

# **CATHOLIC THEOLOGICAL INSTITUTE**

**Affiliated with**

**The Faculty of Sacred Theology of  
The Royal and Pontifical University of  
Santo Tomas (Manila)**

**CTI is registered with and accredited by the  
National Higher & Technical Education Board,  
#HTEREG2020001.**

# **HANDBOOK 2023**

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PAPUA NEW GUINEA**

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**CTI Office: 7121 2673**



**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 result 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 12 March 1963, Holy Spirit Regional Seminary was erected by the Sacred Congregation for the Propagation of the faith 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 combined their academic formation programmes under the name Holy Spirit Seminary. De Boismenu Seminary continued its own priestly formation programme for its members, and Holy Spirit Seminary did the same for the diocesan seminarians.

Later other congregations moved to Bomana. There were eventually several associated colleges, each run by a separate institute of consecrated life. Each college maintained its own priestly formation programme, and each sent its priestly candidates to Holy Spirit Seminary for academic formation. In the 1970s, an administrative division was made between the academic programme, which was given the name Holy Spirit Regional Seminary, and the residential formation programme for diocesan seminarians, which was called the diocesan or regional college. The rector of Holy Spirit oversaw both programmes.

In 1994, there was a Roman visitation conducted by then-Bishop George Pell. One of his recommendations was that the governance of the academic formation programme and the residential diocesan programme should be distinct. The programmes were formally separated in 1996. In 1999, the CBC

renamed the academic formation programme “Catholic Theological Institute,” with its own governing documents, administration, and Governing Council. The name Holy Spirit Seminary was returned to the diocesan residential programme, which developed its own governing documents, administration, and Governing Council. In addition, a Rectors’ Board was established as a forum for discussing and deciding upon matters of mutual interest to CTI, HSS, and the associated colleges. CTI was given the tasks of the academically forming of diocesan and religious candidates for priesthood as well as providing philosophical and theological instruction to lay students and non-clerical religious.

After a brief period of affiliation with Divine Word University, CTI sought affiliation with the University of Santo Tomas (Manila) (UST) as well as recognition by the PNG Department of Higher Education, Research, Science, and Technology (DHERST). In 2019, CTI aligned its academic programme and policies with *Veritatis Gaudium*. DHERST registered CTI as a Higher Education Institute in 2019 and, in 2021, accredited all of its academic programmes. In December 2022, the Dicastery for Culture and Education confirmed the affiliation of our Bachelor of Sacred Theology programme with the Faculty of Sacred Theology of UST, and CTI was erected as an Ecclesiastical Higher Education Institute.

CTI is a member of the Melanesian Association of Theological Schools (MATS).

## 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: yosefkggh@yahoo.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: dwrector@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 / 7329 1873  
Boroko, NCD 111 E-mail: jccp@passionists.com,  
patmc21@gmail.com

### DE MONTFORT HOUSE OF PRAYER (SMM)

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

### MARIANHILL COLLEGE (CMM)

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

### SAVIO HAUS (SDB)

CTI, Bomana Mob: 7430 2010 , 7656 8110  
Boroko, NCD 111 E-mail: sdb.bomana@yahoo.com /  
Shojipm@gmail.com

### VINCENTIAN FORMATION HOUSE (CM)

Sivarai Pastoral Centre Mob: 79203385  
Bomona E-mail: josephcaoviettuan@gmail.com

## VISION STATEMENT

The Catholic Theological Institute seeks to form well-qualified priests as well as lay faithful for the local and universal Church through a strong, solid, balanced, and comprehensive philosophical and theological formation for the mission of evangelisation.

## 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
Rogationists (RCJ)	1 June, St. Hannibal
<ul style="list-style-type: none"> <li>CTI Day is normally celebrated on the Friday closest to the feast of St. Paul the Apostle.</li> </ul>	

## 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. Jose Orathinkal SVD  
Mr. Jimmy Son      Dr. Catherine Nongkas  
Mr. Brandon Zimmerman      Rev. Dr. Zenon Szablowinski SVD  
Rev. Dr. Jacek Tendej CM      Rev. Gregory Ruamana

### Administrative Staff

President:      Rev. Dr. Zenon Szablowinski SVD  
Dean of Studies:      Mr. Brandon Zimmerman  
Registrar:      Mrs. Dalus Lesmio  
Librarian:      Mrs. Rebecca Zimmerman  
Assistant Librarian:      Mr. Morris Kaisava  
Bursar:      Ms. Merolyn Gimuro  
Printer, Bookbinder:      Vacant  
ICT      Vacant  
Centre for Academic Success      Mr. Thomas Davai, Jr  
Student Support:      Dr. William Britt

### Library Board

Mrs. Rebecca Zimmerman (Chair)      Rev. Roshan Pinto  
Mr. Morris Kaisava      Dr. William Britt  
Mr. Thomas Davai Jr.  
Elizah Terua OFM Cap      Eugene Uluna

### Finance Board

Rev. Dr. Zenon Szablowinski SVD      Rev. Greg Ruamana MSC  
Mr. Brandon Zimmerman      Mr. Lawrence Stevens  
Mr. Jimmy Son (Chair)      Richard Momo

### Admissions Board

Mr. Brandon Zimmerman (Chair)  
Rev. Gregory Ruamana MSC      Rev. Peter Silong  
Rev. Marcin Wrobel CM      Rev. Pat McIndoe

### Board of Studies

Mr. Brandon Zimmerman (Chair)      Dr. William Britt  
Rev. Edward Ante      Rev. Dr. Wojciech Radomski  
Mr. Thomas Davai, Jr      Jacob Tumun      Douglas Peter

### Rectors Board

Rev. Gregory Ruamana MSC  
Rev. Joseph Wojem OP  
Rev. Romeo Yadao SVD  
Rev. Albert Carver (chair)  
Rev. Dr. Zenon Szablowinski SVD  
Rev. Marcin Wrobel CM  
Rev. John Curtis CP  
Rev. Matthew Shoji SDB  
Rev. Laurensius Ola SMM  
Rev. Joseph Cao Viet Tuan CM

### Representative on CTI Governing Council

Rev. Gregory Ruamana MSC

### Faculty Board

All part-time and full-time 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 Colleges are also to be invited to attend meetings of the Faculty Board, particularly the marks meeting at the end of each term.  
The chair of the Faculty Board is Dr. William Britt.

### Secretary for Meetings

Mrs. Rebecca Zimmerman

**Liturgist:** Rev. Edward Ante

## CTI FACULTY 2023

### I. Humanities and Social Sciences

**Leader: Dr. BRITT, William**, BA in Philosophy (Yale), MA and Ph.D in Philosophy (Boston College). Full-time Senior Lecturer in Philosophy.

**Rev. CARVER, Albert OFM Cap**, BA in Philosophy, M.Div (Catholic University of America), MA in Philosophy (Duquesne University, Pittsburgh). Part-time Lecturer in Philosophy and Latin.

