Sacred Heart Major Seminary

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

DIRECTORY no. 49

2018 – 2019

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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.

THE BISHOP OF GOZO
HL MGR MARIO GRECH

Born at Qala, Gozo: 20 February 1957
Ordained priest: 26 May 1984
Appointed Bishop: 26 November 2005
Consecrated Bishop: 22 January 2006
Residence:
“Majorca” 156, Triq l-Avukat Anton Calleja, Kerċem KCM 1114, Gozo.
Tel.: 2155 6378
email: bishopmgrech@gmail.com
POPE FRANCIS TO SEMINARIANS

Then the question: “We would like to ask you about your personal experience in the years of formation, about the relationship between study and prayer, between study and pastoral activity,” and a fourth element is missing: there are four columns, the pillars of formation: study, prayer, pastoral activity and communal life and, for this, the Seminary is important. Once, a wise Bishop said: “The worst Seminary is better than no Seminary,” because communal life helps us: it is an introduction to the presbyteral college. The relationship between study, prayer, pastoral activity and communal life are the four pillars that interact, and you must pray with the things you study or with what you see in pastoral life at the weekend, or with what happens in the community. Prayer must address everything. The four aspects are interactive, they aren’t separate pieces: it’s a unity of the four pillars of formation. And when you go to your spiritual Father, to your companion or your Rector or the Superior of the community, you must speak of all four, as they interact, and look for the relationship that exists. I don’t know if this is clear. . . Is it clear? There are four, but it’s necessary to speak of the relationship, of the relationship between the four.

Pope Francis

Meeting with the Seminarians of Lombardy (Italy)

13 October 2018

THE GOZO SEMINARY

A Historical Note

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

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

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

On 28 May 1865, the bishop asked Fr Pierre-Jean Becks, Superior General of the Society of Jesus, to allow the Sicilian Jesuits to take over the running and direction of the new Seminary. This he accepted and on 11 September 1866, three Jesuits arrived from Sicily to assume the responsibility of the Seminary: Fr Antonio Tommasi SJ, who was to be the
first Rector, Fr Salvatore di Pietro SJ, who was to be the first Minister and at the same time teach Mathematics and Physics, and Brother Antonio Ardagna SJ Bishop Buttigieg, who had worked so hard to set this new venture on a good and solid basis, unfortunately died the previous July and the official opening was delayed until the election of his successor.

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

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

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

The Seminary had meanwhile entered the international scene. On 1 November 1882, Bishop Pietro Pace inaugurated a Meteorological Observatory on the top of the Seminary - immediately affiliated as the 170th station of the Rete Meteorologica Italiana. The reports of the station, which operated until 1909, were from 1885 published in the Summary and Review of International Meteorological Observations printed monthly by the War Department at Washington DC.

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

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

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

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

Around 600 Gozitan priests and many other Maltese have been trained there. Among its ex-alumni, the Gozo Seminary is proud to number 6 bishops, 3 former Presidents of the Republic and 4 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 Maria Camilleri
retired 20 Jan 1924

1924 Jun 13
Michael Gonzi
transferred 22 Oct 1943

1944 Nov 11
Joseph Pace
died 31 Mar 1972

1967 Feb 24
transferred 20 Jul 1972

1972 Jul 20
Nicholas Cauchi
retired 22 Jan 2006

2006 Jan 22
Mario Grech

RECTORS of the Gozo Seminary since its foundation

1866 Nov 01
Antonino Tommasi SJ

1869 Nov 21
Stefano Ragusa SJ

1873 May 04
Giuseppe Galvagno SJ

1880 Jul 11
Vincenzo Decorradi SJ

1883 Sep 16
Antonio Caradonna SJ

1888 Mar 19
Gaetano Tranchina SJ

1895 Sep 16
Alberto Amico SJ

1898 Sep 27
Giuseppe Grech SJ

1902 Sep 28
Emmanuele Magri SJ

1906 Aug 26
Emmanuele Grima SJ [FIRST TERM]

1907 Sep 19
Giuseppe Minacapelli SJ

1908
Emmanuele Grima SJ [SECOND TERM]

1909 Sep
Domenico Nisi

1910 Jan
Giuseppe Farrugia [FIRST TERM]

1910 Sep
Alfonso Hili

1914 Sep
Giuseppe Farrugia [SECOND TERM]
1917 Sep
Antonio Vella

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

1919 Feb
Vincenzo Falzon OP

1924 Sep
Giuseppe Pace

1958 Sep
Giuseppe Mercieca

1969 Jun
Anton Azzopardi SJ until 13 Jun 1978

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

1984 Oct 01
Alfred Agius SJ until 6 Apr 1985

1985 Apr 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

SEMINARY BOARD

President
HL Mgr Mario Grech

Chairman
Revd Fr Richard-Nazzareno Farrugia

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Revd Fr Giovanni Curmi
Revd Fr Gabriel Gauci
Revd Fr Michael Said
Revd Fr Anthony Teuma
Revd Mgr Daniel Xerri

FORMATION TEAM

Rector
Revd Fr Richard-Nazzareno Farrugia

Prefect of Studies & Vice-Rector
Revd Fr Gabriel Gauci

Spiritual Director
Revd Fr Alexander Refalo

Pastoral Mentor
Revd Fr Giovanni Curmi

Propaedeutic Director
Revd Fr Anthony Bajada
SEMINARY ACADEMIC COUNCIL 2018 - 2019
President
Revd Fr Richard-Nazzareno Farrugia, SThD

Secretary
Revd Fr Gabriel Gauci, PhL

Members
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Revd Fr Ignatius Borg, SThL, DipArch, DipLit, DipMar
Revd Can George Frendo, SThL
Revd Mgr Joseph Sultana, SSL

Student Representative
A member of the Seminarians’ Representative Council

SEMINARY FINANCE COMMITTEE
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HL Mgr Mario Grech

Rector
Revd Fr Richard-Nazzareno Farrugia

Administrator
Mr Joseph Bezzina

Curia Administrative Secretary
Mr Victor Gusman

COMMUNITY OF THE FRANCISCAN SISTERS OF THE HEART OF JESUS
Revd Sister Giuseppina Farrugia
Revd Sister Pierantonia Muscat

“L-ĦWA ĦBIEB TAS-SEMINARJU”
President
Revd Fr Richard-Nazzareno Farrugia

MAJOR SEMINARIANS 2018-2019

6th Year
Mario Mercieca 27Feb1993
104, Triq Sant Ursula, Victoria VCT 1770.
t. 21559768 m. 99046175 e. mariomercieca2702@gmail.com

4th Year
Matthew Bajada 30Jun1996
Comunità L’Arcobaleno, Via Badini, 4 – 40057
Quarto Inferiore (BO), ITALIA.
t. +39 051 767 300 e. matthewbajada@hotmail.com

3rd Year
Joseph Bajada 15Feb1998
t. 21553537 m. 77551072 e. joseph.bajada97@gmail.com

