

# PACIFIC REGIONAL SEMINARY



## 2025 HANDBOOK

# ACADEMIC CALENDAR 2025

<b>FIRST TERM</b>		
<b>January</b>	Tuesday 14	SPE Begins
February	Monday 03 – Tuesday 04	Moderators' Orientation
	Thursday 06 – Friday 07	Faculty Orientation
	Sunday 09	All Diocesan Students are to be in residence.
	Monday 10	Year 6 Orientation
	Tuesday 11 – Thursday 13	Diocesan College Orientation
	Friday 14	Safeguarding Awareness
	Monday 17	Opening Eucharist (and student Registration)
	Tuesday 18	Term 1 Classes begin for all Students
	Monday 24	Propaedeutic begins
<b>March</b>	Sunday 02	Diocesan College Recollection
	Wednesday 05	Ash Wednesday
	Friday 21	<i>SPE Graduation</i>
<b>April</b>	Sunday 06	Diocesan College Recollection
	Sunday 13	Palm Sunday
	Tuesday 15	Last day of classes before Holy Week
	Wednesday 16	PRS Reconciliation
	Thursday 17 – Saturday 19	<i>Easter Triduum</i>
	Monday 21	Easter Monday Public Holiday – PRS Picnic
	Friday 25	Classes Finish
	Monday 28	Exam Week
<b>May</b>	Friday 02	<b>Feast – St. Peter Chanel</b>
	Saturday 03	Term 1 Holiday Break Begins
	Monday 12	Girmit Day Public Holiday
	Friday 16	Diocesan Students back in residence
	Sunday 18 – Friday 23	Diocesan College Retreat
<b>SECOND TERM</b>		
	Monday 26	Term Two Classes Begin
	Friday 30	Ratu Sir Lala Sukuna Day Public Holiday
<b>June</b>	Sunday 08	Pentecost Sunday
<b>July</b>	Sunday 06	Diocesan College Recollection
	Wednesday 09	PRS Recollection
<b>August</b>	Friday 01	Classes Finish
	Sunday 03	Diocesan College Recollection
	Monday 04	Exam Week Begins

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	Friday 08	St. John Vianney Feast Day
	Saturday 09	Term 2 Break Begins
	Friday 22	Diocesan Students to be in residence.
<b><u>THIRD TERM</u></b>		
<b>August</b>	Monday 25	Term Three Classes Begin
<b>September</b>	Sunday 07	Diocesan College Recollection
	Monday 08	Prophet Mohammed's Birthday Public Holiday
	Friday 12	<i>Ecumenical gathering</i>
	Thursday 18 – Friday 19 TBC	Inter- Tertiary Games??
<b>October</b>	Sunday 05	Diocesan College. Recollection
	Friday 10	Fiji Day Public Holiday
	Tuesday 14 – Saturday 18	Workshop
	Monday 20 – Friday 28	Year 7's Defense
	Tuesday 21	Diwali Public Holiday
	Wednesday 22	PRS Reconciliation
<b>November</b>	Sunday 02	Diocesan College Recollection
	Monday 10	Classes follow Thursday's Timetable
	Tuesday 11	Classes follow Friday's timetable, classes finish
	Wednesday 12 – Friday 14	Final Exam days
	WEDNESDAY 19	GRADUATION DAY

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# 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 2025

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
- Archbishop Susitino Sionepoe, SM, New Caledonia
- Bishop Kolio Etuale, Pagopago
- Representative from Religious Congregations
- Representative from Institute of Apostolic Life
- Father Okusitino Ulupano SM, Rector
- CEPAC Secretary General – Pending

## THE SEMINARY ADMINISTRATION 2025

**Rector**

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## **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 is handled by a four-man Executive Committee. The SRC works with the Rector and the Faculty in organizing 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 2025

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# CEPAC AND THE PACIFIC REGIONAL SEMINARY

## A BRIEF HISTORY

Through a complex series of events, the Holy See entrusted Eastern Oceania to the apostolic care of the Congregation of the Sacred Hearts of Jesus and Mary, commonly known as the "Picpus Fathers." In 1827, Father Bachelot and his companions arrived in Hawaii to commence their mission. However, their efforts were short-lived as they were soon expelled. Under the leadership of Bishop Rouchouze, missionary work found greater success in the Gambier Islands and later in Tahiti.

Similarly, Western Oceania was entrusted, through an even more intricate process, to the nascent Society of Mary. The first Marist missionaries, led by Bishop Pompallier, arrived in the vast region in 1837. As missionary efforts progressed, the original Vicariates were gradually divided despite challenges such as massacres, disease, disasters, and the inherent limitations of even the most dedicated individuals. It was only after the Second Vatican Council that the local hierarchy was firmly established in the Pacific islands in 1966.

Following his return from the Papal Synod in 1967, Archbishop Pierre Martin of Noumea extended invitations to the Bishops of the Pacific for a gathering in Suva the following year. On March 26, 1968, the Episcopal Conference of the Pacific, *Conferentia Episcopalis Pacifici* (CEPAC), was formally inaugurated. Archbishop George Pearce of Suva was elected as the first President, with Archbishop Martin serving as Vice-President. The initial membership comprised the Metropolitan Archbishops of Papeete, Noumea, and Suva, as well as the Bishops of Taiohae, Wallis-Futuna, Port Vila, Apia, Tarawa, and Tonga. Additionally, Coadjutor and Assistant Bishops were granted membership by right.

Over time, the composition of CEPAC evolved as some dioceses underwent

name changes and new members joined. The Metropolitan Archbishop of Agana, Guam, and the Bishops of the Dioceses of the Caroline Islands, Chalan Kanoa, Pago Pago, and Rarotonga, along with the Prefecture Apostolic of the Marshall Islands and the *Missions sui juris* of Funafuti and Tokelau, became part of the Conference. Under the successive leadership of Archbishops Pearce, Martin, Mataca, and Calvet, as well as Bishops Finau, Lambert, and Apuron of Agana, and more recently, Cardinal Soane Patita Mafi, Bishop Paul Donoghue SM, and Archbishop Ryan Jimenez of Guam, CEPAC has undertaken significant initiatives, particularly in the areas of priestly recruitment and formation.

The question of establishing a seminary in the Pacific had long been a matter of discussion. By the time Bishop Rodgers of Tonga raised the issue at the first CEPAC meeting, 120 years of intermittent efforts had yielded limited results. In response, CEPAC encouraged interested dioceses and the Society of Mary to explore the matter further and provide recommendations. Following their deliberations, CEPAC made a decisive resolution in 1970 to establish a seminary in Fiji, leading to the founding of the Pacific Regional Seminary of St. Peter Chanel.

To support this initiative, diocesan and Marist seminarians were recalled from their studies in Springwood (Australia), Mosgiel (New Zealand), and Greenmeadows (New Zealand). Father Laurence Ross SM, an American Marist who had served in Samoa and was then Secretary to CEPAC, was appointed as the first Rector. On March 6, 1972, eighteen students gathered at a temporary facility in Hercules Street, Suva, forming the first seminary community under the leadership of Father Ross, assisted by Fathers Bourke CM and Robichaud SM. In June 1973, the community relocated to its permanent site at 461 Queen Elizabeth Drive, Suva Point.

The seminary experienced significant growth, with student numbers doubling twice within the first four years. By 1983, enrolment exceeded 100 students, including 20 in pastoral work. The growing numbers

necessitated extensive infrastructural development, including accommodations, dining and kitchen facilities, lecture halls, a chapel, a library, recreational spaces, and administrative offices.

From the late 1970s through 2017, six religious congregations established their own affiliated campuses in conjunction with the Pacific Regional Seminary. These include the Marists, located adjacent to the Diocesan College; the Columban’s in Nasese; the Missionaries of the Sacred Heart (MSCs) and the Vincentians in Wailoku; the Salesians in Nakasi; and most recently, the Picpus Fathers in Laucala Bay. The main campus continues to serve as the residence for diocesan seminarians and their formators.

Since 1996, annual student enrolment has consistently ranged between 120 and 150. In 2025, a total of 118 students are enrolled in the academic program, with 10 currently undertaking their Pastoral Year. The Diocesan College houses 70 diocesan students on campus, while two laywomen attend classes in person, and one layman participates in online coursework. The Pacific Regional Seminary remains a cornerstone of priestly formation in the region, continuing the vision and commitment of CEPAC to nurturing future leaders of the Church in the Pacific.

### **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  
Most Rev. Simon Mani MSC Fiji 2018 – 2024  
Rev. Okusitino Ulupano SM Tonga 2024 –

## 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 the ministry in the Pacific and abroad, 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:** From 2011, the admission requirements have been five years' secondary education, preferably with a pass grade in the final examination (Form 7). Mature students with different backgrounds, 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 ADMISSIONS<sup>1</sup>***

- By end of September 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 candidate concerned.
- 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 October diagnostic papers upon arrival are stored and then given as one batch to the markers.
  - The Admission Board meets in the first week of November 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

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<sup>1</sup> Dates in this section were revised in 2024 by the PRS Formation Board

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 fully accepted 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.