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

**Rev. HADJON, Paulus SVD**, BPh and MA in Theology (Ledalero), PHL (UST). Part-time Lecturer in Philosophy.

**Mr. LEME, Benjamin**, BA Honours in Sociology, Anthropology, and Archaeology, MA Candidate (UPNG). External lecturer in Anthropology.

**Rev. MCINDOE, Patrick CP**, GradDip in TESOL (Deakin University). Part-time Lecturer in English.

**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.

**Rev. ULEDI, Colman**, BA in Philosophy and Sociology, MA in Philosophy (Catholic University of Eastern Africa), BA in Theology (St Augustine University, Tanzania). Part-time lecturer in Philosophy.

**Rev. VALUSTAUT, Sebastian OFM**, PhL in Philosophy (Antonianum Pontifical University, Rome). Visiting Lecturer in Philosophy.

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

### II. Christian Thought

**Leader: Rev. Dr. RADOMSKI, Wojciech**, STB (Athenaeum), STL and STD in Biblical Theology (Gregorian). Full-time senior lecturer in Scripture.

**Rev. BICOMONG, Gregorio SDB**, BTh (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. SANCHEZ, Angelo SDB**, BS in Education, MA in Theology (Don Bosco Centre of Studies, Paranaque). External lecturer in Systematic Theology.

**Rev. Dr. TRZEBUNIAK, Józef Korneliusz SVD**, MA in Theology, Ph.D in Patrology and Church History (Warmia and Mazury University), Licentiate in Patrology (Catholic University of Lublin). Visiting Associate Professor in Church History.

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

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

### III. Christian Practice

**Leader: Rev. ANTE Edward**, BTh (CTI), STL and MA in Pastoral Theology (UST). Full-time lecturer in Liturgy.

**Mr. BOBO, Penny**, Dip in Teaching (Holy Trinity), Bachelor of Education (UoG), Master of Research Methodology (DWU)

**Rev. CURTIS, John CP**, MTh (Sydney College of Divinity). External Lecturer in Homiletics.

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

**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**, STB., STL. and MA in Theology (Univ. of Santo Tomas). Lecturer in Moral Theology.

**Rev. Dr. SZABLOWINSKI, Zenon SVD**, MA in Moral Theology (Lublin Catholic University, Poland), DTh in Moral Theology (Melbourne College of Divinity). Full-time Associate Professor in Moral Theology.

**Rev. Dr. TENDEJ, Jacek CM**, MTh (Pontifical University of JPII, Krakow), Lic. in Ed (Salesian Pontifical University, Rome), Ph.D in Pedagogy (Pedagogical University of Krakow). Part-time Senior Lecturer in Homiletics. On Leave.

## STUDENT LEADERSHIP

### SRC Executive Members

President:	Richard Momo MSC
Vice president:	Isaac Jacob
Secretary:	Steele Joe
Treasurer:	Paul Leme

### College Representatives

Holy Spirit Seminary:	Thomas Witne
Dominican College:	Jude Koit OP
Capuchin College:	Clement Tarmat OFM Cap
De Boismenu College:	Albert Tommy MSC
Divine Word College:	Jacob Ipama SVD
Montforts:	Manirambogoye Majoric SMM
Passionists:	Noel Selbo CP
Vincentians:	Peter Koit CM
External Students:	Richard Longmanrea

### Student Committee Chairpersons

Liturgy:	Edwin Biras MSC	
Sports:	David Siwedidi MSC	
Works:	Danny Tokapip	Noel Selbo CP
Sanitation:	Lus Austin	Joseph Gomorai SVD
Sound System:	Tyson Haroman	
Library:	Elizah Terua OFM Cap	Eugene Uluna
Studies:	Jacob Tumun	Peter Douglas

### Class Captains and Moderators

PH1: Frank Louis	Rev. Peter Silong
PH2: Emmanuel Koaba CM	Rev. Angelo Sanchez SDB
TH1: Elizah Terua OFM Cap	Mr. Thomas Davai Jr
TH2: Albert Tommy MSC	Rev. Edward Ante
TH3: Matthew Timbalu	Dr. Will Britt
TH4: Clement Tarmat OFM Cap	Rev. Marcin Wrobel CM

## ACADEMIC CALENDAR 2023

January	Mon	9	CTI offices open
	Fri	20	Support Staff Retreat
February	Wed-Thu	1-2	Faculty Board Meeting
	Fri	3	CTI Clean-up
	Sat	4	English Proficiency test
	Mon	6	Opening Day Eucharist, Orientation
	Tue	7	First Term Lectures Begin
	Thu	9	Rectors Board Meeting
	Thu	16	Library Board Meeting
	Mon	20	End of Drop/Add Pd, Board of Studies
	Fri	24	Somare Remembrance Day - No Classes
March	Thu	2	Finance Committee
	Thu	9	Faculty Board Meeting
	Mon	16	Rectors Board Meeting
	Fri	17	Last Day to Withdraw
	Thu	23	CTI Governing Council Meeting
April	Wed-M	5-10	Easter Break
	Thu	13	Faculty Board Meeting
	Thu	20	Monday Classes, last day of classes
	Fri	21	Study Day
	Sat	22	Exams
	Mon-Fri	24-28	Exams
May	Mon-Fri	1-12	First Term Break
	Tue	2	Marks Meeting
	Mon	15	Second Term Begins
	Mon	29	End of Drop/Add Period
June	Thu	1	Faculty Board Meeting
	Thu	8	Rectors Board Meeting
	Mon	12	King's Birthday - no classes
	Thu	15	Board of Studies
	Thu	22	Finance Committee
	Fri	23	Last Day to Withdraw
	Fri	30	CTI Day - No Classes
July	Thu	6	Faculty Board Meeting
	Thu	13	Rectors' Board Meeting
	Mon	24	Remembrance Day - No Class
	Tues	25	Administrative Monday
	Thu	27	Study Day
	Fri-Sat	28-29	Second Term Exams
	Mon	31	Second Term Exams
August	Tue-Thu	1-3	Second Term Exams
	Tue	8	Marks Meeting



## ENROLMENT PROCEDURES AND FEES

### Academic Entry Requirements

CTI has three programmes: Philosophy, Christian Studies, and Theology. The study of theology requires the previous study of philosophy.

General: Satisfactory completion of a grade 12 programme at a secondary school or the equivalent. Solomon Islanders must have completed Form 6 and a propaedeutic or bridging programme. GPA is calculated on a 4.0 scale: A = 4, B = 3, C=2, D=1, E=0. If C+ and C are differentiated, then C+=2 and C=1.5. Distinction = 4, Credit = 3, Upper Pass = 2, Pass = 1.

1. Diploma in Philosophy, Diploma in Philosophical Studies: An applicant must have a C in English and a grade point average of at least 2.0 on his or her Grade 12 certificate. An applicant without these requirements may still be admitted, if he or she has completed a Propaedeutic Programme or earned a Diploma at an accredited tertiary institution. An external student who does not qualify for full-time studies but who has completed Grade 12 may still be accepted for the Certificate in Philosophy.

