



SACRED HEART MAJOR SEMINARY

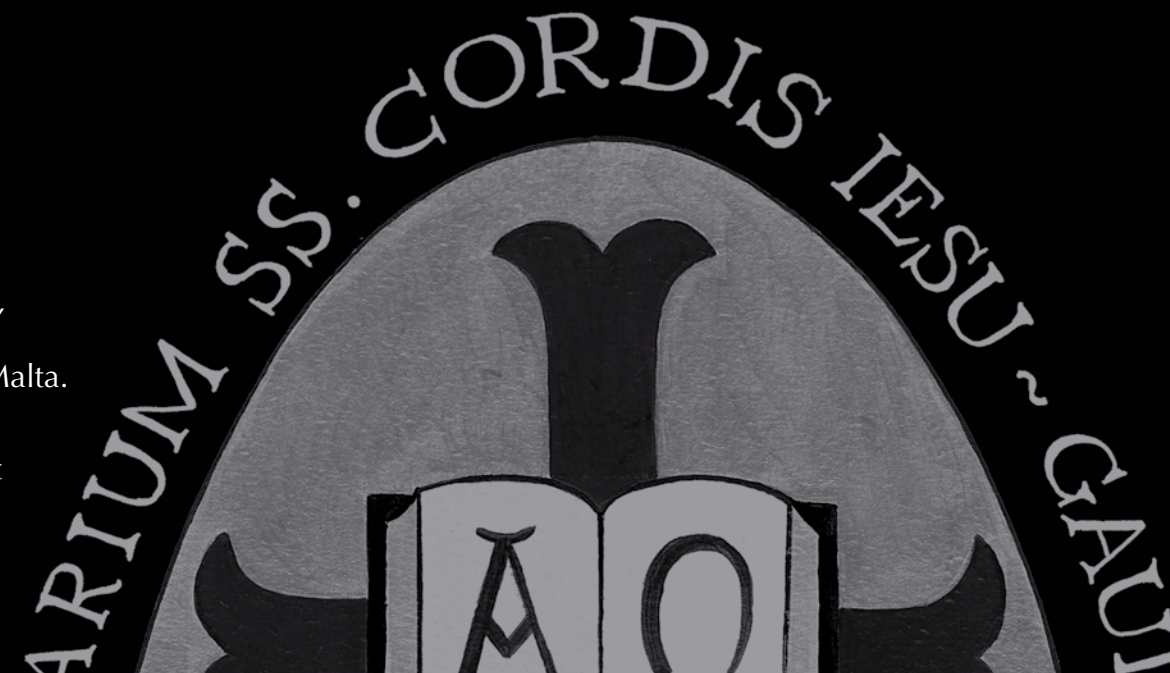
VICTORIA - GOZO (MALTA)

DIRECTORY no. 54

FORMATION YEAR 2023 - 2024

SACRED HEART MAJOR SEMINARY
Triq Enrico Mizzi, Victoria VCT 2042, Gozo, Malta.
Tel.: (+356) 2155 6479
w. <http://www.sacredheartseminary.org.mt>
e. rector.seminary@churchingozo.mt

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Sacred Heart Major Seminary

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

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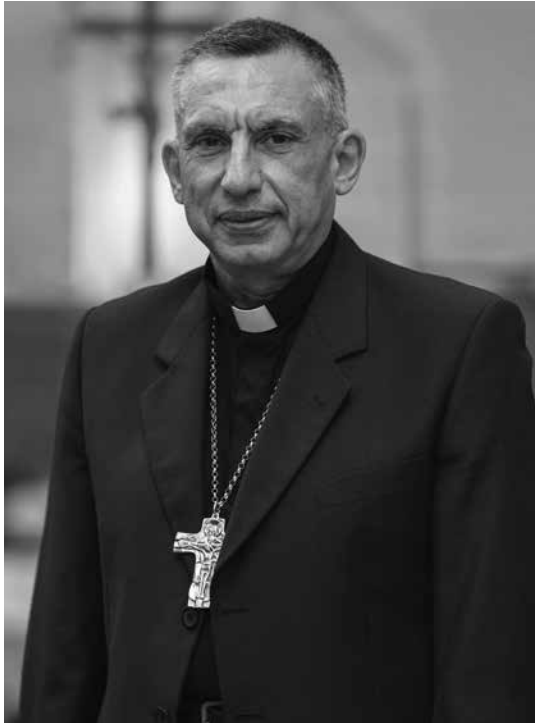
MISSION STATEMENT

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.



BISHOP OF GOZO
HL MGR ANTHONY TEUMA

Born at Xagħra, Gozo: 11th January 1964

Ordained priest: 25th June 1988

Appointed Bishop: 17th June 2020

Consecrated Bishop: 21st August 2020

Residence:

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

Tel.: 2156 9435

email: bishopateuma@churchingozo.mt

First and foremost, to the seminarians: what do you seek? What is the desire that drove you to come out towards the Lord and to follow him on the path of the priesthood? What are you seeking in the Seminary? And what do you seek in the priesthood? We must ask ourselves this, because sometimes it happens that “behind the appearance of piety and even love for the Church”, in reality we seek “human glory and personal well-being” (Apostolic Exhortation *Evangelii Gaudium*, 93). It is very sad when you find priests who are officials, who have forgotten they are pastors of the people, and have turned into State clerics, like those of the French courts, Monsieur Abbé, they were State clerics. It is bad when you lose the priestly sense; perhaps we are looking for priestly ministry as a refuge behind which to hide ourselves, or a role for prestige, instead of wishing to be pastors with the same compassionate and merciful heart of Christ. I ask you with the same words of one of your yearbooks: do you want to be clerical priests who do not know how to knead the clay of suffering humanity, or to be like Jesus, a sign of the tenderness of the Father? Here, let us remember this: the Seminary is the time to be true with ourselves, setting aside the masks, the disguise, appearances. And in this process of discernment, let yourselves be worked upon by the Lord, who will make you pastors according to his heart, because masking, disguising, appearing is the opposite, it is proper to functionaries, not to shepherds of the people but of state clerics.

POPE FRANCIS

Address at the Seminarians of the Calabria Dioceses,

27th March 2023.

THE GOZO SEMINARY

A Historical Note

The building that now houses the Seminary knows its origin to the munificence of several persons who in 1778 decided to erect a new hospital for women in the island of Gozo. The former Saint Julian Hospital, founded within iċ-Ċittadella in 1454, was proving itself too small. The venture was made possible through a generous donation of Fra Melchior Alpheran, Grand Prior of the Conventual Church of Saint John, and through bequests of the Reverend Joseph Agius and his sister Rose Pluman. The encouragement and support of Vincenzo Labini, Bishop of Malta and Gozo, knew no bounds – he promised to meet one third of all costs. Their portraits still hang in the Seminary corridors.

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

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

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

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

Bishop Buttigieg, who had worked so hard to set this new venture on a stable and solid basis, unfortunately died the previous July and the official opening was delayed until the election of his successor. The inauguration eventually took place on 4 November 1866, in the afternoon. The ceremony was presided over by Bishop Paolo Micallef OESA, Apostolic Administrator for Gozo, and Fr Pietro Fontana SJ, Provincial of the Province of Sicily of the Society of Jesus. Mgr Pietro Pace, the Vicar General and, later, Bishop of Gozo (1877-89) and Archbishop of Malta (1889-1914) delivered the inauguration address. In remembrance of the inauguration three marble coats-of-arms were eventually placed over the entrance of the *Seminario del Gozo*: that of Pope Pius IX flanked by those of Bishop Labini on the left and Bishop Buttigieg on the right. The previous 15 September, Pace had blessed the new Seminary chapel, initially dedicated to St Julian, but, since 8 December 1866, rededicated to the Immaculate Conception. On that day, Fr Salvatore Spinelli SJ, the spiritual director, founded the Marian Congregation with sixteen members.

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

On 24 June 1881, during the rectorship of Fr Vincenzo Deccoradi SJ, the Seminary was solemnly consecrated to the Sacred Heart of Jesus, and henceforth named *Seminarium Gaudisiense SS. Cordis*. The Seminary soon entered the international scene. On 1 November 1882, Bishop Pietro Pace inaugurated a Meteorological Observatory atop the highest

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

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

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

The Seminary, under the guidance of Mgr Anton Teuma, the ninth bishop of Gozo, still enjoys to a great extent the good name it originally achieved. The immense influence that it had in the educational and cultural fields in Gozo and beyond cannot be denied particularly when one realizes that for a long time it was practically the only secondary school in Gozo and that a vast number of priests, men of profession, civil servants and businessmen, from both Gozo and Malta, owe their secondary education to the Seminary.

