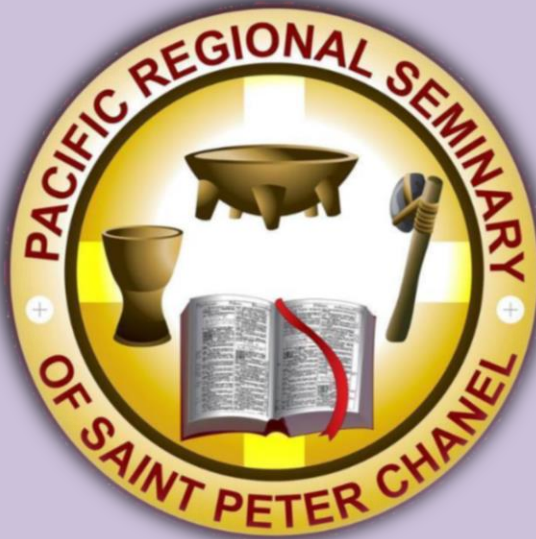


PACIFIC REGIONAL SEMINARY



“Listening together in the Spirit”

2024 HANDBOOK

ACADEMIC CALENDAR 2024

<u>FIRST TERM</u>		
February	Monday 05 – Tuesday 06	Moderators Orientation begins
	Thursday 08 –Friday 09	Faculty Orientation
	Sunday 11	All diocesan students are to be in residence.
	Monday 12	Year One &Year 6 Orientation.
	Tuesday 13	Tuesday 13 – Thursday 15 Diocesan College Orientation
	Wednesday 14	
	Thursday 15	
	Friday 16	Fire & Tsunami drill for all (Staff & Students)
	Monday 19	Opening Eucharist (Registration)
	Tuesday 20	Term 1 Lectures begin for all Students
March	Saturday 02 – Sunday 03	Diocesan College Recollection
	Tuesday 05	Senate Meeting
	Sunday 24	Palm Sunday
	Monday 25	PRS Reconciliation
	Wednesday - 27	Classes end for Holy Week
	Thursday 28 – Sat 30	Easter Triduum
April	Monday 01	Easter Monday (Public Holiday) <i>PRS Picnic</i>
	Tuesday 02	Classes resume
	Sunday 07	Diocesan College Recollection
	Monday 29	Exam Week Begins
May	Friday 03	<i>Celebration of Patronal Feast-St Peter Chanel</i>
	Saturday 04	Term 1 Holiday Break Begins
	Monday 06 – Friday 10	Vocation Director’s Workshop
	Monday 13	Girmit Day (Public Holiday)
	Saturday 18	Diocesan Students back in residence
	Sunday 19 – Friday 24	Pentecost Sunday / Diocesan College Retreat
	Saturday 25	All propaedeutic students to be in residence
<u>SECOND TERM</u>		
	Monday 27	Term Two Lectures Begins
	Friday 31	Ratu Sir Lala Sukuna Day (Public Holiday)
June	Sunday 02	Diocesan College Recollection
July	Sunday 07	Diocesan College Recollection
	Wednesday 10	PRS Reconciliation
	Tuesday 23	Senate Meeting
August	Sunday 04	Diocesan College Recollection
	Monday 05	Exam Week Begins
	Friday 09	<i>Celebration of St John Vianney Feast Day</i>
	Saturday 10	TERM 2 BREAK BEGINS
	Saturday 24	Diocesan Students to be in residence
	Tuesday 27 – Friday 30	PRS Workshop (All students to participate)

<u>THIRD TERM</u>		
September	Sunday 01	Diocesan College Recollection
	Monday 02	Term Three Lectures Begins
	Monday 16	Prophet Mohammed's Birthday (Public Holiday)
October	Friday 04	<u>Urbaniana Written Exam</u>
	Sunday 06	Diocesan College Recollection
	Thursday 10	Fiji Day (Public Holiday)
	Friday 11	<u>Urbaniana Oral Exam</u>
	Monday 14	PRS Reconciliation
November	Friday 01	Diwali (Public Holiday)
	Sunday 03	Diocesan College Recollection
	Friday 08	Classes finish for Term 3
	Monday 11 – Friday 15	Exam Week
	Monday 18	Senate Meeting
	Wednesday 20	Graduation
	Thursday 21	HOLIDAY BREAK till February 2025 for all

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DIRECTORY

PACIFIC REGIONAL SEMINARY

Queen Elizabeth Drive

PRIVATE MAIL BAG, SUVA, FIJI.

Phone: [679] 3302-224, 3302-614. Fax: [679] 3303-882

E-mail address: prs-info@prs.ac.fj

INTERIM-RECTOR: Fr. ‘Okusitino Ulupano

E-mail: oulupano@prs.ac.fj

ACADEMIC DEAN: Fr. Donald Maldari SJ

E-mail: dmaldari@prs.ac.fj

MODERATORS: Fr. ‘Okusitino Ulupano SM oulupano@prs.ac.fj

Fr. Donald Melteras dmelteras@prs.ac.fj

Fr. Tupouniua Tutoe ttutoe@prs.ac.fj

Fr. Peau Masunu siopepeau.masunu@gmail.com

Fr. Inia Tikolutu itikolutu@prs.ac.fj

Fr. Marc Yoma

In Residence: Fr. Donald Maldari SJ dmaldari@prs.ac.fj

Fr. Duc Quy Tran MSC qtran@prs.ac.fj

Fr. Thomas Frink SJ tfrink@jesuits.org

Website: <https://prs.ac.fj>

COLUMBAN FORMATION HOUSE [SSC]

239 Queen Elizabeth Drive, Nasese

P O BOX 2364, Government Buildings, Suva

Phone: [679] 7734557

E-mail address: fhoare@gmail.com.

SUPERIOR: Fr. Frank Hoare SSC

E-mail: fhoare@gmail.com.

Website: <http://www.columban.org.fj>

MARIST COLLEGE [SM]

461 Queen Elizabeth Drive, Nasese

P O BOX 12733, SUVA, FIJI

Phone: [679] 3311-770

SUPERIOR: Fr. Xavier Sariman xsariman@prs.ac.fj

Staff: Fr. Samuela Tukidia stukidia@prs.ac.fj

Website: <http://www.maristoceania.org>

MISSIONARIES OF THE SACRED HEART FORMATION CENTER [MSC], Wailoku.

P O BOX 585, NABUA, FIJI

Mobile: [679] 7327629

FORMATOR: Fr. Keleto Lemo MSC keleto.lemo19@gmail.com

Staff: Bro. Colin Sinclair colsmc@hotmail.com

Fr. Rataro Raimon rataroraimon@gmail.com

Website: <http://misacor.org/en/content/view/178/27>

SALESIANS OF DON BOSCO [SDB]

Salesian Society FIJI, Don Bosco House,
Buabua Place Lot 4, 10 Miles
PMB GOVERNMENT BUILDINGS, SUVA, FIJI
Phone: [679] 3412-046 Fax: [679] 3412-334
E-mail Address: sdbfiji@kidanet.net.fj

SUPERIOR: Fr James Kyaw Hoe SDB
E-mail: jkhoe@prs.ac.fj

Staff: Fr. Tuia Afoa tafoa@prs.ac.fj

Website: <http://misacor.org/en/content/view/178/27>

VINCENTIAN FORMATION HOUSE [CM]

Wailoku
P O BOX 4298, SAMABULA, SUVA, FIJI
M: [679] 2136072

FORMATOR: Fr. Vincent Manehoua
Email: vmanehoua@gmail.com

Fr. Thomas Lanyon
E-mail: t_lanyon002@yahoo.com

Bursar/Asst. Admin: Aseri Talemaivatuwiri

Website: www.vicentians.org.au

or

www.cmglobal.org

**CONGREGATION OF THE SACRED HEARTS OF JESUS AND
MARY [PICPUS]**

34 Reki Street, Laucala Bay, Suva

P O BOX 15027 SUVA, FIJI

Phone: [679] 327 0010

SUPERIOR: Fr Johnathan Hurrell SSCC

E-mail: jhurrell@prs.ac.fj

Website:

<http://www.sccpicpus.com>

ADMINISTRATION

The Pacific Regional Seminary of St Peter Chanel is the tertiary ecclesiastical institution for the education and formation of priests, both diocesan and religious, as well as to other students interested in doing pastoral ministry for the CEPAC region.

THE SEMINARY SENATE 2024

Ultimate responsibility for the seminary is in the hands of CEPAC – *Conferentia Episcopalis Pacifici*. The Bishops' Conference appoints four bishops (or their representatives) to the Seminary Senate. The Seminary Senate is responsible for the administration and implementation of policies for the seminary in the name of the Bishops' Conference and is the liaison authority between the Conference and the Seminary. The members of the Seminary Senate are:

- Archbishop Peter Loy Chong, Fiji (Chairman)
- Cardinal Soane Patita Mafi, Tonga
- Bishop Jean Bosco Baremes, SM, Vanuatu
- Bishop Susitino Sionepoe, SM, Wallis et Futuna
- Bishop Kolio Etuale, Diocese of Samoa-Pago Pago
- Representative from Religious Congregations:
Fr. Vito Kelekele, MSC
Fr. Jonathan Hurrell, SS.CC
- Father Simon Mani MSC, Rector
- CEPAC Secretary General – Fr. Soane Fotutata MSC

THE SEMINARY ADMINISTRATION 2024

Rector	Fr. Simon Mani MSC
Vice Rector	Fr. Okusitino Ulupano SM
Academic Dean	Fr. Donald Maldari SJ
Pastoral Coordinator	Fr. Okusitino Ulupano SM
Liturgical Coordinator	
Director of Spiritual Formation	Fr. Tupouniua Tutoe
Foundation Year & Propaedeutic	Fr. Donald Melteras
Director 2024	
Bursar	Mrs Alumecei Veitokiyaki aveitokiyaki@prs.ac.fj
Secretary/Registrar	Ms Jennifer Singh jsingh@prs.ac.fj

Admin Assistant to Rector	Mrs Sherena Lutunicaucou slutunicaucou@prs.ac.fj
IT Officer	Mr Vinod Nand vnand@prs.ac.fj
Admin Assistant to Dean	Mrs Rhonda Wilson rwilson@prs.ac.fj
Assistant Librarian	Ms Berenadeta Raselala braselala@prs.ac.fj
Projects Manager	Mr. Mickey Williams mwilliams@prs.ac.fj
Receptionist	Mrs Teresia Ravuiwasa travuiwasa@prs.ac.fj
Coordinator of Domestic Staff	Mrs Marisilini Vakacokailagi

ADMINISTRATIVE BOARD

The Rector chairs the Administrative Board. Members of the Board are the Vice-Rector, the Academic Dean, the Heads of Colleges with students at PRS, the Bursar and a student representative.

STUDENTS' REPRESENTATIVE COUNCIL (SRC)

The SRC co-operates in and complements the objectives of PRS by representing and serving the students of PRS. It is represented on the Administrative Board, the Academic Advisory Board and the Library Board by the SRC President or another SRC member. The SRC President also presents a report on the concerns of students at each Senate meeting.

The SRC is composed of a President, who must always be a Diocesan student, and a Vice President elected from among the whole student body. The election takes place in the middle of the second term. The other members of the SRC are representatives of each class and representatives of the different Religious Congregations with students at PRS. Day to day matters are handled by a four-man Executive Committee. The SRC works with the Rector and the Faculty in organising events and activities throughout the year.

FACULTY BOARD

The Faculty Board consists of the Rector and all members of the Faculty contracted by the Senate. The Rector is the chairman assisted by the Dean of Studies.

SEMINARY ACADEMIC STAFF 2024

Fr AFOA Tuia, S.D.B. (*Salesians of Don Bosco*). Graduate Diploma & Master of Theological Studies, University of Divinity, Melbourne, Australia. Lecturer in Moral Theology, tafoa@prs.ac.fj

Fr AHOHAKO Soane, B.A. Theology Degree (Catholic Inst of Port Moresby), S.T.L. Pontificia Academia Alphonsiana, Rome, Italy

Mrs. BIBI, Ana, Dip. Ed. (CCTC, Suva); Lecturer in English, Systematic Thinking & Methodology, abibi@prs.ac.fj

Ms. BULAVAKARUA Filomena, BA+GCED (USP),
Lecturer in Sociology, fusa@prs.ac.fj

Fr CAFE, Ken O.F.M. JCL (*Licentiate in Canon Law*) & Masters in Canon Law from St Paul University, Ottawa, Canada, Lecturer in Canon Law, kcafe@prs.ac.fj

Fr FRINK, Thomas J., SJ (*Society of Jesus, USA*); BS (Electrical Engineering, Worcester Polytech); MA (Philosophy, Boston College); MS (Pastoral Counseling, Loyola University of Maryland, Baltimore, MD, U.S.A.); MDiv (Boston College, Chestnut Hill, MA., U.S.A.); STL (Systematic Theology, Boston College); Lecturer in Philosophy, tfrink@prs.ac.fj

Mrs. GALUVAKADUA Sisilia, Dip. Ed. (CCTC, Suva); Lecturer in Catechetics and Methodology, s_galuvakadua@hotmail.com

Fr HURRELL, Johnathan, SSCC (*Congregation of the Sacred Hearts, USA*), BA Rel. (Honolulu), M.Div. (Washington Theological Union, Washington DC, U.S.A.) Lecturer in Church History and Homiletics, jhurrell@prs.ac.fj

Mr. KUMAR Salesh, B.A Journalism and Literature & Language (U.S.P); P.G.D.E. (U.S.P); Academic Learning Advisor, skumar@prs.ac.fj

Fr KYAW-HOE James, S.D.B.(*Salesians of Don Bosco*) BA Don Bosco College NJ USA, B.Th., Catholic Theological College, (Clayton), MA Dominican School of Philosophy & Theology (CTU, Berkeley) MTh Flinders University – Adelaide College of Divinity (South Australia);Lecturer in Biblical Studies, jkhoe@prs.ac.fj

Fr Dr MALDARI Donald S.J. (*Society of Jesus, USA*) B.A. (English, Georgetown University) M.A., S.T.B., Ph. D. (Theology, Katholieke Universiteit, Leuven, Louvain, Belgium); Lecturer in Systematic Theology, dmaldari@prs.ac.fj

Fr Dr MCILRAITH Donal, S.S.C (*Society of St Columban*), B.A. (University of Dublin), S.S.L. (*Biblicum*, Rome, Italy), S.T.D. (Gregorian University, Rome, Italy), Lecturer in Biblical Studies, Latin, Hebrew, and Greek, dmciraith@prs.ac.fj

Mrs. NAWAIKULA R Miliakere, B App. Sci(Uni of Tasmania), MApp Sci (Queensland University of Technology); Dip Pastoral Counselling (PTC), Counsellor, mnawaikula@prs.ac.fj

Sr. POWELL, Esther, DoLC (*Daughters of our Lady of Compassion*), Dip. Teaching CCTC, Dip. In Religious Formation (CTU Chicago), Dip. In Social Work USP; Lecturer for Propaedeutic Programme, estherdpowell@yahoo.com

Fr SARIMAN Xavier, S.M. (*Society of Mary*). Advanced Dip in Religious Studies (*Catholic Theological Inst. Bomana, PNG*),

(Pontificia Università Tommaso d'Aquino, Rome, Italy), S.T.L.
Pontificia Università Gregoriana, Rome, Italy

Fr. TRAN Quy, MSC (*Missionaries of the Sacred Heart, Vietnam, Australian Province*), BA English linguistics and literature (University of Social Sciences and Humanities, Saigon), BE Civil Engineering (University of Technology, Saigon), STB (Pontifical University of Santo Tomas, Manila), STL Biblical Theology (Pontificia Università Tommaso d'Aquino, Rome, Italy), Lecturer in Scripture, qtran@prs.ac.fj

Fr TUKIDIA Samuela, SM (*Society of Mary*), B.A. (U.S.P.), S.T.B., (Pontificia Università Tommaso d'Aquino, Rome, Italy); Lecturer in Philosophy, stukidia@prs.ac.fj

Mr. TUNI Saimone, PG Psychology (USP); PG Counselling (Victoria University, Australia); stuni@prs.ac.fj

Fr TUTOE Tupouniua, (*Diocese of Tonga*) BD (PRS), BT, LTh dogmatic dept, DTh, (Pontificia Università Urbaniana, Rome, Italy) ; Lecturer in Systematic Theology, tutoe@prs.ac.fj

Fr ULUPANO 'Okusitino, S.M. (*Society of Mary*). B.D. (P.R.S.), S.T.B. (Urbaniana), S.T.L. (Pontifical and Royal University of Santo Tomas, Manila, Philippines); Lecturer in Pacific Church History and Theology, oulupano@prs.ac.fj

CEPAC AND THE PACIFIC REGIONAL SEMINARY

A BRIEF HISTORY

By a complicated set of circumstances, the Holy See entrusted Eastern Oceania to the apostolic care of the Congregation of the Sacred Hearts of Jesus and Mary, popularly known as the "Picpus Fathers". In 1827, Father Bachelot and his companions arrived in Hawaii to begin their work. They were soon expelled from the area, but, under Bishop Rouchouze, a more successful start was made in the Gambier's and later in Tahiti.

By a still more complicated set of circumstances, Western Oceania was entrusted to the then tiny Society of Mary. Their first missionaries, under the direction of Bishop Pompallier, appeared in that vast area in 1837. The original Vicariates were successively carved up as the work progressed in spite of massacre, disease, disaster and the human limitations of the best of men. It was only after the Second Vatican Council, in 1966 that the local hierarchy was established in the islands of the Pacific.

On the return of Archbishop Pierre Martin of Noumea from the Papal Synod in 1967, invitations were sent out to the Bishops of the Pacific to attend a meeting in Suva the following year. There, on 26th March 1968, the Episcopal Conference of the Pacific – *Conferentia Episcopalis Pacifici*, (CEPAC) - was formally inaugurated. Archbishop George Pearce of Suva was voted President with Archbishop Martin vice-president; the members designated were the Metropolitan Archbishops of Papeete, Noumea and Suva, and the Bishops of the Dioceses of Taiohae, Wallis-Futuna, Port Vila, Apia, Tarawa and Tonga. Bishops Coadjutor and Assistant Bishops were also named as members by right.

Since then, some of the dioceses have changed their names and the metropolitan Archbishop of Agana, Guam, and the Bishops of the Dioceses of the Caroline Islands, Chalan Kanoa, Pagopago, Rarotonga and the Prefecture Apostolic of the Marshall Islands, together with the Missions *sui juris* of Funafuti and Tokelau, have joined the Conference. Under the leadership of Archbishop Pearce, and then, in turn, of Archbishop Martin, Archbishop Mataca, Bishop Finau, Bishop Lambert, Archbishop Calvet, Archbishop Apuron of Agana, and now of Cardinal Soane Patita Mafi (Bishop of Tonga) CEPAC has undertaken vigorous action in many fields, particularly in the important fields of priestly recruitment and formation.

One hundred and twenty years of sporadic effort and meagre results had already passed when Bishop Rodgers of Tonga, through his representative, Father White, asked the first meeting of CEPAC to give thought to the establishment of "a seminary and religious houses of formation in Fiji". The Conference urged interested dioceses and the Society of Mary to explore the matter and make recommendations.