2. Bachelor in Christian Studies: An applicant must have a C in English and a GPA higher than 2.4 on his Grade 12 certificate. An applicant without these requirements may still be admitted, if he or she earned a Diploma at an accredited tertiary institution with a GPA over 2.5. The applicant must score at least a 5 on an IELTS equivalent test and submit a writing sample.

4. Certificate in Philosophy: An Applicant must have successfully completed Grade 12.

5. Certificate in Christian Studies: The applicant may be admitted for this programme on the basis of a Grade 10 certificate showing at least a 2.0 average as well as a Credit in English, two years of religious formation or formal employment, and a positive recommendations from his or her employer or superior.

6. Bachelor of Sacred Theology or Bachelor of Theology (Research Concentration) programmes: The applicant must have completed CTI's DipPH programme or a philosophy or religious studies programme 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 Required. Required GPA is 2.0 or 70%, with 2.5 and 75% recommended.

7. Bachelor of Theology programme requires the completion of

- a. the DipPh, or
- b. the DipPS and Basic Latin 1, or
- c. philosophy or religious studies programme consisting of at least 1440 learning hours of philosophy including all the subject areas listed in the Ratio Nationalis. The student must have already completed at least 60 learning hours in a classical or Biblical language.

This language study is a prerequisite for the BTh and does not count for completing the language requirement for the BTh. Required GPA is 1.6 or 66% or higher.

8. Associate Degree in Theology: The applicant must have completed CTI's DipPH or DipPS programme or of a philosophy or religious studies

	Mon-Fri	7-18	Second Term Break
	Mon	21	Third Term Begins
	Sat	26	Repentance Day
	Thu	31	Library Board Meeting
September	Thu	7	Faculty Board Meeting
	Mon	4	End of Drop/Add Period
	Thu	14	Rectors Board Meeting
	Fr	15	Independence Day
	Thu	21	Board of Studies Meeting
	Thu	28	Finance Committee Meeting
	Fri	29	Last day to Withdraw
October	Thu	5	Faculty Board Meeting
	Thu	12	Rectors Board Meeting
	Thu	19	CTI Governing Council Meeting
	Thu	26	Last Day of Classes
	Fri	27	Study day
	Sat	28	Written Comp Exam / 3rd Term Exams
	Mon-Tue	30-31	Third Term Exams
	Tues	31	Oral Comprehensive Exam
November	Wed-Fri	1-3	Third Term Exams
	Tues	7	Marks Meeting, Faculty Dinner
	Weds	8	Comprehensive Exam Retakes
	Sat	11	G R A D U A T I O N
	Mon	13	Summer Break Begins
December	Fri	8	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.

programme consisting of at least 1260 learning hours of philosophy.

Applicants for the Theology Programme, especially transfers to CTI from another theological institute or seminary, who have not completed the required philosophy or language studies, may be enrolled provisionally in a theology programme and assigned supplemental students. High achieving applicants may either enrol in the STB programme following supplemental philosophy studies and earning 9 credits of Latin, or enrol in the BTh-R programme upon earning 9 credits of Latin. These 9 credits do not count toward the language requirement for the STB, but do count toward the language requirement for the BTh-R.

### **Additional Entry Requirements**

Competence in English comprehension and expression is required of all students. First, an applicant must have achieved at least a C (level 4, 2.0 GPA) in grade 12 English and a C average to qualify for study at CTI. Applicants who lack this requirement will still be admitted if they a) successfully complete a recognized propaedeutic programme, b) successfully complete a matriculation programme, or c) successfully complete at least a diploma programme at a seminary or registered tertiary institute. At the Admissions Board's discretion, an applicant with a Diploma or higher but no Grade 12 may be accepted on probation. The Admissions Board will place applicants with Grade 12 marks below a 2.0 on academic probation, unless the student has shown subsequent improvement.

Second, an applicant must earn a 5.0 at an English proficiency test administered by CTI at the start of the school year (or previously taken). This test is based on the IELTS test in which a 5.0 represents modest English competency. Students who score below 5 will be placed on Academic Probation. Students who score below 4.5 will be required to attend remedial English lessons at least once a week in the Center for Academic Success. These lessons will continue until the student attains an average over 60% in his course work. Students who score below a 4 on the IELTS test will be downgraded to Certificate in Christian Studies. If these CertCS students achieve an average over 65% by the end of the year, they may be upgraded to DipPS at the end of the academic year. Any application with an IELTS score below 3.5 or below 2 in any one area will not be admitted.

Third, starting in 2024, seminarian applicants must show proof of having completed instruction in Scripture, the Sacraments, and the Catholic understanding of the Church at a catechetical level as well as instruction on the Mystery of Christ (*Gift of the Priestly Vocation* 157). Normally, this instruction will take place during the Propaedeutic and Spiritual Year programs for diocesan seminarians or during the initial formation programs for religious seminarians.

Fourth, students must provide evidence that they are supportive of the vision and mission of CTI as follows:

"A. Subject to the evidence of formation reports, the Board assumes that candidates sent by Bishops or institutes of clerical life are supportive.

B. All Catholic lay students must have a recommendation from a Catholic ecclesial authority.

C. All non-Catholic students must have endorsements from both a Catholic authority and an authority within their own faith community. The Catholic authority must guarantee the applicant's moral rectitude and goodwill toward the Church." (Statute 14C)

### **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 (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. 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.

#### **External Students**

CTI 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 units 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 units (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.

Per the instructions of the Congregation for Catholic Education, "non-Catholics are not eligible to earn the Bachelor of Sacred Theology, but may earn any of the other degrees for which they academically qualify" (Statutes 14C).

#### **Ex-Seminarian**

When a student has previously belonged to a religious or diocesan stakeholder of CTI, the Dean will ask the appropriate superior for his recommendation regarding admission of the student.

#### **General**

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 general due date for applications is January 15. The final date that an application for full-time students can be submitted is 10 days prior to Opening Day.

### Non-discrimination policy

Admission is *primarily* on the basis of academic records, namely whether the applicant is academically capable of undertaking the programme of studies of the Institute. This is the criterion which applies equally regardless of gender, nationality, cultural identity, religious background, and physical disability. Since CTI is an Ecclesiastical Higher Education Institute, students are expected to be supportive of CTI's mission and to follow CTI's code of conduct.

### 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 programme the student is enrolled in (see chart). The Admissions Board and Dean will determine which academic programmes a student is eligible to take, and which programme a student is enrolled in will be determined by the student's rector (seminarian) or the student himself (external) with the Dean's consent.

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

Academic Programme	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 (Cert PH)	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) / Bachelor of Christian Studies (BChrST)	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

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.