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

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

Mgr Joseph Bezzina

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

1864 Sep 22
Michael Francis Buttigieg
died 12 Jul 1866

1866
Paolo Micallef, Ap. Adm
transferred 1868

1868 Sep 24
Anton Grech-Delicata
died 31 Dec 1876

1877 Mar 12
Peter Pace
transferred 11 Feb 1889

1889 Feb 11
John Mary Camilleri
retired 20 Jan 1924

1924 Jun 13
Michael Gonzi
transferred 22 Oct 1943

1944 Nov 11
Joseph Pace
died 31 Mar 1972

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

1972 Jul 20
Nicholas Cauchi
retired 22 Jan 2006

2006 Jan 22
Mario Grech
transferred 2 Oct 2019

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

2020 Aug 21
Anthony Teuma

RECTORS of the Gozo Seminary since its foundation

1866 Nov 01
Antonino Tommasi SJ

1869 Nov 21
Stefano Ragusa SJ

1873 May 04
Giuseppe Galvagno SJ

1880 Jul 11
Vincenzo Decorradi SJ

1883 Sep 16
Antonio Caradonna SJ

1888 Mar 19
Gaetano Tranchina SJ

1895 Sep 16
Alberto Amico SJ

1898 Sep 27
Giuseppe Grech SJ

1902 Sep 28
Emmanuele Magri SJ

1906 Aug 26
Emmanuele Grima SJ [FIRST TERM]

1907 Sep 19
Giuseppe Minacapelli SJ

1908
Emmanuele Grima SJ [SECOND TERM]

1909 Sep
Domenico Nisi

1910 Jan
Giuseppe Farrugia [FIRST TERM]

1910 Sep
Alfonso Hili

1914 Sep
Giuseppe Farrugia [SECOND TERM]

1917 Sep
Antonio Vella

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

1919 Feb
Vincenzo Falzon OP

1924 Sep
Giuseppe Pace

1958 Sep
Giuseppe Mercieca

1969 Jun
Anton Azzopardi SJ until 13 Jun 1978

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

1984 Oct 01
Alfred Agius SJ until 6 Apr 1985

1985 Apr 07
Arthur Vella SJ until 30 Sep 1989

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

1990 Jul 24
Salvino Azzopardi SJ until Aug 1995

1995 Jul 07
John Scicluna SJ until Jun 1997

1997 Sep 01
Anton Teuma until Aug 2007

2007 Aug 25
Daniel Xerri until 31 Dec 2014

2015 Jan 01
Tony Sciberras MSSP until 28 Jun 2016

2016 Jun 29
Richard-Nazzareno Farrugia

2023 Sep 14
Joseph Bajada

SEMINARY BOARD

President

HL Mgr Anthony Teuma

Chairman

Revd Fr Joseph Bajada

Members

Revd Sr Maria Buhagiar

Mrs Miriam Debono Curmi

Revd Fr Gabriel Gauci

Revd Fr Marcello Ghirlando OFM

Mr Joseph Rapa

Dr Josephine Rapa

Revd Fr Charles Sultana

Revd Can. Trevor Sultana

FORMATION TEAM

Rector

Revd Fr Joseph Bajada

Vice-Rector

Revd Fr Gabriel Gauci

Prefect of Studies

Revd Fr Noel Debono

Spiritual Director

Revd Fr Anthony Calleja SJ

Pastoral Mentor

Revd Fr Giovanni Curmi

Propaedeutic Director

Revd Fr Anthony Bajada

SEMINARY ACADEMIC COUNCIL 2023 - 2024

President

Revd Fr Joseph Bajada, SThB

Secretary

Revd Fr Noel Debono, SThL

Members

Revd Mgr Anton Borg, SThL, PhL

Revd Can. Trevor Sultana, JCL

Revd Fr Daniel Grech, SThL

Student Representative

A member of the Seminararians' Representative Council

SEMINARY FINANCE COMMITTEE

Bishop

HL Mgr Anthony Teuma

Rector

Revd Fr Joseph Bajada

Administrator

Mr Joseph Bezzina

Curia Administrative Secretary

Mr Anthony Bezzina

COMMUNITY OF THE FRANCISCAN SISTERS OF THE HEART OF JESUS

Revd Sister Giuseppina Farrugia

Revd Sister Clemenzia Borg

Revd Sister Shanti Perbo

"L-AHWA HBIEB TAS-SEMINARJU"

President

Revd Fr Joseph Bajada

SEMINARIANS 2023 - 2024

7th Year

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

Franklin Micallef *22 Jul 1998*
'Francant', Triq Ġużeppi Briffa, Kerċem KCM 1202,
m. 9903 8887 e. franklin.micallef@gmail.com

6th Year

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

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

5th Year

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

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

2nd Year

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

1st Year

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

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

SEMINARIANS' REPRESENTATIVE COUNCIL**President**

Marlon Victor Bajada

Secretary

John Xerri

Treasurer

Fabio Cini

PRO

Jamie Buttigieg

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 – third Friday of the month

Revision de vie – twice yearly

Fraternal correction – twice yearly

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

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

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

Human Formation

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

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

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

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

Intellectual formation

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

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

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

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

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

Pastoral Formation

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

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

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

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

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

Pastoral Training

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

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

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

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

Pastoral Supervision

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

GUIDELINES FOR MAJOR SEMINARIANS

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

- 1) A candidate is admitted in the Major Seminary when he fulfils the **academic requirements** as stipulated for admission into the University of Malta, together with **vocational interviews**, a series of **personality** and **medical** tests, and after having completed the **Propaedeutic Year**.
- 2) During the period of formation in the Seminary special care must be taken by every student to make **steady progress** in his **human, spiritual, intellectual, and pastoral** maturity, while developing those qualities God has granted him.
- 3) **Spiritual growth** is of the utmost importance. Therefore, duties like daily meditation on the Word of God, the Eucharist, the Liturgy of the Hours, the Holy Rosary, the examination of conscience, spiritual reading, and other exercises must be carried out with a spirit of conviction and commitment.
- 4) **Self examination and self evaluation** should be a constant exercise. Besides the proper effort in this task, the seminarian is to take seriously the regular meetings with the **rector**, the **vice-rector** and the **spiritual director**.
- 5) **Punctuality** in everyday duties – chapel, classes, study, and other activities – is an outward sign of interior equilibrium, stability of mind and heart, and concern for others. Formators are to be informed when a student has to omit any of his duties.
- 6) Developing one's **talents** through participation in cultural activities is to be encouraged; but those undertaken outside the Seminary, must in no way interfere with the Seminary time-table and programmes.

- 7) "The main task of those responsible for the running of seminaries is the formation of students in **interior silence**. Where inner silence exists, it calls forth external silence. In its turn **external silence** serves the purpose of interior silence. There can be no doubt that in a Seminary where external Silence **does not** exist, **interior silence** is also absent" (*Spiritual Formation in Seminaries* [16 Jan 1980]). Therefore in this spirit, **strict** silence is to be kept during the time of study and rest. One should avoid all unnecessary noise and disturbance of others, **at all times**, especially those outside recreation times. One should be careful and moderate in the use of the mobile phones, internet and the use of social media.
- 8) It is important to remember the formators' responsibility for the community of seminarians in their daily living. They guide and supervise the students in such things as **conduct, community-spirit, co-operation, self-mastery**, and the **proper use of freedom**.
- 9) During the formation period, the seminarian has to keep in mind that he will be a **priest of the Church** – the challenge of his future ministry. The needs of the people of God, whom he will encounter and lead, should become his own concern.
- 10) The **celebration of the Eucharist** plays a central part in the life of the Seminary. The sacrament of Reconciliation, community prayers, and even private prayers should be inspired from the Eucharist.
- 11) Besides academic, spiritual, and pastoral interest one has to take into consideration the times of **rest**, such as the **daily walk** that must be kept by all students as an hour of rest, an opportunity to know each other and share interests, and not to go home. After supper, one may watch television but not until late. The rector's permission is needed for exceptional instances.
- 12) Since the seminarian is preparing himself for a **ministry of service**, he has to learn from his Seminary years to carry out diligently, without expecting **remuneration**, tasks assigned to him in the service of the whole community.

- 13) Consideration for his future and present ministry to the people of God, a high standard of **courtesy** within and outside the Seminary is expected at all times, in language, conduct, and dress. Reasonable care must be taken of one's health and when necessary one is to seek medical advice.
- 14) **Pastoral training** and activities during the academic year, weekends, and holidays are under the guidance of the Pastoral Director who should be consulted regularly.
- 15) After three years of the Course of Study, the seminarian leaves for **the intermediary year** in some other diocese abroad where he can discern deeply his vocation. Before leaving the intermediary year the seminarian is to take part in the summer-half-day-of-recollection, the liturgical activities and services in his parish, and other diocesan liturgical celebrations especially those in which the bishop presides.
- 16) Every seminarian must love the Seminary as his home. He should develop a true sense of belonging and so respect and care for the place.
- 17) Partisan politics are to be kept outside the confines Seminary.
- 18) Genuine fidelity to the Seminary rule of life is fundamental in the years of formation. Each seminarian should strive to observe it with a free generous heart, feeling the need to humbly ask permission when he needs to be exempted from particular duties for serious reasons.
- 19) The **library** is at the full disposal of all the Seminarians for research and study. Reference books must not be taken out. Books can be kept no longer than three weeks, after which period, the librarian can renew the lending unless requested by another person.

Opening Hours:

Mon, Tue, Wed, Fri 3.30pm - 6.30pm

Thu, Sat 9.00am -12.00pm

- 20) The acceptance for the liturgical rite of admission as well as for the ministries of lector and acolyte and for major orders is an exclusive decision of the Bishop and his Board. Therefore no Seminarian has

a right to a ministry or ordination. There is a process of *screening* during the formation period.

- 21) Those seminarians who in their service to the community keep an account, must give a confidential report to the Bursar. They should always inform him before engaging in great expenses. Meanwhile every seminarian is **fully responsible for his debts**.
- 22) At the beginning of each year of formation, the seminarian is requested to notify the rector in writing, not later than the end of August, on his wish to continue his formation towards priesthood.

GROUPS WITHIN THE COMMUNITY

The Seminarians' Representative Council (KRS)

This council facilitates co-operation with the formation team. It is made up of four seminarians elected every year from the student body that they represent. The President gives a helping-hand to the formators in the organization of community life. This council strives to promote local culture and traditions among seminarians and to widen their knowledge by the organization of cultural activities, guided tours, and seminars. It also encourages their creativity and resourcefulness.

The Liturgical & Missionary Group

This group organizes the daily Liturgy, the source of life in the Church, and enlightens the seminarians in its core spirit for the enhancement of the Seminary community in the light of the Second Vatican council. This group also fosters the missionary spirit among seminarians and promotes charity within the same community. It also provides a link between the Seminary and the Gozitan priests who are carrying out missionary work in third World countries.

The Vocational Group

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

PUBLICATIONS

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

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

PHILOSOPHICAL AND THEOLOGICAL STUDIES

1. EXAMINATIONS

COMPREHENSIVE for Baccalaureate in Sacred Theology

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

Calculation of the final grade for the SThB

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

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

* **Grades:**

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

INTERNAL

• **Ordinary:**

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

• **Extraordinary:**

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

Types of Examinations

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

Subjects of 2 or 1.5 ECTS:

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

Assessment:

For two Courses of 5 or 4 ECTS there is a requirement of an Essay of about 5,000 words each semester. At the beginning of each semester, as is indicated in the calendar, each Lecturer is to assign the topic(s) for the

Essay. The date when the Essay is to be handed in is also indicated in the calendar. The Essay is to be handed in to the Prefect of Studies.