**Propaedeutics stage:** Accepted candidates will participate in a one-year propaedeutic program, serving as a preparatory phase for seminary admission. This program emphasizes foundational English language skills, spiritual growth, and human development. Participation is mandatory for diocesan candidates, while members of religious congregations may choose to join this program or implement their own.

## **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, and the Bachelor of Divinity accredited by SPATS and FHEC.

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 the 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];
- (ii) and 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 30<sup>th</sup> of 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 the 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 arrival. 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 further recommendations be obtained - similar to those which are done at the time of first admission.

## **SPIRITUAL FORMATION PROGRAM**

The spiritual formation of seminarians is shaped by five key elements that influence their growth and vocational development:

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

These dimensions reflect the integral approach outlined in the *Ratio Fundamentalis Institutionis Sacerdotalis*, which emphasizes the human, spiritual, intellectual, and pastoral formation of future priests.

### ***Cultural Formation and Spiritual Growth***

Cultural background plays a significant role in shaping the spiritual life of seminarians. The seminary provides an environment where students are encouraged to reflect on their life experiences, recognize the values inherent in their culture, and understand how faith has been transmitted through family and community. Through guided reflection, seminarians discern Christ's presence in their personal history, allowing them to engage critically with their culture and respond to the Gospel's call to conversion (*Ratio Fundamentalis*, 93-94). The spiritual formation program facilitates this journey toward deeper discipleship.

## ***Pastoral Experience and Spiritual Maturity***

Experience in parish life and ministry often serves as a catalyst for vocational awareness among seminarians. As they progress through their formation, both during academic terms and pastoral assignments, they deepen their understanding of ministry's demands and rewards. Our program emphasizes the integration of these experiences into spiritual formation, helping students recognize the essential components of seminary life, including:

- Service within the community
- Accepting responsibilities and working collaboratively
- Engaging in academic studies with intellectual rigor
- Reflecting on Scripture and the Word of God
- Celebrating the Sacrament of Reconciliation and the Eucharist
- Developing a steady and disciplined prayer life

These practices not only foster spiritual growth but also prepare seminarians for the *diakonia* of priestly ministry (*Ratio Fundamentalis*, 113-114).

## ***Integration of Spirituality and Ministry***

A fundamental goal of priestly formation is to cultivate a capacity for integrating spirituality with pastoral ministry. Through personal prayer, pastoral reflection, and theological study, seminarians are guided toward a synthesis of faith and action. Opportunities for college-wide and class recollection weekends, annual retreats, and regular spiritual direction provide spaces for deeper personal discernment and growth in relationship with God and others (*Ratio Fundamentalis*, 118-120).

Spiritual direction plays a crucial role in vocational discernment. It is within this space that candidates confront personal challenges, identify areas of

resistance to conversion, and discern their readiness for ordination. The role of the Holy Spirit in this process is indispensable, as authentic discernment requires attentive listening and openness to God's will.

### ***The Call to Radical Discipleship***

The center of a seminarian's formation is his encounter with Christ, which shapes his call to radical discipleship and commitment. The structure of recollection weekends and retreats corresponds to the different phases of formation, enabling seminarians to grow in clarity about:

- Where they experience Christ's presence (*Optatam Totius*, 4; *Sacrosanctum Concilium*, 7)
- How they are drawn into the Paschal Mystery and called to proclaim the Kingdom of God

This formation fosters an integration of liturgy and life, contemplation and action, where faith informs ministry, and ministry strengthens faith. Seminarians returning from pastoral assignments are encouraged to reflect prayerfully on their experiences, deepening their understanding of the Gospel and Church teaching in preparation for spiritual leadership (*Ratio Fundamentalis*, 123-125).

### ***Formation for Mission and Leadership***

When the formation process is effective, seminarians become attuned to the transformative power of the Kingdom of God at work in their lives. At the same time, they recognize the personal resistances that challenge their deeper conversion. Formation is a dynamic process of both "going to" and "being sent by" Christ (*Philippians 2:5*). The spiritual formation program aims to equip seminarians with the freedom and maturity necessary for responsible vocational choice and commitment.

The seminary's mission is to prepare candidates for diocesan priesthood, shaping them into effective ministers who collaborate with their bishop and presbyterium in service to their communities. Spiritual formators play a critical role in guiding future priests to become:

- Eager to embrace the challenges facing the Church and priesthood
- Equipped for mission with a spirit of courage and openness to adventure.

Throughout this process, freedom and self-determination must be accompanied by prudent accountability. The role of Moderator Groups and Diocesan Formators is vital in fostering this balance, ensuring that each seminarian is well-prepared for a life of faithful service to the Church (*Ratio Fundamentalis*, 126-128).

### **MODERATOR GROUPS IN THE DIOCESAN FORMATION PROGRAM.**

In accordance with the *Ratio Fundamentalis*, the propaedeutic, first, fourth, and seventh (final) year diocesan seminarians belong to dedicated Moderator Groups appropriate to their stage of formation. The remaining diocesan seminarians are divided into smaller Moderator Groups (typically 12–14 members) under the guidance of a staff member from the Diocesan Formation Team. These groups bring together students from diverse cultural and linguistic backgrounds and different stages of their seminary journey, fostering a formative experience rooted in fraternity and mutual support.

The Moderator Group functions as a privileged space for integral formation, where seminarians are accompanied in their human, spiritual, intellectual, and pastoral development. Its effectiveness relies on the relationships established between the Moderator and the students, as well as the bonds formed among the students themselves. The Moderator provides guidance, encouragement, and discernment, helping each seminarian respond to his vocational call with greater clarity and

commitment. He also seeks to cultivate the strengths and talents within the group, making it a formative environment for leadership, personal growth, and service.

***A Moderator Group thrives when:***

- Each member takes responsibility for his own formation and contributes to the growth of others.
- The group fosters a culture of faith-sharing and communal discernment.
- Active participation in group prayer and formation activities is essential. This includes:
- Participation in the Eucharist and the Liturgy of the Hours as arranged.
- Engagement in group projects and pastoral initiatives.
- Regular group meetings to reflect on formation experiences and community life.

The Moderator, as a mentor and guide, accompanies each student through personal dialogue, helping him integrate the various dimensions of priestly formation. Discussions focus on personal growth, community engagement, spiritual life, academic progress, pastoral experience, and ongoing discernment with a spiritual director.

Ultimately, the Moderator’s role is to help each seminarian deepen his vocational response, interiorize the demands of priestly formation, and grow in the habits and virtues necessary for ordained ministry.

**PROGRAM OF SPIRITUAL FORMATION 2025**

**THEME: JOURNEY IN HOPE**

*(Ratio Fundamentalis Institutionis Sacerdotalis)*

### TERM 1

Dates	Year	Topic	Facilitators	Venue
Feb 22-23	1	Intimacy with Christ		Lighthouse
Mar 8-9	2	Growing in Intimacy with Christ		SOLN
Mar 15-16	3	Spiritual Maturity and Interior Freedom		Vincentian
Mar 15-16	4	Conforming to Christ the Priest		SOLN
Mar 22-23	6	Priestly Identity and the Call to Holiness		Vincentian
Mar 29-30	7	Total Conformation to Christ the High Priest		SOLN

### TERM 2

Dates	Year	Topic	Facilitator	Venue
	1	Virtues of the seminarians		
	2	Maturity in Virtue and Fraternal Life		
	3	Pastoral Heart and Servant Leadership		
	4	Living the Evangelical Counsels		
	6	Sacramental Ministry and Spiritual Fatherhood		
	7	Priestly Ministry and the Grace of Ordination		

### TERM 3

Dates	Year	Topic	Facilitator	Venue
	1	Missionary discipleship		
	2	Missionary Discipleship and Apostolic Zeal		
	3	Commitment and Readiness for		

		Mission		
	4	Pastoral Readiness and Missionary Zeal		
	6	Perseverance and Missionary Spirit		
	7	Lifelong Fidelity and Missionary Discipleship		

**Spiritual Formation Team:** Fr. Inia Tikolutu, (Coordinator), Fr. Aruiti Tabang, Fr. Donald Melteras, Fr. Silito Tupou, and Selina Ravai.

## **PASTORAL TRAINING AND FORMATION YEAR**

The Pastoral Training and Formation Year is a crucial stage in the formation of diocesan seminarians. During this year, students undergo intensive pastoral training, overseen by the Diocesan Coordinator in collaboration with a pastoral team. This team includes laity appointed by each bishop for their respective diocese. The pastoral student is guided by a designated "Shepherd," appointed by the pastoral team of their diocese, to ensure a structured and supportive learning experience.