In addition to tuition fees, CTI charges the following:

1. A non-refundable registration fee of K 20.00, to be paid only once, the first time a student enrolls. These fees pay for the CTI ID card, which is reissued each year. It serves as a library card.
2. All students are also charged a K20 SRC fee per year.
3. A K 100 library fee is charged each year in order to defray the costs of replacing lost and stolen library books.

Students enrolling in the Philosophy Programme 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 Programme 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 of Christian Studies programme.
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 to the CAS staff for external students. Students and Rectors must sign the course selection forms and return them to the Registrar by the second 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 programme and continues as an external student. If a student leaves a formation programme, 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 if 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 CTI entirely. 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.

New students with Grade 12 GPA's below 2.0 and/or with IELTS scores of 4.5 and continuing students with a term average below 60% will be placed on academic probation until their average is over 60%. Students on probation are required to bring their major assessments to the Centre for Academic Success for correction. 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.

If a PH1 student earns an average below 50% in the first or second term of study, he or she will be downgraded to CertCS. If such a student achieves an average over 65% in his or her remaining studies, he or she may be upgraded to DipPS after earning the certificate. In order to continue in the DipPH programme, a student must maintain an average of at least 66% (preferably 70% or higher) and must pass Basic Latin I and the Philosophy elective. If, after the second term of PH1, a PH student's average for a term is less than 65%, he or she is automatically reassigned as a DipPS student.

A CTI student must pass Basic Latin I and maintain an average of 66% or above in order to be eligible for the BTh. Two terms with an average below 65% results in the student being reassigned as a ADTh student. A CTI student must earn the DipPH, complete Basic Latin III, and have an average of 70% or above to be eligible for the STB programme. A TH student is confirmed as a STB student once he or she completes Basic Latin III. If a STB

student has two terms below 70%, he or she is reassigned as a BTH student. TH programs are set after first term TH3 and afterwards can only be changed downward.

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. The Dean of Studies will consult with former superiors concerning ex-seminarians prior to the Admissions Board considering their 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 programme, has successfully taken a unit which is now a core course in the Department of Theology, he or she will be given credit for the unit and will be expected to take other units to reach full-time status.

Following the guidelines of the DHERST, 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 units 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 non-Catholic university, or who has obtained a qualification deemed by the Admissions Board to be the equivalent, may be given up to 15 credit points, but not in theology units.
- ☐ 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 programme.
- ☐ 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 programme, 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 programme year appropriate to him or her, but may require that the student take remedial philosophy, language, or theology units. See Enrolment policies for learning hours needed to enrol in the Theology programme. Students transferring into the Theology programme from another Theology programme 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 transcript. The Admissions Board may need to adjust the mark and credits of units taken elsewhere to make them compatible with the assessment policy and the three-term 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 listed on an online catalogue, available at: <https://cti.library.site/>

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 Friday 8 am to 4 pm and on Monday-Thursday evenings 7:30 to 10:00 pm. On Sunday it is open only in the evening 7:30 to 10:00 pm.

### **Borrowing Books by 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.

### **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 with the written permission of the CTI President. 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. They may apply to the President for 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. Such external borrowers will give their full, detailed, residential address and contact numbers, so that the librarians may contact them if need be. These 'external borrowers' are allowed to borrow 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 report card, 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 library 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. CTI staff has the right to check the bags or persons of anyone leaving the library to make sure that library resources 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.

### **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. 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. All students are assigned CTI email addresses by the Librarian. Basic training sessions in ICT are provided by the ICT officer.

The library has some desktops available for searching the catalogue and for accessing online resources and databases.

For the typing of academic work, students should check out a Chromebook using their student ID. Chromebooks may be checked out for two hours at a time, and may be checked out one after another. Students log into Chromebooks using their CTI email information. Students should save their work on their G drives or on flash drives. Accidental damage to CTI computers will be paid for by CTI. If an ICT item is stolen while a student is borrowing it, he or she will be charged half of its value. In the case of purposeful damage or proven theft, the full value of the device will be charged to the student (or his or her sponsor), with the possibility of other penalties as well.

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 and research, or are of service to 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 programme are listed under Enrolment Procedures and Fees.

### Programme Delivery Policies

#### Unit Levels and Contact Hours

In both programs, units are numbered according to their level of difficulty as 100, 200, 300, 400. Normally a 100 level unit is taken in the first year of the respective programme, a 200 level unit 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 programme meets for about 30 class hours each term. This is usually done either by a unit meeting three times a week for 50 minutes on Monday-Wednesday-Friday or by a unit meeting twice a week on Tuesday-Thursday for 70 minutes. A 1-credit or pass/fail unit will generally meet for one 50-minute session each week.

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 in a term will generally have 15 class hours each week and be expected to dedicate an additional 30 hours a week to 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 for more than 6 class hours in a week because such an arrangement leaves students inadequate time for private study.

#### End of Term Policy

There will be 1 study day before exams. Exams are scheduled over at least 6 days so that every class has at least one day that is exam-free. Language units can have their exams during the last week of classes. 1-credit and P/F units do not have exams.

Each term will have a minimum of 48 teaching days, with balanced MWF and TTh meetings.

#### Study Load

The expected study load depends on the programme that the student is enrolled in.

DipPH	15-16 credits	DipPS: 13 credits
BTh/STB/BCS:	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 programme (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 explicit 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 on Monday, Wednesday, and Friday:

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

Three 70-minute periods are scheduled in the morning on Tuesday and Thursdays:

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

Lecturers teaching on Tuesdays and Thursdays should include classroom activities to enliven the time or allow short breaks.

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.

#### 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 units assigned to his level of study, but students may be enrolled in units outside his year at the discretion of the Dean of Studies and his Rector, especially if he or she has missed a required unit.

The Dean will work out a special course selection for students seeking the CertPH, CertCS, and BCS. BCS students must accept that scheduling constraints may slow their progress through the programme.

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 programme. 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 units in classical and Biblical languages. These units are mandatory for some students. All students with average over 65% are encouraged to attempt the first unit of each of the offered languages. If possible, these units meet MWF because 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. A student must complete all the required units for his or her academic programme in order to graduate, but only the completion of the core units is required for the DipPS and ADTh.

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 and secondary sources. 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 formal input from the lecturer 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 programme 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 should 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 unit as a *guided reading course* under the supervision of a competent lecturer in that area. The necessary arrangements for such a unit will be done by the Dean of Studies.

### Thesis

A BTh, BTh-R, or STB student who has completed two years in the Theology Programme 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 unit. Some form of a supervised testing in a time controlled situation is expected in every unit. 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 overall 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, 3,000 words of assessment 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 programme, 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 programme or 300 in the Philosophy programme, 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 programme, 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 short papers based on class materials. The amount of assessment should be the same, but the cognitive skills tested may be different. In this case, the lecturer is to list both assessments in the unit outline.
- 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 may 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 the criteria for each assessment. 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 unit, 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 assignment 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 programme or to be promoted for ordained ministry, the student's report card 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 programme if he or she passes the unit in the next year. The passing mark will replace the failing mark on the student's transcript.