Grades: As indicated above for the Comprehensive Examination.

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

2. SEMINARS

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

ACADEMIC FEES

The Academic Fees for 2023 - 2024 to be paid to the Angelicum are:

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

Lecturers in the Courses of Philosophy and Theology

BAJADA, Revd Can. Frankie **Systematic Philosophy**

PhL (St Thomas Univ., Rome)

'Dar Parrokkjali', Pjazza Indipendenza, Għajnsielem GSM 1501, Gozo.

m. 7971 0784 *t.* 2155 4615 *e.* arcfbajada@yahoo.com

BEZZINA, Revd Mgr Joseph **Church History**

HED (Gregorian Univ., Rome); DipArch (Vatican Inst. of Archivists);

DipBibl (Vatican Inst. of Librarians)

2, Triq Gedrin, Victoria VCT 1742, Gozo.

m. 9982 1870 *t.* 2155 4212 *e.* joseph.bezzina@gov.mt

BORG, Revd Mgr Anton **Moral Theology**

SThL (Gregorian Univ., Rome); PhL (Gregorian Univ., Rome)

80, Triq Alfons Maria Hili, Victoria VCT 1372, Gozo.

m. 9988 4965 *t.* 2155 1063 *e.* dantonborg@hotmail.com

BUTTIGIEG, Revd Fr Charles **Sacred Scripture**

PhD (Biola Univ.), SThL (Gregorian Univ., Rome)

'Buttigieg House', Triq il-Wileg, Qala QLA 1933, Gozo.

m. 7932 3652 *t.* 2155 4937 *e.* doncharles99@yahoo.it

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

BA, STB (Ang), MA (Oxon), MPhil (Lond)

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

Ir-Rabat RBT 2521, Malta.

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

CURMI, Revd Fr Giovanni **Pastoral Theology**

M.A. (Melit)

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

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

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

DEBONO, Revd Fr Noel **Sacred Scripture**
 SThL (Gregorian Univ., Rome)
 Ċentru Ragħaj it-Tajjeb, Triq Sir Pawlu Boffa, Victoria VCT 2113, Gozo.
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FARRUGIA, Revd Fr Joseph **Psychology**
 SThL (StAlphonse Inst., Rome); PsyD (Gregorian Univ., Rome)
 28, Triq l-Arcipriet Ġamri Camilleri, Għarb GRB 1070, Gozo.
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FARRUGIA, Revd Can. Richard-Nazzareno **Moral Theology**
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 'Jomar Ville', Triq tal-Masri, Xagħra XRA 2694, Gozo.
m. 9984 7100 *t.* 2155 2697 *e.* farrugiarn@gmail.com

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

GAUCI, Ms Georgina **Church Music**
 Cert. Voice Performance
 'Casa Sorriso', Triq it-Tempju tal-Imramma, Ta' Sannat SNT1361, Gozo.
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GRECH, Revd Fr Daniel **Fundamental & Dogmatic Theology**
 SThL (Gregorian Univ., Rome)
 'Josepha', Triq Sarġ, Ta' Kerċem KCM 1423, Gozo.
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GRECH Revd Fr Samuel **Fundamental Theology**
 SThD (Pont. Faculty of Theology, Marianum, Rome)
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m. 99253176 *t.* 2156 0954 *e.* samuelgrech@hotmail.com

- MASINI** Revd Fr Effie **Social Sciences**
 LicSocSoc (St Thomas Univ., Rome)
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- MERCIECA**, Revd Fr Joseph **Church Music**
 DipMusSac (Pont. Inst. of Sacred Music, Rome)
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- MIZZI**, Revd Mgr Anthony **Sacred Scripture**
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- REFALO**, Revd Mgr Carmelo **Patrology**
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- SALIBA**, Revd Fr Noel **Sociology**
 Lic.Sc.Soc. (St Thomas Univ., Rome)
 'Ave Maria', Triq il-Madonna taċ-Ċicri, Żebbuġ ZBB 1306, Gozo.
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- SCERRI**, Revd Mgr Prof. Hector **Dogmatic Theology**
 B.A. Phil.& Hum.Stud.(IPHS, Faculty of Theology, Malta);
 SThL (Univ. of Malta); SThD (Gregorian Univ., Rome)
 6, Triq iż-Żonqor, Santa Venera SVR 1805, Malta.
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- SULTANA**, Revd Mgr Joseph **Sacred Scripture**
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SULTANA, Revd Can. Trevor **Canon Law**
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TORPIANO, Revd Can. David **Fundamental Theology**
 SThD (Gregorian Univ., Rome)
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m. 7930 8868 *t.* 2122 3896 *e.* dtopmt@yahoo.com

VELLA, Mr George Francis **Latin Language**
 B.A.(Phil & Econ.) (Univ. of Malta); B.A. Hons. (Classics) (Univ. of Malta)
 'Ave Maria', Triq id-Dawwara, Victoria VCT 1701, Gozo.
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 PhL (St Thomas Univ., Rome)
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OFFICIALS

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 'Penthouse', Triq Sant Anton, Xagħra XRA 1110, Gozo.
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BAJADA, Revd Fr Joseph, SThB **Rector**
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BEZZINA, Mr Joseph **Administrator**
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CALLEJA Revd Fr Anthony SJ **Spiritual Director**
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PROPAEDEUTIC YEAR

P01 INTRODUCTION TO PHILOSOPHY

1.5 ECTS

FR GABRIEL GAUCI

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

Assessment: Fifteen minute oral 100%

Select Bibliography:

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

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

P02 LOGIC: CRITICAL THINKING

1.5 ECTS

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

PT01 INTRODUCTION TO THEOLOGY

2 ECTS

FR SAMUEL GRECH

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

| | | |
|--------------------|---|-----|
| Assessment: | 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
- SESSOÛÉ B., *Introduction à la théologie. Histoire et intelligence du dogme*, Paris 2017
- INTERNATIONAL THEOLOGICAL COMMISSION, *Theology today: perspectives, principles and criteria* (2011)
- ZIA M. J., *The Faith understood. An Introduction to Catholic Theology*, Ohio 2013.

PT02 METHODOLOGY AND RESEARCH TOOLS

1.5 ECTS

MGR JOSEPH BEZZINA – CAN. NOEL SALIBA

The main objective of the course is to provide students with the necessary tools and techniques related to academic research, with particular reference to the areas of sociology and theology. The course is divided in two modules.

Module 1. Research Tools in Theology

The main objective of this course is to train participants in researching and writing a paper related to theological themes according to scientific norms.

The course guides the student in researching Theology-related themes and to present such research in a scientific manner. This is achieved in four

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

Module 2. Techniques in Social Research

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

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

Select Bibliography:

BEZZINA, J., *Methodology — a handbook for the writing of term papers, dissertations, and theses*, Victoria/Gozo 2005²

FARINA, R., *Metodologia. Avviamento alla tecnica del lavoro scientifico* (= Biblioteca di scienze religiose 6), Zürich 1973

MHRA Style book. Notes for authors, editors, and writers of theses, London 1991⁴

ROSEN LEONARD J. – LAURENCE B., *The Allyn and Bacon Handbook*, Boston/ma et alia 1992³

FERRARROTTI F., *Trattato di Sociologia*, Torino 1977

GUIDICINI P., *Nuovo manuale della ricerca sociologica*, Milano 1987

SMELSER N.J., *Manuale di Sociologia*, Bologna 1984.

PL03 LATIN LANGUAGE I

6 ECTS

MR GEORGE FRANCIS VELLA

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

Assessment: Two-hour written test every semester 100%

Select Bibliography:

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

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

WHEELOCK, F. M. – LAFLEUR, R. A., *Wheelock's Latin*, New York 2011⁷.

FIRST CYCLE

PP05 MEDIEVAL PHILOSOPHY – I

4 ECTS

MGR JIMMY XERRI

The main objective of this course is to understand how the transition from Patristic to Medieval thought took place and how social and religious factors aided the development of a philosophy which later on found its pinnacle in Scholastic thought. This part of the history of philosophy will take us from the later Church Fathers towards the first period of Medieval philosophy (c. 1000 A.D.). We shall deal briefly of some later Fathers, Boethius, Pseudo-Dionysius, *Liber de Causis*, The Carolingian Renaissance, Scotus Eriugena, Arab and Jewish Philosophy, Anselm and the reintroduction of Aristotle.

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

Select Bibliography:

BETTETINI M et al., *Filosofia Medievale*, Milano 2004

GILSON E., *La Filosofia nel Medioevo*, Milano 2012

SARANYANA J., *History of Medieval Philosophy*, Manila 1996

BOULTER S., *Why Medieval Philosophy Matters*, London 2019

ARLIG A. W., *Medieval Philosophy. A Contemporary Introduction*, New York 2023.

PP06 MEDIEVAL PHILOSOPHY – II

3 ECTS

MGR JIMMY XERRI

The course deals with medieval philosophy, from the twelfth century Arab and Jewish philosophers and culminating in the transition period before the commencement of Humanism and the Renaissance around 1450 a.d. The course will include treatment of medieval Aristotelianism and the Scholastic philosophy, the Franciscan contribution and Nicholas of Cusa who by some

is considered as representing the last stage of medieval philosophy.

Assessment: Two-hour written test 100%

Select Bibliography:

- KENNY A., *A New History of Western Philosophy. Medieval Philosophy*, Oxford 2007
 MERINO J. A., *Storia della Filosofia Franceseana*, Milano 1993
 SARANYANA J., *History of Medieval Philosophy*, Manila 1996
 BOULTER S., *Why Medieval Philosophy Matters*, London 2019
 ARLIG A. W., *Medieval Philosophy. A Contemporary Introduction*, New York 2023

P12 PHILOSOPHY OF BEING

5 ECTS

CAN. FRANKIE BAJADA

Ontology as the study of being as being and as a foundation of philosophy. Notion, subject and history of metaphysics. Being and its attributes. Analogy of being. The Transcendental properties of finite and infinite being. Principles of being. The predicaments of finite being: form and matter, substance and accident, potency and act. Causality in the world – Coordination and subordination of causes in the order of efficiency, finality, exemplarity and materiality. Beyond the crisis of metaphysics.