They did so and in 1970, CEPAC decided to establish its own seminary in Fiji. Thus, came into existence the Pacific Regional Seminary of St. Peter Chanel.

The Bishops and the Marists recalled their students from Springwood in Australia, Mosgiel in Christchurch and Green meadows in New Zealand. Father Laurence Ross (American Marist who had worked in Samoa), Secretary to CEPAC, was nominated the first Rector. Accordingly, on 6 March 1972, eighteen students gathered in an old house in Hercules Street, Suva, and with Father Ross SM, assisted by Fathers Bourke CM and Robichaud SM, constituted the new seminary community. A new site was then acquired and new buildings erected. In June 1973, the community transferred to its present site at 461 Queen Elizabeth Drive at Suva Point.

Student numbers doubled twice over the first four years, and in 1983 they stood at over 100 in residence with twenty in pastoral work. Accommodation for this large number had to be provided together with kitchen, dining and laundry amenities, lecture rooms, chapel, library and recreational facilities and administrative offices. In the late 70s and through to 2017 six religious congregations established their own individual campus which is affiliated to Pacific Regional Seminary. We now have the Marists living on their own campus next to the Diocesan College, the Columbans at Nasese, the MSCs and the Vincentians at Wailoku, the Salesians at Nakasi and the most recent arrival the Picpus at Laucala Bay. The main campus is the residence for Diocesan seminarians and their formators.

From 1996 onwards the total student numbers each year have been between 120 and 150. This year 2024, there are a total of 103 students enrolled in the academic program of whom 11 are out on Pastoral Year. There are 57 diocesan students residing on campus in the Diocesan College and 1 student joining for online classes.

RECTORS OF THE PACIFIC REGIONAL SEMINARY

Rev Laurence Ross SM	USA	1972 -1973	<i>Deceased</i>
Most Rev Petero Mataca	Fiji	1973 -1974	<i>Deceased</i>
Most Rev Soane Foliaki S	Tonga	1975 -1980	<i>Deceased</i>
Rev Etuale Lealofi	Samoa	1981 -1983	<i>Deceased</i>
Rev Lawrence Hannan SM	Ireland	1984 -1989	<i>Deceased</i>
Rev Peter Jeffrey	Australia	1990 -1993	
Rev Vitori Buatava, SM	Fiji	1994 -1995	<i>Deceased</i>
Most Rev Michel Visi	Vanuatu	1996	<i>Deceased</i>
Rev Line Folaumoeloa	Tonga	1997 -1999	
Rev Douglas Akehurst CM	Australia	2000 - 2002	<i>Deceased</i>
Rev Veremo Dovarua	Fiji	2003 - 2008	
Rev Michael O'Connor SM	New Zealand	2009 - 2017	
Rev. Simon Mani MSC	Fiji	2018 – <i>present</i>	

AIMS OF PACIFIC REGIONAL SEMINARY

The Pacific Regional Seminary of St Peter Chanel is the regional seminary of the Episcopal Conference of the Pacific (CEPAC). The Bishops placed the Seminary under the patronage of St. Peter Chanel, one of the first missionary priests to serve Oceania in the island of Futuna and who later became the first canonized saint for the Pacific.

- The primary aim of the Pacific Regional Seminary is to provide for its students the human, spiritual, theological, moral and pastoral formation necessary for the priestly and lay ministry in the Roman Catholic Church.
- The main focus of the program is to prepare students for ministry in the Pacific, they are also being prepared to serve the Universal Church.

These aims, and the structures necessary to achieve them, are expressed in greater detail in the PRS documents: *Ratio Institutionis*, *Constitutions*, *Regulations* and the *Quality Management System* of the Pacific Regional Seminary.

NEW ADMISSIONS FOR THE DIPLOMA PROGRAM

Admission requirements to the Seminary and for the Diploma of Theology program include:

- **Maturity:** All candidates must be 18 years or above, but the usual age is 20 or above.

Academic standards: As of 2011, the admission requirement have been five years' secondary education, preferably with a pass grade in the final examination (Form 7). Mature students with a different background, e.g. with work experience and other studies, may be considered by the seminary Admissions Board as having an equivalent academic status to five years 'secondary education.

- **English standards:** As English is the language of instruction candidates are also required to sit an entrance examination to demonstrate their competencies in both written comprehension and in the expression of English. (See next section.)

PROCEDURES FOR NEW ADMISSIONS¹

- By end of March the English Diagnostic Examination Papers (hereafter called Diagnostic Test) are sent to all CEPAC Bishops and Superiors of Congregations.
- The Diagnostic Test is carried out by the candidate supervised by a competent person. This person must not be a member of the formation team or the formator of the concerned candidate.
- The exam papers plus copies of the last two public examination results, high school reports (last year at school) and references and other academic certificates are to be sent to the Rector of PRS no later than the date marked on the Exam; usually around the end of April. The Diagnostic papers upon arrival, are stored and then given as one batch to the markers.

¹ Dates in this section were revised in 2022 by the PRS Formation Board.

- The Admission Board meets in the first week of May to peruse the received documents: Diagnostic Test, high school, tertiary and any other academic results.
- A decision is made on each applicant.

Accepted: If the candidate has passed the Diagnostic Test and has provided evidence that he/she is capable of studying at PRS.

Declined: If the candidate has failed the Diagnostic Test and/or has not provided sufficient evidence that he/she is capable of studying at PRS.

Provisional: If the candidate has failed the Diagnostic Test by less than 5 marks but has provided evidence that he/she was competent in high school then the Rector may make a decision of provisional acceptance. Provisional acceptance becomes full acceptance if the candidate passes all the courses required for year one.

Hold: If the candidate has just passed the Diagnostic Test and has not provided evidence of high school competency. In this case the Rector may request further information. The rector then makes the decision as above – accepted, declined or provisional.

ADMISSION FOR NON-SEMINARIANS

The laity and religious brothers and sisters are accepted to audit courses at PRS, to take courses for credit, or for the Diploma of Theology, the Bachelor of Divinity, or Bachelor of Theology from the Pontificia Università Urbaniana, Rome.

The requirements for admission are as follows:

- 1.2.1 An application is to be made in writing to the Rector stating whether the application is for auditing or for credit or towards a diploma or degree and stating the precise courses which the student intends to take at the beginning of his/her studies. Lay students write directly to the Rector. Superior of the

Congregation writes for religious applicants.

- 1.2.2 Applicants should fulfill the requirements for maturity and academic standards given under admissions above. Proof is also required that the applicant has sufficient English to complete the course whether as an auditor or a full student.
- 1.2.3 Applications by non-seminarians are accepted only if there is space available in the class.
- 1.2.4 No onus will be placed on the lecturer to specifically teach any auditor.

1.2.5 Regulations for auditing students

1.2.5.1 The auditor will be required to be in full attendance.

1.2.5.2 The auditor may, but will not be required, to do the following:

- Any written assignments
- Any class presentations
- Any of the tests or exams required for the course
- Be part of any group work.

1.2.5.3 The Bursar will be informed by the Rector so that appropriate accounts can be sent out.

1.2.5.4 At the end of the course a letter will be written by the Rector to the lay auditor or to the Superior of the religious certifying the completion of the audited course.

1.2.5.5 In the first three weeks of the term an auditor may request to change to take the course for credit. The auditor applies to the Dean who will review the application and decide whether it is prudent or not and then makes the recommendation for the change to the Rector and to the Bursar.

GUIDELINES FOR RE-ADMISSION OF DIOCESAN STUDENTS TO PRS

1. Application of these guidelines

These guidelines cover the re-admission of diocesan students to PRS in the following cases:

- * Those who were asked to take time out of the seminary studies by the seminary staff, or rector or by their bishop (and includes those who were suspended by the seminary);
- * Those who choose to take a break from seminary studies to discern their vocation further, or to attend to family matters, or for other reasons;
- * The time out may occur prior to the pastoral year or after the pastoral year. These guidelines apply strictly to diocesan students. Those students from various congregations or societies of apostolic life will follow the guidelines set out in their own congregational or society policies, which may incorporate some of these guidelines.

2. Purpose

This policy is intended to ensure that:

- (i) all available information about the returning seminarian is conveyed to the seminary by the authorities in the diocese [or of a society or congregation]; and
- (ii) as far as possible a careful discernment has been made by the appropriate authorities in the diocese (or society) before the student is nominated to return to the seminary.

3. Guidelines

3.1. A Student applying to return to PRS needs to submit the following documents to the seminary:

- * A written application from the student concerned, outlining what he has done during his time of absence, what discernment he has made, what accompaniment and spiritual direction he has used, and why he thinks he is now ready to return to the seminary.
- * An explicit letter of support from the bishop/superior for that student to return.
- * A comprehensive REPORT by the bishop or by some other appropriate authority in the diocese/society, detailing:
 - + what the student has done during the absence from the seminary program;

- + how the student has been accompanied/supervised, and by whom;
- + why the student says he is ready to return;
- + why the diocesan authorities (including those who have accompanied him) think the student is ready to return;
- + what areas of positive growth that have been noted by the local formators during this break from the seminary (with particular emphasis on how any serious areas of concern previously noted by the seminary staff have improved at this time)
- + what concerns the diocesan formators continue to have concerning this student;
- + any recommendations about the way this student should be helped / assisted in his future formation in the seminary;

3.1.1 These application papers and reports should be with the seminary authorities by the 30th September, prior to the anticipated return. They will be assessed by the diocesan formation team, who will make their recommendation to the rector.

3.1.2 The moderators and rector will normally refer the application to the Dean of Studies who together with the members of the Academic Advisory Committee will determine what *academic* preparation the student should do before re-entry. This preparation may include preparing a paper, or an exam to be sat on arrival². Each application will be treated on a case by case basis.

3.2 If the student has been absent from the seminary for three years or more, the diocesan/society formators may also propose further testing (including psychological testing); or interviews be done or

² The intention of this provision is to assist the students to move back, relatively quickly, into the academic life in the seminary.

further recommendations be obtained - similar to those which are done at the time of first admission.

SPIRITUAL FORMATION PROGRAM

The context of this experience for the seminarian includes five elements that influence his growth and formation:

- Cultural environment,
- Experience of ministry
- Academic progress,
- Personal relationships, and
- Stages of discipleship.

The cultural background plays its part in conditioning the spiritual life. In the orientation into the seminary and then in different courses in the academic program we seek to help our students reflect on their life experience. They gain some ability to recognize the values inherent in their culture, to find how they received faith through family and community.

When they detect something of the presence of Christ in their own history, they will be better able to see how the Gospel also challenges their culture. Our spiritual formation program aims at facilitating that journey of conversion that leads to deeper discipleship.

The experience of some involvement in parish life and different forms of ministry is often prominent in the vocational awareness of students entering the Seminary. It is increased during the Seminary course, both during the terms, and in the vacation periods. It is a focus of our spiritual formation program that the students are helped to recognize the "ingredients" of Seminary life. These include a variety of activities such as services within the community, accepting responsibilities, working with a team, attending lectures, preparing assignments, pondering and living the Word of God, celebrating the Sacrament of Reconciliation (individually or in communally), participating in the daily Eucharist, and developing a steady prayer life - are all ways of building community and practicing '*diakonia*' now, as well as preparation for future ministry.

We stress the importance of prayerful reflection on pastoral experience and academic learning. In forming diocesan priests of the future we recognize the responsibility of assisting students to develop a capacity to integrate their spirituality and ministry.

Through the program of college and class recollection weekends and also the annual retreats, and especially through the forums of individual accompaniment and regular spiritual direction, the seminarians are opened to grow in relationship with God and with others. It is precisely in the area of spiritual direction that many aspects of vocational suitability arise and the need for discernment become apparent. The delicacy and responsibility of discernment is no easy task and it is impossible without the guiding Spirit.

The Centre around which the Seminarian gathers and integrates the varied experiences of his life and hears the call to "radical discipleship and commitment" is in his experience of Christ. The shaping of the topics for recollection weekends and the types of retreats are tailored to the different phases of formation. As a student progresses through the Seminary, he will come to know with greater clarity:

- where he can experience Christ's presence (Decree on Priestly Formation *Optatum Totius*, 4, and Dogmatic Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 7),
- and how he may be more deeply drawn into the Paschal Mystery and herald the Kingdom.

This involves an interaction of liturgy and life, of contemplation and action in which loving faith directs and enlivens action, and action reinforces faith.

We look to see signs of eagerness for ministry and at the same time a realistic appreciation of the need for deeper penetration into the Gospel and Church's teaching in the students returning from their pastoral year. This 'outward look' development is a healthy sign in a senior student preparing for public, spiritual leadership in the *Presbyterium*.

When the formation process is working well, students become alert to the leaven of the Kingdom transforming their awareness. They will also be discovering the resistances that hinder their deeper conversion. It will always be both a 'going-to' and a 'being-sent' by Christ... "*Make your own the mind of Christ Jesus*" [Phil. 2:5]. The overall spiritual formation program seeks to assist the students to grow in the freedom required for responsible vocational choice and commitment.

The seminary formation program aims to prepare candidates for the diocesan priesthood and to make them effective ministers in their diocesan community as collaborators with their Bishop and his *Presbyterium*.

The task of the spiritual formators is to help the future ministers become:

- eager to take up the challenges facing the Church and the Priesthood,
- equipped to be sent on a mission alive with possibilities, both dangerous and adventurous.

In this formation process, freedom and self-determination need to be accompanied by prudent accountability. The *Moderator Groups* and the *Diocesan Formators* are vital agents in this process.

MODERATOR GROUPS: DIOCESAN STUDENTS

The first and the seventh or final year Diocesan students belong to their own Moderator Groups. The other students in the Diocesan College are divided into small groups (around 10) which form Moderator Groups with one of the staff members (who is a member of the Diocesan Formation Team). The students are from different cultural and linguistic backgrounds and are at different stages of their seminary training.

The effectiveness of the Moderator Group as a formation unit depends on the personal relationships, which develop between the Moderator and students and among the students themselves. The Moderator gives direction, encouragement and advice to each student as the need and opportunity arise. He fosters and develops the resources within the group. The Moderator Group is a school for leadership and a daily opportunity for service.

A group flourishes when:

- each member cultivates a sense of responsibility for self and for others in the group;
- the atmosphere of the group fosters opportunities for faith sharing.

It requires the presence and active participation of each member at group prayer and other activities such as:

- small group Eucharist as arranged as well as the Liturgy of the hours
- group projects and work,
- and group meetings that review the life of the group and its participation in the larger Community.

The Moderator, as friend and guide, discusses regularly with each student facets of his personal growth, his interaction with others, his prayer-life, his academic development, his pastoral commitments, and his attention to spiritual direction.

The Moderator seeks to assist each member of his group to develop his gifts and to help him internalize the various strands of seminary life. The overall aim is personal vocational response of the student.

PROGRAM OF SPIRITUAL FORMATION 2024

THEME: “Listening together in the spirit”

(from the Ratio Fundamentalis Institutionis Sacerdotalis)

TERM 1

Dates	Year	Topic	Facilitators	Venue
Feb 24-25	1	Prayer & Contemplation	Fr. Melteras	PRS
Mar 09-10	2	Spiritual Direction	Fr. Kanoua	Lighthouse
Mar 16-17	3	Developing one’s own spirituality	Fr. Frink	Nazareth Prayer Cnt
Apr 13-14	4	Prayer Contemplation	Sr. Esther	PRS
Apr 20-21	6	New Evangelization & Prayer	Fr. Tupouniua	Lighthouse
Apr 27-28	7	Conversion Prayer	Fr. Tino	Lomary

TERM 2

Dates	Year	Topic	Facilitator	Venue
June 15-16	1	Lectio Divina	Fr. Kanoua	Nazareth Prayer Cnt
June 22 - 23	2	Spiritual Discernment	Fr. Inia	Lomary
June 29 - 30	3	Virtues	Fr. Pesa	S.O.L.N Novitiate
July 13 - 14	4	Configuration to Christ	Fr. Donald	Lighthouse
July 20 - 21	6	Priestly Identity	Fr. Inia	Lomary
July 27 - 28	7	New Evangelization	Fr. Tupouniua	Lighthouse

TERM 3

Dates	Year	Topic	Facilitator	Venue
Sept 16-17	1	Discipleship	Fr. Tino	PRS
Sept 23-24	3	Right Relationships	Sr. Mariana	PRS
Oct 7-8	4	Priestly Mission	Fr. Tino	PRS
Oct 14-15	6 & 7	Self-care & emotional intelligence/maturity	Fr. Tino	PRS
Oct 21-22	2	Community Life	Fr. Donald Melteras	PRS

Spiritual Formation Team: Fr. Tupouniua Tutoe (Coordinator), Fr. Donald Melteras; Fr. Inia Tikolutu.

ACADEMIC ADVISORY COMMITTEE

The Academic Advisory Committee (AAC) operates through the office of the Academic Dean. It is concerned in general with all the areas of the Academic program of the Pacific Regional Seminary. For the Academic Year 2024 its membership consists of:

- Fr. Donald Maldari, SJ (Dean)
- Fr. Samuela Tukidia SM
- Fr. Johnathan Hurrell, SSCC
- Fr. James Kyaw-Hoe, SDB
- Mrs. Ana Bibi
- Aisea Muavesi (Student President)

The AAC meets to discuss academic concerns of both faculty and students. The recommendations and reports of the AAC are presented to the Academic Faculty for further discussions and then approval. One of the main concerns of the AAC is to evaluate continually the current academic program and curriculum, the work loads of individual programs and courses, and to make recommendations to the faculty concerning the future development of the curriculum.

The AAC also acts as a tribunal for academic appeals. Should a lecturer or a student have a grievance that cannot be otherwise taken care of concerning a course, a grade, or the general academic program, he/she is invited to approach any member of the AAC. It will be this member's responsibility to represent the complaint to the Committee. The complaint and how it was dealt with is recorded by the Dean.

Through the Academic Dean, the AAC coordinates student evaluations of the courses. This is done before the conclusion of lectures in each term. The results are returned to the lecturer after assessments have been completed.

CLASS COORDINATORS

At the beginning of each year, the Rector, after consultation with the Dean, appoints lecturers to be the Coordinators for each class. The Class Coordinator consults regularly (usually each Friday during the meeting periods) with the students of his or her class concerning their general spirit and progress. He or she also addresses concerns regarding their

academic courses and workloads. Urgent matters should be taken to the Dean. The Class Coordinator makes a report at the monthly Academic Staff Meetings.

Coordinators ensure the due dates for assignments and reviews are properly distributed, and the amount of work demanded is in proportion to the importance of the course. All courses must have more than two grounds for assessment. It is recommended that no undue weight (more than 40%) be given to any one component of the course's assessment. The Class Coordinator should try to provide moral support and be an animator for the class.

ACADEMIC PROGRAM

The academic program at the Pacific Regional Seminary (P.R.S.) is designed to offer students the opportunity to engage in intellectual exercises by which they seek to understand the Christian faith. It is aimed especially at candidates for the priesthood, for lay ministers, and for anyone interested in studying the Catholic faith in greater depth.