2nd Year
Matthew Borg 05May1997
12, Triq l-Ispiera, Xagħra XRA 1713.
t. 21557240 m. 77607807 e. matthewborg8@gmail.com

Franklin Micallef 22Jul1998
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1st Year

Samuel Aquilina 05May1999
34, Triq il-Kunsill Ċiviku, Victoria, VCT 2640.
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Matthew Attard 11Jun 1999
“Magnificat”, Triq il-Manwala, Xewkija XWK 1211.
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Marlon Bajada 03Dec1996
“Ave Maria”, Triq l-Indipendenza, Kerċem KCM 1160.
t. 21564253 m. 79791296 e. marlon3.mb@gmail.com

Ġorġ Pisani 15Jun1999
t. 21561003 m. 79556445 e. gorg.pisani.333@gmail.com

Carlos Vargas 14Feb1995
Incardinated in the Apostolic Vicariate of Izabal, Guatemala,
Dar Parrokkjali, Pjazza Santa Margerita, Sannat SNT 9040.
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SEMINARIANS’ REPRESENTATIVE COUNCIL

President
Mario Mercieca

Secretary
Franklin Micallef

Treasurer
Joseph Bajada

FORMATION

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

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

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

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

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

Spiritual Formation

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

In his first year, the seminarian is invited to embrace charity, as a gift from God and to spread it around him, especially among the other seminarians within the Seminary walls. Living in a community for most seminarians is a first-time experience so they are very much concerned on being accepted
and accepting others. They would seek to further deepen the virtue of charity, so that at the end they would be able to make a *confessio vitae*.

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

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

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

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

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

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

In their *sixth* year, the seminarian prepares himself for receiving the ministry of the Acolyte, first, and then for the ordination to the Diaconate. It is the year of the Eucharist and of Service. The seminarian would be further persuaded to appreciate the value of the celebration of the Eucharist and of Adoration. He would be trained to draw closer to the spirit of *poverty*, so that denuded of himself on the example of Christ, who is “presence” and “sacrifice”, and aided by the energy given him by Him, he learns to be of service to the poor. His work in the seminary should translate itself into attention to the needs of his companions, especially those in their first years and those passing through difficult moments. He also helps the community to shift attention from self to the needs of those around him. He is called to be shepherd.

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

**Spiritual Programme**

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

- **Eucharist** – daily
- **Half-an-hour meditation on the Word of God** – daily
- **Liturgy of the Hours** selections – daily
- **Lectio Divina** – every Monday; **Collatio** – every Saturday
- **Eucharistic adoration** – three times a week
- **Devotional practices:**
  - **Marian devotions**
    - Angelus – daily
    - Holy Rosary – twice a week; daily in October and May
    - Marian reflection – twice a week during Mass in the month of May
    - Via Matris – every Saturday during Lent
    - Special feast of the Immaculate Conception – 8 December
- **Other devotions**
  - Holy Way of the Cross – every day during Lent
  - Special feast of Saint Joseph – 19 March
  - Special feast to the Sacred Heart – Second Friday after Pentecost
  - Devotion to the Holy Spirit – *Veni Creator* daily and Pentecost novena
Sacrament of Reconciliation – penitential services in Advent and Lent

Half-day of Recollection – last Friday of the month

Revision de vie – three times yearly

Fraternal correction – before Holy Week

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

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

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

Human Formation

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

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

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

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

Intellectual formation

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

The priest is sent first of all to preach the Good News. Jesus himself was sent to teach. “He passed through towns and villages, teaching as he went and making his way to Jerusalem” (Lk 13:22). In his teaching, the priest 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.\)

**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 during the weekend and holidays in the parish church to which he is assigned. During this pastoral outreach the seminarian is to be involved as much as possible in the various aspects of parish life with the aim of getting first-hand pastoral experience in strict collaboration with the parish priest.

Deacons follow a more intense pastoral programme attaining to their ministry. Besides preaching the homily and administering the sacraments proper to them, they spend 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 and on returning from the intermediary year the seminarian is to take part in the summer-half-day-of-recollection, the liturgical activities and services in his parish, and other diocesan liturgical celebrations especially those in which the bishop presides.

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

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

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

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

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

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

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

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

The Seminarians’ Representative Council (KRS)
This council facilitates co-operation with the formation team. It is made up of four seminarians elected every year from the student body that they represent. The President gives a helping-hand to the 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 annual 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 two and a half hour examination the student will be required to write an essay on a general theological subject. The written script will be evaluated by the examiners from the teaching staff who will be chosen by the Rector in consultation with the Prefect of Studies. The mark to be awarded for this part of the examination will be the average of the marks given by the three examiners. The pass mark is 6/10.

- **Oral:** The one hour examination will be conducted by a board of three examiners 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:**
  - Mid-Year (End of 1st Semester)
  - Annual (End of 2nd Semester)

- **Extraordinary:**
  - Date to be determined
  - For those who either were not successful in an examination of the previous semester and other cases or for a grave reason with the permission of the Rector.

Types of Examinations

- Written
- Oral

as indicated for each Course.

Subjects of 2 ECTS:

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

Assessment:

For four Courses of 5 or 4 ECTS there is a requirement of an Essay of about 2000 words. The Casus paper is equivalent to an Essay. At the beginning of each semester, as is indicated in the calendar, each Lecturer is to assign the topic(s) for the Essay. The date when the Essay is to be handed in is also indicated in the calendar. The Essay is to be handed in to the Prefect of Studies.

**Grades:** as indicated above for the Comprehensive Examination.

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

2. **SEMINARS**

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

**ACADEMIC FEES**

The Academic Fees for 2018 - 2019 to be paid to the Angelicum are:

* Enrolment of theology student (annual fee) €250
* For SThB Diploma €80
### Lecturers in the Courses of Philosophy and Theology 2018-2019

<table>
<thead>
<tr>
<th>Name</th>
<th>Field</th>
<th>Degrees and Institutions</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
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<tr>
<td>BEZZINA, Revd Mgr Joseph</td>
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<td>BORG, Revd Mgr Anton</td>
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<tr>
<td>BORG, Revd Fr George</td>
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<tr>
<td>BORG, Revd Fr Ignatius</td>
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<tr>
<td>BORG, Rev. Mgr Renato</td>
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<tr>
<td>BUHAGIAR, Rev. Fr Gerard</td>
<td>Mariology</td>
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<tr>
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PROPAEDEUTIC YEAR

INTRODUCTION TO PHILOSOPHY

2 ECTS FR GABRIEL GAUCI

The aim of the course is to introduce students, very often at their first encounter with philosophy, to some of the most basic and simple questions that motivate people to engage in philosophical thinking: existence and its meaning, God, reality and truth, mind and body, good and bad, the just society.

The course will require the active participation from students with weekly readings prior to lessons (and a brief summary handed to the lecturer) and presentation in class.