The Diocesan Coordinator plays a pivotal role in ensuring that students are immersed in real-life pastoral situations, allowing them to develop hands-on experience while engaging in a reflective learning process. Beyond their time in the diocese, the coordinator works closely with the pastoral formation team at PRS to ensure the students' continuous pastoral growth as they progress toward priestly ordination. This ongoing collaboration ensures a holistic formation that bridges academic learning with pastoral realities.

To facilitate this process, a distinct *Handbook for the Pastoral Training and Formation Year* has been developed. This handbook provides clear directives for Diocesan Pastoral Coordinators, Shepherds, and students,

guiding them through the formation process. Compiled by the PRS Pastoral Coordinator, the handbook is distributed to all diocesan students, their Shepherds, and Bishops. Additionally, religious congregations may request access to the handbook as needed.

## **Year VI Orientation**

After completing the Pastoral Year, students return to the seminary a week before the new academic year begins for the *Year VI Orientation Seminar*. This seminar serves as a platform for theological reflection, allowing students to process and integrate their pastoral experiences from the previous year.

The reflection process begins with the students' personal and pastoral encounters, helping them to:

- Deepen their understanding of their ministerial roles
- Reflect on their interactions with others in a pastoral setting
- Identify their strengths and weaknesses in ministry
- Recognize areas that require further development and growth

Through active listening and shared experiences, students gain insights into diverse pastoral approaches. Guided by a facilitator, they are encouraged to integrate theological knowledge with practical ministry, strengthening their pastoral competencies.

This reflective process also reinforces the seminary's commitment to staying attuned to the pastoral needs of the dioceses it serves, ensuring that the formation provided remains relevant and responsive to the realities of ministry.

Pastoral Formation Team; Fr. 'Okusitino Ulupano (Coordinator), Fr. Augustine Kim MSC, Fr. Tupouniua and Mr & Mrs. Joana Qalo

## **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 2025 its membership consists of:

- Fr. Tupouniua Tutoe, Diocese of Tonga (Dean)
- Fr. Samuela Tukidia SM
- Fr. Inia Tikolutu
- Fr. Tuia Afoa SDB
- Sr. Esther Powel HOC
- Fetaraisa Popese (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 workloads 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 present the complaint to the Committee. The complaint and how it was dealt with are recorded by the Dean.

Through the Academic Dean, the AAC coordinates student evaluations of the courses. This is done before the conclusion of lectures 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 two academic programs available at P.R.S.: Diploma of Theology, and Bachelor of Divinity. The requirements for each program are given below. This refers to the Diploma of Theology or the Bachelor of Divinity programs.

## **ACCREDITATION**

The programs for the Diploma of Theology and the Bachelor of

Divinity are accredited by the South Pacific Association of Theological Schools (SPATS) and the Higher Education Commission of Fiji (H.E.C.).

**ADMISSION:**

**DIPLOMA OF THEOLOGY**

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

Mature students with different backgrounds, 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**

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.**

<b>DIPLOMA OF THEOLOGY (D.T.)</b>
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### **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.

## THE BACHELOR OF DIVINITY (B.D)

### **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-seven 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 year six write a research paper of approximately 5,000 words.

Year 7 are required to submit a research paper of approximately 7,500

words (20 to 30 pages), and the research paper will also have a public defense of approximately 45 minutes.

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

## **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.**

- 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 a mark of at least C has been achieved.
- 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.
- 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 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

<b>Grade</b>	<b>Percentage</b>	<b>Definition</b>	<b>GPA</b>
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.

<b>Grade</b>	<b>Percentage</b>	<b>Definition</b>	<b>GPA</b>
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.

<b>Grade</b>	<b>Percentage</b>	<b>Definition</b>	<b>GPA</b>
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.

<b>Grade</b>	<b>Percentage</b>	<b>Definition</b>	<b>GPA</b>
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.

<b>Grade</b>	<b>Percentage</b>	<b>Definition</b>	<b>GPA</b>
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.

<b>Grade</b>	<b>Percentage</b>	<b>Definition</b>	<b>GPA</b>
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 courses 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 are responsible for entering student grades into Gibbon. Moderators and superiors will then receive the grades for their respective students. Lecturers without access to Gibbon may submit grades to the

Registrar for entry. The Registrar will specify the deadline for all grade submissions. No fields should be left blank; every student must receive a grade. Additionally, lecturers must provide comments to assist the Rector, as well as moderators or superiors, in offering academic guidance to students.

The moderators and religious superiors then inform their students.

**Students who are not seminarians.** The Registrar informs non-seminarian students of their results.

The Registrar will officially transmit the students' marks to their respective superiors and bishops.

## **ASSIGNMENTS AND ASSESSMENTS**

### **Research Papers**

Students in Years 4 and 6 are required to submit one Research Paper, with specific word counts and page lengths depending on the year level. For Year 4, the paper should be 2,500 words (approximately 10 pages), while Year 6 students are expected to submit a paper of 5,000 words (approximately 20 pages). The subject of the paper is to be chosen by the student, with guidance from a designated supervisor. In each academic year, students are expected to select a different discipline for their research topic.

Research Paper Application Forms will be distributed within the first two weeks of the first term. Upon receiving the form, the student must choose a supervisor and a research topic. Once the form has been completed, it must be approved by the supervisor and submitted to the dean by the specified date for further approval.

Research papers are to be submitted to the supervisor by the date indicated

on the form. Extensions may be granted under extenuating circumstances, such as illness or the death of a relative or close friend, with the supervisor's consent and the dean's approval. The supervisor, in consultation with the dean, will determine the appropriate length of the extension.

The Year 7 Research Paper will be a comprehensive work of 7,500 words, spanning approximately 20 to 30 pages. The topic should be interdisciplinary, emphasizing practical application. At the conclusion of the academic year, students will be required to defend their research paper in a formal presentation, lasting approximately 45 minutes.

## **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 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 without an acceptable explanation or an approved extension may still be submitted, but they will incur penalties as outlined below:

- A deduction of five percent (5%) of the total marks will be applied to any late work submitted on a working day following the due date, without prior approval for an extension.
- An additional mark will be deducted for each subsequent day the work is late, until it is submitted to the supervisor.

Work submitted more than two weeks after the due date, without an approved extension, will not be accepted and will not be marked. In such cases, the matter will be referred to the student's Moderator or Superior, as this will be considered 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 students' 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.

If a student commits an act of academic dishonesty for a second time in any course, they will fail the assignment.

A third instance of academic dishonesty in any course will result in the student failing the course.

Any further acts of academic dishonesty after the third occurrence will be referred to the A.A.C., which may 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 is required to inform the Registrar, providing the reason for the absence. The Registrar will then record the student's name, class, sponsor, and the reason for the absence in the Absentee Book. Additionally, the Registrar may update the relevant records as necessary (gibbon). The absence will be documented either explained or excused.

If a student is absent from a lecture and no notation of the absence is already in the Absentee Book, then the lecturer enters the name of the student, his class and sponsor, if there is one. The Registrar monitors the Absentee Book 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 the Absentee Book. 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.

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 are encouraged to 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.**

### ***LIBRARY***

The PRS Library is an essential resource in supporting students' academic formation. As a lending library, it provides both staff and students with access to an extensive collection of books and research materials. Beginning in 2025, PRS has established a partnership with the Catholic Theology College (CTC) in New Zealand, granting access to CTC's e-book resources, further enhancing the library's offerings.

While the PRS Library primarily serves its staff and students, we also welcome members of affiliated institutions, including students and staff from the Pacific Theological College (PTC), the University of the South Pacific (USP), the South Pacific Association of Theological Schools (SPATS), and the Ecumenical Centre for Research, Education, and Advocacy (ECCREA), as well as local Catholic priests, religious, and other institutions in Fiji seeking specialized resources. Lending services are available exclusively to registered borrowers; however, visitors are welcome to utilize our reference services and photocopying facilities.

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. These journals are very expensive, so we only subscribe to those which are most useful in completing the courses taught here at PRS.

PRS library subscribes to ATLA (American Theological Library Association) Religion Online Database with ATLASerials through EBSCO Host.

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](http://www.prs.ac.fj)

### ***THE STUDENT'S COMPUTER AND INTERNET***

The library provides students with access to both computers and internet services, facilitating academic research, email communication, and staying informed with current events. Additionally, Wi-Fi is available in both the library and classrooms, ensuring seamless connectivity for study and research purposes.