There are four academic programs available at P.R.S.: Diploma of Theology, Diploma of Theological Studies, Bachelor of Divinity, and Bachelor of Sacred Theology [S.T.B.] (*Sacrae Theologiae Baccalaureus*). The requirements for each program are given below. Students, who do not complete all the requirements of either the Diploma of Theology or the Bachelor of Divinity programs can be awarded an internal Certificate of Theology confirming that they have passed a number of courses of study. Students can also make arrangements to audit courses, for which no academic credit is earned but for which a certificate can be issued attesting to the student's having attended courses.

ACCREDITATION

The programs for the Diploma of Theology, Diploma of Theological Studies, and the Bachelor of Divinity are accredited by the South Pacific Association of Theological Schools (SPATS) and the Fiji Higher Education Commission (F.H.E.C.). The Bachelor of Sacred Theology is conferred by the Pontificia Università Urbaniana (PUU), with which P.R.S. is affiliated.

ADMISSION

DIPLOMA OF THEOLOGY & DIPLOMA OF THEOLOGICAL STUDIES

Admission requirements for the Diploma of Theology and for the Diploma of Theological Studies are five years' secondary education, preferably with a pass grade in the final examination (Form 7).

Mature students with a different background, e.g. with work experience and other studies, may be considered by the seminary Admissions Board as having an equivalent academic status to five years of secondary education.

English standards: As English is the language of instruction, candidates are also required to sit a diagnostic examination to demonstrate their competencies in both written comprehension and in the expression of English.

BACHELOR OF DIVINITY & BACHELOR OF SACRED THEOLOGY

Admission requirements for the Bachelor of Divinity and for the Bachelor of Sacred Theology are the successful completion of the Diploma of Theology or its equivalent in another institution.

The English standards are the same as those for the Diploma programs.

Degree Programs

DIPLOMA OF THEOLOGY (D.T.)

Statement of Purpose

The purpose of the program leading to the Diploma of Theology is to provide students with the academic skills and the theological foundations required for entry into the Bachelor of Divinity program. The Diploma is required for entry into the B.D. program, which in turn is normally required for ordination in the Catholic Church.

Objectives

In the light of the above statement of purpose, the program leading to the Diploma of Theology has the following essential objectives:

- to improve the students' knowledge of English and provide the skills necessary for tertiary level studies
- to equip students with an adequate philosophical background and knowledge of the social sciences needed to pursue theological studies,
- to equip students with a foundational knowledge of Sacred Scripture, Systematic Theology, Moral Theology, Church History and Pastoral Praxis

Requirements

The Diploma of Theology at P.R.S. is awarded upon the successful completion of thirty-six courses. These courses are normally taken in a program of three years. Students who complete the requirements for the Diploma of Theology with an average of A- or above are awarded the degree with distinction.

DIPLOMA OF THEOLOGICAL STUDIES (D.T.S)

Statement of Purpose

The purpose of the program leading to the Diploma of Theological Studies is to provide students with theological training tailored to their interests and to the lay ministry for which they are preparing.

Objectives

In the light of the above statement of purpose, the program leading to the Diploma of Theological Studies has the following essential objectives:

- to provide students with knowledge of Catholic theology
- to prepare students to engage in lay ministry

- to equip students with skills that will help them to engage in further individual theological studies

Requirements

The Diploma of Theological Studies at P.R.S. is awarded upon the successful completion of twenty-four courses. These courses are chosen in consultation with an academic advisor from any of those offered at P.R.S. Students who complete the requirements for the Diploma of Theological Studies with an average of A- or above are awarded the degree with distinction.

<h2 style="text-align: center;">THE BACHELOR OF DIVINITY (B.D)</h2>
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Statement of Purpose

The program of the Bachelor of Divinity is designed to provide students with in-depth study of theology and with the opportunity to engage in individual research. It fulfills the requirements of the Catholic Church for ordination to the priesthood.

Objectives

- to enable students to become familiar with the Catholic theological tradition and its contemporary expression in the Pacific;
- to help students to develop a mature understanding of the Scriptures, the history, traditions and beliefs of their own and other expressions of the Catholic faith;
- to engage in a mature evaluation of contemporary theologies and spiritualities;
- to develop the ability to express a reasoned appreciation of the Catholic faith and to articulate a reasoned application of it to contemporary issues;
- to enable students to respond to and to appreciate other Christian traditions and other faith traditions

Requirements

The Bachelor of Divinity is awarded upon the successful completion of thirty-six hours of courses as outlined in the program of studies for years four to seven in addition to the successful completion of three research papers.

Students in year four are required to submit a research paper of approximately 2,500 words and those in years six and seven a research paper of approximately 5,000 words.

Students who complete the requirements for the Bachelor of Divinity with an average of A- or above are awarded the degree with distinction.

BACHELOR OF SACRED THEOLOGY (S.T.B)
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Statement of Purpose

The purpose of the first cycle is to offer a general introduction to the disciplines concerning the Sacred Scripture, the dogmas of faith and morals, the life and institutions of the Church, the ways of evangelical proclamation and to introduce students to the methods of scientific research.

Objectives

The program leading to the Bachelor of Divinity has the following essential objectives:

- the thorough research of the traces of a "*Praeparatio evangelica*"³ in the cultures and religions of the peoples;
- the proposal of a method, in order to collect the "positive values" disseminated there and integrate them in the revealed truth;
- the preparation of a ground in both the cultural and anthropological fields, to establish an effective and healthy "dialogue" with all people.

³ "Preparation for the Gospel"

REQUIREMENTS

The Bachelor of Sacred Theology is awarded along with the Bachelor of Divinity provided that the student has also successfully completed courses in Biblical Hebrew, New Testament Greek, and Ecclesiastical Latin

the comprehensive written examination in year 7 based upon theses provided by the PUU

the comprehensive oral examinations in year 7 in the areas of Moral Theology, Scripture, and Systematic Theology.

REGISTRATION

Registration is held on the first day of each term in the office of the Registrar. All charges in relation to registration for seminarians are billed to the respective Dioceses or Congregations at the beginning of each term through the office of the Bursar. Students who are not seminarians are responsible for their own fees at the time of registration.

TRANSFER CREDIT

Students who have earned credits from other accredited seminaries or tertiary institutions may apply for credits towards the qualifications at P.R.S. on the basis of studies already completed. Credits from non-accredited institutions will not be accepted.

Students may also apply for credit on the basis of prior experiential learning by submitting a portfolio which supports the application. This may apply to such areas as teaching, administration, counseling, social work etc.

Transfer course credits taken at other institutions do not affect the students' G.P.A.

Normally in a three or four-year program only 50% of the credits of the program can be cross-credited and students must do at least half of their coursework at P.R.S. In extraordinary circumstances the

Academic Advisory Committee (A.A.C.) may recommend to the Dean to approve a special case where two thirds of a program could be cross credited.

Procedure

1. Students applying for credits for studies completed at other institutions should submit full official transcripts to the Dean, with a copy of course/unit/module descriptions and course information, so that credit point equivalents can be established. Credit will be given on the basis of equivalence to Learning Outcomes of courses taught at P.R.S. and only for courses in which the mark of at least C has been achieved.

2. In case of doubt, the Dean presents these papers to a meeting of the A.A.C. The A.A.C. will determine which faculty committees need to be consulted for the various subjects.

3. When the consultation has been received from the Heads of Departments, the A.A.C. will determine which subjects can be given credit and how many credits can be given for the subjects already passed in other institutions.

Course Withdrawal

Students may withdraw from a course or change from “for credit” to “for audit” without academic penalty during the first two weeks of the term. No notation of withdrawal is made on the transcripts. Students may also withdraw from a course from weeks three to nine of the term; they will receive the grade of W. Students who have absences in excess of 20% of the lectures without serious extenuating circumstances, or who fail to sit for the final exam, or who fail to submit a significant number of assignments will be assigned the grade of WF. It is the equivalent of an F.

GRADING SYSTEM AND POLICIES

Academic Grading System

Grade	Percentage	Definition	GPA
A+	97-100	Exceptional	4
A	93-96	Distinction	4
A-	90-92	Merit	3.67

The student demonstrates mastery of the course. The student will show initiative and originality in approaching and solving problems, the ability to analyze the course content, make associations, and adapt the content to new and changing situations.

Grade	Percentage	Definition	GPA
B+	85-89	Very Good	3.33
B	80-84	Good	3

The student's work reveals the ability to work with the basic elements of a course such that the student demonstrates a firm grasp of its principles. The student will be able to apply the principles in a variety of different situations and can discuss the subject matter of the course with ease.

Grade	Percentage	Definition	GPA
C+	75-79	Above Average	2.5
C	70-74	Average	2

The student is able to recall the basic elements of a course, understand the essential background and materials, make some applications of the basic principles and express them intelligibly.

Grade	Percentage	Definition	GPA
D+	65-69	Below Average	1.5
D	60-64	Pass	1

The student demonstrates some ability to recall the most important basic elements of the course and to explain them at least partially.

Grade	Percentage	Definition	GPA
F	0-59	Failure	0
WF	0-59	Failure due to absence	0

The student has not demonstrated sufficient knowledge or understanding of the course material.

Grade	Percentage	Definition	GPA
DEF	NA	Danger of failure	NA

These are midterm grades that warn students of a deficiency in their work; they are in danger of failing a course.

The **F** and **WF** grades are redeemable. A student who fails a course may request a re-examination which is to be completed within two weeks after the publication of exam results. Failure to do so will result in the forfeiting of the right of redemption unless there are serious extenuating circumstances. The results of the re-examination replace the **F** or **WF**. If the student fails again, the **F** or **WF** will remain on the student's record.

It is the responsibility of a student to contact the lecturer concerned to arrange for the redemption of the **F** or **WF** grade.

Exam results are available from the Moderators for Diocesan students and from the Heads of Colleges for Religious Congregation students.

It is the responsibility of the student to see his moderator or superior to obtain his grades. Likewise, the student is expected to see the lecturer concerned about how to redeem the "**F**" or the "**I**" grade. It is not the responsibility of the moderator or superior or lecturer to look for the student.

I - Incomplete

The grade of Incomplete should be considered only when there are serious extenuating circumstances that prevent a student from completing the course requirements within the time framework of the term. Before assigning it, the Instructor and the student should agree on the assignments that need to be completed and on a timetable for their completion. On completion of the course requirements an **I** grade can be changed to whatever grade the student's course work and exam assessment merits. Failure to complete the course requirements according to the agreed upon schedule will result in the grade of **F**.

The **I** grade requires the approval of the academic dean

AUD - Audit

Midterm Grades

All students in year 1 will receive advisory letter grades at the end of week 5 in all their course in the first term. Subsequently all students who are in danger of failing a course will receive the grade of DEF (deficiency) at the end of week 5 in each term. These grades are advisory and are not included in students' transcripts.

NOTIFICATION OF GRADES

Diocesan College and Religious Houses of Formation

Lecturers will upload the term grades to the Gibbon Platform. The Registrar will indicate the date by which all grades must be submitted. Lecturers should leave no blank spaces: all students must receive a grade. Lecturers will also provide comments for students that will aid the Rector, the students' moderators or superiors, and the students to advise the students academically.

The Registrar informs the students, the moderators for diocesan students and the superiors of religious students of the students' results are available in Gibbon.

ASSIGNMENTS AND ASSESSMENTS

Research Papers

Students of Years 4, 6 and 7 are required to submit one Research Paper (2,500 words or approximately 10 pages for year 4 and 5.000 words or approximately 20 pages for years 6 and 7) on a subject of their own choice under the direction of a supervisor.

Each year a student must select a different discipline in which to write his or her research paper.

Research Papers Application Forms are distributed within the first two weeks of the first term. The student will select a supervisor and topic. The form should be approved by the supervisor and then submitted to the dean by the date specified on the form for approval.

Research papers should be submitted to the supervisors by the date specified on the form. Extensions may be granted by the supervisor with the approval of the dean for serious reasons, e.g., illness, death of a relative or close friend, etc. The supervisor in consultation with the dean will decide on the length of the extension.

Examinations

Written examinations are to be supervised properly. In the case of deferred and special exams, a second and different question paper is to be administered, as per mutual arrangement of time and place between the lecturer and the student.

Take-home examinations should be so designed so as to preclude the possibility of simply copying answers from books or notes.

Due Dates of Assignments and Assessments

At the start of each term, and no later than the second week of the term, the dates for the various assessment tasks are to be made known for each course. In determining these dates, the lecturer allows a reasonable spread of time for the completion of the various assessment tasks.

It is a course requirement that all assignments be completed by the due date. An extension may be given under extenuating circumstances, such as sickness, accident or any other serious problem which makes it impossible for the student to complete an assignment or assignments on the due date.

Late Submission Penalty

Late Research Papers and Assignments from students with no acceptable explanation or without an approved extension may be submitted but will be penalized as follows:

Five percent (5%) of the acquired mark are taken off of the unapproved late work if handed in on any working day of the week after it was due.

One mark is deducted each day thereafter until the work is received by the supervisor.

Work submitted without an approved extension beyond two weeks after the due date will not be accepted and will not be marked. The matter is referred to the student's Moderator or Superior as this becomes a formational issue.

Dismissal for Academic Reasons

A student is subject to dismissal from the program if he/she has three (3) or more unredeemed F grades during the course of his/her study.

Students must be made aware of three F's and must be given every opportunity to redeem the same. Students and their formators will be given written warnings after two F's.

Should a student be in danger of academic disqualification, the A.A.C. will study the student's records, including the comments received. It will make a recommendation regarding the student's retention or dismissal to the Rector through the Dean in writing. The Rector makes the final decision and communicates that to the student as well as the student's bishop or religious superior when applicable.

ACADEMIC DISHONESTY

Plagiarism and Cheating

Plagiarism can be defined as taking and using another person's thoughts, writings and inventions as one's own. It is using someone else's words or ideas without giving clear acknowledgment of the source of those words or ideas. Students need to see plagiarism as academic misconduct which is ethically and culturally unacceptable. At P.R.S., plagiarism is a serious offense.

Cheating is any dishonest act in which a student deliberately provides or receives relevant information during an exam, a test or course work. This includes looking at and copying the work of another student. In P.R.S. cheating is considered a serious offense.

All written work not done under the supervision of a lecturer in a classroom is subject to be submitted to Turnitin.

If a lecturer suspects that an act of academic dishonesty has occurred the lecturer takes the issue up with the student. If the student admits the charge, or if the lecturer is not satisfied with the student's explanation, the lecturer notifies the Dean and forwards the suspected assignment or assessment, along with evidence that suggests that an act of academic dishonesty has occurred.

The Dean will study the evidence. If the evidence is convincing, the Dean will meet with the student and give him or her the opportunity to explain the issue.

If the Dean determines that an act of academic dishonesty has occurred, and this is the first instance of such an act by the student, he issues a warning to the student and instructs him or her to correct the problem to the lecturer's satisfaction within the time span given by the lecturer. If this is not done, the student receives a zero (0) for the assignment or assessment in question. As this is also a formational matter the Academic Dean informs the Rector and the

Superior of the student.

The Dean will keep a record of all acts of academic dishonesty.

When an act of academic dishonesty is committed a second time in any course the student fails the assignment.

When an act of academic dishonesty is committed a third time in any course, the student fails the course.

Subsequent acts of academic dishonesty after the third time will be considered by the A.A.C., which can recommend dismissal from the Seminary to the Rector.

Policy on use of Artificial Intelligence

Artificial Intelligence (A.I.) has the potential to offer students and faculty at P.R.S. an engaging conversation partner. It can also be abused when material generated by it is presented as the work of a human being.

A.I. may be used to promote critical thinking by analyzing and critiquing the information that it provides. It may also serve as a way of organizing one's thoughts in dialogue with it.

Everything produced by A.I. should be questioned for factual accuracy and logic. When A.I. is used it should be acknowledged as a source.

The abuse of A.I. reduces the effectiveness of education. The presentation of the work of A.I. as one's own is an act of academic dishonesty, in the same category as cheating and plagiarism. It will be sanctioned as such.

ABSENTEE POLICY

Course Attendance

Attendance is an important factor in educational success. P.R.S. strongly encourages students to attend all their lectures.

When a student is absent, his Moderator or Superior calls the Registrar explaining why the student is absent. The Registrar will then enter the name of the student, his class, sponsor and the reason for the absence in Gibbon. The absence is explained or excused.

If a student is absent from a lecture and no notation of the absence is already in Gibbon, then the lecturer notes the absence in Gibbon. The Registrar monitors Gibbon and regularly informs the Rector of those students who have been absent without a valid explanation.

The Rector will keep the Moderators and Superiors informed of unexplained absences.

Students may not be absent for more than 20% of the lectures, that is, more than 6 lectures. In emergency cases the lecturer and the student will make arrangements to study the material that was covered in the missed lectures.

If students feel ill during the day and cannot attend a lecture or lectures, they should inform the Registrar who will enter the names of the students, the class, sponsor, if any, and the illness complaint in Gibbon. The absence from a lecture or lectures is explained or excused.

Students should provide lecturers with an explanation for missing scheduled examinations or presentations. If lecturers judge the explanation to be a valid excuse, they will make appropriate adjustments to the assessments.

Disputation Procedures

The resolution of student disputations of charges of plagiarism or cheating, or of the fairness of a grade, should begin with a consultation with the lecturer in question. The Dean may serve as a mediator if so requested by either party.

If the dispute cannot be resolved through discussion or mediation, the student appeals to the A.A.C. He or she makes this appeal in writing, and will be invited to present the case to the committee. The lecturer will also be given an opportunity to present his or her reasons for the disputed action. The presentations may be separate or simultaneous as seems better to the A.A.C.

The A.A.C. will weigh the testimony of both sides and issue a resolution.

If either the student or the lecturer is dissatisfied with the resolution, the case may be appealed to the Rector.

Issuing of Academic Transcripts

At graduation an official transcript of courses for that program is issued. Also issued is a diploma for the Diploma of Theology and the Bachelor of Divinity which is signed by the Chairperson of the Senate, the General Secretary of SPATS, the Rector of P.R.S. and the Academic Dean. The diploma for the S.T.B. from the Pontificia Università Urbaniana is sent from Rome and signed by the Rector of P.R.S. Copies but not new diplomas can be given to students who need them.

All students leaving P.R.S. definitively are given a transcript of all their courses to date. This first transcript is free of charge. Subsequent requests may be subject to fees.

Academic Support

The Academic Support Center is available to help students to succeed in their studies. It offers academic counseling in such study skills as reading books, taking notes, preparing for exams, writing essays, giving presentations, doing research, time management, etc.

Communication

The P.R.S. campus is equipped with high-speed Wi-Fi Internet connection that is available in most places on the campus to all students, faculty, and staff.

All students and staff are issued an email address from P.R.S. Email sent to these addresses is considered official. All should monitor this email regularly.

The Canvas web-based learning management system (L.M.S.) is used by most lecturers to access and manage online course learning materials and to communicate with students. Course outlines, course notes, assignments, study guides, etc. are available through Canvas. As part of P.R.S.' commitment to environmental responsibility, students are encouraged to read notes and texts in electronic form on their tablets or other devices instead of printing them.

Academic Resources

The P.R.S. library is available to all P.R.S. students, faculty, and staff.