Assessment:
Weekly readings 50%
Fifteen minute oral 50%

Select Bibliography:
BERTI E., Invito alla filosofia, Brescia 2012.

LOGIC: CRITICAL THINKING

2ECTS FR GABRIEL GAUCI

Main objective: 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.

The course: Etymology and definition of logic. A brief historical outline. Difference between propositions and arguments. Deductive and
inductive arguments. The three main categories of language and the art of defining terms and concepts. Informal fallacies in academic and day-to-day language. Categorical propositions and the square of opposition. Categorical syllogisms and formal fallacies. Other types of syllogisms and analogical reasoning.

**Assessment:** One hour thirty minute written test 100%

**Select Bibliography:**

**LATIN LANGUAGE I**

8 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 comprises introductory study-units focusing on grammar, syntax and literature.

**Assessment:** Two hour written test every semester 100%

**Select Bibliography:**

**RESEARCH TOOLS IN THEOLOGY**

2 ECTS  MGR JOSEPH BEZZINA

The main objective of this course is to train participants in researching and writing a paper related to theological themes according to scientific norms. The course guides the student in researching Theology-related themes and to present such research in a proper scientific work. This is achieved in four steps. First, the course explains the way to go about in choosing the right theme for a paper; secondly, it indicates the main sources of the various branches of Theology, sources that have to be consulted before initiating a specific research; thirdly, it illustrates the method to be followed in the citation of bibliographical references in a coherent manner; and, finally, it describes the technicalities that have to be adhered to in the presentation of the research in a scientific and methodological way.

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

**Select Bibliography:**
- MHRA Style book. *Notes for authors, editors, and writers of theses*, London 19914.

**INTRODUCTION TO THEOLOGY**

2 ECTS  FR RICHARD-NAZZARENO FARRUGIA

Main objective: 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:**
- Reflection Papers 40%
- Fifteen-minute oral or one-hour thirty minute written test 60%

**Select Bibliography:**

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**COURSE OF PHILOSOPHY 2018-2019 (1st Cycle)**

**PHILOSOPHY OF KNOWLEDGE**

*CAN FRANKIE BAJADA*


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

**Select Bibliography:**

**PHILOSOPHY OF THE HUMAN PERSON**

*MGR ANTHONY BORG*

The main objective of this course is to go in detail in the study of the human person through the reflective or subjective method; man as an incarnate spirit, a being in the world, man as a social, free, corporal, historical, culturally conditioned being; as man is seen as a moral subject anthropology offers the basis for morality, other issues dealing with man’s irrevocable decision in life, his final decision in death, the problem of evil; his intellectual dynamism towards the Absolute to be deeply discussed.
Man’s search for meaning: nature and importance of a philosophical anthropology. The human person as a moral subject and as a norm of moral behaviour. Man as a being with others: his relational reality. Man as a self-conscious being: intelligent and free. Man as an interiority within a body. Man as a historical being: his unique self-realisation in freedom. Man as mortal and yet as transcending death. Man and culture.

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

**Select Bibliography:**

### THE RENAISSANCE AND EARLY MODERN ERA

**4 ECTS**

MGR JIMMY XERRI

The aim is to study the two centuries (15th and 16th) of the rebirth of classical Greek Philosophy. This transitory period will be shown as a wedge and at the same time as a preamble to the following two centuries, of which we will also treat in this course. The Renaissance: the idea of a new humanism serving as the background: Erasmus’ *In Praise of Folly* and Thomas Moore’s *Utopia*; social happenings effecting the rise of a new philosophy. The revival of Platonism, Aristotelism; Nicholas of Cusa, Machiavelli; Giordano Bruno, Galileo Galile le and the scientific revolution, Francis Bacon; the revival of Scholasticism. Early Modern Period: Descartes; Pascal, Spinoza, Leibniz, British Empiricism, The Enlightenment, Immanuel Kant.

**Assessment:** Two-hour written test 100%

**Select Bibliography:**

### LATER MODERN PHILOSOPHY

**4 ECTS**

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: Idealism, Soren Kierkegaard, Nietzsche, Neo-Thomism, Pragmatism, Analytical Philosophy, Phenomenology, Soren Kierkegaard and Existentialism, Political philosophy of the Frankfurt School, Post Modernism.

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

**Select Bibliography:**

### THE HUMAN MORAL ACT

**4 ECTS**

MGR ANTHONY BORG

The main objective of this course is to deal with the structure, the presuppositions and the conditionings of the moral act; only the moral act is the act specifically human; to examine the sources of the moral act, namely (a) the material act, (b) the intention of the doer and the free will of the moral agent (c) the conditionings of the intention and free will; to tackle deeply moral principles: voluntary in cause, the principle of double effect, the principle of totality, the lesser evil and the conflict of values. The human act: the personal actuation of the moral good. The personal structure and constituent principles of the human act. Obstacles impairing the human act. The sources defining
the morality of the human act. The imputability of indirectly willed actions. The principles of totality, of double effect and conflict of values.

**Assessment:**

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

**Select Bibliography:**


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**THE THEOLOGY OF SIN**

4 ECTS

**MGR ANTHONY BORG**

The main objective of this course is to deal with sin understood as the act that destroys man’s communion with God, with himself, with his fellow men and with nature; to study the biblical, the patristic, the scholastic and the theological understanding of this negative human act; to comprehend better Original Sin and the Sin of the World that form as background for man’s negative moral behaviour; to understand Jesus Christ’s salvific act from evilness and man’s adoption as son and heir to the Kingdom of God. The reality of sin: biblical, patristic, theological, anthropological reflections. Distinction of sins: venial and grave. The sources of sin: the sin of the world and original sin. Seduction, scandal and co-operation in the sin of others.

**Assessment:**

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

**Select Bibliography:**


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**INTRODUCTION TO THE PENTATEUCH**

4 ECTS

**MGR LAWRENCE SCIBERRAS**


**Assessment:**

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

**Select Bibliography:**


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**GREEK AND HEBREW CULTURE OF THE BIBLE**

4 ECTS

**MGR JOSEPH SULTANA**

Methods of biblical textual criticism. Orthographic errors in the N.T. Greek text. The Jewish Synod of Jamnia. The Targum, the Midrash, the Mishnah. The principal Jewish feasts referred to in the N.T. The feasts of the Passover, of Expiation (Yom Kippur), of the Weeks, of the Boaths. The Sabbath. The Archaeology of the Holy Land.

**Assessment:**

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

**Select Bibliography:**


CURRENT SOCIAL ISSUES

4 ECTS FR EFFIE MASINI

Work and Economy: nature of work from a Christian perspective; work and the economic processes; industrial relations. Free Time and Leisure: nature of free time; God’s plan; moral aspects of leisure activities. Case-Study – Tourism (internal and external). Ecology: nature and ecology; main ecological problems; a biblical perspective; Man and Nature in the teaching of the Church. Youth: young people in a changing society; frustrations and expectations; Case-Study - voluntary work. Emargination: nature of emargination; biblical aspect; crime and deviance; educational drop-outs; the sick and the aged.

