

CATHOLIC THEOLOGICAL INSTITUTE

HANDBOOK

2021

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PAPUA NEW GUINEA

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CTI is registered with the National Higher & Technical Education Board, #HTEREG2020001.



PUT OUT INTO THE DEEP

(LUKE 5:4)

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CATHOLIC THEOLOGICAL INSTITUTE

What is now the Catholic Theological Institute (CTI) is the end product of a process going back to 1963. The Catholic bishops of Papua New Guinea and the Solomon Islands had, over the years, made different arrangements for the training of candidates for the Roman Catholic priesthood. In 1961 the bishops decided on a more fixed policy. Consequently on 1 March 1963, Holy Spirit Regional Seminary was opened in Kap (near Madang) under the auspices of the Society of the Divine Word (SVD). At about the same time, the Missionaries of the Sacred Heart (MSC) opened de Boismenu Seminary at Bomana (about 15 kilometres from Port Moresby). This was for the training of members of the MSC for the priesthood. In 1968 Holy Spirit Seminary moved from Kap to Bomana and later in the year the two seminaries joined. In effect, what had been de Boismenu Seminary now became an affiliated college of Holy Spirit Seminary.

Later other congregations moved to Bomana. The result was that there were eventually several affiliated colleges, with each congregation sending their candidates to Holy Spirit Seminary for priestly training. At this time therefore Holy Spirit Seminary provided board and lodging for candidates for the diocesan priesthood as well as academic formation for both diocesan and religious candidates.

In 1994 there was a Roman visitation by the then Bishop George Pell. One of the recommendations involved an institutional change in keeping with similar changes in seminaries in other parts of the world. In effect, in 1999, Holy Spirit Seminary became two institutions. One institution, which retained the name Holy Spirit Seminary, was to cater for the spiritual dimension of diocesan priestly formation. The other, now called CTI, was given the task of the academic formation of diocesan and religious candidates for priesthood. Currently, CTI educates the seminarians of 18 dioceses and 9 religious orders and also accepts external students.

The academic program is divided into two years of philosophy studies followed by four years of theology. Students who have begun their studies at other seminaries or theological colleges are given credit for what they have already done, and start at an appropriate place in CTI's program. CTI is currently seeking affiliation with the University of Santo Tomas in Manila for its Bachelor of Sacred Theology. Registration with the PNG Department of Higher Education, Science, Research, and Technology was achieved in January 2020. Accreditation of CTI's academic programs with DHERST is in process.

CTI is a member of the Melanesian Association of Theological Schools.

MEMBER COLLEGES

HOLY SPIRIT SEMINARY

PO Box 1717 Tel: 7087 9939
Boroko, NCD 111 E-mail: HSSbomana@gmail.com

CAPUCHIN FRIARS COLLEGE (OFM Cap)

PO Box 6052 Tel: 7970 7161
Boroko, NCD 111 E-mail: albertcarver413@gmail.com

De BOISMENU COLLEGE (MSC)

PO Box 1107 Tel: 7548 2913
Boroko, NCD 111 E-mail: fgmsc@gmail.com

DIVINE WORD COLLEGE (SVD)

PO Box 272 Tel: 7206 7859
Boroko, NCD 111 E-mail: dwcrector@gmail.com

DOMINICAN COLLEGE (OP)

PO Box 7009 Tel: 7040 1121
Boroko, NCD 111 E-mail: jwojem@gmail.com

FRANCISCAN COLLEGE (OFM)

PO Box 624 Tel: 7320 0711
Boroko, NCD 111 E-mail: matsalaofm@gmail.com

PASSIONIST COLLEGE (CP)

PO Box 7702 Tel: 3230006 / 75267589
Boroko, NCD 111 E-mail: jccp@passionists.com

MONTFORT COLLEGE (SMM)

P. O. Box 5318 Tel: 7228 3975
Boroko, NCD E-mail: roy_millano@yahoo.com

MARIANNHILL COLLEGE (CMM)

PO Box 54 Tel: 7083 5872
Gordons, NCD 135 E-mail: cnweiley@gmail.com

SAVIO HAUS (SDB)

CTI, Bomana Mob: 7430 2010
Boroko, NCD 111 E-mail: sdb.bomana@yahoo.com /
Shojipm@gmail.com

VISION STATEMENT

The Catholic Theological Institute seeks to form well qualified priests as well as lay faithful for the Catholic Church in Papua New Guinea with a strong, solid, balanced, and comprehensive Philosophical and Theological formation.

MISSION STATEMENT

The Catholic Theological Institute (CTI) of Port Moresby seeks to be a community of faith and learning, in which staff and students co-operate towards a deeper understanding of the Christian message in the cultural context of Papua New Guinea.

In order to realise its mission, CTI dedicates itself to maintaining rigorous standards in the theological sciences, and thereby to advancing the Catholic theological enterprise in a manner which is committed to the encounter between the Gospel and the Melanesian worldview.

As well as equipping Melanesian theologians and promoting theological awareness among all sections of the Christian community, religious and lay, CTI, in keeping with its tradition, is particularly committed to providing a "rigorous intellectual formation" to candidates for the Catholic priesthood (*Pastores Dabo Vobis* 51).

CTI DAY AND MEMBER COLLEGE FEAST DAYS

Salesians of Don Bosco (SDB)	6 May, St. Dominic Savio
Mariannhill (CMM)	2 February, Visitation
Society of the Divine Word (SVD)	25 March, Annunciation
Montfort Missionaries (SMM)	28 April, St. Louis de Montfort
Catholic Theological Institute (CTI Day)	29 June, Sts. Peter and Paul
Missionaries of the Sacred Heart (MSC)	Feast of the Sacred Heart
Holy Spirit Seminary	Solemnity of Pentecost
Dominicans (OP)	8 August, St. Dominic
Vincentian Fathers (CM)	27 September, St. Vincent de Paul
Franciscans (OFM)	4 October, St. Francis of Assisi
Capuchin Franciscans (OFM Cap)	4 October, St. Francis of Assisi
Congregation of the Passion (CP)	19 October, St Paul of the Cross
Michaelites (CSMA)	29 September, St Michael

- CTI Day is normally celebrated on the Friday closest to the feast of St. Paul the Apostle on 29 June.

ADMINISTRATION

Governing Council of CTI

Archbishop John Cardinal Ribat MSC (pro-chancellor)
 Bishop Rolando C. Santos CM
 Bishop Donald F. Lippert OFM Cap (Chair)
 Rev. Gregorio Bicomong SDB
 Rev. John Willio MSC Mr. Jimmy Son
 Rev. Dr. Joseph Vnuk OP Dr. Catherine Nongkas
 Mr. Brandon Zimmerman
 Rev. Dr. Zenon Szablowinski SVD
 Rev. Dr. Jacek Tendej CM

Administrative Staff

President: Rev. Martin Wallace OP
 Rev. Dr. Joseph Vnuk OP (Acting)
 Dean of Studies: Mr. Brandon Zimmerman
 Registrar: Mrs. Dalus Lesmio
 Librarian: Mrs. Rebecca Zimmerman
 Assistant Librarian: Mr. Morris Kaisava
 Bursar: Vacant
 Printer, Bookbinder: Mr. Dominic Wambi
 Admin. Accounts: Mrs. Barbara Elisah
 ICT Mr. Hubert Fautsch Temin
 Centre for Academic Success Dr. William Britt
 Student Support: Mr. Thomas Davai, Jr

Library Board

Mrs. Rebecca Zimmerman (Chair) Rev. Paul Hadjon
 Mr. Morris Kaisava Dr. William Britt
 Mr. Thomas Davai Jr. Stanley Lemb SVD
 Anselm Wahinja SMM

Finance Board

Rev. Joseph Vnuk OP (Chair) Rev. Dr. Zenon Szablowinski SVD
 Mr. Brandon Zimmerman Mr. Lawrence Stevens
 Mr. Jimmy Son Francis Kunduania OFM CAP

CTI FACULTY 2021

Admissions Board

Mr. Brandon Zimmerman (Chair)
Rev. Gregory Ruamana MSC
Rev. Dr. Jacek Tendej CM

Rev. Peter Silong
Rev. Michal Tomaszewski SVD

Board of Studies

Mr. Brandon Zimmerman (Chair)
Rev. Michal Tomaszewski (Acting)
Rev. Dr. Zenon Szablowinski SVD

Dr. William Britt
Leisieta Isaiah
Steele Joe

Rectors Board

Rev. Gregory Ruamana MSC
Rev. Joseph Wojem OP
Rev. Joseph Mesa SVD
Rev. Albert Carver OFM Cap
Rev. Joachim Gautu OFM
Rev. Joseph Vnuk OP
Rev. Jacek Tendej CM (Chair)
Rev. John Curtis CP
Rev. Matthew Shoji SDB
Rev. Roy Millano SMM

Representative on CTI Governing Council

Rev. Dr. Zenon Szablowinski SVD

Faculty Board

All part-time, full-time, and visiting lecturers are expected to attend the monthly Faculty Board Meetings and have voting rights. External lecturers may attend, but do not have voting rights. Even if they are not lecturers at the Institute, the Rector of the Holy Spirit Seminary, and the directors of the Associated Religious Colleges are also to be invited to attend meetings of the Faculty Board, particularly the marks meeting at the end of each term.

Secretary for all Meetings

Mrs. Rebecca Zimmerman

Liturgist: Vacant

I. Humanities and Social Sciences

Leader: Dr. BRITT, William, B.A. in Philosophy (Yale), M.A. and Ph.D in Philosophy (Boston College). Full-time Senior Lecturer in Philosophy.

Rev. CARVER, Albert OFM Cap, B.A. in Philosophy, M.Div (Catholic University of America), M.A. in Philosophy (Duquesne University, Pittsburgh). Full-time Lecturer in Philosophy

Mr. DAVAI, Thomas, Jr. Dip Min, BA, MTh (Pacific Adventist University). Senior Lecturer in Languages.

Rev. HADJON, Paulus SVD, BPh and MA in Theology (Ledaleo), PHL (UST). Full-time Lecturer in Philosophy.

Mr. LEME Benjamin, BA Honours in Sociology, Anthropology, and Archaeology, MA Candidate (UPNG). Part-time lecturer in Anthropology.

Rev. PANACHIPURAM, Matthew CST, PHL, STB. External Lecturer in Philosophy.

Rev. SACHITULA, Pedro SDB, B.Ed and B,Ph (Catholic University of Angola), B.Th (Salesian Pontifical University). STL (Ateneo De Manila University). External Lecturer in Languages.

Mr. ZIMMERMAN, Brandon, B.A. in History and Philosophy (Eastern University, Philadelphia), M.A. in Philosophy, Doctoral Candidate (Catholic University of America). Full-time Senior Lecturer in Philosophy.

II. Christian Thought

Acting Leader: TOMASZEWSKI, Michal SVD, M.Div (Catholic Theological Union, Chicago). Part-time Lecturer in Sacramental Theology.

Rev. BICOMONG, Gregorio SDB, BThh(Salesian Pontifical University), STL in Church History (Gregorian). External Senior Lecturer in Church History.

Rev. Dr. MADZIAR, Wladyslaw SVD, STL and STD (Gregorian University). Visiting Senior Lecturer in Systematic Theology.

Rev. RUAMANA, Gregory MSC, MA in Biblical Ministries (Catholic Theological Union, Chicago). Part-time Lecturer in Scripture.

Rev. Dr. SKRABANIA, Jerzy SVD, M.Th (St. Gabriel, Mödling), STL and STD in Church History (Catholic University of Lublin). Visiting Professor in Church History.

Rev. WRÓBEL, Marcin CM, MA in Biblical Theology (Pontifical University of John Paul II, Kraków), MA in Theology (St John's University, New

STUDENT LEADERSHIP

SRC Executive Members

President:	Francis Kunduania OFM CAP
Vice president:	Bernard Saka
Secretary:	Christopher Kaire CP
Treasurer:	Bernard Jerry SVD

College Representatives

Holy Spirit Seminary:	Bernard Saka
Dominican College:	Kevin Gallman OP
Capuchin College:	Justin Purusi OFM Cap
Franciscan College:	Marcus Kawage OFM
De Boismenu College:	Leo John Fasi MSC
Divine Word College:	Jerry Bernard SVD
Montforts	Majoric Manirambogoye SMM
Salesians:	Paul Kiri Paiara SDB
Passionists:	Dalset Tapi CP
External Students:	Steele Joe

Student Committee Chairpersons

Liturgy:	Martin Maka	William Bai
Music:	Tommy Albert MSC	Dickson Kewes
Sports:	Robin Pumeni MSC	Richard Bosco
Works:	Matthew Gona	Philip Opeae
Sanitation:	Joseph Kombukon OFM CAP	
	Benedict Kambu OP	
Sound System :	Freddy Sepik	Peter Titowali SVD
CTI Publication:	Edward Liden CP	Richard Momo MSC
Library:	Stanley Lemb SVD	Anselm Wahinjaue SMM
Studies:	Leisieta Isaiah	Steele Joe

Class Moderators and Captains

PH1: Rev. Peter Silong	Victor Kali CSMA
PH2: Rev. Dr. Zenon Szablowinski SVD	Jeffrey Ossom
TH1: Rev. Gregory Ruamana MSC	Raphael Gobi
TH2: Mr. Thomas Davai	Paul Leme
TH3: Rev. Paul Hadjon SVD	Isaiah Leisieta
TH4: Dr. William Britt	Melchior Mission
	MSC
Supplemental Philosophy Studies	
Mr. Brandon Zimmerman	Jacob Tumun

York). External Lecturer in Scripture.

Rev. Dr. VNUK, Joseph D. OP, B.S. (Hons), B.A., B. Theol., Dip. Ed., S.T.L. (Catholic Institute of Sydney), Ph. D. in Theology (Nottingham University). Full-time Senior Lecturer in Theology.

Rev. Dr. JACOB, Wilson SVD, B.A. in Management, B.PH, BTH (CTI), BTL (Gregorian), D.Th (Dharmaram Vidya Kshetram). Full-Time Senior-Lecturer in Scripture.

III. Christian Practice

Leader: Rev. Dr. SZABLOWINSKI, Zenon SVD, M.A. in Moral Theology (Lublin Catholic University, Poland), D.Th in Moral Theology (Melbourne College of Divinity). Full-time associate Professor in Moral Theology.

Rev. CURTIS, John CP, M.Th (Sydney College of Divinity).

Rev. GARCES, Alex SDB, BS in Education (Don Bosco College Seminary (Laguna)), B.Th (Don Bosco Center of Studies, Paranaque City), JCL (Salesian Pontifical University), Ph.D. Candidate (Philippine Normal University). External Senior Lecturer in Canon Law.

Rev. KIAGHO, Joseph OFM Cap, B.A., M.A. in Spirituality (Catholic University of Eastern Africa, Nairobi). Part-time Lecturer in Spiritual Theology.

Rev. PATAN, Cosmas MSC, J.C.L. (Gregorian University, Rome). Retiring Lecturer in Canon Law.

Rev. PEREIRA, Ambrose SDB, B.Th (Kristu Jyoti College, Bangalore), M.A. in History (University of Mumbai), Master of Communications for Social Change (Univ. of Queensland). External Lecturer in Pastoral Ministries.

Rev. PINTO, Roshan SMM, BTh (Dharmaram Vidya Kshetram), STL (Dharmaram Pontifical Institution). Part-time Lecturer in Spirituality.

Rev. POLUKE, Bruno Amanos, Adv Dip in TH (CTI), JCL (Urbaniana). Visiting Lecturer in Canon Law.

Rev. SILONG, Peter Chanel, S.T.B., S.T.L. and M.A. in Theology (Univ. of Santo Tomas). Lecturer in Moral Theology.

Rev. Dr. TENDEJ, Jacek CM, M. Theol (Pontifical Univeristy of JPPII, Krakow), Lic. in Ed (Salesian Pontifical University, Rome), Ph.D in Pedagogy (Pedagogical University of Krakow). Senior Lecturer in Homiletics.

Rev. SHOJI, Matthew SDB, B.Th (Don Bosco Centre of Studies, Paranaque City), PG Dip in Education (DWU). External Lecturer in Homiletics.

Rev. WALLACE, Martin OP, BA in Law and History (Univ. Sydney),

ACADEMIC CALENDAR 2021

January	Mon	11	CTI offices open
	Thu	28	Orientation for New Lecturers
	Fri	29	Support Staff Retreat
February	Thu-Fri	4-5	Faculty Board Meeting
	Fri	5	CTI Clean-up
	Mon	8	Opening Day Eucharist, Registration
	Tue	9	First Term Lectures Begin
	Thu	11	Rectors Board Meeting
	Mon	15	Board of Studies
	Mon	22	Library Board Meeting
March	Mon	1	Day of Mourning - No classes
	Thu	4	Faculty Board Meeting
	Mon	8	Rectors Board Meeting
	Thu	11	CTI Governing Council Meeting
	Fri	12	Day of Mourning - No classes
	Wed	31	Easter Break - No Classes
April	Thu-Mon	1-5	Easter Break - No Classes
	Thu	8	Faculty Board Meeting
	Thu	15	Rectors Board Meeting
	Tues	20	Monday Classes Meet
	Thu	22	Study / Makeup Day
	Fri	23	Classes End
	Mon-Fri	26-30	Exams
May	Sat	8	Marks Meeting
	Mon-Fri	3-14	First Term Break
	Mon	17	Second Term Begins
	Thu	27	Board of Studies
	Mon	31	End of Drop/Add Period
June	Thu	3	Faculty Board Meeting
	Thu	10	Rectors Board Meeting
	Mon	14	Queen's Birthday - No Classes
	Thu	17	Finance Committee
	Fri	25	CTI Day - No Classes, last day to withdraw
July	Thu	1	Faculty Board Meeting
	Thu	8	Rectors' Board Meeting
	Thu	15	Faculty In-service
	Fri	23	Remembrance Day - No Classes
	Tue	27	Administrative Friday, Lectures End
	Wed-Th	28-29	Study / Makeup Days
August	Fri	30	Second Term Exams
	Mon-Thu	2-5	Second Term Exams
	Sat	7	Marks Meeting
	Mon-Fri	9-20	Second Term Break

	Mon	23	Third Term Begins
	Thu	26	Repentance Day - No classes
	September Thu	2	Faculty Board Meeting
	Mon	6	End of Drop/Add Period
	Thu	9	Rectors Board Meeting
	Thu	16	Independence Day - No Classes
	Thu	23	Board of Studies Meeting
	Mon	27	Library Board Meeting
	Wed	29	Michaelmas - Normal Classes
	Thu	30	Finance Committee Meeting
October	Fri	1	Last day to Withdraw
	Thu	7	Faculty Board Meeting
	Thu	14	Rectors Board Meeting
	Thu	21	CTI Governing Council Meeting
	Fri	29	Administrative Thursday, Lectures End
	Sat	30	Written Comprehensive Exam
November			
	Tue	2	Oral Comprehensive Exam
	Mon-Fri	1-5	Third Term Exams
	Sat	6	Exams Finish; CTI Dinner
	Tue	9	Marks Meeting
	Wed	10	Comprehensive Exam Retakes
December	Sat	13	GRADUATION
	Mon	15	Summer Break Begins
	Fri	10	CTI offices close for Christmas Break

In addition to the scheduled events, once a term there is a Monday night talk to the students as well as a faculty colloquium. Furthermore, a mass for the entire CTI community is normally held at 5 pm each Wednesday that classes are in session.

ENROLMENT PROCEDURES AND FEES

Entry Requirements

Certificate in Philosophy, Diploma in Philosophy, Diploma in Philosophical Studies: Satisfactory completion of a grade 12 program (or Form 6 for the Solomon Islands) at a secondary school or the equivalent.

Associate Degree in Theology: Completion of CTI's DipPH or DipPS program or of a philosophy or religious studies program consisting of at least 1260 learning hours of philosophy.

Certificate, Diploma, Advanced Diploma, Bachelor Degree in Theology: Completion of CTI's DipPH or DipPS program or of a philosophy or religious studies program consisting of at least 1440 learning hours of philosophy including all the units listed in the *Ratio Fundamentalis*. For the BTh, the student needs to have already completed at least 90 learning hours in a classical or Biblical language.

Bachelor Degree in Sacred Theology: Completion of CTI's DipPH program or of a philosophy or religious studies program consisting of 60% philosophy and at least 1620 learning hours of philosophy including all the units listed in *Veritatis Gaudium* and 180 learning hours of Latin.

Qualified applicants for the theology program who have some but not all of the required philosophy or language subjects can be admitted provisionally with the agreement that they take a certain number of supplementary philosophy or language subjects. Students who have insufficient philosophy may be able to take a remedial year of philosophy and languages.

Competence in English comprehension and expression is required of all students. Normally an applicant must have achieved at least a C (level 4) in grade 12 English to qualify for study at CTI. Students with Grade 12 marks below a C average (level 4) must either have upgraded their marks through a matriculation program or successfully completed a propaedeutic or bridging program. At the Admissions Board's discretion, an applicant with a Diploma or higher but no Grade 12 may be accepted on probation. CTI reserves the right to administer an English proficiency test to candidates and to refuse admission to those who score below a standard set in the *Ratio Nationalis*.

Application

Seminarians

Notices are sent in August each year requesting a list of any new students who seek enrolment in CTI. These notices are sent to the religious superiors and bishops who are affiliated with CTI. Application forms, Certificates, Transcripts of previous academic records, viz., Grade 10 and Grade 12 Certificates and all tertiary transcripts (including propaedeutic studies), are to be sent to the office of the Dean of Studies at this time. For students not currently enrolled in studies or coming from overseas, the deadline is 15 November.

For students currently enrolled in studies or a propaedeutic program, the due date is January 15. The Admissions Board reviews these records in its periodic meetings in order to determine if an applicant is acceptable, if an applicant should be placed on probation, or, in rare cases, if an applicant is not qualified for seminary studies. For students with previous tertiary studies, the Admissions Board also determines transfer credit and in which year of studies the student will be placed. The Admission Board's decision is sent to the superiors and bishops by the Dean of Studies.

It is expected that seminary applicants for the Philosophy Program will have completed a propaedeutic year covering the subjects listed in the *Ratio Fundamentalis*, particularly Mystery of Christ and Background to the Bible.

External Students

CTI also welcomes qualified students of good standing and good faith to study here. The applicants should have a grade 12 certificate or its equivalent to apply to take courses for credit toward an academic award. Applicants should submit all tertiary student records and appropriate character references with their application. Unqualified applicants can enrol to audit courses (they would not be expected to write papers or sit for exams). The Dean will notify the students in writing of their acceptance. CTI provides no transportation, accommodations, or food to external students.

All applications are considered on an individual basis by the Admissions Board. Hence, complete, proper, and timely submission of all required documents will enable the process of enrolment. Late entries might be denied admission but may be allowed in the following term or year. The final date for enrolment is 10 days before classes begin.

Non-discrimination policy

Admission is on the basis of academic records, namely whether the applicant is academically capable of undertaking the program of studies of the Institute. This is the criterion which applies equally regardless of gender, nationality, cultural identity, religious background, and physical disability. What is important is good character and academic performance.

Equity Goal:

CTI is committed to enable interested and qualified laity to complete their studies.

Tuition and Fees

Tuition per credit point: K 156

Tuition for Pass/Fail or audited credit point: K 78

Students or their sponsors are billed at the beginning of each term based on which Academic Program the student is enrolled in. The Admissions Board and Dean will determine which Academic Programs a student is eligi-

Academic Program	Expected Average Credit Load	Tuition per term	Tuition per year
Diploma in Philosophy (DipPH)	15	K 2340	K 7020
Diploma in Philosophical Studies (DipPS)	12	K 1872	K 5616
Certificate in Philosophy	Varies	By credit point	By credit point
Associate Degree in Theology (ADTh)	13	K 2028	K 6084
Bachelor of Theology (BTh)	14	K 2184	K 6552
Bachelor of Sacred Theology (STB)	15	K 2340	K 7020
Certificate/Diploma/Advanced Diploma in Theology (Cert.Th, Dip.Th, A.Dip.Th)	13 Varies	K 2028 By credit point	K 6084 By credit point

ble to take and which program a student is enrolled in will be determined by the student's rector (seminarian) or the student himself (external) with the Dean's consent. Generally, students may change their enrolment between years, but not mid-year.

Full enrolment is considered taking between 12 and 17 credit points. A student taking fewer than 12 credit points or more than 17 will be billed per credit point. The DipPH and STB tuition rates do not charge for the P/F ministerial units. Part-time enrolment is taking between 3 and 11 credits each term. Casual enrolment is taking only one or two units a term with non-continuous enrolment. Generally students are only admitted to part-time or full-time study at the start of the academic year. A casual student may be admitted in term 2 or 3.

There is also a non-refundable registration fee of K 20.00, to be paid only once, the first time a student enrolls. These fees include a CTI ID card that also serves as a library card. This applies to all students, whether or not they are seminarians or external students. All students are also charged a K5 SRC fee per year.

Students enrolling in the Philosophy Program are required to purchase the *Oxford Advanced Learner's Dictionary*, the *NRSV Bible: Catholic edition*, and the *Catechism of the Catholic Church*. Students enrolling in the Theology Program will, in addition, be required to purchase the *Documents of Vatican II* in 2 volumes and *Code of Canon Law*. These books can be purchased at

the Bursar's Office. CTI may also provide textbooks for students to borrow. Students will be charged for these books if they lose, damage, or deface them.

Any external student with one term or more of outstanding tuition fees will be dismissed from studies until the fees are paid. Dismissal will take place by the third week of the term after the unpaid term. The student will receive his or her tuition bill and a warning in writing. 50% of the tuition for the first term must be paid by the opening day of class or else the student will not be allowed to attend class.

Financial Aid Policy

Every year, the Dean of Studies, in consultation with the Admissions Board, is empowered to offer a 50% one-year scholarship to two able external students. In order to qualify for and maintain the scholarship, a student must:

1. be a full-time CTI student and not on academic probation.
2. pay 50% of his or her tuition at the start of every term.
3. have asked likely benefactors for contributions.
4. be enrolled in the Diploma in Philosophy, Bachelor in Theology, or Bachelor in Sacred Theology program.
5. have an average of at least 70%.
6. make a positive contribution to the life of CTI.

Scholarships are generally awarded after a student has successfully completed his or her first year of studies, but the Dean may award one to a PH1 student for the second and third terms in exceptional circumstances

Enrolment Status

During the orientation week and between each term, the Registrar and Dean will produce course selection forms for each student, listing the units that the student will take next term and listing possible elective units. These forms will be given to seminarians' Rectors and directly to external students. Students and Rectors must sign the course selection forms and return them to the Registrar before the third week of classes in order to remain enrolled at CTI. Whoever signs the course selection form is responsible for the student's tuition for that term, even if the student leaves the formation program. If a student leaves a formation program, the Dean will ask his former superiors for a recommendation as to whether the student should be allowed to continue at CTI and the student must reapply for admission. (E.g. If the Dominicans enrol a student in term 2, a Dominican college official signs the course selection form, the student leaves the Dominicans in week 4, and that student is allowed to continue his studies at CTI, then the Dominicans must pay for his tuition).

A student who is absent for more than six classes (or 20% of the total classes) in the same unit in a term is considered to have withdrawn from that unit unless arrangements are made for make-up work. A student who stops

attending class entirely for two weeks is considered to have withdrawn from our program. Such a student may enrol again in the next term, but repeated non-attendance will result in a formal dismissal from studies. The Dean may dispense students from these attendance policies in exceptional circumstances such as severe illness.

Students with weak academic records and with current averages below 60% will be placed on academic probation for one year or until the student's average is over 60%. Students on probation will receive extra help at the Centre for Academic Success and their progress will be a matter of concern for their lecturers. If a student on probation fails four units in a year or has an average below 55%, then the Dean may recommend to the President to dismiss him or her on academic grounds.

Any student who has previously been formally dismissed from studies or from one of the member colleges, or who has been absent from CTI for more than three years must resubmit an application.

Time to Complete Award

While exceptions can be made the following regulations apply:

- A. A one year certificate must be completed in no more than four years.
 - B. A two year diploma must be completed in no more than seven years;
 - C. A three year advanced diploma must be completed in no more than ten years.
 - D. A four year degree must be completed in no more than fourteen years.
- A student may petition the Admissions Board for extra time. A student who does not receive a time extension is automatically unenrolled from CTI and must formally reapply to CTI in order to finish his or her degree.

Credit Transfer Policy

If a student, while in the CTI Religious Studies or Philosophy program, has successfully taken a course which is now a core course in the Department of Theology, he or she will be given credit for the course and will be expected to take other units to reach full-time status.

Following the guidelines of the PNG Department for Higher Education, Research, Science, and Technology, the Dean of Studies, in consultation with the Admissions Board, may award either block or specific transfer credit.

Regarding block credit, students who have studied in an institution not oriented towards priestly formation may have some courses accepted and credit points awarded, especially if their studies were in religious studies, philosophy, or theology. However, no more than 45 block credit points (the equivalent of one year full-time) may be given towards fulfilling the requirements of either the Philosophy diploma or the Theology degrees. Subject to this proviso:

- A candidate who holds a bachelor's degree from a recognised university, or who has obtained a qualification deemed by the Admissions Board to be the equivalent, may be given up to 15 credit points.
- In addition, the Admissions Board may grant up to 45 credit points in the appropriate area for units undertaken successfully in a degree or diploma other than religious studies, philosophy, or theology which the Board regards as equivalent in content and standard to CTI's current academic program.
- The Admissions Board may grant other credit points in exceptional circumstances.

For all CTI academic awards for students transferring from institutions not oriented towards priestly formation, at least 2/3 of the credits required for the award must be earned at CTI. The exceptions are the Diplomas in Philosophy and Philosophical Studies, for which at least 50% of the required credits must be earned at CTI.

Students who transfer to CTI after studies in another priestly formation program, especially programs in PNG and SI, will generally be awarded specific transfer credit. The Dean in consultation with the Admissions Board, will place each student in the program year appropriate to him or her, but may require that the student take remedial philosophy, language, or theology courses. See Enrolment policies for learning hours needed to enrol in the Theology Program. Students transferring into the Theology program from another Theology program will similarly be awarded transfer credit with the goal of enabling them to graduate without repeating a year or term of studies. For example, a student transferring after two years of Theology in a Philippine seminary will be awarded credit (80) so that he or she can graduate with only two more year of Theology study, if possible. For priestly candidates of our stakeholders, CTI waives the requirement that they earn a majority of their credits at CTI for the Philosophy diplomas and the Theology degrees.