## 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).

### BIBLICAL SCRIPTURE:

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

### CANON LAW:

<b>CAN 401</b>	<b>BASIC PRINCIPLES OF CANON LAW</b>
<b>CAN 601</b>	<b>CANON LAW OF SACRAMENTS</b>
<b>CAN 701</b>	<b>CANON LAW OF MARRIAGE</b>

### CHURCH HISTORY:

<b>CHH 301</b>	<b>EARLY CHURCH HISTORY</b>
<b>CHH 302</b>	<b>MEDIEVAL AND REFORMATION CHURCH HISTORY</b>

<b>CHH 303</b>	<b>MODERN CHURCH HISTORY</b>
<b>CHH 401</b>	<b>PACIFIC CHURCH HISTORY 1</b>
<b>CHH 402</b>	<b>PATROLOGY</b>
<b>CHH 601</b>	<b>PACIFIC CHURCH HISTORY 2</b>
<b>HUMANITIES AND SOCIAL SCIENCES:</b>	
<b>ENG 101</b>	<b>SYSTEMATIC THINKING 1</b>
<b>ENG 102</b>	<b>METHODOLOGY 1</b>
<b>ENG 103</b>	<b>SYSTEMATIC THINKING 2</b>
<b>SOC 101</b>	<b>ANTHROPOLOGY</b>
<i>SOC 201</i>	<i>ANTHROPOLOGY FIELDWORK REPORT</i>
<b>SOC 202</b>	<b>SOCIOLOGY</b>
<b>PSY 201</b>	<b>DEVELOPMENTAL PSYCHOLOGY</b>
<b>PSY 401</b>	<b>ADULT PSYCHOLOGY</b>
<b>LANGUAGES: ECCLESIASTICAL AND BIBLICAL</b>	
<b>LNG 401</b>	<b>BIBLICAL HEBREW</b>
<b>LNG 601</b>	<b>NEW TESTAMENT GREEK</b>
<b>LNG 602</b>	<b>LATIN</b>
<b>LITURGICAL STUDIES:</b>	
<b>LIT 101</b>	<b>INTRODUCTION TO LITURGY</b>
<b>LIT 401</b>	<b>HOMILETICS</b>
<b>LIT 402</b>	<b>HISTORY OF THE EUCHARIST</b>
<b>LIT 601</b>	<b>LITURGY: THEOLOGY, SYMBOL &amp; CELEBRATION</b>
<b>LIT 701</b>	<b>THE ART OF PRESIDING</b>
<b>MORAL THEOLOGY:</b>	
<b>MTH 301</b>	<b>MORAL THEOLOGY 1</b>
<b>MTH 302</b>	<b>MORAL THEOLOGY 2</b>
<b>MTH 401</b>	<b>JUSTICE AND ETHICS</b>
<b>MTH 402</b>	<b>BIOETHICS</b>
<b>MTH 601</b>	<b>MODERN SOCIAL ISSUES</b>
<b>PASTORAL STUDIES:</b>	
<b>PTH 401</b>	<b>CATECHETICS</b>
<i>PTH 402</i>	<i>PASTORAL ENCOUNTER</i>
<b>PTH 601</b>	<b>SEXUALITY AND CELIBACY</b>

**PHILOSOPHY:**

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

**SYSTEMATIC THEOLOGY:**

<b>STH 201</b>	<b>CHRISTOLOGY</b>
<b>STH 202</b>	<b>REVELATION AND FAITH</b>
<b>STH 203</b>	<b>ECCLESIOLOGY</b>
<b>STH 301</b>	<b>THEOLOGY OF MISSION</b>
<b>STH 302</b>	<b>FOUNDATIONS IN THEOLOGY</b>
<b>STH 303</b>	<b>TRINITY</b>
<b>STH 304</b>	<b>SPIRIT AND GRACE</b>
<b>STH 401</b>	<b>INTRODUCTION TO SACRAMENTOLOGY</b>
<b>STH 402</b>	<b>THEOLOGY OF SPIRITUALITY</b>
<b>STH 403</b>	<b>WORLD RELIGIONS</b>
<b>STH 601</b>	<b>ESCHATOLOGY</b>
<b>STH 602</b>	<b>MARIOLOGY</b>
<b>STH 603</b>	<b>MINISTERIAL PRIESTHOOD</b>
<b>STH 701</b>	<b>EUCHARIST</b>
<b>STH 702</b>	<b>ECUMENISM</b>
<b>STH 703</b>	<b>CONTEMPORARY THEOLOGICAL ISSUES</b>
<b>STH 704</b>	<b>SACRAMENTS OF HEALING</b>
<b>STH 705</b>	<b>THE SACRAMENT OF CHRISTIAN MARRIAGE</b>

## CLASS PROGRAMS 2025

### Year I Program 2025

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>
<b>BLS 101 Introduction Old Testament</b>	<b>BLS 102 Introduction New Testament</b>	<b>LIT 101 Introduction to Liturgy</b>
<b>ENG 101 Systematic Thinking 1</b>	<b>PHL 104 Ethics-Theory &amp; Applied</b>	<b>SOC 101 Anthropology</b>
<b>PHL 101 Introduction to Philosophy</b>	<b>PHL 103 Modern and Contemporary Philosophy</b>	<b>ENG 103 Systematic Thinking 2</b>
<b>PHL 102 Ancient &amp; Medieval Philosophy</b>	<b>ENG 102 Methodology I</b>	<b>PHL 105 Logic</b>

### Year II Program 2025

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>
<b>SOC 202 Sociology</b>	<b>PSY 201 Developmental Psychology</b>	<b>PHL 206 Philosophy of Politics</b>
<b>PHL 203 Metaphysics</b>	<b>PHL 204 Philosophy of Religion</b>	<b>STH 203 Ecclesiology</b>
<b>PHL 202 Philosophy of Nature</b>	<b>PHL 205 Epistemology</b>	<b>PHL 201 Philosophy of the Human Person</b>
<b>SOC 201 <i>Anthropology Fieldwork - Report</i></b>	<b>STH 201 Christology</b>	<b>STH 202 Revelation &amp; Faith</b>

### Year III Program 2025

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

### Year IV Program 2025

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

### Year VI Program 2025

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

### Year VII Program 2025

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>
<b>BLS 701</b> The Letters of Paul	<b>STH 702</b> Ecumenism	<b>CAN 701</b> Canon Law of Marriage
<b>STH 701</b> Eucharist	<b>STH 705</b> Sacrament of Christian Marriage	<b>LIT 701</b> The Art of Presiding
<b>BLS 702</b> Luke and the Acts of the Apostles	<b>BLS 703</b> John and the Johannine Epistles	<b>STH 703</b> Contemporary Theological Issues
<b>STH 704</b> Sacraments of Healing	<b>ST 718</b> <i>S.T.B. Review Seminar</i>	<b>ST 718</b> <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 Bible as the Word of God in your context (Dei Verbum, ch. 1-3)
2. Illustrate the geographical, historical and religious background of the Old Testament times;
3. Describe the general structure and contents of the Old Testament books;
4. Identify the methods for analyzing select biblical passages;
5. Apply analytical skills to Old Testament passages.

**Lecturer** Ms. Sarah Hart

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. Illustrate the historical, social, and religious background of the New Testament, including Second Temple Judaism and the Greco-Roman world.
2. Explain the major theological themes such as Christology, salvation, grace, and the Kingdom of God as presented in different New Testament books.
3. Discuss the structure, literary styles, and genres (Gospels, Acts, Epistles, and Apocalypse) within the New Testament and their significance for interpretation.
4. Apply the historical-critical and contextual analysis methods in the interpretation of New Testament texts and their relevance to contemporary faith and society.
5. Present well-reasoned discussions on New Testament passages, articulating their meaning and application in personal, academic, and ministry settings.

**Lecturer** Fr. Tran Quy, MSC

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. Explain the pastoral context from which the Gospel emerged, and the structure and theological purpose of Mark's Gospel;
2. Identify the literary style and techniques used by Mark;
3. Apply the scientific methods in the analysis of biblical texts;
4. Distinguish the varied uses of the commentaries in interpreting biblical passages;
5. Apply the gospel message to the Pacific context, and to in one's spiritual development.

**Lecturer**     Fr. Donal McIlraith, SSC

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 Pentateuch;
2. Distinguish the thinking and beliefs of the main schools of thought in the Pentateuch;
3. Exegete certain passages from the Pentateuch;
4. Illustrate the ability to access Secondary Literature;
5. Apply the biblical message to contemporary Pacific context.

**Lecturer**      Ms. Sarah Hart

The course begins with a review on the apostolic origin and historical value of the gospels according to *Dei Verbum* and offers a background to historical and pastoral times.

### **Learning Outcomes**

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

1. Explain the Jewish and Greco-Roman context, authorship, audience, and purpose of Matthew's Gospel;
2. Discuss the major theological themes such as the Kingdom of Heaven, fulfillment of Old Testament prophecy, righteousness, and discipleship;
3. Discuss the literary organization of Matthew, including its five teaching discourses, and its portrayal of Jesus as the Messiah and Son of God;
4. Apply the historical-critical and literary approaches to the analysis of significant texts such as the Sermon on the Mount, parables, and passion narratives;
5. Apply the ethical, social, and spiritual implications of Matthew's teachings to contemporary Christian faith and practice.

**Lecturer** Fr. Tran Quy, MSC

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. Trace the history of Israelite Prophecy in its ANE context
2. Describe the Prophetic concerns and genres;
3. Defend the most effective prophetic style of preaching for people of today;
4. Appraise the prophet Jeremiah and his message;
5. Contextualize this study in today's Pacific with reference to the prophets of today.

