon	*Comprehensive exam (written part).*
20 Tue	
21 Wed	
22 Thu	*Comprehensive exam (oral part).*
23 Fri	*Half day of recollection.*
24 Sat	*A pilgrimage to Ta' Pinu's Shrine before the annual exams begin. Thanksgiving Mass. Oath of celibacy and fidelity.*
25 Sun	**6th Sunday of Easter.**
26 Mon	
27 Tue	
28 Wed	*Last day of presentation of exam papers to Prefect of Studies.*
29 Thu	
30 Fri	*Last day of lectures. P.M. Ordination to the Presbyterate.*
31 Sat	*A. M. Staff meeting.*

JUNE 2014

1 Sun	**Ascension of Our Lord.** *P.M. Pontifical concelebration and procession with the Blessed Sacrament from the Cathedral.*
2 Mon	
3 Tue	*Annual exams begin.*
4 Wed	
5 Thu	
6 Fri	
7 Sat	Commemoration of "Sette Giugno". *Public holiday.* *P.M. Pentecost Vigil. Service.*
8 Sun	**Pentecost Sunday.** *Pontifical concelebration. Service.*
9 Mon	
10 Tue	
11 Wed	St. Barnaba, Apostle. *Revision de vie.*
12 Thu	
13 Fri	
14 Sat	
15 Sun	**Holy Trinity Sunday.**
16 Mon	*Revision de vie. Exam results to be handed in to Prefect of Studies.*
17 Tue	*Evaluation.*
18 Wed	*End of academic year party. Summer holidays.*
19 Thu	*Ordination to the Diaconate.*
20 Fri	
21 Sat	*Service at Ta' Pinu Santuary.*
22 Sun	**Corpus Christi Sunday.** *Pontifical celebration. Service.* Feast of Our Lady of Ta' Pinu. *A.M. Pontifical concelebration at ta' Pinu's Shrine. Service.* *P.M. Concelebration. Service.*
23 Mon	
24 Tue	Solemnity of the Birth of St. John the Baptist.
25 Wed	
26 Thu	
27 Fri	Solemnity of the Sacred Heart of Jesus. *Seminarians participate with the clergy in an our of prayers at Fontana Parish Church.*
28 Sat	
29 Sun	**Solemnity of Sts. Peter and Paul, Apostles.** *Public holiday.*
30 Mon	

JULY 2014

1 Tue
2 Wed
3 Thu
4 Fri
5 Sat
6 Sun **14th Sunday of the Year.**

7 Mon
8 Tue
9 Wed
10 Thu
11 Fri
12 Sat
13 Sun **15th Sunday of the Year.**

14 Mon
15 Tue
16 Wed
17 Thu
18 Fri
19 Sat
20 Sun **16th Sunday of the Year**. *Seminarians participate in St. George's procession.*

21 Mon
22 Tue
23 Wed
24 Thu
25 Fri St James the Greater, Apostle. *A day of recollection for all seminarians.*
26 Sat
27 Sun **17th Sunday of the Year.**

28 Mon
29 Tue
30 Wed
31 Thu

AUGUST 2014

1 Fri
2 Sat
3 Sun **18th Sunday of the Year.**

4 Mon St. John Mary Vianney.
5 Tue
6 Wed Transfiguration of the Lord.
7 Thu
8 Fri
9 Sat
10 Sun **19th Sunday of the Year.**

11 Mon
12 Tue
13 Wed
14 Thu
15 Fri Solemnity of the Assumption of the Blessed Virgin Mary.
A.M. Pontifical concelebration.
P.M. Pontifical vespers and procession.
Seminarians participate in all these functions.

16 Sat
17 Sun **20th Sunday of the Year.**

18 Mon
19 Tue
20 Wed
21 Thu
22 Fri
23 Sat
24 Sun **21st Sunday of the Year.**

25 Mon
26 Tue
27 Wed
28 Thu
29 Fri
30 Sat
31 Sun **22nd Sunday of the Year.**

SEPTEMBER 2014

1 Mon	
2 Tue	
3 Wed	
4 Thu	
5 Fri	
6 Sat	
7 Sun	**23rd Sunday of the Year.**
8 Mon	Birth of the Blessed Virgin Mary. *Public holiday.*
9 Tue	
10 Wed	
11 Thu	
12 Fri	The exaltation of the Cross.
13 Sat	Our Lady of Sorrows.
14 Sun	**24th Sunday of the Year.**
15 Mon	150th anniversary of the establishment of the Diocese of Gozo.
16 Tue	
17 Wed	
18 Thu	
19 Fri	
20 Sat	
21 Sun	**25th Sunday of the Year.** Independence Day. *Public holiday.*
22 Mon	*First day in the seminary after summer holidays. Experience sharing.*
23 Tue	*Beginning of annual retreat.*
24 Wed	
25 Thu	
26 Fri	
27 Sat	Sts Michael, Gabriel and Raphael, Archangles.
28 Sun	**26th Sunday of the Year.**
29 Mon	
30 Tue	*P.M. Opening of the academic year. Concelebrated Mass of the Holy Spirit by H.L. Msgr Mario Grech with the lecturers and the seminarians. First staff meeting after Mass.*

OCTOBER 2014

1 Wed First day of lectures.