Transcripts will be reviewed by the Dean of Studies in consultation with the Admissions Board to determine which units taken elsewhere can be accepted toward a CTI award. Specific transfer credit will be marked with a T on the student's record of marks. The Admissions Board may need to adjust the mark and credits of courses taken elsewhere to make them compatible with the assessment scale and the three-term, rather than two- semester, system at CTI.

LIBRARY and ICT POLICIES

Library Hours

The CTI library contains more than 23,000 volumes and maintains active subscriptions to more than 40 periodicals. It houses a valuable Melanesian Collection. The holdings are electronically catalogued on computers which are available to staff and students in the library. The library ordinarily opens one week before lectures begin and closes one week after the end of the academic year. It is open Monday to Thursday 8 am to 4 pm and in the evening 7:30 to 10:00 pm. On Sunday it is open only in the evening 7:30 to 10:00 pm.

Borrowing Books by Residential Students

When a student first registers, he or she is given an ID. This CTI ID card also serves as a library card. This card is used when checking out books. As many as ten books may be borrowed for a two week period. If no one else has requested to borrow the book, the initial borrower may approach the librarian on duty and renew the book to borrow it for another two-week period. This policy applies both to seminarians and others only while they are enrolled and attending lectures at CTI, full-time or part-time, for credit or audit. Normally, ID cards are valid for as long as someone is registered as a CTI student. If an ID card is lost, a student can request a replacement at the cost of K 10.00.

Borrowing Books by External Students

The external students enrolled in CTI can also borrow books. They may borrow up to ten books at a time, renewable after two weeks for a further period of two weeks. The external students are required to pay K 100.00 every year, together with the tuition fees, as a 'bond' for the books. This amount is charged as a safeguard against any damage and/or loss of any book. If all the books are returned on time in good order, this amount will be refunded at the end of the academic year.

Use of the Library by Those Who are not CTI Students

Those who are not enrolled at CTI may use the CTI library when the librarian is present. They must give to the librarian a personal ID card or driver's license. The librarian will hold this card while they use the library and return it when they finish. Non-students cannot ordinarily borrow books. If, however, they wish to borrow books, then they would require a library ID card which would be valid for one academic year. They would be charged K 10.00 for this card. They would also pay a membership fee of K 50.00 and an additional K 100.00 as a 'bond' which would be reimbursed at the return of all the books at the end of the academic year. They should also give the full, detailed, residential address and the contact numbers, so that the librarians may contact them if need be. These 'external borrowers' are allowed to bor-

row up to four books at a time which are renewable after two weeks for a further period of two weeks provided these books are not required by resident members and/or CTI staff.

Overdue Books

Borrowed books are to be returned at the main desk on or before the due date. The librarian will post an updated list of overdue books each week. If the book is not returned after two weeks the librarian will notify the CTI administration which in turn will inform the rector of the college where the student is residing. If the student who has failed to return a book is an external student, the administration will inform the student himself or herself. Further borrowing privileges are withdrawn until the overdue book has been returned. If the borrower lends the book to another person, the borrower remains responsible to ensure that the book is returned on time. Persistent failure to return books on time may result in the cancellation of library privileges.

Any student who has unreturned books will not receive his Diploma or transcript. Students and faculty will be charged for lost, damaged, or defaced books at the end of the year. A bishop or religious superior is ultimately financially responsible for any book lost or stolen by his students or lecturers. Anyone found to be hiding or stealing library books or taking library books out without checking them out will face disciplinary action.

Reserved and Reference Books

At the beginning of the term, a lecturer may ask the librarian to place books on reserve. The lecturer should post a list of reserved books in the library and in relevant classroom so that students are aware of them. Reserve books are to be used within the library so that all students can benefit from them. In order to use a reserve book, a student must ask the librarian for the book and give the librarian his or her ID card to hold while the student uses the book. However, the librarian in charge can permit a student to take a reserved book from the library between 3 and 4 PM and return it at 8:30 AM the next day.

Reference books cannot be taken from the library. After being used, they are to be placed on the sorting shelves or on the tables.

The Melanesian Collection and Periodicals

The Melanesian books and the periodicals, bound and unbound, are to be used only within the Melanesian and Periodicals Room and cannot be borrowed.

Tidiness

No food or drink other than water is to be consumed in the library. The exception is that CTI staff may drink other beverages in their offices. Bags

and backpacks are to be left at the entrance to the library, with the exception of laptop bags and bags being used to transport books. CTI staff has the right to check the bags or persons of anyone leaving the library to make sure that books are not being stolen. CTI is not responsible for the theft of personal items from the library.

Students may leave their research materials out during the day, but should either check out books or place them on the sorting shelf by the end of the afternoon and/or night. If a lecturer wishes to leave some books out for his or her own easy access, he or she may do so with the Librarian's permission and in a manner that does not impede the running of the library.

Photocopying

The photocopier in the library is for the exclusive use of copying material that cannot be borrowed from the library such as sections from reference books, reserve books, and periodicals. Due to a generous benefactor, students and faculty may photocopy library materials free of charge, at the librarian's discretion.

Large photocopying projects and the photocopying of non-library materials are to be submitted to the CTI printer through the office of the Dean of Studies. A form is to be completed indicating what is to be photocopied. The cost is 30 toea for a single-sided page and 40 toea for a double-sided page. For those not enrolled at CTI the cost of photocopying is 40 toea for a single page and 50 toea for two sides of a single sheet.

Printing

It is the responsibility of the colleges to provide printing facilities for their members. The librarian will allow external students to print assignments and may, as a matter of secondary importance, allow seminarians to do the same. Students should leave their flash drives and printing form with the librarian, who will print the assignment as time allows (usually within 1-4 hours). Students may not demand immediate printing.

Internet and Computers

Wireless internet is currently available in the library. Access is generally restricted to academic resources.

Some computers are available in the library for student use. Students are to follow the librarian's instructions for these computers. External students have a priority in using library computers to type their assessments because colleges have the responsibility to provide their members with computer access. CTI staff should help library users locate library and academic materials, but staff will never type a document for users, nor will staff print books and articles for users.

CTI's computers and internet are to be used according to CTI's Information, Communication, and Technology acceptable use policy.

ICT Acceptable Use Policy

This policy defines the boundaries of "acceptable use" of CTI's ICT resources, including computers, networks, email services, electronic information sources, and copiers. The policy is based on the principle that the ICT environment is provided to support the mission of CTI. All other uses are secondary. By using CTI's ICT systems you assume personal responsibility for their appropriate use and agree to comply with this policy, other applicable CTI policies, and all applicable laws and regulations. The computers and computer accounts available for users are to assist them in performing their work. Users should not have an expectation of privacy in anything they create, store, send, or receive on the CTI-owned computer systems. Any person who violates any provision of this policy, or other relevant policies, or of applicable laws or regulations may face sanctions up to and including termination or expulsion. In addition, some activities may lead to risk of legal liability, both civil and criminal. Users should report all suspected violations of these policies.

Purposes

CTI makes ICT resources (including, but not limited to, computer facilities and services, computers, networks, email, electronic information and data) available to faculty, staff, and students in order to support CTI's mission.

The priorities for use of CTI-wide computing resources are:

High – Uses that directly support the mission of CTI

Medium – Other uses that indirectly benefit the education, research and service of CTI including reasonable personal communications

Low – Non-educational activities, such as Internet browsing and social media.

Forbidden – All unethical, illegal, or otherwise proscribed activities. Playing video games.

General Standards

Each person who utilizes the equipment and computers of CTI will display the following basic behaviour traits at all times.

Responsible Behaviour. Users will behave responsibly with all equipment and computers. Users will understand the value of this equipment and take care not to abuse the equipment.

Consistent Behaviour. Users will faithfully display behaviour consistent with a Christian life.

Respectful Behaviour. Users will respect the rights and property of others, including intellectual property rights.

Obedient Behaviour. Users will comply with all applicable laws, regulations, and CTI policies, and directives from CTI authorities.

Strictly Prohibited

These rules are not an exhaustive list of forbidden behaviours, but are intended to illustrate the general standards.

- * Acquiring or attempting to acquire passwords of others;
- * Using or attempting to use the computer accounts of others;
- * Harassing, threatening or harming individuals or classes of people and/or impeding their activities;
- * Viewing pornographic or morally offensive material or the distribution of such material;
- * Intentionally infringing upon the intellectual property rights of others in computer programs or electronic information (including plagiarism);
- * Spreading computer worms, viruses, and spam email;
- * Students installing software on CTI-owned computers.
- * Students downloading any software (freeware, shareware, or individually purchased) programs.
- * Intentional damage, disruption, theft, waste, or destruction of electronic information, equipment, and/or resources.

GENERAL ACADEMIC POLICIES

Entrance Requirements

Entrance requirements for each academic program are listed under Enrolment Procedures and Fees.

Course Levels and Contact Hours

In both programs, courses are numbered according to their level of difficulty as 100, 200, 300, 400. Normally a 100 level course is taken in the first year of the respective program, a 200 level course in the second year, etc. The number of contact hours depends on the number of credits assigned to a unit. A 3 credit unit in either program meets for 30 lectures of fifty minute periods. Usually this is done by meeting for 3 periods each week for ten weeks of the term whereas a 1 credit course meets for 10 fifty minute periods. This is usually done by meeting for 1 period a week for ten weeks.

In general, one class hour is considered as demanding 2 hours of private study and/or assessment preparation for the average student. Thus, a student taking 15 credits is expected to dedicate 45 hours a week to attending classes and academic work.

Unfortunately, due to the limited availability of a lecturer, a unit may be compressed into an eight or seven week time period. Or a lecturer may be sick or miss class time due to professional commitments. In these cases, the Dean will either inform the students of special arrangements such as attending additional classes during free periods, night classes, or even afternoon classes, or the Dean will ask the lecturer and class captain to arrange make-up classes. A 3-credit unit must meet at least 28 times, a 2-credit unit must meet at least 18 times, and a 1-credit unit must meet at least 9 times during a term.

The administration will avoid scheduling a unit to meet more than 5 times in a week because such an arrangement leaves student inadequate time for private study.

Study Load

Prior to 2018, the normal workload of a student in both the philosophy and theology programss was 13 credits per term (counting the ministerial courses). For students seeking to earn the awards introduced in 2018 and described in this Handbook, the expected study load depends on the program that the student is enrolled in.

DipPH 15-16 credits DipPS: 13 credits

BTh/STB: 15-16 credits ADTh: 12-13 Credits

A student must maintain an average of over 65% in order to enrol in more than 13 credits a term. An exception for this is if a student must pass a certain unit in order to complete his academic program (e.g. he failed the unit previously). If a student has maintained a 70% average grade, he or she could be

given permission to go beyond the normal workload for a term, though 18 credits per term will generally be the maximum possible load. A student will need the permission of the Dean and his Rector in order to take more than 16 credits.

Timetable

Four 50 minute periods are scheduled in the morning, Monday to Friday:

8:15-9:05
9:10-10:00
(10:00-10:15 break)
10:15-11:05
11:10-12:00.

When necessary, class periods may be scheduled in the evenings between 7.30 and 9.30 p.m., on Tuesdays and Thursdays. In exceptional cases, depending on the availability of visiting lecturers, classes may be scheduled in the afternoon between 2-4 on certain days.

Wednesday, period 4 is generally devoted to Choir practice, but may also be used for student meetings and for academic development workshops.

*As an experiment and out of necessity, Tuesday and Thursday classes in term 1, 2021 are scheduled in 70 minute blocks:

8:15 - 9:25
9:35 - 10:45
10:55 - 12:05

Core Units and Electives

Some units are required for both Philosophy Diplomas, and some units are required for all three Theology Awards. These units are considered to be core units and they will normally be taken by all CTI students. All core units are organized in a sequential order in both the Philosophy and Theology programs, with some units listing previous units as prerequisites. Generally, a student will only enrol in the courses assigned to his level of study, but students may be enrolled in courses outside his year at the discretion of the Dean of Studies and his Rector, especially if he or she has missed a required unit.

Units that only certain students need to take or that are not required for graduation are elective units. Any student may enrol in these units following the normal conditions, though some of these units are meant to be taken at a certain time in the program. BTh and STB students with averages over 70% who have the space in their schedules are encouraged to enrol in elective units in order to broaden their theological and philosophical backgrounds.

CTI currently offers three-credit point courses in classical and Biblical languages. These units are mandatory for some students. Other students may

take them as electives. These units meet three times a week. CTI judges that language learning requires constant practice and drilling.

The credits and marks for an elective unit will be entered into a student's transcript and will count towards his or her average mark and credit points total, but a student must complete all the required units for his or her academic program in order to graduate.

Ordinarily, a minimum of 6 students must register for an elective unit before it will be offered. Generally the maximum number of students permitted to register for a unit is 35. A lecturer may request or be asked to offer a unit with less than 6 or more than 35 students if the unit is required for one of the academic awards.

Delivery of Unit

Units are generally delivered as lectures mixed with discussion and perhaps some group work. Inasmuch as possible, lectures should be based on primary texts and students should be trained to fruitfully interact with primary texts. Lecturers are free to offer their units or parts of their units as seminars in which students are required to come prepared to discuss primary texts. A seminar format is especially appropriate to an elective unit with interested students and a class size under 18.

In a seminar, there is minimal lecture input and a structure that facilitates student participation. Students may be required to write and present a short paper to the group for discussion. They may be asked to answer in writing specific questions in response to a required reading and be prepared to share their reflections with the group. In any case, in a seminar unit, each student would be expected to write a substantial research paper of 2,000+ words as the main assessment task and the requirement for a test is waived.

Guided Reading Courses

A student who has completed at least one term in either program and has a 75% average grade can be given permission to meet with a lecturer over a term for a *guided reading course* or *independent study* following a tutorial format. This could be equivalent to a 3 credit elective unit depending on the amount of work involved and number of meetings or tutorials. At each tutorial session, the student would read a short paper on an assigned reading and discuss its content with the lecturer.

It may also be that a particular student may have missed out on a required unit in the curriculum (e. g., due to prolonged illness, etc.) and the student is not able to take the unit when it is normally offered. In such a case, the student may take that course as a *guided reading course* under the supervision of a competent lecturer in that area. The necessary arrangements for such a course will be done by the Dean of Studies.

Thesis

A BTH or STB student who has completed two years in the Theology Program and has an 80% average mark can be given permission by his Rector and the Dean to research and write a *mini-thesis* of 12,000 words (50 pages) under the guidance of a lecturer over three consecutive terms. The finished thesis would be recorded on the transcript as equivalent to three 3 credit units, and a student may formally defend the thesis to earn another 3 credits. Generally, this will only be allowed if a student is able to keep his study load below 17 credits. A student who begins a thesis in TH3 may convert it into a Theology Research Paper for TH4.

Assessment Policies

Standards of Assessment

The guidelines for assessment of the Melbourne University of Divinity have been adapted to the CTI three term system. In general, early feedback should be provided in the form of an assessment that does not count substantially towards the overall assessment for the course. Some form of a supervised testing in a time controlled situation is expected in every course. The final mark for a unit should never be based only on one assessment. Additionally, there should be a large assessment task, worth at least 30% of the total mark which a student could retake or redo if his course mark is between 40 and 49%. All assessment tasks should be clearly listed and explained in the unit outline which is distributed to the students at the beginning of the unit. Assessment tasks should correspond to the unit's learning outcomes, which are clearly identified in the unit outline.

The following standards assume that one hour of written examination or 10 minutes of oral examination equals 1,000 words of essay, and that 10 minutes of oral presentation equals 500 words of essay. For example, could be made up of an early reflection of 200 words, an essay of 1,000 words, a 6 minute presentation, and a 90 minute written exam. Specific assessment requirements are listed by the lecturer in the unit outline which is distributed at the beginning of the unit. It should be noted that the final examination, written or oral, is included in the total number of words indicated as an acceptable standard of assessment. The following norms apply:

- For a unit numbered 100 or 200 in the Philosophy program, an acceptable standard of assessment for a 3 credit unit would be about 3,000 words and for a 1 credit unit, 1,000 words.
- For a unit numbered 100 or 200 in the Theology program or 300 in the Philosophy program, an acceptable standard of assessment for a 3 credit unit would be about 3,500-4,000 words and for a 1 credit unit, around 1,250 words.

- For a unit numbered 300 or 400 in the Theology program, an acceptable standard of assessment for a 3 credit unit would be 4,000-4,500 words and for a 1 credit unit, 1,300-1,500 words.
- One credit units and P/F units will not have final exams.
- Lecturers are free to devise different assessments for students in different academic programs. For example, STB and BTH students may be expected to write a term paper while ADT students have an oral exam. The amount of assessment should be the same, but the cognitive skills tested may be different. In this case, the lecturer is to prepare two different unit outlines for the unit, and hand the appropriate one out to the respective student.
- Pass/fail units are to require no more than half the normal standard of assessment. For example, a PH1 P/F unit should not require more than 500 words of assessment. Assessment in a P/F unit may be based on a student's ability to do a required practical task, such as public reading or setting an altar.
- Theology electives should involve research papers of variable length so that a TH1-2 student will write a bit less than a TH3-4 student. Language units should hold all students to the same standard.
- If a student is enrolled in a unit as a graduate student, then the amount of assessment for a 3 credit unit will be 5,000 words and a research paper of at least 2,000 words is required.

Assessment Scale

Each student will be assessed according to the criteria indicated in each unit outline. Lecturers are required to indicate to students how they will be assessed. Ideally, each lecturer will develop a marking rubric for each major assessment. The Dean of Studies has example marking rubrics. Results are recorded according to the following grade-scale:

A	(High Distinction)	100% - 90%
B	(Distinction)	89% - 80%
C+	(Credit)	79% - 70%
C	(Upper Pass)	69% - 60%
D	(Pass)	59% - 50%
X	(Extra work required)	49% - 40%
F	(Failure)	39% - 0%
P/NP	(Pass/Not Pass)	
W	(Withdrawal)	
WF	(Failure by Late Withdrawal)	
I	(Incomplete)	

By completing assessments, students demonstrate that they have met the learning outcomes for the unit. Marks indicate how well the student has met the learning outcomes. Under the assumption that students have different strengths and weaknesses, it is assumed that the students taking a unit will score the full range of marks, though there may not be any students who score an A or X/F in a given class. Faculty are encouraged to plan their assessments such that high performing students distinguish themselves from low performing students, with the average student earning a mark around 70%. The average mark in an elective unit may be as high as 75%, because only high achieving students may be taking in the unit.

Examinations

While some form of a supervised testing in a time controlled situation is expected in every course, it is up to each lecturer whether he or she will give a final examination. A final exam should count for 25-40% of the final mark. A lecturer must indicate on his unit outline whether there will be a final exam, its nature (oral or written), and its weight. The lecturer must also inform the Dean of the time needed for the exam, so that it can be scheduled accordingly. Exams will take place on the date and time during exam week as assigned by the Dean of Studies. If an exam needs to be rescheduled, the responsibility belongs to the Dean in consultation with the lecturer. Exams may only take place outside of exam week for exceptional reasons. Exams (including re-takes) must always be proctored, which minimizes the possibility of cheating.

Extra Work or Retake Examination (X)

If a student receives a final grade between 40% and 49% (X) he or she may ask the lecturer for a retake, in which case the lecturer will have the student repeat a major assessment. If possible, this request should be made and the retake completed before the end of the second week of the following term. If the student achieves a score on this assessment that improves his or her overall grade to passing, he or she will receive a 50% for the unit. A note will be added indicating that this mark was achieved through a retake examination or extra work after initially receiving a failing grade. Reasonable efforts should be made for retakes of third-term units to take place before graduation.

Failure (F)

If a student receives a mark of 39% or lower, he or she cannot request a retake examination. If this happens or if the student receives a mark between 49% and 40% but does not request a retake or does not achieve a score adequate to improve the overall mark to passing, the original mark remains on the transcript and is included in determining the average mark. This applies to all

units: core, elective, or ministerial. If the unit was specifically required to complete an academic program or to be promoted for ordained ministry, the transcript will include a note indicating that this unit will need to be retaken and passed in order for the student to graduate or to comply with the requirements set for a ministerial candidate. Generally, failing a unit will cause a student to drop to a lower academic award, especially if that unit was a language or research unit required for the award. A student may be able to return to the higher program if he or she passes the unit in the next year.

If a student fails a unit (and fails or is not eligible for a retake), repeats the course and fails it again (and again fails or is not eligible to have a retake), then the failing mark will be recorded on the student's transcript. This student will not be permitted to take this same unit at CTI a third time. If it is a required unit for a CTI award, this student will not be able to meet the requirements to graduate. If it is a required unit for a ministerial candidate but not for graduation, this will be noted on the student's transcript.

Generally, a student will not be allowed to take the Comprehensive Exams in TH4 if he or she has failed a required unit or does not have enough credits to graduate with an award. With the permission of the Dean and the appropriate superior, a student who has completed all the core units for an academic award, may take the Comprehensive Exam and then return in subsequent years to complete the units required for a higher academic award.

Pass/Not Pass (P/F)

Some ministerial units are not offered for academic credit, but are considered "pass" (P) or "fail" (F). These units are often practical in nature and so they may require the student to physically perform a task related to the priesthood. The priestly candidates are required to pass the unit, because these units are necessary for ministerial purposes, but the results for these units do not affect the student's credit count or average mark. External students are exempt from these units. The students will still receive a mark out of 100, so that better students can distinguish themselves from weaker ones.

Withdrawal (W)

In the first three weeks of a term, students can withdraw from assessment without a penalty, and tuition fees will be refunded in full. No mark or any other note will be recorded on the record of marks. If a student withdraws in the fourth, fifth or sixth week of term, no mark will be recorded, however the withdrawal will be noted (W) and half of the tuition fees will be refunded. Those who withdraw after the sixth week of term will receive Failure by Withdraw (WF) and no refund will be given. WF will not count against a student's cumulative average. The Dean, for good reasons, may decide not to count a failure due to withdrawal towards the failures that count for disqualifi-

cation.

A student who fails to complete a final exam without good reason will receive an X and must make up the final exam following the normal procedures for resolving an X.

Audit (SA/UA)

External students may audit any unit except for ministerial and research units. An auditing student pays half tuition. He or she may complete the assessments, but does not have to. At the end of term, if the auditing student had good attendance, he or she is awarded a SA (Satisfactory Audit), otherwise the award is a UA (Unsatisfactory Audit). Regardless of the outcome, an auditing student will have to repeat the unit if he or she wishes to receive credit for the unit.

Seminarians, with the consent of their rector, may audit elective and language units. In exceptional circumstances, a seminarian may be allowed to switch from taking a unit for credit to auditing it or vice versa.

Incomplete (I)

Students who, for a good reason, require a brief extension of time to complete a major required assignment (counting 25% or more) may request an extension of up to two weeks beyond the end of the examination period. If the lecturer in consultation with the Dean of Studies consents, the extension will be noted on the record of marks as an 'I' until the work is completed. If it is not completed by the above deadline, the student will receive a 0% for that assignment and no grade higher than a 39% for the course. The application for an extension must normally be submitted to the lecturer at least two days before the date on which the assignment is due. An extension will not be granted if the student has already turned in or completed the assessment.

Attendance

Class attendance is required. Attendance at the first lecture is particularly important. Students unable to attend a lecture must bring this to the attention of the lecturer, preferably by having their Rector or the Dean of Studies provide them with a written note excusing them from class. Students who miss the equivalent of 20% of class meetings for any reason must make arrangements with the lecturer for supplementary work if they wish to receive a mark for the unit, otherwise the student will receive a F (39%) for the unit. Lecturers should inform the Dean if a student is not attending class. The Dean, in consultation with the relevant lecturer and the relevant Rector, may decide that a student has withdrawn from a unit for repeated non-attendance.

If a student has a timetable clash, the Dean will try to find a solution so that he or she misses fewer than 6 classes of each unit. If this is impossible,

the Dean may ask the lecturers involved to excuse the student's absences or to meet with the student privately.

External students are exempted from Choir Practice on Wednesdays.

Late Assignments

If a student fails to hand in a written assignment by the date on which it is due, 10% will be deducted from the grade given to the assignment for each day the assignment is late. This will continue up to one week. After one week, the assignment will not be accepted and the student will receive a 0% for that assignment. However, lecturers may give their students extensions of up to two weeks if there are extenuating circumstances. Rectors may also request in writing to the Dean that a student be given an extension. External students may ask in writing for an extension on their own behalf.

It is up to the lecturer whether an assessment is due at the beginning of class or at a certain time during the day, and whether or not to accept e-mailed assessments.

Moderation of Marks

If a student judges that he or she does not deserve the mark that he or she has been awarded on a major assignment, he or she should first discuss the matter with the lecturer. If the student still believes that he or she is being treated unjustly, he or she may appeal in writing to the Dean of Studies (or the discipline leader if the Dean is the lecturer involved) for a second mark. The student must submit to the Dean the marked assessment or written comments received on an oral assessment and the instructions for the assessment given by the lecturer. The Dean may consult with the lecturer or discipline leader. If the Dean judges that the student's appeal has merit, the Dean or the discipline leader will ask a qualified lecturer (who does not see the original mark) to give a second mark on the assessment. Without seeing the second mark, the student must either decide to accept the average of the two marks or the second mark only without further appeal. The Dean will adjudicate oral assessments.

Immediately after each term, the lecturers and rectors meet together to review the marks that students have earned in each unit. If the average mark for a unit is both significantly lower than the other average marks for units given to that class that term and below 65% or if it is significantly higher than the other average marks for units given to that class that term and is above 75%, the Dean or President may propose that the marks for that unit be moderated up or down. The Faculty Board members present at the Marks Meeting will discuss and vote upon the proposal. Generally, this way of moderating marks should not result in causing passing students to now fail or make earning an A numerically impossible. A policy on the moderation of marks is in the CTI policy book.

Communication of Marks

Generally, lecturers should mark and return assignments to students within two weeks of their completion, with the general principle that a lecturer ought not to require a student to turn in a new major assessment if the previous one of the same type has not been returned. Receiving feedback on assessments is an important aspect of learning. Each lecturer also has the responsibility of returning marked final papers or exams to their students and of informing them of their marks on oral assessments. Lecturers are welcome to give assignments to the Dean or Registrar who will return them to the students. The possibility of subsequent moderation of marks should never prevent a lecturer from returning marked assessments to the students.

Immediately after the Marks Meeting, students who received a grade between 49% and 40% (X) are to be notified of this by their Rector if they are residents at an associated college or the seminary. External students will be informed by the Dean of Studies.

Before the exam week, the Registrar will prepare marking sheets for each unit. By the end of exam week, each lecturer will give to the Registrar a completed marking sheet, which lists the final mark for each student (out of 100) and gives some indication of how it was calculated. The Registrar and Dean prepare these marks for the Marks Meeting, after which the Registrar enters the marks into each student's transcript. By the second week of the following term, the Dean prepares a record of marks for each student, which is sent to each resident student's Rector and Religious Superior or Bishop. External students should collect their marks from the Registrar.

The *record of marks* is also made available to each student through the office of the Dean of Studies. This *record of marks* is not an official transcript but gives a student's current average mark as well as some comments by the Dean. It is the Dean's responsibility to monitor each student's progress through the academic year and to meet with each student to plan how he or she will achieve the agreed upon academic award.

Transcripts

A request for an official transcript of marks of courses taken at CTI for a student who is resident at the seminary or one of the associated religious colleges must be made through the Rector of the seminary or college. An external student or a student who is no longer enrolled at CTI may request directly for a transcript. A fee of K 10 will be charged. A final transcript is given to each student on the occasion of graduation. A transcript is also given if a student leaves CTI without obtaining any award. No transcript will be given if the student has outstanding tuition or library fees.

Academic Honesty and Ethical Research

Plagiarism and Cheating

Plagiarism and cheating will not be tolerated. The general consequence for plagiarism is failing the assessment and this may result in failing the unit. Examples of plagiarism and cheating are:

- Including passages from someone else's writing (a book, an article, lecture notes, another student's essay, one's own previous work) without acknowledgment;
- Summarising ideas from another person's work without showing the source of the ideas;
- Structuring one's essay as a direct copy of the outline of another person's essay, article or book without acknowledging this.
- Possessing courses materials, which a professor has disallowed, during a test or exam.
- Passing on answers to a test to another student.
- Procuring test questions before the test.

When writing assignments, all direct quotations must be shown in quotation marks or as an indented paragraph and acknowledged appropriately. Direct quotations must appear exactly as in the original. Even when someone is presenting another person's ideas in one's own words, he or she must cite a reference that shows where these ideas have originated.

This policy on plagiarism also applies to material gathered from the Internet and any other electronic media. The correct manner to cite one's sources is explained in the CTI *Methodology and Style Guide* and is taught during the Methodology units.

If a lecturer suspects a student of plagiarizing or cheating in a major assignment (worth 10% or more of the final mark), he is to bring the evidence to the Dean of Studies and discuss the situation with him. Together, they will decide on a course of action. If the plagiarism or cheating can be proven, then the lecturer will meet with the student in order to show him or her the evidence and inform him or her of the penalty. The student is then to meet with the Dean of Studies, who will place evidence of the plagiarism or cheating in the student's permanent file. If the lecturer involved is the Dean, then the President will take the place of the Dean in resolving the situation.

Repeated instances of cheating and/or plagiarism will result in expulsion from CTI.

CTI Ethical Research Guidelines -

All research at CTI must be carried out in an ethical manner, following standard research practices such as:

- Accurate and fair quoting of sources
- Providing full references for quoted material and other sources which inform a research project;
- Developing research conclusions based on evidence which is clearly explained and argued, whether in an assignment for assessment or in a published article.

Social research involves humans or interactions with humans as part of the research projects, as opposed to library research which only involves the use of print and published sources.

When doing social research, you need to talk to people or interact with them in some way. You may wish to:

- Interview people, whether individually or in groups, whether in person, on the telephone, or by email
- Conduct surveys, whether in person, on the telephone, by email, or on the web
- Require people to undertake certain actions, which you observe or record
- Observe people doing actions that they would normally do
- Request information from people on topics relevant to your research.

In all these cases, you ask people to give up their time to you and to make information or opinions available to you for your research. In effect, you ask for their help so that you can carry out your research. It is important that the people with whom you interact as part of your research are treated with respect, and with awareness of their social and cultural circumstances and beliefs, including where these differ from yours.