**Lecturer**      Ms. Sarah Hart

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

**Lecturer**      Fr. Dr. Donal McIlraith, SSC

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. Examine key characteristics of Hebrew poetry, as found in Psalms, Proverbs, and other poetic books;
2. Explain central themes in the Wisdom books;
3. Assess the theological insights and philosophical questions presented in Wisdom Literature;
4. Utilize historical, literary, and theological approaches to analyze Hebrew poetry and Wisdom Literature in its ancient Near Eastern context;
5. Discuss how the teachings of Hebrew poetry and Wisdom Literature can inform Christian ethics, decision-making, and spiritual formation in today's world.

**Lecturer**      Ms. Sarah Hart

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. 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. Examine the authorship, audience, purpose, and historical background of Hebrews and the Catholic (General) Letters, including James, 1–2 Peter, 1–3 John, and Jude;
2. Discuss the major theological themes in the Hebrews and Catholic Epistles;
3. Assess Jesus as the high priest in Hebrews and the guidance for Christian living and community life found in the Catholic Letters;
4. Utilize historical-critical and literary methods to interpret key passages and their relevance for contemporary faith and practice;
5. Explain how the teachings of Hebrews and the Catholic Letters inform Christian discipleship, leadership, and ethical decision-making in today’s world.

**Lecturer** Fr. Dr. Donal McIlraith, SSC

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. Discuss the theological themes and concepts embedded in Paul's letters;
2. Analyze the passages from Paul's letters using historical and cultural contexts;
3. Apply Pauline theology to practical and everyday situations, demonstrating an awareness of the evolving nature of theological understanding.
4. Present well-structured arguments based on Paul's letters, using a range of communication skills.
5. Organize discussions or projects related to the application of Pauline theology in community settings.

**Lecturer**      Fr. Quy Tran, MSC

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 according 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. Discuss the historical and cultural context of Luke's Gospel and Acts of the Apostles;
2. Explain key themes such as salvation, the Holy Spirit, prayer, etc.;
3. Analyze key passages from Luke's Gospel and Acts of the Apostles;
4. Apply biblical texts within their contexts;
5. Evaluate the relevance of biblical teachings to contemporary life.

**Lecturer**      Fr. Quy Tran, MSC

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.

### **Learning Outcomes**

At the completion of the course, the students will:

1. Explain the historical context that produced the Johannine documents, its stylistic features and theological purpose particularly of the Fourth Gospel;
2. Identify the stylistic features and the literary techniques in the Fourth Gospel;
3. Discuss the historical world of the Johannine community from which the Fourth Gospel emerged;
4. Implement the skills for analyzing and interpreting biblical texts that have been learned;
5. Argue the relevance of the Fourth Gospel and the Letters of John for the Pacific pastoral context and for developing one’s spirituality.

**Lecturer** *To be appointed*

# 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 the 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 deals 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. Identify the sources, purpose and function of law in the Church.
2. Trace the history of Church law.
3. Discuss the application of ecclesiastical law.
4. Explain the structure of the Code of Canon Law.
5. Apply the General Norms to pastoral contexts.

**Lecturer**      Sr. Evelina Tuia

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. Discuss the canonical foundations of the sacraments;
3. Justify existing laws governing each of the sacraments;
4. Compare the spirit of the 1917 Code of Canon Law with the present Code of Canon Law;
5. Defend that the present Code of Canon Law as Canonical and Pastoral in orientation.

**Lecturer**      Sr. Evelina Tuia

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 understanding 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. Discuss the canonical understanding of marriage;
2. Argue the need for having laws governing the sacrament of marriage;
3. Evaluate impediments that can make marriage null and void;
4. Develop appropriate canonical instructions for marriage preparation;
5. Explain how to apply for dispensation or annulment of marriage.

**Lecturer**      Sr. Evelina Tuia

# **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. Discuss 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. Demonstrate an accurate understanding of developments in the early Church using primary sources and secondary studies;
4. Identify the historical milieu in which the patristic writers lived and worked, and accurately place them in the context of the late classical world;
5. Evaluate the contribution of the patristic writers and their abiding relevance to the contemporary Church.

**Lecturer** Fr. Johnathan Hurrell, SSCC

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 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. **Knowledge Acquisition:** Demonstrate a comprehensive understanding of key events, figures and theological developments during the Medieval Church, the Protestant Reformation and the Counter Reformation.
2. **Critical Analysis:** Critically analyze primary sources and secondary literature related to the Medieval Church, the Protestant Reformation and the Counter Reformation assessing their historical significance and scholarly interpretation.
3. **Comparative Understanding:** Develop a comparative understanding of the theological, political and social factors that contributed to the rise of Protestantism and the response of the Catholic Church during the Counter Reformation.
4. **Historical Interpretation:** Formulate informed interpretations of how the Medieval Church, the Protestant Reformation and the Counter Reformation shaped European history, including the impacts on religious beliefs, societal structures and cultural developments.
5. **Research and Communication Skills:** Develop their research skills through independent investigation of specific topics within the scope of the course, and effectively communicate their findings through written assignments, presentation, and class discussions.

**Lecturer** Fr. Johnathan Hurrell, SSCC

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. Understand the historical context as the Church's transitions from an European Church to a World Church.
2. Discuss key Church developments from the 16<sup>th</sup> Century to the 21<sup>st</sup> Century, with particular focus on the rebirth of Catholic Spirituality.
3. Evaluate the position taken by the Church in relation to modern developments such as the spread of democracy, two world wars, the Cold War, technological advances with social media and the return of nationalist tensions.
4. Analyze the Catholic restoration after the French Revolution and evaluate the effects of Enlightenment thoughts, the Heresies accompanying Modernity and Postmodernity, and successive pontificates from John XXIII.
5. Demonstrate an appreciation of the spirit of the Counter-Reformation in defense of Church doctrines while at the same time developing skills of self-critiquing Church positions.
6. Develop research skills in the systematic study of Global Trends that are revolutionizing the Church and propose appropriate pastoral responses to them.

**Lecturer**      Fr. Johnathan Hurrell, SSCC

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 known as CEPAC (Catholic Bishops Conference of The Pacific) and PNG & Solomon Bishops.
2. Analyze the challenges faced by the missionaries when they began their missionary work.
3. Critique missionary approaches of both the Catholic and Protestant Churches;
4. Evaluate the impact of Christianity on the social and political world of the Pacific;
5. Develop a missionary theory which reflects the spirit of the Gospel

**Lecturer** Fr. Lutoviko Manu, SM

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. Discuss the teachings of the Apostolic and Church Fathers
2. Critique the contribution of the Church Fathers' to the Church;
3. Discuss the heretics in the early Church.
4. Appraise the teachings of the Councils that declared the dogmatic teachings of the Church.
5. Discuss the historical milieu in which the Patristic writers lived and worked.

**Lecturer**      Fr. Johnathan Hurrell, SSCC

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 divided 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. Trace the major streams of Christian thought and their places in the contemporary world;
2. Evaluate historical consciousness as a tool for engaging with issues that confront the contemporary church;
3. Explain the importance of dialogue with modern society in shaping religious issues;
4. Critique the teaching of Vatican II in the context of the Pacific;
5. Develop themes which are relevant to contemporary Pacific Church history.

**Lecturer**      Fr. Lutoviko Manu, SM

# **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. Apply active listening skills to interpret academic and professional discussions;
2. Present structured oral communication with accurate pronunciation, tone, and fluency;
3. Develop written works, demonstrating appropriate language use, coherence, and organization;
4. Construct well-reasoned academic arguments in essays and research papers; and
5. Apply critical thinking through effective engagement with diverse texts, discussions, and written assessments.

**Lecturer** Mrs. Ana Bibi

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. Apply systematic and critical thinking skills to written and oral, tasks;
2. Explain the significance of organizing research data and describe various organizational methods;
3. Demonstrate proficiency in the conventions of critical writing and research;
4. Critique literature, selecting and recording only relevant information for their topic; and
5. Develop an abstract and written drafts within a specified timeframe.

**Lecturer**      Mrs. Ana Bibi

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 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 language items.

### **Learning Outcomes**

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

1. Explain the principles of Systematic Thinking;
2. Explain grammatical errors in English for effective communication;
3. Demonstrate proficiency in speaking, writing, listening, and reading English;
4. Demonstrate competence in spoken and written English; and
5. Utilise ATLA resources effectively.

**Lecturer**                      Mrs. Ana Bibi

This course introduces students to the study of cultural anthropology and anthropological principles of 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 behaviour. 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 anthropologically within Christian mission.
2. Discuss human nature from a Biblical perspective in the context of culture.
3. Explain the concept of human nature within the cultural environment.
4. Illustrate the ability to engage in ethnographic and anthropological observation.
5. Demonstrate basic proficiency in applying the Gospel cross culturally

**Lecturer** Ms. Filomena Usa

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. Students 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 groups.