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

Select Bibliography:
AA. VV., La Socializzazione Flessibile, Bologna 2006.

SOCIOLOGY OF THE FAMILY

4 ECTS MGR RENATO BORG

Sociological approaches towards the family. Family models in various cultures and in history. Classical theories: Morgan, Engels, Durkheim, Mauss; contemporary theories: Levi-Strauss, Tillion, Parsons. The functions and structure of and roles within the contemporary family. Socio-demographic aspects of the contemporary family. Family life as influenced by the State and politics in 20th century Europe. Is the family in crisis? The family in Gozo.

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

Select Bibliography:
AA. VV., La “Familiaris Consortio”, Città del Vaticano 1982.

TECHNIQUES IN SOCIAL RESEARCH

2 ECTS FR NOEL SALIBA

The main objective of the study of the techniques used in social research is to gain a better and clearer understanding of the methods and techniques used nowadays to understand, judge and interpret repeated phenomena
in today’s society. This course aims at enabling our students by giving them particular skills to know and interpret the main social trends in today’s reality. The Course entails: Sociology and social research; The theory behind social research; The process of social research; Hypothesis and documentation; Methods of obtaining data: census, questionnaires, interviews, case analysis, participant observation, life-histories; Limits and adjacent problems; Working on data obtained: statistics and conclusions.

**Assessment:** Fifteen-minute oral 100%

The student is also given field-work to exercise practically what he has learned theoretically in the course.

**Select Bibliography:**

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**GROUP AND SOCIAL PSYCHOLOGY**

2 ECTS FR GEORGE BORG


**Assessment:** Fifteen-minute oral 100%

**Select Bibliography:**

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**INTRODUCTION AND DEVELOPMENT PSYCHOLOGY**

4 ECTS FR GEORGE BORG

Introduction (origin and divisions of Psychology; Psychology and the other disciplines on man; method in Psychology). Motivation, feelings and emotions; perception, conflict and frustration; defence mechanisms. Three accounts of human development: Learning theory, Piaget’s theory, Freud’s theory.

**Assessment:**

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

**Select Bibliography:**

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**PERSONIFICATION OF EVIL: A BIBLICAL AND PASTORAL PERSPECTIVE**

2 ECTS FR MARCELLO GHIRLANDO

The aim of this course 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 Exorcism in the Christian Churches, with special reference to the Catholic Church. Special emphasis will be laid on this specific pastoral ministry amongst youth.

**Assessment:** One-hour written test 100%

**Select Bibliography:**


**TRENDS OF MALTESE SPIRITUAL TRADITION**

2 ECTS

FR TONY SCIBERRAS

The objective of this study-unit is: to investigate the Maltese identity, of which the Maltese soul will be a primary focus.

Method for this investigation will be the analysis of Maltese history from its prehistorical elements to the modern times.

A common element that serves as a golden thread throughout the history of these islands is the cultivation, nurturing and protection of life in its various aspects.

The prehistorical data we possess show that the inhabitants of these islands had since this early era practiced the cult of the female divinity or fertility cult. The Phoenician/Punic era demonstrates a positive tendency towards the choice of a female deity from among the numerous male deities known by the inhabitants. Yet again, the Roman era shows the same attitude of preference for the female goddess Juno from among the male dominated Roman pantheon.

The Christian era, as from the arrival of the Apostle Paul, flourishes in a myriad of aspects where the celebration of life is given paramount importance:

- life-linked events in the account of the shipwreck of Paul on Malta;
- the Byzantine cult of Christ and Mary as sources of life;
- the Knights of St John of Jerusalem, who had been founded precisely for the protection of life, promoted a culture of life in the various sectors of life;
- the highly diffused festivity of the Assumption of the Mother of God into Heaven, body and soul, as a natural celebration of life beyond earthly existence by the Maltese population;
- the founding in Malta of numerous male and female religious institutes with the intent of promotion of the various aspects of human life.

**Assessment:** One-hour written test 100%

**Select Bibliography:**


**THEOLOGY OF MISSION**

2 ECTS

FR BERNARD FALZON

1. *The Theological Foundations of Mission*


2. *The Missionary Activity of the Church*

   a) Theology of Religions, b) Interreligious Dialogue, c) History of Mission, d) Inculturation.

3. *New Evangelization*

   a) The concept of New Evangelization, b) Crisis of Cultures and crisis of Faith, c) *Secondo Annuncio*, d) Creative Minorities: a way forward for the Church in Europe.
Assessment: Short reflection papers 40%
Ten-minute oral 60%

Select Bibliography:
______, *Christianity and the Crisis of Cultures*, San Francisco 2006.

Il Vatican Council:
Dogmatic Constitution, *Lumen Gentium* (1964);
Decree on the Mission Activity of the Church, *Ad Gentes* (1965);

Declaration on the relation of the Church to non-Christian religions, *Nostra Aetate* (1965);

Papal Documents:

**ISLAM: AN INTRODUCTORY COURSE**

2 ECTS
FR JOSEPH ELLUL OP
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; A Book; 4) A Belief; 5) A Moral Code; 6) A Mystical Tradition; 7) A Political Movement.

Assessment: One-hour written test 100%

Select Bibliography:

**GESTURES AND SYMBOLISM**

2 ECTS
FR IGNATIUS BORG

Assessment: Fifteen-minute oral 100%

Select Bibliography:
MALTA AND GOZO CHURCH HISTORY (60-2000)

2 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 first preaching of the gospel by Saint Paul the Apostle down to recent times with the aim of prompting participants to widen their knowledge on the development of religious belief in this island nation. The course opens with an appraisal of the first attestations of Christian belief in Malta, the palaeochristian cemeteries of the late third century, and its further development in Roman and Byzantine times. The Muslims, it was thought, despoiled the islands of their inhabitants and their faith. The recently unearthed evidence that points to a Christian community in Gozo with its own bishop will be discussed at length. Christianity flourished again in the open during the twelfth century when the islands were occupied by the Normans. These were followed by a succession of European Catholic powers and, eventually, by the religious military order of the Knights of Saint John. The ecclesiastical establishment witnessed a renaissance and the Church permeated the life of all the Maltese. After a short turbulence under the French, the British took Malta under their protection. The period, though not free from friction in Church-State relations, witnessed a steady rise in the population and this lead to a rapid expansion in all Church activities. Gozo got a bishop again by the establishment of the diocese in 1864. The attainment of nationhood in 1964 coincided with the post-conciliar Church struggling to meet the challenges of the new age.

Assessment:

One-hour written test 100%

Select Bibliography:

BEZZINA J., Church History - including an account of the Church in Malta, Gozo 1994.