You should:

- Give information about your research project honestly to both gatekeepers and participants. Inform them of the reasons you are carrying out your research and explain its value.
- Not begin your research until you have obtained permission from gatekeepers, such as community leaders, parish priest, and/or school principals.
- Ask your participants for their consent. Inform your participants that they can choose to stop participating at any point and that you will remove their information from the report if they so request.
- Keep the confidentiality of your participants, through measures such as the use of pseudonyms and destroying original evidence that would allow them to be identified.
- Behave responsibly in the way your participants' contributions are treated in the research project and in any assessment or publications which result

from it.

- Be aware of sensitive issues that may arise and make arrangement for their possible resolution (e.g. arrangements for pastoral counselling).
- Offer to share your findings with the community and learn from their reactions.

Students should discuss the ethical implications of their social research projects with their teachers and describe them in their research proposals. Small social research projects may be cleared by a teacher with social science training. Conducting social research as part of a Research Paper or Thesis requires the approval of a faculty committee composed of at least three faculty and including a faculty member with social science training and either the Dean or President or Humanities and Social Sciences Discipline Leader. Students are to submit their interview or survey questions for approval. Social research may not begin until such approval has been granted.

Intellectual Freedom

“The Church, accepting the legitimate autonomy of human culture and especially of the sciences, recognizes the academic freedom of scholars in each discipline in accordance with its own principles and proper methods, and within the confines of the truth and the common good. Theology has its legitimate place in the University alongside other disciplines. It has proper principles and methods which define it as a branch of knowledge. Theologians enjoy this same freedom so long as they are faithful to these principles and methods.

Freedom in research and teaching is recognized and respected according to the principles and methods of each individual discipline, so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good.

Academic freedom is the guarantee given to those involved in teaching and research that, within their specific specialized branch of knowledge, and according to the methods proper to that specific area, they may search for the truth wherever analysis and evidence leads them, and may teach and publish the results of this search, keeping in mind the cited criteria, that is, safeguarding the rights of the individual and of society within the confines of the truth and the common good.”

From John Paul II, *Ex Corde Ecclesiae – Apostolic Constitution on Catholic Universities*, 2000.

Teaching Statement

Catholic Theological Institute (CTI) is an institution of higher learning where faculty and students come together to study and contemplate how God has saved the world in His Son, Jesus Christ.¹ St. Anselm of Canterbury describes the Catholic intellectual tradition as: “faith seeking understanding.”² Believing in God, one applies human reason to study the sources of faith (i. e., the Bible, Sacred Tradition, and magisterium), learning more deeply what that revelation means; and, by studying God’s revelation more deeply, one sees better how God is working in the world. CTI’s students, therefore, are introduced to the theory, history, and practice of philosophy and theology. Wishing to fulfil Christ’s commission to bring His message to all nations (cf. Matt 28:19–20), CTI seeks “to form well qualified priests as well as lay faithful for the Catholic Church in Papua New Guinea.”³ This is done through “a strong, solid, balanced and comprehensive philosophical and theological formation.”⁴ The teaching given at CTI supplements the human, pastoral, and spiritual formation students receive from their own Member Colleges. Such teaching and formation are done in the context of the diverse societies and cultures of Papua New Guinea.

Per the Department of Higher Education, Research, Science, and Technology’s *Papua New Guinea Qualification Framework* (2nd ed.), the features for offering a Qualification Award in any academic program are:

- Giving the student the knowledge and skills to perform and communicate;
- Providing the student with contexts in which to demonstrate his or her knowledge and skills;
- Equipping the student to take responsibility for his or her own actions and decisions as well as others.⁵

CTI outlines these outcomes in the following way:

- Preparing the student to understand and rationally synthesise the Catholic faith;
- Partnering with the student in mediating the lecturer’s own as well as the student’s spiritual and cultural traditions;
- Bringing the student to maturity and empowerment.⁶

Philosophy is humankind’s rational search for life’s meaning and the nature of the world. It demonstrates humans’ desire for the truth, and is “one of [the] noblest of human tasks.”⁷ Theology is the “reflective and scientific elaboration of the understanding of God’s word in the light of faith.”⁸ Taking the content of God’s revelation, theology seeks to respond to it through the speculative enquiry of disciplined thought.⁹ CTI seeks to turn students’ hearts and

minds to the eternal truths of the Catholic faith, so that they learn to see and grasp them for themselves. Students are not just equipped with the relevant information, but they are also shown how to make their own evaluations of that content’s meaning and relevance.

CTI’s purpose is to aid its students in developing the academic proficiencies, the intellectual virtues, and the practical skills needed to lead and serve effectively. This is accomplished in several ways: through classroom lectures and discussions; through the assignment of readings; through the composition of essays and research papers; through oral presentations and debates; through role-playing and other collaborative projects.

Faculty are not there to give their own syntheses and answers to students, rather to aid them in thinking and acting as Catholic men and women who “feel” with the Church (*sentire cum Ecclesia*) on their own. CTI’s faculty seek to model the virtues of love of wisdom and love of God for their students, so that, developing them themselves, students may put these gifts at the service of Christ and of the people of Papua New Guinea.

The Catholic Church has existed for 2,000 years in many societies and cultures. Sent forth by Jesus, the Church calls all nations, peoples, and cultures to belong to Her, for She is meant for all. She “takes nothing away from the temporal welfare of any people.” Rather, She “fosters and takes to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself,” thus giving them to Christ, the Source of Goodness.¹⁰ As a place for preparing men and women to serve God’s people in Melanesia, CTI represents a diverse community not just amongst its multinational and multi-ethnic faculty, but also amongst the students coming from various Catholic dioceses in Melanesia. It, therefore, provides a context for both faculty and students to mediate to each other the treasures of their own national, cultural, ethnic, and educational contexts. There is not, then, just the simple transferral of information between teacher and student, but also the more complex encounter amongst cognitive and interpersonal skills, cultural insights, and art.

Catholic education strives for the maturity of the human person: The student learns the faith by which he or she has been saved, offering God worship and living a life of justice, holiness, and truth. Bearing witness to the Christian hope that is in the student (cf. 1 Peter 3:15), he or she becomes empowered to contribute to the good of all society.¹¹

CTI is not a place for preparing employees for the private sector; rather, it moulds its students to be disciples of Christ who will actively place their knowledge and skills at the service of others in morally-responsible and socially-beneficial ways. These include: love and mercy; tolerance and respect; care for God’s planet; concern for the poor and marginalized.¹² As Christ tells His disciples at the Last Supper after he washes their feet:

“Do you know what I have done to you? You call Me, ‘Teacher,’ and, ‘Lord’—and, you are right, for that is what I am. So, if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For, I have set you an example, that you also should do” (John 13:12–15, NRSV).

In a superlative way, Jesus’s mother, Mary, in calling Herself God’s “handmaid” (Luke 1:38), shows how a true follower of Christ lives at the service of others.¹³

CTI’s goal is to empower its students and graduands: to be able apply the knowledge they have gained in an ever-changing and complex pastoral environment; to achieve a certain level of intellectual and experiential autonomy whereby they can assess their community’s pastoral needs and apply the appropriate response; and, to instil in them the desire to continue learning and growing both in Christian wisdom and secular knowledge on their own. CTI’s faculty and students act as partners in the contextualisation of their knowledge: In the light of Christ’s Gospel and moved by the Holy Spirit, faculty and students consider and evaluate together, both positively and critically, not just their own cultural appropriation of the Gospel, but also how the Gospel might be acculturated into the Melanesian contexts.¹⁴ Thus, CTI aspires to train philosophers and theologians who can effectively instantiate the Catholic faith, so as to benefit and enrich the local and universal Church.

Prepared by Matthew W.I. Dunn
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Notes:

1. According to Pope Benedict XVI, Catholic education brings an encounter with “the living God Who in Jesus Christ reveals His transforming love and truth.” That encounter leads to a knowledge of Christ and His teachings, an appreciation of “all that is beautiful, good, and true” and a life of Christian witness. Pope Benedict, “Address during Meeting with Catholic Educators,” at Catholic University of America, Washington, D. C., April 17, 2008; <w2.vatican.va/content/benedict-xvi/en/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington.html>.

2. See Anselm of Canterbury, *Proslogion*, intro.

3. Catholic Theological Institute, “Vision and Mission.”

4. Ibid.

5. National Higher and Technical Education Board, *Papua New Guinea Qualification Framework*, 2nd ed., Department of Higher Education, Research, Science and Technology (National Capital District, PNG.: Government Printing Office, 2017), 14[a].

6. To be recalled is the Board’s observation that the qualification levels and their descriptors are mainly intended to give “clear points of reference”, and remain flexible: “It should be regarded as a framework, not as a straightjacket” (ibid.).

7. John Paul II, Encyclical *Fides et Ratio*, no. 3.

8. Ibid., no. 64.

9. Ibid., no. 65.

10. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, no. 13. Cf. e. g. 2 Cor 10:3–5: “Indeed, we live as human beings, but we do not wage war according to human standards; for the weapons of our warfare are not merely human, but they have divine power to destroy strongholds. We destroy arguments and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ” (NRSV).

11. See Second Vatican Council, *Gravissimum Educationis*, no. 2.

12. As Pope St. John Paul II states in the Apostolic Constitution *Ex Corde Ecclesiae*: “Those involved in pastoral ministry will encourage teachers and students to become more aware of their responsibility towards those who are suffering physically or spiritually. Following the example of Christ, they will be particularly attentive to the poorest and to those who suffer economic, social, cultural or religious injustice. This responsibility begins within the academic community, but it also finds application beyond it” (no. 40).

13. See John Paul II, Encyclical *Redemptoris Mater*, no. 41.

14. As Pope Benedict XVI counsels: “In her concern for relevance and credibility, the Church needs to carry out a thorough discernment in order to identify those aspects of . . . culture which represent an obstacle to the incarnation of Gospel values, as well as those aspects which promote them.” Apostolic Exhortation *Africae Munus*, no. 36.

Disciplinary and Safety Matters

Standard of Conduct

The Catholic Theological Institute maintains a high level of moral expectations for all its students and staff. People have a right to expect a code of conduct in priests and religious as well as in those associated with a Catholic institution that reflects the teachings and conduct of Jesus. When incidents of misconduct arise, those in authority must respond in a way that shows the compassion and justice of Jesus, both towards the victim and the accused.

Matters of discipline within the normal activities of CTI are the primary responsibility of the CTI administration. (See the *CTI Constitutions* number 90 and the *Statutes Governing the Shared Responsibilities of CTI, the Interdiocesan Seminary and the Religious Colleges* numbers 6-7.) For a serious offense of criminal nature, normally a student would not be allowed to continue. However, individual cases could be considered by the Administration.

In particular, it is essential to foster and practice responsibility in relationships with others. All students and staff have a right to freedom from any form of unjust discrimination, harassment, or abuse. Allegations of misconduct should be presented to the President of CTI, the Dean of Studies or the appropriate rector. CTI seeks to ensure that any and all matters relating to harassment or any other serious and public immoral behaviour will be dealt with speedily, sensitively, equitably, confidentially and according to proper process.

Campus Discipline

Smoking and the chewing of betel nut are not permitted on CTI property while academic activities are in progress. Students and staff are expected to dress neatly and appropriately for class. Male students and staff are to dress in long trousers and shirts for official ceremonies.

Safe Campus Policy

CTI does not directly provide accommodation either for seminarian students or external students, and so there is not a strong need for security arrangements on normal days other than the night security guard. Any perceived security problems are to be addressed to the President and to the Rectors' Board.

If a member of staff is required to be on campus after dark, she or he has the right to request safe transport home. Anyone working after dark is allowed to have a companion present. In particular, a woman or someone who has a particular reason for feeling vulnerable who is required to work after dark may ask CTI to provide an escort.

A student who is required to attend evening classes and who has no way

of getting home may ask CTI to assist either by providing transport or by being allowed to sleep at CTI overnight.

All forms of harassment and bullying are condemned. Students or staff who experience harassment or bullying should inform an authority (Dean, President, Rector of the college of the offending student), and the matter will be promptly dealt with. Depending on the severity and number of incidents, offenders could be suspended or dismissed.

If there is a complaint of sexual abuse against a seminarian, religious, cleric, or CTI employee, then the procedures given in Right Relationships will be carefully followed.

If a seminarian has been dismissed from a member college and wishes to enroll as an external student, then the Dean will consult the Rector of the relevant college as well as the relevant Bishop or Superior as to whether the student would pose a moral or physical danger. The Admissions Board will take the student's former superiors' advice into account when deciding whether to readmit the student.

Security Incidents

If harm is done to a person, CTI will ensure that the person receives medical attention, with the issue of reimbursement to be considered later. CTI is not liable for personal items stolen due to personal negligence. If a theft of personal items of CTI staff takes place and the theft is in part due to the negligence of CTI's security arrangements, then the victim can petition the President for reasonable reimbursement. CTI insures its property against theft, vandalism, other potential forms of destruction, and public liability.

Student Death

If a seminarian dies on campus, it is responsibility of the House of Studies to make the proper arrangements. If an external student dies on campus, CTI administration will act accordingly to make sure the dead are properly treated, but this responsibility and the expenses belong primarily to the family of the deceased. Classes for a day or two may be cancelled at the discretion of the Dean of Studies.

Faculty Death -

If a priest or religious dies on campus, it is responsibility of their order or diocese to make the proper arrangements. If a lay staff member dies, CTI will make every reasonable effort to make sure that the dead are properly treated, but this responsibility and the expenses belong primarily to the family of the deceased. Classes for a day or two may be cancelled at the discretion of the Dean of Studies. If the death happens during mid-term, the administration will make arrangements to avoid serious interruptions in students' study.

Quality Assurance

Class Moderators

Although students may take units at different times in their academic career and may take elective classes with students from various years, the majority of students usually take courses together as a class. A lecturer is marked as class moderator for each of these groups in both departments. The moderator is to meet with the class around week 3 of each term to discuss any concern or particular issue the students may have and then to communicate these concerns or issues to the Dean of Studies, who will follow his discretion regarding acting upon them. The moderator may also suggest that the relevant issues be discussed in the Faculty Board Meetings. The moderator should try to discern the seriousness of each complaint and to what extent the complaint is shared by the whole class.

Class Captain

While every student has the right to discuss academic matters with the Dean of Studies, each class is to elect for itself a class captain. The captain acts as a bridge between the students in the class and the administration. The captain may bring concerns of the class as a whole to the Dean of the Studies and the Dean may communicate to the class through the class captain.

Lecturers who need to schedule make-up classes should do so through the class captain, while also keeping the Dean informed.

Student Evaluations

In the last week of classes, the Dean will organize with the class captains for each class to fill out evaluations for each of the courses that they took that term. Each student is to fill out each evaluation according to his or her own judgment and not in consultation with any one else. Evaluations are confidential and anonymous. The class captain is to collect all the evaluations (without looking at them) and deliver them to the Registrar. The Registrar collects the results and types up handwritten comments. These results and typed comments are then given to the Dean, the appropriate Discipline Leader, and the lecturer. The results may also be passed on to a lecturer's superior. No lecturer will see the original evaluations, which are destroyed.

Peer Review

At least once a year, each lecturer's teaching should be evaluated by a senior lecturer. The Dean of Studies will schedule for himself, the President, or the appropriate discipline leader to attend a class of the chosen lecturer. The evaluator will arrange with the lecturer to attend at least one class and

will quietly observe the class and fill out an evaluation form prepared by the Dean. The results of the evaluation will be shared with the lecturer and the Dean and will be kept on file.

Annual Review of Staff

As stated in the Position Descriptions in the Bylaws, at the end of the year, following graduation there will be a full review of the staff.

The Dean will evaluate each lecturer in the areas of teaching (based on student and peer evaluation), contribution to the life of CTI (participation in committees and CTI functions), and research (conference attendance, presentations). The Dean will evaluate how well the Registrar is carrying out the job description.

The Librarian and President will evaluate the library staff.

The Head of Maintenance will evaluate the manual workers based on criteria developed by the President.

The President will evaluate all other staff based on their job descriptions. In particular he or she will evaluate how well the Dean has carried out his duties both as a lecturer and as Dean, with an emphasis on how when he or she has acted in accordance with the principles of collegiality and subsidiarity.

The Dean and the Discipline Leaders will evaluate how well the President has carried out his duties, with an emphasis on whether he or she has acted in accordance with the principles of collegiality and subsidiarity.

The performance evaluations of the Dean and President will be passed on to the Chair of the Governing Council. What actions to take, if any, is up to the Chair's discretion.

Academic Dismissal of a Student

A student may only be dismissed by the President in consultation with the Faculty Board and the appropriate Rector or Superior. Here are various reasons for academic dismissal:

- A. Pattern of Failures: A student who receives two failing grades a term for two consecutive terms or four failing grades in a year is considered to have a "pattern of failures." If these failures are resolved with successful retakes, then the student may be capable of graduating but will be placed on academic probation. If these failures are not resolved through successful retakes, the student may not be capable of graduating. The Dean may recommend to the President to dismiss the student.
- B. Inability to Graduate: As indicated above, if a student fails the same unit twice, he or she is not allowed a further retake. If the failed unit is a core unit, then the Dean should notify the student that he or she cannot graduate and the President or the Dean (with the President's consent) should notify the student's superior that he or she cannot graduate. The student

- may be allowed to finish out the year or to earn an exit award.
- C. Failed Probation: If a student on probation fails three units in a year or has an average below 55%, then the Dean may recommend to the President to dismiss him or her on Academic grounds.
 - D. Inability to pay fees: Any external student with one term or more of outstanding fees or who does not pay 50% of his or her first term tuition by Registration Day may not continue to attend class. The Dean, with the President's consent, will enforce this policy.
 - E. Nonattendance of Class: Any student who misses two or more weeks of class without making proper arrangements is considered to have withdrawn from students. Such a student will not be able to continue until the missed units are completed. The Dean, with the President's consent, will enforce this policy.
 - F. Plagiarism: If a student repeatedly plagiarizes, the Dean will recommend to the President that he or she be dismissed.
- Dismissal for disciplinary reason depends upon the judgment of the President and the appropriate superior.

Dismissal of Staff

The proper procedure is given in CTI's Bylaws and in staff contracts.

Student and Staff Grievance Policies

Introductory Note

No staff or student will be disciplined for presenting or pursuing a grievance, unless there is strong evidence that the grievance is both unfounded and unjustly motivated. Regarding issues of sexual harassment and abuse, CTI will follow the Right Relations policies of the Catholic Church and the laws of PNG.

Student Grievance Policy

1. Regarding Admission

A student or the stakeholder may ask the Admissions Board to reconsider an enrolment decision, especially if further documentation of a student's abilities can be provided. The next step is to make an appeal to the Faculty Board.

2. Regarding the Behaviour or Performance of a Lecturer

A student should bring the matter up with his class moderator who may advise regarding the situation and who will inform the Dean of Studies. If this is not practical, the student can speak to the Class Captain who will bring the matter to the Dean.

If the issue is serious or time sensitive, or if the normal ways of communication are not working, the student may directly approach the Dean of Studies or the President, if the Dean is the lecturer involved.

If a student or class feel that their concerns are not being addressed, they

can share them with the Board of Studies. The last court of appeal for student grievances against lecturers is the Faculty Board.

If the complaint involves harassment or assault, the student should immediately discuss the matter with his or her Rector, the Dean, and the President, who may decide to take legal action. If a serious matter involves the behaviour of the Dean or President as a lecturer, the final court of appeals is the Governing Council.

3. Regarding a member of his own community

Grievances must be handled according to the rules of his community. If the complaint involves behaviour of a criminal nature, the student may ask the President for assistance and advocacy, though CTI generally seeks to allow the Houses of Study to regulate themselves.

4. Regarding a mark received on an assignment

See Assessment policies.

5. Regarding a transcript

If a student feels that the mark on his transcript is in error, he should first approach the Registrar and then the Dean, who will consult their records, any decisions by the Marks Meeting, and the lecturer if need be. The final appeal is to the Faculty Board.

If a student has a grievance regarding the Academic Award he or she is or is not receiving, the matter should be discussed with the Dean of Studies. If there is no resolution about an Academic Award, the matter can be appealed to the Faculty Board, and then to the Governing Council, which is the final authority. The student should also notify his Rector.

6. Regarding Tuition fees

Any concerns should be taken to the Account Manager and/or Bursar. Failing that, the matter should be referred to the Dean and then to the President. Final appeal is to the Faculty Board. Since seminarian students do not pay their own fees, it is assumed that their rectors will be the ones making the complaint.

7. Regarding the behaviour or decisions of the Administrative or ancillary Staff

The proper person to consult is the Dean about the President or Registrar and the President about all other staff. Depending on the issue, final appeal is to the Rector's Board or to the Faculty Board, except in charges of a criminal nature in which final appeal is to the Governing Council.

7. Regarding Dismissal

A student who has been suspended or dismissed from class by the CTI administration may appeal to the Faculty Board with the last appeal being the Governing Council.

Faculty Grievance Policy

1. Regarding a student

Per the Bylaws, a faculty member may suspend a student from class for disciplinary reasons. In such a case, the lecturer should explain the matter to the Dean before the next class meeting, who will try to mediate. If the lecturer is unhappy with the Dean's mediation, the lecturer can appeal the matter to the Faculty Board.

2. Regarding a lecturer

If a faculty member has an academic grievance against a fellow lecturer (e.g. lecturer is suspected of helping students cheat), he or she is to bring the matter to the Dean who will inform the President. The Faculty Board is the court of appeal.

If a faculty member has a non-academic grievance against a fellow lecturer, he or she is to bring the matter to the President. The Faculty Board is the court of appeal.

3. Regarding teaching load

If a faculty member has a grievance about the assigned teaching load, he or she should discuss the matter with the Dean and then the President. The Faculty Board is the court of appeal.

4. Regarding Pay

If a faculty member feels that he or she is not being paid properly, the lecturer should discuss the matter with the Bursar and then the President. The Finance Committee is the court of appeal.

5. Regarding the Behaviour of CTI Staff and Administration

If it is an academic matter, the complaint should go to the Dean, then the President, then the Faculty Board. If it is a non-academic matter, the complaint should go to the President and then the Faculty Board or Rector's Board, depending on its nature.

Complaints against the Dean or President should be brought to the individual himself or herself, with the President (if it concerns the Dean) or the Chair of the Rectors Board (if it concerns the President) being the next authority to inform. The Governing Council is the court of appeal.

If the issue involving the Dean and/or President is of a criminal or very serious nature, the faculty member may contact the Chair of the Governing Council or the Pro-Chancellor and ask for his intervention.

6. Regarding termination of employment

A lecturer or the lecturer's superior may appeal to the Central Committee of the CBC regarding termination or non-renewal of contract.

Program Review and Development Policies

A. Normal Review:

At the beginning of the academic year, lecturers from each subject area and discipline meet together to discuss the learning objectives for their subject/discipline and to coordinate class content with each other. As part of their course evaluations, students offer their opinions about changing the unit they have just completed. These comments are reviewed by the Dean and the Discipline Leaders. During the year, under the supervision of the Dean of Studies, Discipline Leaders meet together with the lecturers of a subject area to review their curriculum and any changes suggested by the Dean of Studies. The Board of Studies, on which the Discipline Leaders serve, meets to discuss proposed changes to units and to the curriculum with student representatives. The Board of Studies recommends changes to the units and curriculum to the Faculty Board, which approves small changes and passes large changes on to the Governing Council.

At the beginning of every year, faculty are invited to revise the unit description or unit outline for the units they are teaching. These changes are reviewed by the Dean and the appropriate Discipline Leader.

At the end of each term, the faculty and rectors hold a Marks Meeting in which each lecturer reports on the progress of his students and the success of his unit. During the final Faculty Board Meeting, some time is given to each discipline to review their program as a whole and plan for next year.

At the end of the year, the Dean gives terminal graduates exit surveys to fill out. The Dean shares this information at the first Faculty Board meeting.

B. Special Review:

Being dedicated to the intellectual formation of priests, CTI is obliged to follow the *Ratio Fundamentalis Institutionis Sacerdotalis* promulgated by Rome and any other Vatican documents on seminary formation. Additionally, each bishops' conference promulgates its own plan for seminary formation, a *Ratio Nationalis*. By virtue of seeking affiliation with the University of Santo Tomas, CTI is obliged to follow the instructions of Vatican's Congregation for Education as well as Apostolic Constitutions for Ecclesiastical Faculties. It belongs to the President and Dean to study any new documents and to propose a restructuring of our academic program or a revision of our policies as needed.

Finally, each religious order also has its plans for the formation of its seminarians, and religious orders may ask CTI to consider altering its academic programs in order to better fit its formation plan. Such requests go through the Dean of Studies.

C. Comprehensive Review

During the re-accreditation or re-registration of CTI's programs with DHERST, the Dean will consult the stakeholders (bishops, rectors, and provincials) and the current students about the need to revise CTI's curriculum. CTI will also submit its program and unit outlines to Catholic Theological University of Melbourne for review. Additionally, CTI will take advantage of any resources developed by the Melanesian Association of Theological Schools for registration and accreditation. All suggested changes will in turn pass through the normal avenues of the Board of Studies, Faculty Board, and Governing Council as needed.

Further Policies

Other administrative policies and plans such as the document retention plan, the risk management plan, and the strategic plan are located in the CTI Policy Book which also repeats many of the policies given here. The policy book also contains staff policies, including policies for rank and salary.

More detailed Human Resource and Financial Plans will be developed, based on the CBC's *Human Resources Management Handbook* and the *Manual for Financial Administration*.

ACADEMIC REQUIREMENTS

CTI consists of one Theology Faculty. This Faculty is administratively divided into three Disciplines. Each discipline is composed of subject areas as follows:

I. Humanities and Social Sciences

A. Philosophy B. Social Science C. Languages

II. Christian Thought

A. Dogmatic and Fundamental Theology B. Scripture
C. Church History

III. Christian Practice

A. Moral and Spiritual Theology B. Canon Law
C. Liturgy and Pastoral Theology

Sacramental Theology, Theological Research, and the Comprehensive Exam are considered to be multidisciplinary in nature.

Based on the criteria in *Veritatis Gaudium*, CTI offers a six-year 'first-cycle' study program which results in the **Bachelor of Sacred Theology** (STB). This program consists of two years of philosophical studies ('short cycle'), which results in a **Diploma in Philosophy** (DipPH), and four years of theological studies which will result in an STB (awarded by the University of Santo Tomas once affiliation is achieved). Based on the *PNG Qualifications Framework*, students not able or willing to complete the full requirements for the STB may be able to receive either nested awards or exit point awards.

General Requirements for the Philosophy Awards

The basic requirement is the completion of 90 credits/2700 learning hours of studies, which includes:

- Completion of all the core units in PH1 and PH2.
- Completion of an elective unit in philosophy and a philosophy research paper, such that the total amount of philosophy credits is 54 (60%)
- 3 credits of Latin + 6 additional credits of Latin for those who wish to enrol in the STB..
- For seminarians, 3 pass/fail ministerial units
- Maintaining a cumulative average over 65%

Students unable to complete Latin or write a research paper may earn a **Diploma in Philosophical Studies** (DipPS) by completing all the core units in PH1 and PH2 for a total of 80 credits/2400 learning hours with 60% of the units being philosophy.

All PH1 students will be automatically enrolled as DipPH students. After the first year, students with averages of 65% and below and those not wishing to earn the DipPH will be enrolled as DipPS students. Any student who fails

Basic Latin 1 or any aspect of the Philosophy Research Paper will be reclassified as a DipPS student. DipPS students may take Latin as long as their average is over 65%.

For external students and seminarians leaving the program early, it is possible to earn a **Certificate in Philosophy** (CertPH) by completing 45 credits / 1350 learning hours, primarily in philosophy.

General Requirements for the Theology Awards

The basic requirement for the **Bachelor of Theology—Research** is completing 180 credits/5400 learning hours, including:

- a. Written and Oral Comprehensive Exams.
- b. 18 credits of Latin, 3 credits of Greek, 3 credits of Hebrew.
- c. A theology research methods units and a theology research project.
- d. Completion of all the core units in TH1-4.
- e. For seminarians, 3 ministerial units.
- f. Maintaining a cumulative average over 70%.

Students unable to meet all the requirements for the BTh-R but who maintain an average over 65% and complete all the core units, one language unit, and a theology research project (thereby earning at least 163 credits) will earn a **Bachelor in Theology** (BTh). Those students who simply complete the core units for a total of 152 credits will earn an **Associate Degree in Theology** (ADTh). All three awards indicate that the graduate is intellectually qualified for the Catholic priesthood in Melanesia.

BT-R and BTh students may pass a language test drawn up by a language teacher and approved by the Dean in order to be exempted from some of the language requirements.

See the Enrolment section for entrance requirements for the theology awards. In some cases, students transferring from other seminaries or who completed their philosophy studies at CTI under the pre-2019 program may provisionally enrol in the BTh or BTh-R even if they do not have the required philosophy background, if they will be able to meet all the requirements for the theology award.

Any STB student who fails a unit is automatically reclassified as a BTh student until the unit is successfully completed. Any theology student whose average drops 65% will automatically be classified as a ADTh student.

Students unable to complete all four years of study may be able to achieve one of the following exit awards:

- a. Certificate in Theology – 40 credits in theology, corresponding to TH1 core units plus 3 credits from electives.
- b. Diploma in Theology - 80 credits in theology, corresponding to the TH1 and 2 core units plus 5 credits from electives
- c. Advanced Diploma in Theology – 120 credits in theology, correspond-

ing to the TH1, 2, and 3 core units plus 6 credits from electives. These exist awards do not signify that one is qualified for the Catholic priesthood.

Bachelor of Sacred Theology

According to instructions received from University of Santo Tomas (Manila). UST in February 2020, only Catholic students who complete the Diploma in Philosophy, the BTh-R program, and all the Latin units are eligible to receive the STB from UST. CTI will submit the names and transcripts of students eligible for the STB to UST. While waiting for a response from UST, CTI will award eligible students with the BTh-R at CTI's normal graduation ceremony.

Students returning after a long absence or transferring from another Catholic institution may be able to upgrade to the STB by taking a remedial year of Philosophy and Latin. In some cases, the Dean may require remedial philosophy or Latin units before a student is considered to be a STB student..