### **Learning Outcomes:**

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

1. Explain the methodology of Participant – Observation effectively in a project.
2. Develop the capacity to listen and take good notes during interviews and conversations.
3. Design an overview of the findings in a short presentation in class.
4. Discuss the importance of the study of Anthropology for the success of the mission of the Church.
5. Present their origin, identity and family tree

**Lecturer**      Ms. Filomena Usa

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. Discuss the core arguments of Western classical & modern sociological theories
2. Analyze social changes in Oceanic societies, using sociological theories.
3. Examine the global direction to which Oceanic societies are heading.
4. Use social research to analyze the pressing issues which affect the present and future generations.
5. Apply the social teachings of the Church to contemporary social issues.

**Lecturer**      Ms. Filomena Usa

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 psychology and its relevance to human development.
2. Apply scientific explanations of development and life span
3. Interpret the theories to their personal and professional development
4. Apply a relevant theory to an encounter during a pastoral care event/work.
5. Relate social cultural development and its influence on human development

**Lecturer**      Mr. Saimone Tuni

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.

**Lecturer**      Mr. Simione Tuni

# **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. Describe the basic Grammar and Syntax of Hebrew;
2. Explain the meaning of the words used in a text chosen from among those studied during the term;
3. Identify the declensions of certain nouns and pronouns, studied during the term;
4. Identify the conjugation of the common verbs studied in this course;
5. Appraise the value of Hebrew for a deeper understanding of the biblical text.

**Lecturer** Fr. Dr. Donal McIlraith, SCC

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. Describe the basic Grammar and Syntax of Greek
2. Explain the meaning of the words used in a text chosen from among those studied during the term;
3. Identify the declensions of certain nouns and pronouns, studied during the term;
4. Identify the conjugation of the common verbs studied in this course. ;
5. Read aloud with a reasonable accent, and with some understanding, an unseen Greek Text, similar to those studied in class during the term.

**Lecturer** Fr. Dr. Donal McIlraith, SCC

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 from a text studied during the term;
2. Describe nouns and pronouns from all five declensions studied during the term;
3. Identify the conjugation of the common verbs studied in this course.
4. Trace the derivation of some common English words from Latin roots;
5. Read aloud with a reasonable accent and with some understanding, an unseen passage similar to those studied in class.

**Lecturer** Fr. Dr. Donal McIlraith, SCC

# **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. Describe the relationship between the purpose and meaning of the church's liturgical celebrations and their cultural ceremonies.
2. Explain the ministerial role and theological understanding of the assembly;
3. Discuss the ministries that serve the assembly's prayer that are authenticated in right living;
4. Describe the central position of the Word of God in the Church's sacramental and liturgical life, theologically and ritually.
5. Prepare a Liturgy, using the General Instruction of the Roman Missal and the Lectionary;
6. Evaluate the role of ordained ministers in the Church's liturgies.

**Lecturer**    *To be appointed*

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 history of preaching and the meaning and aim of a homily.
2. Develop a thorough Exegesis of the Word in preparing homilies;
3. Assess his community through Social Analysis to contextualize homily contents; Develop a Christo-centric approach to homilies;
4. Integrate all the skills necessary for Homilies' preparation, construction and delivery;
5. Create homilies that are Christo-centric.

**Lecturer** Fr. Johnathan Hurrell, SSCC

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. Apply the liturgical norms in the General Instruction of the Roman Missal to liturgical preparation and celebration;
2. Discuss the theology, structure, and ritual elements of the liturgy of the Eucharist;
3. Explain the role of music in the liturgical celebrations;
4. Examine the various liturgical ministries that assist the assembly to actively participate;
5. Demonstrate an ability to correctly utilize the Roman Missal

**Lecturer** Fr. Tupouniua Tutoe

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.

**Lecturer**      Fr. Inia Tikolutu

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 a 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 preparations necessary to preside at Sacraments;
3. Organize the liturgy enabling active participation of the particular assembly;
4. Demonstrate competence in presiding at Mass and the Sacraments;
5. Discuss the ministry of the diaconate as outlined in the Rite of diaconal ordination.

**Lecturer**     *To be appointed*

## **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. Explain the meaning of morality and the history of Christian Ethics and its Scriptural dimensions;
2. Examine how Christian Ethics is founded on Natural Law;
3. Justify the Catholic Church’s insistence on the inclusion of Ethics in the academic curriculum of priestly formation;
4. Apply the skills of moral reasoning that is informed by Scripture and Christian tradition;
5. Develop a relevant moral theory for the youth of today.

**Lecturer**     Fr. Soane Ahohako, SM

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 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. Identify the specialized vocabulary and terminology used within the field of moral theology;
2. Critique the traditional Christian perspectives and alternatives when challenged with perceived moral dilemmas;
3. Construct well-founded and biblically supported viewpoints on various contemporary ethical issues;
4. Apply different models and methodologies of ethical reflection to moral arguments effectively.
5. Articulate a defense of the Church's official position, as outlined in

Pope John Paul's Encyclical *'Veritatis Splendour.'*

**Lecturer** Fr. Soane Ahohako, SM

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. Discuss our personal responsibility for moral decision-making and how it can be both complex and demanding;
2. Apply the principles of justice and compassion by making responsible moral decisions in their lives
3. Explain the complex web of social issues covered in the Encyclical *Rerum Novarum et.al*
4. Discuss the core principles and themes of Catholic Social Teaching.
5. Argue the need to work with compassion for justice in the world and their potential to effect change.

**Lecturer** Fr. Soane Ahohako, SM

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. Discuss the major ethical theories and their assumptions;
2. Explain the general features and limitations of current bioethical discussions;
3. Examine the nature of a medical relationship, and the moral principles involved;
4. Analyse different moral issues in bioethics;
5. Apply the Church's moral teaching and to specific situations.

**Lecturer** Fr. Thomas Frink, SJ

That the students know that it is an integral part of 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 that are shaping the world today.
2. Discuss how Catholic Social Teaching (CST) responds to these forces;
3. Identify central issues facing the world which have a detrimental impact on the Pacific or local church.
4. Design a practical and pastoral approach with CST as the primary resource to a particular issue.
5. Relate the bond between the Church and the joys, hopes, the grievances and the anxieties of the marginalized and vulnerable in our times.

**Lecturer** Fr. Tupouniua Tutoe

# **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. Assimilate through research the theoretical aspects of the given content of Catechesis Today
2. Summarize Pope St John Paul II's Apostolic Exhortation '*Catechesi Tradendae*'
3. Evaluate teaching skills and strategies using the; Ecclesial planning Method as a guideline for planning a lesson
4. Teach four lessons each and evaluate a student teacher in their peer group teaching.
5. Design role plays on On –Going Faith Formation towards a Synodal Church.

**Lecturer**            Mrs. Sisilia Galuvakadua

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. Explain the three important forms of priestly relationships;
2. Summarize the potential challenges in transitioning to presbyterial ministry;
3. Apply ways to implement healthy boundaries to priestly relationships;
4. Analyze the principles for developing healthy priestly relationships;
5. Evaluate practical strategies for managing complicated relationships in pastoral settings;
6. Construct a support system plan for the transition to presbyterial ministry

**Lecturer**

*To be appointed*

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. Distinguish between continence and celibacy and the early Church's discussions on the renunciation of marriage or be sexually inactive.
2. Trace the theological and historical development of the discipline of priestly celibacy.
3. Appraise the different dogmas that the discipline of priestly celibacy was trying to uphold.
4. Justify priestly celibacy as a way of life.
5. Discuss practical challenges in living a celibate life.

**Lecturer** Fr. Soane Ahohako, SM

# **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. Explain the nature and value of philosophy.
2. Discuss the philosophical method in the pursuit of wisdom.
3. Explain the main branches of philosophy
4. Contrast philosophy to other disciplines;
5. Argue the Church's stance on the study of philosophy;
6. Trace the cultural development from "Myth to Logos."

**Lecturer**      Fr. Samuela Tukidia, SM

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 Homer and Hesiod's works qualify as philosophy.
2. Explain how Plato and Aristotle developed pre-Socratic concepts
3. Discuss the symbolic meaning of Plato's parable of the cave
4. Explain how the Church Fathers adapted concepts from Greek philosophy to theology while remaining faithful to the Gospel.
5. Describe the existential dimension of the philosophies of Augustine and Boethius.

**Lecturer** Fr. Thomas Frink, SJ

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 core issues addressed by each philosopher covered in this course
2. Compare the works of Descartes and the Rationalists to Hume and the Empiricist.
3. Discuss the works of Kant and the Idealist, of Kierkegaard's Existentialism and of Husserl and the Phenomenologists.
4. Design answers to counter the challenges of Materialism, Positivism, Pragmatism, Linguistic and Skepticism.
5. Develop answers to questions raised by modern and contemporary thinkers.