Each student at P.R.S. is issued a personal tablet, intended primarily as a study tool. As part of P.R.S.' commitment to environmental responsibility, students are encouraged to read notes and texts in electronic form on their tablets or other devices instead of printing them.

P.R.S. provides students with books for their courses. These may be in the form of print or eBooks.

PASTORAL FORMATION PROGRAM

The program's theoretical component encompasses the theology of proclamation, formal homiletics, and catechetics theory, along with applied disciplines such as sociology communication, counseling and administration. It assumes the inclusion of additional courses provided in the seminary curriculum, such as General Psychology, Sociology, and Anthropology on one hand, and Christology, Ecclesiology, and Liturgy on the other.

The program's hands-on component involves instruction in Catechetics, crafting liturgies and para-liturgies for schools, visiting hospitals, prisons, the elderly, and families. Students receive instructions in utilizing mass media practically and traditional sacramental administration. They are also encouraged to engage in giving reflections both within and beyond the seminary setting.

Additionally, a complete year is dedicated to pastoral training and formation outside the seminary, specifically within the student's home diocese. Referred to as the Pastoral Training and Formation Year, this period typically occurs during the fifth year of the student's academic journey.

Pastoral Training and Formation Year

During this year, diocesan students undergo pastoral training and formation overseen by the Diocesan Coordinator and a pastoral team, which includes laity appointed by each bishop for their respective diocese. The pastoral student is guided by the shepherd appointed by the pastoral team of each diocese.

The coordinator ensures that the students are provided with ample and valuable opportunities not only to immerse themselves in the real-life situations they will eventually encounter but also to learn from these experiences through a reflective process. The Diocesan Coordinator holds responsibility not only for students when they return home for holidays. They work closely with the pastoral formation team at PRS to ensure the continuous pastoral development of the students as they approach priestly ordination.

A distinct Handbook is crafted specifically for the Pastoral Training and Formation Year program, offering directives for Diocesan Pastoral Coordinators, Shepherds, and students alike. Prepared by the PRS Pastoral Coordinator, this handbook is distributed to all Diocesan students, their Shepherds, and Bishops. Additionally, upon request, congregations can access the Handbook.

After completing the Pastoral Year and at the onset of the new academic year, Year VI students come back to the seminary a week prior to the commencement of lecturers. During this time, they engage in theological reflection on their experience from the pastoral training and formation year.

This reflective program is known as the Year VI Orientation Seminar.

The reflection begins with the individual's personal or pastoral experiences as its foundation.

Its aim is to assist students in achieving a deeper comprehension of:

- their roles as ministers,
- their interactions with others
- their strengths and weaknesses in ministry,
- and areas where they require further development and growth.

By actively listening to others' experiences, participants are expected to discover different ways of approaching ministry. With the facilitator's guidance, they are motivated to combine theoretical understanding with practical implementation. On the other hand, the seminary maintains continuous communication with the real needs of the diocese it aims to support.

Conversely, the seminary is kept constantly in touch with the actual needs of the diocese it sets out to serve.

Pastoral Formation Team: Fr. 'Okusitino Ulupano SM (Coordinator), Fr. Augustine Kim MSC, Fr. Tupouniua Tutoe, and Mrs. Joana Qalo.

THE SEMINARY LIBRARY

The PRS Library plays an important role in the formation of the students' academic life. It is a lending library and so books and other materials may be borrowed by both staff and students of PRS.

While staff and students of PRS are the primary users of its library, we welcome all in need of the specialized resources. We lend only to registered borrowers, but our photocopying facilities and reference services are available to visitors.

PRS uses Koha, an open access library software system which Catholic theological seminaries in “developing nations” can connect to through a website called “Sharing the Word”. The main idea behind this Koha Sharing the Word system for the better sharing of Catholic library and information resources. This project has the backing of the Pontifical Society of St. Peter the Apostle.

The library collection, which is organized through the Dewey System, is made up of approximately 26,523 titles, mostly in English, some in other languages. These titles are shelved in three main sections of the library: Reference; Pacifica; General (This section holds most of the collection.)

Books from the Reference and Pacifica sections, and the journals may not be borrowed.

PRS subscribes to 34 journals. The library also subscribes to ATLA (American Theological Library Association) Religion Online Database with ATLASerials through EBSCO Host and has a growing collection of e-books.

The librarians are assisted by the Library Board which is chaired by the Rector. The Board members include the Dean, the Vice Rector, and a student rep. The Board meets regularly to discuss issues pertaining to the library and endeavors to be as helpful as possible by always looking for ways and new ideas to enhance library services.

The PRS Library is a member of the Fiji Library Association (FLA) and of the Australia and New Zealand Theological Library Association (ANZTLA).

Library Rules and regulations are being regularly revised to suit the current situation.

THE PRS WEBSITE

www.prs.ac.fj

THE STUDENTS COMPUTER AND INTERNET

The internet is available in the library and in many other places on the P.R.S. campus. Computer and internet services are available for students in the library. The students are able to link to the web for research projects, to check the news and to receive and send email. WIFI is available in the classrooms and in the library.

THE ACADEMIC CURRICULUM

This is the comprehensive list of the PRS curriculum of subjects according to departments. The first digit of the course code usually indicates the academic year or cycle in which it is taught.

The courses for all levels are taught each year. All the courses are compulsory.

- Courses in **bold** type (e.g. **SOC 101 ANTHROPOLOGY 1**) are major courses (10 credits).
- Courses in *italic* type (e.g. *SOC 201 ANTHROPOLOGY FIELDWORK REPORT*) are minor courses (8 credits).

CANON LAW:

CAN 401	BASIC PRINCIPLES OF CANON LAW
CAN 601	CANON LAW OF SACRAMENTS
CAN 701	CANON LAW OF MARRIAGE

CHURCH HISTORY:

CHH 301	EARLY CHURCH HISTORY
CHH 302	MEDIEVAL AND REFORMATION CHURCH HISTORY
CHH 303	MODERN CHURCH HISTORY
CHH 401	PACIFIC CHURCH HISTORY 1
CHH 402	PATROLOGY
CHH 601	PACIFIC CHURCH HISTORY 2

HUMANITIES AND SOCIAL SCIENCES:

ENG 101	SYSTEMATIC THINKING 1
ENG 102	METHODOLOGY 1
ENG 103	SYSTMATIC THINKING 2
SOC 101	ANTHROPOLOGY
<i>SOC 201</i>	<i>ANTHROPOLOGY FIELDWORK REPORT</i>
SOC 202	SOCIOLOGY
PSY 201	DEVELOPMENTAL PSYCHOLOGY
PSY 401	ADULT PSYCHOLOGY

LANGUAGES: ECCLESIASTICAL AND BIBLICAL

LNG 401	BIBLICAL HEBREW
LNG 601	NEW TESTAMENT GREEK
LNG 602	LATIN

LITURGICAL STUDIES:

LIT 101	INTRODUCTION TO LITURGY
LIT 401	HOMILETICS
LIT 402	HISTORY OF THE EUCHARIST
LIT 601	LITURGY: THEOLOGY, SYMBOL & CELEBRATION
LIT 701	THE ART OF PRESIDING

MORAL THEOLOGY:

MTH 301	MORAL THEOLOGY 1
MTH 302	MORAL THEOLOGY 2
MTH 401	JUSTICE AND ETHICS
MTH 402	BIOETHICS
MTH 601	MODERN SOCIAL ISSUES
<i>ST 718</i>	<i>S.T.B MORAL THEOLOGY REVIEW SEMINAR (NO CREDIT)</i>

PASTORAL STUDIES:

PTH 401	CATECHETICS
<i>PTH 402</i>	<i>PASTORAL ENCOUNTER</i>
PTH 601	SEXUALITY AND CELIBACY

PHILOSOPHY:

PHL 101	INTRODUCTION TO PHILOSOPHY
PHL 102	ANCIENT & MEDIEVAL PHILOSOPHY
PHL 103	MODERN & CONTEMPORARY PHILOSOPHY
PHL 104	ETHICS: THEORY AND APPLIED
PHL 105	LOGIC
PHL 201	PHILOSOPHY OF THE HUMAN PERSON
PHL 202	PHILOSOPHY OF NATURE
PHL 203	METAPHYSICS
PHL 204	PHILOSOPHY OF RELIGION
PHL 205	EPISTEMOLOGY
PHL 206	PHILOSOPHY OF POLITICS

SCRIPTURE:

BLS 101	INTRODUCTION TO THE OLD TESTAMENT
BLS 102	INTRODUCTION TO THE NEW TESTAMENT
BLS 301	SYNOPTICS 1 - MARK
BLS 302	PENTATEUCH
BLS 303	SYNOPTICS 2 - MATTHEW
BLS 401	PROPHETS
BLS 601	APOCALYPTIC LITERATURE
BLS 602	ISRAEL'S POETS & SAGES
BLS 603	HEBREWS AND THE CATHOLIC LETTERS
BLS 701	THE LETTERS OF PAUL
BLS 702	LUKE AND THE ACTS OF THE APOSTLES
BLS 703	JOHN AND THE JOHANNINE EPISTLES
<i>ST 718</i>	<i>S.T.B. SCRIPTURAL REVIEW SEMINAR (NO CREDIT)</i>

SYSTEMATIC THEOLOGY:

STH 201	CHRISTOLOGY
STH 202	REVELATION AND FAITH
STH 203	ECCLESIOLOGY
STH 301	THEOLOGY OF MISSION
STH 302	FOUNDATIONS IN THEOLOGY
STH 303	TRINITY
STH 304	SPIRIT AND GRACE
STH 401	INTRODUCTION TO SACRAMENTOLOGY
STH 402	THEOLOGY OF SPIRITUALITY
STH 403	WORLD RELIGIONS
STH 601	ESCHATOLOGY
STH 602	MARIOLOGY
STH 603	MINISTERIAL PRIESTHOOD
STH 701	EUCCHARIST
STH 702	ECUMENISM
STH 703	CONTEMPORARY THEOLOGICAL ISSUES
STH 704	SACRAMENTS OF HEALING
STH 705	THE SACRAMENT OF CHRISTIAN MARRIAGE
<i>ST 718</i>	<i>S.T.B THEOLOGICAL REVIEW SEMINAR (NO CREDIT)</i>

CLASS PROGRAMS 2024

Year I Program 2024

TERM I	TERM II	TERM III
<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>
BLS 101 Introduction Old Testament	BLS 102 Introduction New Testament	LIT 101 Introduction to Liturgy
ENG 101 Systematic Thinking 1	PHL 104 Ethics-Theory & Applied	SOC 101 Anthropology
PHL 101 Introduction to Philosophy	PHL 103 Modern and Contemporary Philosophy	ENG 103 Systematic Thinking 2
PHL 102 Ancient & Medieval Philosophy	ENG 102 Methodology I	PHL 105 Logic

Year II Program 2024

TERM I	TERM II	TERM III
<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>	<i>10 week-classes 1 exam week</i>
SOC 202 Sociology	PSY 201 Developmental Psychology	PHL 206 Philosophy of Politics
PHL 203 Metaphysics	PHL 204 Philosophy of Religion	STH 203 Ecclesiology
PHL 202 Philosophy of Nature	PHL 205 Epistemology	PHL 201 Philosophy of the Human Person
SOC 201 <i>Anthropology Fieldwork - Report</i>	STH 201 Christology	STH 202 Revelation & Faith

Year III Program 2024

TERM I	TERM II	TERM III
<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>
BLS 301 Synoptics I - Mark	BLS 302 Pentateuch	BLS 303 Synoptics II Matthew
MTH 301 Moral Theology 1	MTH 302 Moral Theology 2	CHH 303 Modern Church History
STH 301 Theology of Mission	STH 302 Foundation in Theology	STH 303 Trinity
CHH 301 Early Church History	CHH 302 Medieval & Reformation Church History	STH 304 Spirit and Grace

Year IV Program 2024

TERM I	TERM II	TERM III
<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>
LIT 402 Eucharist: History & Liturgy	CHH 402 Patrology	STH 403 World Religions
CAN 401 Basic Principles Canon Law	PTH 405 Catechetics	BLS 401 Prophets
CHH 401 Pacific Church History I	STH 402 Theology of Spirituality	MTH 402 Bioethics
LIT 401 Homiletics	MTH 401 Justice and Ethics	PTH 402 <i>Pastoral Encounter</i>
STH 401 Introduction to Sacramentology	PSY 401 Adult Psychology	LNG 401 Biblical Hebrew

Year VI Program 2024

TERM I	TERM II	TERM III
<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>
STH 601 Eschatology	CAN 601 Canon Law of Sacraments	BLS 603 Hebrews and the Catholic Letters
STH 602 Mariology	BLS 602 Israel's Poets and Sages	LNG 602 Latin
LNG 601 New Testament Greek	STH 603 Ministerial Priesthood	PTH 601 Sexuality & Celibacy
BLS 601 Apocalyptic Literature	MTH 601 Modern Social Issues	CHH 601 Pacific Church History II

Year VII Program 2024

TERM I	TERM II	TERM III
<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>	<i>10 week-classes</i> <i>1 exam week</i>
BLS 701 The Letters of Paul	STH 702 Ecumenism	CAN 701 Canon Law of Marriage
STH 701 Eucharist	STH 705 Sacrament of Christian Marriage	LIT 701 The Art of Presiding
BLS 702 Luke and the Acts of the Apostles	BLS 703 John and the Johannine Epistles	STH 703 Contemporary Theological Issues
STH 704 Sacraments of Healing	ST 718 <i>S.T.B. Review Seminar</i>	ST 718 <i>S.T.B. Review Seminar</i>

COURSE DESCRIPTIONS

BIBLICAL SCRIPTURE

INTRODUCTION TO THE OLD TESTAMENT

BLS 101

The course begins with an overview of the fundamental topics in the study of the Scriptures such as Revelation, Inspiration, Inerrancy, Canonicity and Interpretation based on Dei Verbum (ch. 1-3; see also *Pontificia Università Urbaniana*, Thesis No. 1). This is followed by a synopsis of the geographical and historical background of Old Testament times, highlighting the social, political, religious and philosophical settings from which the traditions and the writings of the Scriptures emerged. The third part of the course consists of a general outline of the Pentateuch, the Historical, Wisdom and Prophetic writings.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the ancient near east context of the Old Testament;
2. Demonstrate a broad understanding of the overall structure and contents of the books of the Old Testament;
3. Show an understanding of the unifying ‘covenant’ theme in the Old Testament;
4. Produce a summary of the chief literary genres of the books of the Old Testament;
5. Read aloud with a reasonable accent, and with some understanding, a previously unseen Hebrew Text, similar to those studied in class during the term.

The course begins with an overview of the settings - the geographical and historical background, the Jewish religious institutions and feasts and the political and religious groups that provide the context for the formation of the New Testament. This is followed by a summary introduction of the New Testament documents and practical guidelines for using the tools, the resources, the methods and approaches in the study of biblical passages.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the settings and contexts of the NT books.
2. Use the skills, the resources, and approaches for the study of the NT.
3. Read and analyze some biblical texts, then apply them to the reality of life.
4. Grasp the basics and key messages of the NT books.
5. Build the firm foundation for further biblical studies later on.

The course is an introduction on the Synoptic Gospels. The course begins with the topic on the formation of the Gospels, their apostolic origin and historical value according to *Dei Verbum* (Pontificia Universita Urbaniana, Thesis 5), the Synoptic Problem, and the historical and pastoral backgrounds to the Gospel of Mark. The study of specific texts focuses on the two major themes unique to Mark's Gospel: Jesus Christ, the Son of God (Christology) and following the suffering Messiah (Discipleship). It is hoped that the students will read and be familiar with the Gospel, its structure, its theological and pastoral purpose, learn the critical methods for analyzing biblical texts and develop the skills for actualizing the message of the biblical text for pastoral application and one's spirituality.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate understanding of the pastoral context from which the Gospel emerged, and the structure and theological purpose of Mark's Gospel;
2. Recognize the literary style and techniques used by Mark;
3. Use the scientific methods for analyzing biblical texts;
4. Demonstrate an understanding of the varied uses of the commentaries in interpreting biblical passages;

Apply the gospel message for pastoral application in the Pacific context, and indeveloping one's spirituality.

These books contain the account of the racial, religious and political origins of Israel. Between the time this account was first put into writing and the time the six books received the form in which we read them; the basically simple history of Israel's origins became the cart upon which were loaded textual additions made by at least two schools of thought within Israel. It is the purpose of this course to concentrate (as far as this is now possible) on those portions of the Hexateuch which are judged to betray the earliest literary shape of Israel's self-awareness. This done, the course continues with some descriptions of the content and purpose of the later additions, with special emphasis on Deuteronomy. It concludes with considerations of the relevance of the Hexateuch in the Pacific today.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the literary forms of the Torah;
2. Appraise the Torah as the foundation documents for Judaism and Christianity;
3. Compare the thinking and belief of the two main schools of thought behind the Torah;
4. Critique in detail the Creation, Abraham and Exodus narratives and their theology;
5. Explain later additions especially of the Deuteronomic school.

The course begins with a review on the apostolic origin and historical value of the gospels according to *Dei Verbum* (Pontificia Università Urbaniana, Thesis 5), and offers a background to the historical and pastoral times.

Learning Outcomes

At the completion of the course, the students will be able to:

1. Explain with the structure and theology of Matthew's Gospel as a response to the historical challenges his community was encountering;
2. Critique Matthew's literary style in communicating the message of the Gospel;
3. Explain the importance of Matthew's Gospel as a source for catechetical instruction for the Christian communities;
4. Appraise the relevance and application of Matthew's Gospel and message in the context of one's local community in the Pacific and in shaping one's spirituality;
5. Integrate their knowledge and skills in biblical exegesis to preaching, liturgy and spiritual leadership.

The course begins with a survey of the history of Israelite Prophecy prior to the reign of Jeroboam the Second. Thereafter the lectures concentrate on six authors in the following order: Amos, Hosea, Isaiah, Jeremiah, Ezekiel and Deutero-Isaiah. Our main focus will be Jeremiah. The authors are studied against the background of the historical situations in which they lived and worked, to the extent that either the OT or other sources provide us with that kind of information. A selection of texts is drawn from each author as the basis both for the study of his thought and for a general summary of information relating to the forms of prophetic discourse. A concluding survey concerns itself with a brief treatment of the other literary prophets whose work places them in the period prior to 539 BC.

Learning Outcomes

At the end of the unit the students will be able to:

1. Outline the history of Israelite Prophecy in its ANE context;
2. Determine the Prophetic concerns and genres;
3. Justify the style each prophet used to relay the core message;
4. Appraise the prophet Jeremiah and his message;
5. Contextualize this study in today's Pacific.

This course surveys briefly the Apocalyptic Literature and its genres. We read, with this background, the Book of Revelation in its First century context. Then we study the structure, the major symbols and the OT allusions of the book. By an exegesis of specific passages, the Christology and the ecclesiology of the Book are then studied, leading to a study of their integration in “the Marriage of the Lamb.” All this is done taking account of the varied cultures of all the students. The usual background questions of authorship, etc. are also surveyed.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the major symbols of the book of Revelation in the context of the relevant apocalyptic and prophetic literature;
2. Defend and critique the theological message of this book as the Word of God;
3. Explain the use of the OT in this book, especially Daniel and Ezekiel;
4. Develop principles and insights from the Book of Revelation for contemporary life and ministry;
5. Evaluate the relevance of the eschatological “Marriage of the Lamb” for today.

