



Sacred Heart Major Seminary

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

DIRECTORY no. 55
2024 - 2025

Triq Enrico Mizzi, Victoria VCT 2042, Gozo, Malta.

Tel. (+356) 2155 6479

w. www.sacredheartseminary.org.mt

e. rector.seminary@churchingozo.mt

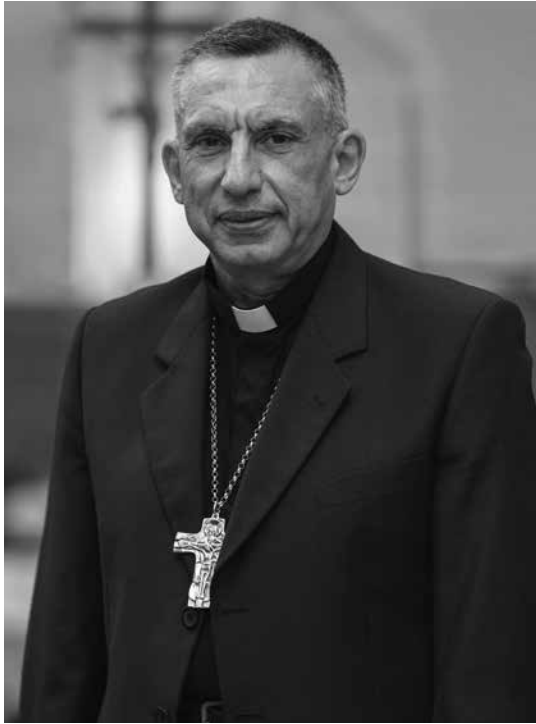
MISSION STATEMENT

The Major Seminary
welcomes candidates to the ministerial priesthood
and offers them a programme of formation
in conformity with the intent of the Catholic Church
and in due consideration for the requirements and capabilities
of the local Christian community.

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

The Seminary seeks to support them
in cultivating that fraternal unity
that binds the diocesan presbyterium with the bishop;
in deepening their awareness of the multi-cultural milieu
of contemporary society;
and in keeping in mind their universal mission.

At the same time, it fosters new vocations
and supports the on-going formation of priests.



BISHOP OF GOZO
HL MGR ANTHONY TEUMA

Born at Xagħra, Gozo: 11th January 1964

Ordained priest: 25th June 1988

Appointed Bishop: 17th June 2020

Consecrated Bishop: 21st August 2020

Residence:

'Nazaret', Triq Santa Dminka, Victoria VCT 9037, Gozo

Tel.: 2156 9435

email: bishopateuma@churchingozo.mt

For this reason, the journey of formation for the priesthood is a worksite. We must never make the mistake of feeling that we have already arrived, of considering ourselves ready to face challenges. Priestly formation is a worksite in which each one of you is called to put himself at stake in truth, to let God build up His work over the course of the years. Therefore, do not be afraid to let the Lord act in your life; as on a worksite, the Spirit will come first to demolish those aspects, those convictions, that style and even those incoherent ideas about faith and the ministry that will prevent you from growing according to the Gospel; then the same Spirit, after having swept away the inner falsehoods, will give you a new heart, build up your life in accordance with Jesus' style, and make you become new creatures and missionary disciples. He will mature your enthusiasm through the cross, as it was for the Apostles. But do not be afraid of this: it can certainly be tiring work, but if you remain docile and true, disposed to the action of the Spirit without stiffening and defending yourselves, you will discover the Lord's tenderness within your fragilities and in the pure joy of service. In this building site of your formation, dig deep, "practising the truth" within you with sincerity, cultivating the inner life, meditating on the Word, exploring in study the questions of our time and the theological and pastoral issues. And permit me to recommend something: work on emotional and human maturity. Without this, you will go nowhere!

POPE FRANCIS
*Address to the Community
of the Archepiscopal Seminary of Naples,*
16th February 2024.

THE GOZO SEMINARY

A Historical Note

The building that 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 within iċ-Ċittadella in 1454, was proving itself too small. The venture was made possible through a generous donation of Fra Melchior Alpheran, Grand Prior of the Conventual Church of Saint John, and through bequests of the Reverend Joseph Agius and his sister Rose Pluman. The encouragement and support of Vincenzo Labini, Bishop of Malta and Gozo, knew no bounds – he promised to meet one third of all costs. Their portraits still hang in the Seminary corridors.

Bishop Labini laid and blessed the foundation stone on 3 May 1783. Work progressed briskly under the direction of Don Ġannmarija Cauchi and, due especially to the voluntary work by many Gozitans the new St Julian Hospital was soon able to receive the first patients. It consisted of two halls of a letter L and had a capacity for fifty beds. Some beds were reserved for incurables and there was a maternity corner for unwed mothers. In 1838, its scope was greatly reduced as the Saint John the Baptist Hospital for males, situated across the street from St Julian Hospital (the present complex of the Ministry for Gozo), opened its doors for females.

On 16 September 1864, Pope Blessed Pius IX, had through the Bull *Singulari Amore* established the diocese of Gozo and Comino. It had, among other things, stipulated that the diocese open its own seminary and indicated the former hospital as its venue. It was the promoters of the Diocese who had earmarked the building for this noble scope, a suggestion that was endorsed by the Holy See. Mgr Francesco Buttigieg, the first bishop of Gozo, ordered the implementation of this demand. The St Julian Hospital closed down on 30 November 1864.

Monsignor Pietro Pace, the Vicar General and the chief promoter of the Diocese, engaged a Roman architect to prepare a plan for its conversion. Through the efforts of the indefatigable Pace, its conversion soon got under way. On 28 May 1865, Bishop Buttigieg requested Pierre-Jean Beckx, Superior General of the Society of Jesus, to permit the Sicilian

Jesuits to take over the direction and running of the new seminary. He graciously accepted and, on 11 September 1866, three Jesuits arrived from Sicily to assume the responsibility of the new seminary: Fr Antonio Tommasi SJ, who was to be the first Rector, Fr Salvatore di Pietro SJ, the first Minister and master of Mathematics and Physics, and Brother Antonio Ardagna SJ.

Bishop Buttigieg, who had worked so hard to set this new venture on a stable 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 Bishop Paolo Micallef OESA, Apostolic Administrator for Gozo, and Fr Pietro Fontana SJ, Provincial of the Province of Sicily of the Society of Jesus. Mgr Pietro Pace, the Vicar General and, later, Bishop of Gozo (1877-89) and Archbishop of Malta (1889-1914) delivered the inauguration address. In remembrance of the inauguration three marble coats-of-arms were eventually placed over the entrance of the *Seminario del Gozo*: that of Pope Pius IX flanked by those of Bishop Labini on the left and Bishop Buttigieg on the right. The previous 15 September, Pace had blessed the new Seminary chapel, initially dedicated to St Julian, but, since 8 December 1866, rededicated to the Immaculate Conception. On that day, Fr Salvatore Spinelli SJ, the spiritual director, founded the Marian Congregation with sixteen members.

The Jesuits did much to enhance the standard of education at the Seminary and, indeed, its reputation 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 many were those who obtained brilliant results. The Major Seminary made a very good name for itself for the quality and high standard of its 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 soon entered the international scene. On 1 November 1882, Bishop Pietro Pace inaugurated a Meteorological Observatory atop the highest

point of the Seminary. This was immediately affiliated as the 170th station of the *Rete Meteorologica Italiana*. The reports of the station, that operated until 1909, were from 1885 published in the *Summary and Review of International Meteorological Observations* printed monthly by the War Department of Washington DC.

The Seminary had in the meantime become the centre of many ecclesiastical and cultural activities of the diocese. The Jesuits held meetings for priests, gave public lectures and talks, held religious activities, and produced dramatic shows for the families of seminarians and people at large, many of whom came even from Malta.

Owing to administrative difficulties, as well as to shortness of personnel, the Sicilian Jesuits left the Seminary on 9 August 1909. Bishop Giovanni-Maria Camilleri, fourth bishop of Gozo, handed over its running to diocesan priests. In the initial months, the Rector was an Italian priest but, since 1910 most of the rectors were Gozitans. Between 1970 and 1997, the *Sacred Heart Seminary*, as it is now known, was again directed by a Jesuit priest.

The Seminary, under the guidance of Mgr Anton Teuma, the ninth bishop of Gozo, 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 and beyond cannot be denied particularly when one realizes that for a long time it was practically the only secondary school in Gozo and that a vast number of priests, men of profession, civil servants and businessmen, from both Gozo and Malta, owe their secondary education to the Seminary.

By a decree of 13 April 1994, the *Congregation for Catholic Education* affiliated the Seminary to the Pontifical University of Saint Thomas in Rome, and the seminarians who successfully complete the course of Philosophy and Theology are conferred with the degree of Baccalaureate in Sacred Theology by the University.

Around 650 Gozo-born priests and a number from Malta owe their training to the *Sacred Heart Seminary*. Among its ex-alumni, the Gozo Seminary is proud to number seven bishops, three former Presidents of the Republic of Malta, a Prime Minister, and four Chief Justices.

Mgr Joseph Bezzina

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

1864 Sep 22
Michael Francis Buttigieg
died 12 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 Mary 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
transferred 2 Oct 2019

2019 Oct 2
Mario Grech, Ap. Adm.
transferred 21 Aug 2020

2020 Aug 21
Anthony Teuma

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 07
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 until 31 Dec 2014

2015 Jan 01
Tony Sciberras MSSP until 28 Jun 2016

2016 Jun 29
Richard-Nazzareno Farrugia

2023 Sep 14
Joseph Bajada

SEMINARY BOARD

President

HL Mgr Anthony Teuma

Chairman

Revd Fr Joseph Bajada

Members

Revd Sr Maria Buhagiar

Mrs Miriam Debono Curmi

Revd Fr Gabriel Gauci

Revd Fr Marcello Ghirlando OFM

Mr Joseph Rapa

Dr Josephine Rapa

Revd Fr Charles Sultana

Revd Can. Trevor Sultana

FORMATION TEAM

Rector

Revd Fr Joseph Bajada

Vice-Rector

Revd Fr Gabriel Gauci

Prefect of Studies

Revd Fr Noel Debono

Spiritual Director

Revd Fr Anthony Calleja SJ

Pastoral Mentor

Revd Fr Giovanni Curmi

Propaedeutic Director

Revd Fr Anthony Bajada

SEMINARY ACADEMIC COUNCIL 2024 - 2025

President

Revd Fr Joseph Bajada, SThB

Secretary

Revd Fr Noel Debono, SThL

Members

Revd Mgr Anton Borg, SThL, PhL

Revd Can. Trevor Sultana, JCL

Revd Fr Daniel Grech, SThL

Student Representative

A member of the Seminararians' Representative Council

SEMINARY FINANCE COMMITTEE

Bishop

HL Mgr Anthony Teuma

Rector

Revd Fr Joseph Bajada

Administrator

Mr Joseph Bezzina

Curia Administrative Secretary

Mr Anthony Bezzina

COMMUNITY OF THE FRANCISCAN SISTERS OF THE HEART OF JESUS

Revd Sister Giuseppina Farrugia

Revd Sister Clemenzia Borg

Revd Sister Shanti Perbo

“L-AHWA HBIEB TAS-SEMINARJU”

President

Revd Fr Joseph Bajada

SEMINARIANS 2024 - 2025

Deacon Matthew Borg *15 Feb 1998*
 Parrocchia Santi Protomartiri Romani, Via Angelo Di Pietro 50,
 00165 Roma,
 m. 7760 7807 e. matthewborg8@gmail.com

7th Year

Samuel Aquilina *5 May 1999*
 34, Triq il-Kunsill Ċiviku, Victoria, VCT 2640,
 m. 7949 8449 e. samuel.aquilina234@gmail.com

