



Sacred Heart Major Seminary

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

DIRECTORY no. 50
2019 - 2020

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

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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.



APOSTOLIC ADMINISTRATOR 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

*Nominated Pro-Secretary of the Synod of Bishops
and Apostolic Administrator of Gozo: 2 October 2019*

Residence:

*"Majorca" 156, Triq l-Avukat Anton Calleja,
Kerċem KCM 1114, Gozo.*

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POPE FRANCIS TO SEMINARIANS

To respond to our vocation, we need to foster and develop all that we are. This has nothing to do with inventing ourselves or creating ourselves out of nothing. It has to do with finding our true selves in the light of God and letting our lives flourish and bear fruit. "In God's plan, every man and woman is meant to seek self-fulfilment, for every human life is called to some task by God". (PAUL VI, *Encyclical Letter Populorum Progressio*, 26 March 1967, 15) Your vocation inspires you to bring out the best in yourself for the glory of God and the good of others. It is not simply a matter of doing things, but of doing them with meaning and direction. Saint Alberto Hurtado told young people to think very seriously about the direction their lives should take: "If the helmsman of a ship becomes careless, he is fired straightaway for not taking his sacred responsibility seriously. As for our lives, are we fully aware of the course they are taking? What course is your life taking? If it is necessary to give this more thought, I would beg each one of you to give it the highest consideration, because to get it right is tantamount to success; to err is quite simply to fail". (*Meditación de Semana Santa para jóvenes*, written aboard a cargo ship returning from the United States in 1946)

Pope Francis
Post-Synodal Apostolic Exhortation
Christus Vivit, n. 257

THE GOZO SEMINARY

A Historical Note

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Around 600 Gozitan priests and many other Maltese have been trained there. Among its ex-alunni, the Gozo Seminary is proud to number 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

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.

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

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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 2019 - 2020

President

Revd Fr Richard-Nazzareno Farrugia, SThD

Secretary

Revd Fr Gabriel Gauci, PhL

Members

Revd Mgr Anton Borg, SThL, PhL

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

Apostolic Administrator

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 Clemenzia Borg

Revd Sister Mary Borg

“L-AHWA HBIEB TAS-SEMINARJU”

President

Revd Fr Richard-Nazzareno Farrugia

SEMINARIANS 2019-2020

7th Year

Mario Mercieca *27 Feb 1993*
 104, Triq Sant'Ursula, Victoria VCT 1770,
m. 9904 6175 t. 2155 9768 e. mariomercieca2702@gmail.com

6th Year

Andrew Grima *12 Jan 1994*
 5, Triq Karmnu Grima, San Lawrenz SLZ 1221,
m. 9903 8961 t. 2155 7539 e. andrewgrima09@hotmail.com

5th Year

Gabriel Vella *6 Mar 1996*
 "Goldfinch", Triq Grunju, Qala, QLA 2131,
m. 7996 8011 t. 2156 1589 e. gab.v09@hotmail.com

4th Year

Joseph Bajada *05 May 1997*
 Parrocchia SS. Sacramento a Tor de' Schiavi,
 Largo Agosta 10, 00171 Roma, Italia
m. 7755 1072 t. +39 06 259 2609 e. joseph.bajada97@gmail.com

Matthew Bajada *30 Jun 1996*
 Comunità Casa del Giovane,
 Via Lomonaco 43, 27100 Pavia (PV) Italia,
m. 7956 1589 t. +39 03 823 814 490 e. matthewbajada@hotmail.com

3rd Year

Matthew Borg *15 Feb 1998*
 12, Triq I-Ispiera, Xagħra XRA 1713,
m. 7760 7807 t. 2155 7240 e. matthewborg8@gmail.com

Franklin Micallef *22 Jul 1998*
 Francant, Triq Ġużeppi Brifa, Kerċem KCM 1202,
m. 9903 8887 t. 2156 3756 e. franklin.micallef@gmail.com

2nd Year

Samuel Aquilina *5 May 1999*

34, Triq il-Kunsill Ċiviku, Victoria, VCT 2640,
m. 7949 8449 t. 2156 0166 e. samuel.aquilina234@gmail.com

Matthew Attard *11 Jun 1999*

"Magnificat", Triq il-Manwala, Xewkija XWK 1211,
m. 7991 8568 t. 2156 2710 e. matthewattard99@gmail.com

Marlon Bajada *3 Dec 1996*

"Ave Maria", Triq l-Indipendenza, Kerċem KCM 1160,
m. 7979 1296 t. 2156 4253 e. marlon3.mb@gmail.com

Ġorġ Pisani *15 Jun 1999*

11, Triq Sir Arturo Mercieca, Victoria VCT 2021,
m. 7955 6445 t. 2156 1003 e. gorg.pisani.333@gmail.com

1st Year

Anthony Joe Borg *3 July 2000*

12, Triq l-Ispiera, Xagħra XRA 1713,
m. 7775 0466 t. 2155 7240 e. anthonyjoeborg@gmail.com

Fabio Cini *19 Feb 2000*

Ivory, Triq Sant'Indrija, iż-Żebbuġ ZBB 1051,
m. 7998 6470 t. 2156 1217 e. cini.fabio19200@gmail.com

SEMINARIANS' REPRESENTATIVE COUNCIL**President**

Gabriel Vella

Secretary

Ġorġ Pisani

Treasurer

Franklin Micallef

PRO

Andrew Grima

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

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

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

Pastoral Formation

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

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

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

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

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

Pastoral Training

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

activity is to be planned, accompanied, supervised, and evaluated. The 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
 - and/or
 - 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 two Courses of 5 or 4 ECTS there is a requirement of an Essay of about 5,000 words. 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 2019 - 2020 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 2019-2020

BAJADA, Revd Can. Frankie
PhL (St Thomas Univ., Rome)

Systematic Philosophy

Dar Parrokkjali, Pjazza Indipendenza, Għajnsielem GSM 1501, Gozo.
m. 7971 0784 *t.* 2155 4615 *e.* arcfbajada@yahoo.com

BEZZINA, Revd Mgr Joseph

Church History & Patrology

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

BORG, Revd Mgr Anton

Moral Theology & Systematic Philosophy

SThL (Gregorian Univ., Rome); PhL (Gregorian Univ., Rome)
80, Triq Alfons Maria Hili, Victoria VCT 1372, Gozo.
m. 9988 4965 *t.* 2155 1063 *e.* dantonborg@hotmail.com

BORG, Revd Fr George

Psychology

BScEduc (Salesian Univ., Rome); LicPsy (Salesian Univ., Rome)
80, Triq Alfons Maria Hili, Victoria VCT 1372, Gozo.
m. 9989 3516 *t.* 2155 1063 *e.* frgeorgeborg@gmail.com

BORG, Revd Fr Ignatius

Sacred Liturgy

SThL (Lateran Univ., Rome); MA (St Thomas Univ., Rome); DipArch (Pont. Inst. of Christian Archaeology, Rome); DipLit (Pont. Inst. of Liturgy, St Anselm, Rome);
DipMar (Pont. Faculty of Theology, "Marianum", Rome)
Dar Parrokkjali, 36, Pjazza San Ġużepp, Il-Qala QLA 1114, Gozo.
m. 9983 2376 *t.* 2155 6684 *e.* duninjazjuborg@gmail.com

CACHIA Revd Can. Simon

Catechesis

BScEduc (PFP) (Salesian Univ., Rome); SThL (Salesian Univ., Rome)
196, Dar Parrokkjali, Triq tal-Għajn, il-Fontana FNT 9096, Gozo.
m. 7909 3699 *t.* 2155 1431 *e.* cachiasimon@gmail.com

CAMILLERI, Revd Fr René **Dogmatic Theology**

SThD (Gregorian Univ., Rome)

23, Dawret il-Qalb Imqaddsa, Birżebbuga, BBG 1606, Malta.

t. 21651146 m. 99430201 e. rene.camilleri@um.edu.mt

CARDONA, Revd Mgr Paul **Spiritual Theology**

SThB (St Thomas Univ., Rome)

"Cardona", Triq Ta' Sannat, Ta' Sannat SNT 9021, Gozo.

m. 9965 1961 t. 2155 3296 e. cardonapaul@gmail.com

CARUANA, Revd Fr Christopher OP **Fundamental Theology**

Kunvent tal-Madonna tal-Għar, Misraħ San Duminku,

Rabat RBT 2521, Malta.

t. 2154 5201 e. chriscaruana@yahoo.co.uk

CURMI, Revd Fr Giovanni **Pastoral Theology**

MA (Melit.)