Other Awards

CTI offers a two-year part-time program in Christian Studies that is meant for religious brothers and sisters and for laity interested in knowing more about their faith. This certificate provides an introduction to philosophy, theology, scripture, liturgy, and social science. Those who have completed the certificate may be considered academically qualified for the office of lector and acolyte.

UNIT NUMBERING SYSTEM

The reason for the lettering and numbering system is to indicate the discipline, subject area, and level of the unit. The initial letter shows the program

P = Philosophy

T = Theology

The second letter indicates the discipline and the third the subject under that discipline.

H = Humanities and Social Sciences

A. Philosophy

B. Social Sciences

C. Language

T = Christian Thought

A. Dogmatic and Fundamental Theology

B. Scripture

C. Church History

P. Christian Practice

A. Moral and Spiritual Theology

B. Canon Law

C. Liturgy and Pastoral Practice

TP = Christian Thought and Practice

HP = Humanities & Social Sciences and Christian Practice

X = Final Examinations

For the numbers, the hundreds place (100, 200, etc) indicates the level of the unit and, normally, the year in the program in which the unit would be taken. The hundred place number is a guide to the amount of total assessment that should be given in the unit. The second and third numbers indicate the ideal place of the unit in the units of the same subject area for that year. For example, PHA 101 is meant to come before PHA 104.

Elective units are given a number in the 300's. A lecturer may choose to give slightly less assessment to students of different years by introducing some variation in the length of papers. For example, a theology elective may require a paper of 1250-1500 words, with TH1-2 being expected to write 1250 words and TH3-4 expected to write 1500.

PARTICULAR ACADEMIC REQUIREMENTS

Philosophy Awards

I. Humanities and Social Sciences

A. Philosophy (54 credits)

Obligatory for All (48 credits)

PHA 101	Introduction to Philosophy	3
PHA 102	Logic I: Terms, Propositions, Syllogisms	3
PHA 103	Ancient Western Philosophy (Beginnings to Plotinus)	3
PHA 104	Cosmology	3
PHA 105	Philosophy of the Human Person	3
PHA 106	Medieval Philosophy (Philo to Ockham)	3
PHA 107	Modern Philosophy (Renaissance to Kant)	3
PHA 108	Metaphysics I: Being as Being	3
PHA 201	Contemporary Philosophy I: Continental	3
PHA 202	Contemporary Philosophy II: Pragmatist and Analytic	3
PHA 206	Metaphysics II: Philosophy of God	3
PHA 207	Epistemology	3
PHA 208	Ethics	3
PHA 209	Faith and Reason: Philosophy of Religion	3
PHA 210	Political Philosophy	3
PHA 211	Philosophy of Art and Beauty	3

Obligatory for DipPH (6 credits)

PHA 203	Philosophy Research Paper I: Proposal and Bibliography	1
PHA 204	Philosophy Research Paper II: Drafting	1
PHA 205	Philosophy Research Paper III: Revision	1
PHA 30X	Philosophy Elective	3

Approved Electives

PHA 301	Economic and Social Thought	3
PHA 302	Logic II: Advanced Arguments	3
PHA 303	Eastern Philosophy	3
PHA 304	Melanesian Philosophy	3
PHA 305	Philosophy of Science	3
PHA 306	Philosophy Seminar	3
PHA 307	Disputed Questions in Ethics	3

B. Social Sciences (9 credits)

Obligatory for All

PHB 101	Introduction to Psychology and Counselling	3
PHB 102	Cultural Anthropology	3
PHB 201	Religious Anthropology	3

C. Languages

Obligatory for All (9 credits)		
PHC 101	Methodology 1: Study and Reading Skills	3
PHC 102	Methodology 2: Research Methods	3
PHC 103	Academic English	3
Obligatory for DipPH (3 credits)		
PHC 201	Basic Latin 1	3
Obligatory for STB Entrance Requirement (6 credits)		
PHC 202	Basic Latin 2	3
PHC 203	Basic Latin 3	3
Optional Remedial		
PHC 104	Supplemental English	3

II. Christian Thought

B. Scripture (6 credits)

Obligatory for All		
PTB 101	Introduction to the Old Testament & Biblical Archaeology 1	3
PTB 102	Introduction to the New Testament & Biblical Archaeology 2	3

III. Christian Practice

C. Liturgy and Pastoral Practice (8 credits)

Obligatory for All		
PPC 102	Introduction to Liturgy	3
PPC 203	Catechetics and Evangelisation	3
Obligatory for Seminarians		
PPC 101	Liturgy of the Hours	P
PPC 103	Liturgical Year	1
PPC 104	Ministry of Lector	1
PPC 201	Musical Notation	P
PPC 202	Ministry of Cantor	P

1. Diploma in Philosophy (DipPH)

MAIN COURSES	
Philosophy	54
AUXILIARY COURSES	
Languages	6
Methodology	6
Social Sciences	9
Introductory Theology Units	12
Language/Ministerial	3
TOTAL	90

2. Diploma in Philosophical Studies (DipPS)

MAIN COURSES	
Philosophy	48
AUXILIARY COURSES	
Methodology	9
Social Sciences	9
Introductory Theology Units	12
Language/Ministerial	2
TOTAL	80

3. Certificate in Philosophy (CertPH)

PHA 101	Introduction to Philosophy
PHA 102	Logic I: Terms, Propositions, Syllogisms
PHA 103	Ancient Western Philosophy (Beginnings to Plotinus)
PHA 104	Cosmology
PHA 105	Philosophy of Human Person
PHA 106	Medieval Philosophy (Philo to Ockham)
PHA 107	Modern Philosophy (Renaissance to Kant)
PHA 108	Metaphysics I: Being as Being
PHA 201	Contemporary Philosophy I: Continental
PHA 202	Contemporary Philosophy II: Pragmatist and Analytic
PHA 207	Epistemology
PHA 208	Ethics
PHC 101	Methodology 1 (Study and Writing Skills)
PHC 102	Methodology 2 (Research Methods)
PHC 103	Academic English

45 credits total

The Dean may allow some of these units to be swapped for others, but the basic requirement is all the history units and at least 36 philosophy credits.

4. Certificate in Christian Studies

Required		
PHA 101	Introduction to Philosophy	3
PHA 105	Philosophy of Human Person	3
PHC 101	Methodology 1 (Study and Writing Skills)	3
PHC 102	Methodology 2 (Research Methods)	3
PHC 103	Academic English	3
PHB 101	Introduction to Psychology and Counselling	3
PHB 102	Cultural Anthropology	3
PHB 201	Religious Anthropology	3
PTB 101	Introduction to the Old Testament & Biblical Archaeology 1	3
PTB 102	Introduction to the New Testament & Biblical Archaeology 2	3
PPC 102	Introduction to Liturgy	3
PPC 203	Catechetics and Evangelisation	3
PPC 103	Liturgical Year	1
PPC 104	Ministry of Lector	1
TPA 102	Child Protection	1
TPC 103	Youth Ministry	1
40 Credits total		
Additional Recommended		
TPC 101	Ministry of Teaching	3
TTP 101	Sacraments of Initiation	3
TPC 102	Ministry of Acolyte	1

These are the required units, to be taken over two years of part-time study. A student may take additional philosophy or TH1 units if he or she is interested.

Theology Awards

I. Humanities and Social Sciences

C. Languages (24 credits)

Obligatory for the STB

THC 301	Intermediate Latin	3
THC 302	Intermediate Latin	3
THC 303	Intermediate Latin	3
THC 304	Basic Biblical Greek 1	3
THC 306	Introduction to Hebrew	3
THC 309	Advanced Latin 1	3
THC 310	Advanced Latin 2	3
THC 311	Advanced Latin 3	3

Approved Electives

THC 305	Basic Biblical Greek 2	3
THC 307	Linguistics and Bible Translation	3
THC 308	Communication and Listening Skills	3

Also Offered for TH Students

PHC/THC 201	Basic Ecclesiastical Latin 1	3
PHC/THC 202	Basic Ecclesiastical Latin 2	3
PHC/THC 203	Basic Ecclesiastical Latin 3	3

II. Christian Thought

A. Fundamental and Dogmatic Theology (30 Credits)

Obligatory for All

TTA 101	Fundamental Theology	3
TTA 102	Ecclesiology	3
TTA 201	Creation and Christian Anthropology	3
TTA 301	Trinity	3
TTA 302	Christology	3
TTA 303	Christ, Mary, and the Church	3
TTA 401	Ecumenism and World Religions	3
TTA 402	Missiology	3
TTA 403	Theology of Grace	3
TTA 404	Eschatology	3

Approved Electives

TTA 304	Pneumatology	3
TTA 305	Catholic Apologetics	3
TTA 306	Great Theologian Seminar	3

B. Scripture (30 Credits)

Obligatory for All

TTB 101	Biblical Hermeneutics	3
TTB 102	Pentateuch	3
TTB 103	Matthew and Mark	3
TTB 104	Prophets	3
TTB 201	Luke and Acts	3
TTB 202	Psalms & Wisdom Literature	3
TTB 203	Johannine Literature	3
TTB 204	1st and 2nd Corinthians	3
TTB 205	Book of Revelation and Apocalyptic Lit	3
TTB 301	Galatians and Romans	3

Approved Electives

TTB 302	Hebrews and Catholic Epistles	3
TTB 303	Deuterocanonical Books and Apocrypha	3
TTB 304	Short Pauline Letters	3
TTB 305	Historical Books of the OT	3

C. Church History (18 Credits)

Obligatory for All

TTC 101	Early Church History	3
TTC 102	Medieval Church History	3
TTC 201	Reformation	3
TTC 202	Modern Church History	3
TTC 203	Melanesian Church History	3
TTC 204	Patristics	3

Approved Electives

TTC 301	Eastern Orthodoxy + Eastern Catholicism	3
TTC 302	Church Father Seminar	3
TTC 303	Islam	3

III. Christian Practice**A. Moral Theology (22 credits)**

Obligatory for All

TPA 101	Foundations of Christian Morality	3
TPA 102	Child Protection	1
TPA 103	Spiritual Theology	3
TPA 301	Moral and Theological Virtues	3
TPA 302	Catholic Social Teaching	3
TPA 303	Sexuality and Marriage	3
TPA 304	Bioethics	3
TPC 305	Theology of the Consecrated Life	3

Approved Electives

TPA 306	Environmental Ethics	3
TPA 307	Peace and Reconciliation	3
TPA 308	Chastity in the Priestly Vocation	3
TPC 309	Christian Mysticism	3

B. Canon Law (15 credits)

Obligatory for All

TPB 301	Canon Law I: Intro and General Norms	3
TPB 302	Canon Law II: People of God	3
TPB 303	Canon Law III: Sanctifying Office	3
TPB 401	Canon Law IV: Teaching Office, Temporal Goods, & Canonical Sanctions	3
TPB 402	Canon Law V: Processes and Marriage Tribunal	3

C. Liturgy and Pastoral Theology (14 credits)

Obligatory for All

TPC 101	Ministry of Teaching	3
TPC 103	Youth Ministry	1
TPC 201	Pastoral Theology and Practice	3
TPC 202	Homiletics I.1: Sunday and Weekday	1
TPC 203	Homiletics I.2: Advent and Christmas	1
TPC 301	Homiletics II.1: Lent and Easter	1
TPC 302	Homiletics II.2: Baptism, 1st Comm, Weddings	1
TPC 303	Homiletics II.3: Funerals	1
TPC 401	Homiletics III: Solemnities	1
TPC 404	Parish Administration	1

Obligatory for Seminarians

TPC 102	Ministry of Acolyte	1
TPC 402	Ministry of Deacon	1
TPC 403	Ministry of Presbyter	1

Approved Electives

TPC 305	Retreat Ministry	3
TPC 306	Spiritual Direction	3
TPC 307	Pastoral Counselling	3
TPC 308	Social Communication in Pastoral Ministry	3
TPC 309	Dream Analysis	3
TPC 310	Parish Finances	2

IV. Multi-Disciplinary - Research, Sacramental Theology, Exams

Obligatory for the STB (5 credits)		
TX 201	Theological Research Methods	1
TX 403	Theology Research Paper Planning	1
TX 404	Theology Research Paper	3
Obligatory for All (12 credits)		
TTP 101	Sacraments of Initiation	3
TTP 401	Sacrament of Eucharist	3
TTP 402	Sacrament of Reconciliation	3
TTP 403	Sacrament of Holy Orders & Anointing	3
Exams for Bachelor Students (8 credits)		
TX 401	Comprehensive Exam: Written	4
TX 402	Comprehensive Exam: Oral	4
Exams for Associate Degree Students (6 credits)		
TX 405	Final Exam: Written	3
TX 406	Final Exam: Oral	3
Approved Electives		
THP 304	Pastoral Research Methods	2
THP 305	Pastoral Research Paper	2

1. BTh-R

MAIN COURSES		
	Dogmatic and Fundamental Theology	30
	Scripture	30
	Church History	18
	Moral Theology	22
	Canon Law	15
	Pastoral Theology and Liturgy	14
	Sacramental Theology	12
AUXILIARY COURSES		
	Languages	24
	Research	5
	Electives	2
COMPREHENSIVE EXAMS		8
	TOTAL	180

2. BTh

MAIN COURSES		
	Dogmatic and Fundamental Theology	30
	Scripture	30
	Church History	18
	Moral Theology	22
	Canon Law	15

	Pastoral Theology and Liturgy	14
	Sacramental Theology	12
AUXILIARY COURSES		
	Languages	3
	Research	5
	Electives	6
COMPREHENSIVE EXAMS		8
	TOTAL	163

3. ADTh

MAIN COURSES		
	Dogmatic and Fundamental Theology	30
	Scripture	30
	Church History	18
	Moral Theology	22
	Canon Law	15
	Pastoral Theology and Liturgy	14
	Sacramental Theology	12
AUXILIARY COURSES		
	Research	1
	Electives/Ministerial	4
COMPREHENSIVE EXAMS		6
	TOTAL	152

A Note on Receiving Academic Awards

In earning the DipPH, students complete the requirements for the DipPS and the CertPH. Likewise, a student earning the BTh-R will complete the requirement for the BTh and the ADTh as well as the three Theology exit awards. However, a student will generally only be awarded the academic degree that he or she is seeking to complete. In other words, students who complete the full course of studies will generally have either the DipPH or the DipPS and the BTh-R, BTh, or ADTh.

Students who leave in the middle of their studies may request that they be awarded the highest exit award that they are entitled to. For example, a student who leaves in TH3 after earning 100 credits may ask to receive the DipTh (which requires 80 credits and the completion of TH1 and 2).

Part-time students who are working through the course of studies slowly may request to be awarded the various exit awards as the requirements are completed. The decision belongs to the Dean with an appeal to the Admissions Board. It is possible for a student awarded a DipPS or a ADTh or even a BTh to return to CTI and complete the missing units for a higher award. The student must re-apply to the program and provide some evidence that he or she will be able to complete the previously uncompleted units.

I. HUMANITIES AND SOCIAL SCIENCE

A. Philosophy

PHA 101 Introduction to Philosophy (3)

Lecturer: Rev. Matthew Panachipuram CST

Course Description

In this unit, students will be introduced to the historically significant questions asked in the study of western philosophy, some of the main branches of philosophy, as well as the works of important philosophical figures, such as Aristotle in particular.

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- Aristotle. *The Basic Works of Aristotle*. Edited by Richard McKeon, New York: Random House, 1941.
- Plato. *Complete Works*. Edited by John M. Cooper, Indianapolis: Hackett, 1997.
- Copleston, S.J., Frederick. *A History of Philosophy: Vol. 1, Greece and Rome*. Garden City, N.Y.: Image Books, 1962.
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- Smith, James M., and Ernest Sosa (eds). *Mill's Utilitarianism: Text and Criticism*. Belmont, CA: Wadsworth Publishing Company, Inc, 1969.

PHA 102 LOGIC I: Terms, Propositions, Syllogism (3)

Lecturer: Rev. Paul Hadjon SVD

Course Description

The course is meant to introduce the students to basic logical analysis. It will cover the analysis of language for logical structure (including terms, definitions, and various kinds of propositions), traditional Aristotelian means for discerning the validity of arguments, and the application of these methods.

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- Browne, M. N. *Asking the Right Questions: A Guide to Critical Thinking*. 7th edition. Englewood Cliffs, NJ: Prentice Hall, 2003.
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PHA 103 ANCIENT WESTERN PHILOSOPHY (3)
(Beginnings to Plotinus)

Lecturer: Mr. Brandon Zimmerman

Course Description

Catholic Theology is generally understood as a synthesis of the Greek philosophical tradition and Biblical revelation. This course introduces students to the philosophical tradition which later served as one of the foundations of Catholic Theology. At the same time, by understanding how philosophical reflection arose in the ancient world, students can learn how to philosophical reflect upon life in contemporary Melanesia. This course will cover the main figures and movements in ancient philosophy from the emergence of philosophy in the Mediterranean World around 600 BC to the closing of the Athenian academy in 529 AD. Emphasis will be placed upon ideas and philosophers which later influenced Christian theology and on interacting with primary texts.

Bibliography

- Adamson, Peter. *A History of Philosophy without any Gaps*, Volume 1: *Classical Philosophy*. Oxford: Oxford University Press, 2014.
- Copleston, Frederick. *A History of Philosophy*, vol. 1: *Greece and Rome*. Garden City, NY: Image, 1962.
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PHA 104 COSMOLOGY (3)

Lecturer: Dr. William Britt

Course Description

The course will begin by explaining what cosmology is and distinguishing between the Philosophy of Nature and Natural Science. After this introduction, the course will have three parts.

First, we will cover basic terms in the Philosophy of Nature, such as quantity, quality, time, space, matter and motion. We will examine causality in general and its relevance to Cosmology.

Second, the history of cosmology will be reviewed from ancient astronomy to the theory of relativity and quantum mechanics. We will explore the idea of paradigm shifts, which are when the general way that humans understand the universe changes.

Third, the course will then study the possible causes or origin of the Universe and the possibility of an end of the universe. As time permits, topics of special interest to theology will be discussed, such as whether miracles and extra-terrestrial life are possible.

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- Aristotle. *The Basic Works of Aristotle*. Edited by Richard McKeon, New York: Random House, 1941.
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PHA 105 PHILOSOPHY OF THE HUMAN PERSON (3)

Lecturer: Rev. Paul Hadjon SVD

Course Description

What is a human being? By what criteria do we define what it means to be human? The course explores this question and proposes a vision of philosophical anthropology derived from the western Catholic philosophical tradition. Though the course will take a systematic approach, examining different elements of the human person, it will also take into consideration historically debated issues and their contemporary relevance.

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PHA 106 MEDIEVAL PHILOSOPHY (3) (Philo to Ockham)

Lecturer: Mr. Brandon Zimmerman

Course Description

Medieval philosophy focuses on the reception of pagan philosophy by people of faith: Jews, Christians, and Muslims between 1 and 1400 AD. We will look at the attempts of believers to use philosophical concepts to explain and defend their religious beliefs. We will also consider the position that philosophy and religious belief ought to have nothing to do with each other. Medieval philosophy itself will be divided into late antiquity when Christians and pagans lived together, the rise of distinctively Muslim and Jewish philosophy in the Arabic world, and the influence of the Greek and Arabic heritages in Latin Scholasticism. This course lays the foundation for future courses in philosophy of God and philosophy of religion.

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PHA 107 MODERN PHILOSOPHY (3)
(Renaissance to Kant)

Lecturer: Dr. William Britt

Course Description

This unit gives students a historical introduction to philosophy as practiced in the modern period (1500-1800). The goal is to provide students with a foundation for future philosophical studies and for understanding the modern Western worldview. Modern philosophy will be presented as an attempted rejection of the medieval philosophical tradition, which nevertheless depends on ancient philosophy for many of its ideas. This unit will focus on epistemology, metaphysics, and philosophy of human person, leaving a deeper exploration of ethical and political philosophy to later units.

Bibliography

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PHA 108 METAPHYSICS I: Being as Being (3)

Lecturer: Rev. Paul Hadjon SVD

Course Description

This course studies the nature of metaphysics as a science concerned with reality in the light of its ultimate causes. The course begins by looking at nature of metaphysics, and its starting point - the notion of “being”. It takes on the first principle and first judgment of “being” called the principle of non-contradiction. It then investigates the metaphysical structure of “being” which takes the sensible world as its starting point. The transcendental aspects or notions of being will be studied. Then the course will look at the principle of causality. Some of the basic metaphysical problems will be studied, together with some of the metaphysical systems that sought to provide solutions to these problems in the history of philosophy. The course will end by looking at some of the criticisms of the metaphysical investigation.

Bibliography

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PHA 201 CONTEMPORARY PHILOSOPHY I: (3)
Continental Tradition

Lecturer: Rev. Paul Hadjorn SVD

Course Description

This unit develops the students' working knowledge of the major philosophical movements of the 19th and 20th centuries on the European continent. As we examine the major philosophical figures and their works of this period there will be a particular emphasis on understanding the epistemological and anthropological issues that arose from the philosophy of Immanuel Kant and the subsequent German Idealism. This unit will start with the period of G.F.W. Hegel and German Idealism, then cover two strains of continental philosophy: 1) Phenomenology and Hermeneutics, and 2) Existentialism, French Existentialism, and Deconstruction. We will conclude with a brief examination of post structuralism and critical theory.

Bibliography

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PHA 202 CONTEMPORARY PHILOSOPHY II: (3)
Pragmatist and Analytic Traditions

Lecturer: Dr. William Britt

Course Description

There were several movements in the English-speaking tradition of contemporary philosophy arising out of British Empiricism. This unit will cover late 19th and 20th century philosophy in the English speaking analytic tradition. We will focus on how the rise of symbolic logic, scientism, and pragmatism affected thought on metaphysics, epistemology, and ethics. The course will also cover the ways that analytic and pragmatist philosophers engaged with and affected Aristotelian and Thomist ideas.

Bibliography

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**PHA 203 PHILOSOPHY RESEARCH PAPER I: (3)
Proposal and Bibliography (1)**

Lecturer: Mr. Brandon Zimmerman and Rev. Albert Carver OFM CAP

Course Description

One of the requirements for the DipPh is the writing of a 3000 word philosophy research paper. This unit reviews research methodology with the students and assists students in picking a topic and securing a moderator for the paper.

**PHA 204 PHILOSOPHY RESEARCH PAPER II:
Drafting (1)**

Course Description

This unit gives the students deadlines for writing their research paper and ensures that they are making progress.

**PHA 205 PHILOSOPHY RESEARCH PAPER III:
Revision (1)**

Course Description

This unit gives the students an opportunity to revise and present their work.

Bibliography

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PHA 206 METAPHYSICS II: Philosophy of God (3)

Lecturer: Rev. Paul Hadjon SVD

Course Description

Metaphysics I concluded with arguments that there is a first principle of all being. Metaphysics II is the philosophical study of God, known as natural theology. Because he synthesizes the work of his predecessors, presents the material clearly and systematically, and is foundational for systematic theology, Aquinas's treatment of God in the first part of the *Summa Theologiae* is the centre of this unit. Students will read Aquinas's presentation of the arguments for God's existence, God's essence, and God's operations as well as the limits and nature of human knowledge and speech about God. This unit sets a foundation for future theological studies.

Bibliography

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PHA 207 EPISTEMOLOGY (3)

Lecturer: Rev. Albert Carver OFM Cap

Course Description

This course explores the nature of the classical and contemporary discussions on the distinctive human activity of knowing. The course begins with a study of critical philosophy and the critical problem, and the role of the theory of knowledge within philosophy. It will look at the way the human being acquires knowledge, the content of that knowledge, and the judgment of the knowledge. Some issues which are treated as part of this course include: truth, certainty and knowledge, certainty and evidence, skepticism, idealism and realism, empiricism, rationalism, relativism, and the nature of epistemic justification.

Bibliography

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PHA 208 ETHICS (3)

Lecturer: Dr. William Britt

Course Description

The philosophical study of ethics is the natural outgrowth of philosophical questions regarding the human person. To ask what human beings are by nature leads to another line of investigation. How should human beings act and behave in order to be good human beings? What is right action and what are the principles that underpin right human action? These are the basic questions this unit investigates. The course will examine critically five basic historical theories of ethics: Virtue ethics and the good life in Aristotle, the theory that focuses on the outcomes of actions as in J.S. Mill's utilitarianism, morality as a social construct as a means to power as in Nietzsche, the will of the rational being and the moral law in Immanuel Kant, and virtue ethics and natural law in Thomas Aquinas.

Bibliography

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_____, *Summa Theologia*, II-II. Translated by The Province of the English Dominican Fathers, <https://dhspriority.org>
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PHA 209 FAITH AND REASON: Philosophy of Religion (3)

Lecturer: Rev. Paul Hadjon

Course Description

Philosophy of religion may be described as the branch of philosophy that is concerned with the critical examination and analysis of religious belief which is fundamentally belief in the existence of God and belief in an afterlife. These two beliefs shall be treated in the philosophy of religion. As with philosophy in general, the mode of inquiry revolves around reflection on the meaning, coherence, and possible justification for belief. This course will be approached from phenomenological perspective. The phenomenology of religion is a descriptive approach to the philosophy of religion. Instead of debating whether certain religious beliefs are true, it asks the question 'What is religion?' It seeks to deepen our understanding of the religious life by asking what (if anything) the phenomena, we normally take to be religious, have in common that distinguishes them from art, ethics, magic or science. Topics which are treated include: Search for the ultimate, religious experience, faith and reason, proof of the existence of God, problem of evil, religious language and life after death.

Bibliography

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PHA 210: POLITICAL PHILOSOPHY

(3)

Lecturer: Rev. Paul Hadjon

Course Description

This unit investigates the origin and nature of political authority as well as different theories for the best way for a state to be organized. The first half of the unit will cover medieval and modern political theory, including natural law, sovereignty, natural rights, and the right of rebellion. The second half of the unit will focus on applying concepts and questions from Aristotle's *Politics* to the South Pacific. A guiding question for the unit is which political philosophy is most relevant to Melanesian today?

Bibliography

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PHA 211 PHILOSOPHY OF ART AND BEAUTY (3)

Lecturer: Rev. Albert Carver OFM Cap

Course Description

What constitutes a work of art? What are the characteristic of a made artefact that make it a work of art? Likewise, what is beauty? Is there such a thing as objective beauty or is it merely subjective? If there are criteria for objective beauty how can we say that a particular thing in the world is beautiful? Historically these are the questions asked in philosophy about both beauty itself and the work of art. The unit covers various historical figures as they attempt to answer these questions. Upon the completion of this unit, the student will have an understanding of the philosophical problems that arise in answering these questions. The student will learn classical theories of beauty, a systematic theory of art with Aristotelian origins, the challenges that theory faces from Modern philosophical aesthetics, and possible responses to those challenges.

Bibliography

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PHA 301 ECONOMIC AND SOCIAL THOUGHT (3)

Lecturer: Not Offered in 2021

Course Description

Melanesian society has been in a state of rapid change ever since contact with the modern world became widespread in the 1880's-1940's. Melanesian society is torn between the desire to modernize and enjoy the comforts of modern technology and science and the desire to stay connected to past values and traditions. This unit is meant to introduce students to the fundamental theories and theorists about the origin and goal of human societies, wealth creation, and the role of the government in the creation and distribution of wealth. The transition from a Capitalist society to capitalism will be stressed. This unit acts a foundation for the future study of the Catholic Church's social teachings.

Bibliography

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- Diamond, Jared. *The World Until Yesterday*. New York: Penguin, 2013.

PHA 302 LOGIC II: ADVANCED ARGUMENTS (3)

Lecturer: Not Offered in 2021

Course Description

The course is a continuation of Logic I, and is meant to help the students on reasoning especially in the advanced arguments. Much attention is given to the understanding of the structure and strategy of the syllogism, constructing convincing syllogisms and especially checking syllogism for validity. The course will consider more difficult syllogisms (enthymemes and epicheiremes) which are the variations in syllogism; as well as the consideration of compound syllogisms, especially the hypothetical. The course will also guide students in Critical thinking, the applied logic, and an introduction to symbolic logic and Logical calculus.

Bibliography

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PHA 303 EASTERN PHILOSOPHY (3)

Lecturer: Not Offered in 2021

Course Description

Eastern Philosophy aims at introducing students to the major Philosophical Traditions of India, China and Japan. It concentrates on the work of such major thinkers as Lao Tzu, Confucius, Nagarjuna, Vasubandhu, Shankara, and Ramanuja. The major topic of discussion includes nature, problems, and methods of Eastern Philosophy; the nature of the Ultimate Reality; the Nature of the self; the nature and the existence of God; the nature and limits of human knowledge; human nature and human condition; the meaning and value of human life and death; the nature of the good life; and the search of the Enlightenment.

Bibliography

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PHA 304 MELANESIAN PHILOSOPHY (3)

Lecturer: Not Offered in 2021

Course Description

Melanesian Philosophy is intended to provide a tool for Melanesian Students of Philosophy to express a distinctive Melanesian Philosophy. Melanesian Philosophy is interwoven with Culture and Religion. There are no distinctive books for Melanesian Philosophy. Most of the sources will be of Melanesian Religion and Culture which will help students to get into Melanesian Mentality and be able to know the Philosophy behind it. Special attention is given to the “*wantok* mentality” as a collective way of thinking and acting, the understanding of individual man in the collective and communal mentality. Of interest too is the experience of shame and guilt in Melanesia. This is to pave a way forward for Melanesian students of Philosophy to put forward in writing their way of thinking and understanding of God, the Human Being, and the World which are the main subject of Philosophy.

Bibliography

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PHA 305 PHILOSOPHY OF SCIENCE (3)

Lecturer: Dr. William Britt

Course Description

This unit is an introduction to the philosophy of science. The focus will be on different models that philosophers have presented for what science is, what it does, and how it should be conducted. Current problems in the philosophy of science, including the claim of some scientists that science alone brings man in contact with the truth (scientism) will be discussed. The relationship between scientific and religious explanations of humanity, the universe, and ultimate questions will be touched upon.

Bibliography

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- Bacon, Francis. *The New Organon*. Edited by Lisa Jardine and Michael Silverthorne. Cambridge: Cambridge University Press, 2000.
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- Feser, Edward. *The Last Superstition: A Refutation of the New Atheism*. South Bend, IN: St. Augustine's Press, 2008.
- Ratzsch, Del. *Philosophy of Science: The Natural Sciences in Christian Perspective*. Edited by C. Stephens Evans. Intervarsity Press, 1986.