Marlon Victor Bajada *3 Dec 1996*
 'Ave Maria', Triq l-Indipendenza, Kerċem KCM 1160,
 m. 7979 1296 e. marlon3.mb@gmail.com

6th Year

Anthony Joe Borg *3 Jul 2000*
 12, Triq l-Ispiera, Xagħra XRA 1713,
 m. 7775 0466 e. anthonyjoeborg@gmail.com

Fabio Cini *19 Feb 2000*
 'Ivory', Triq Sant'Indrija, iż-Żebbuġ ZBB 1051,
 m. 7998 6470 e. cini.fabio19200@gmail.com

3rd Year

John Xerri *16 Sep 99*
 'Ġizimina', Triq Dun Karm Caruana, Għasri, GSR1020,
 m. 7955 9580 e. john.xerri99@gmail.com

2nd Year

Jamie Buttigieg *17 May 2001*
'The View', Triq ta' Grunju, Nadur NDR 2138,
m. 7927 9333 e. jamiebuttigieg001@gmail.com

Jeremy Scicluna *06 Apr 1998*
95, Triq Palma, Victoria VCT 1302,
m. 7955 6493 e. jersci98@gmail.com

1st Year

Mark Attard *25 Oct 2005*
'Magnificat', Triq il-Manwala, ix-Xewkija XWK 1211
m. 7956 2710 e. markattard05@gmail.com

Simon Zammit *16 Jun 2005*
6, 'Victoire', Triq Laurent Ropa, ix-Xagħra, XRA 1753
m. 7934 2717 e. simonzammit05@gmail.com

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 Thursday

Eucharistic Adoration – two 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 – third Thursday of the month

Revision de vie – twice yearly

Fraternal correction – twice yearly

Retreats – a five-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 or cycle 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 participates 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 synthetic 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 Pastoral Mentor 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 Pastoral Mentor will meet the parish priest together with the seminarian concerned.

A seminarian's pastoral programme is carried out weekly on Thursday afternoons, during the weekend, and also during the holidays, in the pastoral reality (parish; hospital; home for the elderly; rehabilitation centre etc...) to which he is assigned. During this pastoral outreach the seminarian is involved as much as possible in the various aspects of that particular reality with the aim of getting first-hand pastoral experience in strict collaboration with the parish priest/chaplain.

Deacons follow a more intense pastoral programme attaining to their ministry. Besides preaching the homily and administering the sacraments proper to them, they spend the period of Lent 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.

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, spiritual reading, 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. Formators 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, internet and the use of social media.
- 8) It is important to remember the formators' responsibility for the community of seminarians in their daily living. They guide and supervise 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 rector's permission is needed for exceptional instances.
- 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 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:

Mon, Tue, Wed, Fri	3.30pm - 6.30pm
Thu, Sat	9.00am - 12.00pm

- 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 rector 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 formators in the organization of community life. This council 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.

The Liturgical & Missionary 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. This group also 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.

PUBLICATIONS

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

Sem&U A tri-annual Maltese bulletin providing information about the life and activities in the Seminary. It is distributed to every Gozitan household as a means of contact with the Seminary and to promote prayer for priestly vocations.

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 three 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 together with a representative of the Angelicum appointed by the Faculty. The other three 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 and Angelicum Representative may consult one another before each of them gives his mark evaluating the student on the one hour examination as a whole. The Angelicum Representative may intervene at any time during the examination.

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 (ECTS of the course) to obtain a quotient.
- * The total of the coefficients (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 divided 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:**

- Examinations session (End of 1st Semester)
- Examinations session (End of 2nd Semester)

• **Extraordinary:**

- Date to be determined
- For those who were not successful in an examination of the previous semester or for a grave reason with the permission of the Rector.

Types of Examinations

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

Subjects of 2 or 1.5 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.

Assessment:

For two Courses of 5 or 4 ECTS there is a requirement of an Essay of about 5,000 words each semester. 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 2024 - 2025 to be paid to the Angelicum are:

- | | |
|---------------------------------|------|
| * Enrolment of theology student | €250 |
| * For SThB Diploma | €90 |

Lecturers in the Courses of Philosophy and Theology

ATTARD, Revd Fr Joseph **Christian Archeology**
 Lic.BCE (Gregorian Univ., Rome)
 'Morning Star, Triq Għajn Mhelhel, iż-Żebbuġ ŻBB 1500, Gozo.
m. 9929 3527 e. frjosephattard@gmail.com

BAJADA, Revd Can. Frankie **Systematic Philosophy**
 PhL (St Thomas Univ., Rome)
 'Dar Parrokkjali', Pjazza Indipendenza, Għajnsielem GSM 1501, Gozo.
m. 7971 0784 t. 2155 4615 e. arcfbajada@yahoo.com

BEZZINA, Revd Mgr Joseph **Church History**
 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, Revd Mgr Anton **Moral Theology**
 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, Revd Fr Ignatius **Sacred Liturgy**
 SThL (Lateran Univ., Rome); MA (St Thomas Univ., Rome); DipArch (Pont. Inst.
 Christian Archeology, Rome); Diplit (Pont. Inst. St Anselm, Rome); DipMar (Pont.
 Faculty Marianum, Rome)
 'Ċentru Ragħaj it-Tajjeb', Triq Sir Pawlu Boffa, Victoria VCT 2113, Gozo.
m. 9983 2376 e. duninjazjuborg@gmail.com

BORG, Revd Mgr Renato **Sociology**
 SThL (Pont. Inst. John Paul II, Rome), MA (Univ. of Malta)
 'God Bless', Triq ta' Ċenċ, Ta' Sannat SNT 9042, Gozo.
m. 7955 1430 e. borgrenato@yahoo.co.uk

BUTTIGIEG, Revd Fr Charles **Sacred Scripture**
 PhD (Biola Univ.), SThL (Gregorian Univ., Rome)
 'Buttigieg House', Triq il-Wileġ, Qala QLA 1933, Gozo.
m. 7932 3652 t. 2155 4937 e. doncharles99@yahoo.it

BUTTIGIEG, Rev. Can. Krystof **Patrology**
 SThD (Patristic Institute, "Augustinianum", Rome)
 'Dar tal-Kappillan', Triq il-Kappillan Bernard Haber, in-Nadur NDR 1051, Gozo.
m. 7927 7239 *e.* krystofb@yahoo.com

CAUCHI, Ms Marlene **Psychology**
 DcounsPsy
 'Ave Maria', Triq il-Blata, Għarb GRB 1250, Gozo.
m. 7994 6697 *e.* marlene.cauchi@um.edu.mt

CURMI, Revd Mgr Joseph **Canon Law**
 JCL (Lateran Univ., Rome)
 Uffiċċju Parrokkjali, Triq il-Karità, Victoria VCT 1200, Gozo.
m. 7920 4434 *e.* archprieststgeorge@gmail.com

DEBONO, Revd Fr Noel **Sacred Scripture**
 SThL (Gregorian Univ., Rome)
 Ċentru Ragħaj it-Tajjeb, Triq Sir Pawlu Boffa, Victoria VCT 2113, Gozo.
m. 9986 6705 *t.* 2155 1966 *e.* debononoel@gmail.com

ELLUL Rev. Fr Joseph O.P. **Islamic Studies**
 SThL (Univ. of Malta); SThD (St. Thomas Univ., Rome); SA & IL (Pisa, Rome)
 Kunvent tad-Dumnikani, Triq il-Merkanti, Valletta VLT 1176, Malta.
t. 2123 4079 *e.* joseph.p.ellul@um.edu.mt

FARRUGIA, Revd Fr Joseph **Psychology**
 SThL (StAlphonse Inst., Rome); PsyD (Gregorian Univ., Rome)
 28, Triq l-Arcipriet Ġamri Camilleri, Għarb GRB 1070, Gozo.
m. 7991 4834 *t.* 2155 2111 *e.* joseph7500@gmail.com

FALZON, Rev. Fr Bernard MSSP **Missiology**
 MA Pastoral Ministry (Ateneo de Manila, Philippines); SThL Miss. (Gregorian Univ., Rome)
 Dar Ġ. De Piro, Triq il-Bir, Santa Venera SVR 1541, Malta.
m. 7925 3482 *e.* bernardfalzon@yahoo.com

FARRUGIA, Revd Can. Richard-Nazzareno **Moral Theology**
 SThD (St Alphonse Inst., Rome)
 'Jomar Ville', Triq tal-Masri, Xagħra XRA 2694, Gozo.
m. 9984 7100 *t.* 2155 2697 *e.* farrugiarn@gmail.com

FRENDO, Rev. Can. George
 SThL (St Alphonse Inst., Rome)
 72, Triq il-Vajringa, Victoria VCT 1319, Gozo.
 m. 7920 4051 e. frgfrendo@yahoo.co.uk

Moral Theology

GAUCI, Revd Fr Gabriel
 PhD (Gregorian Univ., Rome)
 'San Girgor', Triq Ġużè Flores, Ta' Kerċem KCM 1081, Gozo.
 m. 99008491 t. 2155 5410 e. ggaucci87@yahoo.com

Philosophy

GAUCI, Ms Georgina
 Cert. Voice Performance
 'Casa Sorriso', Triq it-Tempju tal-Imramma, Ta' Sannat SNT1361, Gozo.
 m. 7955 9071 e. gaucigeorgina@gmail.com

Church Music

GHIRLANDO, Rev. Fr Marcello OFM
 SThL (Stud. Bibl. Franc., Jerusalem); SThD (Gregorian Univ., Rome); Dip. Journalism
 (Univ. of Malta)
 Kunvent Sant'Antnin, Triq Sant'Antnin, Għajnsielem GSM 9024, Gozo.
 m. 9980 5360 e. ghirlandom@yahoo.co.hk

Pastoral Theology

GRECH, Revd Fr Daniel
 SThL (Gregorian Univ., Rome)
 'Josephá', Triq Sarg, Ta' Kerċem KCM 1423, Gozo.
 m. 9928 8781 t. 2155 4885 e. danielgrech@msn.com

Fundamental & Dogmatic Theology

GRECH Revd Fr Samuel
 SThD (Pont. Faculty of Theology, Marianum, Rome)
 1, Triq it-Trux, Għarb GRB 1320, Gozo.
 m. 99253176 t. 2156 0954 e. samuelgrech@hotmail.com

Fundamental Theology

MASINI Revd Fr Effie
 LicSocSoc (St Thomas Univ., Rome)
 27, Triq Sir Mikelang Refalo, Victoria VCT 1430, Gozo.
 m. 9948 7751 t. 2155 1284 e. donbogo@gmail.com

Social Sciences

MERCIECA, Revd Fr Joseph
 DipMusSac (Pont. Inst. of Sacred Music, Rome)
 72, Triq Vajringa, Victoria VCT 1319, Gozo.
 m. 9946 1148 t. 2156 3351 e. josephcmc21@gmail.com

Church Music

MIZZI, Revd Mgr Anthony **Sacred Scripture**
 SSL (Biblical Inst., Rome)
 26, Triq il-Kbira, Ta' Sannat SNT 1513, Gozo.
 t. 2155 1413 e. antonmizzi26@gmail.com

PARIENTE, Mr Daniele **Biblical Hebrew**
 Aeronautical Engineer (Israel Institute of Technologies)
 Charity Block, Apt 3, Triq J.F. de Chambrai, Għajnsielem GSM 1055 Gozo.
 m. 9922 6026 e. parient@gmail.com