**Lecturer**      Fr. Samuela Tukidia, SM

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. Explain the relevance for contemporary ethics of the ancient philosophies of Platonism, Aristotelianism, and Stoicism.
2. Discuss the Christian understanding of punishment, and explain how it differs from the normal human view of punishment as a form of vengeance.
3. Apply the Rational Emotive Behavioral Therapy (REBT) theory to illustrate Aristotle's schema for the acquisition of virtue.
4. Evaluate Kant's ethical theory in light of Schopenhauer's objections to it.
5. Explain the "three waves" of feminism and their relevance for contemporary society.

**Lecturer**      Fr. Thomas Frink, SJ

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. Compare deductive and inductive arguments;
2. Explain the relationship between truth, validity and soundness;
3. Identify the basic distinctions regarding terms and definitions;
4. Illustrate the characteristics of the categorical proposition, the inferential relationships involved, and the formal nature and structure of argument;
5. Classify the valid forms of the categorical deductive argument and grasp the basic norms for their validity.

**Lecturer**      Fr. Samuela Tukidia, SM

This course examines the origin, 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. Trace the origin of the human person to the development of the Trinitarian doctrine.
2. Discuss the defining activities of the human person.
3. Argue why freedom is important in a person's effort to create oneself to be a person.
4. Compare the Oceanic notions of the human person to non-Oceanic concepts of the human person;
5. Develop a view of the human person which synthesizes the views of philosophers studied and what is learnt from the Bible

**Lecturer**      Fr. Samuela Tukidia, SM

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 return 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 using mimetic theory;
2. Explain Aristotle's "four causes" and how he uses them to criticize the pre-Socratic philosophers in their explanations of the natural world;
3. Summarize the theory of evolution and its compatibility with the Christian faith;
4. Discuss Pope Francis' philosophy of nature as presented in the *Laudato Si* and its connection to the principle of emergent probability;
5. Contrast modern scientific method to Aristotle's method.

**Lecturer**                      Fr. Thomas Frink, SJ

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. Discuss the major approaches to the philosophy of being in western thought.
2. Explain key principles in Thomistic philosophy.
3. Discuss how the major metaphysical systems, utilize the relationship between contingent being and necessary being.
4. Develop a conceptual framework that thinks together "all-there-is" in a coherent and meaningful unity.
5. Illustrate how the study of BEING helps to deepen and broaden one's understanding of reality and God.

**Lecturer** Fr. Samuela Tukidia, SM

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. Discuss the contribution of a philosophical approach to the question of God to theology.
2. Discuss the main features of classical theism.
3. Appraise the arguments of atheism, pan-theism, panentheism and the contemporary critiques of religion.
4. Appraise the core issues regarding the nature of religion, religious beliefs and the importance of critical thought in determining s ideas of being, existence and God
5. Critique the Western Approach to Religion using Post-Colonial Perspectives.

**Lecturer**      Fr. Samuela Tukidia, SM

This course studies valid forms of knowledge. The issues considered in the course are: Is the truth attainable? Is this 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. Discuss the activity of human knowing as outlined by Bernard Lonergan
2. Highlight counterpoints to the challenges of skepticism and relativism.
3. Explain the impact of sin and biases on human knowing.
4. Discuss the varieties of conversion and their role in the pursuit of knowledge.
5. Examine the role played by one's community in the pursuit of knowledge.

**Lecturer**      Fr. Thomas Frink, SJ

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. Explain the essence of democracy as it arose in ancient Greece;
2. Contrast Machiavelli's political theory with the Biblical view of life;
3. Compare the relationship between the individual and the state offered by Hobbes, Locke, and Marx;
4. Critique modern political theory using Rene Girard's practical limitations of human nature;
5. Construct a relevant approach to politics for the 21st century Oceania.

**Lecturer**      Fr. Thomas Frink, SJ

# **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. Describe the scholarly attempts to define the identity of Jesus of Nazareth;
2. Discuss the techniques that modern theologians use to understand the Jesus-event;
3. Analyze the Christology in the New Testament;
4. Examine the significance of the Jesus-event for salvation;
5. Illustrate the historical development and significance of the conciliar statements regarding Jesus and their affirmation in contemporary Oceanian contexts.

**Lecturer**      *To be appointed.*

The primary goal of this course is to study the biblical and theological meaning of revelation and faith based 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 Revelation in the context of Christian faith
2. Examine the ways God reveals himself
3. Discuss the official teaching of the Roman Catholic Church on Revelation and Faith
4. Explain what it means to have faith
5. Analyze the ways God is believed by Christians and non-Christians.

**Lecturer**      Fr. Okusitino Ulupano SM

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. Contrast the diverse ways of the New Testament's understanding of church;
2. Discuss the relationship between ecclesiology and soteriology.
3. Evaluate the different models of the church.
4. Explain the ecclesiology of the Vatican II Dogmatic Constitution *Lumen gentium* and of the Synodal Way.
5. Examine the ecclesiology's of the Catholic, Orthodox, and Protestant traditions in light of Synodality.

**Lecturer**      *To be appointed.*

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. Explain the historical foundation, and the theological meaning of "mission" as one of the principal themes of contemporary theology.
2. Examine the foundations for mission in the Bible and the biblical models of mission in the New Testament;
3. Analyze the main "models" or "paradigms" of evangelization *ad gentes* in history.
4. Illustrate a solid grasp of the main elements of a Trinitarian and Kingdom-centered theology of mission.
5. Examine the complexity of issues facing mission today in the Pacific.

**Lecturer** Fr. Okusitino Ulupano, SM

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. Explain theology, its definitions, and how it has been understood throughout history;
2. Apply the relevant sources and methodologies for doing theology;
3. Discuss the relationships between Scripture, Tradition and Church's Magisterium;
4. Outline the importance of cultural experience, myths, stories and legends of a particular people in doing theology;
5. Evaluate the mutual relationship between science and theology, philosophy and faith.

**Lecturer**      *To be appointed*

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. Examine the biblical foundations of the theology of the Trinity;
2. Articulate the questions and attempts at answers in the theological development of the Trinity;
3. Discuss the theological language applied to the Trinity;
4. Critique the traditional theological explanations for the Trinity and propose new ones;
5. Design practical applications of the theology of the Trinity for their spirituality and future ministries.

**Lecturer**     Fr. Thomas Frink, SJ

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. Discuss how Christian theology identifies the Holy Spirit in both the Old and New Testaments.
2. Trace the development of the theology of the Holy Spirit in the Tradition of the Church.
3. Evaluate the role of the Holy Spirit and grace in the sanctification of humankind.
4. Appraise the differences in the theologies of the Holy Spirit and of grace among Catholics, Orthodox, and Protestants.
5. Evaluate the relationship between grace, predestination, and free will.

**Lecturer**      *To be appointed*

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. Discuss the concept of the sacraments in Catholic theology.
2. Examine the theological foundations of sacraments, drawing on biblical roots.
3. Compare the Catholic understanding of sacraments with Protestant perspectives.
4. Trace the historical development of the Catholic sacraments.
5. Evaluate the potential impact of Pacific cultures on the celebration and understanding of the sacraments.

**Lecturer** Fr. Inia Tikolutu

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. Discuss the historical and cultural influences on the development of spirituality;
4. Evaluate the different schools of Christian spirituality and propose how they can be applied in the Pacific;
5. Formulate practical application guides of select Christian spiritual traditions to their future ministries.

**Lecturer**      *To be appointed.*

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 reflecting on contemporary Church teachings on Inter-Religious Dialogue.

### **Learning Outcomes**

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

1. Discuss the key features of the world's major religions;
2. Critique biased descriptions of religious traditions;
3. Appraise issues of religious diversity, religious commitment and peaceful co-existence;
4. Discuss examples of Catholic involvement in interreligious dialogue;
5. Justify the need for respectful interreligious dialogue, in keeping with contemporary teachings of the Catholic Church

**Lecturer**     *Mrs. Melanie Barbato*

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

**Lecturer**      Fr. Tupouniua Tutoe

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 fundamental truths about the mystery of Mary.
2. Discuss the special role of Mary in the divine plan of salvation.
3. Examine Mary's prefiguration in the Old Testament and presence in the New, the Marian dogmas, and the Marian doctrine.
4. Evaluate the importance of Marian devotion and liturgy and its role in Catholic Christian life.
5. Apply Marian spirituality to the environmental crisis and the vulnerable and marginalized of society today.

**Lecturer** Fr. Okusitino Ulupano, SM

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. Examine the scriptural foundation of the sacrament of ordination highlighting the meaning of priesthood in the Pacific;
2. Defend the Church's teaching that the priest is the sacrament of Christ;
3. Justify the permanence of the sacrament of Holy Orders;
4. Argue the reservation of Priestly ordination to only males in the Catholic Church;
5. Evaluate the role and spirituality of Priests in the contexts of our local church and people.