PHA 306 PHILOSOPHY SEMINAR (3)

Lecturer: Dr. William Britt

Course Description

This unit guides students through a seminal work of philosophy that the lecturer has expertise in. The goal is for students to learn how to interpret a whole, long work of philosophy such as Plato's *Republic*, Avicenna's *Metaphysics*, Hobbes' *Leviathan*, or one of Kant's Critiques. The emphasis will be on students reading and coming to understand the basic arguments and ideas presented in the text.

Bibliography

A new bibliography will be prepared each time the unit is taught because the text studied will change depending on who is teaching this unit.

The focus of this unit in 2021 was Ludwig Wittgenstein's *Philosophical Investigations*.

- Braver, Lee. *Groundless Grounds: A Study of Wittgenstein and Heidegger*. MIT Press, 2012.
- Cavell, Stanley. *Must We Mean What We Say?* New York: Charles Scribner's Sons, 1969.
- Engelland, Chad. *Ostension: Word Learning and the Embodied Mind*. MIT Press, 2014.
- Hanfling, Oswald. *Wittgenstein's Later Philosophy*. New York: SUNY Press, 1989.
- Malcolm, Norman. *Nothing is Hidden: Wittgenstein's Criticism of his Early Thought*. Oxford: Blackwell, 1986.
- O'Sullivan, Michael. *An Analysis of Ludwig Wittgenstein's Philosophical Investigations*. Routledge, 2017.
- Stern, David G. *Wittgenstein's Philosophical Investigations: An Introduction*. Cambridge University Press, 2004.
- Wittgenstein, Ludwig. *Philosophical Investigations*. Translated by G.E.M. Anscombe. Third edition. Basil Blackwell, 1967.

PHA 307 DISPUTED QUESTIONS IN ETHICS (3)

Lecturer: Not Offered in 2021

Course Description

Our modern society is faced with moral issues which have no consensus as to categorise them either good to be recommended or evil to be avoided. Some of these moral issues are going to the extent of public referendum, ethical issues, good or evil to be determined by vote. The course studies these issues in applied Ethics. This involves examining in Philosophical way specific issues such as abortion, infanticide, animal rights, environmental concerns, homosexuality, capital punishment, nuclear war e.t.c. This helps the students when facing a concrete moral issue or a dilemma what course of action to take. This is the application of moral principle in a concrete situation.

Bibliography

- Rhonheimer, Martin. *Vital Conflicts in Medical Ethics: A Virtue Approach to Craniotomy and Tubal Pregnancies*. Edited by William F. Murphy. 1st ed. Catholic University of America Press, 2009.
- Rhonheimer, Martin, and William F. Murphy. *Ethics of Procreation and the Defense of Human Life: Contraception, Artificial Fertilization, and Abortion*. Catholic University of America Press, 2010.
- Austriaco, Nicanor Pier Giorgio. *Biomedicine and Beatitude: An Introduction to Catholic Bioethics*. Catholic Moral Thought. Washington, D.C: Catholic University of America Press, 2011.
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- Brugger, E. Christian. *Capital Punishment and Roman Catholic Moral Tradition, Second Edition*. Notre Dame: Notre Dame Press, 2014.
- Feser, Edward, and Joseph M. Bessette. *By Man Shall His Blood Be Shed: A Catholic Defense of Capital Punishment*. San Francisco: Ignatius, 2017.
- Camosy, Charles C. *Peter Singer and Christian Ethics: Beyond Polarization*. Cambridge University Press, 2012.
- Lee, Patrick, and Robert P. George. *Conjugal Union: What Marriage Is and Why It Matters*. New York, NY: Cambridge University Press, 2014.
- Jensen, Steven J. *Good & Evil Actions: A Journey Through Saint Thomas Aquinas*. Catholic University of America Press, 2010.
- Jensen, Steven J. *Knowing the Natural Law: From Precepts and Inclinations to Deriving Oughts*. Washington, D.C: CUA Press, 2015.
- Timmermann, Jens. *Kant's Groundwork of the Metaphysics of Morals: A Commentary*. New York: Cambridge University Press, 2007.
- Greaves, Hilary, and Theron Pummer, eds. *Effective Altruism: Philosophical Issues*. Oxford/New York: Oxford University Press, 2019.

B. SOCIAL SCIENCES

PHC 101 INTRODUCTION TO PSYCHOLOGY AND COUNSELLING (3)

Lecturer: Rev. Roshan Pinto SMM

Course Description

The course investigates the development of human person from a psychological point of view. Psychology considers how the human mind develops and operates. Our thinking and behaviours are conditioned by both nurture and nature. Hence, the course will seek to help students appreciate the difference between human beings and unintelligent animals. The course will also help students to appreciate moral, social, emotional and intellectual development and sexual growth. The course will discuss the stages of development and involve the students to reflect on their own stages of development. Some counselling theories proposed by prominent psychologists like Sigmund Freud, Carl Jung, Carl Rogers, William Glasser, Fritz Perls, Abraham Maslow, Albert Ellis, Victor Frankl, Albert Bandura will be explored.

Bibliography

- Burger, Jerry M. *Personality*. 5th Ed. Stamford, CT: Thomson Learning, 2000.
- Colledge, Roy. *Mastering Counselling*. New York: Palgrave Macmillan, 2002.
- Gines, Adelinda C. *General Psychology*. Manila, Philippines: Rex Book Store, 2003.
- Hurlock, Elizabeth B. *Developmental Psychology*. 5th Ed. New York: McGraw – Hill Inc, 1982.
- Ivey, Allen E. *Developmental Counselling and Therapy*. New York: Houghton Mifflin Company, 2005.
- Robert, Gibson, L. and Mitchell, H. Marianne. *Introduction to Counselling and Guidance*. 4th Edition. Englewood Cliffs, New Jersey 1995

PHB 102 CULTURAL ANTHROPOLOGY (3)

Lecturer: Mr. Benjamin Leme

Course Description

The first part of this course is a general introduction to anthropology, which will introduce students to the concept of culture, the problem of cross-cultural communication, and the question of the relationship between the Gospel and culture. Students will be introduced to the most important theories, definitions, and methods of anthropology. The second part of this course will be an introduction to the academic study of Melanesian culture. The differences and similarities between the main Melanesian cultures will be surveyed.

Bibliography

- Aufenanger, H. *The great inheritance in northeast New Guinea*. Anthropos Institute: St. Augustin, 1975.
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- Barnard, Alan. *History and Theory in Anthropology*. Cambridge University Press: UK, 2000.
- Bohannon, Paul and Mark Glazer (eds.). *High Points in Anthropology*, 2nd ed. New York: McGraw, 1988.
- Dennon, D. and R. Lacey. *Oral Tradition in Melanesia*. Port Moresby: University of PNG Press, 1981.
- Kraft, C.H. *Anthropology for Christian Witness*. NY: Maryknoll, 1996.
- Mangi, J.T. *Understanding our own Kind*. Port Moresby: National Research Institute, 1998.
- Mantovani, E. *Meaning and functions of culture: An introduction for Melanesia*. Goroka: Melanesian Institute, 1995.
- Mantovani, E. *Traditional and present day Melanesian values and ethics*. Goroka: Melanesian Institute, 1998.
- McCurdy, David, Dianna Shandy, and James Spradley. *Conformity and Conflict*, 15th ed. Boston: Pearson, 2016.
- Monaghan, Leila, Jane E. Goodman, Jennifer Meta Robinson (eds.). *A Cultural Approach to Interpersonal Communication: Essential Readings*, 2nd ed. Oxford: Wiley-Blackford, 2012.
- Narokobi, B. *The Melanesia Way*. Port Moresby, the Institute of Papua New Guinea Studies, 1980.
- Peoples, James and Garrick Bailey. *Humanity*, 10th ed. Stamford, CT: Wadsworth/Thomson Learning, 2012.
- Whiteman, D. *An Introduction to Melanesian Cultures*. Goroka: Melanesian Institute, 1984.

PHB 201 RELIGIOUS ANTHROPOLOGY 2 (3)

Lecturer: Mr. Benjamin Leme

Course Description

There will be three parts. First, this unit begins with an introduction to the study of religion within the discipline of anthropology. First, different theories, both secular and those from within faith, about the historical development of religious beliefs, practices, and experiences will be presented. A typology will be made of the different kinds of religion.

Second, the relationship between the Gospel and culture will be explored, including the relationship between the Church and culture. Different models of the enculturation of the Gospel will be presented.

Third, there will be an overview of the study of Melanesian religious beliefs and practices, based on the main cultural areas of PNG/Solomons. Students will critically reflect on the relationship between traditional religious practices and beliefs, including those still practiced, and their own Catholic faith.

Bibliography

- Aerts, T. *Traditional Religion in Melanesia*. Port Moresby: UPNG Press, 1998.
- Eller, D. J., *Introducing Anthropology of Religion*. Rutledge 270 Madison Ave, New York, 2007.
- Geertz, C. *The Interpretation of culture*. New York: Harper Collins, 1973.
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- Shaw, R. Daniel and William R. Burrows (eds.). *Traditional Ritual As Christian Worship: Dangerous Syncretism or Necessary Hybridity?* Maryknoll: Orbis, 2018.

C. LANGUAGES

PHC 101 METHODOLOGY 1 (3)
Study and Reading Skills

Lecturer: Mr. Thomas Davai, Jr

Course Description

This course provides students with some of the basic skills and competencies necessary to succeed in an academic setting. It begins with an introduction to study skills such as time management, planning, note-taking, using the library, and learning styles & strategies. The remainder of the unit focuses on reading comprehension and critical thinking skills. A variety of biblical, theological, and philosophical texts are used to guide students in reading effectively, summarizing, and responding to what they've read. Through their study of these texts, students' theological vocabulary will also be increased.

Bibliography

- Cottrell, Stella. *The Study Skills Handbook*, 4th Edition. London, UK: Palgrave Macmillan, 2013.
- Kelly, Gabrielle. *English for Theology: a resource for teachers and students*. Hindmarsh, Australia: ATF Press, 2004.
- Pierson, Cheri L. et al. *Exploring Parables in Luke: integrated skills for ESL/EFL students of theology*. Carlisle, UK: Langham Global Library, 2014.
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- University of Melbourne. *Helpsheet: Reading Skills. Teaching and Learning Unit*. Melbourne: The University of Melbourne, 2010.
- Waters, Mary and Alan. *Study Tasks in English*. Cambridge, Great Britain: Cambridge University Press, 1995.

PHC 104 SUPPLEMENTARY ENGLISH (3)

Lecturer: Dr. William Britt & Mr. Thomas Davai Jr

Course Description

English has borrowed from so many other languages and has such an extraordinary number of exceptions to its rules that it can be difficult to learn as a second language. This unit provides additional, targeted instruction in language acquisition for a small number of students. It will meet twice each week but require daily work outside of those meetings, including via a phone app tailored to the students' current levels of ability.

Bibliography

Brehe, Steven. 'Brehe's Grammar Anatomy'. *English Open Textbooks*. 2019. <<https://oer.galileo.usg.edu/english-textbooks/20>>

Hall, Barbara and Elizabeth Wallace. 'College ESL Writers: Applied Grammar and Composing Strategies for Success'. *English Open Textbooks*. 2018. <<https://oer.galileo.usg.edu/english-textbooks/14>>

Sebranek, Patrick et al. Writers Inc: *A Student Handbook for Writing and Learning*. Wilmington, MA: Great Source Education Group, 2001.

**PHC/THC 201 BASIC ECCLESIASTICAL
LATIN I (3)**

Lecturer: Mr. Thomas Davai Jr

Course Description

Basic Latin 1-3, Intermediate Latin 1-3, and Advanced Latin 1-3 composes a course of studies in Ecclesiastical Latin, which includes "the Latin of Jerome's Bible and that of canon law, the Latin of the liturgy and of the scholastic philosophers, the Latin of Ambrosian hymns and papal bulls." (Collins, v) The goal of this three-year course is to enable students to read and understand ecclesiastical Latin using texts largely coming from St. Jerome (c. 340-420) and St. Ambrose (c. 340-397). Even in the first year of Latin, students engage in exercises using New Testament and major liturgical texts. Basic Latin 1 covers the basic topics, which include nouns and cases, first and second declension nouns and adjectives, prepositions, and the present, imperfect and future forms of 'to be.'

Bibliography (for all Latin courses)

Collins John F. *A Primer of Ecclesiastical Latin*. The Catholic University of America, 1985.

Scanlon, Cora Carroll and Scanlon, Charles. *Latin Grammar: Grammar, Vocabulary, and Exercises in Preparation for the Reading of the Missal and breviary*. Rockford Illinois: Tan Books, 1976.

Goldman, Norma and Ladislav Szymanski. *English Grammar for Students of Latin*. Ann Arbor, MI: Olivia and Hill, 1993.

Henle, Robert J. *Latin Grammar*. Chicago: Loyola Press, 1958.

_____. *First Year Latin*. Chicago: Loyola Press, 1958.

**PHC/THC 202 BASIC ECCLESIASTICAL
LATIN II (3)**

Lecturer: Mr. Thomas Davai, Jr

Course Description

Basic Latin 2 introduces students to how to conjugate Latin verbs. The indicative verb forms in the present and future for all the four conjugation are covered. Students also learn some uses of the ablative and begin to translate complex sentences

Lecturer: Mr. Thomas Davai, Jr

Basic Latin 3 completes the coverage of the six indicate active forms by covering the future, perfect, pluperfect, and future perfect conjugations. Students also learn about relative pronouns, quotations, and the use of infinitives. The last part of the unit covers 'possum' and introduces students to the perfect passive.

Lecturer: Rev. Albert Carver OFM Cap

Intermediate Latin 1 reviews the declensions and conjugations learnt in Basic Latin 3 and then moves on to the three perfect passive tenses. The focus of this unit is on learning third declension nouns and adjectives. Students also learn other uses of the cases. The unit concludes with present active participles and the fourth declension.

Lecturer: Rev. Albert Carver OFM Cap

The students also advance in the study of verbs by learning about active and future participles leading to periphrastic conjugations, the irregular verbs *volo* “wish” and *eo* “go,” deponent and semi-deponent verbs, and an introduction to the subjunctive mood with the treatment of the Present Subjunctive and its applications in Direct Commands.

Lecturer: Rev. Albert Carver OFM Cap & Rev. Pedro Sachitula SDB

Intermediate Latin 3 covers topics on the subjunctive tenses in the present system of all conjugations with the various types of accompanying verb clauses, which use the subjunctive mood. Topics on demonstrative pronouns as well as gerundives and gerunds are also introduced. By the end of two years of Latin study, students should be at ease in translating straightforward Latin sentences.

Lecturer: Mr. Thomas Davai, Jr

This unit introduces students to the basics of New Testament (Koine) Greek. It covers the full alphabet, common vocabulary, and basic grammar (including first and second declension nouns, adjectives, prepositions, and present tense verbs). Most examples and exercises are taken directly from the Greek New Testament, in order to encourage students in their study of Greek and prepare them for Basic Biblical Greek II.

Fairbairn, Donald. *Understanding Language: a guide for beginning students of Greek & Latin*. Washington, D.C.: The Catholic University of America Press, 2011.

Found, James. . *Basic Greek in 30 Minutes a Day*, 2012 ed. Edited by Bruce Olsen. Minneapolis, MN: Bethany House, 1983.

Mounce, William D. *Basics of Biblical Greek: Grammar*, 3rd Edition. Grand Rapids, MI: Zondervan, 2009.

Mounce, William D. *Basics of Biblical Greek: Workbook*, 3rd Edition. Grand Rapids, MI: Zondervan, 2009.

Silzer, Peter James and Thomas John Finley. *How Biblical Languages Work: a student's guide to learning Greek and Hebrew*. Grand

Rapids, MI: Kregel Publications, 2004.

THC 305 BASIC BIBLICAL GREEK II (3)

Lecturer: May not be offered in 2021

Course Description

This course builds upon the foundation laid in Basic Biblical Greek I, continuing to introduce students to New Testament (Koine) Greek. It covers the noun, verb, and participle systems, while continuing to expand the student's vocabulary. It familiarizes students with lexicons and concordances and introduces them to conducting simple studies. Students who are eager to develop exegetical skills and/or continue their study of Greek beyond this course will have a foundation upon which to build and a basic knowledge of the resources available to help them.

Course Description

Decker, Rodney J. *Koine Greek Reader: selections from the New Testament, Septuagint, and early Christian writers*. Grand Rapids, MI: Kregel Publications, 2007.

Fairbairn, Donald. *Understanding Language: a guide for beginning students of Greek & Latin*. Washington, D.C.: The Catholic University of America Press, 2011.

Found, James. *Basic Greek in 30 Minutes a Day*, 2012 ed. Edited by Bruce Olsen. Minneapolis, MN: Bethany House, 1983.

Hanna, Robert. *A Grammatical Aid to the Greek New Testament*. Grand Rapids, MI: Baker Book House, 1983.

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Silzer, Peter James and Thomas John Finley. *How Biblical Languages Work: a student's guide to learning Greek and Hebrew*. Grand Rapids, MI: Kregel Publications, 2004.

Wallace, Daniel B. *Greek Grammar Beyond the Basics: an exegetical syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996.

THC 306 INTRODUCTION TO HEBREW (3)

Lecturer: Mr. Thomas Davai Jr

Course Description

An exploration of elementary rules of syntax and morphology, followed by a dialogical approach between deductive grammatical rules and inductive appreciation for the Biblical text. Students will learn the most common Hebrew words and be introduced to scholarly resources for studying the Hebrew Bible.

Bibliography

Allen P. Ross. *Introducing Biblical Hebrew*. Grand Rapids, MI: Baker Academic, 2001.

Pratico D. Gary and Van Pelt V. Miles. *Basics of Biblical Hebrew Grammar*. Grand Rapids, MI: Zondervan, 2007.

Brown, Francis, S. R. Driver, and Charles A. Briggs. *The Brown-Driver-Briggs Hebrew and English lexicon: With an Appendix Containing the Biblical Aramaic*. Hendrickson: Peabody, 1996.

THC 307 LINGUISTICS AND BIBLE TRANSLATION (3)

Lecturer: May not be offered in 2021

Course Description

This course introduces students broadly to the fields of linguistics, sociolinguistics, and Bible translation, with special emphasis on the Papua New Guinean context. It looks at translation as a form of communication across cultures, and gives students an idea of the overall process of translation – from drafting to testing. Recent research on factors that affect vernacular scripture use in PNG is presented, and students are asked to think deeply about both the benefits and challenges of using vernacular scripture in their own and other language commu-

nities.

This course is open to all students, but it will be of particular interest to students who are fluent in their own (or another) vernacular language (tokples), as students will be asked to attempt some translation work of their own. For those students who are not sufficiently fluent in a language other than English or Tok Pisin, alternate tasks will be assigned when necessary.

Bibliography

- Barnwell, Katharine. *Bible Translation: an introductory course in translation principles*, 3rd ed. Dallas: SIL International, 2002.
- Barnwell, Katherine, et al. *Key Biblical Terms in the New Testament – an aid for Bible translators*. Dallas: SIL International, updated 2015. [available through Logos software]
- Fromkin, Victoria et al. *An Introduction to Language*, 7th edition. Boston, MI: Wadsworth, 2003.
- Hill Harriet, et al. *Bible Translation Basics: communicating scripture in a relevant way*. Dallas: SIL International, 2011.
- Martinet, Andre. *Elements of General Linguistics*. Translated by Elisabeth Palmer. London: Faber and Faber LTD, 1964.
- Nida, Eugene A. and William D. Reyerburn. *Meaning Across Cultures*. New York: Orbis Books, 1981.
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- Romaine, Suzanne. *Language in Society*. Oxford, UK: Oxford University Press, 2001.
- SIL-PNG. "Key Translation Terms in Papua New Guinea." Ukarumpa, SIL. Last updated 6-Feb-2019. Unpublished manuscript.

THC 308 LISTENING AND COMMUNICATION SKILLS (3)

Lecturer: Not Offered in 2021

Course Description

The course helps students to develop an understanding of the ways people see themselves, how they relate to others, and how their culture, attitudes, and values play a major role in the way they behave towards others. The course will focus on the importance of self-awareness in the individual as a means of understanding why they behave the way they do and how this self-awareness can lead them be better communicators, collaborators, and leaders. Attention is given to personality, communication styles, active listening skills, managing relationships, participatory methods, and effective leadership skills.

Bibliography

- Adler, Mortimer J. *How to Listen, How to Speak*. New York: Touchstone, 1997.
- Bolton, R. *People Skills*. East Roseville, NSW: Simon+Schuster, 1987.
- Elmer, Duane. *Cross-Cultural Servanthood*. Downers Grove, IL: InterVarsity Press, 2006.
- Goleman, D. *Emotional Intelligence*. London: Bloomsbury, 1995.
- Galanes, Gloria J. and John K. Brillhart. *Communicating In Groups: Applications and Skills*. Madison, WI: Brown & Benchmark Publishers, 1997.
- Howley, P. *People Skills and Conflict Resolution: Trainer's Manual*. Port Moresby: Foundation for Law, Order and Justice, 1995.
- Lowndes, Leil. *How to Talk to Anyone*. New York: McGraw Hill Education, 2003.
- Riso, Don Richard. *Understanding the Enneagram: The Practical Guide to Personality Types*, revised edition. Wilmington, MA: Mariner Books, 2000.
- Rohr, Richard and Andreas Ebert. *Discovering the Enneagram: an Ancient Tool for a New Spirituality*. Translated by Peter Heinegg. New York: Crossroad, 1991.
- Samovar, Larry A. et. al, eds. *Intercultural Communication: A Reader*, 11th edition. Belmont, CA: Thomson Wadsworth, 2006.
- Scazzero, Peter. *The Emotionally Healthy Leader*. Grand Rapids, MI: Zondervan, 2015.

THC 309 ADVANCED ECCLESIASTICAL LATIN I (3)

Lecturer: Rev. Pedro Sachitula SDB / Rev. Albert Carver OFM CAP

Course Description

Advanced Latin is a one-year course that aims to enable students to read and understand with greater efficiency and appreciation advanced ecclesiastical Latin, through the addition of longer readings from original ecclesiastical Latin texts. Advanced Latin 1 covers topics on the subjunctive tenses in the perfect system of all conjugations with the various types of accompanying verb clauses, as well as indirect statements and questions, associated with the subjunctive mood. This section also introduces topics on comparison of adjectives and adverbs, the interrogative pronoun, and the reflexive adjective and pronoun.

THC 310 ADVANCED ECCLESIASTICAL LATIN II (3)

Lecturer: Not Offered in 2020

Course Description

Advanced Latin 2 covers topics on various forms of the infinitive with sentence structures associated with it. This section also introduces topics on indefinite pronouns and adjectives and the use of negative direct commands.

THC 311 ADVANCED ECCLESIASTICAL LATIN III (3)

Lecturer: Not Offered in 2020

Course Description

Advanced Latin 3 covers topics on the irregular verbs *fero* and *fio*, uses of ablative and accusative cases for time, some cardinal and ordinal numbers, and the Greek periphrastic tenses. Being the last unit in this course of Ecclesiastical Latin, there is an emphasis on synthesis, by giving summaries of different uses of the genitive, dative, accusative and ablative cases, as well as the summary of conditional clauses. Students will practice translating lengthy passages of Ecclesiastical Latin.

THC 312 BIBLICAL HEBREW 2 (3)

Lecturer: May not be offered in 2021

Course Description

An intermediate level of Biblical Hebrew that builds upon the foundation of Biblical Hebrew 1. Much of the unit consists of translating passages of the Bible, but emphasis is also given to more common forms of the irregular verb, vocab building, and analytical skills.

II. CHRISTIAN THOUGHT

A. FUNDAMENTAL AND DOGMATIC THEOLOGY

TTA 101 FUNDAMENTAL THEOLOGY (3)

Lecturer: Rev. Paul Hadjon SVD

Course Description

The course will explore the experience of God revealing and humans responding as the origin and principle of unity of all branches of theology. It will describe the nature of revelation and demonstrate its existence by pointing to the signs of its credibility. Hence, it will stress with Vatican II that the content of divine revelation is, in the first place, God's very self. This will lead to an examination of faith as the human response to God communicating. Components of the investigation will include interpretation, theology, tradition and traditions, beliefs, truths and doctrines, as well as transmission of faith.

Bibliography

- Blaauw, M. "The Nature of Divine Revelation", in *The Heythrop Journal* 50 (2009): 2-12.
- Dotolo, C. *Una fede diversa. Alla riscoperta del Vangelo*. Padua: Messaggero, 2009.
- Dulles, A. *Assurance of Faith Hoped For*. Oxford: Oxford University Press, 1994.
- Dulles, A. *The Craft of Theology*. New York: Crossroad, 1995.
- Gaillardetz, R. *By What Authority? A Primer on Scripture, the Magisterium and the Sense of the faithful*. Collegeville: Liturgical Press, 2003.
- Gallagher, M.P. *What are they Saying about Unbelief?* Mahwah, NY: Paulist, 1995.
- González, J.L. *Christian Thought revisited*. Maryknoll: Orbis, 1999.
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- Latourelle, R., Fisichella, R. *Dictionary of Fundamental Theology*. Middlegreen: St. Paul's, 1994.

- Maravilla, A. *Initial Proclamation Today*. Rome: SDB, 2017.
- Moline, E. "Fundamental Dogmatic Theology: Revelation and Faith", in *Faith Seeking Understanding*. Manila: Studium Theologiae Foundation. 2006, pp 57-102.
- O'Collins, Gerald. *Rethinking Fundamental Theology*. Oxford: Oxford University Press, 2011.
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- Schall, J.V. *The Regensburg Lecture*. South Bend: St. Augustine's Press, 2007.
- Sullivan, F. *Creative Fidelity: Weighing the Documents of the Magisterium*. Eugene, Oregon: Wipf and Stock Publishers, 2005
- "Dei Verbum" (Dogmatic Constitution on Divine Revelation), in *Vatican Council II: The Conciliar and Postconciliar Documents*. Edited by Austin Flannery. Collegeville, MN: Liturgical Press, 1980.

TTA 102 ECCLESIOLOGY (3)

Lecturer: Rev. Paul Hadjon SVD

Course Description

The Church is the hierarchical society of those who believe in and have received baptism into Our Lord, God, and Savoir Jesus Christ. She is His Body in the world for its salvation (cf. CCC., nos. 748 ff.). Ecclesiology treats the theology of the Church. The unit will give particular focus on the Church's establishment by and foundation in Christ. It will discuss the organization of the Church as the one People of God with a diversified ministry amongst laypersons, the ordained, and those in consecrated life. It will treat the question of authority in the Church and how She operates Her authority, especially in times of doctrinal or moral crisis. Special treatment will be given to the ecclesiological developments to be found in the Second Ecumenical Council of the Vatican, or Vatican II (1962-65). Finally, the unit will look at the different ecclesiological outlooks in the East and West as well as a

consideration of “polities” amongst Protestant communities.

Bibliography

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TTA 201 CREATION AND CHRISTIAN ANTHROPOLOGY

(3)

Lecturer: Mr. Brandon Zimmerman

Course Description

According to the *Catechism of the Catholic Church*, God created all things, especially humanity, out of the freedom of His love (see # 293 and 1604). God wishes all men and women to know the truth in His Son, Jesus, and be with Him forever in heaven (cf. I Tm. 2:4–6). It is the Church’s mission to bring the truth and salvation of Christ to the world (see CCC. 851). The course unit will address, therefore: the world as God’s creation and the significance of *creatio ex nihilo*; God’s providence, care, and conservation of the world; and humanity’s place in the world. It will also discuss the problem of evil and sin, especially the negative effects of sin on man’s relations with himself, others, the world, and God. The unit will address how God reveals Himself in creation and the extent to which God as creator can be known through natural theology and religion. This unit sets a foundation for future systematic theology units, especially Theology of Grace.

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Lecturer: Rev. Dr. Joseph Vnuk OP

Course Description

The Most Holy Trinity cannot be explained in human language, but nonetheless It is revealed through the human language of Scripture as it tells us of Jesus. The ultimate aim of this course is to teach students how to use the scriptural (and later traditional) words about the Trinity to explain other Christian teaching.

Thus the course begins reflecting on language about God, particularly negation, analogy, pre-eminence and participation, as a background to how Scripture reveals the Trinity. The Trinitarian controversies can then be seen as defending the mystery from those who would read Scripture as though it were explaining God. Later theological reflection on the Trinity should be seen as having two aims: to defend the faith against complaints that it is illogical, and to allow the Trinity, as a revealed mystery, so shed light on God's activity in the world.

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Lecturer: Rev. Dr. Joseph Vnuk OP

Course Description

The foundation of Christology is salvation in Jesus Christ; its basic question is: who and what is Jesus, that he saves us? Christology therefore has as its primary text the witness of those who were first saved, the books of the New Testament, whose statements about Christ are normative for any later discussion. But the interpretation of these statements has been contested, and therefore Christology is also guided by the work of the Fathers that is crystallised in the first seven ecumenical councils. This will assist a clear understanding of the credal assertion that Jesus was born of the virgin, died and rose again.

Further reflection is needed to explain how the life, death and resurrection of Jesus saves us. Various models of soteriology will be explored, considering their strengths and weaknesses, and how well they speak to the cultures of Melanesia and to pastoral needs. There will also be frequent back-reference to the teaching of the seven councils and its soteriological importance. The unit will leave many aspects of Christology unexplored, the more important of which will be dealt with in the subsequent unit, Jesus, Mary and the Church.

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TTA 303 CHRIST, MARY, AND THE CHURCH (3)

Lecturer: Rev. Dr. Wladyslaw Madziar SVD

Course Description

Each of the models of salvation discussed in the Christology unit is based upon some sharing or participation of the saved person in Jesus. This unit explores various aspects of the life, death and resurrection of Jesus and our saving participation in them, chiefly by considering her whose participation was unsurpassed, the Blessed Virgin Mary. In seeing Mary's participation in Christ as part of Christ's work of redemption in her, it provides an apologetic response to the Protestant question: if Mary herself is in need of redemption, how can she help us? It also puts forward Mary as a model for us, who although less perfectly redeemed while still in this vale of tears, will nonetheless one day with her gaze upon her son in glory. In doing so, this unit will also offer an exploration of the role of male and female in the revelation of the divine and the mystery of salvation, which will be set in critical dialogue with traditional views of men and women, both western and Melanesian. Close attention will be paid to all the defined dogmas that concern Mary, but there will also be considerable attention to popular devotion, which historically has often gone ahead, leaving dogma to warily follow. It will conclude by asking not only how all salvation is in Jesus, but also to what degree Mary and the Church are necessary.