SCERRI, Rev. Fr Carl **Dogmatic Theology**
 SThL (Institut Catholique de Paris); MA (Oxon)
 Campion Hall, Brewer Street, OX1 1QS, Oxford, UK
 m. 9924 0460 e. scerri_carl@hotmail.com

SCERRI, Revd Mgr Prof. Hector **Dogmatic Theology**
 B.A. Phil.& Hum.Stud.(IPHS, Faculty of Theology, Malta);
 SThL (Univ. of Malta); SThD (Gregorian Univ., Rome)
 6, Triq iż-Żonqor, Santa Venera SVR 1805, Malta.
 m. 7965 1710 t. 2144 3543 e. hector.scerri@um.edu.mt

SULTANA, Revd Mgr Joseph **Sacred Scripture**
 SSL (Pont.Bibl.Inst.,Rome)
 Uffiċċju Parrokkjali, Pjazza Katidral, Victoria VCT 1820, Gozo.
 m. 7993 5314 t. 2155 4101 e. fr.j.sultana@gmail.com

SULTANA, Revd Can. Trevor **Canon Law**
 JCL (Lateran Univ., Rome)
 1, Triq tat-Trux, Għarb GRB 1320, Gozo.
 m. 7932 1411 t. 2156 0945 e. gharbparish.gmail.com

TEUMA, H.L. Mgr Anton **Psychology**
 JLMetPed (Salesian Univ., Rome); BScEd (Salesian Univ., Rome); MAScForm
 (Gregorian Univ., Rome); DipSS (Stud. Bibl. Franc., Jerusalem); Dip. Systemic Family
 Psychotherapy (Inst. Family Therapy, Malta)
 'Nazaret', Triq Santa Dminka, Victoria VCT 9037, Gozo.
 m. 7973 4831, e. bishopateuma@churchingozo.mt

VELLA, Mr George Francis **Latin Language**
 B.A.(Phil & Econ.) (Univ. of Malta); B.A. Hons. (Classics) (Univ. of Malta)
 'Ave Maria', Triq id-Dawwara, Victoria VCT 1701, Gozo.
 m. 9955 7300 t. 2155 1277 e. georgefrancis.vella@gmail.com

XERRI, Revd Mgr Jimmy **History of Philosophy**
 PhL (St Thomas Univ., Rome)
 'San Francesco', Triq it-8 ta' Dicembru, Victoria VCT 2074, Gozo.
 m. 99448706 e. jimmyxerri@tiscali.it

WRIGHT, Mr Karl **Psychodynamics**
 B.A., P.G.C.E., M. Sys. Psych.
 76, Triq Frenċ tal-Għarb, L-Għarb GRB1201, Gozo.
 m. 99458781 e. karljwright79@hotmail.com

XUEREB, Rev. Mgr Edward **Canon Law**
 SThB (St Thomas Univ., Rome); JUD (Lateran Univ., Rome); SThD (Univ., of Malta);
 36, Dar Parrokkjali, Pjazza San Ġużepp, il-Qala QLA 1114, Gozo.
 m. 7932 5934 e. edwxue@hotmail.com

OFFICIALS

ATTARD, Revd Fr Joseph, Lic.BCE **Librarian**
 'Morning Star', Triq Għajn Mhelhel, Żebbuġ ŻBB 1500, Gozo.
 m. 9929 3427 t. 2155 2642 e. frjosephattard@gmail.com

BAJADA, Revd Fr Anthony, SThL **Propaedeutic Director**
 'Penthouse', Triq Sant Anton, Xagħra XRA 1110, Gozo.
 m. 7927 7228 t. 2155 3271 e. anthonybaj1984@yahoo.com

BAJADA, Revd Fr Joseph, SThB **Rector**
 32, Triq San Ġużepp, ix-Xagħra XRA 1202
 m. 7949 2387 e. rector.seminary@churchofgozo.mt

BEZZINA, Mr Joseph **Administrator**
 6, Triq Sir Paul Boffa, Victoria VCT 2113, Gozo.
 m. 9928 0693 t. 2155 1967 e. adm.maj.sem@gmail.com

CALLEJA Revd Fr Anthony SJ **Spiritual Director**
 Manresa Retreat House, Triq Santa Dminka, Victoria VCT 9037, Gozo.
 m. 9966 9803 t. 2155 6635 e. tonicalleja@gmail.com

CAUCHI, Ms Marlene, DCounsPsy

Psychologist

'Ave Maria', Triq il-Blata, Għarb GRB 1250, Gozo.

m. 7994 6697 *t.* 2155 2118 *e.* marlene.cauchi@um.edu.mt

CURMI, Revd Fr Giovanni, M.A. (Melit)

Pastoral Mentor

'Ta' Bertu', 7, Triq Kolaci, Munxar MXR 1071, Gozo.

m. 9922 8918 *t.* 2155 5702 *e.* giovanni_curmi@gmail.com

DEBONO Revd Fr Noel, SThL

Prefect of Studies

Ċentru Ragħaj it-Tajjeb, Triq Sir Pawlu Boffa, Victoria VCT 2113, Gozo.

m. 99866705 *t.* 2155 1966 *e.* debononoel@gmail.com

FARRUGIA, Revd Fr Joseph, SThL; PsyD

Psychologist

28, Triq l-Arcipriet Ġamri Camilleri, Għarb GRB 1070, Gozo.

m. 7991 4834 *t.* 2155 2111 *e.* joseph7500@gmail.com

GAUCI, Revd Fr Gabriel, PhD

Vice-Rector

"San Girgor", Triq Ġużè Flores, Ta' Kerċem KCM 1081, Gozo.

m. 9900 8491 *e.* ggauci87@yahoo.com

PROPAEDEUTIC YEAR

P01 INTRODUCTION TO PHILOSOPHY

1.5 ECTS

REV. GABRIEL GAUCI

The students are introduced to some of the main themes of Greek classical thought, ranging from the first philosophers to Christian thinkers of the first centuries, and related issues which are at the origin of western philosophical thinking. These are: the origin of the universe, deity, existence, human nature, life after death, happiness, goodness.

Assessment: Fifteen minute oral 100%

Select Bibliography:

BERTI, E., *Invito alla filosofia*, Brescia 2011

BERTI, E., *In principio era la meraviglia. Le grandi questioni della filosofia antica*, Roma-Bari 2007³.

P02 LOGIC: CRITICAL THINKING

1.5 ECTS

REV. GABRIEL GAUCI

An introduction to aristotelic logic providing students with the most important concepts and procedures in this particular field of knowledge, and also conceptual and practical skills to be applied in further philosophical and theological studies. Particular attention will be given to informal logic and the detection of common fallacies in arguments.

Assessment: Two-hour written exam 100%

Select Bibliography:

COPI I.M.– COHEN C.– MCMAHON K., *Introduction to Logic*, New Jersey 2011¹⁴

ARMSTRONG W.S. – FOGELIN R., *Understanding Arguments. An introduction to informal logic*, Stamford 2015⁹

PT01 INTRODUCTION TO THEOLOGY

2 ECTS

REV. SAMUEL GRECH

The course aims to provide the students with a historical perspective of the origin and development of Catholic theology that helps them to understand its nature, sources and role in the life of the Church and its importance in the formation for priestly ministry.

Assessment: Fifteen-minute oral 100%

Select Bibliography:

BAUERSCHMIDT F. C. – BUCKLEY JAMES J., *Catholic theology. An introduction*, Oxford 2016

SESBOÛÉ B., *Introduction à la théologie. Histoire et intelligence du dogme*, Paris 2017

INTERNATIONAL THEOLOGICAL COMMISSION, *Theology today: perspectives, principles and criteria* (2011)

ZIA M. J., *The Faith understood. An Introduction to Catholic Theology*, Ohio 2013.

PT02 METHODOLOGY AND RESEARCH TOOLS

1.5 ECTS

MGR JOSEPH BEZZINA & CAN. NOEL SALIBA

Module 1: Research Tools in Theology - The module guides the student in researching theology-related themes and to present such research in a scientific manner.

Module 2: Techniques in Social Research - The module offers students a better and clearer understanding of the methods and techniques used nowadays to understand, judge and interpret repeated phenomena in today's society.

Assessment: A thirty-minute practical session 50%
Ten-minute oral 50%

Select Bibliography:

- BEZZINA, J., *Methodology — a handbook for the writing of term papers, dissertations, and theses*, Victoria/Gozo 2005²
- FARINA, R., *Metodologia. Avviamento alla tecnica del lavoro scientifico* (= Biblioteca di scienze religiose 6), Zürich 1973
- MHRA *Style book. Notes for authors, editors, and writers of theses*, London 1991⁴
- ROSEN LEONARD J. – LAURENCE B., *The Allyn and Bacon Handbook*, Boston/ma et alia 1992³
- FERRARROTTI F., *Trattato di Sociologia*, Torino 1977
- GUIDICINI P., *Nuovo manuale della ricerca sociologica*, Milano 1987
- SMELSER N.J., *Manuale di Sociologia*, Bologna 1984.

PL03 LATIN LANGUAGE I

6 ECTS

MR GEORGE FRANCIS VELLA

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. During the first year, the course focuses on grammar and syntax.

Assessment: Two-hour written test every semester 100%

Select Bibliography:

- COLLINS, J. F., *A Primer of Ecclesiastical Latin*, Washington, D.C., 1988
- KENNEDY, B. H., *The Revised Latin Primer*, London 1979
- WHEELLOCK, F. M. – LAFLEUR, R. A., *Wheelock's Latin*, New York 2011⁷.

FIRST SEMESTER - FIRST CYCLE

PH13 PHILOSOPHY OF KNOWLEDGE

5 ECTS

CAN. FRANKIE BAJADA

Method and History of Epistemology. Towards truth: logical and ontological truth in Saint Thomas. The finality of knowledge and the different pathways of pursuing it. The subjective and the objective poles in knowledge. The Structure of Consciousness and its relation to reality. Critical examination of the various sources and ways of knowledge – self-knowledge, knowledge of matter, reasoning, memory. The problem of error. Scepticism and its problematics. The dynamic character of human knowledge. Limits of human knowledge and their transcendence.

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

Select Bibliography:

- HANNON M., *What's the Point of Knowledge? A Function-First Epistemology*, New York 2019.
- GIARDELLA P., *La Conoscenza*, Roma 1991.
- HUBER C., *Critica del Sapere*, Roma 1993.
- LLANO A., *Gnoseology*, Manila 2001.
- VAN STEENBERGEN F., *Epistemology*, New York 1970.

PH07 RENAISSANCE AND EARLY MODERN PHILOSOPHY

3 ECTS

MGR JIMMY XERRI

We shall treat of the shift from medieval philosophy to the humanistic Renaissance. One must take into account the social novities which left their mark on a new philosophy. Philosophy opens new paths, reinterpreting old ideas and old masters. Neo Platonism, Aristotle revisited. The utopists and political philosophers. Illuminism. The emergence of modern science. Modern philosophy and modern systems of philosophy: Descartes, Pascal,

Spinoza, Leibniz and Kant.

Assessment: Two-hour written test 100%

Select Bibliography:

KENNY A., *The Rise of Modern Philosophy*, III, Oxford 2008.

SCRUTON R., *A Short History of Modern Philosophy*, London – New York 2002.

Extracts from the authors' works.

P19 PASCAL'S PENSÉES (SEMINAR)

4 ECTS

REV. GABRIEL GAUCI

This aim of this seminar is to train students – through the reading of Pascal's collection of fragments posthumously referred to as *Pensées* – in approaching a philosophical text and acquire skills in its understanding and interpretation. After some introductory frontal lectures, every student will choose and study a precise and delimited part of the text and present it in class for further questions and discussion. Particular attention should be given to: a. the identification the main theme in the text and its broad context prior and contemporary to Pascal; b. textual commentary and interpretation; c. further explication through connections to other fragments; d. highlighting some of the most relevant theoretical and practical implications of the text. The presentation will then be developed in a 5000-word essay.