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

Select Bibliography:

- LAURENCE C. – MacDONALD C. (ed.), *Contemporary Readings in the foundations of Metaphysics*, Oxford 1998.
 LOUX M. J., *Metaphysics: A Contemporary Introduction*, London 1998.
 VAN STEENBERGEN F., *Ontology*, Louvain-New York 1970.
 WIPPEL J. F., *The Metaphysical Thought of Thomas Aquinas*, Washington 2000.

P14 POLITICAL PHILOSOPHY

3 ECTS

REV GABRIEL GAUCI

The course is divided into two main sections. The first will be an introductory analysis to the political thought of Plato, Aristotle, Thomas Aquinas, Macchiavelli, Hobbes, Marx, and Hannah Arendt. A discussion of some recurrent themes (democracy, authority, justice, common good, migration, and economic development) will follow. Active participation will be required from students with assigned readings and brief presentations.

Assessment: Two-hour written test 100%

Select Bibliography:

BIRD, C., *An introduction to Political Philosophy*, Cambridge 2006

GATTI, R., *Filosofia Politica. Gli autori, i concetti, i problemi*, Brescia 2014²

PETRUCCIANI, S., *Politica. Un introduzione filosofica*, Torino 2020

SABINE, G.H. – THORSON, T.L., *A History of Political Theory*, Boston 1980⁴

STRAUSS, L. – CROUSEY J. (ed.), *History of Political Philosophy*, Chicago 1987³

P15 GENERAL ETHICS

5 ECTS

FR CHRISTOPHER CARUANA, O.P.

This course will offer a broad and critical introduction to ethics by adopting three areas of study within the scope of moral theory. The first will be an exercise in what are typically metaethical questions: objectivity and subjectivity, practical reason and truth, good and evil, emotivism, nihilism and most of all an analysis of the moral act. The second exercise will focus on evaluating the merits and demerits of Aristotelian, utilitarian / consequentialist, Kantian, natural law and rights-based theories of ethics. Thirdly, a closer examination of ensuing issues within moral psychology and practical reason-based theories of ethics: theory of the will and virtue theory, principles of normativity, instrumental reasoning and the moral conscience.

Assessment: 5,000 word essay 40%

| | |
|-----------------------|-----|
| Ten-minute oral | 10% |
| Two-hour written test | 50% |

Select Bibliography:

- BANSCOMBE, G. E. M., '*Modern Moral Philosophy*', in *Philosophy* 33, 1958
- MACINTYRE A., *Ethics in the Conflicts of Modernity. An Essay on Desire, Practical Reasoning and Narrative*, Cambridge 2016
- MCDOWELL, J., '*Might there be external reasons?*', in *World, Mind and Ethics*, Cambridge, 1995
- MILLGRAM, E., *Ethics Done Right*, Cambridge 2005
- WESTBERG D., *Right Practical Reason: Aristotle, Action and Prudence in Aquinas*, Oxford 2002.

PP01 THEORIES OF PERSONALITY

3 ECTS

REV JOSEPH FARRUGIA

Students will be introduced to theoretical reasoning about personality. Different theories of personality will be discussed to trace the underlying anthropological constructs. Students will acquire sufficient skills to scrutinize the different personality models at the core of political, social, economic and religious claims.

Assessment: Two-hour written test 100%

Select Bibliography:

- AMADDI S., *Personality Theories. A comparative Analysis*, Pacific Grove 1996⁶.
- RYCKMAN R., *Theories of Personality*, Belmont 2008⁹.
- FEIST J. – FEIST G., *Theories of Personality*, New York 2008⁷.

PS01 THE CHURCH AND THE POLITICAL COMMUNITY

3 ECTS

REV NOEL SALIBA

The main objective of the study of the Church and the Political Community relations is to understand the different methods used in governing a society,

whether it is ecclesiastical or civil. This course leads to a better understanding of the Church in the Absolute, Liberal and Democratic State, by evaluating the separatist, collaborative and concordative regimes. The course also covers Church and State relations in Sacred Scripture, in the teachings of the Holy Fathers, philosophers, and the Magisterium of the Catholic Church, especially with regards to Religious Liberty, the presence of the Church in the international community, and the Church's role in building and safeguarding Peace.

Assessment: Two-hour written test 100%

Select Bibliography:

BCAPANINI G., *Cristianesimo e Democrazia. Studi sul pensiero politico del '900*, Brescia 1980

CARDIA C., *Stato e Confessioni Religiose. Il regime Pattizio*, Bologna 1988

RUFFINI F., *Relazioni tra Stato e Chiesa*, Bologna 1974

SABINE G. H. – THORSON T. L., *A History of Political Theory*, Japan 1981.

PT12 INTRODUCTION TO THE SOCIAL TEACHING OF THE CHURCH

3 ECTS

REV EFFIE MASINI

Introduction: Social Teachings of Jesus and the Early Church. Overview of the history of the Social Teaching of the Church. *The Dignity of the Human Person and Fundamental Rights:* Duties and Rights. Insights of St. Thomas. International conscience about fundamental human rights. Teachings of the Church. *The Basic Principles of the social teaching of the Church:* Solidarity, Common Good and Subsidiarity. *The Virtue of Justice:* Justice and Law. Types of Justice. Social Justice. Justice and Peace. Justice and Social Charity. *Work, Trade-Unions and Industrial Relations:* Definition, nature and Division of Labour. Technology & Digitalization of Work. Unemployment. Duties and Rights of Employers and Workers. Interests in Industrial Relations. Workers' Participation. *The International Community:* Organisation, rights of peoples. Colonialism and post-World War II developments. International relations today. Peace initiatives. The contribution

of the Church in international issues today. Highlights from the social documents of the Universal Church: A detailed study of *Gaudium et Spes*, *Caritas in Veritate* as well as excerpts from Pope Francis Encyclicals.

Assessment: Two-hour written test 100%

Select Bibliography:

- MARSEGUERRA, G. – TARANTOLA A., M. (ed.), *Catholic Social Teaching in Action: Facing the Challenges of the Digital Age*, Vatican City 2018
 ORMAS M., *La Questione Sociale da Papa Leone a Francesco*, Roma 2017
 WOODALL G. J., *Dottrina Sociale della Chiesa*, Verona 2018
 PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, Vatican City 2005
 PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Dizionario di Dottrina Sociale della Chiesa*, Roma 2005.

PT04 INTRODUCTION TO THE OLD TESTAMENT

3 ECTS

MGR JOSEPH SULTANA

The study of hermeneutics: literary forms. Inspiration and inerrancy. Their effects. Biblical language. The formation of the Canon of the Old Testament. Canonical, deuterocanonical and apocryphal books. The Massoretic Text. Efforts to guarantee accurate transmission. The importance of the Qumran Text. The Septuagint. The translations dependent on the LXX. The Council of Trent. The Vulgate.

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

Select Bibliography:

- ALONSO SCHÖKEL L. – BRAVO ARAGÓN J. M., *Appunti di Ermeneutica*, = Studi Biblici 24, Bologna 1994. English translation: *A Manual of Hermeneutics*, = The Biblical Seminar 54, Sheffield 1998.
 JOBES K.H. – Silva M., *Invitation to the Septuagint*, Grand Rapids (MI) 2000.
 NOBILE M., *Introduzione all'Antico Testamento. La letteratura*

veterotestamentaria, Bologna 20112.

SANDERS J. A., *From Sacred Story to Sacred Text*, Philadelphia 1987.

PL01 NEW TESTAMENT GREEK

3 ECTS

MGR ANTHONY MIZZI

This course is a basic introduction to New Testament Greek designed to introduce students to the essential grammar and vocabulary with subsequent study in morphology, syntax and exegesis. The grammar and vocabulary learnt by doing exercises will be integrated with biblical examples from selected texts from the Gospels of John and Mark, thus enabling students to understand enough Greek to read, analyse and translate simple passages from the New Testament. Reading aloud the Greek text will be encouraged.

| | | |
|--------------------|-------------------------------------|-----|
| Assessment: | Weekly written tests | 30% |
| | One hour thirty-minute written test | 70% |

Select Bibliography:

DOBSON J.H., *Learn New Testament Greek*, Grand Rapids (MI) 2005³

JAY E.G., *New Testament Greek. An Introductory Grammar*, London 1978

METZGER B. M., *Lexical Aids for Students of New Testament Greek*, Michigan 1998³

NESTLE E. – ALAND B. – ALAND K. (eds.), *Greek-English New Testament* (English Text: 2nd ed. of the Revised Standard Version), Stuttgart 1998²

BAUER W. – DANKER F. W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago 2000³.

TM01 THE MORAL NORM

3 ECTS

REV JOSEPH FARRUGIA

The study of Moral Norm will consider an interdisciplinary approach to human nature. This will instil the capacity to discern what is good and evil in the light of human's ultimate end. The main objective is to develop a

comprehensive knowledge of moral norms, considering Divine revelation in Scripture and its subsequent elaboration in the Magisterium of the Church. The traditional concepts of natural moral law and human law will find innovation in contemporary ideologies, particularly postmodernism, and recent Magisterial teaching on moral matters.