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


CHRISTIAN ARCHAEOLOGY

2 ECTS  MGR SAVIOUR GRIMA

A study of this course aims principally to inspire deep reflection on the Gospel message through the help and examples lived by the first witnesses of Christ. The eloquent features of Christian life in the first centuries offer also a perennial school of faith, hope and charity. They also revive one’s religious identity on a sort of spiritual journey in matters of liturgy, catechesis, administration, community and pastoral life. The course. Different periods of Rome’s sacred monuments, especially the catacombs. Literary sources: Biblical, Patristic, and other Christian literature. Archaeological studies through the ages. Origin of different Christian cemeteries. The Church’s property. The tombs of the martyrs: rites, beliefs and organizations. Funeral inscriptions: Christian invocations, sacraments, dogmatic truths, biblical paintings, etc. Transportation of martyrs from the cemeteries outside the city. Rome’s favourite places of prayers and pilgrimages with sound inspirations for the new evangelization.

Assessment:

Essay of about 1000 words 50%
Ten-minute oral 50%

Select Bibliography:


MAGGIO S., Archeologia Cristiana, (pro manuscripto), Roma 1971.

LATIN LANGUAGE II

8 ECTS

FR JOSEPH GRECH

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

During the second year, the course comprises study-units focusing on grammar, syntax and literature.

Assessment: Two-hour written test every semester 100%

Select Bibliography:

CHURCH MUSIC

4 ECTS

FR JOSEPH MERCIECA

The aim of this programme is to provide a context and content for students to be able to acquire knowledge and deepen their understanding and appreciation of Gregorian chant: the official and proper chant of the Roman Latin Catholic Church. The programme places special emphasis on the study of the history of liturgical music and the theory and practice of Gregorian chant, comprising textual understanding of the liturgical literature.

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

Select Bibliography:

THE SYNOPTIC GOSPELS AND ACTS OF THE APOSTLES

5 ECTS

FR NOEL DEBONO

An introduction to the Gospels in which the following issues are considered, based on the wide consensus in the present state of research: the Gospel and gospels, the origin and nature of the Gospels, tradition and redaction, the history of the Synoptic problem and proposed solutions, the historical value, the Church’s teaching. The literary and historical aspects will be dealt followed by a detailed discussion to bring out the overall theological message. This discussion will include the Christological titles, eschatology, the parables and the miracles of Jesus. Exegesis of some selected texts will also provide the opportunity to discuss problems arising from the text. Treating Acts as the second book of Luke responding to his perspective, the course will seek to examine the various literary aspects: the content, language and style, structure and literary genre. The question about its purpose will be addressed. This will entail a study of the close connection between narrative and theology in Luke and to illustrate fundamental theological themes of Luke.

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


THE PAULINE LETTERS II AND THE LETTER TO THE HEBREWS
5 ECTS MGR ANTHONY MIZZI

The main objective of this course is to allow the student to come further in contact with other important issues in Paul’s thought especially his christocentric soteriology, the effects of the Christ-event expressed in different images (justification, recociliation, etc...), the situation of humanity before and after Christ and his moral teachings applied in Christian life. The Letter to the Hebrews provides its dominant theological theme on the priesthood of Christ.

The course: this unit will continue to read the other Pauline letters: Galatians and Romans, the Captivity letters (Philippians, Colossians, Ephesians, Philemon), the Pastoral Letters (1-2 Timothy, Titus), as well as the Letter to the Hebrews, discussing issues of authorship, integrity of composition, and other problems where necessary. The content and the theological message of each letter in expounded through an exegetical analysis, followed by an exegesis of some selected texts to explore certain Pauline doctrinal themes: anthropology before Christ (sin, law and man); in Christ (Faith, Baptism and incorporation in Christ); ethics (Christian life and its demands). Christ’s priesthood in Hebrews.

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

Select Bibliography:

THEOLOGY OF GRACE
5 ECTS FR RENÉ CAMILLERI

The concept of ‘grace’ in the Bible: the O.T. background; the N.T. and the beginning of the theological concept. History of the theology of grace; the patristic era; St. Augustine; controversies and Church Councils; St Thomas Aquinas; the Council of Trent and its consequences; modern times. The theology of grace; good and bad deeds; the impossibility of the sinner recovering on his own and of every human being persevering without sin except with the help of Grace. The freely-given supernatural grace. Sufficient grace. Justification through faith and grace. Grace and original sin. Grace and freedom.
Assessment:  
Essay about 2000 words  30%  
Ten-minute oral  10%  
Two-hour written test  60%

Select Bibliography:  
LADARIA L., Antropologia teologica, chaps. 7-10, Roma 1986.  

CHRISTIAN ANTHROPOLOGY AND ESCATOLOGY
5 ECTS  
FR RENÉ CAMILLERI – FR CARL SCERRI
Module 1: The aim of this Study-Unit is to explore the truth about man in the light of Revelation and of the Church's teachings. Man is created in God's own image and likeness. After the Fall, God promised Salvation which is a gift and which through Christ and through the Grace of the Spirit re-creates man as a New Creation.

Module 2: “The Resurrection is an eschatological action of God”. Starting off from this statement coined by Joseph Ratzinger, this course seeks to show how it is only in light of the crucified and resurrected One, that theology can seek an understanding of eschatology. The escathon is not simply the end of time (péras), but it is the final goal (télos) of man and creation, as already revealed in the Resurrection of him who is « the first-born from the dead » (Col 1, 18). An eschatology which has the event of Resurrection as its starting point, is able to throw a new light on creation, history, christian praxis and the final beginning itself.

Assessment:  
Essay about 2000 words  25%  
Ten-minute oral  25%  
Two-hour written test  50%

Select Bibliography:  

MARIOLOGY: MARY “ICON OF THE MYSTERY”
4 ECTS  
FR GERARD BUHAGIAR – FR SAMUEL GRECH
The main objective of the course is to offer the student how the latest developments in exegesis and theology, based on Sacred Scripture, especially during the last half of the twentieth century, have contributed greatly to the place of Mary in the salvation history. She is the messianic woman that accompanies Christ and the Church, as well as the valuable model in the ecclesial image. The course: the history of both dogma and theology presents the faith of the Church and its enduring attention to the Virgin Mary and to her mission in the economy of salvation. A
particular analysis of Chapter VIII of Vatican II “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, in the catholic theology, in the liturgy and in the ecumenical movement and pastoral activity.

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

**Select Bibliography:**
  *Nato da Donna… (Gal. 4,4)*, Milano 1992.

**THE VALUE AND INVIOLABILITY OF THE HUMAN LIFE**
5 ECTS  CAN GEORGE FRENDEND


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

**Select Bibliography:**

**JUSTICE AND SOCIAL ETHICS**
5 ECTS  MGR ANTHONY BORG – CAN GEORGE FRENDEND

**Module 1:** The main objective is to deal with justice from different aspects: social, legal and moral; commutative and distributive justice are extensively treated; 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 is examined.

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

Select Bibliography:
COZZOLI M., «Giustizia», in COMPAGNONI F. – PIANA G. – PRIVITERA S.,
MARITAIN J., I diritti dell’uomo e la legge naturale, Milano 1991.