Assessment: 5,000-word essay 100%

Select Bibliography:

DESCOTES, D. – PROUST, G., *Les Pensées de Blaise Pascal*, <https://www.penseesdepascal.fr>, 2011.

MORIARTY, M., *Pascal. Reasoning and Belief*, Oxford University, Oxford 2020.

PASCAL, B., *Pensées*, ed. P. ZOBBERMAN, The Catholic University of America, Washington D.C., 2023.

PERATONER, A., *Pascal*, Carocci, Roma 2011.

PP04 GROUP AND SOCIAL PSYCHOLOGY

1.5 ECTS

REV. JOSEPH FARRUGIA

The course highlights the different psycho-social dynamics present in social groups, specifically in local communities and religious organizations. Students will be able to analyse group formation stages and the respective emergent roles. Group typologies, specific group characteristics, the relevant unconscious dynamics and the resultant implications on leadership and group efficacy will be studied in detail. Pastoral implications will help our students to identify the constitutive elements of religious groups.

Assessment: Fifteen-minute oral 100%

Select Bibliography:

BROWN R., *Group Processes: Dynamics within and between groups*, Oxford 2002.

DULLES A.R., *Models of the Church*, New York 2002.

HOGG M.A., *The Sage Handbook of Social Psychology: concise student edition*, London 2007.

KERNBERG O.F., *Ideology, Conflict and Leadership in Groups and Organizations*, London 1998.

PTSS02 INTRODUCTION TO THE PENTATEUCH AND THE HISTORICAL BOOKS

5 ECTS

REV. CHARLES BUTTIGIEG

The authorship, history, and composition of the Pentateuch, as well as the various theories of its composition and the processes involved in the development of Pentateuch criticism, particularly the Documentary Hypothesis, will be studied. Basic theological concepts will be investigated in relation to God's Chosen People and the History of Salvation. The importance and theological relevance of the Pentateuch's individual canonical books will also be demonstrated. The last part of the course will focus on the Historical

Books in order to present a theology of history found in the narrative.

Assessment:	Two-hour written test	60%
	5,000 word essay	40%

Select Bibliography:

- SKA J-L., *Introduction to Reading the Pentateuch*, Winona Lake IN 2006.
- ALEXANDER, T.D. *From Paradise to the Promised Land: An Introduction to the Pentateuch*, Grand Rapids (MI) 2022.
- BADEN J.S., *The Composition of the Pentateuch. Renewing the Documentary Hypothesis*, London 2012.
- ROMER T., *The so-called Deuteronomistic History. A Sociological, Historical and Literary Introduction*, London 2007.
- LE ROUX M., «Celebrating the feasts of the Old Testament in Christian contexts», in *HTS* 62 (2006), 1001-1026.
- PERSON, R.F., *The Deuteronomic history and the Book of Chronicles: Scribal works in an oral world*, *Ancient Israel and its Literature* 6, Atlanta (GA) 2010.

TSP06 THEOLOGY OF MISSION

1.5 ECTS REV. BERNARD FALZON, MSSP

The Theological Foundations of Mission: Biblical foundations of mission, doctrinal foundations (Missio Dei and Missio Ecclesiae), Soteriology. The Missionary Activity of the Church: Theology of Religions, Interreligious Dialogue, History of Mission, Inculturation. New Evangelization: the concept of New Evangelization, crisis of Cultures and crisis of Faith, Secondo Annuncio, creative Minorities - a way forward for the Church in Europe?

Assessment:	Class presentation	40%
	Fifteen-minute oral	60%

Select Bibliography:

- BIEMMI E., *Il Secondo Annuncio: La grazia di ricominciare*, Bologna 2011.

COLZANI G., "Storia e contenuti del Decreto 'Ad Gentes'", IDEM, *Pensare la missione. Studi editi ed inediti* (a cura di S. MAZZOLINI), Roma, 2012, 113-143.

CONGAR, Y., «The necessity of the Mission 'Ad Gentes'», in *Studia Missionalia* 51 (2002).

56-165; KAROTEMPREL, S. (ed.), *Following Christ in Mission: A foundational course in Missiology*, Kenya 1995.

DE LUBAC H., "Le fondement théologique des missions (1941 e 1946)".

IDEM, *Théologie dans l'Histoire*, Paris 1990, 159-219.

TSL02 SACRED LITURGY II

3 ECTS

REV. IGNATIUS BORG

The course provides students with a comprehensive understanding of the Liturgical Year. The course is divided into two sections: the first is an introduction to the Liturgical Year, which will cover the theology of time, theology of the liturgical year and its spirituality, as well as the liturgical year's evolution over time and its calendar. The second section will focus on the liturgical year in particular: Sunday as the Lord's Day; the Paschal Triduum and the Holy Week, Eastertide and Lent; time of manifestation and Advent; Ferial time and the feasts of Our Lord, of the Mother of God and the Saints.

Assessment: Two-hour written test 100%

Select Bibliography:

AUGÈ M., *L'Anno Liturgico. È Cristo stesso presente nella sua Chiesa*, Città del Vaticano 2009.

ADAM A., *Corso di Liturgia*, Brescia, 1985.

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

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

TALLEY T. J., *The Origins of the Liturgical Year*, Collegeville MN 1991.

TCH01 CHRISTIAN ARCHAEOLOGY

1.5 ECTS

REV. JOSEPH ATTARD

The course introduces and sensitizes matriculants to the worldwide Christian archaeological heritage. It considers the role that Christian archaeology has in giving a clearer picture on the life of Christ, the episodes that happened in the Bible especially in the New Testament, and the first Christian communities. In addition, this course also sheds light on the development of Christian liturgy, art, architecture and tradition whilst also underlying the way how Christianity has spread in the world throughout the centuries.

Assessment: Class presentation 100%

Select Bibliography:

BOTTINI G. C. – DI SEGNI L. - ALLIATA E., *Christian archaeology in the holy land new discoveries*, Jerusalem 1990.

CORNFELD G., *Archaeology of the bible: book by book*, London 1977.

TESTINI P., *Archeologia cristiana*, Bari 1980.

TRUMP D. H., *Malta: an archaeological guide*, Malta 1990.

ZANDER P., *La necropoli di San Pietro. Arte e fede nei sotterranei della basilica vaticana*, Roma/Napoli 2014.

TCH02 MALTA AND GOZO CHURCH HISTORY

1.5 ECTS

MGR JOSEPH BEZZINA

The main objective of the course is to project an overview of the history of the Church in Malta and Gozo from the evangelisation by Saint Paul the Apostle down to recent times. The new religion, first attested by the palæo-Christian cemeteries of the late third century, continued to flourish, with ups and downs, up to the ninth century, when the Muslims despoiled the islands of most of the inhabitants and their faith. A Christian community seemingly survived in Gozo. Christianity was slowly established again during the twelfth century when the islands were occupied by a succession of European Catholic powers, starting with the Normans, and, culminating

during the reign of the Order of the Knights of Saint John. The ecclesiastical establishment witnessed a renaissance and the Church permeated the life of the Maltese. After a short turbulence under the French, the British took over. The period, not free from friction in Church–State relations, witnessed a steady rise in the population and, as a result, to a rapid expansion in all Church activities. In 1864, Gozo was established an autonomous diocese. The attainment of nationhood in 1964 coincided with the post-conciliar Church struggling to meet the challenges of the new age.

Assessment: Two-hour written test 100%

Select Bibliography:

BEZZINA J., *L-Istorja tal-Knisja f'Malta* (= Kullana Kulturali 42), Malta 2002.

BEZZINA J. (editor), *The Gozo Cathedral – its history and treasures*, Gozo 2017.

BUSUTTIL J. –FIORINI S., *The Registrum Foundationum Beneficiorum Insulae Gaudisii* (= DSMH V: Documents in the Curia of the Archbishop of Malta. No. 1), Malta 2006.

PL04 LATIN LANGUAGE II

6 ECTS

MR FRANCIS GEORGE VELLA

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. During the second year, the course is set to focus more on literature and philological analysis.

Assessment: Two-hour written test 100%

Select Bibliography:

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

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

WHEELOCK F. M. – LAFLEUR R. A., *Wheelock's Latin*, New York 2011⁷.
and the need to form a good Christian conscience.

FIRST SEMESTER - SECOND CYCLE

TSS05 THE SYNOPTIC GOSPELS

5 ECTS

REV. NOEL DEBONO

This course intends to give students some basic tools for the understanding of the Synoptic Gospels. The introductory part will focus on the origin of the gospels and the transmission of Jesus traditions during the first century, their nature and literary genre, the history of their interpretation and the nature of their literary relationship (the Synoptic Problem). The Gospels of Matthew, Mark and Luke are then introduced, with special emphasis on their structure, specific characteristics, historical and social contexts, literary and theological setting, presentation of Jesus the Christ, and teaching on Christian discipleship.

Assessment:	Two-hour written test	60%
	5,000-word essay	40%

Select Bibliography:

- BALETTI J-N., *Gesù una vita da raccontare. Il genere letterario dei vangeli di Matteo, Marco e Luca*, Cinisello Balsamo 2017.
- BAUCKHAM R., *Jesus and the Eyewitnesses. The Gospels as Eyewitness Testimony*, Grand Rapids MI 2017.
- GRILLI M., *Vangeli Sinottici e Atti degli Apostoli*, Bologna 2016.
- MONASTERIO R. A. – CARMONA A. R., *Vangeli Sinottici e Atti degli Apostoli, in Nuova Introduzione allo Studio della Bibbia*, VI, Torino 2019.
- PERKINS P., *Introduction to the Synoptic Gospels*, Grand Rapids 2007.

TSS10 THE PAULINE LETTERS II AND THE LETTER TO THE HEBREWS

5 ECTS

MGR ANTHONY MIZZI

This course will continue to read the other Pauline letters: Galatians, Romans, the Captivity letters (Philippians, Colossians, Ephesians, Philemon)

and the Pastoral Letters, as well as the Letter to the Hebrews. 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 further Pauline doctrinal themes: anthropology before Christ (sin and law) and in Christ (Faith, Baptism and incorporation in Christ); ethics (Christian life and its demands). Christ's priesthood in Hebrews is highlighted.

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

Select Bibliography:

PITTA A., *L'evangelo di Paolo. Introduzione alle lettere autoriali* (= Graphé 7), Torino 2013.

MARTIN A. – BROCCARDO C. – GIROLAMI M., *Edificare sul fondamento. Introduzione alle lettere deutero paoline e alle lettere cattoliche non giovanee* (= Graphé 8), Torino 2015.

FABRIS R.– ROMANELLO S., *Introduzione alla lettura di Paolo*, Roma 2006, 2009².

WRIGHT N. T., *Paul and the Faithfulness of God* (= Christian Origins and the Question of God 4), Minneapolis MN 2013.

MARCHESELLI-CASALE C., *Lettera agli Ebrei. Nuova versione, introduzione e commento* (= I Libri Biblici. Nuovo Testamento 16), Milano 2005.

TD04 THEOLOGY OF GRACE

5 ECTS

REV. DANIEL GRECH

The notion of 'grace' in the Bible: Old Testament background, the New Testament, and the beginning of the theological concept. The notion of 'grace' throughout history: patristic era – Augustine, Scholastic era – Thomas Aquinas, the Reformation, the Council of Trent, modern times. The theology of 'grace': grace and original sin; justification through grace, the freely given supernatural grace; grace and human freedom; predestination

and the theology of merit; sanctification and the new relation of man with the Trinity.