Half of this course is pure survey and includes: Lamentations, Song of Songs, the Psalter, Proverbs, Job, Kohelet, Ben Sira, Wisdom of Solomon and Baruch. The treatment of the Psalter within the survey attempts to concentrate on the psalms familiar from the recitation of the Morning and Evening Prayer of the Church, and to analyze them on the basis of themes, structure and critical problems. The second half of this course concentrates on the Books of Job, Proverbs, and the Wisdom of Solomon.

Learning Outcomes

At the completion of the course, the students will be able to:

1. Explain each of the books studied and assess their relevance in the Pacific context today;
2. Identify the distinctive literary forms of wisdom literature, and their content and themes, and in particular the figure of Wisdom;
3. Explain the Wisdom Literature in its ANE context;
4. Describe the importance of the Psalms and their theology;
5. Appraise the contribution of the Psalms and Wisdom Literature to the New Testament and to contemporary Christian living.

This introductory course in the New Testament Letters, also known as the “Catholic Letters” or “Letters to all Christians,” explores the historical and pastoral contexts, the composition and theology of the Letter to the Hebrews, the Letter of James, I and II Peter, and the Letter of Jude (*Pontificia Universatas Urbaniana*, Thesis 8). Selected passages for study and text analysis (exegesis) will focus on the theology of Christ the High Priest in the Letter to the Hebrews, the exhortations for living the faith in the Letter in James, and the theologically and pastorally rich First Letter of Peter.

Learning Outcomes

At the completion of the course, the students will be able to:

1. Explain the historical and pastoral contexts from which the New Testament Letters emerged;
2. Choose relevant good biblical passages for study in class and written assignment;
3. Prescribe methods for analyzing and interpreting the biblical passages;
4. Critique the line of thought and argumentation, the theology and pastoral approach particularly of the letters to the Hebrews, of James and of I Peter;
5. Integrate the biblical message of studied passages in the local context of the Pacific and in developing one’s spirituality.

The course is an introduction to Paul, the man, his mission, his letters. It focuses mainly on the study of the undisputed letters of Paul as a primary source and provides an overview of the letters attributed to Paul (Deutero-Pauline letters). It hopes that students will have a better understanding of the historical setting and pastoral situations to which Paul responded and to appreciate the impact of Paul's letters on the theology and life of the Church, and in particular in the Pacific context and in one's spiritual journey.

Learning Outcomes

At the end of the course, the students will be able to:

1. Formulate an overview of the Pauline letters and their main themes;
2. Develop further the basic principles and skills for studying the biblical texts;
3. Do exegeses and commentaries on some passages in Galatians, Romans, and 1 Corinthians;
4. Explain the impact of Paul's letters on the theology and life of the Church;
5. Integrate insights gained from the course to the local communities of the Pacific for one's spirituality.

The course is an introduction on the two New Testament documents that are ascribed to Luke, the Gospel and the Acts of the Apostles. It focuses on Luke's use of images, characters, plot and literary form to highlight the major theological themes of mission and universalism in his writings. Proper consideration is also accorded to the historical, cultural and religious settings of the writings. Students are asked to read and examine selected passages from the Gospel and the Acts to increase familiarity with the literary characteristics and theology of Luke.

Learning Outcomes

At the end of the unit the students will be able to:

1. Produce the main critical issues associated with the study of the Lukan literature;
2. Demonstrate how the principal literary forms in Luke and/or Acts communicate their theological content;
3. Critique Luke 's redaction of Mark 's Gospel and/or the relation of Luke 's Gospel to the Acts of the Apostles
4. Utilize and improve skills learned for interpreting biblical passages;
5. Tell of the relevance of the Lukan literature for contemporary Christian preaching, teaching and spirituality.

The course is an introduction to the Johannine documents in the New Testament - the Fourth Gospel as “a spiritual gospel” (Clement of Alexandria), and the letters as addressing a divided Johannine Christian community. It investigates the historical world of the community, examines the literary styles and techniques unique to Johannine writings, and explores the theological message of the Johannine writings and its relevance to the Christian communities in the universal Church, in the Pacific context, and in developing one’s spirituality. (*Pontificia Universatas Urbaniana*, Thesis No. 6)

Learning Outcomes

At the completion of the course, the students will:

1. Have a better knowledge of the historical context that produced the Johannine documents, its stylistic features and theological purpose particularly of the Fourth Gospel;
2. Develop further the skills for analyzing biblical texts that have been learned;
3. Have a greater openness to allow the message of the Gospel to shape one’s spirituality.

CANON LAW

BASIC PRINCIPLES OF CANON LAW

CAN 401

The unit is divided into two introductory parts to Canon Law. The first part concentrates mainly on Canon Law sources and its development in history from Apostolic Age to Gratian and then from Gratian to the promulgation of 1917 code and its revision that became the main guiding principles for the preparation of the 1983 code. The promulgation letter of the 1983 Code “*Sacrae Disciplinae Leges*” by Pope John Paul II will conclude the first part of the unit. The second part is dealing mainly with the 1983 code in general, its contents, arrangement and layout with more Specific Concentration on BASIC PRINCIPLES drawn out from Book 1 of the Code.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate an overall knowledge of the sources of Church’s Code of Canon Law;
2. Assess the biblical, theological and philosophical foundations of Canon Law;
3. Dissect the important document that promulgates the Code of Canon Law;
4. Explain the structures of the Code of Canon Law;
5. Illustrate the importance of Canon Law in the exercise of Church authority for the salvation of souls.

The course examines the Canonical Background of the Sacraments in General and as based on the teachings of Vatican II. We will look at the provisions and particular legislative characters and their pastoral applications to help equip the student with the necessary tools to appreciate and correctly apply these Canonical Principles in their future priestly ministry. The course will also include a comparative study of liturgical laws and laws governing the celebration of the sacraments in the Code of Canon Law. The course will deal with the canonical provisions of the sacraments of Baptism, Confirmation, Eucharist, Reconciliation, Orders, and Anointing of the Sick. Since a course is offered solely on Canon Law of Marriage, we will not deal with that sacrament here. However, reference will be made on some specific points such as ministers and places for the celebration of Marriage.

Learning Outcomes

At the end of the unit the students will be able to:

1. Outline the canonical nature of each of the sacraments and their significance;
2. Demonstrate an understanding of the canonical foundations of the sacraments;
3. Defend the need for having laws governing each of the sacraments in theory and in practice;
4. Compare and contrast the spirit of the 1918 Code of Canon Law and the spirit of the present Code of Canon Law;
5. Defend that the present Code of Canon Law as very canonical yet pastoral in orientation.

This course will focus on the Canonical, legal essence of marriage and the main ways marriage can be null and void: the existence of an impediment, defect of consent and lack of form. It also addresses the power of the Church in dissolving marriages by the Pauline Privilege, Non-Consummation and Favor of the Faith. The course will also offer basic understandings generally on how the Tribunal functions and processes both nullity and administrative cases. This course will include a comparative study of liturgical laws and laws governing the celebration of the sacrament of Marriage in the Code of Canon Law. Basically, the main task will be the reading and studying of the main canons on marriage. The sad issue of divorce will also be addressed and annulment process of Marriage Tribunal.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate a detailed knowledge of the canonical understanding of marriage;
2. Defend the need for having laws governing the sacrament of marriage in theory and in practice;
3. Explain impediments, that can make marriage null and void;
4. Use appropriate canonical methods of marriage preparation and acquire ability to exercise such a ministry;
5. Explain how to apply for dispensation or annulment of marriage, when marriage has failed amongst couples.

CHURCH HISTORY

EARLY CHURCH HISTORY

CHH 301

This course introduces the student to the history of the Church from its Jewish origins in the Greco-Roman world of the first century to the great debates of the fourth and fifth centuries on the Trinity and Christ. After analyzing the earliest Christian Churches and the expansion of the Church, conflict within and outside the Churches is analyzed, including the persecutions of the first and second centuries. Study of the Apostolic Fathers and earliest theologians will help to illustrate much of the development that was taking place, as does the struggle against heresy, especially Gnosticism. The development of ministry in this period is examined as well as the beginnings of monasticism, before the controversies of late Christian Antiquity, mainly Eastern are dealt with. The course concludes by returning to the West and with a treatment of Augustine and the Pelagian controversy.

Learning Outcomes

At the end of the unit the students will be able to:

1. Produce the historical context and social setting of the early Church;
2. Explain the key contributions of leading figures and significant events in the early Church;
3. Use primary sources and secondary studies to develop an accurate understanding of developments in the early Church;
4. Create the historical milieu in which the patristic writers lived and worked, being able accurately to place them in the context of the late classical world;
5. Critique the contribution of the patristic writers and their abiding relevance to today's Church;

This course continues the study of Early Church History. It begins with the decline of the Roman Empire, and its effects on the Church, especially in the West, the Re-Christianization of the West and the development of the Medieval Papacy. The Church as the chief agent of Western civilization will be examined as will the rise and spread of Islam and its contribution to Western culture. The Late Medieval Church will then be studied mainly with the Reformation in mind, as a source of explanation of this upheaval. The life and teaching of Martin Luther and John Calvin form the essential study of the Reformation period, followed by a study of the introduction of the Reformation in England. This course concludes with a study of the Council of Trent.

Learning Outcomes

By the end of this course, students should be able to:

1. Demonstrate an understanding of the decline of the Roman Empire, its effects on the Church, the re-Christianization of the West and the development of the Medieval Papacy;
2. Describe how the Church was the Chief Agent of Western Civilization as well as the rise and spread of Islam and its contribution to Western Culture;
3. Explain the causes of Reformation and its influences on the Church today;
4. Explain the theological and ecclesiastical ramifications of the Reformation in the response of the Council of Trent;
5. Generate an ecumenical approach to Christianity.

This unit covers a vast period of Church History from the 16th Century to the 20th Century. It highlights the Counter-Reformation issues to do with strengthening of Church Doctrines, The Council of Trent opens this period and it ends with the Second Vatican Council and major events after Vatican II. Trends, which revolutionize the Church up to the dawn of the 21st Century, will also be observed. The Three ecumenical councils (Trent, Vatican I, Vatican II) basically frame this course both through the internal issues and external activities of the Church. This course is also oriented toward a greater understanding of the development of the Catholic religious groups, their respective spirituality and mission objectives that correspond to the Church's need of the time and their relevance today.

It will look at the French influence on Catholicism that was a product of the Counter-Reformation and of the Baroque period, passing through the ordeal of Jansenism, the Age of Reason (Enlightenment), the French Revolution and the Heresies of Modernism and the Challenges of Postmodernism.

The course looks at the European setting of the Church and how it has expanded throughout the globe, in particular looking at the impact on the Pacific Region and her surroundings. It will also look at the influences of the various modern-day popes and their particular contributions to the Church, Pope John XXIII, Paul VI, St. John Paul II, Benedict XVI, Francis.

Learning Outcomes

By the end of this course students should be able to:

1. Display an understanding of the historical context as the Church transitions from a European Church to a "World Church";

2. Demonstrate key Church developments from the 16~ Century to the 20~ Century, with particular focus on the rebirth of Catholic Spirituality;
3. Appraise the nature of the interaction of the European Catholic Church with other cultures — i.e. the diverse cultures of the Pacific and her neighbors;
4. Assess the reasons for the strengthening of Papal States and the central leadership in the Church, especially after the French Revolution;
5. Appraise the position taken by the Church in relation to modern developments, such as the effects of Enlightenment thoughts, the Heresies accompanying Modernism in the Church, the new era of Postmodernism, and the spread of democracy, two world wars, the Cold War, and technological advances with social media.

This course unit shows how the Faith rooted in the history of the Pacific has developed to what the church is today. By the Pacific we mean that territory that includes the dioceses of CPAC and those of PNG and the Solomon Islands. It presents an introduction to the study of Pacific Church History, by considering the particular characteristics and the challenges of the beginnings of Christian evangelization of the island peoples of the Pacific during the 19th and early 20th centuries. The course will cover only the early period of the Church development up to the early years of the 20th century.

Learning Outcomes

At the end of this course the students will be able to:

1. Explain the beginning of the Christian Churches in the Pacific areas, which includes what is now CEPAC (Catholic Bishops Conference of the Pacific) and PNG & Solomon dioceses;
2. Describe the challenges faced by the missionaries when they began their missionary work;
3. Critique missionary approaches of both the Catholic and Protestant Churches, determining both strengths and weaknesses;
4. Critique the impact that Christianity has had on the social and political world of these islands;
5. Judge the weaknesses and strengths of the early missionaries;
6. Develop a missionary theory which is truly in line with the spirit of the Gospel.

This course unit shows how the introduction to the writings of the church fathers is so important to the Church and her teachings. The overall purpose is to acquire a general but accurate knowledge of patristic literature through a direct study of the sources or original texts from the second to the fifth century. The course will critically study those texts with an eye toward contemporizing their teaching to the 21st century Church, especially in Oceania.

Learning Outcomes

By the end of this course, students should be able to:

1. Demonstrate a detailed knowledge of the Apostolic Fathers and Church Fathers
2. Critically analyze the Church Fathers writings and teachings.
3. Explain with confidence the heretics in the ancient times;
4. Demonstrate a clear knowledge of the councils that declared the authentic teaching of the church;
5. Appraise the historical milieu in which the patriotic writers lived and worked.

The course introduces the main themes of contemporary theology of mission. It offers a theological reflection on the nature of mission and on the tasks of mission today. The course is dividing into two parts. First, the course will identify the influences of the western colonials in the Pacific. It will also cover the impacts of the World War II on the States and Churches. This will bring out the political and social developments of that time and the relationship between the Churches and the colonial administrations. Second, the course will cover the impacts and influences of the Second Vatican Council in the Pacific and the Churches. The approach of the course is from a missiological point of view.

Learning Outcomes

At the end of this course the students will be able to:

1. Produce in writing the major streams of Christian thought and their places in the contemporary world, identify the key turning points and milestones;
2. Appraise the value and challenge of historical consciousness for engaging with issues that confront the contemporary church;
3. Appraise the importance of interchange with modern society in shaping religious issues of the period;
4. Critique the teaching of Vatican II in the context of the Pacific;
5. Develop themes that are relevant to understanding contemporary Pacific history.

HUMANITIES AND SOCIAL SCIENCES

SYSTEMATIC THINKING 1

ENG 101

This course, the first undertaken by students as they enter PRS is really ‘Foundation English’/and for some, very basic. As such, its aim is very practical. The course aims to strengthen the students’ skill levels in listening, speaking, reading and writing. They are asked to use language in a range of specialized settings (e.g. the academic essay, the homily, and ‘workplace’ documentation such as form-filling; letters to a bishop, preparation of a Parish News Bulletin and the like).

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate that they have listening skills to the appropriate level;
2. Show an acceptable level of oral presentation and skill in the spelling of words ordinarily used in the first year’s seminary program;
3. Demonstrate the ability to use language in a range of settings (e.g. essay, homily, letters, etc.);
4. Judge the difference between qualitative and quantitative data;
5. Demonstrate the application of basic systematic or critical thinking skills to research, essay writing, etc.

This course unit gives particular attention to the principles and practice of a systematic approach to writing and research and follows the Referencing Guidelines for PRS.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate the application of basic systematic or critical thinking skills to research, essay writing etc.;
2. Appraise the importance of organizing research data and describe some methods of organization;
3. Demonstrate familiarity with the apparatus of critical writing and research;
4. Select and record only what is relevant to their topic through critical reading – Literature Review;
5. Produce an Abstract and written drafts leading up to the final paper within a given timeframe.

This is a course of English for Theology and Ministry. It is designed to extend abilities in a range of language skills needed in writing and speaking as students for the priesthood. The main aim of the course is to revise grammatical features of English and to develop communication skills in listening, speaking, reading, and writing. The students are asked to take note of the differences between the first language and English, and to strengthen language learning by focusing on particular language items.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate the meaning of System Thinking;
2. Correct grammatical mistakes of English in view of using them actively in communication;
3. Develop skills in speaking, writing, listening, and reading English;
4. Show the ability to speak and to write English correctly;
5. Demonstrate the use of Alta.

This course introduces students to the study of cultural anthropology and anthropological principles of the discipline as a social science and their application to various contexts. The main objective of this course is to develop each student's understanding and appreciation of the concept of culture, and how this concept influences a person's view of life and the world in which they live. Accordingly, the concept 'culture' which is becoming a very complex concept will be defined clearly. Also addressed is Culture and kingship: patterns of descent, social relationship and behavior. Culture has a very important influence on theology and the ministry and life of a priest.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the significance of culture and cultural change from an anthropological perspective within Christian mission;
2. Demonstrate an understanding of human nature from a Biblical perspective and how that perspective affects an approach to human beings within the context of culture;
3. Demonstrate knowledge of human nature within the cultural environment;
4. Demonstrate ability to engage in ethnographic and anthropological observation;
5. Demonstrate basic proficiency in applying the gospel cross culturally.

This is a project every first-year student is expected to undertake during the first summer vacation at home among his own people. Students are prepared to become participant-observers in their own culture, and to record patterns of socio-cultural behavior, kinship, ritual and cultural values. The project is allocated a minimum of 85 demand hours, and a written report of the project is to be presented on return to PRS at the beginning of the new academic year. There are 10 lectures for this course, i.e., two lectures per week during the first five weeks. This will be verified in the first class. The students all along are demanded to write- up the research that they conducted. In the last five weeks, they will do their presentations in class. The presentations will be done according to the different cultural groupings.

Learning Outcomes

At the end of the unit the students will be able to:

1. Produce in the project the ability to apply the methodology of Participant – Observation effectively;
2. Demonstrate the capacity to listen and take good notes during interviews and conversations;
3. Produce an overview of the findings in a short presentation in class;
4. Appraise the importance of the study of Anthropology for the success of the mission of the Church;
5. Talk confidently of their own origin and family tree.

This unit introduces the students to the understanding of social order and social change in society from the perspective of classical theories (functionalism, interactionism, Marxist conflict) and also the modern theories (Modernization & Underdevelopment/Dependency & Post Modernism). Hence, the students are challenged to critically see the direction in which Pacific societies are heading and conduct social research on issues of concern.

The course should spark a healthy curiosity on how Pacific generations can be assisted and in line with support for the role of the Church in her guidance of local and global societies towards the desired direction. (Social Justice)

Learning Outcomes

At the end of the unit, the students should be able to:

1. Explain the main arguments of classical and modern sociological theories;
2. Critically analyze social change in Pacific societies by the use of learnt sociological theories;
3. Recognize the global direction in which Pacific societies are heading;
4. Use the use of social research on pressing issues and problems which plague our present and future generations in our Pacific societies;
5. Describe the role of the Church in steering our local and global societies towards the desired direction.

This course introduces the developmental theories in psychology. These theories will develop an initial understanding of the psychological development of the human person. The course will also deal with the psychological nature of priestly formation. It will demonstrate that through the process of self-awareness, the human person assimilates and accommodates more appropriate ways to engage in an intentional journey of realization of self in relation to God and others.