THE PEOPLE OF GOD AND SANCTIONS
4 ECTS MGR EDWARD XUEREB – H.L. BISHOP MARIO GRECH
Module 1: The main objective is a deeper look, in view of a fruitful pastoral service by our future priests, within the organized activity of the Church, conceived by Vatican II as a sacrament and forcefully called by Pope Francis to be a home of mercy that reaches out to the existential peripheries of today’s world.

The module basically treats the following points: the theology of canon law; the canonical status of the Christian faithful in the light of Lumen gentium; canonical legal system regarding laity and clerics; the supreme authority of the Church; particular churches, their groupings and their internal structure, with specific reference to the diocese; military ordinariates and the Personal Ordinariate for former Anglicans; the parish and extra-parish organization; main juridical notions and norms concerning institutes of consecrated life and societies of apostolic life; an introduction to the Code of Canons of the Eastern Churches; basic notions regarding the canonical norms about the temporal goods of the Church.

Module 2: An introduction to Book VI of the Code of Canon Law aiming 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 transgression of certain important and delicate values in the life of the Christian community calls for immediate disciplinary measures; otherwise, the communio in the Church would suffer.

Assessment: Ten-minute oral 20%
Two-hour written test 60%

Select Bibliography:
SANCHIS J., La Legge penale e il precetto penale, Milano 1993.

CHURCH HISTORY IV: MODERNA (1800-2000)
4 ECTS MGR JOSEPH BEZZINA
The main objective of the study of Church History is to gain a better and
clearer comprehension of the Church, an understanding of the present day problems, a deeper concept of the richness and sovereignty of truth, and for an effective apologia of the church. This fourth period of Church History delves into the historical events that have moulded the present times. The course opens with an appraisal of the French Revolution. It was the bloody sequel to the age of Absolutism and for some years it succeeded to dechristianize European society. The post-Revolutionary period marks the slow but certain subversion of the ancien regime and the old order it embodied and the beginning of a new political and social 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. In the meantime the Church had to tackle the social traditions over one thousand years old. In the meantime the Church had to tackle the social question generated by the industrial revolution and the problems created by the Nationalistic, Totalitarian, and Socialistic regimes. The process of renewal animating the Church since after the French revolution proceeded throughout the eventful nineteenth and twentieth centuries finding a fitting expression in the missionary movement and culminating in a new vision of the Church and the world projected by the second Vatican Council and the post-conciliar Church.

Assessment: Two-hour written test 100%

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

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

PATROLOGY I + II ORIGINS OF CHRISTIAN LITERATURE AND GENESIS OF THEOLOGY (I-III CENTURIES)
4 ECTS  H.L. BISHOP MARIO GRECH
The main objective of this course is to offer an overview of the life, the writings, and the teachings of a selection of early Christian writers, indicating their individual characteristics and placing their literary and teaching activity in its proper historical context. The course is introduced by an examination of (1) the Fathers in theological studies today; (2) the Fathers in the directives of the Church; (3) the importance of studying the Fathers; and (4) the method employed to study the Fathers and their writings. Part I (I-II centuries) examines the genesis of Christian Literature by exploring (1) the primitive ecclesiastical writings; (2) the Apostolic Fathers; (3) the apologetic literature of the second century; and (3) the heretical and anti-heretical literature during the same period. Part II (II-III centuries) examines the genesis of Christian Theology by delving into the teachings of a selection of (1) Eastern writers; (2) African writers; and (3) Roman and other western writers.

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

Select Bibliography:
### 1st Cycle – 1st Semester 2018–2019

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<td>History of Philosophy: Renaissance &amp; Early Modern</td>
<td>Group &amp; Social Psychology</td>
<td>Systematic Philosophy: Philosophy of Knowledge</td>
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<td>History of Philosophy: Renaissance &amp; Early Modern</td>
<td>Malta Church History</td>
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<td>Sociology: Current Social Issues</td>
<td>Personification of Evil</td>
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<td>Latin Language (1st Year Students)</td>
<td>Sacred Scripture: Int. to the Pentateuch</td>
<td>Latin Language (1st Year Students)</td>
<td>Sociology: Current Social Issues</td>
<td>Moral Theology: The Human Moral Act</td>
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<td>Systematic Philosophy: Philosophy of Knowledge</td>
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### 2nd Cycle – 1st Semester 2018–2019

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<td>History of Phil.: Later Modern</td>
<td>Sacred Scripture: Greek and Hebrew Culture</td>
<td>Systematic Philosophy: Philosophy of the Human Person</td>
<td>Systematic Philosophy: Philosophy of the Human Person</td>
<td>Introduction and Development Psychology</td>
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<td>Systematic Philosophy: Philosophy of the Human Person</td>
<td>Latin Language (1st Year Students)</td>
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### 2nd Cycle – 1st Semester 2018–2019

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<th>Periods</th>
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<td>Time</td>
<td>8.15 – 9.00</td>
<td>9.00 – 9.45</td>
<td>9.45 – 10.30</td>
<td>11.00 – 11.45</td>
<td>11.45 – 12.30</td>
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**Monday**
- **1st Period**: Moral Theology: Value & Inviolability of Human Life<br>  G. Frendo
- **2nd Period**: Sacred Scripture: Pauline Letters II & Hebrews<br>  A. Mizzi
- **3rd Period**: Canonical Law: The People of God & Sanctions<br>  E. Xuereb – M. Grech
- **4th Period**: Canonical Law: The People of God & Sanctions<br>  E. Xuereb – M. Grech

**Tuesday**
- **1st Period**: Sacred Scripture: Pauline Letters II & Hebrews<br>  A. Mizzi
- **2nd Period**: Dogmatic Theology: Theology of Grace<br>  R. Camilleri
- **3rd Period**: Dogmatic Theology: Theology of Grace<br>  R. Camilleri
- **4th Period**: Dogmatic Theology: Theology of Grace<br>  R. Camilleri

**Wednesday**
- **1st Period**: Sacred Scripture: Pauline Letters II & Hebrews<br>  A. Mizzi
- **2nd Period**: Moral Theology: Value & Inviolability of Human Life<br>  G. Frendo
- **3rd Period**: Moral Theology: Value & Inviolability of Human Life<br>  G. Frendo

**Thursday**

**Friday**
- **1st Period**: Sacred Scripture: Pauline Letters II & Hebrews<br>  A. Mizzi

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### 2nd Cycle – 2nd Semester 2018–2019

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<td>11.45 – 12.30</td>
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**Monday**
- **1st Period**: Dogmatic Theology: Christian Anthropology & Eschatology<br>  R. Camilleri – C. Scerri
- **2nd Period**: Dogmatic Theology: Christian Anthropology & Eschatology<br>  R. Camilleri – C. Scerri
- **3rd Period**: Dogmatic Theology: Christian Anthropology & Eschatology<br>  R. Camilleri – C. Scerri
- **4th Period**: Moral Theology: Justice and Social Ethics<br>  A. Borg – G. Frendo