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

Select Bibliography:

- BOCKLE F., *Fundamental Moral Theology*, New York 1980
 ZUCCARO C., *Fundamental Moral Theology*, Vatican City, 2015
 CURRAN C. – MCCORMICK R., *Moral Norms and Catholic Tradition*,
 (Readings in Moral Theology 1), New York 1979
 PONTIFICIA COMMISSIONE BIBLICA, *Bibbia e morale. Radici bibliche
 dell'agire cristiano*, 11 maggio 2008, Città del Vaticano 2008
 JOHN PAUL II, Encyclical Letter "*Fides et Ratio*", Vatican City 1998

TM02 THE MORAL CONSCIENCE

4 ECTS

MGR ANTHONY BORG

The main objective of this course is to know how God directs man in the concreteness of His calling through moral conscience, the inner voice that summons us to the Good; to emphasize the interdependence between Christian fundamental option and concrete moral acts in the moral experience of the Christian; to notify the specificity of Christian conscience and the need to form a good Christian conscience.

| | | |
|--------------------|-----------------------|-----|
| Assessment: | 5000 words essay | 40% |
| | Ten-minute oral | 10% |
| | Two-hour written test | 50% |

Select Bibliography:

- BAA.VV., *La coscienza cristiana*, Bologna 1985
 BORG A., *Antropologia Cristiana*, Malta 2022

CURRAN C. – MCCORMICK R., *The Magisterium and Morality*, (Readings in Moral Theology 3) New York 1982

CHIODI M., *Nuovo Corso di Teologia Morale*, I, Brescia 2020³

ZUCCARO C., *Fundamental Moral Theology*, Rome 2015.

TF01 DIVINE REVELATION

4 ECTS

FR DANIEL GRECH

The main objective of this study course is to deepen the understanding of Christian Revelation. Starting from the supernatural reality of Revelation, the course will develop its transmission in the Church through Sacred Scripture and Tradition, together with their theological significance, the relation between them and also with the Church's Magisterium.

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|--------------------|-----------------------|-----|
| Assessment: | 5000 words essay | 40% |
| | Ten-minute oral | 10% |
| | Two-hour written test | 50% |

Select Bibliography:

DULLES, A., *Models of Revelation*, New York 1983

O'COLLINS, G., *Revelation. Towards a Christian Interpretation of God's Self-revelation in Jesus Christ*, Oxford 2016

O'COLLINS, G., *Rethinking Fundamental Theology*, New York 2011

MANSINI G., *Fundamental Theology*, Washington D.C. 2018

PIE-NINOT, S., *La Teologia Fondamentale. «Rendere ragione della speranza (1Pt 3,15)»*, Brescia 2010⁴.

TF02 FAITH AND REASON

3 ECTS

FR CHRISTOPHER CARUANA O.P.

This course examines the relationship between faith and reason as developed within the Catholic tradition. Fundamental theology examines the systematic role of philosophy within theology which operates primarily sapientially and logically. Moreover, it also examines

the internal coherence and the veracity of theological claims. A close study of major theologians who have contributed to this topic will be examined, particularly St. Thomas Aquinas's views on the scientific nature of theology. Other specialized themes will be: the logical structure of theological arguments; analogical language; the epistemology of the faith and sources of knowledge and revelation; the question of the formation of theological doctrine; the relationship between theology and science and the irreducible role played by philosophy in arbitrating between the two.

Assessment: Two-hour written test 100%

Select Bibliography:

- AQUINAS, ST. Thomas, *Summa Theologiae, Prima Pars*, translated by the Fathers of the English Dominican Province, London 1920-1922
- FEINGOLD, L., *Faith Comes from What is Heard: An Introduction to Fundamental Theology*, Emmaus Academic, Steubenville 2016
- MANSINI, G., *Fundamental Theology*, Washington D.C. 2018
- MCINERNEY, Ralph, *Preambula Fidei. Thomism and the God of the Philosophers*, Washington D.C. 2006
- JOHN PAUL II, *Fides et Ratio*, Encyclical, Vatican City 1998.

PL04 LATIN LANGUAGE II

6 ECTS

REV 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 is set to focus more on literature and philological analysis.

Assessment: Two-hour written test 100%

Select Bibliography:

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

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

WHEELOCK, F. M. – LAFLEUR, R. A., *Wheelock's Latin*, New York 2011⁷

PT10 CHURCH MUSIC I

1.5 ECTS

FR JOSEPH MERCIECA

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

Assessment: 2,000 words essay 100%

Select Bibliography:

SECOND VATICAN ECUMENICAL COUNCIL, *Sacrosanctum Concilium*, (Chapter VI), 4 December 1963

SECOND VATICAN ECUMENICAL COUNCIL, *Musicam Sacram*. Instruction on Music in the Liturgy, 5 March 1967

SUNOL D. G., *Text Book of Gregorian Chant. According to the Solesmes Method*, Tournai 1930

ZORZI A., *Introduzione al Canto Gregoriano*, Roma 2007

RATZINGER J., *Liturgy and Sacred Music*, in *Adoremus Bulletin*, XIV, No. 2, April 2008.

PT11 CHURCH MUSIC II

(VOICE TECHNIQUE AND INTERPRETATION)

1.5 ECTS

MS GEORGINA GAUCI

The aim of these sessions is to provide the students with a wholistic approach to singing. Mainly we focus on the most important technical aspects but also on the psychological and spiritual elements of singing.

The students are encouraged to develop their individual identity and unique sound which allows them to project themselves freely and truly in the art of singing.

Select Bibliography:

SMITH W.S., *The Naked Voice. A wholistic approach to singing*, Oxford 2007.

FLEMING R., *The Inner Voice. The making of a singer*, New York 2005.

SECOND CYCLE

TSS01 SALVATION HISTORY (SEMINAR)

2 ECTS

FR NOEL DEBONO

By starting with creation and ending with the unfolding of a new one, this seminar seeks to show students how the various stories and themes found within the bible, form one coherent narrative that leads to Jesus. The course covers creation, the fall, and the subsequent journey towards salvation through the selection of a family; God's revelation, presence, and relationship to his people; the story of a kingdom, its failure, and its future hope; the mission to be a light for the world; and new kingdom, new creation, and new Eden.

Assessment:

Fifteen-minute oral

100%

Select Bibliography:

BEAUCHAMP P., *Testamento Biblico*, Magnano 2007

GREEN J. B., *Why Salvation? Reframing New Testament Theology*, Nashville 2013

HAHN S., *A Father Who Keeps His Promises. God's Covenant Love in Scripture*, Cincinnati OH, 1997

BEALE G. K., *A New Testament Biblical Theology. The Unfolding of the Old Testament in the New*, Grand Rapids MI, 2011

PENNA R. – PEREGO G. – RAVASI G. (eds.), *Temi Teologici della Bibbia*, Cinisello Balsamo 2010.

TSS07 THE GOSPEL AND LETTERS OF JOHN

5 ECTS

MGR ANTHONY MIZZI

The course aims to develop first-hand familiarity with the Gospel of John and the Johannine Epistles through various aspects. Acquaintance with the major Johannine issues debated in the contemporary biblical scholarship

as well as its relevance and interpretative approaches will be discussed. The influences on the religious thought of the Gospel, the geographical-historical value and its symbolism are considered. Other aspects are dealt carefully namely the literary and theological character of the Gospel. Such aspects will also be discussed for John's Letters. A detailed exegesis of some selected passages will be included.

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|--------------------|-----------------------|-----|
| Assessment: | 5,000 word essay | 40% |
| | Ten-minute oral | 10% |
| | Two-hour written test | 50% |

Select Bibliography:

BROWN R.E., *The Gospel according to John*, I-II, New York 1979

SCHNACKENBURG R., *The Gospel according to St. John*, I-III, New York 1982

GHIBERTI G., *Opera Giovannea*, (= Logos. Corso di Studi Biblici 7), Leumann-Torino 2015

TUNI J-O – ALEGRE X., *Scritti Giovannei e Lettere Cattoliche*, (= Introduzione allo Studio della Bibbia 8), Brescia 1997

NEYREY J. H., *The Gospel of John*, Cambridge 2006.

TSS08 THE BOOK OF REVELATION AND THE CATHOLIC LETTERS

5 ECTS

FR CHARLES BUTTIGIEG

This biblical course will explore the basic principles of sound interpretations of the Book of Revelation and the New Testament Letters of St. James, First and Second of St. Peter, and that of St. Jude. Course content will begin with the introduction to the book and the contexts of other ancient apocalypses to the Book of Revelation. The authorship, social setting and historical context of the book will then be discussed. The Apocalypse will be studied through all its chapters, by applying the historical and critical method and by exploring the various traditional interpretations of the ancient Greek and Roman Fathers, being rich in symbolism and metaphors

with their prophetic and apocalyptic genres. With regards James, 1 and 2 Peter, and Jude, the contents of each letter will be expounded, with issues surrounding the writing of the letters: the authors, their recipients, dates, genres, and purpose with a discussion of important options in the interpretation of key passages in the light of christology, pneumatology, atonement, eschatology, ecclesiology and moral tradition.

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

Select Bibliography:

- VANNI, U., *Apocalisse, Libro della Rivelazione. Egesesi biblico-teologica e implicazioni pastorali*, Bologna 2009
- BOSETTI, E. – COLACRAI, A., *Apokalypsis. Percorsi nell'Apocalisse di Giovanni*, Assisi 2005
- FANNING, B.M., *Revelation, Zondervan Exegetical Commentary on the New Testament*, Grand Rapids (MI) 2020
- HARTIN, P.J., *James, First Peter, Jude, Second Peter*, (= New Collegeville Bible Commentary 10), Collegeville (MI) 2006
- KAMELL, M.J., "The implications of grace for the ethics of James", in *Biblica* 92 (2011) 274-287.

TD01 THE MYSTERY OF GOD

5 ECTS

FR DAVID TORPIANO

This course will elaborate a systematic theological understanding of the mystery of God – the Trinitarian mystery of Love. The course will focus on the gradual revelation of the mystery of the Trinity in the Old Testament and the fulfilment of such revelation in and through Jesus Christ as transmitted to us in the New Testament. Attention will be given to the comprehension of the mystery of the Trinity in the Church during the first three centuries, including the Arian controversy, the Council of Nicea, the Cappadocian Fathers and the formulation of the Nicene-Constantinopolitan Creed. The

developments of the Trinitarian theology in the early Fathers of the Church, with special reference to St. Augustine will be elaborated. The doctrine of St. Thomas Aquinas will also be expounded, together with other medieval authors such as Richard of St. Victor and Joachim of Fiore. Furthermore, the theological aspects of the Triune God: internal processions, relationships and persons within the Holy Trinity, will be studied. The course will be concluded with a reflection focussing on the Virgin Mary, model of all the disciples, as an icon of Trinitarian indwelling.