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TTA 304 PNEUMATOLOGY (3)

Lecturer: May not be offered in 2021

Course Description

Pneumatology is the theology of the Holy Spirit. It aims at presenting a systematic study and reflection on the person and activity of the Holy Spirit as revealed through the Scriptures and according to the teachings of the Fathers of the Church and the Magisterium.

Bibliography

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TTA 305 CATHOLIC APOLOGETICS (3)

Lecturer: Not Offered in 2021

Course Description

A reasoned and courteous defence of Catholic Doctrine cannot be expected to convince one's antagonist in a debate about religious differences: it can, however, assist the spectators to the debate, by showing up the more blatant errors of one's opponent, and by demonstrating that the Catholic position is not illogical, and that it serves both the glory of God and true human flourishing. Apologetics can prevent the neutral from being swayed, remove obstacles for people wanting to enter the Church, re-assure those who are disturbed, and strengthen those who find themselves under siege, and provide resources for parents, teachers, and others who are trying to help others from leaving the Church. But Apologetics is not merely a pastoral exercise working from an already established theology. The need to understand where the opponent has gone wrong and yet may seem to speak the truth demands a thorough examination of the presuppositions of the debate, and leads to a deeper look at questions such as scripture and tradition; faith and reason; negative theology, analogy and participation; faith and its cultural expressions; and the whole question of gender.

Finally, it is often the case that opposition arises because the faith is not taught or practised in its truest form. Apologetics should also lead to a reform of the Church: repentance and apology for the sins of the Church, reform of scandalous or superstitious practices, and a more careful statement of Church teaching, and a greater love for our common Christian heritage.

There are too many disputed topics for all of them to be covered. This unit will focus on a few that achieve prominence in Melanesia, using them to illustrate different sorts of controversies and ways of dealing with them.

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TTA 305 GREAT THEOLOGIAN SEMINAR (3)

Lecturer: Not Offered in 2021

Course Description

Students will have learned something of the great theologians in passing as they learn theology in the other units. This unit enables the student to study a great theologian in depth. Its core consists of a series of weekly seminars, presented by the students, as they work through one particular major work of a great theologian, or a section of a very long work, or a number of readings from the one theologian on the same topic.

Bibliography

The Bibliography will almost entirely be determined by the choice of the theologian and the particular work(s) to be studied.

TTA 401 ECUMENISM AND WORLD RELIGIONS (3)

Lecturer: TBA

Course Description

As an introduction to ecumenism from the Catholic perspective, the course begins with a brief historical outline of the development of the modern ecumenical movement. Systematic study of *Unitatis Redintegratio* (UR), of Vat II and *Ut Unum Sint* (UUS) of John Paul II will be done. The Oriental Churches and their main doctrinal points are also briefly discussed. The main guidelines of Martin Luther's theology and some other Reformers are examined. Anglican-Roman Catholic relations are also taken into consideration, in view of the particular ecumenical situation in Papua New Guinea and the advanced dialogue already existing between Anglican Church and Roman Catholic Church. Based on the Documents of Vatican II Council, in particular on *Nostra Aetate*, the principles of ecumenical methodology are applied in the approach to the World Religions. Convergence on the main fundamental points of faith in One God, meaning of salvation, sense of prayer and social and personal ethics will be presented as challenge and ideal.

Bibliography

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TTA 402

MISSIOLOGY

(3)

Lecturer: Rev. Michal Tomaszewski SVD

Course Description

As an introduction to missiology the course gives a brief outline of the biblical foundations and history of the missions. Different paradigms in the theology of Missions are examined while the role of the Holy Spirit as the principal agent of mission is amply discussed. Inter-Religious dialogue and the challenge of sects and new Religious Movements are also studied. Special emphasis is given to the models and practice of mission as carried out by the Church in different times and contexts. Historical examples will be used to test this theology of mission.

Bibliography

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- Shorter, A. *Toward a Theology of Inculturation*. Maryknoll, NY: Orbis Books, 1988.

Lecturer: Rev. Dr. Wladyslaw Madziar SVD

Course Description

Grace (charis or gratia) was a popular topic for non-Christian writers in the first century Empire. This background, and its similarities to gift exchange practices in Melanesia, will be investigated first, before we consider the use of the word in the NT, and its reception by the Fathers. Thomas Aquinas was familiar with this background, and his works are used to give a systematic exposition of grace, sin (original and actual), justification, predestination and merit, and the connection of all these to the missions of the persons of the Trinity, and to the sacraments.

A study of the various controversies concerning grace (such as Pelagianism, the Reformation, *De Auxiliis*, Jansenism and the mid 20th century dispute about grace and nature) will bring some important issues into clearer focus. A final section will consider some implications for ecumenical dialogue, for pastoral work and for counselling and spiritual direction.

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Lutheran World Federation and the Pontifical Council for Christian Unity. *Joint Declaration on Justification and From Conflict to Communion: Lutheran- Catholic Common Commemoration of the Reformation in 2017*. Leipzig: Evangelische Verlagsanstalt, 2017.

Lecturer: Rev. Dr. Zenon Szablowinski SVD

Course Description

Eschatology finds its place in the centre of Christian theology because it provides answers of the Christian faith to the question: What can believers hope for? The introductory part of the unit elaborates on the issues of death and life after death as people, over centuries, have attempted to answer for themselves (including the Melanesians before the coming of Christianity). An overview of eschatological ideas in the Scriptures and the Church history follows. The principal focus of the unit is on the systematic theological exposition on the doctrine and the current issues relating to the mystery of death. At the same time, students will keep in mind that life after death is not separated from our present life, but is part of it and influences it. The final part on general eschatology reflects on the concepts of *Parousia*, resurrection from the dead, judgment and the renewal of creation.

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B. SCRIPTURE
PTB 101 INTRODUCTION TO THE OLD TESTAMENT & BIBLICAL ARCHAEOLOGY 1 (3)

Lecturer: Not offered in 2021

Course Description

The course is meant to give a basic introduction to the Old Testament as a whole. A general historical background of the life and religion of the people of Israel supported by archaeological discoveries of things and sites from that time will help illuminate the writings of the Old Testament. The four major categories, namely: Pentateuch, Historical Books, Prophetic Literature, and the Wisdom and Poetry will be explained. In addition, the canon of the Old Testament will be explored. It will be explained how the Old Testament is preparing revelation in Christ in the New Testament.

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- Stuhlmueeller, C. *New Paths Through the Old Testament*. NY: Paulist, 1989.

PTB 102 INTRODUCTION TO THE NEW TESTAMENT & BIBLICAL ARCHAEOLOGY 2 (3)

Lecturer: Rev. Marcin Wróbel CM

Course Description

Students will learn necessary knowledge to better understand the writings of the New Testament as grounded in particular religious, political, social, cultural background and will be able to identify such phenomena in these writings.

Bibliography

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TB 101 BIBLICAL HERMENEUTICS (3)

Lecturer: Rev. Marcin Wróbel CM

Course Description

In his encyclical letter on the study of the Sacred Scriptures, His Holiness Leo XIII, the Pope of Rome, writes that theological study should focus necessarily on the revelation of God in scripture. The Bible should be, as it were, the “soul” of Theology (*Providentissimus Deus*, no. 16). This unit is designed, therefore, to introduce the student to the knowledge and understanding of the nature and function of God’s revelation as it is found in the Holy Bible of Christianity. The focus of this unit will be more practical, i.e. how to do exegesis, how to use different sources with knowledge about the Bible (concordances, dictionaries of the Bible or biblical theology, commentaries, articles in periodicals...). It will also examine some of the methods of biblical exegesis.

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102 PENTATEUCH (3)

Lecturer: Rev. Marcin Wróbel CM

Course Description

The course begins with an overview of the first five books of the Bible that constitute the Pentateuch. The emphasis will be laid on the theological unity of these books and its connection to the entire Bible. Then each book will be examined individually taking into consideration its literary, theological and spiritual aspects.

Bibliography

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- Whybray, R. N. *Introduction to the Pentateuch*. Grand Rapids: Eerdmans, 1995.

TTB 103 MATTHEW AND MARK (3)

Lecturer: Rev. Dr. Wilson Jacob SVD

Course Description

Aim of the course is to help students to have a deeper understanding of two Gospels: Matthew and Mark. The course will highlight historical background of both gospels, redactional work of the authors, theological accents of each gospel, similarities and differences between these two authors. There will be also time spend in exegesis of selected passages from each gospel.

Bibliography

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- Harrington, D. J. "The Gospel of Matthew." *Sacra Pagina I*. Collegeville MN: Liturgical Press, 1991.
- Saldarini, A. J. *Matthew's Christian-Jewish Community*. Chicago: University of Chicago Press, 1994.
- Senior, D. P. *Matthew*. Nashville: Abingdon Press, 1998.
- Kingsbury, J. D. *The Christology of Mark's Gospel*. Philadelphia: Fortress, 1983.
- Perry, J. M. *Exploring the Messianic Secret in Mark's Gospel*. Kansas: Sheed and Ward, 1997.
- Räsänen, H. *The Messianic Secret in Mark*. Translated by C. Tuckett. Edinburgh: T & T Clark, 1990.
- Sweetland, D. *Mark: From Death to Life*. NY: New City Press, 2000.

TTB 104 PROPHETS (3)

Lecturer: Dr. Wilson Jacob SVD

Course Description

This unit will discuss the role of certain people, called "Prophets", in the history of the People Israel. It will look at the nature of prophecy in general as the interpretation and mediation of spiritual realities and, in particular, for Israel as the inspired expression of God's will. Furthermore, the unit will look not only at the nature and role of the prophetic guilds in Ancient Israel, but also at the—sometimes, darkly ambiguous—character of Israel's prophets before and after the Exile of Judah. The unit will provide a summary of the socio-historical background as well as content of each prophet listed in the Catholic canon of the Sacred Scriptures: the great triad of Isaiah, Jeremiah (incl. Lamentations and Baruch), and Ezekiel as well as the Twelve "Minor" Prophets. Also to be addressed will be any literary or critical issues related to the present canonical text, for example, its authorship, divisions, sources, and so forth.

Bibliography

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- Reid, David P. *What Are They Saying about the Prophets?*. N. Y.: Paulist Press, 1980.

Lecturer: Rev. Martin Wallace OP

Course Description

The aim of this course is to provide basic information on two books of New Testament that are bound together by Tradition that ascribed them to one author, namely St. Luke. Thus, the discussion on the authorship of this literary unit will be the first part of this course. This discussion will also reveal the questions about the audience of Luke's writings, time of composition, specific themes and theological concerns of Luke. Second part of the course will be more focused on exegesis of some of the passages from Luke and Acts.

Bibliography

- Coleridge, M. *The Birth of the Lukan Narrative: Narrative as Christology in Luke 1-2*. JSNTSS. Vol. 88. Sheffield: JSOT Press, 1993.
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- Tannehill, R. C. *The Narrative Unity of Luke-Acts: A Literary Interpretation*. Philadelphia: Fortress Press, 1990.
- Trainor, Michael. *About Earth's Child: An Ecological Listening to the Gospel of Luke*. The Earth Bible Commentary 2. Sheffield: Sheffield Phoenix, 2012.

Lecturer: Rev. Marcin Wróbel CM

Course Description

The course focuses on five books of the OT: Proverbs, Job, Ecclesiastes, Song of Songs, and Psalms. A brief overview of the ancient wisdom writings of the ancient Middle East, especially from Babylon and Egypt, will provide a literary background to understand the wisdom writings of the OT. After a short introduction to each book, attempt is made to understand the overall structure of each book, historical settings and its main themes.

Bibliography

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- Perdue, Leo G. *The Sword and the Stylus: An Introduction to Wisdom in the Age of Empires*. Grand Rapids: Eerdmans, 2008.
- Tate, F.M.E. *An Introduction to Wisdom Literature and Psalms*. Georgia: Mercer University Press, 2000.

TTB 203 1ST AND 2ND CORINTHIANS (3)

Lecturer: Rev. Gregory Ruamana MSC

Course Description

In these two letters we see the “missionary-pastoral” heart of Paul for the Corinthian congregation which gave him more “heartaches” than any other local church. In 1 Corinthians, Paul wrestles with major problems in a believing community that is still struggling to separate from its pagan culture. In 2 Corinthians, he engages the congregation in light of rebellious opponents who are trying to drive a wedge between the church and their father in the faith. But Paul masterfully tackles the manifold problems focusing on Christ’s centrality in every aspect of the church. While tackling the manifold problems in the community he gives deep insights into Christian faith and practical faith-oriented lives. Paul can be our teacher and example especially in our pastoral and spiritual life.

Bibliography

- Barnett, P. *The Second Epistle to the Corinthians*. NICNT. Grand Rapids: Eerdmans, 1997.
- Barrett, C. K. *A Commentary on the First Epistle to the Corinthians*. London: A. and C. Black, 1968.
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- Talbert, C. H. *Reading Corinthians*, NY: Crossroad, 1987.
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TTB 204 BOOK OF REVELATION AND APOCALYPTIC LITERATURE (3)

Lecturer: Dr. Wilson Jacob SVD

Course Description

This course begins with a discussion on the literary genre of the book of Revelation and apocalyptic literature in general, and the various approaches in interpreting this book and this kind of writings. Other introductory materials such as the historical situations, authorship and date, symbols and other symbolic expressions will be discussed. Significant time is spent on the exegesis of certain passages of the book.

Bibliography

- Aune, D.E. *Revelation*. Vol. I, II, III. Dallas: Word Books, 1997.
- Barr, L. D. *Reading the Book of Revelation-A Resource for Students*. Atlanta: Society of Biblical Literature, 2003.
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- Metzger, B.M. *Breaking the Code- Understanding the Book of Revelation*. Nashville: Abingdon Press, 1993.
- Murphy, F.J. *Fallen Is Babylon: The Revelation to John*. Harrisburg: Trinity Press International, 1998.

Lecturer: Rev. Marcin Wróbel CM

Course Description

After comparing the Gospel of John with the Synoptics, we will discuss the possible circumstances surrounding the composition of the Fourth Gospel and the context out of which the Gospel emerged. In analyzing John's Gospel we will follow mainly twofold division of this book: The Book of Signs and The Book of Glory with some emphasis on selected parts particular parts. Selected Gospel texts will be critically analyzed and the distinctive Johannine theology will be highlighted. The course will conclude with a brief overview of the Letters of John and a study of selected passages from letters.

Bibliography

- Lewis, S. M. *The Gospel according to John and the Johannine Letters*. New Collegeville Bible Commentary, 4. Collegeville, MN: Liturgical Press, 1998.
- Perkins, P. "The Gospel According to John." In *The New Jerome Biblical Commentary*, 942-985. Engelwood Cliffs, NJ: Prentice Hall, 1990.
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- Stibbe, M. W. G. *John's Gospel*. London: Routledge, 1994.

Lecturer: Rev. Dr. Joseph Vnuk OP

Course Description

The course aims at deepening the knowledge and understanding of the Letters of Paul. Galatians and Romans being the two important, dogmatic and authentic, letters of Paul demand special attention and detailed discussion. The question of Paul's apostleship, defence of his apostleship and the reason for writing the letter will be of interest. The socio-religious background of the letter will be looked into. The letter to the Galatians itself will be studied in detail. Special attention will be paid to the famous 'Justification by Faith' (Gal 2:16) and its six arguments that Paul presents in Gal 3:1-4:31. The particular point of Jewish requirement of circumcision will also be of interest here. The whole letter will be discussed in comparison to the Letter to the Romans. The Letter to the Romans itself will be the second part of the course. The main sections are: (I) Doctrinal Section – God's Gospel of Jesus Christ our Lord (1:16-11:36); (II) Hortatory Section – The Demands of Upright Life in Christ (12:1-15:13). Besides the question of 'Justification by Faith', special attention will be paid to Paul's understanding of salvation offered to all the people, not only to Israel, though Israel was the privileged, chosen people.

Bibliography

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- Matera, F. J. *Galatians*. Sacra Pagina 9. Collegeville, MN: Liturgical Press, 1992.
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- Ziesler, J. *Paul's Letter to the Romans*. Philadelphia, PA: Trinity Press International, 2005.

TTB 302 HEBREWS AND CATHOLIC EPISTLES (3)

Lecturer: Not Offered in 2021

Course Description

This unit develops students' knowledge of the Letter to the Hebrews and Catholic Epistles. This course will discuss general introduction to these letters, their content, main themes and theology. There will be also exegesis of some selected passages.

Bibliography

- Brosend, William, F. *James and Jude*. Cambridge University Press, 2004.
- DeSilva, D. *Perseverance in Gratitude. A Socio-Rhetorical Commentary on the Epistle to the Hebrews*. Grand Rapids, MI: Eerdmans Publishing Company, 2000.
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- Hahn, S. "The Letter of St. James, the First and Second Letters of St. Peter and the Letter of St. Jude." In C. Mitch (Ed.) *Ignatius Catholic Study Bible*. Ignatius Press, 2013.
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- Healy, M. *Hebrews*. Grand Rapids, MI: Baker Academic, 2016.
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- Keating, D. *First and Second Peter, Jude*. Grand Rapids, MI: Baker Academic, 2011.
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- Mitchel, A. C. "Hebrews." In D. J. Harrington (Ed.) *Sacra Pagina Series*. Vol. 13. Collegeville, MN: The Liturgical Press, 2007.
- Sanchez, J. *I Peter For You*. The Good Book Company, 2016.

TTB 303 DEUTEROCANONICAL BOOKS AND APOCRYPHA (3)

Lecturer: Not Offered in 2021

Course Description

This course develops student's knowledge of Deuterocanonical Books of the Bible and Apocrypha. It helps students to be familiar with seven books in Catholic canon of the Old Testament as well as some of the apocryphal writings and to appreciate this literature. Some of the differences between the Septuagint and the Hebrew Bible, as well as the canons of the Catholics, Eastern Orthodox, and Protestants are explored.

Bibliography

- Clifford, R. J. "Wisdom." In D. Durken (Ed.) Vol. 20. *New Collegeville Bible Commentary*. Collegeville, MN: Liturgical Press, 2013.
- De Silva, D. A. *Introducing the Apocrypha*. 2nd ed. Baker Academic, 2018.
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- Harrington, D. J. "First and Second Maccabees." In D. Durken (Ed.) Vol. 12. *New Collegeville Bible Commentary*. Collegeville, MN: Liturgical Press, 2012.
- Moore, C. A. "Tobit. A New Translation with Introduction and Commentary." In *The Anchor Bible*. Vol 40. Yale University Press, 1996.
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- Nowell, Irene. "Jonah, Tobit, Judith." In D. Durken (Ed.) Vol. 25. *New Collegeville Bible Commentary*. Collegeville, MN: Liturgical Press, 2015.
- Skehan, P. and A. Di Lella. "The Wisdom of Ben Sira: A New Translation with Notes." In *The Anchor Bible*. Vol. 39. Yale University Press, 1995.
- Viviano, P. A. "Jeremiah, Baruch." In D. Durken (Ed.) Vol. 14. *New Collegeville Bible Commentary*. Collegeville, MN: Liturgical Press, 2013.

TTB 304 SHORT PAULINE LETTERS (3)

Lecturer: Not Offered in 2021

Course Description

This course is meant to develop student's knowledge and appreciation of the Short Pauline Letters, namely Ephesians, Colossians, Philippians, Philemon, 1 and 2 Timothy, Titus, 1 and 2 Thessalonians.

Bibliography

- Donfried, Karl P., and I. Howard Marshall. *The Theology of the Shorter Pauline Letters*. Cambridge: Cambridge University Press, 1993.
- Fiore, Benjamin. "The Pastoral Epistles. First Timothy, Second Timothy, Titus." In D. J. Harrington (Ed.) *Sacra Pagina Series*. Vol 12. Collegeville, MN: Liturgical Press, 2007.
- Hamm, D. *Philippians, Colossians, Philemon*. Grand Rapids, MI: Baker Academic, 2013.
- Horrell, David G. *An Introduction to the Study of Paul*. 2nd ed. London: T. & T. Clark, 2006.
- MacDonald, M. Y. "Colossians and Ephesians." In D. J. Harrington (Ed.) *Sacra Pagina Series*. Vol. 17. Collegeville, MN: The Liturgical Press, 2000.
- Montague, G. T., Peter S. W., Mery H. *First and Second Timothy, Titus*. Grand Rapids, MI: Baker Academic, 2008.
- Richard, Earl J. (2007). "First and Second Thessalonians." In D. J. Harrington (Ed.) *Sacra Pagina Series*. Vol. 11. Collegeville, MN: The Liturgical Press, 2007.
- Thurston, B. B., Judith M. Ryan. "Philippians and Philemon." In D. J. Harrington (Ed.) *Sacra Pagina Series*, Vol. 10. Collegeville, MN: Liturgical Press, 2009.
- Williamson P. S. *Ephesians*. Grand Rapids, MI: Baker Academic, 2009.

TTB 305 HISTORICAL BOOKS OF THE OLD TESTAMENT (3)

Lecturer: Not Offered in 2021

Course Description

This course will make students familiar with text, history, theology and interpretation of the Historical Books of the Old Testament; particularly: Joshua, Judges, First and Second Samuel, First and Second Kings, First and Second Chronicles and Ezra and Nehemiah.

Bibliography

- Allen, L. C. "The First and Second Books of Chronicles." In L. E. Keck (Ed.), *New Interpreter's Bible*. Vol. 3. Nashville: Abingdon Press, 1994–2004.
- Birch, B. C. "The First and Second Books of Samuel." In L. E. Keck (Ed.), *New Interpreter's Bible*. Vol. 2. Nashville: Abingdon Press, 1994–2004.
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- Klein, R. W. "The Books of Ezra & Nehemiah." In L. E. Keck (Ed.), *New Interpreter's Bible*. Vol. 3. Nashville: Abingdon Press, 1994–2004.
- McKenzie, Steven L. *Introduction to the Historical Books: Strategies for Reading*. Grand Rapids: W. B. Eerdmans, 2010.
- Nelson, R. D. *First and Second Kings*. Louisville: John Knox Press, 1987.
- Olson, D. T. "The Book of Judges." In L. E. Keck (Ed.), *New Interpreter's Bible*. Vol. 2. Nashville: Abingdon Press, 1994–2004.
- Seow, C.-L. "The First and Second Books of Kings." In L. E. Keck (Ed.), *New Interpreter's Bible*. Vol. 3. Nashville: Abingdon Press, 1994–2004.
- Tuell, S. S. *First and Second Chronicles*. Louisville: John Knox Press, 2001.

C. CHURCH HISTORY

RCH 201 EARLY CHURCH HISTORY (3)

Lecturer: Rev. Gregorio Bicomong SDB

Course Description

A history of the Christian church from New Testament times to the end of late antiquity (c. 600). The course begins with the split of early Christianity from Judaism and continues with the development of the life and structures of the New Testament church and the early post-apostolic period. It covers the emergence of structures, missionary expansion, contact with wider society, especially persecution and martyrdom, and internal divisions, especially the problems posed by schism and heresy. The consequences of the emancipation of the church by Constantine, including the emergence of monasticism in East and West, and the development of claims to authority by the church of Rome then follow. Special attention will be given to the ecumenical councils of the fourth and fifth centuries and the development of the christological and trinitarian doctrines of the church. The course concludes with the encounter between the church and the Germanic tribes after the fall of the Roman empire in the West and the consequent beginnings of a distinctly western Christianity.

Bibliography

- Bettenson, H. (ed.), *Documents of the Christian Church*. Oxford: Oxford University Press, 1963 [2nd edn].
- Bingham, D.J. (ed.), *The Routledge Companion to Early Christian Thought* (London and New York: Routledge, 2010).
- Casiday, A., and F.W. Norris (eds), *The Cambridge History of Christianity, vol. 2: Constantine to c. 600*. Cambridge: Cambridge University Press, 2007.
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- Chadwick, H. *The Church in Ancient Society: From Galilee to Gregory the Great*. Oxford: Oxford University Press, 2001.
- Comby, J. *How to Read Church History*, vol. 1: *From the Beginning to the Fifteenth Century*, trans. J. Bowden and M. Lydamore. New York: Crossroad, 1985.
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- Ehrman, B.D. (ed.). *After the New Testament: A Reader in Early Christianity*. Oxford: Oxford University Press, 1999.
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- Stevenson, J. *Creeds, Councils and Controversies: Documents Illustrating the History of the Church AD 337–461*. Rev. W.H.C. Frend. London: SPCK, 1989.
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- Tabbernee, W. (ed.), *Early Christianity in Contexts*. Grand Rapids: Baker Academic, 2014.

RCH 302 MEDIEVAL CHURCH HISTORY (3)

Lecturer: Rev. Dr. Jerzy Skrabania SVD

Course Description

This unit will focus on Western Christianity from the end of Christological councils (ca. 600's A. D.) until the beginning of the Modern Period (ca. end of 1500's A. D.). It will discuss: the development of the structures and culture of Christianity in East and West after the fall of "Old Rome" and the Church's place in society at large; the birth of Mohammed ibn Abdallah and foundation of Islam; the development of the Popes of Rome as both religious and secular leaders and their relationship and struggles with both religious and secular authorities in Western Europe and Byzantium. The history of the schism between East and West will receive particular attention. It will also look at issues with significance for the "High" Middle Ages: the "Investiture Controversy"; the Papacy's subservience to the Roman families; the Crusades; dissident and reform movements within the Church; the beginnings of the universities and Scholasticism; the Church's "Babylonian Captivity" in Avignon; the Great Western Schism and Council of Constance; the origins and beginnings of the Protestant Reformation.

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- [See the general works for RCH 302]

TTC 201 REFORMATION (3)

Lecturer: Rev. Dr. Zenon Szablowinski

Course Description

This unit intends to make the students familiar with the Catholic and Protestant reform movements in the sixteenth century onwards so that they can gain an understanding of the roots and causes for the divisions with which Christianity presents itself today. Students will be encouraged to think about the ideas, people, and impact the Reformation had, and about the way in which it affects them as Catholics. This unit will discuss the urges towards reform that emerged in the late Middle Ages, focusing on some key personalities and movements. It will show how the Catholic and the Protestant reformations answered these urges in different ways.

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TTC 202 MODERN CHURCH HISTORY (3)

Lecturer: Rev. Dr. Jerzy Skrabania SVD

Course Description

This course helps students to grasp the major moments, movements, and ideas in modern Church history. It emphasizes the continuities and changes from the late medieval period to contemporary life, while also allowing students to reflect on the way the changes that occurred over time and space have or will affect the communities they live in. It will also show the way in which Church history interacts with social, political, and intellectual history, and will encourage students to examine the past through multiple perspectives.

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TTC 203 MELANESIAN CHURCH HISTORY (3)

Lecturer: Rev. Peter Silong

Course Description

The aim of the unit is to introduce students to the history of the Catholic Church and other denominations in Melanesia, including Fiji, New Hebrides, New Caledonia, Solomon Islands and West Irian. In particular the unit will study the evangelization by the Catholic missions in four regions of PNG and SI up to World War II and new developments after World War II. The unit will also include a survey of the missionary Orders and Congregations committed to the work of evangelization in various regions. Finally the challenging presence of other mainline churches and their relationship with the Catholic Church will be discussed.

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Lecturer: Rev. Dr. Jerzy Skrabania SVD

Course Description

This course will familiarize students with the writings of the fathers of the church as representatives of the Christian Tradition from the second to the end of the sixth centuries. Student will acquire useful knowledge of patristic literature in order to appreciate references to these writings in their theological studies, spiritual readings, as well as in the liturgy. The works of several major patristic writers will be examined. In each case at least one passage from the author will be analysed, and where possible the readings chosen for different fathers will deal with similar topics.

Bibliography

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**TTC 301 EASTERN ORTHODOXY &
EASTERN CATHOLICISM**

(3)

Lecturer: Not Offered in 2021

Course Description

According to the Second Vatican Council, the church of Rome holds in “high esteem” the churches of Eastern Christianity, whether Catholic or not. For, they retain “the tradition that has been handed down from the Apostles through the Fathers and that forms part of the divinely revealed and undivided heritage of the universal Church” (Vatican II, Decree *Orientalium Ecclesiarum*, no. 1). This unit will discuss the specific history, beliefs, controversies, traditions, etc. of the Eastern churches of Christianity as they arose out of the ancient patriarchates of Jerusalem, Antioch, Alexandria, and (later) Constantinople. The unit will address those Eastern churches which maintain communion with the See of Rome. Since the 5th century, several churches, called “Oriental Orthodox”, have existed in separation from Rome and the other Eastern churches due to their rejection of the conciliar decisions of Ephesus (431 A. D.) and Chalcedon (451 A. D.). These churches will be discussed. Since 1054, however, most of the other Eastern churches have existed in separate communion from the Roman church. This unit will discuss and explain the theological, cultural, and historical background which led to the eventual separation of East and West. It will also provide a brief survey of each particular church. Although much is shared between East and West in beliefs, attention will be paid to certain issues which still divide the churches, for example: papal primacy and jurisdiction; the procession of God the Holy and Life-giving Spirit; the mutual excommunications of 1054; and the debated status of the Councils of Ephesus and Chalcedon amongst the Oriental Orthodox churches.

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TTC 302 CHURCH FATHER SEMINAR (3)

Lecturer: Not Offered in 2021.

Course Description

The course on Patristics gives the student an overview of the Fathers of the Church. This unit enables the student to study one of the Fathers in depth. Its core consists of a series of weekly seminars, presented by the students, as they work through one particular major work of a Church Father, or one or more books of a very long work, or a number of readings from the one Father on the same topic.

Bibliography

The Bibliography will almost entirely be determined by the choice of the Church Father and the particular work(s) to be studied. Some general works on Patristics will be helpful.

Balthasar, Hans Urs von. *The Glory of the Lord: A Theological Aesthetics*. 7 vols. Edinburgh: T&T Clark, 1982ff.

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TTC 303 ISLAM (3)

Lecturer: Not Offered in 2021

Course Description

The course will introduce the students into Islamic studies. The students will acquire basic knowledge of the history, theology and spirituality of Islam; its complexity, its particularity and its relatedness to other world religions like Judaism and Christianity. This unit develops students' capacity to enter into dialogue with Islam in a way that is based upon knowledge and mutual respect. It will also help students to better understand actual questions relating to international politics and the challenges of interreligious dialogue.