7, "Ta' Bertu", Triq Kolaċi, Munxar MXR 1071, Gozo

m. 9922 8918 t. 2155 5702 e. giovannicurmi@gmail.com

CURMI, Revd Can. 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)

Dar Parrokkjali, 36, Pjazza San Ġużepp, Il-Qala QLA 1114, Gozo.

m. 9986 6705 t. 2155 6684 e. debononoel@gmail.com

FARRUGIA, Revd Fr Joseph **Psychology**

SThL (StAlphonse Inst., Rome); PsyD (Gregorian Univ., Rome)

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

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

FARRUGIA, Revd Fr 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

GAUCI, Revd Mgr Carmel

Ecumenism

SThL (Ist. Teol. Ecumenico-Patristico, Bari)

44, Triq Dun Xand Aquilina, Ta' Sannat SNT 1304, Gozo.

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GAUCI, Revd Fr Gabriel

Philosophy

PhL (Gregorian Univ., Rome)

"San Girgor", Triq Ġużè Flores, Kerċem KĊM 1081, Gozo.

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GRECH, Revd Fr Daniel

Fundamental & Dogmatic Theology

SThL (Gregorian Univ., Rome)

"Josepha", Triq Sarġ, Ta' Kerċem, KCM 1423

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GRIMA, Revd Mgr Saviour

Dogmatic Theology

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"Tabor", Triq ta' Grunju, Nadur NDR 2139, Gozo.

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MERCIECA, Revd Fr Joseph

Church Music

DipMusSac (Pont. Inst. of Sacred Music, Rome)

72, Triq Vajringa, Victoria VCT 1319, Gozo.

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MIZZI, Revd Mgr Anthony

Sacred Scripture

SSL (Biblical Inst., Rome)

26, Triq il-Kbira, Sannat SNT 1513, Gozo.

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REFALO, Revd Fr Alexander

Spiritual Theology

SThL (Pont. Fac. Teresianum, Rome); MAScForm (Gregorian Univ., Rome)

Sacred Heart Major Seminary, Triq Enrico Mizzi, Victoria VCT 2042, Gozo.

m. 9900 1861 t. 2155 6479 e. alrefalo@gmail.com

REFALO, Revd Mgr Carmelo

Patrology

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30, Pjazza Vittorja, Xagħra, XRA 1010, Gozo.

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SCERRI, Revd Carl

Dogmatic Theology

SThL (Institut Catholique de Paris)

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SCERRI, Revd Mgr Hector

Dogmatic Theology

B.A. Phil.& Hum.Stud.(IPHS, Faculty of Theology, Malta); SThL (Univ.of Malta);

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6, Triq iż-Żonqor, Santa Venera SVR 1805, Malta.

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SCIBERRAS, Revd Mgr Lawrence

Sacred Scripture

MA (St Thomas Univ., Rome); SThL (Stud. Bibl. Franc., Jerusalem); SSL (Bibl. Inst., Rome)

17, Pjazza Santa Margerita, Sannat SNT 9032, Gozo.

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SULTANA, Revd Fr Daniel

Church Communication

Lic.Com.Ist. (Santa Croce Univ., Rome)

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Sacred Scripture

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SULTANA, Revd Mgr Trevor

Canon Law

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VELLA, Mr George Francis

Latin Language

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XERRI, Revd Mgr Jimmy

PhL (St Thomas Univ., Rome)

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History of Philosophy

OFFICIALS

ATTARD, Revd Fr Joseph, Lic.BCE

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FARRUGIA, Revd Fr Joseph, SThL; PsyD

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Rector

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GAUCI, Ms Georgia **Administrative Assistant**
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REFALO, Revd Fr Alexander, SThL, MAScForm **Spiritual Director**
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SAID, Revd Fr Michael, SThB **Seminary Board Member**
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TEUMA, Revd Fr Anthony, **Seminary Board Member**
 LicMetPed, BScEd, MAScForm, DipSS
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XERRI, Revd Mgr Daniel, SThD **Seminary Board Member**
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PROPAEDEUTIC YEAR

INTRODUCTION TO PHILOSOPHY

2 ECTS

FR GABRIEL GAUCI

The students will be introduced to philosophy through the guided reading and commentary of Plato's *Apology*, the most renowned account of Socrates' defence before the tribunal in Athens. Particular attention will be given to some elements that from then on will shape the course of philosophical thinking in the Western world.

Assessment: Fifteen minute oral 100%

Select Bibliography:

PLATO, *The Last Days of Socrates*, Penguin Books, London et al. 2003.

REEVE C.D.C., *Socrates in the Apology. An essay on Plato's Apology of Socrates*, Indianapolis 1989.

BONAZZI M., *Processo a Socrate*, Bari-Roma 2018.

LOGIC: CRITICAL THINKING

2ECTS

FR 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: One hour thirty minute written test 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.

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:

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

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

HILLARD A.E. and BOTTING C.G., *Elementary Latin Translation Book*, London 1959.

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

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

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.

The course: Catholic theology and its various specialisations. Criteria towards a correct understanding of theology. The origin of theology in the first centuries of Christianity. Theological thought in the Middle Ages. The renewal of theology in the Modern and contemporary era. The challenges and opportunities for theology in today's world, in the light of Pope Francis' magisterium.

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

Select Bibliography:

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

SESBOÜÉ 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.

COURSE OF PHILOSOPHY 2019-2020 (1st Cycle)

PHILOSOPHY OF GOD

5 ECTS

CAN. FRANK BAJADA

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

Assessment:	Essay 5,000 words	30%
	Ten-minute oral	10%
	Two hour written test	60%

Select Bibliography:

DONCEEL J. F., *Natural Theology*, New York 1962.

MONDIN B. (ed), *L'Ateismo. Natura e Cause*, Milano 1986.

OVERMAN D.L., *A Case for the Existence of God*, Maryland 2010.

SWINBURNE R., *Is there a God?*, Oxford-New York 1996.

PHILOSOPHY OF THE PHYSICAL WORLD

4 ECTS

CAN. FRANK BAJADA

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

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

Select Bibliography:

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

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

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

THOMAS AQUINAS, *Summa Contra Gentiles* II c.45; *Summa Theologiae* I, qq.44-48; *De Potentia* q.3 a.5.

ANCIENT GREEK PHILOSOPHY

4 ECTS

MGR JIMMY XERRI

This will introduce the student to the known beginnings of philosophy, to the transition from myth to rational thought, its first developments and principal actors. The course will cover classical Greek thought from the 6th century B.C to the fourth century A.D.

Assessment:	Two-hour written test	100%
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Select Bibliography:

BLACKSON T. A., *Ancient Greek Philosophy*, Sussex 2011.

BONAZZI M. (ed.) *Storia della Filosofia Antica. Dalle origini a Socrate*, Roma 2016.