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|--------------------|-----------------------|-----|
| Assessment: | 5,000 word essay | 40% |
| | Ten-minute oral | 10% |
| | Two-hour written test | 50% |

Select Bibliography:

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

CODA P., *Dalla Trinità*, Roma 2011

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

LADARIA L., *Il Dio vivo e vero*, Cinisello Balsamo 2012

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

TD02 THE MYSTERY OF CHRIST I: INCARNATION

5 ECTS

FR DANIEL GRECH

The objective of this study-unit is to explore the mystery of the Incarnate Word and to enter deeply into questions regarding the identity of Jesus Christ, Son of God and Son of Man. Among the themes discussed are the basic New Testament presentations regarding the person of Jesus; the main titles and the controversies which arose in the first centuries; His humanity and divinity; the Incarnation as a Trinitarian event; and further developments up to modern Christology.

| | | |
|--------------------|-----------------------|-----|
| Assessment: | 5,000 word essay | 40% |
| | Ten-minute oral | 10% |
| | Two-hour written test | 50% |

Select Bibliography:

- GIANOTTI, D., *Cristologia*, Bologna 2020
- O'COLLINS, G., *Christology. A Biblical, Historical, and Systematic Study of Jesus*, New York 20092
- OCÁRIZ, F. – MATEO SECO, L.F. – RIESTRA, J.A., *The Mystery of Jesus Christ*, Portland 2008
- RAUSCH, T.P., *Who is Jesus? An Introduction to Christology*, Collegeville/MN 2003
- SCHÖNBORN, C., *God sent his Son. A Contemporary Christology*, San Francisco 2010.

TD07 THEOLOGY OF THE SACRAMENTS IN GENERAL

3 ECTS

FR DANIEL GRECH

History of sacraments. The notion of the term 'sacrament' in the Old and the New Testament. The symbolic, Christological, and ecclesiological dimension of the sacrament. The sacraments instituted by Christ and number of sacraments. Dogmatic aspect of the sacraments: triple dimension; efficacy, matter, form, and minister; character. New prospects in sacramental theology; theological development up to Vatican II; the Church as sacrament.

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

Select Bibliography:

- COURTH, F., *I Sacramenti. Un trattato per lo studio e per la prassi*, Brescia 20186
- GRANADOS, J., *Introduction to Sacramental Theology. Signs of Christ in the Flesh*, Washington, D.C. 2021

NUTT, R.W., *General Principles of Sacramental Theology*, Washington, D.C. 2017

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

SILVESTRE, G., *Approccio alla teologia dei sacramenti*, Assisi 2017.

TD08 THE SACRAMENT OF THE EUCHARIST

5 ECTS

MGR DANIEL XERRI

Main objective: The course aims to give a theological reflection on the mystery of redemption accomplished by Christ in his Paschal mystery.

The course: The human quest for salvation. God the Redeemer as revealed in Sacred Scripture. In Christ, God realizes and transcends the human need of salvation. Development of biblical and ecclesial reflection on the salvific plan of God in Christ. Jesus as “mediator” of salvation. The mysteries of the life of Jesus as source of salvation. The Paschal mystery: the passion, death and exultation of Christ. Ascension and Pentecost. Objectivity of the salvation obtained by Christ and the participation of man in the mystery of salvation. Unicity and universality of the salvific mystery of Jesus Christ.

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

Select Bibliography:

DCANTALAMESSA R., *L'Eucaristia nostra santificazione*, Milano 2003

CASPANI P., *Pane vivo spezzato per il mondo. Linee di teologia eucaristica*, Assisi 2011

GRILLO A., *Eucaristia. Azione rituale, forme storiche, essenza sistematica*, Brescia 20232

HOPING H., *Il mio corpo dato per voi. Storia e teologia dell'Eucaristia*, Brescia 2015

ROTUNDO E., *Eucaristia, mistero della fede. Presenza e sacrificio in prospettiva cristologica*, Siena 2019.

TD09 THE SACRAMENTS OF BAPTISM AND CONFIRMATION

3 ECTS

PROF HECTOR SCERRI

The prophetic gestures of Jesus as being foundational to the theology of the sacraments. The sacrament of Baptism and the *ô*t of justice. The sacrament of Confirmation and the *ô*t of hope. The contribution of the Church Fathers to the theology of Baptism and Confirmation. The practice of Christian initiation from the early Church to contemporary times. Theological-pastoral debates on Baptism and Confirmation. Christological, pneumatological and ecclesiological aspects. The theology of Baptism and Confirmation as derived from their respective liturgical prayers (*lex orandi, lex credendi*). The catechesis of Pope Francis on Baptism and Confirmation. Commitment and mission.

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

Select Bibliography:

- CODA P., *Uno in Cristo Gesù. Il battesimo come evento trinitario*, Roma 1996
 HAITCH R., *From Exorcism to Ecstasy. Eight Views of Baptism*, Louisville 2007
 HELLER D., *Baptized into Christ. A Guide to the Ecumenical Discussion on Baptism*, Geneva 2012
 NEUNHEUSER B., *Baptism and Confirmation*, London 1964
 RADCLIFFE T., *Take the Plunge. Living Baptism and Confirmation*, London 2012.

TM08 HUMAN SEXUALITY, MARRIAGE AND THE FAMILY – I THE SACRAMENT OF MARRIAGE

5 ECTS

FR RICHARD-NAZZARENO FARRUGIA

Since a theological understanding of the sacrament of marriage is pivotal to provide an adequate pastoral accompaniment to families, the course presents the essential properties and characteristics of marriage through an interdisciplinary approach of the anthropological, biblical, theological

and pastoral dimensions of Christian marriage.

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

Select Bibliography:

- BORDEYNE P., *Famiglie alla ricerca di Dio. Orientamenti teologici e pastorali per i tempi nuovi*, (JP2 Saggi 2), Roma 2023
- FAGGIONI M. P., *Sessualità, matrimonio e famiglia*, Bologna 20172
- FRANCESCO, *Amoris laetitia. Esortazione apostolica postsinodale sull'amore nella famiglia: Testo integrale e commento de «La Civiltà Cattolica»*, Milano – Roma 2016
- KASPER W., *Il matrimonio cristiano*, (Giornale di Teologia 373), Brescia 2014
- OUELLET M., *Mystery and Sacrament of love. A theology of marriage and family for the new evangelization*, Grand Rapids/MI – Cambridge 2015.

TM09 HUMAN SEXUALITY, MARRIAGE AND THE FAMILY – II HUMAN SEXUAL BEHAVIOUR: ETHICAL AND PASTORAL ISSUES (SEMINAR)

2 ECTS

FR RICHARD-NAZZARENO FARRUGIA

The Seminar intends to address some of the most debatable issues (inside and outside the Church) pertaining to human sexual behaviour, adopting a multi-disciplinarian methodology and taking into account the latest input given by the medical and human sciences. The main issues discussed are masturbation, homosexuality, paedophilia, sexual development disorders and gender identity disorders.

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|--------------------|------------------------|-----|
| Assessment: | Participation in class | 30% |
| | Presentation in class | 40% |
| | 1,000 word essay | 30% |

Select Bibliography:

- CFAGGIONI M. P., *Sessualità, matrimonio e famiglia*, Bologna 20172
- MAY W. E. – LAWLER R. – BOYLE JR. J., *Catholic Sexual Ethics. A summary*,

explanation & defense, Indianapolis 20113

GRABOWSKI J. S., *Sex and virtue. An introduction to sexual ethics*, Washington D.C. 2003

FRATTALLONE R., *Sessualità umana. Modelli antropologici e problematiche morali*, Roma 2009

BALSWICK J. K. – BALSWICK J. O., *Authentic human sexuality*, Illinois 2019³

TSP02 SPIRITUALITY OF THE CATHOLIC PRIESTHOOD

1.5 ECTS

MGR DANIEL SCERRI

Main objective: The course aims to reflect on the true identity of the Catholic Priest and on the spirituality intrinsic to it, in the light of his mission in contemporary world.

The Course: 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. Spirituality of the diocesan priest. A holistic spirituality: human, christian, priestly. The triple promise of the priest: priestly celibacy, obedience and prayer (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

100%

Select Bibliography:

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

BELLON A., *Ma tu uomo di Dio. La spiritualità del sacerdote diocesano*, Alessandria 2021

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

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

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

TSP07 THE THEOLOGY OF THE PEOPLE IN THE MAGISTERIUM OF POPE FRANCIS (SEMINAR)

1.5 ECTS

FR JOHN MARY CURMI

The aim of this seminar is to introduce the students with Pope Francis' concept of "People of God". 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 Pope's vision for the Church today, his Argentine background and the Argentine School of Theology, and the characteristics and methodology of the Theology of the People. Furthermore, the seminar will contextualize the evolution and the development of the Theology of the People by presenting the historical-cultural dimension, the Liberation Theology, the Church in Latin America and the preferential option for the poor, and popular spirituality. Finally, the seminar will present the concept of "people" as defined by Pope Francis and his proposal of the culture of encounter.

| | | |
|--------------------|--|-----|
| Assessment: | 1,000 word essay and presentation in class | 50% |
| | Personal readings and class participation | 50% |

Select Bibliography:

- ABIANCHI E. C., *Introduzione alla Teologia del Popolo. Profilo spirituale e teologico di Rafael Tello*, Bologna 2015
- LUCIANI R., *Pope Francis and the Theology of the People*, New York 2017
- NEUNER P., *Per una Teologia del Popolo di Dio*, Brescia 2016
- SCANNONE J. C., *Il Papa del popolo. Bergoglio raccontato dal confratello teologo gesuita e argentino*, Città del Vaticano 2015

YÁÑEZ H. M. (ed.), *Evangelii Gaudium: il testo ci interroga. Chiavi di lettura, testimonianza e prospettive*, (= Theologia 13) Roma 2014.