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

Select Bibliography:

- ANCONA G., *Antropologia teologica. Temi fondamentali*, Brescia 2019³.
 GANOCZY A., *Dalla sua pienezza noi tutti abbiamo ricevuto. Lineamenti fondamentali della dottrina della grazia*, Brescia 1991.
 LADARIA F. L., *Antropologia teologica*, Rome 2012³.
 O'CALLAGHAN P., *Children of God in the World. An Introduction to Theological Anthropology*, Washington, D.C. 2016.
 SCHILLEBEECKX E., *Christ. The experience of Jesus as Lord*, New York 1990.

TD12 THE PASCHAL EVENT: ITS IMPLICATIONS FOR A THEOLOGY OF HISTORY AND ESCHATOLOGY

2 ECTS

REV. CARL SCERRI

Starting from Joseph Ratzinger's argument that 'the resurrection is an eschatological action of God', this course will argue that eschatology has to be understood in light of the Paschal event. The eschaton is not simply the end of time (péras) but the final goal (télós) of creation, and this has been revealed in the resurrection of him who is 'the first-born from the dead' (Col 1, 18). An eschatology which has the resurrection of Jesus Christ as its starting point is able to shed a new light on creation, history, Christian praxis and the final beginning itself.

Assessment:	Presentation in class	100%
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Select Bibliography:

- CRATZINGER J., 'Salvation History, Metaphysics and Eschatology', in Joseph Ratzinger, *Principles of Catholic Theology*, San Francisco CA 1987, p. 171-190.
 PANNENBERG W., *Jesus - God and Man*, London 2002.

NITROLA A., *Trattato di Escatologia*, I-II, Cinisello Balsamo 2010.

BORDONI M. – CIOLA N., *Gesù Nostra Speranza*, Bologna 2000.

RAHNER J., *Introduzione all'Escatologia Cristiana*, Brescia 2018.

TM07 THE VALUE AND INVIOIABILITY OF THE HUMAN LIFE

5 ECTS

CAN GEORGE FRENDO

The relation of the human life and its integrity to the moral order. "Thou shalt not kill": the law and precept in Revelation as basis for theological-ethical-moral elaboration. Principle of direct and indirect acts. Morality of suicide, abortion and euthanasia. Responsibility for one's health: treatments, operations, preservation of life, material/formal cooperation. Surgery and experimentations on human beings.

Assessment:	Two-hour written test	60%
	5,000-word essay	40%

Select Bibliography:

JOHN PAUL II, Encyclical Letter *Evangelium vitae*, Vatican City 1995.

HÄRING B., *Free and Faithful in Christ*, III, Slough 1981.

JONAS H., *Tecnica, medicina ed etica. Prassi del principio responsabilità*, Torino 1997.

CAVARERO A. – SCOLA A., *Non Uccidere*, Torino 2011.

GRUDEM W., *Christian Ethics: An Introduction to Biblical Moral Reasoning*, Wheaton IL 2018.

TM05 RIGHT AND JUSTICE

3 ECTS

MGR ANTHONY BORG

The main objective of this course is to deal with justice from the social, legal and moral aspects, to deepen the relation between moral order and the juridical order of justice, the biblical and the theological foundation of justice. The social teaching of the Magisterium of the Church regarding the dignity of the human person with its fundamental human rights,

human solidarity and its relation with the principles of common good and subsidiarity are deeply studied.

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

Select Bibliography:

- BORG A., *Antropologia Cristiana*, Malta 2022.
 CHIAVACCI E., *Principi di Morale Sociale*, Firenze 1971.
 COZZOLI M., «Giustizia», in COMPAGNONI F. – PIANA G. – PRIVITERA S. (eds.), *Nuovo Dizionario di Teologia Morale*, Torino 1990.
 GOFFI T. – PIANA G., *Koinonia*, III, Brescia 1984.
 HÄRING B., *Free and Faithful in Christ*, III, Slough 1981.

TCL02 THE PEOPLE OF GOD

3 ECTS

MGR EDWARD XUEREBI

After an exposition of the foundational canonical and theological principles regarding the Christian faithful, their obligations and rights in general and those of the lay persons and of the sacred ministers or clerics are delved into. Attention will be given to associations of the Christian faithful. The second part concerns the canonical norms regulating the hierarchical structure of the Church, with particular attention to the supreme authority, the Synod of Bishops, particular churches and the parish. The basic legal source for all these themes is provided by Canons 330 to 572 of the Code of Canon Law.

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

Select Bibliography:

- Exegetical Commentary on the Code of Canon Law*, II/1 (canons 204-459) & II/2 (canons 460-746), ed. A. Marzoa-J. Miras-R. Rodriguez-Ocana, Montreal-Illinois 2004.
 EJEH N. B., *I chierici nel popolo di Dio*, Venezia 2017.

FRANCESCO, *Discorso nella commemorazione del 50° anniv. dell'istituzione del sinodo dei vescovi*, 17.10.2015.

KOUVEGLO E., *I fedeli laici e l'esercizio della potestà nella Chiesa. Status quaestionis e ricerca di una chiave funzionale di lettura*, in *Apollinaris*, 90 (2017) 207-230.

TCH06 CHURCH HISTORY IV – MODERNA (1800-2000)

3 ECTS

MGR JOSEPH BEZZINA

This *fourth* period of Church History delves into the historical events that have moulded the present times, introduced with an evaluation of the French Revolution, the bloody sequel to the age of Absolutism that succeeded to de-Christianise European society. The post-Revolutionary period marks the slow but certain subversion of the *ancien regime*, the political and social system prior to the Revolution, and the beginning of a new order that marked a complete break with the past. A new period of Church History, known for convenience as *Moderna*, is ushered in. The ideals of liberalism and democracy swept through the nations in waves. In many countries, the rise of secularization put an end to ecclesiastical traditions over one thousand years old. At the same time, the Church had to tackle the social question generated by the industrial revolution and the problems created by the Nationalistic, Totalitarian, and Socialist regimes. The process of renewal animating the Church since after the French revolution proceeded throughout the eventful nineteenth and twentieth centuries. It found a fitting expression in the missionary movement and culminated in a new vision of the Church and the world projected by the second Vatican Council and the structures created in the post-conciliar Church.

Assessment: Two-hour written test 80%

Select Bibliography:

GABRIEL A. et al., *The Church in the Modern Age*, John Dolan (ed.), (= *History of the Church X*), New York – London 1981.

BOKKENKOTTER T., *A concise history of the Catholic Church*, revised and expanded edition, New York 1990, 248-327. 356-410.

LITTELL F. H., *Historical Atlas of Christianity*, New York – London 2011, 237-261.

GIACOMO M., *La Chiesa... da Lutero a nostri giorni*, III, L'età del Liberalismo, Brescia 1994; IV, L'età contemporanea, Brescia 1995.

SCHATZ K., *Storia della Chiesa*, III, Epoca Moderna II, Brescia 1995.

TSP03 HUMAN SEXUALITY AND CATHOLIC CELIBACY (SEMINAR)

1.5 ECTS

H. L. MGR BISHOP ANTHONY TEUMA

The main objective of the seminar is to reflect about human sexuality from a psychological, Christian and priestly point of view. It considers sexuality as part of that energy and power that enables the priest in his love of God and self donation to his brethren. The course: The meaning of human sexuality in today's world. The relevance of priestly celibacy today. The biblical foundation of priestly celibacy. Priestly celibacy in church documents. Celibacy and psychology: its meaning, dynamics and function. Relationship and intimacy. Healthy and unhealthy ways of coping with the celibate option. Celibacy as a lifelong process.

Assessment:	Essay	50%
	Class presentation	50%

Select Bibliography:

CENCINI A., *Per Amore. Libertà e maturità affettiva nel celibato consacrato; Con Amore. Libertà e maturità affettiva nel celibato consacrato; Nell'Amore.*

Libertà e maturità affettiva nel celibato consacrato, Bologna 1994.

COZZENS D., *Freeing Celibacy*, Colleagueville MN 2006.

CANTALAMESSA R., *Verginità*, Milano 1996.

RIDICK J., *Treasures in Earthen Vessels. The Vows*, Chicago IL 1984.

SIPE A.W.R., *Celibacy. A way of Loving, Living and Serving*, Missouri 1996.

SECOND SEMESTER - FIRST CYCLE

P11 PHILOSOPHY OF THE HUMAN PERSON

5 ECTS

REV. GABRIEL GAUCI

The main objective is to discuss human nature: whether it is still possible to speak of a substance common to all human beings, what can be discovered and affirmed with regards to it, and also some ethical, social, political, and theological implications of this discussion.

The course will be divided into two parts: the first will consist of a historical overview dealing with the main authors who dealt with human nature and the human being in general. In the second part the main phenomena of human existence will be systematically examined in order to reflect whether they reveal something in common pertaining to every human's innermost being, beyond cultural, social, and historical structures.

Assessment: Thirty-minute oral examination 60%
5,000-word essay 40%

Select Bibliography:

- GRIFONE J., *Introduction à l'anthropologie philosophique*, Editions Le Laurier, Paris 2019.
- LOMBO J. A. – RUSSO F., *Antropologia Filosofica. Una introduzione*, Roma 2007.
- POJMAN L. P., *Who are we? Theories of Human Nature*, New York – Oxford 2006.
- TRIGG R., *Ideas of Human Nature. An Historical Introduction*, Malden – Oxford 1999².

P08 LATER MODERN PHILOSOPHY

3 ECTS

REV. MGR JIMMY XERRI

The objective of the course is to cover the main thinkers and schools of thought of the nineteenth and twentieth centuries. The principal authors and themes to be treated in this course are: Idealism, Nietzsche, Neo-Thomism, Pragmatism, Analytical Philosophy, Phenomenology, Soren Kierkegaard, the existentialism of Sartre and Camus, Political philosophy of the Frankfurt School, Post Modernism.

Assessment: Two-hour written test 100%

Select Bibliography:

ARIEW R. – WATIANS E., *Modern Philosophy. An Anthology of Primary Sources*, Indiana 2009.

AYER J., *Philosophy in the Twentieth Century*, London 1984.

RADCLIFFE E. (ed. et al.), *Late Modern Philosophy. Essential Readings with Commentary*, Oxford 2007.

REALE G. – ANTISERI D., *Storia della filosofia*, X, Milano 2011.

SCRUTON R., *A Short History of Modern Philosophy*, London – New York 2002.

PP02 DEVELOPMENT PSYCHOLOGY

3 ECTS

MS MARLENE CAUCHI

This course is an exploration of major theories of lifespan development. A biopsychosocial approach will be adopted, in order to facilitate participants' understanding of the main developmental challenges faced over the course of one's life. Importance will be given to participants' awareness and understanding of their own developmental processes.

Assessment: Two-hour written test 100%

Select Bibliography:

BECKETT C. - TAYLOR H., *Human growth and development*, Sage, Thousand Oaks 2024⁵.

CAPUZZI, D. - STAUFFER, M.D., eds., *Human growth and development across the lifespan. Applications for counsellors*, Wiley, New Jersey 2016.

CIKANAVICIUS, D., *Human development and trauma. How childhood shapes us into who we are as adults*, Amazon Digital Services, 2019.

CRAFTER, S. - MAUNDER, R. - SOULSBY, L., *Developmental transitions. Exploring stability and change through the lifespan*, Routledge, Milton Park 2019.

ROGOFF, B., *The cultural nature of human development*, Oxford University Press, Oxford 2003.