HADOT P., *What is Ancient Philosophy?*, Cambridge 2004.

KIRKLAND S.D., *A Companion to Ancient Philosophy*, Illinois 2018.

LAMI A. (ed.), *I Presocratici. Testimonianze e frammenti da Talete a Empedocle*, Milano 2012.

HELLENISTIC-ROMAN PHILOSOPHY

4 ECTS

MGR JIMMY XERRI

The chief objective of the course is to show how the social change from City-State to Empire affected philosophy, causing it to side-line metaphysical and physical speculation in favour of the ethical and practical. The course covers the period that starts from the 4th century B.C. to the 7th A.D., having as its major contents: Stoicism, Epicureanism, Cynicism, Eclecticism, Scepticism, Jewish-Hellenic Philosophy and Neoplatonism.

Assessment:	Two-hour written test	70%
	5000 word essay	30%

Select Bibliography:

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

REEVE C.D.C. – MILLER P.L., *Introductory Readings in Ancient Greek and Roman Philosophy*, Indianapolis 2015.

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

ZAMBON M., *Nessun Dio è mai sceso quaggiù. La polemica anticristiana dei filosofi antichi*, Roma 2019.

INTRODUCTION TO THE NEW TESTAMENT

4 ECTS

MGR ANTHONY MIZZI

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

The New Testament is seen in its relationship to the Old Testament, thus highlighting their unity and as an ecclesial proclamation of Jesus' message and the Apostles' teachings. Attention is given to the geographical aspects of Palestine depicting the physical environment, the historical biblical geography

from the Persians to the Romans and the biblical geography related to the Gospels and Acts. The historical outlook of Judaism in the Hellenistic and Roman period, starting from Alexander the Great up to the Second Jewish revolt is covered, thus providing a setting for the study of the Jewish religious environment including the Apocalyptic, Rabbinic, Qumranic and the Jewish life and belief in the time of the New Testament. The Hellenistic-Roman environment is taken also in account considering the first century A.D. society, pagan religious movements and early Gnosticism. The chronology and the literary forms of the New Testament are also studied.

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

Select Bibliography:

ALONSO SCHÖKEL L., *Bibbia Nel Suo Contesto* in *Introduzione Allo Studio della Bibbia*, vol. 1, Brescia 1994.

BROWN R. E., *An Introduction to the New Testament*, Bangalore 2004.

McNAMARA M., *Palestinian Judaism and the New Testament*, Dublin 1983.

SAWYER J. F. A., *The Bible and Culture*, Oxford 2006.

WYLEN S. M., *The Jews in the Time of Jesus: An Introduction*, New York 1996.

PROPHETIC LITERATURE

5 ECTS

MGR LAWRENCE SCIBERRAS

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

the restoration: Aggeus, Zechariah (1-6), Trito-Isaia (56-66). The prophets of the 5th and 4th century: Malachi. The Book of Daniel: literary genre, interpretation, theology of history.

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

Select Bibliography:

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

CORTESE E., *m Ezechiele* (=Nuovissima versione della Bibbia 27) Roma 1973.

TESTA E., *Il Profetismo e i Profeti*, in *Messaggio della Salvezza*, vol. 4, Torino 1977.

VAWTER B., «The Introduction to Prophetic Literature», in Brown R.E – Fitzmyer J.A. – Murphy R.E. (ed.), *The New Jerome Biblical Commentary*, Chap. 1, London 1990.

VIRGULIN S., *Isaia* (=Nuovissima Versione della Bibbia 24), Roma 1974

THE POETIC AND DIDACTIC BOOKS

5 ECTS

MGR JOSEPH SULTANA

The prayer of Israel: introduction to the psalms: terminology and enumeration, authorship and date; compilation and growth of the Psalter; theological ideas. The Canticle of Canticles. Introduction to the Sapiential and Hebrew thought and the relative problematic. The nature of the Book of Wisdom: the problems of happiness and retribution. Reading of selected passages: Ps 1-9; Wis 1-5; Wis 6-9; Qoh.

Assessment:	5,000 word essay	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography:

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

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

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

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

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

RELIGIONS AND SALVATION

4 ECTS

FR CHRISTOPHER CARUANA OP

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

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

Assessment: Two-hour written test

100%

Select Bibliography:

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

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

FARRUGIA J., «Sfida del pluralism religioso contemporaneo alla teologia

Cristiana», in M. Crociata (ed.), *Teologia delle religioni. Bilancio e prospettive*, Milano 2001.

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

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

BIBLICAL MORAL THEOLOGY

2 ECTS

MGR JOSEPH SULTANA

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

Assessment: One-hour written test

100 %

Select Bibliography:

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

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

THE VIRTUE OF RELIGION

4 ECTS

MGR ANTHONY BORG

The main objective of this course is to deal with the first three commandments of the Decalogue with special reference to Sunday Rest and the Eucharistic

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

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

Select Bibliography:

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

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

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

SPIRITUAL THEOLOGY

4 ECTS

FR ALEXANDER REFALO

The main objective is to help students integrate the theoretical and experimental side of Christian life by providing them with the essential data and principles of spiritual theology. The course discusses Spiritual Theology in terms of its method, sources and relationship with other disciplines. Special emphasis will be given to everyday experience. The course covers: 1) the biblical roots of spirituality; 2) a short history of spirituality and 3) the journey toward spiritual maturity. The lives and thoughts of spiritual writers through the centuries provide good illustrations of the believer's response to the indwelling spirit of God.

Assessment:	Two-hour written test	100%
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Select Bibliography:

BERNARD C. A., *Teologia Spirituale*, Roma 1989.

BOUYER L., *Introduction to Spirituality*, Minnesota 1961.

TANQUEREY A. *Compendio di Teologia Ascetica e Mistica*, Roma 2018.

THEOLOGY OF ECUMENISM

2 ECTS

MGR CARMEL GAUCI

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

Assessment: Fifteen-minute oral

100%

Select Bibliography:

GHERARDINI B., *Contrapunto conciliare*, Lindau 2013.

GIOVANNI PAOLO II, *Ut unum sint*, Assisi 1995.

ROSSI T. F., *Manuale di ecumenismo*, Brescia 2013.

SACRED LITURGY I

4 ECTS

FR IGNATIUS BORG

The main objective of the study of Sacred Liturgy is to gain better and clearer comprehension of the nature of liturgy, in all its fullness and with all its implications. *"The Liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows"* (S.C., 10). The following themes will be treated: 1. Hermeneutics, Etymology and nature of the word "liturgy" in Greek, Roman, and Biblical Background; 2. An outline of the development of the liturgy through the ages up to Vatican II; 3. The Theology of the Liturgy; 4. The Spirituality of the Liturgy; 5. The pastoral aspect of the Liturgy; 5. The catechetical aspect.

Assessment:	5,000 words essay	30%
	Two-hour written test	70%

Select Bibliography:

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

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

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

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

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

GENERAL NORMS

2 ECTS

FR TREVOR SULTANA

This course has a twofold objective: to provide an introduction to the legal science and to Canon Law in particular, and to define certain key juridical concepts and important canonical legal institutes that are indispensable for a pastoral functionary in order to understand, interpret and apply Church law. Once the sources of law are identified and the powers of those who are entitled to act within the canonical legal system are determined (legislative, executive and judicial), other juridical principles are explained and elucidated by cross-references from the same code of Canon Law. Particular attention is given to the ten directive principles that the Bishops' Synod, held in 1967, proposed for the revision of the Code.

Assessment:	Fifteen-minute oral exam	100%
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Select Bibliography:

GROSSI P., *Prima Lezione di Diritto*, 15^a ed., Bari 2010.

MARTIN J.G., *Le norme generali del Codex Iuris Canonici*, 5^a ed., Roma 2006.