TSP09 PSYCHOPATHOLOGY AND PASTORAL CARE

3 ECTS

FR JOSEPH FARRUGIA

The course offers basic knowledge to identify the nature of mental disorders and the sufficient skills to intervene and implement appropriate pastoral care. Students will learn about the different psychic disorders, such as, substance abuse, mood disorders, anxiety disorders, somatoform disorders, sexual disorders, eating disorders, personality disorders, and other psychic conditions related to different age groups. A structural approach will offer a better capacity to diagnose problems, while etiological factors and psychodynamic insights will facilitate a better understanding of people's conditions.

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

Select Bibliography:

AMERICAN PSYCHIATRIC ASSOCIATION, *Diagnostic and Statistical Manual of Mental Disorders (DSM-V)*, Washington 2013

GABBARD G.O., *Psychodynamic Psychiatry in Clinical Practice*, Washington 2005

LINGIARDI V., *La personalità e i suoi disturbi*, Milano 2004

SADOCK B.J. – SADOCK V.A. – RUIZ P., *Synopsis of Psychiatry. Behavioural Science/Clinical Psychiatry*, Philadelphia 2014¹¹

TCH05 CHURCH HISTORY III – NOVA (1300-1800)

3 ECTS

MGR JOSEPH BEZZINA

The third period of Church History – known for convenience as *nova* – tackles the break-up of the western Christian world and the foundation of new missions in many parts of the world. The European social order

based on Christendom began to disintegrate at the turn of the fourteenth century. Papal primacy had by that time reached its zenith. However, a rapid decline soon set in when the Hohenstaufen emperors and the French kings began a struggle against the papacy for the leadership of the West. French supremacy in Europe was one important reason behind the seventy-year long recess of the popes in Avignon. This stay did the prestige of the papacy immeasurable damage and contributed to the Great Western Schism when two and eventually three popes fought each other for the control of the Church. The Schism was solved in the Council of Constance, where conciliarism, a doctrine that placed the council above the pope, began gaining ground. The way had been prepared for the Protestant Reformation. Luther is representative of this powerfully growing movement for reform within the Church, but tragically he became a reformer against it and his ideas and movement spread with speed. At long last the Church decided to tackle the problems on a grand scale and hence convened a general council at Trent, a Council whose doctrine and decisions were to prevail within the Church for the following four centuries.

Assessment: Two-hour written test 100%

Select Bibliography:

- BOKKENKOTTER T., *A concise history of the Catholic Church, revised and expanded edition*, New York etc 1990, 153-247
- JEDIN H. – REPGEN K. – DOLAN J. (eds.), *History of the Church*, IV, London 1970, 291-487; V, London 1980, 3-112; 431-498; VI, London 1981, 329-435
- LITTELL F. H., *Historical Atlas of Christianity*, New York – London 2011, 128-172. 216-218
- MARTINA G., *La Chiesa... da Lutero a nostri giorni*, I, L'età della Riforma, Brescia 1993, 11-388
- SHELLEY B. L., *Church history in plain language*, Dallas/TX etc 1995², 235-340

TCH08 PATROLOGY: THE GOLDEN AGE OF PATRISTIC LITERATURE (IV-V CENT.)

3 ECTS

MGR CARMELO 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: | 5,000 word essay | 40% |
| | Two-hour written test | 60% |

Select Bibliography:

- INSTITUTUM PATRISTICUM AUGUSTINIANUM, *Patrologia*, III, Roma 1978
 QUASTEN J., *Patrologia*, II, Roma 1973
 SCHAFF P. et al (eds.), *The Nicene and post-Nicene Fathers of the Christian Church*, 14 vols., Edinburgh – Grand Rapids/MI 1994.

TCL04 THE SACRAMENT OF MARRIAGE

5 ECTS

FR TREVOR SULTANA

Marriage and its canonical legislation. The jurisdiction of the Church. The nature, purposes and properties of marriage. Pastoral care and marriage preparation. Impediments: in general and in particular. The matrimonial consent and its eventual vices. The canonical form of marriage. Mixed marriages and other specific cases. Separation and convalidation of marriage.

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

Select Bibliography:

SABBARESE L., *Il matrimonio canonico nell'ordine della natura e della grazia. Commento al Codice di Diritto Canonico Libro IV, Parte I, Titolo VII*, (Manuali di Diritto 26), Roma 20195

VILADRICH PEDRO J., *Il consenso matrimoniale*, Roma 20192

TCL05 CANONICAL PROCESSES

1.5 ECTS

FR 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. The course specifically examines: a. various matrimonial processes, b. the process concerning the clerical dispensation from the obligation of the priesthood; c. penal application by administrative or judicial process.

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

Select Bibliography:

ARROBA CONDE M. J., *Diritto Processuale Canonico*, Roma 2001

CHIAPPETTA L., *Il codice di Diritto Canonico. Commento giuridico-pastorale*, III, Bologna 2011

MALTESE ECCLESIASTICAL PROVINCE, *On cases of sexual abuse in pastoral activity*, November 2014

ORLANDIS J., *Le istituzioni della Chiesa Cattolica*, Milano 2005

FRANCIS, *Motu Proprio Mitis Iudex Dominus Iesus*, 8th September 2015.

1st Cycle – 1st Semester 2023–2024

| 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 Medieval Phil. - I <i>J. Xerri</i> | Systematic Philosophy Philosophy of Being <i>F. Bajada</i> | Systematic Philosophy Philosophy of Being <i>F. Bajada</i> | Fundamental Theology Faith and Reason <i>C. Caruana</i> | Fundamental Theology Faith and Reason <i>C. Caruana</i> |
| Tuesday | History of Philosophy Medieval Phil. - I <i>J. Xerri</i> | | | Psychology Theories of Personality <i>J. Farrugia</i> | Psychology Theories of Personality <i>J. Farrugia</i> |
| Wednesday | Sociology The Church and Political Comm. <i>N. Saliba</i> | Moral Theology The Moral Conscience <i>A. Borg</i> | Sacred Scripture Biblical Greek <i>A. Mizzi</i> | Systematic Philosophy Philosophy of Being <i>F. Bajada</i> | |
| Thursday | STUDY DAY | | | | |
| Friday | Sociology The Church and Political Comm. <i>N. Saliba</i> | Moral Theology The Moral Conscience <i>A. Borg</i> | Church Music <i>J. Mercieca</i> | Sacred Scripture Biblical Greek <i>A. Mizzi</i> | |

Latin II: Wednesday 16.00-16.45; 16.45-17.30

1st Cycle – 2nd Semester 2023–2024

| 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 Medieval Phil. - II <i>J. Xerri</i> | Sacred Scripture Intro. to the Old Testament <i>J. Sultana</i> | Systematic Philosophy General Ethics <i>C. Caruana</i> | Systematic Philosophy General Ethics <i>C. Caruana</i> | Systematic Philosophy General Ethics <i>C. Caruana</i> |
| Tuesday | History of Philosophy Medieval Phil. - II <i>J. Xerri</i> | Sacred Scripture Intro. to the Old Testament <i>J. Sultana</i> | Intro. Church Social Teaching <i>E. Masini</i> | Fundamental Theology Divine Revelation <i>D. Grech</i> | Fundamental Theology Divine Revelation <i>D. Grech</i> |
| Wednesday | Systematic Philosophy Political Philosophy <i>G. Gauci</i> | Systematic Philosophy Political Philosophy <i>G. Gauci</i> | Intro. Church Social Teaching <i>E. Masini</i> | | |
| Thursday | STUDY DAY | | | | |
| Friday | Fundamental Theology Divine Revelation <i>D. Grech</i> | Moral Theology The Moral Norm <i>J. Farrugia</i> | Moral Theology The Moral Norm <i>J. Farrugia</i> | | |

Latin II: Wednesday 16.00-16.45; 16.45-17.30

Church Music II: Monday 18.00-18.45

2nd Cycle – 1st Semester 2023–2024

| 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 The Sacrament of Marriage <i>T. Sultana</i> | Canon Law The Sacrament of Marriage <i>T. Sultana</i> | Dogmatic Theology Theology of the Eucharist <i>D. Xerri</i> | Dogmatic Theology Mystery of Christ Incarnation <i>D. Grech</i> | Dogmatic Theology Mystery of Christ Incarnation <i>D. Grech</i> |
| Tuesday | Canon Law The Sacrament of Marriage <i>T. Sultana</i> | Pastoral Theology Psychopathology and Pastoral Care <i>J. Farrugia</i> | Pastoral Theology Psychopathology and Pastoral Care <i>J. Farrugia</i> | Dogmatic Theology Theology of the Eucharist <i>D. Xerri</i> | Dogmatic Theology Theology of the Eucharist <i>D. Xerri</i> |
| Wednesday | Church History III – <i>Nova</i> <i>J. Bezzina</i> | Church History III – <i>Nova</i> <i>J. Bezzina</i> | | Sacred Scripture Gospel and Letters of John <i>A. Mizzi</i> | Sacred Scripture Gospel and Letters of John <i>A. Mizzi</i> |
| Thursday | STUDY DAY | | | | |
| Friday | Dogmatic Theology Mystery of Christ - Incarnation <i>D. Grech</i> | Moral Theology The Sacrament of Marriage <i>R-N. Farrugia</i> | Moral Theology The Sacrament of Marriage <i>R-N. Farrugia</i> | Moral Theology The Sacrament of Marriage <i>R-N. Farrugia</i> | Sacred Scripture Gospel and Letters of John <i>A. Mizzi</i> |