**Tuesday**
- **1st Period**: Church History: IV - Moderna<br>  J. Bezzina
- **2nd Period**: Dogmatic Theology: Christian Anthropology & Eschatology<br>  R. Camilleri – C. Scerri
- **3rd Period**: Dogmatic Theology: Christian Anthropology & Eschatology<br>  R. Camilleri – C. Scerri
- **4th Period**: Moral Theology: Justice and Social Ethics<br>  A. Borg – G. Frendo

**Wednesday**
- **1st Period**: Church History: IV - Moderna<br>  J. Bezzina
- **2nd Period**: Moral Theology: Justice and Social Ethics<br>  A. Borg – G. Frendo
- **3rd Period**: Sacred Scripture: Synoptic Scriptures & Acts of Apostles<br>  N. Debono
- **4th Period**: Sacred Scripture: Synoptic Scriptures & Acts of Apostles<br>  N. Debono

**Thursday**
- **1st Period**: Patrology: Origin & Genesis<br>  J. Bezzina
- **2nd Period**: Patrology: Origin & Genesis<br>  J. Bezzina

**Friday**
- **1st Period**: Dogmatic Theology: Mariology<br>  G. Buhagiar – S. Grech
- **2nd Period**: Sacred Scripture: Synoptic Scriptures & Acts of Apostles<br>  N. Debono
- **3rd Period**: Sacred Scripture: Synoptic Scriptures & Acts of Apostles<br>  N. Debono
SEPTEMBER 2018

1 Sat
2 Sun  22nd Sunday in Ordinary Time
3 Mon
4 Tue
5 Wed
6 Thu
7 Fri
8 Sat  Birth of the Blessed Virgin Mary. Public Holiday
9 Sun  23rd Sunday in Ordinary Time
10 Mon
11 Tue
12 Wed
13 Thu
14 Fri  The exaltation of the Cross
15 Sat  Our Lady of Sorrows
16 Sun  154th anniversary of the establishment of the Diocese of Gozo
17 Mon
18 Tue
19 Wed
20 Thu
21 Fri  Beginning of formation year
22 Sat
23 Sun  25th Sunday in Ordinary Time. Beginning of retreat
24 Mon  Retreat
25 Tue  Retreat
26 Wed  Retreat
27 Thu  Retreat
28 Fri
29 Sat  Sts Michael, Gabriel, and Raphael, Archangels
30 Sun  26th Sunday in Ordinary Time
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<tr>
<th>OCTOBER 2018</th>
<th>NOVEMBER 2018</th>
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<tr>
<td>1 Mon</td>
<td>1 Thu <strong>Solemnity of all the Saints.</strong> No lectures. Service. <strong>Lungo Passeggio</strong></td>
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<tr>
<td>2 Tue</td>
<td>2 Fri Commemoration of all the Faithful Departed. Service</td>
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<td>3 Wed</td>
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<td>4 Thu</td>
<td><strong>4 Sun 31st Sunday in Ordinary Time.</strong> 152nd anniversary of Seminary opening.</td>
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<td>5 Fri</td>
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<td>6 Sat</td>
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<td>7 Sun</td>
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<tr>
<td><strong>27th Sunday in Ordinary Time.</strong> Procession of O.L. of the Rosary from the Cathedral</td>
<td>8 Thu</td>
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<td>8 Mon</td>
<td>9 Fri Human formation weekend</td>
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<td>9 Tue</td>
<td>10 Sat Human formation weekend</td>
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<td>10 Wed</td>
<td><strong>11 Sun 32nd Sunday in Ordinary Time</strong></td>
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<td>11 Thu</td>
<td>12 Mon</td>
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<tr>
<td><strong>302nd anniversary Dedication of the Cathedral.</strong> Service</td>
<td>13 Tue</td>
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<td>12 Fri</td>
<td>14 Wed Casus: 4pm</td>
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<td>13 Sat</td>
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<td><strong>28th Sunday in Ordinary Time</strong></td>
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<td>17 Wed</td>
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<tr>
<td>18 Thu</td>
<td>21 Mon Week of Vocations Awareness in Nadur Parish</td>
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<tr>
<td>19 Fri</td>
<td>22 Thu Exams of mid-semester courses</td>
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<td>20 Sat</td>
<td>23 Fri</td>
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<tr>
<td>21 Sun</td>
<td>24 Sat Half day of recollection</td>
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<tr>
<td><strong>29th Sunday in Ordinary Time. Missions Sunday.</strong> In the Cathedral feast of St Ursula, Patron Saint of Gozo. Service</td>
<td><strong>25 Sun</strong> <strong>Solemnity of Christ the King.</strong> PM: Diocesan celebration</td>
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<tr>
<td>28 Sun <strong>30th Sunday in Ordinary Time</strong></td>
<td>29 Thu</td>
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<td>29 Mon</td>
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<tr>
<td>30 Tue</td>
<td>31 Wed Half day of recollection</td>
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</table>
DECEMBER 2018

1 Sat  Conferral of Acolyte
2 Sun  1st Sunday of Advent

3 Mon
4 Tue
5 Wed
6 Thu  Day of Eucharistic Adoration for Vocations
7 Fri  Pontifical Vespers. Service
8 Sat  Solemnity of the Immaculate Conception of the B.V.M. Service
9 Sun  2nd Sunday of Advent

10 Mon
11 Tue
12 Wed
13 Thu  Public Holiday
14 Fri
15 Sat
16 Sun  3rd Sunday of Advent

17 Mon
18 Tue
19 Wed  Revision de vie
20 Thu
21 Fri  Last day of lectures. Christmas party
22 Sat
23 Sun  4th Sunday of Advent

24 Mon  Pontifical Vespers. Service
25 Tue  Solemnity of the Nativity of Our Lord Jesus Christ. Pontifical Concelebration. Service

26 Wed
27 Thu
28 Fri
29 Sat
30 Sun  Feast of the Holy Family
31 Mon  P.M. “Te Deum”. Service

JANUARY 2019

1 Tue  Solemnity of the Blessed Virgin Mary, Mother of God. Pontifical Concelebration. Service

2 Wed
3 Thu
4 Fri
5 Sat
6 Sun  Epiphany of the Lord. Service

7 Mon  The Baptism of the Lord. Lectures resume
8 Tue
9 Wed
10 Thu
11 Fri
12 Sat
13 Sun  2nd Sunday in Ordinary Time

14 Mon  Presentation of essays to Prefect of Studies
15 Tue
16 Wed
17 Thu
18 Fri  Last day of lectures. Half day of recollection
19 Sat