VALDRINI P., *Comunita', Persone, Governo. Lezioni sui libri I e II del CIC 1983*(=Utrumque Ius n. 32), Citta' del Vaticano 2013.

CHURCH HISTORY I - ANTIQUA (30-700)

4 ECTS

MGR JOSEPH BEZZINA

The main objective of the study of Church History is to gain a better and clearer comprehension of the Church, an understanding of the present-day problems, a deeper concept of the richness and sovereignty of truth, and for an effective apologia of the church. This *first* period of Church History – known for convenience as *Antiqua* – discusses the expansion and formation of the Church in the Hellenistic–Roman World. Jesus Christ preached a new religion in the Roman province of Judea and his apostles and disciples proceeded with his teachings and even founded a community at Rome, the centre of the Roman Empire. The Roman state persecuted this Church for over two centuries, but with the accession of Emperor Constantine a dramatic change took place, Christianity was first tolerated and then it became the official religion. An ecclesiastical constitution began to develop. Its beliefs were debated in the first ecumenical Councils. Its chief dogma, belief in the Trinity and in Christ as God and Man, was affirmed and clarified in lasting terms. Several forms in its life and liturgy were standardized and were to be retained for the next fifteen hundred years. The bishop of Rome gained primacy over the whole church. This period comes to an end with the downfall of the Empire.

Assessment: Two-hour written test

100%

Select Bibliography:

BOKKENKOTTER THOMAS, *A concise history of the Catholic Church*, revised and expanded edition, New York etc ³2005.

BROX NORBERT, *Storia della Chiesa, I/Antica*, Brescia ²2009.

COMBY JEAN, *How to read Church History, I/From the beginning to the fifteenth century*, London 1996.

EUSEBIUS OF CESAREA, *The Church history: a new translation with commentary* by Paul L. Maier, Grand Rapids/MI 2013.

HISTORY OF THE CHURCH, ed by H. Jedin – K. Repgen – J. Dolan, I/*From the Apostolic Community to Constantine*, London 1965; II/*The Imperial Church from Constantine to the Early Middle Ages*, London 1967.

CHURCH COMMUNICATION

4 ECTS

FR DANIEL SULTANA

The course aims at giving students a basic understanding of communication in general, and specifically that of the Church as an institution with a specific identity and mission.

Therefore, it will study the nature and characteristics of institutional communication; the key theories regarding the processes of creation of public opinion; the structure and role of news agencies; media relations; the presentation of topics regarding faith in a persuasive manner; and the specific languages used by the main media.

Assessment:	Short assignments	40%
	30-minute oral	60%

Select Bibliography:

LA PORTE J. M., *Introduzione alla comunicazione istituzionale della Chiesa*, Roma 2009.

CARROGGIO M. – GAGLIARDI F. – MASTROIANNI B., *La relazione con i media. L'ufficio stampa delle istituzioni senza scopo di lucro*, Roma 2012.

IVEREIGH A. – LOPEZ K. J., *How to defend the Faith without raising your voice. Civil responses to Catholic hot-button issues*, Huntington IN 2015.

GRONOWSKI D., *Introduzione alla teoria della comunicazione*, Roma 2010.

PSYCHOLOGY OF RELIGION

2 ECTS

FR GEORGE BORG

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

development (Piaget, Kohlberg). The psychology of worship, sin and conversion.

Assessment: Fifteen-minute oral 100%

Select Bibliography:

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

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

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

LATIN LANGUAGE II

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

Assessment: Two-hour written test every semester (100%)

Select Bibliography:

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

HILLARD A.E. – BOTTING C.G., *Elementary Latin Exercises*, London 2001.

HILLARD A.E. – BOTTING C.G., *Elementary Latin Translation Book*, London 1959.

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

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

CHURCH MUSIC

4 ECTS

FR JOSEPH MERCIECA

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

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

COURSE OF THEOLOGY 2019-2020 (2nd Cycle)

THE PAULINE LETTERS I

5 ECTS

MGR ANTHONY MIZZI

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

Assessment:	5,000 word essay	30 %
	Ten-minute oral	10 %
	Two-hour written	60%

Select Bibliography:

- BARBAGLIO G., *La Teologia di Paolo. Abbozzi in forma epistolare*, Bologna 1999.
- BARTOLEME J.J., *Paolo di Tarso. Un'introduzione alla vita e all'opera dell'apostolo di Cristo*, Roma 2009.
- FITZMYER J.A., "Pauline Theology", chap. 82, (also chap. 45, 46, 49, 50, 53) in *New Jerome Biblical Commentary*, London 1991.

O'CONNOR J.M., *Paul: His Story*, New York 2004.

WESTERHOLM S. (ed.), *The Blackwell Companion to Paul*. New Jersey 2011.

THE BOOK OF REVELATION AND THE CATHOLIC LETTERS

5 ECTS

FR NOEL DEBONO

The main objective of this course is twofold: with respect to the Letters of Peter, James and Jude the student will be introduced to the literary, historical and theological aspects of each one of the four letters; with respect to the Book of Revelation and its apparent inaccessibility of meaning, the course will deal with its literary character, its structure and symbolism and the theological significance of the book. Attention will be given to the relationship between this book and the other Johanine writings. For both the Catholic letters studied in this course and the Book of Revelation, some theological themes will be further explicated through the exegesis of some selected passages.

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

Select Bibliography:

BEALE G. K., *The Book of Revelation. A Commentary on the Greek Text*, Grand Rapids, 1999.

CHESTER A. – MARTIN R.P., *La teologia delle lettere di Giacomo, Pietro e Giuda* («Letture bibliche», 14), Brescia 1998.

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

SACCHI A., ed., *Lettere Paoline e altre Lettere*, Logos 6, Torino 2012.

VANNI U., *Apocalisse di Giovanni*, Assisi 2018.

THE MYSTERY OF GOD

5 ECTS

MGR SAVIOUR GRIMA

The objective of this course is to reflect on a systematic theological understanding of God in the Trinitarian mystery through the relationship and revelation of the Incarnate Word and the salvific event realized completely in the fullness of time. The aim of God's relational approach to His Chosen People in the Old Testament and continued in Christ in the New Covenant is to create a special encounter in the believer with the immanent Trinity in and through the economic aspect of the same mystery in human history. Modern man and the presence of God. God's existence as manifested in Sacred Scripture through His self-manifestations. The essence of God and His Divine attributes. The divine knowledge, love, justice and mercy. The Trinitarian mystery as revealed in the New Testament by the Incarnate Son. The major heretical opinions in the first centuries and the developments of the Trinitarian theology in the early Fathers of the Church. Theological aspects of the Triune God: internal processions, relationships and persons within the Holy Trinity. Common divine activities ad extra and appropriations.

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

Select Bibliography:

CANTALAMESSA R., *Contemplando la Trinità*, Milano 2002.

FROSINI G., *La Trinità Mistero Primordiale*, Bologna 2000.

JEAN-HERVÈ N., *Dalla Trinità alla Trinità*, I, Città del Vaticano 1991.

DANIELOU J., *La Trinità e il Mistero dell'Esistenza*, Brescia 1989.

TORRANCE T. F., *The Christian Doctrine of God. One Being Three Persons*, Glasgow 1996.

MYSTERY OF CHRIST II - REDEMPTION

5 ECTS

FR RENÉ CAMILLERI

This study unit seeks to understand the theology of Redemption by taking as its point of departure the contemporary issue of salvation and referring it back to the rich tradition of theological reflection throughout the history of Christianity. The understanding of 'salvation' in the contemporary cultural context is intimately linked to the question of meaning. Hence this unit seeks to investigate the question of meaning as a religious question; the issue of suffering and the development of soteriology in Irenaeus, Augustine and Anselm; the issue of salvation and religions; Rahner's 'anonymous Christianity'; salvation as redemption and liberation from sin; the social dimension of salvation; the understanding of redemption from *Gaudium et Spes* (Vatican II) to *Redemptor Hominis* (John Paul II) and *Spe Salvi* (Benedict XVI).