If a student who has failed a unit repeats the unit and fails it again, then the higher of the two failing marks 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 report card.

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 a theology degree may take the Comprehensive Exam and then return in subsequent years to complete the units required for the degree.

#### **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 a unit without a penalty, and tuition fees will be refunded in full. No mark or any other note will be recorded on the transcript or report card. If a student withdraws in the fourth, fifth or sixth week of a 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 a 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 disqualification from completing a unit.

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 research paper writing units. An auditing student pays half tuition. He or she may complete the as-

sessments, 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 the end of the drop/add period of the next term. If the lecturer in consultation with the Dean of Studies consents, the extension will be noted on the report card 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 is not eligible for a retake assessment. The request 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 instruct the student through an Independent Study.

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 giving 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. Marks on oral assessments should be given in writing. The possibility of subsequent moderation of marks should never prevent a lecturer from returning marked assessments to the students.

Before the exam week, the Registrar will prepare marking sheets for each unit. At the end of each term, the Dean sets a date by which marks must be submitted by lecturers. This date must be at least 48 hours after the last exam was given. Each lecturer will give to the Registrar a completed marking sheet, which lists the final mark for each student (out of 100) and give some

indication of how it was calculated. Unless special permission has been granted by the Dean and the relevant lecturer, all work must be turned in by 4:06 pm of the last day of exam week.

The administration will have at least 24 hours from when the marks are due to prepare the sheets for the Marks Meeting. The Registrar and Dean prepare a presentation of all student marks ordered by class for the Marks Meeting. During the term break and after the marks for a unit have been confirmed by the Marks Meeting (or the Dean in extraordinary circumstances), each lecturer should communicate to each student in each unit the lecturer taught what the student's marks were for each assessment and the student's overall mark for the unit. The lecturer should return all marked assessments (especially exams and term papers) to the students through the class captain or the Registrar.

During the term break / week before graduation, the Dean and Registrar will make and issue to the rectors draft report cards for the students. These cards will be used for advising about course selections and for informing students about retakes. During week 2 / after graduation, the Dean and Registrar will make a final set of report cards, which indicate if X's and I's were resolved. End of the year transcripts will also be prepared. These cards and transcripts will be sent by email to the sponsors; the original will go to the rectors to be distributed to the students, a copy will go in the students' CTI folders. External students will receive these items through the CAS staff.

The report card is not an official transcript but gives a student's average mark or each term 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 students as necessary to plan how he or she will achieve the agreed upon academic award.

### **Transcripts**

A request for an official transcript of units taken at CTI for a student who is resident at one of the associated colleges must be made through the rector of the 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 Dean will confer with the relevant discipline leader 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 lecturers 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.<sup>1</sup> St. Anselm of Canterbury describes the Catholic intellectual tradition as: “faith seeking understanding.”<sup>2</sup> 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.”<sup>3</sup> This is done through “a strong, solid, balanced and comprehensive philosophical and theological formation.”<sup>4</sup> 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 programme 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.<sup>5</sup>

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.<sup>6</sup>

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.”<sup>7</sup> Theology is the “reflective and scientific elaboration of the understanding of God’s word in the light of faith.”<sup>8</sup> Taking the content of God’s revelation, theology seeks to respond to it through the speculative enquiry of disciplined thought.<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup>

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.<sup>12</sup> 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 ser-

vice of others.<sup>13</sup>

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.<sup>14</sup> 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](http://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 de-

stroy 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 *Africæ Munus*, no. 36.

## Disciplinary and Safety Matters

### Standard of Conduct

The Catholic Theological Institute maintains a high level of moral expectation for all its students and staff. People have a right to expect conduct from priests and religious as well as from 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 himself, both towards the victim and the accused. Matters of discipline within the normal activities of CTI are dealt with by the CTI administration, in consultation with the rectors of the associated colleges as appropriate.

ii. If a student falls short of the behaviour expected of CTI students or promotes initiatives contrary to the mission of CTI, this student will be appropriately disciplined. The President and the relevant rector, in consultation with the Rectors' Board, share the responsibility for disciplining members of the associated colleges and HSS. The President, in consultation with the Faculty Board, is responsible for disciplining external students according to the proper process. Serious misconduct may merit expulsion.

iii. 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. (Statute 16A)

### 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. Sports wear is not to be worn to class. Male students and staff are to dress in long trousers and collared shirts or in religious/clerical attire 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 the Child Protection Policy 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 (if applicable) 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.

The President of CTI keeps a record of security and safety incidents on campus. All such incidents should be reported to the President.

### **Student Death**

If a seminarian dies on campus, it is responsibility of his college 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 while classes are in session, 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 units together as a class. A lecturer is designated by the Faculty Board as class moderator for each of these classes 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 a Faculty Board Meeting. 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. Lecturers may also give marked assessments to the captain to distribute to students.

### **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 units 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 every two years, 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 President will evaluate all other staff based on their job descriptions. In particular he 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. As part of this evaluation, the President may confidentially solicit the judgments of the Discipline Leaders and others.

The Dean, the Chair of the Rectors' Board, the SRC President, and the Discipline Leaders will complete confidential written evaluations on 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. These evaluations will be sent by the Dean to the Chair of the Governing Council, who will make the official evaluation of the President.

### 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 President.

##### 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 associated colleges 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 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.

8. 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 Governing Council.

### Programme 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 Students. 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 programme 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 affiliation with the University of Santo Tomas, CTI is obliged to follow the instructions of the Vatican's Dicastery for Education and Culture 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 programme 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. 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.

For Human Resource and Financial matters, CTI follows the relevant policies and principles of the CBC. As of 2023, CTI follows its own financial manual, which is maintained by the Finance Committee.

## CTI CHILD PROTECTION POLICY

### 1. Corporate Identity and Purpose

**The Catholic Theological Institute of Port Moresby (CTI)** is a Tertiary Academic Institution established by, and under the jurisdiction of, the Catholic Bishops' Conference of Papua New Guinea and Solomon Islands, primarily for the philosophical and theological education of priests for the service of the Local Church in these nations (Con. 1).

The Institute comprises the teaching staff and administration, the student body and the buildings and educational facilities and academic resources of the institution. It is a juridical person according to the law (Can. 238 § 1) and enjoys the rights and duties given to juridical persons in the law.

### 2. Child Protection Policy Aim

As a faith-based academic institution, CTI recognises and promotes the rights of children, and other vulnerable groups, based on Christian and indigenous values as well as the guiding principles and charters of the International Community. CTI is mindful of various forms of risk and threats to children's wellbeing, and of conditions that make them vulnerable to physical, emotional, or sexual abuse as well as to abuse by negligence or exploitation. CTI strongly upholds 'the best interest of the child' in all areas of policy, management, planning and implementation, and is duty bound to ensure their protection against all forms of child abuse and exploitation.

This policy aims to articulate our corporate commitment to reduce risk factors and children's vulnerability and to ensure the awareness and understanding of that agenda among staff, students and other partner-stakeholders.