PT06 GREEK AND HEBREW CULTURE

3 ECTS

REV. MGR JOSEPH SULTANA

This course examines the pagan Roman attitudes toward Jews and Judaism, the place of Judaism within the wider Roman world, and the role of status in Roman society and in the Jesus-movement, and how the Gospel, was spread throughout the Roman Empire. The Archaeology of the Holy Land. The Jewish Synod of Jamnia. The Targum, the Midrash, the Mishnah. The principal Jewish feasts referred to in the N.T. including the feasts of the Passover, of Expiation (Yom Kippur), of the Weeks, of the Booths. The Sabbath. Understanding the various characteristic features of Jewish sects in the first century CE, namely the Pharisees, the Sadducees, the Zealots, and the Essenes, for a greater understanding of each one's place in the New Testament.

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

Select Bibliography:

DE VAUX R., *Ancient Israel. Its Life and Institutions*, Grand Rapids – Livonia (MI) 1997.

FINKELSTEIN I. – ASHER SILBERMAN N., *The Bible Unearthed. Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts*, New

York 2001. Italian version: *Le tracce di Mosè. La Bibbia tra storia e mito*, Roma 2002.

KASWALDER P.A., *La Terra della Promessa. Elementi di geografia biblica*, (= Studium Biblicum Franciscanum – Collectio Minor 44), Jerusalem 2010.

LIVERANI M., *Oltre la Bibbia. Storia antica di Israele*, Roma – Bari 2003.
English version: *Israel's History and the History of Israel*, London – Oakville CT 2005.

MAZZINGHI L., *Storia di Israele*, Bologna 2007.

TM03 THE HUMAN MORAL ACT

3 ECTS

CAN. RICHARD NAZZARENO FARRUGIA

The human person expresses and actualizes his being through his actions, which are the result of a complex process involving various human dimensions that configure the act. This course deepens the study on the structure and nature of the human act thus providing the necessary tools to evaluate the morality of a particular human act. The main contents of the course are: the essential elements of the human act; obstacles to human freedom; the sources of morality of the human act; the effects and consequences of a human act; practical principles guiding human action.

Assessment: Two-hour written test 60%
5,000-word essay 40%

Select Bibliography:

CESSARIO R., *Introduction to moral theology*, Washington DC 2001.
MELINA L. – NORIEGA J. – PÉREZ-SOBA J.J., *Camminare nella luce dell'amore. I fondamenti della morale cristiana*, Roma 2010².
MULLADY B., *A primer on fundamental moral theology*, Alabama 2023.
TAMANTI R., *Corso di morale fondamentale*, Assisi 2012.
TREMBLAY R. – ZAMBONI S., *Figli nel Figlio. Una teologia morale fondamentale*, Bologna 2008.

PS02 CURRENT SOCIAL ISSUES

3 ECTS

REV. EFFIE MASINI & MGR RENATO BORG

The course will be divided in two parts. The first part of the course covers the following topics presenting their current social situation and Christian perspective: work and economy; free time and leisure; tourism (internal and external); ecology; youth; voluntary work; and emargination. The second part of the course focuses on the family, presenting the most significant correlations between the various socio-cultural family structures, the quality of their lives, their opinions and human relationships. The importance of the conjugal family as an irreplaceable resource for society is emphasised.

Assessment: Two-hour written test 100%

Select Bibliography:

BARBAGLI M. – COLOMBO A. – SAVONA E., *Sociologia della Devianza*, Bologna 2003.

CIESLIK M. – SIMPSON D., *Key Concepts in Youth Studies*, London 2013.

LA VERDE F. M., *Sociologia del Tempo Libero*, Rome 2009.

PELLIZZONI L. – OSTI G., *Sociologia dell'Ambiente*, Bologna 2003.

DONATI PIERPAOLO (ed.), *The Conjugal Family. An Irreplaceable Resource for Society*, Vatican 2015.

SCHNEIDER N.F. – KREYENFELD M. (eds.), *Research Handbook on the Sociology of the Family*, Cheltenham 2021.

TSP08 PERSONIFICATION OF EVIL: A BIBLICAL AND PASTORAL PERSPECTIVE

1.5 ECTS

REV. MARCELLO GHIRLANDO, OFM

The aim of this study-unit is to give an integral biblical perspective as regards the idea of the personification of evil in the whole context of revelation and how this was subsequently interpreted by the Church in its theological debates and pastoral praxis vis-a-vis phenomena such as

satanism, spiritism, belief in spells, magic practices, etc. This will serve as the basis for subsequent debate as regards the relevance of the specific Ministry of Deliverance and Exorcism in the Catholic Church. Special emphasis will be laid on the practical application of this ministry.

Assessment: Fifteen-minute oral exam 100%

Select Bibliography:

- ASSOCIAZIONE INTERNAZIONALE ESORCISTI (a cura), *Linee Guida per il Ministero dell'Esorcismo alla luce del rituale vigente*, Padova 2019.
- GALLAGHER R., *Demonic Foes. My twenty-five years as a psychiatrist investigating possessions, diabolic attacks, and the paranormal*, New York 2020.
- HERRON B., *I Saw Satan fall, The Ways of Spiritual Warfare*, Luton 1997.
- JOHNSTON H. E. - ALOI P. (ed.), *The New Generation Witches. Teenage Witchcraft in Contemporary Culture*, Hampshire 2007.
- NANNI G., *Il dito di Dio e il potere di Satana. L'Esorcismo*, Roma 2004.

PT09 ISLAM: AN INTRODUCTORY COURSE

1.5 ECTS

REV. JOSEPH ELLUL, O.P.

A survey of the main elements that constitute Islam as a religion, as a civilization and as a culture. 1) A Community; 2) A Prophet; 3) A Book; 4) A Belief; 5) A Moral Code; 6) A Mystical Tradition; 7) A Political Movement.

Assessment: Two-hour written test 100%

Select Bibliography:

- The Bible; The QUR'AN; JOMIER J., *How to understand Islam*, London 1988.
- RIPPIN A., *Muslims: Their Religious Beliefs and Practices*, London 2011.
- BROWN D., *A New Introduction to Islam*, New Jersey, 2017.

PL02 BIBLICAL HEBREW

3 ECTS

MR DANIELE PARIENTE

During this course students will learn the fundamentals of Biblical Hebrew:

Hebrew alef-bet, and vowels; basic vocabulary and grammar; Hebrew verbs, nouns and adjectives; read and write. A Weekly Old Testament reading of selected passages/sentences from the Torah, with translation and explanation. Learn the Jewish calendar and holy days. Enhance students' desire to pursue more advanced Hebrew courses in the future.

Assessment:	Weekly quizzes/tests	25%
	Homework	25%
	One and a half-hour written test	50%

Select Bibliography:

PRATICO G. D. – VAN PELT M. V., *Basics of Biblical Hebrew Grammar*, Grand Rapids MI 2019.

Basic of Biblical Hebrew Workbook, Grand Rapids 2019.

Charts of Biblical Hebrew, Grand Rapids MI 2007.

WEINGREEN J., *A Practical Grammar for Classical Hebrew*, Oxford 1959.

SECOND SEMESTER - SECOND CYCLE

TSS06 LUKE AND ACTS OF THE APOSTLES

3 ECTS

REV. NOEL DEBONO

This course will examine the Gospel of Luke and the Acts of the Apostles as two parts of a unique theological narrative, which begins with the ministry of Jesus and concludes with the development of the early church from its Palestinian Jewish origins to the wider Roman Empire. The work's literary features, theological perspectives, and historical context will be examined. The contribution of Narrative Analysis to Luke-Acts as well as the connections between our text and other biblical texts will be highlighted in particular, as will a variety of themes and texts unique to the two-volume work.

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

Select Bibliography:

- ALETTI J-N., *Il Racconto come Teologia. Studio Narrativo del Terzo Vangelo e del Libro degli Atti degli Apostoli*, Bologna 2009.
- BOCK D. L., *A Theology of Luke and Acts*, Grand Rapids MI 2012.
- MARGUERAT D., *Gli Atti degli Apostoli. I-II*, Bologna 2011, 2015; *La Prima Storia del Cristianesimo. Gli Atti degli Apostoli*, Cinisello Balsamo 2002.
- NOLLAND J., *Luke, I-III*, Dallas 1989, 1993, 2000.

TF03 CHRISTIAN ANTHROPOLOGY

3 ECTS

REV. DANIEL GRECH

This study-unit aims to present a theology of creation and man's place in the divine plan. The course seeks to treat various themes, including man's creation in God's image, evolution, the gift of human freedom, the

complementary of man and woman, the human soul, the original state of human beings constituted in the supernatural grace, man as steward of creation, the fall and original sin, suffering and death, and the promise of salvation.

Assessment:	Two-hour written test	60%
	5,000-word essay	40%

Select Bibliography:

- ANCONA G., *Antropologia teologica. Temi fondamentali*, Brescia 2019³.
 BRAMBILLA F. G., *Antropologia teologica. Chi è l'uomo perché te ne curi?*, Brescia 2009³.
 LADARIA F. L., *Antropologia teologica*, Rome 2012³.
 O'CALLAGHAN P., *Children of God in the World. An Introduction to Theological Anthropology*, Washington, D.C. 2016.
 SACHS J. R., *The Christian Vision of Humanity. Basic Christian Anthropology*, Collegeville MN 1991.

TD06 MARIOLOGY: MARY "ICON OF THE MYSTERY"

3 ECTS

REV. SAMUEL GRECH

The main objective of the course is to help the student understand how the latest developments in exegesis and theology, based on Sacred Scripture, have contributed greatly to the place of Mary in the salvation history. The course: the history of both dogma and theology; a particular analysis of Chapter VIII of "*Lumen Gentium*"; a doctrinal synthesis about the Virgin Mary in the light of the mystery of Christ and the Church; other mariological reflections from the Church's *Magisterium*, catholic theology, the liturgy and the ecumenical movement and pastoral activity.

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

Select Bibliography:

- DE FIORES S. - MEO S., *Nuovo Dizionario di Mariologia*, Milano 1985.

DE FIORES S. – FERRARI SCHIEFER V. – PERRELLA S. M. (eds.), *Mariologia. I Dizionari*, Cinisello Balsamo 2009.

SERRA A., *Nato da Donna... Ricerche bibliche su Maria di Nazaret*, Milano 1992.

PERRELLA S. M., *Ecco Tua Madre (Gv. 19,27). La Madre di Gesù nel Magistero di Giovanni Paolo II e nell'oggi della Chiesa e del mondo*, Milano 2007.

VALENTINI A., *Teologia mariana*, Bologna 2019.

TD10 THE SACRAMENT OF THE ANOINTING OF THE SICK

1.5 ECTS

MGR PROF. HECTOR SCERRI

This study-unit treats the Sacrament of the Anointing of the Sick from the point of view of dogmatic theology: its biblical foundations in the New Testament, particularly Jesus' healing mission and the practice in the earliest Christian communities; the contribution of the Church Fathers; early liturgical texts and sacramentaries; the Magisterium's documents on the sacrament, particularly Church Councils and Papal pronouncements; and the works of contemporary theologians.

The following aspects are studied: the theology of the sacrament; the minister of the sacrament; the sacrament's efficacy and its christological and pneumatological dimensions; and pastoral considerations.

Assessment: Two-hour written test 100%

Select Bibliography:

CORBON J., *The Wellspring of Worship*, San Francisco CA 2005.

JOHN PAUL II, Apostolic Letter *Salvifici Doloris*, Vatican City, 11 February 1984.

LEIJSSEN L. J., *With the Silent Glimmer of God's Spirit. A Postmodern Look at the Sacraments*, New York – Mahwah 2006.

McMANUS J. – THORNTON S., *Finding Forgiveness. Personal and Spiritual Perspectives*, Chawton 2006.