Assessment:	5,000 word essay	30 %
	Ten minute oral	10%
	Two-hour written test	60%

Select Bibliography:

DUPUIS J., *Toward a Christian Theology of Religious Pluralism*, New York 1997.

MCGRATH A., *An Introduction to Christian Theology*, New Jersey 2011.

MOLTMANN J., *The Crucified God*, Minnesota 2015.

O'COLLINS G., *Salvation for All. God's Other Peoples*, Oxford 2008.

SULLIVAN F., *Salvation Outside the Church? Tracing the history of the Catholic response*, Oregon 2002.

ECCLESIOLOGY

5 ECTS

FR DANIEL GRECH

The course is intended to offer a primary approach to the reality and mystery of the Church. It will be developed in three parts:

Sacred Scripture: a) the question on the foundation of the Church; b) the Church in the New Testament; c) the Church and Israel; d) the Church as a mystery of faith.

The development of Ecclesiology: a) the Church as a historical subject; b) the Church in the 1st millenium: the model of *communio*; c) the Church in the 2nd millennium: the pyramidal model; d) the Church in the Second Vatican Council, especially in the dogmatic constitution, *Lumen gentium*.

Theology: a) why is the Church?: the fundamental dimensions; b) where is the Church?: the constitutive relation between the universal Church and the particular Churches; c) how is the Church?: structures and functions in the light of the Eucharist; d) who is the Church?: Mary, the model of the Church.

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

Select Bibliography:

FORTE B., *La Chiesa della Trinità. Saggio sul mistero della Chiesa comunione e missione*, San Paolo, Cinisello B., 1995.

PIÉ-NINOT S., *Eclesiología. La sacramentalidad de la comunidad cristiana*, Sigueme, Salamanca 2007 [trad. it.: *Ecclesiologia. La sacramentalità della comunità cristiana*, Queriniana, Brescia 2008].

SÖDING T., *Jesus und die Kirche. Was sagt das Neue Testament?*, Verlag Herder, Freiburg im Breisgau 2007 [trad. it.: *Gesù e la Chiesa. Che cosa dice il Nuovo Testamento?*, Queriniana, Brescia 2008].

TANGORRA G., *Temi di Ecclesiologia*, Lateran University Press, Città del Vaticano 2014.

VITALI D., *Lumen Gentium. Storia, Commento, Recezione*, Roma 2012.

OF COMPLEX MINISTRIES AND TIMES: THE SACRAMENT OF HOLY ORDERS TODAY

2 ECTS

FR CARL SCERRI

This course has the objective of presenting various hermeneutical keys which elucidate the past, present, and possibly, the future of the sacrament of Holy Orders. Starting off from the present plight of Catholic ministry, particularly the problems of power and abuse, the course seeks to make a historical reading of this sacrament and explain the various changes and developments which ministry in the Church went through. Various historical and socio-political situations, together with the Church's gradual better understanding of its nature and mission, give rise to the paradoxical structure of Catholic ministry today: anchored in Tradition albeit perpetuating in its fluid nature. In seeking to delve deeper into the substance of this sacrament, the course will attempt to put forward various interpretations of Catholic ministry: the over-used and maybe over-stretched Christological interpretation cannot do without an ecclesiological and pneumatological reading. (Re)thinking the sacrament of Holy Orders today necessarily needs to enter into discussion with of the major questions put forward by the contemporary world and some areas of the Christian community. It is only in embracing the complexity of this sacrament that one can start understanding the future which awaits it.

Assessment: One-hour written test

100%

Select Bibliography:KÜNG H., *Die Kirche*, Herder, Freiburg im Breisgau, 1969.VANHOYE A., *Prêtres anciens, Prêtre nouveau selon le Nouveau Testament*, Seuil, Paris, 1980.SCHILLEBEECKX E., *The church with a human face: a new and expanded theology of ministry*, SCM, London, 1985.DIANICH S., *Teologia del ministero ordinato: una interpretazione ecclesiologica*, Edizioni Paoline, Roma, 1984.

CASTELLUCCI E., *Il ministero ordinato*, coll. Nuovo corso di teologia sistematica n. 10, Queriniana, Brescia, 2002.

FORESTIER L., *Les ministères aujourd'hui*, Salvator, Paris, 2017.

THE SACRAMENTS OF BAPTISM AND CONFIRMATION

4 ECTS

MGR HECTOR SCERRI

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

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

Select Bibliography:

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

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

THE SACRAMENT OF PENANCE

5 ECTS

MGR ANTHONY BORG

The main objective of this course is to deepen the moral experience of the sinful act, of one's own personal conversion that brings about reconciliation with God (*pax cum Deo*) and with the Church (*pax cum Ecclesia*), as found in scriptural, patristic, and theological studies; to bring to light the penitent's personal penitential process and the Church's sacramental power to forgive sin in the light of Pope Francis' Magisterium by dealing with the pastoral aspect of this sacrament and of the Eucharistic liturgies in the life of the Church.

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

Select Bibliography:

AA. VV., *La Riconciliazione e il suo sacramento. Corso di aggiornamento per i docenti di teologia morale*. ed. M. Nardello, Padova 2015.

COFFEY D.M., *The sacrament of Reconciliation*, Collegeville 2001.

GOFFI T. – PIANA G., *Liturgia, I-V*, Brescia 1986.

RAHNER K., *La penitenza della Chiesa*, Roma 1968.

RAMOS R., *Il sacramento della penitenza*, Torino 1974.

HUMAN SEXUALITY AND THE VIRTUE OF CHASTITY

5 ECTS

FR RICHARD-NAZZARENO FARRUGIA

Objectives: The course aims to present the moral teaching of the Catholic Church regarding human sexuality by proposing a Christian and personalistic anthropological understanding of man as *corpore et anima unus* (cf. *Gaudium et spes*, 14). Taking as starting point the consideration of the human person as an incarnate and sexual being, created by God to fulfill himself through love, the course intends to highlight the richness of Catholic sexual ethics and the importance of the virtue of chastity as a way to rediscover the beauty and meaning of human sexuality in today's society. In this context, the moral norms dealing with sexual behavior will be applied to various pastoral situations.

The course: *Part I:* The Christian understanding of Human Sexuality: in Sacred Scripture, Tradition and the Magisterium; the Christian model of sexual ethics and the virtue of chastity. *Part II:* Application of the Christian model in various pastoral situations: masturbation; pre-marital sex; fidelity and infidelity in marriage; responsible parenthood; homosexuality; pedophilia, transgender.

Assessment:	Essay 5,000 words	30%
	Ten-minute oral	10%
	Two-hour written test	60%

Select Bibliography:

- FAGGIONI M. P., *Sessualità matrimonio e famiglia*, Bologna 2017².
 MAY W. E. – LAWLER R. – BOYLE J., *Catholic sexual ethics*, Indiana 2011.
 GRABOWSKI J. S., *Sex and virtue. An introduction to sexual ethics*, Washington D.C. 2003.
 BALSWICK J. K. – BALSWICK J. O., *Authentic human sexuality*, Illinois 2019³.

THE SACRAMENT OF RECONCILIATION AND OTHER SACRAMENTS

4 ECTS

CAN. TREVOR SULTANA

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

Assessment: Two-hour written test

100%

Select Bibliography:

- THE CANON LAW SOCIETY OF AMERICA, *The Code of Canon Law. Text and Commentary*, 1985.
 CHIAPPETTA L., *Codice di Diritto Canonico*, Napoli 1996.
 PONTIFICIA UNIVERSITÀ URBANIANA, *Commento al Codice di Diritto Canonico*, Roma 1985.