Bibliography

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III. CHRISTIAN PRACTICE

A. MORAL THEOLOGY

TPA 101 FOUNDATIONS OF CHRISTIAN MORALITY (3)

Lecturer: Rev. Dr. Zenon Szablowski SVD

Course Description

A study of the sources of Christian morality from the perspective of the Catholic tradition. The introductory part of the course clarifies that Christian wisdom regards morality not as the restraint of law on our doing good but as good attracting us to possess the Perfect Good that is God. Morality is one of purpose and sense built from the collaboration of faith and reason transformed by love. The second and main part of the course analyses the sources of guidance, such as the Sacred Scripture (especially the morality of Jesus, the morality of the apostolic preaching and the morality of the early Church), Tradition (from the contribution of the Church Fathers to the present time), and personal judgment, necessary for making responsible moral decisions. Some particular issues that will be explored and discussed are: human dignity, divine and natural law, human freedom, conscience, truth and fidelity.

Bibliography

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TPA 102 CHILD PROTECTION (1)

Lecturer: Rev. Dr. Zenon Szablowski SVD

Course Description

Priests and pastors are not only spiritual and moral leaders, but are also the first professionals who are likely to be approached by community members when they encounter sensitive problems in their families such as child abuse, either for direction or counselling. Apart from this, they also have direct contact with children (*e.g. altar boys and girls*) which can pose risks of child abuse or accusations of child abuse if they are not aware of what is an appropriate or inappropriate behavior when dealing with children. Their inappropriate behaviors towards children could have negative impacts not only for themselves and their families, but also for the entire church as an institution. This unit intends to equip the students with relevant knowledge of various types of child abuse and the impacts of such abuses on children. It will also teach the skills to protect children, to avoid inappropriate behaviors and to deal with child protection related concerns in their ministry.

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TPA 103 SPIRITUAL THEOLOGY (3)

Lecturer: Rev. Joseph Kiagho OFM Cap

Course Description

Spirituality is the way that people should live in the world. One has to see God in all things and all things in God. For this a contemplative outlook needs to be developed. Spirituality has to do with the quality of one's life. One cannot claim to be truly spiritual if the fruits of the Spirit are not visible in one's life. Only a person who has been touched and transformed by the Spirit is truly spiritual. Such a person will sincerely try to live by the values of the Gospel.

The unit deepens the understanding of the relationship between theology and spirituality. It covers the biblical, theological and historical foundations of spirituality in general, and particularly Christian spirituality. Further, the cultural influences on shaping one's spirituality are discussed. In its final part, the unit explores the essentials of Catholic spirituality of priests, religious and laity.

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TPA 301 MORAL AND THEOLOGICAL VIRTUES (3)

Lecturer: Rev. Peter Silong

Course Description

An effective Christian moral life requires the practice of both moral and theological virtues. The theological virtues direct Christians towards God. But to reach the destination believers must also have prudence, justice, fortitude and temperance. The unit focuses on a study of virtues from historical and contemporary perspectives. It elaborates on a transition from duty ethics to virtue ethics. The present understanding of virtue ethics that invites to practice virtues in the common ground of the daily moral life is explored. The final part of the unit discusses a new proposal for the list of cardinal virtues applicable to the present time.

Bibliography

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TPA 302 CATHOLIC SOCIAL TEACHING (3)

Lecturer: Rev. Peter Silong

Course Description

The course brings to the students an understanding of the Social Teaching of the Catholic Church and the reasons for her involvement in various social issues. The first part of the course takes up and discusses the Christian concepts of democracy, conditions of work, property, and globalisation as presented in the ten social encyclicals. The second part explores the Church's response to some major social issues in Papua New Guinea, namely the right to just wage, corruption, violent protests and compensation claims following, as its main source, some pastoral letters of the Catholic Bishops of PNG/SI.

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Primary sources:

Catholic Bishops' Conference of PNG/SI. Selected Pastoral Letters. Social encyclicals.

Secondary sources:

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TPA 303 SEXUALITY AND MARRIAGE (3)

Lecturer: Rev. Dr. Zenon Szablowinski SVD

Course Description

A study of the nature and meaning of human sexuality, marriage relationship and moral responsibility in the marriage state.

The course elucidates that human beings were created in such a way that the coming together of a man and a woman, not merely sexually but in a personal bonding, is a normal experience. In marriage, they unite in a community which offers setting both for the full personal development of each partner in self-giving (providing a deep sense of security and acceptance) and for a supportive structure for the birth and nurture of children. The first and main part of the course analyses the nature and purpose of sexual love, sins of sexual nature, nature of marriage and moral responsibilities in marriage. The second part elaborates on the influence of the traditional customs on Catholic marriage in Melanesia.

Bibliography

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TPA 304 BIOETHICS (3)

Lecturer: Rev. Dr. Zenon Szablowinski SVD

Course Description

Human life, as a profound unity of physical and spiritual dimensions, is sacred. It is distinct from all other forms of life, since it alone is imprinted with the very image of its Creator. The unit focuses on a study of ethical issues pertaining to the protection of human life, the maintenance of health and the reproduction. The following issues will be treated: the Christian understanding of the value and dignity of human life, crucial principles in ethical decision making, direct killing of the innocent (with special focus on the issue of when human life begins); the responsibility for taking care of one's health (including the responsible use of psychoactive substances and moral questions associated with HIV/AIDS), the moral (in)acceptability of new reproductive technologies and human embryo research.

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TPC 305 THEOLOGY OF THE CONSECRATED LIFE (3)

Lecturer: Rev. Roshan Pinto SMM

Course Description

The Gift of the Priestly Vocation (119) notes that it is “necessary for the candidates for the ministerial priesthood to receive a suitable formation on the evangelical natural of consecrated life in its varied expressions, on the charism that is proper to it and on its canonical aspect, the better ensure fruitful collaboration.” After a historical overview of consecrated life in its various forms, the unit then looks closely at the vows and other aspects found in many forms of apostolic life (cloister, silence, habit, fasting, other means of penance, liturgy, contemplation, common life, apostolate). A special focus will be on the dryness and loneliness often encountered in this life, culminating in the dark night of the soul. The constant focus will be the call to follow Jesus, to be united with him and through him to the Father. Aware of the many temptations to be pulled back from consecrated life into the world, the unit closes with the protection against this offered by the Canon Law.

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Lumen Gentium

Perfectae Caritatis

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TPA 306 ENVIRONMENTAL ETHICS (3)

Lecturer: Not Offered in 2021

Course Description

The course presents the Christian Environmental Ethics in relation to the Christian understanding of creation, human life, environment and ecology. Pope Francis' Encyclical *Laudato si*, stands as a modern reference for Christian Environmental Ethics. A Melanesian cultural understanding of environment will be explored in order to demonstrate elements of our own Melanesian environmental ethics. The last part will examine contemporary environmental issues. Particularly, attention will be given to environmental issues affecting Papua New Guinea in the area of conversion of natural resources for the country's modern development, economic sustenance and how our people are affected by the impacts of resource depletion that comes under the name 'development'.

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TPA 307 PEACE AND RECONCILIATION (3)

Lecturer: Not Offered in 2021

Course Description

This unit presents an analysis of Christian understandings of reconciliation in three dimensions: vertical (between people and God), horizontal (people among themselves), and cosmic (between people and the created world). A key focus will be on the horizontal dimension of reconciliation referring to God's healing of groups and societies hurt deeply by injustice, oppression and discrimination. The only way to start changing the endless cycle of violence seems to be the ability to listen to the pain of the other with compassionate understanding. Divine reconciliation connects with, and becomes a part of, secular social reconciliation. Students will explore truth-telling, struggling for justice and working toward forgiveness as the three vital elements of the social process of peace and reconciliation, studying various peace processes in PNG and other countries as exemplars.

Bibliography

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TPA 308 CHASTITY IN THE PRIESTLY VOCATION (3)

Lecturer: Not offered in 2021

Course Description

The course explores the gift and beauty of human sexuality in its various expressions. The understanding and deeper meaning of how human sexuality finds enrichment through chaste life in the priesthood is discussed. Students will be led to understand sin and redemption, human sexuality, celibacy and chastity in the context of the priestly life. As part of the course, they are to reflect on the symbolic meaning of celibacy, the successes and failures of celibate priests, the psychological stumbling blocks of celibacy and the continuity of Jesus' calling to His discipleship in the modern world.

Bibliography

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TPA 309 CHRISTIAN MYSTICISM (3)

Lecturer: Not Offered in 2021

Course Description

The course on Christian Mysticism is the study of an experience in which the human person receives "an incommunicable and inexpressible knowledge and love of God or of religious truth received in the spirit without precedent effort or reasoning." The whole of the life of faith is grounded on the gift of sanctifying grace. But mystical experience is beyond the capacity even of graced human nature. It requires an intervention by God, which not only raises mystics to a higher level of perception of divine things, but usually gives them a taste of the joys of heaven.

This unit will also present the biblical and philosophical roots of Christian mysticism, and lead into the study of a representative selection of some classical mystical texts.

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B. CANON LAW

TPB 301 CANON LAW I: INTRODUCTION AND GENERAL NORMS (3)

Lecturer: Rev. Bruno A. Pokule

Course Description

The course aims at a systematic study of the historical development of canon law and its general norms. The first part treats the history of canon law, followed by the nature of law in the Church, its theological basis, its objects, specific characteristics, methods and sources. The second part, General Norms, elaborates on the fundamental principles and technical rules that have general application to other parts of the code and the science of canon law in general.

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TPB 302 CANON LAW II: PEOPLE OF GOD (3)

Lecturer: Rev. Bruno A. Pokule

Course Description

This course is a systematic study of the Christian faithful as the People of God, and the hierarchical constitution of the Church. The first part treats the fundamental doctrine, rights, and discipline common to all the Christian faithful. It also provides a detailed discussion on the rights and obligations of the Christian faithful, the laity and the clerics. The second part studies the hierarchical activity of the Church as service. It reflects on the hierarchical constitution of the Church, and the structures of the universal Church as well as particular Churches with reference to Papua New Guinea and Solomon Islands.

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TPB 303 CANON LAW III: SANCTIFYING OFFICE (3)

Lecturer: Rev. Alex Garces SDB

Course Description

The course examines the laws of the Church concerning the sacraments except for the sacrament of penance. (The part on the penance is treated in another course on The Sacrament of Reconciliation.) The rules concerning each sacrament are studied, and emphasis is placed on those rules pertaining to the minister and the recipient of each sacrament. Reputable sources and commentaries are employed in explaining the canons, and efforts are made to point out the importance of regulations guiding the administration of sacraments in pastoral situations.

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TPB 401 CANON LAW IV: TEACHING OFFICE, TEMPORAL GOOD & CANONICAL SANCTIONS (3)

Lecturer: Rev. Alex Garces SDB

Course Description

This course studies the teaching office of the Church as “communio” portraying the Christian faithful participating in the three munera of Christ. It also presents the inherent right of the Church in acquiring, retaining, administering and alienating temporal goods. In the first part, special attention is given to the ministry of the Divine Word, preaching, catechetical instruction, schools together with the use of communication media and books. The second part discusses the way the Church acquires, administers and alienates its temporal goods as a basis for proper attitudes and practice of pastors. The third part deals with the penal section of the code. It addresses the delicts and the penalties attached to those delicts.

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**TPB 402 CANON LAW V: PROCESSES
AND MARRIAGE TRIBUNAL (3)**

Lecturer: Rev. Bruno A. Pokule

Course Description

The course elaborates on the Church's concern for the proper administration of justice, the avoidance of superfluous trials, and the proper defense of the rights of all. The first part treats canonical processes in general. The second practical part focusses on cases that marriage tribunals handle. The aim of the course is to help students who will be involved in pastoral work to recognise when there are flaws in a marriage which may concern the validity of that marriage. There is a review of the canons on marriage, with particular emphasis on those canons which deal with the impediments, the form of marriage, defects in the consent of the parties, the Pauline and Petrine privileges and *solutio in radice*.

The course does not treat at any length the machinations of a court trial itself, but gives only a short explanation of the procedures involved in bringing a marriage case to court. Rather it wishes to instruct in some detail the different types of cases a Marriage Tribunal treats, the grounds for examining such cases for validity or nullity, and the application of the amended and new laws of the *Mitis Iudex Dominus Iesus*.

Bibliography

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C. LITURGY AND PASTORAL THEOLOGY

PPC 101 LITURGY OF THE HOURS (P/F)

Lecturer: Rev. Michal Tomaszewski SVD

Course Description

The course is a practical and theological study of the Liturgy of the Hours which is commonly known as the Prayer of the Church. It first deals with the liturgy as a whole. It then reflects on the importance of time and gives some ideas on how to become a praying people; how to pray and petition God in daily activities and chores or wherever one might be at any time of the day. Then it explores the history and biblical foundations of the Liturgy of the Hours with a special reference to our post Vatican II times. Finally, it equips students with the ability of using the Breviary and the knowledge of where to find relevant prayers. This course is mostly practical in nature.

Bibliography

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PPC 102 INTRODUCTION TO LITURGY (3)

Lecturer: Rev. Peter Silong

Course Description

The course explains and appreciates the historical and theological understanding of ritual and symbol in human life. Then it investigates the Church's liturgy and the need to integrate participation in the liturgy into one's spiritual life. Finally, the Jewish origins of Christian liturgy and its development in the Church's history is explored. The course also deals with the nature and elements of Christian worship as renewed by the Second Vatican Council and the celebration of the liturgy, especially the Eucharist.

Bibliography

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PPC 103 LITURGICAL YEAR (1)

Lecturer: Rev. Michal Tomaszewski SVD

Course Description

The course introduces the historical development, theology, and celebration of the Church's calendar, especially the Sunday assembly, the feasts of Christmas and Easter with their periods of preparation and prolongation. It examines key documents of the current Roman calendar, and the essential connections between liturgical celebration, catechesis and liturgical time. The crux of the course is the application of insights gained to liturgical-pastoral ministry.

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PPC 104 MINISTRY OF LECTOR (1)

Lecturer: Rev. Michal Tomaszewski SVD

Course Description

The course first clarifies the role of the lector as the one who proclaims the Word of God during the celebration of the liturgy. It then explains and elaborates on the preparation before performing the ministry by prayer, developing basic communication techniques and becoming familiar with texts to be read prior to the celebration of the liturgy. Finally, students are reminded that this ministry is the first one among the various ministries in preparation for the priestly ordination.

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PC 201 MUSICAL NOTATION (P/F)

Lecturer: Rev. Albert Carver OFM Cap

Course Description

This course is designed to help the students become acquainted with modern Western musical notation and some basic music theory, namely, the symbols used in musical notation: the staff, the clefs, notes, rests, bar lines, accidentals, time signatures, etc. The course will also introduce the student to the use of music in worship in the Sacred Liturgy. The course will be in three sections: learning to sight read and sing musical notation including chants in the Roman Missal, learning the appropriate use of music in the Sacred Liturgy according to the instruction of the Catholic Church, and an exercise in composition of music appropriate for liturgical use.

PPC 202 MINISTRY OF CANTOR (P/F)

Lecturer: Rev. Albert Carver OFM Cap

Course Description

This course will focus on both the pastoral/theological and the practical elements of leadership in music ministry. The student will learn that music ministers are not performers, but leaders of the people in prayer in support of the presider of the Sacred Liturgy. They will grow comfortable with singing in front of a congregation, become familiar with all of the parts of the mass and how to appropriately accompany them with music, and how to compose simple chants and psalm tones that are appropriate to use as responsorial psalms, entrance or communion antiphons, or verses for Gospel acclamations.

Bibliography for PPC 102 and 103

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PPC 203 CATECHETICS AND EVANGELISATION (3)

Lecturer: Rev. Gregory Ruamana MSC

Course Description

This course highlights Christ as the first evangeliser and evangelisation as the essential mission of the Church. The power of God's Word is so great that a truly evangelised Church immediately realises its call to evangelise. All believers are called to the evangelising mission of the Church. Furthermore, it will discover the link between evangelisation and catechesis and, in particular, the catechism, are to function within the church's mission of evangelisation. The final part reflects on the

role of the catechism as an instrument of evangelisation

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TPC 101 MINISTRY OF TEACHING (3)

Coordinator: Rev. Dr. Jacek Tendej CM

Course Description

The purpose of this unit is to enable students (seminarians) to acquire basic knowledge and skills of how to teach Religious Education (RE) lessons in any Junior or Senior or Secondary school level. It is to develop the knowledge of using the common approach 'The Praxis Method' in the planning and teaching as well as building their knowledge and confidence in the subject content. Furthermore, the content of the unit intends to teach the students to use principles of teaching and of good conduct and practice for teachers.

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Catholic Bishops Conference. *To have Life in All Its Fullness*. Lavis Italy: Litotipografia Alcoine, 2009.

TPC 102 MINISTRY OF ACOLYTE (1)

Lecturer: Rev. Michal Tomaszewski SVD

Course Description

The course is a practical and theological study of the ministry of acolyte. It first explores the history and theology of Lay Liturgical Ministries, including the teachings of Vatican II concerning Lay ministers and in particular the role of the acolyte in liturgical worship. It then treats in a practical way the role of the acolyte in the performance of the liturgy. It explains the rites, rubrics, gestures, and manner of service during the liturgical celebrations that involve the Acolyte. It is mostly practical in nature in view of training the Acolyte for service in the public liturgical celebrations.

Bibliography

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- The Rites of the Catholic Church as Revised by the Second Vatican Council*. Study Edition. CEL. NY: Pueblo, 1982.
- Paul VI, *Apostolic Letter Ministeria Quaedam on the First Tonsure, Minor Orders and the Subdiaconate* (15 August 1972) in *Vatican II: The Conciliar and Post Conciliar Documents*. Edited by Austin Flannery. Collegeville: Liturgical Press, 1980.

TPC 103 YOUTH MINISTRY (1)

Lecturer: Rev. Roshan Pinto SMM

Course Description

Youth ministry is the response of the Church and the Christian Community to the needs of our young people. Youth ministry helps the young people discover their identity, culture and their plight. It is in the youth ministry where the young people allow themselves to develop and nurture their gifts and talents and shared it to the larger community. It is also in this ministry where the youth encourages, exercising their being disciples and the chance to actively respond to the Gospel message and enthusiastically participate in the mission of Jesus Christ and His Church by leading and serving others. Youth ministry will empower young people in order that they may attain the fullness of life and giving them the opportunity to share their faith to one another. The fundamental goal of youth ministry is the Evangelisation of young people.

Bibliography

- Vatican II. *Apostolicam Actuositatem* (Degree on the Apostolate of Lay People). 1965
- Catechism for Catholics of Papua New Guinea and Solomon Islands. To Have Life in All its Fullness*
- Pastoral Letter for the Year of Youth 2018, *Called to the Fullness of Life and Love*. Catholic Bishops Conference of Papua New Guinea and Solomon Islands
- Final Document of the Synod of Bishops, *Young People, Faith and Vocational Discernment*
- Walsh, Brenda. “Reaching the Youth Today.” Racine Dominicans. Available at https://www.preacherexchange.com/pe_reaching_youth.htm.
- Fields, Doug. *Purpose Driven Youth: 9 Essential Foundations for Healthy Growth*. Grand Rapids: Zondervan, 1998.

TPC 201 PASTORAL THEOLOGY AND PRACTICE (3)

Lecturer: Rev. John Curtis CP

Course Description

Theology in a restrictive sense maybe presented as an intellectual discipline but as a discipline that moves to applications is termed as “Applied Theology”. Applied theology typically focusses on the human person and the person in human society (although there can be other areas that are not directly focused on persons). This focus typically takes the label Pastoral Theology, and its further situational application as Pastoral Practice.

Pastoral Theology and Practice in this course thus treat the movement from formal Theology to theology as encountered in ministerial life and practice. Alternatively stated, this is: How we “do theology” or how we “should do theology” in our relations and ministerial relations with others, and thereby how we assist others to live lives according to the purpose of God as made known to us in Christ.

This “doing” involves a movement from formal theology to the gaining and practicing a range of ministerial skills that give practical content to how we may manifest God’s love in the Church and in the world by the ways that we relate and care for people and communities.

Bibliography

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TPC 202 HOMILETICS I.1: SUNDAY AND WEEKDAY

(1)

Lecturer: Rev. Jacek Tendej CM

Course Description

The aim of this course is to help the students appreciate and understand the ministry of preaching the homily, learn the basic principles and skills for preparing the homily, and communicate the Word of God to the liturgical assembly. The course has two parts: the lecture and practice of preaching. The lecture will cover the homily and the homiletic teachings of the Homiletic Directory: proclaiming God’s Word in the sacred assembly with the homily as an integral part of the liturgy; the homily as a distinctive genre; the elements of a good homily; and biblical indications regarding the scripture readings for the Sundays.

In the practical part, each student will prepare one homily for Sunday and one for Weekday Masses.

TPC 203 HOMILETICS I.2: ADVENT AND CHRISTMAS (1)

Lecturer: Rev. Jacek Tendej CM

Course Description

Same as TPC 202. The focus is scripture readings for Advent and Christmas.

Bibliography [for 202 and 203]

- Bausch, W. *Storytelling: Imagination and Faith*. Mystic, CT: Twenty-Third Publications, 1984.
- Benedict XVI, *Apostolic Exhortation of Verbum Domini*, 2010.
- Burghardt, W. *Preaching: The Art and the Craft*. N.Y.: Paulist Press, 1987.
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- _____. *A Captive Voice: The Liberation of Preaching*. Louisville, KY: Westminster/John Knox Press, 1994.
- Congregation for Divine Worship and the Discipline of the Sacraments. *Homiletic Directory*, 2015
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Feehan, J. A. *Preaching in Stories*. Manila: Divine Word Publications, 1997.
 Francis. Apostolic Exhortation *Evangelii Gaudium*. 2014.
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 Killinger, J. Fundamentals of Preaching. London: SCM Press, 1985.
 Nicasio, L. E. *How to Preach so People Will Listen*. Manila: Logos, 1993.
 The Bishop's Committee on Priestly Life and Ministry, National Conference of Catholic Bishops. *Fulfilled in your Hearing*. Washington D.C., 1982.
 Waznak, R. *Sunday after Sunday: Preaching the Homily as Story*. NY: Paulist Press, 1983.

TPC 301	HOMILETICS II.1: LENT AND EASTER (1)
TPC 302	HOMILETICS II.2: BAPTISM, 1ST COMMUNION, WEDDINGS (1)
TPC 303	HOMILETICS II.3: FUNERALS (1)

Lecturer: Rev. Joseph Kiagho OFM Cap and Fr. Mathew Shoji SDB

Course Description

This course seeks to develop students' understanding and appreciation of the ministry of preaching the homily. It will communicate the basic principles and skills required to prepare a homily which passes on the Word of God to the Eucharistic community. The course has three parts: lectures, practice preaching, and evaluating their own and other students' homilies according to given criteria.

Homiletics II,1 concentrates on homilies for the Lent and Easter periods.

Homiletics II,2 concentrates on homilies for Baptisms, First Communions and Weddings.

Homiletics II,3 concentrates on homilies for the Funerals.

Bibliography

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 ———. *The Homilist's Guide to Scriptures, Theology and Canon Law*. N.Y.: Pueblo, 1987.
 Congregation for Divine Worship and the Discipline of the Sacraments. *Homiletic Directory*. St Pauls, 2014.
 Paul VI. *Evangelii Nuntiandi*. 1975.
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 USA Catholic Bishops' Conference. *Preaching the Mystery of Faith: The*

Sunday Homily. USA Catholic Bishops' Conference, 2012.

TPC 305 RETREAT MINISTRY (3)

Lecturer: Not Offered in 2021

Course Description

The first part of the course is more theoretical and presents a scriptural and theological framework for understanding a retreat. The students are encouraged to reflect on their own personal experience of a retreat. The second and important of the course deals with the identification of: 1) Possible groups requesting for retreats (the teachers, the catechist, the married couples, family apostolate, legion of Mary, the youth, the high school students, etc.). 2) The topics of the retreat- the topics like God's call, the dignity of the human person created in the image of God, challenges of faith, gift of love, spirit of prayer, call to conversion reconciliation. The final part focuses on the practical aspects of preaching retreats and their evaluation.

Bibliography

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TPC 306 SPIRITUAL DIRECTION (3)

Lecturer: Not offered in 2021

Course Description

More and more Christians are leaving the Church because priests fail to provide nourishment that fulfils their spiritual need. They, as well as the pastors themselves, need mentors in their search for spiritual depth. The course on spiritual direction is based on a conviction that “spiritual growth is a partnership” (Thomas Bandy). The students will gain a basic understanding of spiritual direction and be encouraged to make use of this valuable means for their own spiritual growth and of the people they will serve in pastoral ministry.

Bibliography

- Adams, M. A. Kathleen. *Journal to The Self (Twenty-Two Paths To Personal Growth)* New York: Warner Books, 1990.
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- Morneau, Robert F. *Spiritual Direction (Principles & Practices)*, New York: Crossroad, 1992

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- Rolheiser, Ronald. *Prayer Our Deepest Longing*. Ohio: Franciscan Media, 2013.
- Ruffing, Janet K. *To Tell the Sacred Tale (Spiritual Direction and Narrative)*, New Jersey: Paulist Press, 2011.
- Schmidt, Joseph. *Praying Our Experiences*. Maryland: The Word Among Us Press, 2008.
- Sellner, Edward C. *Mentoring (The Ministry of Spiritual Mentoring)*. Indiana: Ave Maria Press, 1990.
- Silf, Margaret. *Taste and See*. United Kingdom: Darton Longman and Todd, 2007.

TPC 307 PASTORAL COUNSELLING (3)

Lecturer: Roshan Pinto SMM

Course Description

The course aims at preparing students for pastoral ministry by providing them with basic knowledge and skills in the area of pastoral counselling. It thus seeks to help students to be better prepared to respond to those seeking their help in the midst of emotional and spiritual conflict. The course is both theoretical and practical. The theoretical part will first explore counselling methods and then it will investigate counselling in the Christian context: counselling at the service of Christian discipleship. In the practical part of the course students will have the opportunity to put into practice skills learnt in the first part of the course by taking part in role plying activities in small groups.

Bibliography

- Anderson, N. T. *Discipleship Counselling*. Ventura, California: Regal Publisher, 2003.
- Bretzke, James T. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: Liturgical Press, 2004.
- Clinebell, H. *Tipe-Tipe Dasar Pendampingan dan Konseling Pastoral*. Yogyakarta, Indonesia: Penerbit Kanisius, 2002.
- Colledge, R. *Counselling Theory*. New York: Palgrave MacMillan, 2002.
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- Gibson, R. L. and Marianne H. Mitchell. *Introduction to Counselling and Guidance*. Englewood Cliffs, New Jersey: Prentice-Hall, 1995.

**TPC 308 SOCIAL COMMUNICATION
IN PASTORAL MINISTRY (3)**

Lecturer: Not Offered in 2021

Course Description

Communication is very vital in our world today. Hence this course is of vital importance. The Social Communications in Pastoral Ministry Course will help students understand the theory of media and offer them opportunities to present the Good News through different media. It will contain a theoretical and a practical component. The theoretical component will consist of Media theories and Social Communications documents of the church. The practical component will consist of making use of simple media for pastoral ministry.

Bibliography

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- Ryan, S., and Crozier, S. *Digital Storytelling guide*. Oxfam, 2011.

TPC 309 DREAM ANALYSIS (3)

Lecturer: Not Offered in 2021

Course Description

This is a pastoral/spirituality unit related to Spiritual Direction and Pastoral Counselling. The purpose is to enable students to synthesize traditional Melanesian understandings of dreams, with psychological theories about dreams, and with the Bible's teaching about dreams in order to develop their own method of Christian dream interpretation. The unit will examine how dreams can help us to be attentive and perceptive to God's communication in our spiritual journey in order to promote spiritual and emotional growth and development. The possibilities of being in touch with our unconscious life through dreams will be explored.

Bibliography

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- Virkler, Mark and Charity Virkler Kayembe. *Hearing God Through Your Dreams: Understanding the Language God Speaks at Night*. Shippensburg, PA: Destiny Image, 2016.
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- Linde, Sherly Morter. *The Joy of Sleep*. New York: Harper and Row, 1980.

TPC 310 PARISH FINANCES (2)

Lecturer: Rev. Peter Silong

Course Description

This course will help students understand the work of Parish Finances, its nature, functions, purpose and need for financial activities, how and why it must be properly managed. It discusses a few basic practical concepts, insights, principles, theories and their significance on the people of God whose integral progress also implies their economic activities. With better knowledge of financial activities of the Parish, the Church can accomplish much of her activities that are very important to her mission.

Bibliography

Gray, Robert N. *Managing the Church: Business Methods*. Vol. II. New York, NCC Publication Services, 1970.
Holck, Manfred Jr. *Complete Handbook of Church Accounting*. USA: Prentice-Hall, 1978.
Lukas, B. at al. *Church Administration Handbook*. Sydney: St. Paul's Publications, 2008.
Yu, Dennis J. *Render to Caesar? The Morality of Taxation*. Philippines: St. Paul's Publications, 2016.

TPC 401 HOMILETICS III: SOLEMNITIES (1)

Lecturer: Rev. Mathew Shoji SMM

Course Description

This course aims at helping the students appreciate and understand the ministry of preaching which, in the context of the liturgy, is called homily. The basic principles in preparing and delivering a good homily will be taught. The theoretical part will primarily consist of discussions on: 1) the Homiletic Directory; and 2) Articles 135-159 of Pope Francis' *Evangelii Gaudium*. In the practical part of the course, each student will prepare and deliver a homily. This is the last course on Homiletics. Hence, the homilies for this course are meant only for Solemnities and Feasts.

Bibliography

Pope Francis, *Evangelii Gaudium*, 2013.
Congregation for Divine Worship and Discipline of the Sacraments, *Homiletic Directory*, 2015.

TPC 402 MINISTRY OF DEACON (1)

Lecturer: Rev. John Curtis CP

Course Description

This course is for students preparing to be ordained deacon. The first part clarifies the nature of the diaconate by examining its historical and theological development in the life of the Church from its beginning to the present time. The focus here is on a deacon as servant and his collaborative ministry. In the second part, the liturgical directives of the Church for the deacon will be studied, taking into account the celebration of the liturgy in the Melanesian culture. Finally, and this will take up a substantial part of the course, the student will be given the opportunity to practice his role in the celebration of the liturgy proper.