Learning Outcomes

At the end of the unit, the students will be able to:

1. Explain a variety of developmental theories in psychology;
2. Describe how each theory understands the process of the psychological development of the human person;
3. Distinguish psychological development from spiritual development and explain how they can be complementary from a psychological perspective;
4. Describe the psychological nature of priestly formation;
5. Explain through written reflections how developmental psychology can promote personal growth in relationship with God and other people.

The course will focus on the psychological principles useful in seminarians' growth in self-knowledge, self-acceptance, self-gift and emotional intelligence as a means to deepen and nourish personal growth in relation to others. It will also consider the relationship and the distinction between psychology and spirituality. Students will study a framework to understand human personality make-up, maturity and freedom in responding to Christian and ministerial vocations. The acquired understanding will be instrumental in the practical use of spiritual direction in ministry.

Learning Outcomes

At the end of the unit, the students will be able to:

1. Identify and explain the emotional, spiritual, and interpersonal principles needed in ministry;
2. Name and give evidence of being able to use psychological principles as a means to promote human growth and relationship;
3. Explain the relationship between psychology and spirituality and also distinguish the use of the two in ministry;
4. Describe the psychological framework for understanding personality make-up in function of responding to Christian ministerial vocation;
5. Give evidence through their written reflections of an understanding and application of concepts and psychological principles learnt to personal human growth, spiritual direction and relationship.

LANGUAGES: ECCLESIASTICAL AND BIBLICAL

BIBLICAL HEBREW

LNG 401

This class re-introduces students to the Hebrew alphabet and to the basics of Hebrew syntax and grammar (cf. BS 101). It also provides students with a basic vocabulary that enables them to begin to read passages from the Hebrew Bible itself. This is aimed at assisting them in Biblical word studies and textual analysis.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate familiarity with the basic Grammar and Syntax of Hebrew;
2. Explain the meaning of the words from a sentence in a text chosen from among those studied during the term, and so come close to a translation;
3. Describe the declensions of certain nouns and pronouns, studied during the term and presented for the examination;
4. Take a common verb, studied during the term and presented to the students and identify the tense, person and if possible other parts of the verb and thus test that the student grasps the conjugation of common verbs;
5. Read aloud with a reasonable accent, and with some understanding, a previously unseen Hebrew Text, similar to those studied in class during the term.

This course will introduce the student to Koine Greek, the original language of the New Testament. It begins with the mastering of the Greek alphabet, followed by an introduction to NT Greek grammar. Use will be made of the Greek text of the New Testament to aid the learning process and at the same time give some hands-on experience of the language to be mastered. The student is then introduced to the Grammar of the New Testament, and at the same time to some simple syntax. Again, the Greek text of the New Testament will be used.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate familiarity with the basic Grammar and Syntax of Greek;
2. Explain the meaning of the words from a sentence in a text chosen from among those studied during the term, and so come close to a translation;
3. Describe the declensions of certain nouns and pronouns, studied during the term and presented for the examination;
4. Take a common verb, studied during the term and presented to the students and identify the tense, person and if possible other parts of the verb and thus test that the student grasps the conjugation of common verbs;
5. Read aloud with a reasonable accent, and with some understanding, a previously unseen Greek Text, similar to those studied in class during the term.

The aim of this course is to introduce the students to Ecclesiastical/Church Latin, so that they will be able to read Church and related documents in the Latin language, using to some extent a Latin dictionary. The students will obtain a working knowledge of the grammatical and syntactical structure of the Latin language and be introduced to many of the words in common use in Ecclesiastical Latin. In particular, the students will be introduced to a number of well-known Latin hymns, prayers, and the Common of the Mass, which will be used as a means of familiarizing them with the grammar, syntax, and vocabulary. When dealing with vocabulary, there will be regular reference to English words derived from Latin

Learning Outcomes

At the end of the unit the students will be able to:

1. Translate sentences in a text chosen from among those studied during the term;
2. Describe the declensions of certain nouns and pronouns studied during the term;
3. Take a common verb, studied during the term and identify the tense, person, and if, possible other parts of the verb and thus test that the student's grasp of the conjugation of common verbs;
4. Show an understanding of how some common English words have been derived from Latin words studied during this term;
5. Read aloud with a reasonable accent, and with some understanding, a previously unseen Latin text, similar to those studied in class (e.g., liturgical hymn, reading from Latin Vulgate scripture, etc.

LITURGICAL STUDIES

INTRODUCTION TO LITURGY

LIT 101

This introductory course explores four areas of liturgical theology: cultural ritual, structure, context, and how it is applied to the church's liturgical celebration. Ministries that serve the assembly will also be explored. A key area of study will be the role of the Word of God in the liturgical celebration (GIRM 55-71). The theological understanding of the Word of God actively present in the assembly as well as the structure and components of the Liturgy of the Word will be studied with a brief excursus on the lectionary.

Learning Outcomes

At the end of the course the students will be able to:

1. Identify the relationship between the purpose and meaning of the church's liturgical celebrations and their own cultural ceremonies;
2. Explain the ministerial role and theological understanding of the assembly and identify the ministries that serve the assembly's prayer that are authenticated in right living;
3. Describe why and how the Word of God is central to the church's sacramental and liturgical life, theologically and ritually;
4. Use the General Instruction of the Roman Missal and the Lectionary to prepare a Liturgy;
5. Explain the role of ordained ministers in the church's liturgies.

This course unit seeks to establish a theology of preaching that provides an adequate theoretical foundation to preaching practice and introduces students to the foundational skills needed for the preparation and delivery of expository sermons. It discusses the following topics: the tradition of preaching, the importance of the Bible to preaching, the personal dimension, constructing the homily, beginnings and endings of homilies, illustrating the homily, matters and style of delivery. What to preach and the person behind the homily Jesus Christ are central to the art of preaching.

Learning Outcomes

At the end of the unit the students will be able to:

1. Appraise the importance of the Bible and a solid knowledge of theology to preaching;
2. Demonstrate the difference between written discourse and oral discourse and how preaching connects the two;
3. Demonstrate skills in the preparation and delivery of expository sermons;
4. Appraise the place of preaching in the dissemination of the Christian message and in the teaching and equipping ministry of the Church;
5. Appraise the importance of the personal dimension of the homily.

In the course the students study the liturgical principles that guide the norms as outlined in GIRM including:

Fourfold presence of Christ;

Full, active, priestly participation by all the People of God;

Adaptations to the particular assembly and enculturation.

This is followed by the structure and elements of the Mass with a focus on the Liturgy of the Eucharist (GIRM 72-89). Duties and ministries at Mass (GIRM 92-111) with a particular focus on the functions of the Acolyte (GIRM 187-193) and the Lector (GIRM 194-198), with reference to the Rites of Installation from the Book of Blessings. The prayers of the Roman Missal will be explored with a view to understanding the variety and depth of the prayers for the liturgical seasons, the ritual Masses and Masses for various needs and occasions. Finally, Liturgical Music its purpose and function in the liturgy (GIRM 39-41; 102-104) will be studied, including the three judgements: musical, liturgical and pastoral (Music in Catholic Worship).

Learning Outcomes

At the end of the course, the student will be able to:

1. Recognize the importance of liturgical norms as illustrated in the General Instruction of the Roman Missal and be able to apply them in liturgical preparation and celebration;
2. Illustrate the theology, structure, and ritual elements of the liturgy of the Eucharist and how to reflect these to the liturgical celebration;
3. Understand the ritual task of music in the liturgical celebration;
4. Explain the various liturgical ministries that assist the assembly to fully participate;
5. Demonstrate an ability to set the Roman Missal according to the liturgical season and consider choices for the prayers and to prepare a Sunday celebration of the Word and Communion.

This is the fundamental course on Liturgy studied by candidates for ordination. The basic aim is to examine the theology of Liturgy, how it has been understood in the tradition, by recent theologians and in the teaching of Vatican II. This is followed by an analysis of the function of symbol in liturgical worship. Theories of celebration are examined with a final section given to special questions on the Liturgical Year. It is hoped students will be able to distinguish Liturgical prayers and services from common prayer forms and private prayer and integrate this understanding into their Christological, ecclesiological and sacramental studies.

Learning Outcomes

At the end of this course the students will be able to:

1. Explain the meaning and purpose of the Liturgy for the worshipping life of the Church;
2. Appraise the evolution of liturgical practices beginning from early Jewish temple and synagogue worship;
3. Demonstrate a sound understanding of the major stages in the development of liturgical practice in the Roman tradition;
4. Demonstrate a knowledge of theology underpinning the liturgical renewal after Vatican II;
5. Prepare and conduct liturgies that incorporate local or cultural symbols.

The art of presiding prepares students to be ordained leaders of liturgical prayer. The course will demonstrate the relationship between their pastoral service as a member of a liturgical assembly. They will become familiar with the church's ritual books that are at the service of the presider of the liturgy and the sacraments. Students will practice presiding at each of the sacraments with particular focus on the ritual action, word, and choreography in relation to the church architecture. When presiding at the Eucharist they will choose prayer texts, learn ritual actions, attend to rubrics, all in the context of the worshipping assembly. The identity of the deacon as minister of charity and assistant to the bishop and priest during liturgical celebrations will be discussed according to the Ordination Rite.

Learning Outcomes

At the end of the course the students will be able to:

1. Demonstrate the ability to use the Church's Ritual books of the Mass and Sacraments;
2. Explain the prayerful preparation necessary in order to preside at sacraments;
3. Choreograph the liturgy with attention to enabling full, conscious and active participation of the particular assembly;
4. Show competence at presiding at Mass and the Sacraments;
5. Describe the ministry of the deacon as outlined in the Rite of diaconal ordination.

MORAL THEOLOGY

MORAL THEOLOGY 1

MTH 301

“Christian Ethics is the branch of theology that studies the human person and his actions so as to direct them to a loving vision of God seen as our true, complete happiness and final end. This vision is attained by means of grace, the virtues and the gifts, in the light of revelation and reason” (Pinckaers, 8). This course and the one following form an introduction to the other courses on Christian Ethics. It begins with a look at the meaning of morality, Ethics and Christian Ethics, and a brief outline of the history of Christian Ethics. It continues with what is specific to Christian Ethics, the scriptural view of morality and the use of Scripture in Christian Ethics. It concludes with a study of the natural foundation of morality (the Natural Law).

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate understanding of the meaning of morality and the history of Christian Ethics and its Scriptural dimensions;
2. Critique the reliance of Christian Ethics on Natural Law;
3. Justify the insistence of the Catholic Church that Ethics be part and parcel of the academic agenda of the formation of its Priests;
4. Develop the skill of moral reasoning in light of Scripture and the Christian tradition;
5. Formulate a simple moral theory for the youth of today.

This course continues on from CE301. It develops in greater detail the literature of Christian ethics. Also developed is the skill of moral reasoning in light of Scripture and the Christian tradition. It focuses on the sources of the objective morality of human actions – the three font theory. That gives a framework for a consideration of various moral systems, moral absolutes, intrinsic evil and moral norms. Finally, the course is designed to explore theological and philosophical bases of ethical decision making, and to facilitate guided students will come to appreciate the demands of Christian discipleship when engaging contemporary moral issues.

Learning Outcomes

By the end of this course, students will be able to:

1. Critique historically orthodox Christian alternatives for handling perceived moral dilemmas;
2. Develop biblically defensible opinions on several contemporary ethical issues;
3. Use the models and methods of ethical reflection in constructing and evaluating moral arguments;
4. Formulate their own approach to ethical decision making and holy living;
5. Explain the Church's official position, as set out in Pope John Paul's Encyclical 'Veritatis Splendor'.

This course introduces the students to the meaning of justice and its various forms. It gives them an understanding and appreciation of the Church's teaching on social justice, including the environment. It also enables them to see how working for justice is very much part of the prophetic role of the Church, and to study and reflect on the causes of social injustices and damage to the environment, on justice and environment issues, both local and beyond. Their understanding of Catholic Social Teaching (CST) will give them self-confidence to assess their local situations and be prophetic on justice and environmental issues.

Learning Outcomes

At the end of the unit the students will be able to:

1. Produce the Biblical, philosophical, theological and historical foundations of Justice;
2. Defend the importance of justice to the Mission of the Church;
3. Demonstrate a familiarity with the literature of justice with particular focus on Catholic social teaching;
4. Develop the skill of moral reasoning through study of social issues examined in the light of Scripture and the Christian tradition;
5. Justify the importance of a Christian engagement in public life that is responsible and prophetic.

This course introduces the students to issues related to health, medical treatment, life, violence and death. It begins with a focus on the value of human life and human dignity. The course then goes into other relevant Christian values and principles. This is followed by a study of particular issues (see the objectives below) in the light of Christian values and principles. Thus the course provides the students with a familiarity regarding underlying Christian values and principles as well as to assist the student to be sensitive to a range of ethical dilemmas, to evaluate issues in the light of Catholic ethical principles and to develop skills of applying moral principles to practical issues.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate an understanding of the moral issues present in the care of the environment, modern medicine and health care;
2. Demonstrate knowledge of Catholic principles and codes relating to bioethical issues;
3. Critique contemporary bioethical dilemmas from the point of view of Catholic moral thinking;
4. Apply philosophical and theological principles to particular medical and health care issues;
5. Formulate a theory that stresses the value of human life; the dignity of the human person.

That the students know that it is an integral part of the nature and mission of the Church to be concerned about the pacific contemporary cultural, social, political and economic issues. Thus, the students are lead to see clearly that this is not just a course on modern social issues. Rather, this course follows the lead from the *Constitution on the Church in the Modern World*, to read the signs of the times and interpret them in the light of the Gospel. The students are to be convinced that there is an intimate bond between the Church and the joys, the hopes, the grievances and the anxieties of this age, especially those who are poor and afflicted.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the underlying forces (economic, political, social, cultural etc.,) that are shaping the world today
2. Demonstrate an understanding of the inhuman and non-life-giving dimensions of some of these forces
3. Critique the *Constitution on the Church in the Modern World* taking out what is most relevant to the Pacific today
4. Appraise the intimate bond between the Church and the joys, the hopes, the grievances and the anxieties of this age, especially those who are poor and afflicted
5. Prescribe ways to interpret the flood of foreign ideas communicated by the media

PASTORAL STUDIES

CATECHETICS

PTH 401

This course introduces the students to the basic of Catechism, the Teachings of the Church. The theory part discusses the nature and purpose of Catechism as being the prophetic task of the church and for the students to Catechize in the Church's Mission: Revelation and its Transmission, Catechesis in the process of Evangelization and the Religious Instructions in schools. The course concentrates on the norms and criteria for presenting the Gospel message and the elements of methodology which equips the students with teaching skills, in planning and implementing various strategies and learning activities associated with religious education. during the course, the students are given the opportunity to teach Catechetics in Catholic schools around Suva.

Learning Outcomes

That by the end of the course the students will be able to:

1. Explain the nature and purpose of Catechism as being the prophetic task of the Church;
2. Appraise Catechesis in the Church's mission: Revelation and its transmission, Catechesis in the process of Evangelization and the Religious Instructions in the schools;
3. Understand and produce the Norms, criteria and methodology that the church requires for communicating the Gospel message;
4. Appraise the tools of Catechism: Sacred scriptures, Sacred Tradition, Church and Sacrament;
5. Understand the need to prioritize, plan and carry out the teaching of Catechesis at Parish level for all age groups and especially the preparation for receiving Sacraments;
6. In methodology to recognize different learning styles, plan and write up lesson plans with suitable teaching techniques.

This course seeks to explore the different types of boundaries and its impacts in terms of relationships. It will demonstrate the skills of how to identify the various personality disorders and explore practical strategies to counter complicated relationships. It will then highlight the three important forms of priestly relationships and analyze the principles for developing healthy relationships. In addition, it will explain and critique St John Paul's II's Theology of the Body and apply it to celibacy and human formation. And finally, the course will identify the potential challenges of the transition to presbyterial ministry and suggest support structures for navigating this transition.

Learning Outcomes

At the end of the unit the student will be able to:

1. Identify characteristics of different types of boundaries and relational patterns and identify ways to model healthy boundaries in daily ministry;
2. Demonstrate the skills of how to identify characteristics of various personality disorders and to explore the ways personality disorders and also identify practical strategies for navigating complicated relationships;
3. Explain why healthy priestly relationships are essential, be able to identify three important forms of priestly relationships, and describe principles for developing healthy relationships;
4. Explain and critique St John Paul's II's Theology of the Body and now it applies to celibacy and human formation;
5. Identify the potential challenges of the transition to presbyterial ministry and identify specific support structures for navigating transition.

This course provides a theological foundation for an intellectual and practical engagement with the Church 's teaching on sexuality. The course begins with a focus on Scripture, then the historical developments and current Church approaches and those of the community at large, especially the cultures of the Pacific. The course includes a study of the Church's moral teaching and spiritual guidelines in the practical living of Christian sexuality. The course then gives special attention to celibacy as a state of life and a way of living for priests and religious. The insights of scripture and the historical development of priestly and consecrated celibacy will be studied, followed by an examination of the present day understanding of the theology and spirituality of celibacy in the Church, the various levels of motivation underpinning the priestly celibate life, and practical guidelines for living this life. It is hoped the students preparing for the priesthood will reflect on their motivation for embracing celibacy and be more familiar with practical guidelines for living the celibate life. Mohandas Gandhi has claimed that "...only a love that can match or exceed what is possible with sexual love can sustain celibacy".

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate an understanding of the scriptural and historical foundations of the Church 's teaching on sexuality;
2. Explain the ethical issues arising from human sexual and interpersonal relationships;
3. Produce the scriptural and historical foundations of the life of celibacy;
4. Contrast celibacy as demanded by the church and celibacy as viewed by one's culture and the modern way of thinking;
5. Compose a talk on sexuality and celibacy for priests and religious.

PHILOSOPHY

INTRODUCTION TO PHILOSOPHY

PHL 101

Philosophy is unique both in its methods and in the nature and breadth of its subject matter. Philosophy pursues questions in every dimension of human life, and its techniques apply to problems in any field of study or endeavor. Philosophy develops the capacity to see the world from the perspective of other individuals and other cultures; it enhances one's ability to perceive the relationships among the various fields of study; and it deepens one's sense of the meaning and variety of human experience.

Learning Outcomes

At the end of this unit students will be able to:

1. To explain reasons why philosophers cannot claim that one definition of philosophy is the only one possible;
2. Explain the nature and value of philosophy;
3. Critique the philosophical method in the pursuit of wisdom;
4. Identify the main branches of philosophy and their main areas of interest;
5. Justify the Church's insistence on the study of philosophy.