CANONICAL PROCESSES

2 ECTS

CAN. JOSEPH CURMI

The main objective of this introductory course is to set forth the basic principle and procedures involved in canonical trials. Bearing in mind the

important distinction between a judicial and an administrative process, various selected issues are addressed. In the Church trials are held for the pursuit or the vindication of rights, for the declaration of judicial facts and for the investigation about offences with the view to deciding whether or not to impose or to declare a specific penalty.

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

Assessment: Fifteen-minute oral 100%

Select Bibliography:

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

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

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

PINTO P.V. *I processi nel Cidoco di Diritto Canonico*, Città Del Vaticano 1993.

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

PATROLOGY III:

THE GOLDEN AGE OF PATRISTIC LITERATURE (IV-V C.)

4 ECTS

MGR CARMEL REFALO

The main objective of the course is to offer an overview of the life, the writings, and the teachings of a selection of the Christian writers during the third and last period of Patrology, referred to as *The Golden Age of*

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

Assessment: Two-hour written test 100%

Select Bibliography:

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

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

SCHAFF P. (ed.), *The Nicene and post-Nicene Fathers of the Christian Church*, 14 vols., reprinted Edinburgh – Grand Rapids/MI 1994.

CHURCH HISTORY II: MEDIÆVALIS (700-1300)

4 ECTS

MGR JOSEPH BEZZINA

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

important role in the foundation of a new social order in Europe.

Assessment: Two-hour written test 100%

Select Bibliography:

BOKKENKOTTER T., *A concise history of the Catholic Church*, revised and expanded edition, New York etc.³2005.

COMBY J., *How to read Church History, I/From the beginning to the fifteenth century*, London 1996.

HISTORY OF THE CHURCH, ed by H. Jedin – K. Repgen – J. Dolan, III/*The Church in the Age of Feudalism*, London 1968; IV/*From the High Middle Ages to the Eve of the Reformation*, London 1969.

ISNARD W.F., *Storia della Chiesa, II/Epoca Medioevale*, Brescia.³2010.

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

SPIRITUALITY OF THE CATHOLIC PRIESTHOOD

2 ECTS

MGR PAUL CARDONA

The main objective of this course is to reflect on the true identity of the Catholic Priest and then on the spirituality intrinsic to it, in the light of his mission in contemporary world. The Course. *Part I*: Identity of the Catholic Priest. The triple function deriving from such identity: prophetic, cultic, pastoral. Consecration and mission. Trinitarian, Cristological, pneumatological and ecclesiological dimensions of the priesthood. *Part II*: Spirituality of the diocesan priest. A holistic spirituality: human, Christian, priestly. The obligation of the priest to be holy. The triple promise of the priest: priestly celibacy, obedience and prayer (the Liturgy of the Hours). Spirituality of communion. The practice of certain virtues: pastoral charity, poverty, humility. Suffering and true joy in the life of the priest. Spiritual fatherhood. Mary in the life of the priest.

Assessment: Fifteen-minute oral test 100%

Select Bibliography:

CONGREGAZIONE PER IL CLERO, *Direttorio per il ministero e la vita dei*

presbiteri, Roma 2013.

GIAQUINTA G., *Il cenacolo*, Roma 2009.

MASSERONI E., *Come Cristo Pastore. I presbiteri, uomini tra la gente*, Casale Monferrato 1993.

HUMAN AND SPIRITUAL MATURITY

2 ECTS

FR JOSEPH FARRUGIA

The course will help students understand the different dynamics involved in the process of maturity. Maturity or personal realization is a gradual process of consistency towards a real ideal lifestyle. The main objective is to help students internalize the Gospel values which they proclaim and develop a self-transcendent attitude towards Theo-Centric values without degrading human nature. In this way students can understand better St. Thomas Aquinas, axioms *Gratia supponit naturam* and *Gratia non tollit naturam, sed perficit*.

Students will become aware of the most common unconscious predisposition in human nature that obstruct and/or facilitate the maturity process. Specifically they will be able to recognize the different levels of psychic activity and identify the different motivational forces affecting human behaviour. A psychological analysis of the Self as holistic, structural, finalistic and dialectical will offer further insights about the different dynamics in every human person. Finally we will present our observations regarding the human and spiritual dimensions and the influence they exert on one's vocational commitments. A maturity processes requires a transition from a compliance approach to an internalization approach.

Assessment:	Participation in class	20 %
	Presentation in class	20 %
	Fifteen-minute oral	60 %

Select Bibliography:

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

CENCINI A., *L'Ora di Dio. La crisi nella vita credente*, Edizioni Dehoniane Bologna, Bologna 2010.

Antropologia Interdisciplinare e Formazione, a cura di Franco Imoda, Edizioni Dehoniane Bologna, Bologna 2001.

CATECHETICS

4 ECTS

CAN. SIMON MARIO CACHIA

The main objective of the study is to identify the approaches that the Universal Church - and the Church in Malta and Gozo - has taken throughout history and is currently employing and/or may adopt in the present to accompany all members of the People of God.

The course: The study also comprises the analysis of the revised *General Directory for Catechesis*, promulgated in 1997, as well as the Apostolic Exhortation *Evangelii Gaudium* of 2013. Catechetical methodology with regards to certain categories such as children and preadolescents, adolescents, youth, adults and persons with special needs will also be analysed. The role of the catechist within the ecclesial community is also to be tackled.

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

Select Bibliography:

ALBERICH E. - BINZ A., *Adulti e catechesi. Elementi di metodologia catechetica dell'età adulta*, Elledici, Leumann (TO) 2004.

AUGÉ M., *L'iniziazione cristiana. Battesimo e confermazione*, LAS, Roma 2010.

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

SARTOR P., *Catechisti si diventa*, Centro Editoriale Dehoniano, Bologna 2014.

UFFICIO CATECHISTICO NAZIONALE, *Incontriamo Gesù. Annuncio e catechesi in Italia alla luce degli orientamenti nazionali*, Centro Editoriale Dehoniano, Bologna 2014.

THE THEOLOGY OF THE PEOPLE IN THE MAGISTERIUM OF POPE FRANCIS

2 ECTS

FR JOHN CURMI

Course description: The aim of this seminar is to introduce the students with the Pope Francis' concept of "People of God", as it is presently developing throughout his pontificate. This is to be verified mainly through access to the post-synodal exhortation *Evangelii Gaudium*, other texts and discourses, not disregarding some symbolic gestures and decisions, and also his thought before he was elected pontiff in 2013.

After a brief outline of the Church's teaching on the laity and the paradigm shift brought about by the Second Vatican Council, the seminar will focus on the texts of Pope Francis, paying particular attention to the key terms, concepts, images, biblical selections he uses to express his theological thought. The latter will be also explored inversely examining the Pope's criticism of clericalism.

Assessment:	1000-word essay and presentation in class	(50%)
	Personal readings and class participation	(50%)

Select Bibliography:

SCANNONE J.C., "Papa Francesco e la teologia del popolo", in *La Civiltà Cattolica* I(2014), 571-590.

BIANCHI E.C., *Introduzione alla teologia del Popolo. Profilo teologico e spirituale di Rafael Tello*, Bologna 2015.