Bibliography

- The Rites of the Catholic Church* as revised by the Second Vatican Council. Study Edition. NY: Pueblo, 1982.
- Flannery, A., ed. "Sacrosanctum Concilium." In *Vatican II: The Conciliar and Post Conciliar Documents*, Collegeville, Minnesota: Liturgical Press, 1980.
- Osborne, K. B. *Priesthood: A History of the Ordained Ministry in the Roman Catholic Church*. New York: Paulist Press, 1988.
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- Vatican II: The Conciliar and Post-Conciliar Documents, Ed. A. Flannery, New Delhi: St. Pauls 1975.

TPC 403 MINISTRY OF PRESBYTER (1)

Lecturer: Rev. John Curtis CP

Course Description

This course is intended for seminarians preparing for priestly ordination and ministry. It deals with the ministerial priesthood from the theological, liturgical and pastoral perspectives. The elements and meaning of the Roman Rite of Ordination will be explained. Pertinent articles from the "Pastoral Guidelines for Celebrating Mass" will be discussed. This, together with the General Instruction of the Roman Missal will be the main sources for learning the rubrics of the Mass. With proper guidance, the seminarians will be given the opportunity to simulate the celebration of the Sacraments, in particular the Holy Mass.

Bibliography

- Catholic Bishops Conference Papua New Guinea and Solomon Islands. *Pastoral Guidelines for Celebrating Mass*. 2005.
- Congregation for Divine Worship and Discipline of the Sacraments. *Redemptionis Sacramentum*. 2004.
- Flannery, A., ed. "Sacrosanctum Concilium." In *Vatican II: The Conciliar and Post Conciliar Documents*, Collegeville, Minnesota: Liturgical Press, 1980.
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- International Commission on English in the Liturgy/ICEL (A Joint Commission of Catholic Bishop's Conferences), *The Roman Ritual*, Revised by Decree of the Second Vatican Ecumenical Council and Published by the Authority of Pope Paul VI, *The Rites of the Catholic Church*, Collegeville, 1990.
- Lang, J.P. *Dictionary of the Liturgy*. New York: Catholic Book Publishing, 1989.
- Osborne, K. B. *Priesthood: A History of the Ordained Ministry in the Roman Catholic Church*. New York: Paulist Press, 1988.

TPC 404 PARISH ADMINISTRATION (1)

Lecturer: Rev. Peter Chanel Silong

Course Description

This course basically covers the pastoral and administrative duties of the priest in a parish, viz, statistical reports, parish registers and specific forms for civil and church marriages. The course will review the canonical requirements in administering a parish as well as diocesan requirements. Primarily, students are grounded first into the specific understanding of the spiritual, pastoral and canonical duties and responsibilities of the priest. This will enable them to perform better as they build up their spiritual and human integrity as pastors of the parish communities.

Bibliography

- Bausch William J. *The Hands-On Parish: Reflections and Suggestions for Fostering Community*. Connecticut: Twenty-Third Publications, 1989.
- Boone, Larry W. et al. *A Concise Guide to Catholic Church Management*. Manila: Logos Publications, 2010.
- Hornsby-Smith, Michael P. *The Challenging Parish: A Study of Parishes, Priests and Parishioners after Vat. II*. New York: Routledge Publication, 1989.
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IV. MULTI-DISCIPLINARY

TX 201 THEOLOGICAL RESEARCH METHODS (1)

Lecturer: Rev. Dr. Joseph Vnuk OP

Course Description

The unit gives a brief introduction on how to carry out theological research and write it up. Convinced that the best way to learn how to research is to take good research as a model, the unit begins by getting the students to read articles and to analyse them to see what real researchers do. (This will require teaching some library and internet skills so that student can find articles in their own area of interest to read.) Along with reading and analysing articles, the students will learn about the importance of such things as delimiting the question, choosing a methodology suitable to their question, the ways to find evidence, writing up one's findings, and keeping focussed.

Bibliography

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- Taylor, Gordon. *The Student's Writing Guide for the Arts and Social Sciences*. Cambridge: Cambridge University Press, 1989.
- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Revised by Wayne C. Booth, Gregory G. Colomb, and the University of Chicago Press Editorial Staff. Chicago: University of Chicago Press, 2013.

TX 401 COMPREHENSIVE EXAM: WRITTEN (4)
TX 402 COMPREHENSIVE EXAM: ORAL (4)

Lecturer: Twelve Faculty, organized by the Dean of Studies

Course Description

[For Bachelor Degree Students only.]

In the final term of the Theology program, students will take written and oral comprehensive exams, covering questions in three general areas Sacraments and Dogmatic Theology; Moral Theology, Liturgy, & Spirituality; and Scripture and Church History. Each area will be taken by three faculty experts and a chair. The experts will formulate 12 questions and send them to the Dean of Studies for review. The Dean will give the questions to the students at least four weeks before the written examination. In the written examination, the students will be given 4 questions from each area and they must answer only 2 for a total of 6 questions. Students will have three hours for the written exam. The experts mark the answers and the student receives the average mark as his mark for the Written Comprehensive Exams.

The oral exam will take place one week later. Each student is given 20 minutes before each faculty group. The chair will select one question for the student to give a 6-7 minute presentation upon. The faculty will then ask the student related questions for 3-4 minutes. The chair will then select a second question and the procedure will repeat. In total each student will answer 6 questions orally. After the student has left, the lectures will confer and agree on a mark, with the chair moderating any disagreements. The average mark for all the presentations is the Student's mark for Oral Comprehensive Exams.

Students answer the questions without any notes or study materials.

Failing three questions in an exam results in a 49% fail mark for the exam, regardless of the average mark. Failure of either exam means the student cannot graduate and must take both exams again next year.

TX 403 THEOLOGY RESEARCH PAPER PLANNING (1)

Lecturer: Rev. Dr. Zenon Szablowski SVD

Course Description

One of the requirements for both the BTh and the STB is the writing of a Theology Research Paper. This unit reviews research methodology with the students and assists students in picking a topic and securing a moderator for the paper. Student will begin their research and receive instruction on taking and organizing notes.

TX 404 THEOLOGY RESEARCH PAPER (3)

Lecturer: Selected Staff

Course Description

This unit provides the opportunity for a student to write a 5000-word research paper in one of the disciplines studied for the BTh and STB. It aims to impart to the students some measure of skill in theological research and writing. The paper should be not merely a summary of the literature on a question, but should show some analysis and evaluation of the sources.

Bibliography for TX 403 and 404

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THP 304 PASTORAL RESEARCH METHODS (3)
THP 305 PASTORAL RESEARCH PAPER (2)

Lecturer: Not offered in 2021

Course Descriptions

This unit teach students how to apply social science methodology to understanding their pastoral context and the people they are serving. Students will learn how to conduct interviews and surveys, how to interpret their data, and how to synthesize social data with library research. The goal is for students to plan a small pastoral research project which they can complete either during their pastoral year or their holiday.

This unit is the sequel to Pastoral Research Methods. Having done pastoral research during their pastoral year or holiday, students are now given time and guidance in writing a pastoral research paper, which requires analysing the social data and then combining it with library research and theological reflection.

Bibliography for THP 304 and 305

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TX 405 COMPREHENSIVE EXAM: WRITTEN (3)
TX 406 COMPREHENSIVE EXAM: ORAL (3)

Lecturer: Eight Faculty, organized by the Dean of Studies

Course Description

[For Associate Degree students or students finishing according to the pre-2019 program only.]

In the final term of the Theology program, students will take written and oral comprehensive exams, covering questions in three general areas Sacraments and Canon Law; Moral Theology and Liturgy; and Scripture. Each area will be taken by three faculty experts and a chair. The experts will formulate 8 questions and send them to the Dean of Studies for review. The Dean will give the 24 questions to the students at least four weeks before the written examination. In the written examination, the students will be given 4 questions from each area and they must answer only 2 for a total of 6 questions. Students will have three hours for the written exam. The experts mark the answers and the student receives the average mark as his mark for the Written Comprehensive Exams.

The oral exam will take place one week later. Each student is given 16 minutes before each faculty group. The chair will select one question for the student to give a 5 minute presentation upon. The faculty will then ask the student related questions for 2-3 minutes. The chair will then select a second question and the procedure will repeat. In total each student will answer 6 questions orally. After the student has left, the lectures will confer and agree on a mark, with the chair moderating any disagreements. The average mark for all the presentations is the Student's mark for Oral Comprehensive Exams.

Students answer the questions without any notes or study materials.

Failing three questions in an exam results in a 49% fail mark for the exam, regardless of the average mark. Failure of either exam means the student cannot graduate and must take both exams again next year.

TTP 101 SACRAMENTS OF INITIATION (3)

Lecturer: Rev. Roshan Pinto SMM

Course Description

This introduction to sacramental theology and the Church's sacramental life begins by considering sacramentality, and then focuses on the three sacraments of initiation. It explores the early Church's understanding and practice of initiating members into the Christian community, and ongoing historical developments, culminating in Vatican II's revised liturgies of Initiation: The *Rite of Christian Initiation of Adults* (RCIA), and the Rites for Infant Baptism and Confirmation. This retrieval of the early Church's catechumenate constitutes the normative theology, practice and celebration of contemporary initiation into the Church, with the Eucharist as the climax. The unit's emphasis is on the Baptismal Catechumenate as the model for all catechesis.

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TTP 401 SACRAMENT OF EUCHARIST (3)

Lecturer: Rev. Dr. Joseph Vnuk OP

Course Description

This course develops students' knowledge of the Eucharist in the light of Scripture and anthropological studies. Hence, the Last Supper and the establishment of the Eucharist by Jesus will be given special consideration together with the Passover in the book of Exodus. Then, the course will focus on the theological disputes over the Eucharist associated with the Reformation and the Council of Trent. It then investigates both changes in Eucharistic practice since Vatican II and recent theological reflection on the Eucharist in the light of the maxim "The Church makes the Eucharist and the Eucharist makes the Church." The unit takes into consideration the Papua New Guinean context for the celebration of the Mass

Bibliography

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TTP 402 SACRAMENT OF RECONCILIATION (3)

Lecturer: Rev. Dr. Zenon Szablowski SVD

Rev. Cosmas Patan MSC

Course Description

This course is to prepare candidates for the priesthood for their future ministry as confessors. The first part of the course analyses the theological foundations of the Sacrament of Reconciliation, namely the origins, historical development and the present theology of the sacrament. The second part explores the role of the confessor as father, teacher, healer and judge; integral confession; the seal of the Sacrament; sins that cannot be absolved; and conditions for responsibility for mortal sin. The third part treats through reflection on a series of 'confessional' cases the issues of making distinction between mortal and venial sin, overcoming sin, conversion, and the meaning of penance and restitution. Also, it includes practical exercises of hearing confessions and dealing with hypothetical confessional cases.

Bibliography

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TTP 403 SACRAMENT OF HOLY ORDERS & ANOINTING (3)

Lecturer: Rev. Peter Silong

Course Description

Through the Sacrament of Holy Orders, the Priest is consecrated to God the Father, sent out into the world by His Son, and filled with the grace of the Holy Spirit. He needs to form himself constantly in mind, body, and soul, so that he will be effective in responding to his calling to be like Christ. Laypeople have a right to expect that their Priests will be well formed and holy. This unit, therefore, is designed to introduce the student to the knowledge of the Catholic Church's understanding of Ministry in general and, in particular, as exercised through the Sacrament of Holy Orders, that is, of Deacon, Priest, and Bishop. Through lecture, reading, and discussion, the unit hopes to develop in the student, especially those preparing for the Sacrament, not just the desire, but also the skills and ability, for continuing formation in ministry and the pursuit of holiness. This unit will also explain and discuss the Sacrament of the Anointing of the Sick and Dying.

Bibliography

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2020 ACADEMIC INFORMATION

STUDENT INFORMATION

LIST OF ABBREVIATIONS

ABBREVIATIONS	
CM	SOCIETY OF ST. VINCENT DE PAUL
CP	CONGREGATION OF THE PASSION / PASSIONISTS
CST	CONGREGATION OF ST. TERESE
MSC	DE BOISMENU / MISSIONARIES OF THE SACRED HEART
OFM	ORDER OF FRIARS MINOR / FRANCISCANS
OFM Cap	CAPUCHIN FRIARS
OP	ORDER OF PREACHERS / DOMINICANS
SDB	SALESIANS OF DON BOSCO
SMM	MONTFORT MISSIONARIES / MONFORTIANS
SVD	DIVINE WORD MISSIONARIES

LECTURER INITIALS

AC	Albert Carver OFM Cap	MP	Matthew Panachipuram CST
AG	Alex Garces SDB	MS	Matthew Shoji SDB
AP	Ambrose Pereira SDB	MT	Michal Tomaszewski SVD
BL	Benjamin Leme	MW	Martin Wallace OP
BP	Bruno A Pokule	MWr	Marcin Wróbel CM
BZ	Brandon Zimmerman	PH	Paul Hadjon SVD
CP	Cosmas Patan MSC	PdS	Pedro Sachitula SDB
GB	Gregorio Bicomong SDB	PS	Peter Silong
GR	Gregory Ruamana MSC	RP	Roshan Pinto SMM
JC	John Curtis CP	TD	Thomas Davai, Jr
JK	Joseph Kiagho OFM Cap	WB	William Britt
JS	Jerzy Skrabania SVD	WJ	Wilson Jacob SVD
JT	Jacek Tendej CM	WM	Wladyslaw Madziar SVD
JV	Joseph Vnuk OP	ZS	Zenon Szablowski SVD

CURRICULUM 2021 PHILOSOPHY

	First Term	Second Term	Third Term	
PH1	Intro to Philosophy	Medieval Philosophy	Modern Philosophy	WB
	Logic	Phil of Human Person	Metaphysics	BZ
	Ancient Philosophy	Cosmology	Philosophy of Science (E)	WB
	Meth 1: Study + Reading Skills	Meth 2: Research Skills	Academic English	WB
	Cultural Anthropology	Introduction to Liturgy	Intro to Psychology	RP
	Liturgy of the Hours (P/F)~	Liturgical Year (1)~	Lector (1)~	MT
PH2	Cont Phil I: Continental	Philosophy of God	Intro to NT	GR
	Cont Phil II: English Tradition	Ethics	Political Philosophy	PH
	Philosophy Seminar (E)	Epistemology	Faith and Reason: Phil of Religion	PH
	Religious Anthropology	Catechetics and Evangelization	Philosophy of Art and Beauty	AC
		Musical Notation (P/F)~	Cantor (P/F)~	AC
	Research Paper I (1)	Research Paper II (1)	Research Paper III (1)	AC

THEOLOGY

TH1	Fundamental Theology	PH	Early Church History	GB	Foundations of Christian Morality	ZS
	Biblical Hermeneutics (w/GSS)	MW'r	Ecclesiology	MT	Prophets (w/GSS)	JCa
	Ministry of Teaching	JT	Pentateuch	MW'r	Medieval Church History	JS
	Spiritual Theology	JK	Sacraments of Initiation	MT	Matthew and Mark	JCa
	Child Protection (1) (with GSS)	ZS	Youth Ministry (1)* (with GSS)	MS	Acolyte (1)~	MT
TH2	Pastoral Theology+	JC	Melanesian Church History	PS	Creation & Xian Anthropology+	BZ
	Corinthians	GR	CL I: Intro to Canon Law	BP	Modern Church History	JS
	Reformation+	ZS	Luke and Acts	MW	Patristics	JS
	Psalms and Wisdom	MW'r	Johannine Literature	MW'r	Revelation and Apoc. Lit.	JCa
	Homilectics 1.1 (1)	JT	Theological Research Methods (1)	ZS	Homilectics 1.2 (1)	JT
+/-unit that a GSS student is normally exempt from						
TH3	Trinity	JV	Christology	JV	Christ, the Church, Mary	WM
	Moral & Theological Vir	PS	CL 2: People of God	BP	Theology of Consecrated Life	PS
	Catholic Social Teaching	PS	Galatians and Romans	JV	Theology of Grace	WM
	Bioethics	ZS	Sexuality and Marriage	ZS	CL 3: Sanctifying Office	AG
	Homilectics 2.1 (1)	JK	Homilectics 2.2 (1)	MS	Homilectics 2.3 (1)	MS

THEOLOGY

Missiology	MT	Ecumenism	ZS	Theology of Grace	WM
Holy Orders and Anointing	PS	Eucharist	BP	Eschatology	ZS
Sacra of Reconciliation	ZS + CP	CL 5: Processes + Marriage	AG		
CL 4: Teaching, Goods, Sanctions	AG	Parish Administration	PS	Presbyter	JC
Homilectics 3 (1)	MS			Deacon	JC
Theology Paper Planning (1)	AC	Theology Research Paper	Staff	Comprehensive Exam	
Child Protection for TH2-4	ZS	Parish Finances (2 cr)	PS		
Social Communications in Ministry (E)	AP				
Basic Latin 1	TD	Basic Latin 2	TD	Basic Latin 3	TD
Intermediate Latin	AC	Intermediate Latin 2	AC	Intermediate Latin 3	AC
Advanced Latin 1	AC/PdS	Advanced Latin 2	AC/MW	Advanced Latin 3	MW
Hebrew	TD	Basic Greek 1	TD	Basic Greek II/Hebrew II?	TD?

2021 Students by Class

PHILOSOPHY 1

1	1935	BAREOA Herman	Ext
2	1936	BASIOU Kelly Slade	SMM
3	1937	BIRAS Edwin	MSC
4	1938	DOTTIE Dominic	Alotau
5	1939	ENEP Walter	CP
6	1940	GINAI Tresi	SMM
7	1941	GIOBUN Ignatius	Marist
8	1942	ISASAR Desmond	SMM
9	1943	KALI Victor	CSMA
10	1944	KEH Ephraim	Rabaul
11	1945	KETURAM Thomas	SVD
12	1946	KOIT Jude	OP
13	1947	KOVAI Stanley	Ext
14	1948	KUICHRIS Douglas	SVD
15	1949	LAMUAI Philemon	Rabaul
16	1955	LAP Nimbi	Ext
17	1950	LATOMENE Stanton	Rabaul
18	1951	LONGEWANA Ignatius	Rabaul
19	1952	MALEI Cosmas	MSC
20	1953	MANGAI Charles	MSC
21	1954	NAMUNO Sylvester	OFM Cap
22	1956	PAIARA Paul Kiri	SDB
23	1957	PAITO Linus	OP
24	1958	PAMAT Rudolf	Rabaul
25	1959	PIRIMIN Philip	Kavieng
26	1960	SIANG Joseph Nevelle	MSC
27	1961	SIOLIS Vincent	MSC
28	1962	STEVEN Donald	OP
29	1963	SUEIMAN Justin	SVD
30	1964	TALAM Dominic	MSC
31	1892	TEMIN Fautsch Hubert	Ext
32	1965	TERUA Elizah	OFM Cap
33	1966	TOPITE Manuel	Rabaul
34	1968	UNEIA Nevel	POM
35	1969	WAIROA Edward	CP

PHILOSOPHY 2

1	1912	BALIFUN Norman	SVD
2	1898	DEUHAPA Terence	Ext
3	1917	JOE Steele	Ext
4	1900	KAMBU Benedict	OP
5	1901	KARAI Raphael	SVD
6	1902	KETERE Gabriel	Rabaul
7	1903	KEVIN Greg	SVD
8	1905	KOIREPI Charlie	SVD
9	1906	KOMBUKON Joseph	OFM Cap
10	1908	LAVUT Gregory	Rabaul
11	1970	LONGMANREA Richard	Ext
12	1924	MATHIUS Yorkson	SVD
13	1932	OPEAE Philip	POM
14	1913	OSSOM Jeffrey	Madang
15	1907	PAIAU Jack	Rabaul
16	1914	SELBO Noel	CP
17	1916	SKOEI Christopher	OFM Cap
18	1918	TADE Henry	Rabaul
19	1919	TITOWALI Peter	SVD
20	1920	TOHIAN Bernard	KAV
21	1922	TOTONE Philip	Rabaul
22	1923	WAHINJAUSE Anselm	SMM

SUPPLEMENTAL PHILOSOPHY STUDIES

1	1758	KAVA Michael	SMM
2	1885	TUMUN Jacob	Mt Hagen
3	83	KAIABE Alfred	Ext
4	1699	LAKA Michael	OFM
5	1700	UMBA Markus Kawage	OFM
6	1474	GALLMAN Kevin	OP
7	1911	TIMBALU Matthew	POM
8	1971	WHITNE Thomas	Kundiawa
9	1972	GENDE Hans	Kundiawa
10	1844	PENSOKSOK Jeffery	Rabaul

THEOLOGY 1

1	1849	ABMA Christopher	Madang
2	1850	ARIA Joseph	Kimbe
3	1852	BATERI Russel	Rabaul
4	1853	BEROM Steven	SVD
5	1854	BOSCO Richard	Rabaul
6	1856	GAUTAI Jessreal	SVD
7	1792	GOBI Raphael	POM
8	1857	GONA Mathew	Rabaul
9	1860	KAIRE Christopher	CP
10	1861	KATAPUA Hirinius	Rabaul
11	1863	KESKALA Jr Jack	Rabaul
12	1864	KEWES Dickson	Rabaul
13	1867	LIDEN Edward	CP
14	1868	MANDU Jessy	SVD
15	1869	MANGUREI Jerome	CP
16	1893	MOKU Malaki	SVD
17	1931	PETER Roland	Ext
18	1872	PUMENI Robin	MSC
19	1877	TOMMY Albert	MSC
20	1880	WOJEM Damien	SVD

THEOLOGY 2

1	1823	BAI William	Kimbe
2	1790	BIKINE Jim	OFM Cap
3	1926	BERRY Mark	Hagen
4	1832	KALAWA George	Madang
5	1973	KUN Joseph	Kundiawa
6	1974	LEME Paul	Mendi
7	1975	LUKINU OWANGA Bienvenu	SMM
8	1976	MANIRAMBOGOYE Majoric	SMM
9	1756	MOMO Richard	MSC
10	1977	NOGLAI Samuel	Kundiawa
11	1978	PALME Joseph	Kundiawa
12	1839	POLEI Benedict	Kimbe
13	1979	PUP Steven	CSMA
14	1886	TINA Francis	Rabaul

<u>THEOLOGY 3</u>			
1	102	BERA LUSCOM	Ang
2	1754	ISAIAH Leisieta	Alotau
3	1614	JERRY Bernard	SVD
4	1649	LEMB Stanley	SVD
5	1925	MAKA Martin	Lae
6	1927	SEPIK Freddy	Wabag
7	1928	TANDA Luke	Wabag
8	1657	TAPI Dalset	CP
9	1189	VALU Caspar Nicholas	Kimbe
10	1929	WAI John	CSMA
11	1930	WAIEK Robert	WWK

<u>THEOLOGY 4</u>			
1	1644	FASI Leo John	MSC
2	1701	KUNDUANIA Francis	OFM Cap
3	987	MARIGU Otto	Ext
4	1446	MEUKA Adrian	WWK
5	1887	MISSION Melchior	MSC
6	1707	NAVONA Dean	MSC
7	1808	PENGA Alphonse	Kimbe
8	1708	PURUSI Justin	OFM Cap
9	1891	SAKA Bernard	Wabag
10	1777	TAMIR Terrence	SVD
11	1742	TANGTANGSIARO Luke	Kavieng
12	1847	YOMBAN James	Ext

Total PH & TH Externals	11
Total PH Seminarians	59
Total TH Seminarians	55

Total Students 125

2020 Students by Sponsor

HOLY SPIRIT SEMINARY			
1 ALOTAU		10 RABAUL	
DOTTIE Dominic	PH1	KEH Ephraaim	PH1
ISAIAH Leisieta	TH2	LATOMENE Stanton	PH1
2 KAVIENG		LONGEWANA Ignatius	PH1
PIRIMIN Philip	PH1	NICKY Kenneth	PH1
TOHIAN Bernard	PH2	POMAT Rudolf	PH1
TANGTANGSIARO Luke	TH4	TOPITE Manuel	PH1
3 KIMBE		KETERE Gabriel	PH2
ARIA Joseph	TH1	LAVUT Gregory	PH2
BAI William	TH2	PAIAU Jack	PH2
POLEI Benedict	TH2	TADE Henry	PH2
VALU Caspar Nicholas	TH3	TOTONE Philip	PH2
PENGA Alphonse	TH4	BATERI Russel	TH1
4 KUNDIAWA		BOSCO Richard	TH1
GENDE Hans	PH-S	GONA Matthew	TH1
KUN Joseph	TH2	KATAPUA Hirinius	TH1
NOGLAI Samuel	TH2	KESKALA Jr Jack	TH1
PALME Joe	TH2	KEWES Dickson	TH1
WHITNE Thomas	PH-S	TINA Francis	TH2
5 LAE		PENSOKSOK Jeffrey	PH-S
MAKA Martin	TH3	11 WABAG	
6 MENDI		SEPIK Freddy	TH3
LEME Paul	TH2	TANDA Luke	TH3
7 MT HAGEN		SAKA Bernard	TH4
TUMUN Jacob	PH-S	12 WEWAK	
BERRY Mark	TH2	WAIEK Robert	TH3
8 PORT MORESBY		MEUKA Adrian	TH4
UNEIA Nevel	PH1	MICHAELITES [CSMA]	
GOBI Raphael	TH1	PUP Steven	TH1
OPEAE Phillip	PH2	KALI Victor	PH1
TIMBALU Matthew	PH-S	WAI John	TH2
9 MADANG			
OSSOM Jeffrey	PH2		
ABMA Christopher	TH1		
KALAWA George	TH2		

RELIGIOUS COLLEGES

<u>CAPUCHIN COLLEGE(OFM CAP)</u>		<u>DIVINE WORD COLLEGE(SVD)</u>	
NAMUNO Sylvester	PH1	KUICHRIS Douglas	PH1
TERUA Elizah	PH1	SUEIMAN Justin	PH1
SKOEI Christopher	PH2	KETURAM Thomas	PH1
KOMBUKON Joseph	CCS	BALIFUN Norman	PH2
BIKINE Jim	TH2	KARAI Raphael	PH2
KUNDUANIA Francis	TH4	KEVIN Greg	PH2
PURUSI Justin	TH4	KOIREPI Charlie	PH2
		MATHIUS Yorkson	PH2
<u>DE BOISMENU COLLEGE(MSC)</u>			
BIRAS Edwin	PH1	TITOWALI Peter	PH2
MALEI Cosmas	PH1	BEROM Steven	TH1
MANGAI Charles	PH1	GAUTAI Jessreal	TH1
SIANG Joseph Nevelle	PH1	MANDU Jessy	TH1
SIOLIS Vincent	PH1	MOKU Malaki	TH1
TALAM Dominic	PH1	WOJEM Damien	TH1
TOMMY Albert	TH1	LEMB Stanley	TH3
PUMENI Robin	TH1	JERRY Bernard	TH3
MOMO Richard	TH1	TAMIR Terrence	TH4
FASI Leo John	TH2		
NAVONA Dean	TH4	<u>MONTFORT (SMM)</u>	
MISSION Melchior	TH4	BASIOU Kelly Slade	PH1
		GINAI Tresi	PH1
<u>DOMINICAN COLLEGE(OP)</u>		ISASAR Desmond	PH1
KOIT Jude	PH1	KAVA Michael	TH1
PAITO Linus	PH1	WAHINJAUSE Anselm	PH2
STEVEN Donald	PH1	LUKUNO OWANGA Bienvenu	TH2
KAMBU Benedict	PH2	MANIRABOGOYE Majoric	TH3
GALLMAN Kevin	PH-S)	
<u>FRANCISCAN COLLEGE(OFM)</u>		<u>SAVIO HAUS (SDB)</u>	
LAKA Michael	PH-S	PAIARA Paul Kiri	PH1
UMBA Kawage	PH-S		

OFF-CAMPUS

<u>EXTERNAL</u>		<u>PASSIONIST COLLEGE (CP)</u>	
BAREOA Herman	PH1	WAIROA Edward	PH1
LAP Nimbi	PH1	ENEP Walter	PH1
TEMIN Fautsch Hubert	CPH	SELBO Noel	PH2
LONGMANREA Richard	PH2	KAIRE Christopher	TH1
DEUHAPA Terence	PH2	MANGUREI Jerome	TH1
JOE Steele	PH2	LIDEN Edward	TH1
PETER Roland	TH1	TAPI Dalset	TH1
KAIABE Alfred	PH-S	<u>MARIST (SM)</u>	
MARIGU Otto	TH4	GIOBUN Ignatius	PH1
YOMBAN James	TH4	<u>ANGLICAN</u>	
KOVAI Stanley	PH1	BERA Luscomb	TH3

SUMMARY

Religious: 63: MSC – 12, SVD – 17, OP – 5, CP – 7, SDB – 1, OFM – 2, OFM CAP – 7, SMM – 7, CSMA – 3, SM—1

Diocesan – 50: Alotau – 2, Kavieng – 3, Kimbe – 5, Kundiawa – 5, Lae – 1, Madang – 3, Mendi—1, Mt. Hagen—2, Port Moresby – 4; Rabaul – 19, Wabag – 3, Wewak –2,

Anglican 1

External 11

Total 125

Note on the Handbook

This handbook presents the academic policies as well as some related institutional policies of the Catholic Theological Institute. Its primary purpose is to inform the students, staff, and stakeholders about CTI's academic program. Staff and financial policies are printed separately in a Policy Handbook. The policies in this handbook supersede the policies of earlier handbooks. Policies are approved by the Faculty Board and often reviewed by the Governing Council. The Governing documents of CTI are the By-laws, SRC Constitution, Statutes Governing the Member Colleges, and the Constitution. If there is ever a conflict between the Handbook and the governing documents, the governing documents take precedence.

The present format of the Handbook was developed by Rev. Dr. Bill Fey when he was Dean of Studies around 2000. In 2018, a major change was made in the structure of the academic program and the numbering of the units in order to bring CTI's program in line with the requirements of the University of Santo Tomas (based on *Veritatis Gaudium*) and the 2016 *Ratio Fundamentalis*. In addition, registering with DHERST required the formulation and clarification of a number of policies. The current Handbook reflects all these changes. It is principally the work of Mr. Brandon Zimmerman, though some material from earlier handbooks remains.

In 2020, Ms. Sara Mah and Mr. Ryan Miller assisted with proof-reading the Handbook.