20 Sun  3rd Sunday in Ordinary Time

21 Mon  Study day
22 Tue  13th anniversary of the Episcopal Ordination of H.L. Msgr Mario Grech. Study day

23 Wed  Exam session begins
24 Thu
25 Fri
26 Sat

27 Sun  4th Sunday in Ordinary Time

28 Mon  St Thomas Aquinas
29 Tue
30 Wed
31 Thu
FEBRUARY 2019

1 Fri
2 Sat  Presentation of Our Lord. Exam session finishes
3 Sun  5th Sunday in Ordinary Time
4 Mon
5 Tue
6 Wed
7 Thu  Day of Eucharistic Adoration for Vocations
8 Fri  Second semester lectures begin
9 Sat
10 Sun  Solemnity of St Paul’s Shipwreck in Malta
11 Mon  Exam results to be handed to Prefect of Studies
12 Tue
13 Wed
14 Thu
15 Fri
16 Sat
17 Sun  7th Sunday in Ordinary Time
18 Mon
19 Tue
20 Wed
21 Thu
22 Fri  Half day of recollection
23 Sat
24 Sun  8th Sunday in Ordinary Time
25 Mon  Topics for semester essays given during this week
26 Tue
27 Wed
28 Thu

MARCH 2019

1 Fri
2 Sat
3 Sun  8th Sunday in Ordinary Time
4 Mon
5 Tue
6 Wed  Ash Wednesday. Service
7 Thu
8 Fri
9 Sat
10 Sun  1st Sunday of Lent. 33rd anniversary of the Dedication of the Seminary Chapel
11 Mon
12 Tue
13 Wed  6th anniversary of the election of Pope Francis
14 Thu
15 Fri
16 Sat
17 Sun  2nd Sunday of Lent
18 Mon  Pontifical Vespers. Service
19 Tue  Solemnity of St Joseph. Public Holiday
20 Wed
21 Thu
22 Fri
23 Sat
24 Sun  3rd Sunday of Lent
25 Mon  Solemnity of the Annunciation of Our Lord
26 Tue
27 Wed  Casus: 4pm
28 Thu
29 Fri  Half day of recollection
30 Sat  Human formation weekend
31 Sun  4th Sunday of Lent. Human formation weekend
APRIL 2019

1 Mon  Changes of mid-semester courses take place during this week
2 Tue
3 Wed
4 Thu  Mid-semester courses exams
5 Fri
6 Sat
7 Sun  5th Sunday of Lent
8 Mon  Penitential Celebration
9 Tue
10 Wed  Devotion of the Way of the Cross at Ta’ Qbiel
11 Thu
12 Fri  Last day of term lectures. Devotion in honour of O.L. of Sorrows
13 Sat
14 Sun  Palm Sunday. A.M. Pontifical Celebration. Service
         P.M. Beginning of Retreat
15 Mon  Retreat
16 Tue  Retreat
17 Wed  Retreat
18 Thu  Maundy Thursday  A.M. Chrism Mass at the Cathedral. Service
         P.M. “In Coena Domini” Mass. Service
19 Fri  Good Friday. Service
20 Sat  Easter Vigil. Service
21 Sun  Easter Sunday. Pontifical Celebration. Service
22 Mon  Easter holidays
23 Tue
24 Wed
25 Thu
26 Fri
27 Sat
28 Sun  2nd Sunday of Easter
29 Mon  Lectures resume
30 Tue

MAY 2019

1 Wed  Feast of St Joseph the Worker. Public Holiday
2 Thu  Day of Eucharistic Adoration for Vocations
3 Fri
4 Sat
5 Sun  3rd Sunday of Easter
6 Mon
7 Tue
8 Wed
9 Thu
10 Fri
11 Sat
12 Sun  4th Sunday of Easter. Vocations Sunday
13 Mon
14 Tue
15 Wed
16 Thu
17 Fri  Presentation of semester essays to Prefect of Studies
18 Sat  A pilgrimage to Ta’ Pinu Shrine. Oath of fidelity
19 Sun  5th Sunday of Easter
20 Mon
21 Tue
22 Wed
23 Thu
24 Fri
25 Sat
27 Mon
28 Tue
29 Wed  Last day of lectures
30 Thu
31 Fri
### JUNE 2019

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<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>1 Sat</td>
<td>Exams begin, <em>P.M. Pontifical Vespers. Service</em></td>
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<tr>
<td><strong>2 Sun</strong></td>
<td><em>Ascension of Our Lord</em>. Pontifical Celebration. <em>Service</em></td>
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<tr>
<td>8 Sat</td>
<td><em>Pontifical Vespers. Service</em></td>
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<td><strong>9 Sun</strong></td>
<td><em>Pentecost Sunday</em>. Pontifical Celebration. <em>Service</em></td>
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<td>13 Thu</td>
<td>Exam session finishes, <em>P.M. Ordination Vigil</em></td>
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<td>14 Fri</td>
<td>Ordination to the Diaconate</td>
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<td>15 Sat</td>
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<td><strong>16 Sun</strong></td>
<td><em>Holy Trinity Sunday</em></td>
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<td>17 Mon</td>
<td><em>Revision de vie</em></td>
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<td>22 Sat</td>
<td><em>A.M. Feast of Our Lady of Ta’Pinu</em>. Pontifical Celebration at Ta’Pinu.*</td>
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<td><strong>23 Sun</strong></td>
<td><em>Corpus Christi Sunday</em>. Pontifical Celebration. <em>Service</em></td>
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<td>29 Sat</td>
<td><em>Solemnity of Sts Peter and Paul</em></td>
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<td><strong>30 Sun</strong></td>
<td><em>13th Sunday in Ordinary Time</em></td>
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### JULY 2019

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<td><strong>7 Sun</strong></td>
<td><em>14th Sunday in Ordinary Time</em></td>
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<tr>
<td>13 Sat</td>
<td>All seminarians participate in the translation of St. George’s relic in St George’s Basilica.</td>
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<td><strong>14 Sun</strong></td>
<td><em>15th Sunday in Ordinary Time</em></td>
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<td><strong>21 Sun</strong></td>
<td><em>16th Sunday in Ordinary Time</em></td>
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<td><em>17th Sunday in Ordinary Time</em></td>
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AUGUST 2019

1 Thu
2 Fri
3 Sat
4 Sun  **18th Sunday in Ordinary Time.** St. Jean-Marie Vianney, Patron Saint of Priests

5 Mon
6 Tue
7 Wed
8 Thu
9 Fri
10 Sat

11 Sun  **19th Sunday in Ordinary Time**

12 Mon
13 Tue
14 Wed  Pontifical Vespers of the Assumption of the Blessed Virgin Mary.  
*Service.*

15 Thu  **Solemnity of the Assumption of the Blessed Virgin Mary**  
A.M. Pontifical Celebration  
P.M. Pontifical Vespers

16 Fri
17 Sat

18 Sun  **20th Sunday in Ordinary Time**

19 Mon
20 Tue
21 Wed
22 Thu
23 Fri
24 Sat

25 Sun  **21st Sunday in Ordinary Time**

26 Mon
27 Tue
28 Wed
29 Thu
30 Fri
31 Sat