1st Cycle – 1st Semester 2019–2020

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 Ancient Greek J. Xerri	Theology of Ecumenism C. Gauci	Systematic Philosophy Philosophy of God F. Bajada	Systematic Philosophy Philosophy of God F. Bajada	Church History I – Antiqua J. Bezzina
Tuesday	History of Philosophy: Ancient Greek J. Xerri	Biblical Moral Theology J. Sultana	Sacred Scripture Prophetic Literature L. Sciberras	Sacred Scripture Prophetic Literature L. Sciberras	Sacred Liturgy – I I. Borg
Wednesday	Theology of Ecumenism C. Gauci				Sacred Scripture Intro. to the New Testament A. Mizzi
Thursday	S	T	U	D	Y
Friday	Sacred Scripture Intro. to the New Testament A. Mizzi	Sacred Scripture Prophetic Literature L. Sciberras	Systematic Philosophy: Philosophy of God F. Bajada	Sacred Liturgy – I I. Borg	Church History I – Antiqua J. Bezzina

1st Cycle – 2nd Semester 2019–2020

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 Hellenistic – Roman J. Xerri	Sacred Scripture: Poetic and Didactic Books J. Sultana	Systematic Philosophy: Philosophy of Physical World F. Bajada	Systematic Philosophy: Philosophy of Physical World F. Bajada	Fund. Theology Spiritual Theology A. Refalo
Tuesday	History of Philosophy Hellenistic – Roman J. Xerri	Moral Theology: The virtue of Religion A. Borg	Sacred Scripture Poetic and Didactic Books J. Sultana	Sacred Scripture Poetic and Didactic Books J. Sultana	Psychology of Religion G. Borg Canon Law General Norms T. Sultana
Wednesday	Church Communication D. Sultana	Psychology of Religion G. Borg Canon Law General Norms T. Sultana	Moral Theology The virtue of Religion A. Borg		
Thursday	S	T	U	D	Y
Friday	Church Communication D. Sultana	Fund. Theology Spiritual Theology A. Refalo	Fund. Theology Religions and Salvation C. Caruana	Fund. Theology Religions and Salvation C. Caruana	Moral Theology: The virtue of Religion A. Borg

2nd Cycle – 1st Semester 2019–2020

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: Penance & other Sacraments T. Sultana	Dogmatic Theology: Theology of the Church D. Grech	Spirituality of Catholic Priesthood P. Cardona	Church History II – <i>Mediaevalis</i> J. Bezzina	Human and Spiritual Maturity J. Farrugia
Tuesday	Spirituality of Catholic Priesthood P. Cardona	Moral Theology: Sacrament of Penance A. Borg	Dogmatic Theology: Mystery of Christ - II R. Camilleri	Dogmatic Theology: Mystery of Christ - II R. Camilleri	Dogmatic Theology: Mystery of Christ - II R. Camilleri
Wednesday	Sacred Scripture: Letters of St Paul - I A. Mizzi	Dogmatic Theology: Theology of the Church D. Grech	Dogmatic Theology: Theology of the Church D. Grech	Sacred Scripture: Letters of St Paul - I A. Mizzi	Moral Theology: Sacrament of Penance A. Borg
Thursday	S	T	U	D	Y
Friday	Canon Law: Penance & other Sacraments T. Sultana	Sacred Scripture: Letters of St Paul - I A. Mizzi		Church History II – <i>Mediaevalis</i> J. Bezzina	Moral Theology: Sacrament of Penance A. Borg

2nd Cycle – 2nd Semester 2019–2020

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 Canonical Proc. J. Curmi Seminar Theol. of the People G. Curmi	Canon Law Canonical Proc. J. Curmi Seminar Theol. of the People G. Curmi	Moral/Theology Human Sexuality R. Farrugia	Pastoral/Theology Catechetics S. Cachia	Patrology The Golden Age (IV-V cent.) C. Refalo
Tuesday	Moral/Theology Human Sexuality R. Farrugia			Dogmatic/Theology Mystery of God S. Grima	Patrology The Golden Age (IV-V cent.) C. Refalo
Wednesday	Dogmatic/Theology Mystery of God S. Grima	Pastoral/Theology Catechetics S. Cachia	Sacred Scripture: Apocalypse & Catholic Letters N. Debono	Sacred Scripture: Apocalypse & Catholic Letters N. Debono	Dogmatic/Theology Theology of the Sacraments D. Grech
Thursday	S	T	U	D	Y
Friday	Moral/Theology Human Sexuality R. Farrugia	Dogmatic/Theology Mystery of God S. Grima	Dogmatic/Theology Theology of the Sacraments D. Grech	Sacred Scripture: Apocalypse & Catholic Letters N. Debono	

SEPTEMBER 2019

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

2 Mon

3 Tue

4 Wed

5 Thu

6 Fri

7 Sat

8 Sun **Solemnity of the Birth of the Blessed Virgin Mary**

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 155th 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

24 Tue Beginning of retreat

25 Wed Retreat

26 Thu Retreat

27 Fri Retreat

28 Sat Retreat

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

30 Mon First day of lectures

OCTOBER 2019

1 Tue	First day of lectures
2 Wed	
3 Thu	Day of Eucharistic Adoration for Vocations
4 Fri	
5 Sat	
6 Sun	27th Sunday in Ordinary Time. Procession of O.L. of the Rosary from the Cathedral
7 Mon	
8 Tue	
9 Wed	
10 Thu	Opening of the academic year. First staff meeting. Concelebrated mass of the Holy Spirit with lecturers and seminarians. <i>Pontifical Vespers. Service</i>
11 Fri	303 rd anniversary Dedication of the Cathedral. <i>Service</i>
12 Sat	
13 Sun	28th Sunday in Ordinary Time
14 Mon	Topics for semester essays given during this week
15 Tue	
16 Wed	
17 Thu	
18 Fri	
19 Sat	
20 Sun	29th Sunday in Ordinary Time. Missions Sunday. In the Cathedral feast of St Ursula, Patron Saint of Gozo. <i>Service</i>
21 Mon	
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	Half day of recollection

NOVEMBER 2019

- 1 Fri **Solemnity of all the Saints.** No lectures. *Service*
 2 Sat Commemoration of all the Faithful Departed. *Service*
3 Sun 31st Sunday in Ordinary Time
 4 Mon 153rd anniversary of Seminary opening.
 5 Tue
 6 Wed
 7 Thu Day of Eucharistic Adoration for Vocations
 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. World Day of the Poor. *Conferral of Acolyte*
 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. PM: Diocesan celebration
 25 Mon
 26 Tue
 27 Wed Half day of recollection
 28 Thu
 29 Fri
 30 Sat

DECEMBER 2019

1 Sun 1st Sunday of Advent

2 Mon

3 Tue

4 Wed

5 Thu Day of Eucharistic Adoration for Vocations

6 Fri

7 Sat Pontifical Vespers. Service

8 Sun Solemnity of the Immaculate Conception of the B.V.M. Service

9 Mon

10 Tue

11 Wed *Casus*

12 Thu

13 Fri Public Holiday

14 Sat

15 Sun 3rd Sunday of Advent

16 Mon Penitential Service

17 Tue

18 Wed *Revision de vie*

19 Thu

20 Fri Last day of lectures. *Christmas party*

21 Sat

22 Sun 4th Sunday of Advent

23 Mon

24 Tue Pontifical Vespers. Service

25 Wed Solemnity of the Nativity of Our Lord Jesus Christ. Service

26 Thu

27 Fri

28 Sat

29 Sun Feast of the Holy Family

30 Mon

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

JANUARY 2020

- 1 Wed** **Solemnity of the Blessed Virgin Mary, Mother of God.** Service
- 2 Thu
- 3 Fri
- 4 Sat
- 5 Sun** **Solemnity of the Epiphany of the Lord.** Service
- 6 Mon Lectures resume
- 7 Tue
- 8 Wed
- 9 Thu
- 10 Fri
- 11 Sat
- 12 Sun** **Solemnity of the Baptism of the Lord**
- 13 Mon Presentation of essays to Prefect of Studies
- 14 Tue
- 15 Wed
- 16 Thu
- 17 Fri Last day of lectures. *Half day of recollection*
- 18 Sat
- 19 Sun** **2nd Sunday in Ordinary Time**
- 20 Mon Study day
- 21 Tue Study day
- 22 Wed 14th anniversary of the Episcopal Ordination of H.L. Mgr Mario Grech
Exam session begins
- 23 Thu
- 24 Fri
- 25 Sat
- 26 Sun** **3rd Sunday in Ordinary Time.** Conferral of Lectorate
- 27 Mon St Thomas Aquinas
- 28 Tue
- 29 Wed
- 30 Thu
- 31 Fri