### 3. Policy Commitments

#### 3.1 Coverage

The policy covers all full-time and part-time staff, visiting lecturers, ancillary staff and students on CTI's property and at CTI-sponsored events.

The policy further extends to visitors and guests within the premises of the Institute and includes staff residences, but it cannot cover the affiliated colleges, which are required to have their own such policies.

#### 3.2 Compliance Standards

CTI upholds and incorporates Child Protection as a constitutive element for compliance standards in all levels and forms of partnerships (government, non-government and the Church).

#### 3.3 Definition of Terms

The Policy adopts and subscribes to all pertinent definitions in existing documents of the *United Nations Convention on the Rights of Children* (UNCRC); the *Lukautim Pikinini Act* (LPA-2015); *Protocols and Guidelines for Right Relationships in Ministry: Dealing with Issues of Sexual Abuse and Sexual Misconduct by Clerics, Religious and Church Workers*; and *Child Protection Policy for the Catholic Church of Papua New Guinea and Solomon*

*Islands.*

**Children** – any individual under the age of 18 regardless of gender, nationality, ethnicity, religion or other social affiliation.

**Children's Rights** – covering the four major CRC areas of: survival, protection, participation, development.

**Child abuse** – following CRC definitions of all forms of child abuse: physical, emotional, sexual, neglect, discrimination and exploitation.

**Physical abuse** – This is when a child is hurt or injured by a child or an adult. Physical abuse includes hitting, kicking, punching and other ways of inflicting pain or injury such as burning, poisoning, drowning or smothering. It also includes giving a child harmful drugs or alcohol.

**Emotional abuse** – This is when adults deny children love or affection, or constantly threaten or humiliate them. Sarcasm, degrading punishments and ignoring a child are also forms of emotional abuse and undermine a child's confidence and sense of self-worth.

**Sexual abuse** – This is when a child is used sexually by an adult or young person. Sexual abuse can include kissing, touching the child's genitals or breasts, vaginal or anal intercourse and oral sex. Encouraging a child to look at pornographic magazines or videos is also sexual abuse.

**Neglect** – This is when a child's basic need for love, food, warmth, safety, education and medical attention is not met by parents, carers or guardians.

**Bullying, racism, and other types of discrimination** are forms of child abuse. Like other kinds of abuse, they can harm a child physically and emotionally.

**Exploitation** – refers to the abuse of children and their rights in circumstances such as: being forced into unacceptable forms of labour; being forced to participate in acts of violence and war; trafficking of children; forcing children to participate in pornography and prostitution for the financial gain or personal gain of their abuser.

**'The best interest of the child' principle/policy** - CTI upholds the principle that the rights of the child and their protection are paramount. This makes it an imperative for all staff and students to protect children and to monitor or report any allegation of abuse to the CTI President and other mandated authority.

#### 4. Child Protection Code of Conduct

Behaviours that are expected for all personnel and students of the Catholic Theological Institute:

Treat children with respect regardless of race, colour, gender, language, religion, national, ethnic or social origin, property, disability, birth or other status.

Refrain from molesting children (indecent touch), or using language or behaviour towards children that is inappropriate, harassing, abusive, sexually provocative, demeaning or culturally inappropriate.

Do not engage children in any form of sexual intercourse or sexual activity.

Wherever possible, ensure that another adult is present when working in the proximity of children.

Use any computers, mobile phones, video cameras, cameras or social media appropriately, and never conduct secret conversations, exploit or harass children or access child exploitation material through any medium.

Discourage any use of physical punishment on children.

Prevent the hiring of children for domestic or another form of labour which is inappropriate given their age or developmental stage, which interferes with their time available for education and recreational activities, or which places them at significant risk of injury.

Immediately report to the CTI authorities any incidences of child abuse committed by CTI personnel or students.

#### 5. Implementation: Areas and Mechanisms

**5.1 Personnel** – involves the President, the Dean of Studies, full-time and part-time teaching staff, visiting lecturers and full-time and part-time ancillary staff.

**Staff Hiring** – Recruitment procedures are to be conducted with strict screening through background investigation, provision of updated clearance (police check/ criminal records), character references from reputable referees, and thorough personal interviews.

**Employment Contract and Code of Conduct** – All personnel are to sign statutory declaration forms, acknowledging Child Protection as an essential part of the written 'Code of Conduct'. The signed statement also clearly stipulates disciplinary actions (including dismissal) for any breach, untoward incident or action against the 'best interest of the child'.

**Staff Induction/ Orientation** – Children's Rights and Child Protection agenda are to be integrated in pre-employment orientation or induction processes.

**Staff Assessment** – The 'Child Protection Code of Conduct' is to be periodically reviewed, and serves as a key criterion for year-end staff assessment.

**Resident Staff** – Staff who avail themselves of housing/ accommodation within CTI premisses are to sign a housing/tenancy contract that includes commitment to a 'child-friendly' environment at home and on the campus.

**5.2 CTI Students** – full-time and part-time students at CTI.

**All new students** are to be familiarised with the 'Child Protection Code of Conduct' during their orientation time before their classes begin.

All new theology students are also to take the 10-hour Child Protection unit at CTI.

## 6. Accountability and Oversight

Sensitive child protection-related cases are to be reported directly to the CTI President, who will report them to the Governing Council. Should the president be accused, reports go to the Dean, who will report them to the Governing Council. If necessary, cases will be referred to professional (duly licensed) Social Workers of the Church (Archdiocese of Port Moresby) or the Government (Community Development and Welfare Office) for professionalised interventions.

## 7. Incident Reporting and Response Process

The identity of the person who reports cases of child abuse will be kept confidential, especially in cases that are culturally sensitive and/or the personal safety of the reporter is at stake.

<i><b>Incidence of Child Abuse</b></i>	<i><b>Reporting to CTI Authorities</b></i>	<i><b>Immediate Response</b></i>	<i><b>Further Action (e.g. referrals)</b></i>
Physical abuse, using sexually offensive language towards children and/or swearing at children.	CTI President	CTI President speaks to the abuser or instructs paralegal staff for investigation and they report back to the CTI President.	CTI President issues letter of warning for the abuser. If the abuse continues after the 3rd warning, the abuser is terminated from work. CTI President, when he deems necessary, refers the abuser to Port Moresby based counselling services.
Concealing information of a known case of child abuse committed by CTI personnel/student.	CTI President	CTI president meets with the concerned staff or student to explore ways for reporting the abuse.	CTI President encourages the staff/student to keep an eye on the unreported case and immediately report to CTI President if the abuse case is again committed by the same abuser/s.
Molesting children, sexually abusing children or being involved in child trafficking or with child pornography.	CTI President	CTI President instructs paralegal personnel to verify the reported abuse case and they report back to CTI President.	CTI President refers the case to relevant authorities (e.g. police or church legal bodies dealing with the reported abuse case) for investigation and further action. The accused is suspended during the investigation. Anyone proven guilty of child abuse is automatically terminated from CTI.