MARTIMORT A. G., "Prayer for the Sick and Sacramental Anointing", in ID.,

The Church at Prayer, III, The Sacraments, Collegeville PA 1988, 117-137.

TM06 CHRISTIAN SOCIAL ETHICS

5 ECTS

REV. GEORGE FRENDO

Christian Social Ethics in biblical, theological and ecclesial perspective. Fundamental category of 'stewardship' in ecology. The principles of solidarity and subsidiarity indispensable for the attainment of the common good. Diaconia: rights and duties of the ecclesial community vis-a-vis the political community. "The truth will set you free" (Jn 8,32): Christ himself, the saving Truth. Man who searches for Truth. A phenomenology and a sociology of truth. Truthfulness and discretion in communication. Truth and covenant fidelity. Human honour.

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

Select Bibliography:

JOHN PAUL II, Encyclical Letter *Sollicitudo rei socialis*, Vatican City 1987.

FRANCIS, Encyclical Letter *Laudato Si'*, Vatican City 2015.

HÄRING B., *Free and Faithful in Christ*, III, Slough 1981.

GATTI G., *Manuale di Teologia Morale*, Torino 2003.

NASS E., *Christian Social Ethics*, Lanham MD 2022.

TCL06 ECCLESIAL COMMUNION AND SANCTIONS

1.5 ECTS

REV. JOSEPH CURMI

An introduction to Book VI of the Code of Canon Law aims at defining the pastoral significance of canonical penalties, in that they are meant to seek only the spiritual integrity of the whole church and the good of the offenders themselves. The canonical system is different from other similar civil systems not only in the type of penalties it contemplates but also in what amounts to offence, the processes for the declaration or imposition of penalties and how the latter are extinguished.

Assessment: Fifteen-minute oral exam 100%

Select Bibliography:

- CHIAPPETTA L., *Il Codice di Diritto Canonico. Commento Giuridico Pastorale*, I-II, Bologna 2011.
- BOTTA R., *La Norma penale nel Diritto della Chiesa*, Bologna 2001.
- D'AGOSTINO F., *Diritto e Giustizia per Una Introduzione allo Studio del Diritto*, Milano 2000.
- DICASTERO PER I TESTI LEGISLATIVI, *Le sanzioni penali nella Chiesa: Sussidio applicativo del Libro VI del Codice di Diritto Canonico*, Città del Vaticano 2023.

TCH07 PATROLOGY: ORIGIN OF CHRISTIAN LITERATURE AND GENESIS OF THEOLOGY (I-III CENT.)

5 ECTS

REV. KRYSSTOF BUTTIGIEG

The course is intended to highlight the origin, growth and development of the first Christian communities through an examination of the literary work produced between the I and III century. A special focus will be offered on the early Christian writers indicating their individual biographical characteristics and placing their literary and teaching activity in its proper socio-cultural context. Students will therefore be acquainted with the notion of Patrology and its related disciplines of Ancient Christian Writings and Patristic Theology.

Assessment: Two-hour written test 60%
5,000-word essay 40%

Select Bibliography:

- QUASTEN J., *Patrology. The Beginnings of Patristic Literature, I*, Utrecht-Antwerp 1950.
- CATTANEO E. – DELL'OSSO C. – DE SIMONE G. – LONGOBARDO L., *Patres ecclesiae: una introduzione alla teologia dei padri della chiesa*, Trapani 2008.

SIMONETTI M. – PRINZIVALLI E., *Storia della letteratura cristiana antica*, Bologna 2010.

MATTEI P., *Il cristianesimo antico. Da Gesù a Costantino*, Bologna 2012.

TSP04 CONSECRATED LIFE

1.5 ECTS

REV. MARCELLO GHIRLANDO, OFM

Participants will be introduced to the current challenges Consecrated Life in its various expressions is facing in Europe. A brief historical outline regarding the development of Consecrated Life will prepare participants to understand the foundations of this charism in the Church. Emphasis will be made to the eminent Founders of different charismatic movements of Consecrated Life and their contribution to the sanctity of the Church. Reflection will also be centered on the theology of Consecrated Life as understood by the Universal Church.

Assessment: Two-hour written test 80%

Select Bibliography:

VATICAN COUNCIL II, Decree on the adaptation and renewal of religious life *Perfectae Caritatis*, 28 October 1965.

JOHN PAUL II, Post-synodal apostolic exhortation *Vita Consecrata*, 25 March 1996.

CICLSAL, *New Wine in New Wineskins. The consecrated life and its ongoing challenges since Vatican II*. Vatican City 2014.

BRENNAN M. – GREEN B., *Religious Life in a New Millennium*, Mahwah NJ 2014.

MARTINELLI P., (ed.), *Vocazione alla vita consacrata oggi*, Milano 2019.

TSP10 PSYCHODYNAMICS OF FAMILY LIFE

1.5 ECTS

MR KARL WRIGHT

The main objective of the course is to become familiar with some basic psychological and psychotherapeutic tools in order to have the ability to

interpret experiences of family members, individually and relationally, in the context of Christian anthropology and evangelical family values. The course: the family today; stages in the family life-cycle; multi-layered relationships in view of the different roles in the couplehood & the parenthood; negotiating differences, and facing family crisis & conflicts; dialogue, mature love, well-being and professional support.

Assessment: Fifteen minute-oral examination

Select Bibliography:

DALLOS R. – VETERE A., *Systemic Therapy and Attachment Narratives*, New York 2022.

GIGLI A., *Famiglie mutanti*, Firenze 2010.

ROBER P., *In Therapy Together*, London 2017.

TEUMA A., *Ilma mibdul f'inbid, għajnuna għall-ħajja tal-familja*, Gozo 2010.

ZATTONI M. – GILLINI G., *Il Grande Libro dei Genitori*, Torino 2004.

1st Cycle – 1st Semester 2024–2025

Periods	1 st	2 nd	3 rd	4 th	5 th
Time	8.15 – 9.00	9.00-9.45	9.45-10.30	11.00-11.45	11.45-12.30
Monday	Systematic Philosophy of Philosophy of Knowledge <i>F. Bajada</i>	Systematic Philosophy of Philosophy of Knowledge <i>F. Bajada</i>	Sacred Scripture Int. to the Pentateuch and Historical Books <i>C. Buttigieg</i>	Church History Christian Archeology <i>J. Attard</i>	Sacred Liturgy Sacred Liturgy II <i>I. Borg</i>
Tuesday	History of Philosophy Renaissance & Early Modern <i>J. Xerri</i>	Sacred Scripture Int. to the Pentateuch and Historical Books <i>C. Buttigieg</i>	Sacred Scripture Int. to the Pentateuch and Historical Books <i>C. Buttigieg</i>	Church History Malta and Gozo Church History <i>J. Bezzina</i> Pastoral Theology Theology of Mission	Church History Malta and Gozo Church History <i>J. Bezzina</i> Pastoral Theology Theology of Mission <i>B. Falzon</i>
Wednesday	Systematic Philosophy of Philosophy of Knowledge <i>F. Bajada</i>	History of Philosophy Renaissance & Early Modern <i>J. Xerri</i>	Sacred Liturgy Sacred Liturgy II <i>I. Borg</i>	History of Philosophy Pascal's Pensées <i>G. Gauci</i>	History of Philosophy Pascal's Pensées <i>G. Gauci</i>
Thursday	STUDY DAY				
Friday	Psychology Group and Social Psychology <i>J. Farrugia</i>	Psychology Group and Social Psychology <i>J. Farrugia</i>			

1st Cycle – 2nd Semester 2024–2025

Periods	1 st	2 nd	3 rd	4 th	5 th
Time	8.15 – 9.00	9.00-9.45	9.45-10.30	11.00-11.45	11.45-12.30
Monday	History of Philosophy Later Modern <i>J. Xerri</i>	Sacred Scripture Greek and Hebrew Culture <i>J. Sultana</i>	Psychology Development Psychology <i>M. Cauchi</i>	Psychology Development Psychology <i>M. Cauchi</i>	
Tuesday	Systematic Philosophy Philosophy of the Human Person <i>G. Gauci</i>	Sacred Scripture Greek and Hebrew Culture <i>J. Sultana</i>	Sociology Current Social Issues <i>E. Masini – R. Borg</i>	Moral Theology The Human Moral Act <i>R-N. Farrugia</i>	Moral Theology The Human Moral Act <i>R-N. Farrugia</i>
Wednesday	History of Philosophy Later Modern <i>J. Xerri</i>	Sociology Current Social Issues <i>E. Masini – R. Borg</i>	Sacred Scripture Biblical Hebrew <i>D. Pariente</i>	Systematic Philosophy Philosophy of the Human Person <i>G. Gauci</i>	Systematic Philosophy Philosophy of the Human Person <i>G. Gauci</i>
Thursday	STUDY DAY				
Friday	Systematic Philosophy Philosophy of the Human Person <i>G. Gauci</i>	Sacred Scripture Biblical Hebrew <i>D. Pariente</i>	Islam: An Introductory Course <i>J. Ellul</i> Pastoral Theology Personification of Evil <i>M. Ghirlando</i>	Islam: An Introductory Course <i>J. Ellul</i> Pastoral Theology Personification of Evil <i>M. Ghirlando</i>	

2nd Cycle – 1st Semester 2024–2025

Periods	1 st	2 nd	3 rd	4 th	5 th
Time	8.15 – 9.00	9.00-9.45	9.45-10.30	11.00-11.45	11.45-12.30
Monday	Church History IV – <i>Moderna</i> <i>J. Bezzina</i>	Church History IV – <i>Moderna</i> <i>J. Bezzina</i>	Moral Theology The Value and Inviolability of Human Life <i>G. Frendo</i>	Dogmatic Theology Theology of Grace <i>D. Grech</i>	Dogmatic Theology Theology of Grace <i>D. Grech</i>
Tuesday	Sacred Scripture The Synoptic Gospels <i>N. Debono</i>	Moral Theology Right and Justice <i>A. Borg</i>	Moral Theology The Value and Inviolability of Human Life <i>G. Frendo</i>	Canon Law The People of God <i>E. Xuereb</i>	Canon Law The People of God <i>E. Xuereb</i>
Wednesday	Sacred Scripture Pauline Letters II & Hebrew <i>A. Mizzi</i>	Moral Theology Right and Justice <i>A. Borg</i>	Sacred Scripture The Synoptic Gospels <i>N. Debono</i>	Sacred Scripture The Synoptic Gospels <i>N. Debono</i>	Dogmatic Theology Eschatology <i>C. Scerri</i>
STUDY DAY					
Thursday					
Friday	Dogmatic Theology Theology of Grace <i>D. Grech</i>	Moral Theology The Value and Inviolability of Human Life <i>G. Frendo</i>	Sacred Scripture Pauline Letters II & Hebrew <i>A. Mizzi</i>	Sacred Scripture Pauline Letters II & Hebrew <i>A. Mizzi</i>	Pastoral Theology Human Sexuality and Catholic Celibacy <i>A. Teuma</i>