FEBRUARY 2020

1 Sat	Exam session finishes
2 Sun	Feast of the Presentation of Our Lord. Service
3 Mon	
4 Tue	
5 Wed	
6 Thu	Day of Eucharistic Adoration for Vocations
7 Fri	Second semester lectures begin
8 Sat	
9 Sun	5th Sunday on Ordinary Time
10 Mon	Solemnity of St Paul's Shipwreck in Malta. No lectures
11 Tue	Exam results to be handed to Prefect of Studies
12 Wed	
13 Thu	
14 Fri	Human Formation Weekend
15 Sat	Human Formation Weekend
16 Sun	6th Sunday in Ordinary Time. Human Formation Weekend
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	Ash Wednesday. <i>Service</i>
27 Thu	
28 Fri	Half day of recollection
29 Sat	

MARCH 2020

1 Sun 1st Sunday of Lent

2 Mon

3 Tue

4 Wed

5 Thu Day of Eucharistic Adoration for Vocations

6 Fri

7 Sat

8 Sun 2nd Sunday of Lent

9 Mon

10 Tue 34th anniversary of the Dedication of the Seminary Chapel

11 Wed

12 Thu

13 Fri 7th anniversary of the election of Pope Francis

14 Sat

15 Sun 3rd Sunday of Lent

16 Mon

17 Tue

18 Wed Pontifical Vespers. *Service*

19 Thu **Solemnity of St Joseph.** Public Holiday

20 Fri

21 Sat

22 Sun 4th Sunday of Lent

23 Mon

24 Tue

25 Wed Solemnity of the Annunciation of Our Lord

26 Thu

27 Fri Half day of recollection

28 Sat

29 Sun 5th Sunday of Lent

30 Mon Changes of mid-semester courses take place during this week.
Penitential Service

31 Tue Public Holiday

APRIL 2020

1 Wed	
2 Thu	Day of Eucharistic Adoration for Vocations. <i>Mid-semester courses exams</i>
3 Fri	Last day of 2 nd term lectures. <i>Devotion in honour of O.L. of Sorrows</i>
4 Sat	
5 Sun	Palm Sunday. A.M. Pontifical Celebration. <i>Service</i> P.M. Beginning of Retreat
6 Mon	Retreat
7 Tue	Retreat
8 Wed	Retreat
9 Thu	Maundy Thursday A.M. Chrism Mass. <i>Service</i> P.M. "In Coena Domini" Mass. <i>Service</i>
10 Fri	Good Friday. <i>Service</i>
11 Sat	Easter Vigil. <i>Service</i>
12 Sun	Easter Sunday. <i>Service</i>
13 Mon	Easter holidays
14 Tue	
15 Wed	
16 Thu	
17 Fri	
18 Sat	
19 Sun	2nd Sunday of Easter
20 Mon	Lectures resume
21 Tue	
22 Wed	
23 Thu	
24 Fri	
25 Sat	
26 Sun	3rd Sunday of Easter
27 Mon	
28 Tue	
29 Wed	<i>Casus</i>
30 Thu	

MAY 2020

1 Fri	Feast of St Joseph the Worker. <i>Public Holiday</i>
2 Sat	
3 Sun	4th Sunday of Easter. Vocations Sunday
4 Mon	
5 Tue	
6 Wed	
7 Thu	Day of Eucharistic Adoration for Vocations
8 Fri	
9 Sat	
10 Sun	5th Sunday of Easter
11 Mon	Comprehensive exam (written part)
12 Tue	
13 Wed	
14 Thu	Comprehensive exam (oral part)
15 Fri	Presentation of semester essays to Prefect of Studies
16 Sat	A pilgrimage to Ta' Pinu Shrine. Oath of fidelity
17 Sun	6th Sunday of Easter. <i>Quarant'ore</i> procession in Victoria. <i>Service</i>
18 Mon	
19 Tue	
20 Wed	
21 Thu	
22 Fri	
23 Sat	Pontifical Vespers. <i>Service</i>
24 Sun	Ascension of Our Lord. <i>Service</i>
25 Mon	
26 Tue	
27 Wed	Last day of lectures
28 Thu	Study day. <i>Ordination Vigil</i>
29 Fri	Ordination to the Diaconate and the Presbyterate
30 Sat	Pontifical Vespers. <i>Service</i>
31 Sun	Pentecost Sunday. <i>Service</i>

JUNE 2020

1 Mon	
2 Tue	
3 Wed	Exams session begins
4 Thu	
5 Fri	
6 Sat	
7 Sun	Holy Trinity Sunday
8 Mon	
9 Tue	
10 Wed	
11 Thu	
12 Fri	
13 Sat	Pontifical Vespers. <i>Service</i>
14 Sun	Corpus Christi Sunday. Pontifical Celebration. <i>Service</i>
15 Mon	
16 Tue	
17 Wed	Exam session finishes
18 Thu	
19 Fri	Solemnity of the Sacred Heart of Jesus. Holy Hour with the Clergy. <i>Revision de vie</i>
20 Sat	
21 Sun	12th Sunday in Ordinary Time
22 Mon	Feast of Our Lady of Ta' Pinu. Pontifical Celebration at Ta' Pinu. <i>Service</i>
23 Tue	
24 Wed	
25 Thu	
26 Fri	
27 Sat	
28 Sun	13th Sunday in Ordinary Time
29 Mon	Solemnity of Sts Peter and Paul
30 Tue	Exam results to be handed to Prefect of Studies

JULY 2020

1 Wed

2 Thu

3 Fri

4 Sat

5 Sun 14th Sunday in Ordinary Time

6 Mon

7 Tue

8 Wed

9 Thu

10 Fri

11 Sat

12 Sun 15th Sunday in Ordinary Time

13 Mon

14 Tue

15 Wed

16 Thu

17 Fri

18 Sat All seminarians participate in the translation with St. George's relic,
in St. George's Basilica

19 Sun 16th Sunday in Ordinary Time

20 Mon

21 Tue

22 Wed

23 Thu

24 Fri

25 Sat

26 Sun 17th Sunday in Ordinary Time

27 Mon

28 Tue

29 Wed

30 Thu

31 Fri

AUGUST 2019

1 Sat

2 Sun 18th Sunday in Ordinary Time

3 Mon

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

5 Wed

6 Thu

7 Fri

8 Sat

9 Sun 19th Sunday in Ordinary Time

10 Mon

11 Tue

12 Wed

13 Thu

14 Fri Pontifical Vespers of the Assumption of the Blessed Virgin Mary.
*Service.*15 Sat **Solemnity of the Assumption of the Blessed Virgin Mary.** Service**16 Sun 20th Sunday in Ordinary Time**

17 Mon

18 Tue

19 Wed

20 Thu

21 Fri

22 Sat

23 Sun 21st Sunday in Ordinary Time

24 Mon

25 Tue

26 Wed

27 Thu

28 Fri

29 Sat

30 Sun 22nd Sunday in Ordinary Time

31 Mon