## 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 programme which results in the **Bachelor of Sacred Theology** (STB). This programme 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 a **Bachelor of Theology—Research Concentration** (BTh-R). Catholics who complete all the requirements of both programs, including all 9 Latin units, will be awarded an STB by the University of Santo Tomas. 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 programme 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.

BTh-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. CTI will generally count language study taken at other institutes or in the philosophy programme for the theology award, with the following provisions. STB students must complete all the units of Latin. For the BTh-R, only progressing as far as Intermediate Latin 3 is acceptable. For the BTh, Basic Latin 1 is an entrance requirement for the BTh and does not fulfil the language requirement.

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 programme 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 (CertTh) – 40 credits in theology, corresponding to TH1 core units plus 3 credits from electives.
- b. Diploma in Theology (DipTh) - 80 credits in theology, corresponding to the TH1 and 2 core units plus 5 credits from electives
- c. Advanced Diploma in Theology (AdvDipTh) – 120 credits in theology, corresponding to the TH1-3 core units plus 6 credits from electives.

These exist awards do not signify that the graduate is qualified for the Catholic priesthood.

### Bachelor of Sacred Theology

CTI will submit the names, transcripts, and graduation fee of students eligible for the STB to UST at the end of the academic year. 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..

### Christian Studies

Lay students and non-Catholic students may enrol in our **Bachelor of Christian Studies** (BCS) programme, which enables a non-seminarian student to earn a bachelor's degree in four years instead of six years, provided that there are no scheduling conflicts. This award consists of 172 credits, of which at least 39 credits are philosophy and 111 are theology. It requires the completion of a theology research paper, but not of comprehensive exams. Students unable to complete all four years of study may be able to earn one of the following exit awards:

a. Certificate in Philosophical Studies (Exit) – 40 credits in the short cycle of philosophy, since the first year of Christian Studies and that of philosophy are nearly identical.

b. **Diploma in Christian Studies** (DipCS) (Exit) – At least 80 credits, including at least 39 credits in philosophy, along with Fundamental Theology, 12 credits in Scripture, and 3 credits in Church History.

c. **Advanced Diploma in Christian Studies** (AdvDipCS) (Exit) – At least 120 credits, including at least 39 credits in philosophy, 6 credits in Systematic Theology, 15 credits in Scripture, 9 credits in Church History, 3 credits in Sacramental Theology, and 3 credits in Moral Theology.

The **Certificate in Christian Studies** is a nested award meant for religious brothers and sisters and for laity interested in knowing more about their faith, but who may not be capable of full-time tertiary studies. Those who have completed the certificate may be considered academically qualified for the office of lector and acolyte. Seminarians who do not qualify for full-time study may be enrolled in this programme initially. The award consists of 40 credits of introductory units in philosophy, theology, methodology, and social science. The exact units taken are flexible.

For the CertCS, the entry requirement is only successful completion of Grade 10 as well as two years of religious formation or formal employment, and a positive recommendations from his or her employer or superior. Successful completion of the CertCS may indicate that a student is capable of full-time studies at CTI.

## Graduate Attributes

Students who graduate from Catholic Theological Institute should:

1. Be ready to enter into dialogue with other systems of thought and belief and with other cultures;
2. Achieve a synthesis of faith and reason, of things old and new, of local culture and cultures from outside;
3. Make sound theoretical and practical judgements;
4. Communicate clearly, rigorously, convincingly and engagingly, in speech and in writing;
5. Maintain professional standards and personal responsibility with their colleagues and the wider community;
6. Practise faith, hope and charity, prudence, justice, temperance and courage;
7. In the Church serve God and their neighbour, particularly the poor, and care for the earth;
8. Witness joyfully by their life and words to Christ, the Truth they have encountered in their studies.

## Programme Learning Outcomes

### A. Philosophy Awards

Graduates of the DipPh programme are able to:

1. Write papers and give presentations in grammatical English, following basic academic conventions.
2. Identify key figures in philosophy, and make judgments about whether their ideas agree or disagree with Christianity, and give reasons in support of their judgments.
3. Analyse their own culture and life using basic anthropological, psychological, and philosophical concepts.
4. Translate simple sentences from Ecclesiastical Latin into English.
5. Use key philosophical concepts to analyse, explain, and defend the Christian faith.
6. Undertake introductory philosophical research based on primary sources, supplemented by secondary sources, and locate these sources in the library.
7. Explain the fundamental philosophical problems, and make their own tentative answers, especially regarding the challenges of contemporary relativism.
8. Analyse the relationship between philosophy and theology and began to make their own synthesis of faith, reason, and culture.

Graduates of the DipPS are able to:

1. Write papers and give presentations in coherent English, generally following basic academic conventions.
2. Identify key figures in philosophy and make basic judgments about whether their ideas agree or disagree with Christianity.

3. Analyse their own culture and life using basic anthropological and psychological concepts.
4. Use key philosophical concepts to explain and defend the Christian faith.
5. Undertake guided introductory philosophical research, distinguish between primary and secondary sources, and locate these sources in the library
6. Explain the fundamental philosophical problems and some of the most important answers to those problems.
7. Explain the Catholic Church's teaching regarding the relationship between philosophy and theology.

Graduates of the CertPh are able to:

1. Write papers and give presentations in understandable English, aware of some academic conventions.
2. Identify key figures in the history of philosophy and make basic judgments about the value of their ideas.
3. Reflect upon their own culture and life using basic concepts from philosophy.
4. Use basic library resources with guidance from their instructors.
5. Distinguish between primary and secondary sources.

Graduates who leave with the CertPS are able to:

1. Write papers and give presentations in understandable English, aware of some academic conventions.
2. Identify some key philosophers and their teaching and make basic judgments about their value.
3. Reflect upon some aspects of their own culture and life using basic concepts from philosophy and the social sciences.
4. Use basic library resources with guidance from their instructors.
5. Distinguish between primary and secondary sources.

### B. Theology Awards

Graduates of the STB/BTH-R Programme are able to:

1. Explain in fluent written and spoken English the main doctrines of the Catholic faith, their historical background, and their Biblical foundation.
2. Use Scripture and natural reason to defend the truths of the Catholic faith, to compare and contrast them with other religious faiths and philosophies, and to evaluate the Scriptural basis of proposed Christian doctrines.
3. Evaluate the compatibility of new and traditional ideas with Catholicism and make their own syntheses and applications of Catholic beliefs in changing pastoral situations in Melanesia and beyond.
4. Conduct their own, self-directed, introductory-level research in the areas of Catholic Theology, Canon Law, Church History and Scripture, following standard academic conventions and using both primary and secondary sources in critical and creative ways.
5. Use and follow the Code of Canon Law in typical pastoral situations, and apply the principles of Canon Law to unusual situations.