Philosophy as a discipline was the creation of the ancient Greeks, beginning with Homer and Hesiod, who employed already existing stories of the gods in their attempt to understand human society and the world of nature. Subsequent philosophies of nature and of society became separate streams that found their fullest expression in Aristotle and Plato respectively. Plato wrote compellingly of the human search for the Good and the Beautiful which exist beyond the visible world. He profoundly influenced the Church Fathers up through Augustine and Boethius. Aristotle took a more scientific approach in his search for understanding and was influential for scholastic thinkers like Thomas Aquinas. This course begins with a survey of the issues raised by the Greek philosophers, then examines how their philosophies were incorporated into the works of Christian thinkers up to Bonaventure and Aquinas.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain how a story of the gods from Homer and Hesiod can qualify as philosophy.
2. . Explain how pre-Socratic concepts were developed beyond their original meaning by Plato and Aristotle.
3. Explain the symbolic meaning in Plato's parable of the cave of the sun outside the cave and of the protagonist's journey from prisoner to beholder of the sun.
4. Explain how the Fathers of the Church used concepts from Greek philosophy in their theologizing while remaining true to the Gospel message.
5. State one of the concepts that Aquinas took over from Aristotle and explain how Aquinas goes beyond Aristotle in his understanding of the concept.

This course will look at modern and contemporary philosophy both in general and in specific exemplars. The spirit of modern philosophy, rationalism, empiricism, pragmatism and positivism, logical positivism and linguistics, phenomenology and existentialism and major philosophical ideas of modern and contemporary philosophy are the main areas in the course.

Learning Outcomes

At the end of this course, students will be able to:

1. Identify the main problems addressed and questions asked by each philosopher covered in the course;
2. Assess the works of Descartes and the Rationalists as opposed to Hume and the Empiricists;
3. Assess the works of Kant and the Idealists, of Kierkegaard's Existentialism and of Husserl and the Phenomenologists;
4. Propose answers to counter the challenge of Materialism, Positivism, Pragmatism, Linguistics and Skepticism;
5. Compose their own answers to some of the questions modern and contemporary thinkers addressed.

This course unit continues the introduction of the student to the study and application of the basic concepts of Ethics. This unit aims to deepen philosophical bases of ethical decision making, and to facilitate guided reflection on personal morality and societal ethical issues. The student is prepared to respond to the complex ethical issues of the contemporary world through an evaluation of real problems that have come up.

Learning Outcomes

At the end of this course, students will be able to:

1. Appreciate the necessity of constructing and articulating a sound and consistent response to contemporary ethical issues;
2. Apply ethical theory to various situations that arise in the context of family, church, vocation and society as a whole;
3. Demonstrate an understanding of the ethical issues arising from human sexual and interpersonal relationships;
4. Value marriage and parenthood in context of pluralist society;
5. Apply philosophical principles to particular medical and health care issues;
6. Develop an understanding of the historical, cultural and economic underpinnings of the current ecological crisis;
7. Apply ethical principles to contemporary environmental issues;
8. Appraise the importance of ethical behavior as the link-point between faith and practice.

This course aims to teach students how to recognize arguments as found in their reading, and to give students a facility in analyzing the validity of an argument using the basic rules of logic together with conventional symbols and terminology of logic.

Learning Outcomes

At the end of the unit the students will be able to:

1. Identify statements and arguments;
2. Place arguments in standard form;
3. Map the flow of complex arguments;
4. Re-write and evaluate arguments;
5. Analyzing Real-Life Arguments from Publications;
6. Create True/False Tables Using Truth Functional Connectives
7. Identify Logical Fallacies.

This course examines the origin, the nature, the activities, the relationships to other humans and creatures, the place in the universe and the destiny of the human person as presented in the thinking and writings of some great philosophers. It explores a concept of humanity as that being which has reason. It asks the most fundamental question of human inquiry which is: what does it mean to be human. Accordingly, the course places the participants as both the subject and the object of the reflection. The participants, in other words, are both the question and the questioner. The course starts with human life. It reflects on the experience of that life and then engages both the experience and the reflection with the critical rational faculty of the human mind and intellect. The course ends with a brief look at more recent thinking in the area of philosophical anthropology.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the origin, nature and destiny of the human person;
2. Explain the defining activities of the human person;
3. Demonstrate understanding of the relationship between mentality and physicality;
4. Critique the various studied views on the human person;
5. Formulate a view of the human person which synthesizes the views of philosophers studied and what is learnt from the Bible.

Human beings have always been fascinated by the world of nature and have advanced numerous explanations for its phenomena. This course examines the noteworthy explanations that have been given from primitive times to the present. Topics include: the pre-philosophical, mythic view of nature; the search for "causes" in ancient Greece from Hesiod up to Plato and Aristotle; the modern scientific view of nature; the turn to "integral ecology" as championed by people like Pope Francis.

Learning Outcomes

At the end of the unit the students will be able to:

1. Using mimetic theory, explain why primitive cultures saw the world as controlled by divine entities who require sacrifice in return for favors granted.
2. Describe Aristotle's "four causes" and explain how he uses them to criticize the pre-Socratic philosophers in their explanations of the natural world.
3. Summarize the theory of evolution and explain how it is compatible with the Christian faith;
4. Summarize Pope Francis' philosophy of nature as he presents it in *Laudato Si* and explain how his philosophy differs from the one that prevailed in the developed world through the 19th and 20th centuries;
5. Define modern scientific method and state its similarities to and differences from Aristotle's method.

In Western Philosophy, Metaphysics has become the study of the fundamental nature of all reality - what it is, why it is, and how we are to understand it. Some only regard Metaphysics as the study of "higher" reality or the "invisible" nature behind everything, but that isn't actually true. It is, instead, the study of all reality, visible and invisible. Hence in the course apart from a serious consideration of “being”, we study questions about: change and permanence, pluralism and monism, matter and form, the mind-body problem, the act of existence, causality and personality as moments in an effort to unfold the ultimate structure of reality. Emphasis is placed on the classical metaphysical reflections of Plato, Aristotle, Aquinas, Descartes, Spinoza and Kant as well as the attacks of Hume, Marx and Wittgenstein in his first book. Attention is also given to significant post-Kantian developments and contemporary discussions.

Learning Outcomes

At the end of this unit students should be able to:

1. Outline the major approaches to the philosophy of being in western thought;
2. Explain key principles in Thomistic philosophy, such as matter and form, potential and actual, essence and existence, nature and person;
3. Appraise the relationship between contingent being and necessary being and how this relationship is conceived of in the major metaphysical systems, together with a critique of these systems;
4. Construct a conceptual framework that considers and thinks together “all-there-is” in a coherent and meaningful unity;
5. Demonstrate how the study of BEING helps to deepen and broaden one’s understanding of Reality and of God.

This course unit surveys the essential elements in a philosophy of God – the development of the very concept of God, the movement from polytheism to monotheism, the importance of a philosophical approach to the question of God, the classical theism of Aristotle and Aquinas with a critique of this, and alternatives to classical theism in terms of atheism and pantheism, and finally the possibility of a dialectical theism.

Learning Outcomes

At the end of the unit the students will be able to:

1. Appraise the importance of a philosophical approach to the question of God and its contribution to a religious conception and a theology of God;
2. Explain the main features of classical theism, including the teleological, cosmological and ontological arguments, the Divine attributes, Divine goodness and problem of evil;
3. Demonstrate a critical understanding of atheism and pan-theism, contemporary critiques of religion itself;
4. Explain basic positions on a broad range of issues about the nature of religion and religious beliefs;
5. Appraise the importance of critical thought in determining one's ideas of being, existence and God.

This course studies the valid forms of knowledge. The issues considered in the course are: Is the truth attainable? Is the skeptic right? What are the limits of knowledge? Which method should be used to obtain valid knowledge? What is the nature of truth? Specific attention is given to various complimentary ways of knowing: ontological (philosophical); constructural (scientific); humanistic (mythical), and supernatural (revelation).

Learning Outcomes

At the end of the unit the students will be able to:

1. Prescribe what is involved in the activity of knowing;
2. Propose answers to counter the challenge of skepticism and relativism;
3. Contrast ontological and constructural ways of knowing;
4. Explain why ontological, constructural, humanistic, and supernatural ways of knowing are each important;
5. Compare the ways of knowing learnt in the course to their own cultural way of knowing.

This course aims to introduce students to some of the basic ideas of political philosophy via an engagement with some classic (e.g. Plato, Aristotle) and modern texts (e.g. Hobbes, Locke, Marx). It focuses on two main issues, which are interlinked: first on questions concerning the justification of the authority of the state and second on questions concerning the nature of the just society. Certain issues in democratic theory are also addressed.

Learning Outcomes

At the end of the unit the students will be able to:

1. Appraise the political theories of Plato and Aristotle;
2. Identify the different accounts of the relationship between the individual and the state offered by Hobbes, Locke, and Marx;
3. Critique Locke's justification for property acquisition;
4. Critique Marx's development of the 'classless society';
5. Articulate a reasonable approach to politics in the 21st century.

SYSTEMATIC THEOLOGY

CHRISTOLOGY

STH 201

The course will study the significance of the Christ-event starting with a “low Christology” approach. It will consider what can be known of the historical Jesus and the effects he had on people in the first century A.D. It will study how the New Testament expresses the Christian belief that Jesus inaugurated the Kingdom of God through his life, death, resurrection, and ascension. It will then consider “high Christology” and what Christ means in the 21st century, with particular application to Oceania. The course will study how Christ conquers sin and completes the history of salvation.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the “Quest for the Historical Jesus” beginning in the 18th century;
2. Describe the factors that modern theologians use to understand the Jesus-event;
3. Explain the significance of the Jesus-event for salvation;
4. Explain the meaning of Jesus’ miracles, discourses, passion, death, resurrection, and ascension in the development of the theology of the Kingdom of God;
5. Describe the development of “Low” and “High Christology” and develop a Christology suited to 21st century Oceanic cultures.

The primary goal of this course is to study the biblical and theological meaning of revelation and faith base on the teaching of the Church in view of pastoral praxis and in the light of the Vatican II document *Dei Verbum* . This course unit shows the important role of revelation and faith in the life of Christianity. The course explores why Christianity believes itself to be a revealed religion.

Learning Outcomes

At the end of this course the students will be able to:

1. Explain clearly revelation in the context Christian faith;
2. Critique the ways God reveals himself;
3. Appraise the official teaching of the Roman Catholic Church on Revelation and Faith;
4. Explain clearly what it means to have faith;
5. Analyze the difference between Christians and other faith traditions understand how God works in creation.

This study will attempt to define the Catholic understanding of church. It will start with a consideration of the scriptural roots of the church. It will then study subsequent models that have been proposed for the church. Finally, it will examine how Catholicism, Orthodoxy, and Protestantism have developed their own ecclesiology's and how they might be harmonized in one, holy, catholic, and apostolic church.

Learning Outcomes

At the end of the unit the students will be able to:

1. Identify the diverse ways by the New Testament understood church;
2. Explain the relationship between ecclesiology and soteriology;
3. Describe different models of the church;
4. Explain the ecclesiology of the Vatican II Dogmatic Constitution Lumen Gentium;
5. Compare the ecclesiology's of the Catholic, Orthodox, and Protestant traditions.

The course introduces the main themes of contemporary theology of mission. It offers a theological reflection on the nature of mission and on the tasks of mission today. The first part offers an overview of the main questions in missiology today. The second part presents some important biblical foundations for mission, followed by an historical overview of the ways in which the Church has understood Christ's missionary mandate. The last part deals with significant trends and themes in the emerging ecumenical-missionary paradigm and explores new ways of doing mission that are faithful to Christ's mandate. The course will consider the far-reaching changes since the 1960s both in the language (understanding) and the practice of mission in both the Catholic and Protestant traditions.

Learning Outcomes

At the end of this course the students will be able to:

1. Critically explain the foundation, the goal and the theological meaning of "mission" as one of the principal themes of contemporary theology;
2. Produce the foundations for mission in the Bible and the biblical models of mission especially in the N.T.;
3. Analyze the main "models" or "paradigms" of evangelization *Ad Gentes* in history;
4. Be aware of the solid grasp of the main elements of a Trinitarian and Kingdom-centered theology of mission;
5. Appreciation of the complexity of issues facing mission today.

The main focus of this unit deals with the perennial human quests about the existence of God, human existence and creation. It will cover the formative factors in theology as well as the different methods of doing theology especially in light of the teaching of Vatican II and the Theological Commission.

Learning Outcomes

At the end of the unit the students will be able to:

1. Demonstrate an understanding of what theology is and how it has been defined and understood throughout history;
2. Display an understanding of the sources and methodologies for doing theology;
3. Demonstrate a knowledge of the special relationship among scripture, Tradition and Church's magisterium;
4. Appraise the importance of cultural experience, myths, stories and legends of a particular people in doing theology;
5. Display clearly the mutual relationship among science, theology, philosophy, and faith.

The course will trace the development of the theology of the Holy Trinity in Christianity and consider the implications of that theology for Christian life and ministry. It will start with texts in the Old Testament that Christians have interpreted as prefiguring the Trinity, the Christian interpretation of Jesus as revealing the Trinity, the elaboration of Trinitarian insights in the writings of the Pauline corpus, in the four Gospels, and in the Letter to the Hebrews. It will proceed to study the development of Trinitarian theology in the Fathers of the Church through the European Middle Ages, and into contemporary times.

Learning Outcomes

At the end of this unit, students will be able to:

1. Identify the biblical foundations of the theology of the Trinity;
2. Explain the questions and attempts at answers in the theological development of the Trinity;
3. Explain the theological language applied to the Trinity and propose translations of them into Oceanic terms;
4. Critique traditional theological explanations for the Trinity and propose new ones;
5. Develop a practical application of the theology of the Trinity in their own spirituality and future ministries.

The course will study the significance of the Christ-event starting with a “low Christology” approach. It will consider what can be known of the historical Jesus and the effects he had on people in the first century A.D. It will study how the New Testament expresses the Christian belief that Jesus inaugurated the Kingdom of God through his life, death, resurrection, and ascension. It will then consider “high Christology” and what Christ means in the 21st century, with particular application to Oceania. The course will study how Christ conquers sin and completes the history of salvation.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the “Quest for the Historical Jesus” beginning in the 18th century;
2. Describe the factors that modern theologians use to understand the Jesus-event;
3. Explain the significance of the Jesus-event for salvation;
4. Explain the meaning of Jesus’ miracles, discourses, passion, death, resurrection, and ascension in the development of the theology of the Kingdom of God;
5. Describe the development of “Low” and “High Christology” and develop a Christology suited to 21st century Oceanic cultures.

This course is a continuation from Ecclesiology 1. This focuses mainly on the Sacraments. It hopes to provide a deeper theological meaning and understanding of the sacraments, especially their historical and developmental dimension. It covers the principle of the Catholic sacramental system in comparison to the Protestant understanding. It also looks at the Biblical Orientation of the ‘Seven Catholic Sacraments’ and at Jesus as the Primordial Sacrament and the Church as the Foundational Sacrament. The course hopes to lead to a better understanding, deeper appreciation and conviction for authentic sacramental celebration, living and pastoral ministry.

Learning Outcomes

At the end of the course the students will be able to:

1. Appraise that sacramentality of creation in a Pacific way as sacred encounter with God;
2. Explain the evolution of Christian sacraments and the sacramental system from their biblical foundations through to the liturgical reforms of the Second Vatican Council;
3. Demonstrate an understanding that it is in celebrating the seven sacraments that we come to experience in an intense way, Christ’s paschal mystery;
4. Explore the Rite of Christian Initiation of Adults as the norm for Christian Initiation and its meaning in relation to baptism, confirmation and Eucharist;
5. Situate the celebration of the sacraments in the pastoral and cultural context of local communities in the Pacific.

The course will examine Christian spirituality both thematically and historically. It will consider its roots in the Bible, the development of themes and techniques of praying through the centuries, and the practical expressions of different schools of spirituality. The course will include the study of ten primary texts that are representative of different historical periods and themes. Every effort will be made to offer practical applications of spirituality so as to support the on-going spiritual development of students and the utilization of spirituality in their future ministry.

Learning Outcomes

At the end of this unit, students will be able to:

1. Identify the biblical, cultural and theological sources of Christian spirituality;
2. Analyze major themes in Christian spirituality;
3. Critique the historical and cultural influences upon the development of spirituality;
4. Explain different schools of Christian spirituality;
5. Develop a practical application of the Christian spiritual tradition to their own future ministries.

This short introductory course to the vast and complex field of world religions will focus on the worldview of each religion: the beliefs and values that make the religions meaningful to followers. Time is given to look seriously at the basic teachings of the main religions: what are their major differences and what are areas in which they agree. Also looked at are ways which can bring unity and harmony to different religions. It will also provide motivation for such study by reflection on contemporary Church teachings on Inter-Religious Dialogue.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the significant part religion plays in the lives of people in the world today;
2. Critique the fundamental worldview of some of the major religions as well as some of their customs and practices;
3. Justify the need for the presence and the acknowledgment of the divine in human affairs;
4. Prescribe a religious Creed which can be accepted with joy by all people of different religion;
5. Defend the need to enter into respectful dialogue with persons of other faith traditions, in keeping with contemporary teachings of the Catholic Church.

Understand the hope of the Church for the fulfillment of creation. The course will study this hope through faith's extrapolation of the future as it contemplates the history of salvation. It will consider the metaphors of this hope in Scripture, Tradition, and theology in order to propose practical ways of participating in the divine work of salvation by putting love into action. It will also demonstrate the complementarity between the Christian doctrine of eschatology and the data of the natural and social sciences regarding evolution.

Learning Outcomes

At the end of the unit the students will be able to:

1. Define the Church's understanding of eschatology;
2. Trace the development of the theology of eschatology in Scripture and Tradition;
3. Explain the metaphors associated with eschatology;
4. Propose practical ways by which people can participate in the divine work of bringing creation to fulfillment;
5. Demonstrate the complementary relation between faith and reason regarding the character of salvation history.

Marian Theology is our inquiry in faith or the scientific study of Mary, the mother of Jesus Christ. Mary is an important part of Christian Faith but most importantly the Catholic Faith. As Catholics we believe that Mary is the Mother of Jesus Christ, the Son of God, who is the Creator of heaven, earth and humanity. Hence, the Catholic Church teaches that Mary plays an important role in the plan of God for the salvation of the whole world. She was not only specially chosen by God from the very beginning but also, she was part of the Divine Plan for the salvation of humanity in Jesus Christ. Mary's faith response to God's call at the Annunciation was the decisive moment for the realization of God's divine plan of salvation for the whole of humanity. Mary's "YES" has changed the course of God's revelation towards humanity in that God becomes incarnated. Mary's yes is total and complete. Mary's yes allowed God to become man, the divine becomes the secular and heaven touched earth. Mary's response becomes the Church's response.

Learning Outcomes

At the end of the unit the students will be able to:

1. Explain the Catholic theological understanding of Mary;
2. Realize the special role of Mary in the Divine Plan of salvation;
3. Compile what non-believers say about Mary;
4. Defend Mary as the Mother of God, Jesus and the Church – from errors;
5. Support the thesis that the importance the Church renders to Mary is also rendered to all women.

The course hopes to plant a theologically informed appreciation of the vocational identity, role and spirituality of ministerial priests in the life and mission of the universal Church, and among the ministries of our local church and people. More specifically, the course will identify for critique some currently held, often unquestioned influential images about ministerial priesthood in the context of the theology of the church, of ministry and of priesthood that shape the Church's values and practice. The course will further study Jesus, the mediator of the New Covenant, and the movement and Church he initiated for the world and the Church's mission. Finally, we will consider the unique priesthood of the Risen Lord and the differing modes of exercising participation in the church. The Ministerial priesthood is a sacrament of and for Christ the Servant- Head of the Body and the Church's Spouse, as well as of the priestly character of the Church. The meaning of the sacrament of ordination is discussed.