**Lecturer**      Fr. Okusitino Ulupano SM

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 explanations 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. Explain the key concepts and dimensions of the Sacrament of the Eucharist;
2. Discuss the biblical foundations of the Eucharist and its development throughout the centuries until the eve of Vatican II
3. Describe the Eucharistic Celebration in the context of a faith community celebrating the drama of God's plan of salvation through Jesus Christ in the Spirit.
4. Demonstrate that they know the theology of the Eucharist in *Sacrosanctum Concilium*, n. 7, 11, & 47.
5. Develop 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.

**Lecturer** Fr. Tupouniua Tutoe

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. Develop the skills of Ecumenical Dialogue based on the principles and guidelines in the Decree *Unitatis Redintegratio* on ecumenism.
2. Implement skills of tolerance and dialogue with New Religious Movements
3. Critique the history and involvement of CEPAC and Catholic Dioceses in Ecumenism and its views on fundamentalism (or NRMs)
4. Evaluate how the course has helped them broaden their view of how religion can unite rather than divide.
5. Facilitate Ecumenical dialogue in each of their dioceses.

**Lecturer** Fr. Tupouniua Tutoe

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. Discuss the understanding of theology since Vatican II and of Theology in context;
2. Examine theology; the formative factors, sources; methods in the light of Vatican II, *Gaudium et Spes* and the Theological Commission;
3. Demonstrate the ability to understand some of the contemporary theological trends with select examples of contextual theologies from – Latin America, Asia, and Africa and from Oceania;
4. Implement skills acquired to answer questions regarding Local/contextual theology drawing examples from Asia, Africa, Latin America and Oceania;
5. Develop a contextual thesis drawn from the course.

**Lecturer** Fr. Tupouniua Tutoe

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. Evaluate the Sacraments of Healing within the context of the history of salvation;
2. Discuss the Scriptural foundation and historical development in the Church's Tradition for the Sacraments of Healing;
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.

**Lecturer** Fr. Inia Tikolutu

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 the Church's view on marriage as opposed to one's culture;
2. Evaluate 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.

**Lecturer**      Fr. Soane Ahohako, SM

## **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 *yaqona*, 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 by 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 2025**

## **YEAR ONE**

<b>SURNAME – NAME</b>	<b>SPONSOR</b>
1 Samita, Anton P	Diocese of Tonga & Niue
2 Tufele, Apiliato	MSC
3 Mae, Augustine Jude	SM- Society of Mary
4 Batirerega, Atunaisa	Archdiocese of Suva
5 Bebe, Jacques	Diocese of Port Vila
6 Bamatoa, Bwarii	MSC
7 Duaibe, Atekini John	Archdiocese of Suva
9 Tuifelasa'i, Garrit	Archdiocese of Samoa-Apia
10 Muliufi, Julius T Frost	Archdiocese of Samoa-APia
11 Kimiora, Rangi Tehamata Gregory	Diocese of Rarotonga, Cook Islands
12 Vitalini, Lafaele Likuohihifo	Diocese of Tonga & Niue
13 Linsare, Lionel	Diocese of Port Vila
14 Malapa, Patrick	SM-Society of Mary
15 Katoa, Marlon Toavi	SM-Society of Mary
16 Nacuva, Etuate	Archdiocese of Suva
17 Tudy, Paula Stephen	Congregation of the Mission
18 Sanele, Peato Sanele	Archdiocese of Samoa-Apia
19 Senio Taiao, Petelo Vaa	Archdiocese of Samoa-Apia
20 Alofi, Petelo Saulima	MSC
21 Ratukubou, Paulo	Archdiocese of Suva
22 Roragaca, Ratu Joseva	Archdiocese of Suva
23 Marcus, Saimoni	Congregation of the Mission
24 Masalo Falevaai, Senio	Archdiocese of Samoa-Apia
25 Tawaia, Enoka	Diocese of Tarawa & Nauru
26 Toakai, Toatoa	MSC
27 Veitoyaki, Apisalome	SS.CC
28 Vitolio, John	SS.CC

## YEAR TWO

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

## **YEAR THREE**

<b>SURNAME – NAME</b>	<b>SPONSOR</b>
1 Bohehe, Carlton Grenier	CM
2 Charlehand, Jordan	SM (PNG)
3 Corrie, T Ben	Archdiocese of Suva
4 Fisdiepas, Lionel	Archdiocese of Noumea
5 Harold, Charlmars	SM (PNG)
6 Kamin, Marcellin	SM (Bougainville)
7 Katoa, Kelikola	Diocese of Wallis & Futuna
8 Katutu, Bwareita	MSC (Kiribati)
9 Kavauvea, Reyvan	Diocese of Wallis & Futuna
10 Lui, Kasipale	SDB
11 Mafi, Saintvincent	Diocese of Tonga & Niue
12 Paiaaau, Derrick Pesamino	SDB
13 Raqaiva, Setefano	Archdiocese of Suva
14 Seavula, Benidito Semi	Archdiocese of Suva
15 Tavita, Sefilino	SDB
16 Teibaba, Bureia	Diocese of Tarawa & Nauru
17 Tekieru, Banian	Diocese of Tarawa & Nauru
18 Tiotebwa, Atanikakia	MSC (Kiribati)
19 Tufele, Pierre	Diocese of Wallis & Futuna
20 Veitoyaki, Paulo	SM (Fiji)

## **YEAR FOUR**

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
1	Daurewa, Ratu Pio	Archdiocese of Suva
2	Lui, Iosefo	MSC
3	Nario Roque, Marc Sherwin	SS.CC (USA)
4	Nmalev, Polycarpe	Diocese of Port Vila
5	Rerentemaraki, Cornelita	Archdiocese of Suva
6	Satoa, Ilalio	Archdiocese of Samoa - Apia
7	Tawake, Dick	Society of Mary, Fiji
8	Tiome, Samuel	Diocese of Port Vila
9	Vea, Pouono	SM (Tonga)
10	Veileiki, Waisale	CM
11	Virvir, Morino Labamu	Diocese of Port Vila

## **YEAR FIVE**

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
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, Gaberieli	Archdiocese of Suva
7	Mcvery, Mikaele	Archdiocese of Suva
8	Malimali, Tuimateo Leone	Archdiocese of Suva
9	Teguebou, Patrice	Diocese of Port Vila
10	Tawaia, Uakeia	Diocese of Tarawa & Nauru
11	Trail, William	Archdiocese of Suva
12	Vake, Vake'aehau	Diocese of Tonga & Niue

## YEAR SIX

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
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	Ludwig, Pernel	Diocese of the Caroline Islands
6	Ribauw, Julson	MSC (Nauru)
7	Saimon, Byron	Diocese of the Caroline Islands
8	Seu, Visiesio	Archdiocese of Samoa - Apia
9	Siua, Soane	SS.CC (Tonga)
10	Tekai, Buroro	MSC (Kiribati)
11	Temwaua, Tabee	Diocese of Tarawa & Nauru
12	Tokainavatu, Benjamin	Archdiocese of Suva
13	Anetoka, Babetara	MSC (Kiribati)

**YEAR SEVEN**

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
1	Arikita, Tatetima	Diocese of Tarawa & Nauru
2	Batsary, Jean Vianny	Diocese of Port Vila
3	Kouen, Bwebwentataake	MSC (Kiribati)
4	Lawakeli, Nakeleto	Private
5	Malau, Soane	Archdiocese of Noumea
6	Popese, Fetaraisa	Diocese of Samoa - Pagopago
7	Qaliwaqa, Suliano	MSC (Fiji)
8	Tabanea, Tokabwebwe	Diocese of Tarawa & Nauru
9	Taranteuea, Ianana	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

**PRIVATE STUDENT:**

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
1	Lawakeli, Nakeleto	Private Student Fiji
2	Loau, Kilisitina	Private Student SOLN
3	Euna, Kim	Private Student Korea

**JUMPERS:**

<b>SURNAME – NAME</b>		<b>SPONSOR</b>
1	Tavita Sefilino	SDB Samoa
2	Derrick Pesamino	SDB Samoa
3	Lui Kasipale	SDB Samoa

## PRS Enrolment Statistics 2025

<u>Diocesan College</u>		<u>Regional Representation</u>	
Residential	58		
Pastoral Year	11	American Samoa	2
		Bougainville	3
		Caroline Islands	3
<b>Total</b>	<b>69</b>	Fiji	36
<b><u>Congregation</u></b>			
Society of Mary	10	Kiribati	21
Pastoral Year	0	Nauru	1
Missionaries of the Sacred Heart	17	New Caledonia	2
Pastoral Year	1		
Salesian of Don Bosco	3	Papua New Guinea	2
Congregation of the Mission	5	Samoa/ Apia	15
		Solomon Islands	2
Private	3	Tonga	11
Congregation of the Sacred Hearts	6	USA	1
Pastoral Year	0	Vanuatu	8
		Vietnam	0
		Wallis et Futuna	5
		PNG	2
<b>Total No. of Students Enrolled</b>	<b>114</b>		<b>114</b>



Registered with Fiji Higher Education Commission as a Theological School under the Higher Education Promulgation 2008.  
Registration Certificate Number RG 0001 / 10