2nd Cycle – 2nd Semester 2023–2024

| 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 | Patrology The Golden Age (IV-V Cent.) <i>C. Refalo</i> | Sacred Scripture Apocalypse and Catholic Letters <i>C. Buttigieg</i> | Sacred Scripture Apocalypse and Catholic Letters <i>C. Buttigieg</i> | Dogmatic Theology The Sacraments in General <i>D. Grech</i> | Dogmatic Theology The Sacraments in General <i>D. Grech</i> |
| Tuesday | Patrology The Golden Age (IV-V Cent.) <i>C. Refalo</i> | Canon Law Canonical Processes <i>J. Curmi</i> Pastoral Theology Theology of the People <i>J-M. Curmi</i> | Canon Law Canonical Processes <i>J. Curmi</i> Pastoral Theology Theology of the People <i>J-M. Curmi</i> | Moral Theology Human Sexual Behaviour <i>R-N. Farrugia</i> Spiritual Theology Spirituality of the Catholic Priesthood <i>D. Xerri</i> | Moral Theology Human Sexual Behaviour <i>R-N. Farrugia</i> Spiritual Theology Spirituality of the Catholic Priesthood <i>D. Xerri</i> |
| Wednesday | Dogmatic Theology Baptism and Confirmation <i>H. Scerri</i> | Dogmatic Theology Baptism and Confirmation <i>H. Scerri</i> | Sacred Scripture Salvation History <i>N. Debono</i> | Sacred Scripture Apocalypse and Catholic Letters <i>C. Buttigieg</i> | |
| Thursday | STUDY DAY | | | | |
| Friday | | | Dogmatic Theology Mystery of God <i>D. Torpiano</i> | Dogmatic Theology Mystery of God <i>D. Torpiano</i> | Dogmatic Theology Mystery of God <i>D. Torpiano</i> |

SEPTEMBER 2023

1 Fri

2 Sat

3 Sun 22nd Sunday in Ordinary Time

4 Mon

5 Tue

6 Wed

7 Thu

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

9 Sat

10 Sun 23rd Sunday in Ordinary Time

11 Mon

12 Tue

13 Wed

14 Thu The Exaltation of the Cross

15 Fri

16 Sat 159th anniversary of the establishment of the Diocese of Gozo and of the Seminary

17 Sun 24th Sunday in Ordinary Time

18 Mon Beginning of formation year. Begging of retreat

19 Tue

20 Wed

21 Thu

22 Fri

23 Sat

24 Sun 25th Sunday in Ordinary Time

25 Mon

26 Tue

27 Wed First day of lectures

28 Thu

29 Fri

30 Sat

OCTOBER 2023**1 Sun 26th Sunday in Ordinary Time.**

2 Mon

3 Tue

4 Wed

5 Thu

6 Fri Opening of the academic year. First staff meeting. Concelebrated mass of the Holy Spirit with lectures and seminarians

7 Sat

8 Sun 27th Sunday in Ordinary Time

9 Mon

10 Tue Pontifical Vespers. *Service*

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

12 Thu

13 Fri

14 Sat

15 Sun 28th Sunday in Ordinary Time

16 Mon Topics for semester essays given during this week

17 Tue

18 Wed

19 Thu

20 Fri

21 Sat Human Formation Weekend

22 Sun 29th Sunday in Ordinary Time. Human Formation Weekend

23 Mon

24 Tue

25 Wed

26 Thu

27 Fri

28 Sat

29 Sun 30th Sunday in Ordinary Time.

30 Mon

31 Tue

NOVEMBER 2023

- 1 Wed** **Solemnity of all the Saints.** *No lectures*
- 2 Thu Commemoration of all the Faithful Departed.
- 3 Fri
- 4 Sat 157th anniversary of Seminary opening
- 5 Sun** **31st Sunday in Ordinary Time**
- 6 Mon
- 7 Tue
- 8 Wed
- 9 Thu
- 10 Fri
- 11 Sat
- 12 Sun** **32nd Sunday in Ordinary Time**
- 13 Mon
- 14 Tue
- 15 Wed
- 16 Thu
- 17 Fri
- 18 Sat
- 19 Sun** **33rd Sunday in Ordinary Time**
- 20 Mon
- 21 Tue
- 22 Wed *Casus*
- 23 Thu
- 24 Fri
- 25 Sat
- 26 Sun** **Solemnity of Christ the King. Diocesan celebration.** *Service*
- 27 Mon
- 28 Tue
- 29 Wed
- 30 Thu

DECEMBER 2023

1 Fri

2 Sat

3 Sun 1st Sunday of Advent

4 Mon

5 Tue

6 Wed

7 Thu

8 Fri Solemnity of the Immaculate Conception of the B.V.M. No lectures.

9 Sat

10 Sun 2nd Sunday of Advent

11 Mon

12 Tue

13 Wed Public Holiday

14 Thu

15 Fri

16 Sat

17 Sun 3rd Sunday of Advent

18 Mon

19 Tue

20 Wed

21 Thu

22 Fri Last day of 1st term lectures.

23 Sat

24 Sun 4th Sunday of Advent. *P.M. Pontifical Vespers and Service***25 Mon Solemnity of the Nativity of Our Lord Jesus Christ.** *Service*

26 Tue

27 Wed

28 Thu

29 Fri

30 Sat

31 Sun Feast of the Holy Family. Last day of the Year. P.M. "Te Deum".
Service

JANUARY 2024

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

FEBRUARY 2024

1 Thu

2 Fri Presentation of Our Lord. *Service*

3 Sat Exam session finishes

4 Sun 5th Sunday in Ordinary Time

5 Mon

6 Tue

7 Wed

8 Thu

9 Fri Second semester lectures begin. *Exam results to be handed to Prefect of Studies***10 Sat Solemnity of St Paul's Shipwreck in Malta****11 Sun 6th Sunday in Ordinary Time**

12 Mon

13 Tue

14 Wed Ash Wednesday. *Service*

15 Thu

16 Fri

17 Sat

18 Sun 1st Sunday of Lent

19 Mon

20 Tue

21 Wed

22 Thu

23 Fri Half Day of Recollection

24 Sat

25 Sun 2nd Sunday of Lent

26 Mon Topics for semester essays given during this week

27 Tue

28 Wed

29 Thu

MARCH 2024

1 Fri

2 Sat

3 Sun 3rd Sunday of Lent

4 Mon

5 Tue

6 Wed

7 Thu

8 Fri

9 Sat Human Formation Weekend

10 Sun 4th Sunday of Lent. 38th anniversary of the Dedication of the Seminary Chapel. *Human Formation Weekend.*

11 Mon

12 Tue

13 Wed 11th anniversary of the election of Pope Francis

14 Thu

15 Fri

16 Sat

17 Sun 5th Sunday of Lent

18 Mon Pontifical Vespers. *Service*

19 Tue Solemnity of St Joseph. Public Holiday

20 Wed

21 Thu

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

23 Sat

24 Sun Palm Sunday. *Service.* Beginning of Retreat

25 Mon Retreat

26 Tue Retreat

27 Wed Retreat

28 Thu Maundy Thursday A.M. Chrism Mass at the Cathedral. *Service*
P.M. "In Coena Domini" Mass. *Service*

29 Fri Good Friday. *Service*

30 Sat Easter Vigil. *Service*

31 Sun Easter Sunday

APRIL 2024

1 Mon

2 Tue

3 Wed

4 Thu

5 Fri

6 Sat

7 Sun 2nd Sunday of Easter8 Mon Solemnity of the Annunciation of Our Lord. *Lectures resume for 3^d term*

9 Tue

10 Wed

11 Thu

12 Fri

13 Sat

14 Sun 3rd Sunday of Easter

15 Mon Change of mid-semester courses

16 Tue

17 Wed

18 Thu Mid-semester courses exams

19 Fri

20 Sat

21 Sun 4th Sunday of Easter. Vocations Sunday

22 Mon

23 Tue

24 Wed *Casus*

25 Thu

26 Fri

27 Sat

28 Sun 5th Sunday of Easter

29 Mon

30 Tue

MAY 2024

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

JUNE 2024

1 Sat

2 Sun Solemnity of Corpus Domini

3 Mon Study day

4 Tue Exam session begins

5 Wed

6 Thu

7 Fri

8 Sat

9 Sun 10th Sunday in Ordinary Time

10 Mon

11 Tue

12 Wed

13 Thu

14 Fri

15 Sat

16 Sun 11th Sunday in Ordinary Time

17 Mon

18 Tue Exam session finishes

19 Wed

20 Thu

21 Fri

22 Sat Feast of Our Lady of Ta' Pinu. Pontifical Celebration at Ta' Pinu. *Service*

23 Sun 12th Sunday in Ordinary Time

24 Mon Beginning of summer holidays

25 Tue

26 Wed

27 Thu

28 Fri Exam results to be handed to Prefect of Studies

29 Sat Solemnity of Sts Peter and Paul

30 Sun 13th Sunday in Ordinary Time

JULY 2024

1 Mon

2 Tue

3 Wed

4 Thu

5 Fri

6 Sat

7 Sun 14th Sunday in Ordinary Time

8 Mon

9 Tue

10 Wed

11 Thu

12 Fri

13 Sat

14 Sun 15th Sunday in Ordinary Time

15 Mon

16 Tue

17 Wed

18 Thu

19 Fri

20 Sat

21 Sun 16th Sunday in Ordinary Time

22 Mon

23 Tue

24 Wed

25 Thu

26 Fri

27 Sat

28 Sun 17th Sunday in Ordinary Time

29 Mon

30 Tue

31 Wed

AUGUST 2024

1 Thu

2 Fri

3 Sat

4 Sun **18th Sunday in Ordinary Time.** St. Jean-Marie Vianney, Patron Saint of Priests

5 Mon

6 Tue

7 Wed

8 Thu

9 Fri

10 Sat

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

12 Mon

13 Tue

14 Wed Pontifical Vespers. *Service*15 Thu **Solemnity of the Assumption of the Blessed Virgin Mary.** *Service*

16 Fri

17 Sat

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

19 Mon

20 Tue

21 Wed 4th anniversary Episcopal Ordination of H.L. Mgr Anthony Teuma

22 Thu

23 Fri

24 Sat

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

26 Mon

27 Tue

28 Wed

29 Thu

30 Fri

31 Sat