Learning Outcomes

At the end of this course the students will be able to:

1. Appraise the scriptural foundation of the sacrament of ordination and giving what it means to be a priest in the Pacific;
2. Defend the thesis what the priest is the sacrament of Christ;
3. Explain the permanency of the sacrament of Holy Orders;
4. Critically outline the reasons for the reservation by the Catholic Church of Priestly ordination to males;
5. Assess the role and spirituality of Priests in the contexts of the life, mission and ministries of our local church and people.

The Eucharist is the summit and source of the Church's entire life, and therefore of the priest's life. This course studies the Old and New Testament foundations for the Eucharistic mystery, with its development in history and liturgy which record our ecclesial faith in the Eucharist as Presence, as Sacrifice and as Communion. Different philosophical explanation of the Eucharist will be discussed and evaluated. Theological discussion will cover issues arising from Vatican II: The Eucharist as effective symbol of the Church's unity in the context of ecumenism and enculturation.

Learning Outcomes

At the end of the unit the students will be able to:

1. To identify the key concepts and dimensions of the Eucharist such as Memorial, Symbolic action, Sacrifice, Thanksgiving, Ritual, Liturgical Action, Sacraments and Celebration
2. Explain the biblical foundation of the Eucharist and its development throughout the courses until the eve of Vatican II;
3. To describe the Eucharistic Celebration in the context of a faith community celebrating the drama of God's self-giving for us as Grace in creating, reconciling and drawing all to fullness in God's Self through Christ Jesus in the Spirit.
4. To demonstrate that they know the theology of the Eucharist in SC, a. 7, 11, & 47.
5. Demonstrate a deeper appreciation of the mystery of the Eucharist, which they will celebrate daily with and on behalf of the people of God, when they will become priests.

Building on earlier courses in Ecclesiology, Mission Theology and Church History, this course aims to deepen the student's understanding of the Principles and Guidelines of Ecumenical Dialogue as laid out by Vatican II Decree on Ecumenism (*Unitatis Redintegratio*). This will form the first part of the course. It will also study the phenomenon of New Religious Movements and or Sects throughout the world and especially the Pacific. This will be the focus of Part II. Students will learn the skills of Ecumenical dialogue with other Christians and New Religious Movements.

Learning Outcomes

By the end of the course, students should be able to:

1. Explain the history of division among the Christian churches;
2. Give evidence the skills of Ecumenical Dialogue based on the principles and guidelines laid out by Vatican II on the Decree on Ecumenism (*Unitatis Redintegratio*, UR) and the World Council of Churches;
3. Explain how to engage in dialogue with New Religious Movements;
4. Outline the movement towards unity found within the Catholic Church and other Christian Denominations;
5. Describe the process of facilitation Ecumenical dialogue in each of their dioceses and ministry locations.

Pope John Paul II has stated, on a number of occasions, that “*the synthesis between culture and faith is not just a demand of culture but also of faith. A faith which does not become culture or contextual has not been fully received, not thoroughly understood and not fully lived out.*” There are two aspects to our study of contextual theologies. First, we will undertake a study on Contemporary Context in the light of Pope Benedict’s article “Reflections on Cultures that are in Conflict Today,” and how the ‘Enlightenment Culture or Scientific Rationality’ have challenged all cultures today. The second part of our course will focus on pacific attempts at doing contextual theologies.

Learning Outcomes

By the end of this course, students are expected to have the following:

1. Demonstrate the ability to make, at least, the beginning of a synthesis between Christian faith and Pacific peoples and their cultures;
2. Expound what, why and the how of contextual theology;
3. Build up personal skills as pacific theologians which would help the faithful in the local communities to deeply receive, understand and live out the faith in their changing cultural and social contexts;
4. Nurture the student with the skills and discernment needed to recognize and encourage the expression of the *Sensus Fidelium*;
5. Inspire students and provide them with the correct skills to write and develop good Pacific and Oceanic theology.

The course will study the text of the Rite of Penance and the Pastoral Care of the Sick as revised by decree of the Second Vatican Council and published by authority of Pope Paul VI in order to develop a theology and pastoral application of the sacraments of healing. A theology of sin and of healing will contextualize both sacraments. The sacraments' Scriptural bases will be followed by the study of their development in the Church's Tradition. Their theology and pastoral application will be developed through an analysis of their symbols and their intended effects. Consideration will be given to adaptations of these rites to the cultures of Oceania. The rite of exorcism will also be studied in an Oceanic context.

Learning Outcomes

At the end of the unit the students will be able to:

1. Situate the Sacraments of Healing within the context of the history of salvation;
2. Explain the Scriptural bases and historical development in the Church's Tradition for the Sacrament of Penance and the Sacrament of the Anointing of the Sick;
3. Explain the purpose of the symbols and rituals of the Sacraments of Healing;
4. Develop pastoral practices for ministering to penitents and the sick;
5. Apply insights from the rite of exorcism to pastoral care of the sick.

This course will begin with a study of what Scripture has to say about marriage, especially as an image of the Covenant. Then it is followed by tracing the historical development of the theology of the sacrament and the Rite of Christian Marriage. Special attention will be given to the teaching of recent Popes since Leo XIII and especially what Vatican II, *Humanae Vitae* and *Familiaris Consortio* and recent appropriate Encyclicals have to say about Christian Marriage. The moral teaching of the Church on Christian marriage will then be studied in some detail. The course will conclude with a brief treatment of marriage spirituality.

Learning Outcomes

At the end of the unit the students will be able to:

1. Contrast marriage as viewed by the church and marriage as viewed by one's culture;
2. Assess the ethical issues arising from human sexual and interpersonal relationships;
3. Critique the implications of Catholic teaching on marriage, family, and divorce for the moral life of believers;
4. Defend the personal and social responsibilities that arise from one's sexual identity and relationships;
5. Appraise the richness of Catholic tradition and its understanding of marriage, family, and divorce.

This course involves a two-term revision program and it focuses on all the courses on Theology, Scripture, History, Moral and Canon Law, to name the most important fields. The main aim of the course comprises in a systematic synthesizing, reviewing, deepening, and an integrating of the entire 6 years of the program. Hopefully, this review seminar would imprint deeply in the minds of the students a truly informed and a unified personal vision of the Christian experience, message and mission. In addition to those most noble objectives, this course also hopes to prepare the students thoroughly for their final Oral comprehensive and *Urbaniana* written exams at the end of the year. Finally, the seminar hopes to familiarize the students with the most fundamental Documents of the Second Vatican Council. The course is delivered by our specialized lecturers for each field and also by lecturers blessed with wider academic expertise.

Learning Outcomes

At the end of the unit the students will be able to:

1. Compose a good answer to each of the Theological theses of the *Urbaniana* agenda;
2. Compose a good answer to each of the Moral theses of the *Urbaniana* agenda;
3. Compose a good answer to each of the History theses of the *Urbaniana* agenda;
4. Compose a good answer to each of the Scriptural theses of the *Urbaniana* agenda;
5. Compose a good answer to each of the Pastoral theses of the *Urbaniana* agenda.

Lecturers Theology, Biblical, Moral and History Departments

SEMINARY EXPECTATIONS

Whenever people live together in Christian freedom they have expectations of each other. They expect each person to be responsible, that is, to be accountable for the exercise of their own freedom.

The following expectations are tabled here to present what the seminary expects of each student in his day-to-day living. Failure to meet these expectations means a student will be held accountable for the exercise of his freedom. Responsibility and accountability are the two principles on which seminary life stands.

1. On entering the seminary, a student joins a community of people whose concern is pastoral preparation for ordained priestly ministry. Therefore, each student should be truly committed to this concern through the spiritual, personal and academic formation which the seminary offers, and through the gradual deepening of his own solid motivation.
2. Since this deepening of his motivation and his growth as a person will come through his openness to the Spirit and with the guidance of his Spiritual Director, each seminarian therefore, after an initial period, will choose one of the approved spiritual directors and consult him/her regularly.
3. In the seminary program, the student's growth towards fitness for the Church's ministry will involve his own self-estimation and self-evaluation. In this task, he will ask the assistance of his Moderator, or Superior and of other members of the faculty he may choose. His Spiritual Director will also have a primary part in this process of self-evaluation.
4. As a spiritual life will develop only in a climate of silence and reflection, the seminarian will contribute towards ensuring such a climate by observing the practical norms laid down for the purpose.
5. So that his prayer and study may be fruitful, a seminarian is expected to keep reasonable hours and regulate his activities with due consideration for the spiritual, academic and recreational needs of others.

6. Consideration for his future ministry to the people of God should move a student to take reasonable care of his health and seek medical advice when necessary.
7. A student's lifestyle should be a sign of a person who is committed to Christian living, to celibacy for the sake of the Kingdom, and a future apostolate of cooperation with the presbyterate under the leadership of the Bishop. His life is to bear witness to the values expressed in this.
8. No seminarian has the right to ordination, but he has the right to growth in the seminary. By God's grace, the moderator system can certainly promote this growth.
9. The worthy celebration of the liturgy of the Word of God and the Eucharist plays a central part in the life of the seminarian. The Sacrament of Reconciliation, the common prayer of the seminary community, as well as the seminarian's own private prayer are also central to his life.
10. Each seminarian is expected to take his part, regularly and punctually, in the daily celebration of the Eucharist together with the other liturgical and community prayers and devotions of the seminary.
11. Academic formation will depend largely upon the student's own eagerness to learn and his readiness to study conscientiously. In this, he will be directed by the whole teaching staff under the direction of the Dean of Studies
12. In his studies he should keep constantly in mind the challenge of his future ministry and the needs of the community he is to enlighten and lead.
13. Because genuine leadership is a quality of priestly ministry the seminarian will cultivate this gift in himself, being conscious at the same time that the voluntary acceptance of leadership by others, especially that of the staff, is a basic part of his own formation.
14. In the case of illness, the moderator or superior will notify the Dean

of Studies. Any absence from class, except in the case of illness, should have the permission of the Faculty Dean. If lecturers are absent, the Rector, the Dean of Studies and the Class Coordinator concerned are to be notified as soon as possible.

15. Because he is preparing for a ministry of service to others, the seminarian is expected to carry out the regular tasks allotted to him in seminary life and to see them as part of his formation. He will acknowledge and show gratitude to those who serve the community generously.
16. For the same reason, a high standard of courtesy in language, as well as in conduct and dress, both within and outside the seminary are expected at all times.
17. Members of a Christian community show courtesy and hospitality to visitors. At the same time the personal privacy of other students, especially in residential parts of the house should be respected and sensitivity and consideration shown for the whole seminary community.
18. Courtesy towards his Moderator or Superior and respect for his role require that a student notifies him of illness, and any absence from the ordinary exercises of the community for whatever reasons.
19. The witness to Christian values and lifestyle is expected in a student's use of alcohol and *yagona*, as well as in his social life and choice of places of recreation and entertainment.
20. All are to take proper care of seminary property and report breakages or damages to the Rector. A seminarian will consider himself liable for damages or breakages caused through his carelessness.
21. Any proven incident of sexual assault or other serious abuse must lead to the dismissal from PRS of a seminarian or any employee. Due process will follow.

AN ADDITIONAL BOOKLET IS ISSUED FOR THE DIOCESAN COMMUNITY.

STUDENTS 2024

YEAR ONE

SURNAME – NAME		SPONSOR
1	Chet, Nangkoto	Archdiocese of Suva
2	Kubuila, Remisio Beseiroma	SM (Fiji)
3	Marae, Teetara	Diocese of Tarawa & Nauru
4	Moala, Pili Liueli Fifita	Diocese of Tonga & Niue
5	Mweretaka, Kourabi	MSC (Kiribati)
6	Naulumatua, Suliano	Archdiocese of Suva
7	Nauvi, Petero Rawakerei	Archdiocese of Suva
8	Petelo, Kalolo	Archdiocese of Samoa - Apia
9	Petero, Vincent	MSC (Fiji)
10	Tiamuera, Ieiera	MSC (Kiribati)
11	Timiti, Rataro Teimaui	MSC (Kiribati)
12	Tofe, Gifton	CM (Solomon Is.)
13	Valeca, Ioane	SM (Fiji)
14	Waisale, Christafer Iferaimi	Archdiocese of Suva

YEAR TWO

SURNAME – NAME		SPONSOR
1	Biita, Kiatanna	Diocese of Tarawa & Nauru
2	Charlehand, Jordan	SM (PNG)
3	Corrie, T Ben	Archdiocese of Suva
4	Eterom, Rutio	MSC (Kiribati)
5	Fisdiepas, Lionel	Archdiocese of Noumea
6	Harold, Charlmars	SM (PNG)
7	Kamin, Marcellin	SM (Bougainville)
8	Katoa, Kelikola	Diocese of Wallis & Futuna
9	Katutu, Bwareita	MSC (Kiribati)
10	Kavauvea, Reyvan	Diocese of Wallis & Futuna
11	Kugunia, Raphael Aisa	SM (Bougainville)
12	Mafi, Saintvincent	Diocese of Tonga & Niue
13	Raqaiva, Setefano	Archdiocese of Suva
14	Seavula, Benidito Semi	Archdiocese of Suva
15	Teibaba, Bureia	Diocese of Tarawa & Nauru
16	Tekieru, Banian	Diocese of Tarawa & Nauru
17	Tiotebwa, Atanikakia	MSC (Kiribati)
18	Tivao, Damien Peter	MSC (Fiji)
19	Tsuremai, Rudolph	SM (Bougainville)
20	Tufele, Pierre	Diocese of Wallis & Futuna
21	Veitoyaki, Paulo	SM (Fiji)

YEAR THREE

SURNAME – NAME		SPONSOR
1	Giobun, Ignatius	SM (Bougainville)
2	Jose, Sam	Diocese of the Caroline Islands
3	Lambamu, Morino Virvir	Diocese of Port Vila
4	Le, Ngoc Truong (Joseph)	SDB (Vietnam)
5	Lui, Iosefo	MSC (Samoa)
6	Nario Roque, Marc Sherwin	SS.CC (USA)
7	Nmalev, Polycarpe	Diocese of Port Vila
8	Paul, Ap	Diocese of the Caroline Islands
9	Rerentemaraki, Cornelita	Archdiocese of Suva
10	Satoa, Ilalio	Archdiocese of Samoa - Apia
11	Tiome, Samuel	Diocese of Port Vila
12	Vea, Pouono	SM (Tonga)
13	Vea, Soakai	Diocese of Tonga & Niue

YEAR FOUR

SURNAME – NAME		SPONSOR
1	Dansey, John	Archdiocese of Suva
2	Helu, Maletino Filipe	Diocese of Tonga & Niue
3	Iakoba, Taakaio	MSC (Kiribati)
4	'Iloa, Filimone Ula	Diocese of Tonga & Niue
5	Kado, Hisakazu Frederick	Archdiocese of Suva
6	Makutu, Gabereli	Archdiocese of Suva
7	Mcvery, Mikaele	Archdiocese of Suva
8	Malimali, Tuimateo Leone	Archdiocese of Suva
9	Taranteuea, Ianana	Diocese of Tarawa & Nauru
10	Tawaia, Uakeia	Diocese of Tarawa & Nauru
11	Traill, William	Archdiocese of Suva
12	Vake, Vake'aeau	Diocese of Tonga & Niue

YEAR FIVE

SURNAME – NAME		SPONSOR
1	Camaitoga, Tadeo	MSC (Fiji)
2	Collins, Paul	Diocese of Samoa - Pagopago
3	Lam Dam, Ioane	Archdiocese of Samoa - Apia
4	Lesibobo, Alekesio	Archdiocese of Suva
5	Ribauw, Julson	MSC (Nauru)
6	Seu, Visio	Archdiocese of Samoa - Apia
7	Siua, Soane	SS.CC (Tonga)
8	Tekai, Buroro	MSC (Kiribati)
9	Temwaua, Tabee	Diocese of Tarawa & Nauru
10	Tokainavatu, Benjamin	Archdiocese of Suva

YEAR SIX

SURNAME – NAME		SPONSOR
1	Arikita, Tatetima	Diocese of Tarawa & Nauru
2	Batsary, Jean Vianny	Diocese of Port Vila
3	Elia, Falefa	SDB (Samoa)
4	Kouen, Bwebwentataake	MSC (Kiribati)
5	Malau, Soane	Archdiocese of Noumea
6	Popese, Fetaraisa	Diocese of Samoa - Pagopago
7	Qaliwaga, Suliano	MSC (Fiji)
8	Sueina, Lui Leiofi	SDB (Samoa)
9	Tabanea, Tokabwebwe	Diocese of Tarawa & Nauru
10	Taumaloto, Ielome Tai	Archdiocese of Samoa - Apia
11	Uluilakeba, Tavite	SS.CC (Fiji)
12	Yolpowa, Jake	Diocese of the Caroline Islands

YEAR SEVEN

SURNAME – NAME		SPONSOR
1	Batiara, Motua	Diocese of Tarawa & Nauru
2	Ekueni, Pasi	Archdiocese of Samoa - Apia
3	Fifita, Lomano	SS.CC (Tonga)
4	Iabeta, Ioakim	MSC (Kiribati)
5	Kaufuti, Paul	MSC (Fiji)
6	Lutelu, Sepulona	SS.CC (Samoa)
7	Marau, Kirisitiano Lamata	Archdiocese of Suva
8	Martin, DJ	Diocese of the Caroline Islands
9	Martinez, Juan Carlos	SS.CC (USA)
10	Muavesi, Aisea	Archdiocese of Suva
11	Nawere, Kariti	Diocese of Tarawa & Nauru
12	Nguyen, Anh Vu (Peter)	SDB (Vietnam)
13	Paserio, Reone Andrew	Archdiocese of Suva
14	Sela, Lusio	Archdiocese of Suva
15	Taulapapa, John	Archdiocese of Samoa - Apia
16	Teatata, Atanimoa	Diocese of Tarawa & Nauru
17	Tolu, Sosefo	Diocese of Tonga & Niue
18	Ulavalu, Viliami Savea	Diocese of Tonga & Niue

PRIVATE STUDENT:

SURNAME – NAME		SPONSOR
1	Lawakeli, Nakeleto	Private Student

PRS Enrolment Statistics 2024

<u>Diocesan College</u>		<u>Regional Representation</u>	
Residential	56		
Pastoral Year	6	American Samoa	2
		Bougainville	4
		Caroline Islands	4
<i>Total</i>	62	Fiji	30
<u>Congregation</u>			
Society of Mary	10	Kiribati	22
		Nauru	1
Missionaries of the Sacred Heart	14	New Caledonia	2
Pastoral Year	3		
Salesian of Don Bosco	4	Papua New Guinea	2
Congregation of the Mission	1	Samoa	11
		Solomon Islands	1
Private	1	Tonga	11
Congregation of the Sacred Hearts	5	USA	2
Pastoral Year	1	Vanuatu	5
		Vietnam	2
		Wallis et Futuna	3
<i>Total No. of Students Enrolled</i>	101		101