2nd Cycle – 2nd Semester 2024–2025

Periods	1 st	2 nd	3 rd	4 th	5 th
Time	8.15 – 9.00	9.00-9.45	9.45-10.30	11.00-11.45	11.45-12.30
Monday	Canon Law Eccl. Communion & Sanctions <i>J. Curmi</i> Pastoral Theology Consecrated Life <i>M. Ghirlando</i>	Canon Law Eccl. Communion & Sanctions <i>J. Curmi</i> Pastoral Theology Consecrated Life <i>M. Ghirlando</i>	Moral Theology Christian Social Ethics <i>G. Frendo</i>	Dogmatic Theology Christian Anthropology <i>D. Grech</i>	Dogmatic Theology Christian Anthropology <i>D. Grech</i>
Tuesday	Moral Theology Christian Social Ethics <i>G. Frendo</i>				
Wednesday	Dogmatic Theology Mariology <i>S. Grech</i>	Dogmatic Theology Mariology <i>S. Grech</i>	Sacred Scripture Luke & Acts of the Apostles <i>N. Debono</i>	Patrology Origin and Genesis <i>K. Buttigieg</i>	Patrology Origin and Genesis <i>K. Buttigieg</i>
Thursday	STUDY DAY				
Friday	Patrology Origin and Genesis <i>K. Buttigieg</i>	Sacred Scripture Luke & Acts of the Apostles <i>N. Debono</i>	Moral Theology Christian Social Ethics <i>G. Frendo</i>	Dogmatic Theology Anointing of the Sick Pastoral Theology Psychodynamics of Family Life <i>H. Scerri</i> <i>K. Wright</i>	Dogmatic Theology Anointing of the Sick Pastoral Theology Psychodynamics of Family Life <i>H. Scerri</i> <i>K. Wright</i>

SEPTEMBER 2024

1 Sun **22nd Sunday in Ordinary Time**

2 Mon

3 Tue

4 Wed

5 Thu

6 Fri

7 Sat

8 Sun **Birth of the Blessed Virgin Mary. *Public Holiday***

9 Mon

10 Tue

11 Wed

12 Thu

13 Fri

14 Sat The Exaltation of the Cross

15 Sun **24th Sunday in Ordinary Time**

16 Mon 160th anniversary of the establishment of the Diocese of Gozo and of the Seminary

17 Tue

18 Wed

19 Thu

20 Fri

21 Sat

22 Sun **25th Sunday in Ordinary Time**

23 Mon Beginning of formation year. *Beginning of retreat*

24 Tue

25 Wed

26 Thu

27 Fri

28 Sat

29 Sun **26th Sunday in Ordinary Time**

30 Mon First day of lectures. *Opening of the academic year. First staff meeting. Concelebrated mass of the Holy Spirit with lectures and seminarians.*

OCTOBER 2024

1 Tue

2 Wed

3 Thu

4 Fri

5 Sat

6 Sun 27th Sunday in Ordinary Time

7 Mon

8 Tue

9 Wed

10 Thu

11 Fri 307th anniversary Dedication of the Cathedral. *Service. Rite of Admission*

12 Sat

13 Sun 28th Sunday in Ordinary Time

14 Mon

15 Tue

16 Wed

17 Thu

18 Fri

19 Sat

20 Sun 29th Sunday in Ordinary Time.

21 Mon Topics for semester essays given during this week

22 Tue

23 Wed

24 Thu

25 Fri

26 Sat

27 Sun 30th Sunday in Ordinary Time.

28 Mon

29 Tue

30 Wed

31 Thu

NOVEMBER 2024

- 1 Fri** **Solemnity of all the Saints.** *No lectures*
- 2 Sat Commemoration of all the Faithful Departed
- 3 Sun** **31st Sunday in Ordinary Time**
- 4 Mon 158th anniversary of Seminary opening
- 5 Tue
- 6 Wed
- 7 Thu
- 8 Fri
- 9 Sat
- 10 Sun** **32nd Sunday in Ordinary Time**
- 11 Mon
- 12 Tue
- 13 Wed
- 14 Thu
- 15 Fri
- 16 Sat
- 17 Sun** **33rd Sunday in Ordinary Time**
- 18 Mon Changes of mid-semester courses take place during this week
- 19 Tue
- 20 Wed
- 21 Thu Exams of mid-semester courses
- 22 Fri
- 23 Sat
- 24 Sun** **Solemnity of Christ the King. Diocesan celebration.** *Service*
- 25 Mon
- 26 Tue
- 27 Wed Casus
- 28 Thu
- 29 Fri
- 30 Sat

DECEMBER 2024

1 Sun **1st Sunday of Advent.** Conferral of ministry of Acolyte. *Service*

2 Mon

3 Tue

4 Wed

5 Thu

6 Fri

7 Sat

8 Sun **2nd Sunday of Advent**

9 Mon Solemnity of the Immaculate Conception of the B.V.M.

10 Tue

11 Wed

12 Thu

13 Fri Public Holiday

14 Sat

15 Sun **3rd Sunday of Advent**

16 Mon

17 Tue

18 Wed

19 Thu

20 Fri Last day of 1st term lectures.

21 Sat

22 Sun **4th Sunday of Advent**

23 Mon

24 Tue

25 Wed **Solemnity of the Nativity of Our Lord Jesus Christ.** Opening of Jubilee Year 2025. *Service*

26 Thu

27 Fri

28 Sat

29 Sun **Feast of the Holy Family**

30 Mon

31 Tue P.M. "Te Deum". *Service*

JANUARY 2025

1 Wed Solemnity of the Blessed Virgin Mary, Mother of God. Service

2 Thu

3 Fri

4 Sat

5 Sun Epiphany of the Lord. Service

6 Mon Lectures resume for 2nd term. *Petition for Holy Orders*

7 Tue

8 Wed

9 Thu

10 Fri

11 Sat

12 Sun The Baptism of the Lord

13 Mon

14 Tue

16 Wed Presentation of essays to Prefect of Studies

16 Thu

17 Fri Last day of lectures

18 Sat Study Day

19 Sun 2nd Sunday in Ordinary Time

20 Mon Study Day

21 Tue Study Day

22 Wed Study Day

23 Thu Exam session begins

24 Fri

25 Sat

26 Sun 3rd Sunday in Ordinary Time. Conferral of ministry of Lector. Service

27 Mon

28 Tue

29 Wed St Thomas Aquinas

30 Thu

31 Fri

FEBRUARY 2025

1 Sat

2 Sun **Presentation of Our Lord.** Service

3 Mon

4 Tue Exam session finishes

5 Wed

6 Thu

7 Fri

8 Sat

9 Sun **5th Sunday in Ordinary Time****10 Mon** **Solemnity of St Paul's Shipwreck in Malta**11 Tue Second semester lectures begin. *Exam results to be handed to Prefect of Studies*

12 Wed

13 Thu

14 Fri

15 Sat

16 Sun **6th Sunday in Ordinary Time**

17 Mon

18 Tue

19 Wed

20 Thu

21 Fri

22 Sat

23 Sun **7th Sunday in Ordinary Time**

24 Mon Topics for semester essays given during this week

25 Tue

26 Wed

27 Thu

28 Fri

MARCH 2025

1 Sat

2 Sun 8th Sunday in Ordinary Time

3 Mon

4 Tue

5 Wed Ash Wednesday. *Service*

6 Thu

7 Fri

8 Sat

9 Sun 1st Sunday of Lent

10 Mon 39th anniversary of the Dedication of the Seminary Chapel

11 Tue

12 Wed

13 Thu 12th anniversary of the election of Pope Francis

14 Fri

15 Sat

16 Sun 2nd Sunday of Lent

17 Mon

18 Tue

19 Wed Solemnity of St Joseph. Public Holiday

20 Thu

21 Fri

22 Sat

23 Sun 3rd Sunday of Lent

24 Mon

25 Tue Solemnity of the Annunciation of Our Lord

26 Wed

27 Thu

28 Fri

29 Sat

30 Sun 4th Sunday of Lent

31 Mon Change of mid-semester courses take place during this week

APRIL 2025

1 Tue

2 Wed

3 Thu Exams of mid-semester courses

4 Fri

5 Sat

6 Sun 5th Sunday of Lent

7 Mon

8 Tue

9 Wed

10 Thu

11 Fri Devotional Commemoration of Our Lady of Sorrows. *Last day of 2nd term lectures*

12 Sat

13 Sun Palm Sunday. Service. Beginning of Retreat

14 Mon Retreat

15 Tue Retreat

16 Wed Retreat

17 Thu Maundy Thursday A.M. Chrim Mass at the Cathedral. *Service*
P.M. "In Coena Domini" Mass. *Service*18 Fri Good Friday. *Service*19 Sat Easter Vigil. *Service***20 Sun Easter Sunday**

21 Mon

22 Tue

23 Wed

24 Thu

25 Fri

26 Sat

27 Sun 2nd Sunday of Easter28 Mon Lectures resume for 3rd term

29 Tue

30 Wed Casus

MAY 2025

- 1 Thu Public Holiday
 2 Fri
 3 Sat
4 Sun 3rd Sunday of Easter
 5 Mon Comprehensive exam (written)
 6 Tue
 7 Wed
 8 Thu Comprehensive exam (oral)
 9 Fri
 10 Sat A pilgrimage to Ta' Pinu Shrine. Oath of fidelity
11 Sun 4th Sunday of Easter. Vocations Sunday
 12 Mon
 13 Tue
 14 Wed
 15 Thu
 16 Fri
 17 Sat
18 Sun 5th Sunday of Easter
 19 Mon
 20 Tue
 21 Wed
 22 Thu *Ordination Vigil*
 23 Fri Ordination to the Presbyterate. *No Lectures*
 24 Sat
25 Sun 6th Sunday of Easter
 26 Mon
 27 Tue
 28 Wed Presentation of semester essays to Prefect of Studies.
 29 Thu
 30 Fri Last day of lectures.
 31 Sat

JUNE 2024**1 Sun Solemnity of the Ascension of Our Lord**

2 Mon Study day

3 Tue Study day

4 Wed Exam session begins

5 Thu

6 Fri

7 Sat Pentecost Vigil. *Service***8 Sun Pentecost Sunday**

9 Mon

10 Tue

11 Wed

12 Thu

13 Fri

14 Sat

15 Sun Holy Trinity Sunday

16 Mon

17 Tue Exam session finishes

18 Wed

19 Thu *Ordination Vigil*

20 Fri Ordination to the Diaconate

21 Sat Beginning of summer recess

22 Sun Corpus Christi Sunday

23 Mon

24 Tue Jubilee of Seminarians

25 Wed Jubilee of Seminarians

26 Thu Jubilee of Seminarians

27 Fri Solemnity of the Most Sacred Heart of Jesus

28 Sat Exam results to be handed to Prefect of Studies

29 Sun Solemnity of Sts Peter and Paul

30 Mon

JULY 2025

1 Tue

2 Wed

3 Thu

4 Fri

5 Sat

6 Sun 14th Sunday in Ordinary Time

7 Mon

8 Tue

9 Wed

10 Thu

11 Fri

12 Sat

13 Sun 15th Sunday in Ordinary Time

13 Mon

15 Tue

16 Wed

17 Thu

18 Fri

19 Sat

20 Sun 16th Sunday in Ordinary Time

21 Mon

22 Tue

23 Wed

24 Thu

25 Fri

26 Sat

27 Sun 17th Sunday in Ordinary Time

28 Mon

29 Tue

30 Wed

31 Thu

AUGUST 2024

1 Fri

2 Sat

3 Sun 18th Sunday in Ordinary Time.

4 Mon St. Jean-Marie Vianney, Patron Saint of Priests

5 Tue

6 Wed

7 Thu

8 Fri

9 Sat

10 Sun 19th Sunday in Ordinary Time

11 Mon

12 Tue

13 Wed

14 Thu

15 Fri Solemnity of the Assumption of the Blessed Virgin Mary. *Service*

16 Sat

17 Sun 20th Sunday in Ordinary Time

18 Mon

19 Tue

20 Wed

21 Thu 5th anniversary Episcopal Ordination of H.L. Mgr Anthony Teuma

22 Fri

23 Sat

24 Sun 21st Sunday in Ordinary Time

25 Mon

26 Tue

27 Wed

28 Thu

29 Fri

30 Sat

31 Sun 22nd Sunday in Ordinary Time