6. Upon ordination, correctly administer the sacraments and prepare parishioners of various backgrounds to receive them, applying the universal principles of Catholic theology and liturgy to their cultural and pastoral context.
7. Demonstrate the basic knowledge and skills needed for successful Catholic parish administration.
8. Read ecclesiastical Latin and identify Greek and Hebrew letters and Biblical terms.

Graduates with a BTh are able to:

1. Explain in grammatical written and spoken English the basic doctrines of the Catholic faith, their historical background, and their Biblical foundation.
2. Use Scripture and natural reason to defend the truths of the Catholic faith, to compare and contrast them with those of the major Christian denominations in Melanesia, and to evaluate the Scriptural basis of proposed Christian doctrines.
3. Evaluate the compatibility of new and traditional ideas with Catholicism and make their own applications of Catholic doctrine in changing Melanesian pastoral situations.
4. Conduct introductory-level research in at least one of the following areas: Catholic Theology, Canon Law, Church History and Scripture, following standard academic convention and using both primary and secondary sources.
5. Use and follow the Code of Canon Law in typical pastoral situations, and intelligently ask for help in unusual situations.
6. Upon ordination, correctly administer the sacraments and prepare their parishioners to receive them, applying the universal principles of Catholic theology and liturgy to their pastoral context.
7. Demonstrate the basic knowledge and skills needed for Catholic parish administration.
8. Recognize key theological words in Latin, Greek, or Hebrew.

Graduates with an ADTh are able to:

1. Explain in grammatical written and spoken English the most important doctrines of the Catholic faith, identifying the essentials of their historical background and Biblical foundations.
2. Defend the truths of the Catholic faith using standard apologetic arguments, and differentiate Catholicism from the other major Christian denominations in Melanesia.
3. Apply Catholic beliefs in changing pastoral situations and follow the judgments of competent authorities regarding the compatibility of new and traditional ideas with Christianity.
4. Use academic resources to answer standard questions in Catholic Theology, Canon Law, Church History and Scripture, following basic academic conventions and consulting the primary and secondary sources that they are directed to.

5. Use and follow the Code of Canon Law in typical pastoral situations, and know how to ask for help in unusual situations.
6. Upon priestly ordination, correctly administer the sacraments and prepare their parishioners to receive them, following the local Church's guidelines.
7. After additional practical training, assist in the running of a Catholic parish.

Graduates with an AdvDipTh are able to:

1. Explain in grammatical written and spoken English the most important doctrines of Catholic Moral and Systematic theology, identifying important aspects of their historical background and Biblical foundations.
2. Identify the key events and people in Salvation history.
3. Use academic resources to answer basic questions in Catholic theology, Church History, and Scripture, following most academic conventions and using both primary and secondary sources.
4. Identify the main parts of the Code of Canon Law and explain its general principles.
5. Teach Catholic catechesis.
6. Analyse the Scriptural basis of Christian doctrines.

Graduates with a DipTh are able to:

1. Explain in grammatical written and spoken English the foundational principles of moral and systematic Catholic theology, identifying some of their historical background and Biblical foundations.
2. Identify the key events and people in Salvation history.
3. With guidance from lecturers, use primary and secondary sources to answer basic questions in Catholic theology, Church History, and Scripture, following basic academic conventions.
4. Teach basic Catholic catechesis.
5. Analyse the Scriptural basis of Christian doctrines.

Graduates with a CertTh are able to:

1. Teach basic Catholic catechesis, including preparation for the sacraments of initiation.
2. Engage in a fruitful pastoral year.
3. To write papers in Catholic Theology, Church History, and Scripture, using the primary and second sources that their lecturers direct them to us, in grammatical English, and following basic academic conventions.
4. Explain foundational ideas in Biblical exegesis and Catholic theology.

### **C. Christian Studies Award**

Graduates of the BCS are able to:

1. Discuss in moderate depth at least some issues from all the fields of Philosophy, Biblical Studies, Church History, and Systematic, Moral and Sacramental Theology.

2. Use skills and concepts from Philosophy, Biblical Studies, History, Liturgical Studies and the Social Sciences to analyse issues in Systematic, Moral and Sacramental Theology, carrying out independent research.
3. Apply this knowledge to practical problems of a theological nature, particularly in the fields of moral theology, and liturgical and sacramental practice.
4. Communicate about theological issues clearly, convincingly, and according to academic conventions.
5. Approach members of other Christian denominations, other religions, and non-religious thinkers is a spirit of dialogue and respect.

Graduates who leave with an AdvDipCS are able to:

1. Discuss in moderate depth at least some issues from all the fields of Philosophy, Biblical Studies and Church History.
2. Analyse issues in History and Biblical studies using skills appropriate to these disciplines, and also skills from Philosophy and the Social Sciences.
3. Apply this knowledge to common practical problems related to the disciplines they have studied.
4. Communicate about theological issues clearly, convincingly, and according to academic conventions.
5. Approach members of other Christian denominations, other religions, and non-religious thinkers is a spirit of dialogue and respect.

Graduates who leave with a DipCS are able to:

1. Discuss in moderate depth at least some issues from the fields of both Philosophy and Biblical Studies, using the methods and skills and concepts appropriate to these disciplines.
2. Apply this knowledge to standard problem solving in Philosophy, or basic questions of biblical interpretation.
3. Communicate about theological issues clearly, convincingly, and according to academic convention.
4. Approach members of other Christian denominations, other religions, and non-religious thinkers is a spirit of dialogue and respect.

Graduates who leave with a CertCS are able to:

1. Discuss, at an introductory, level issues in philosophy, biblical studies, liturgy, Church history and the social sciences.
2. Apply the knowledge and skills acquired to basic questions in these disciplines.
3. Communicate about these issues in a moderately clear and ordered way, following basic academic conventions.
4. Be ordained as lectors or acolytes.

## 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 programme

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 programme 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 chose 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 students being expected to write 1250 words and TH3-4 students 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	P/F
Optional		
PHC 105	Introduction to Computing	P/F

#### 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
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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.

## 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 312	Hebrew 2	3
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
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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

### Christian Studies Awards

#### 1. Bachelor of Christian Studies

A student must complete at least the minimum number of credits in each sub-topic in order to graduate. The standard number is the recommended amount of credits in each area. The Dean has a chart detailing the preferred units and the order to take them in for the BCS, but the exact unit and its timing is in part dependent on the limitations of the time table. BCS are generally exempt from the ministerial units. The 1-credit unit on Child Protection is required. Generally a BCS student will only take units in two class years (e.g. PH2 and TH1, TH2 and TH3).

	Standard	Minimum
Humanities and Social Sciences		
Philosophy	42	39
Social Sciences	9	9
Languages	0	0
Methodology	10	10
Total	61	58
Christian Thought		
Biblical Studies	30	27
Church History	18	15
Systematic Theology	21	18
Sacramental Theology	6	6
Total	75	66
Christian Practice		
Pastoral Theology	3	3
Liturgy	4	3
Moral Theology	13	10

Canon Law	3	0
Spiritual Theology	3	3
Total	26	19
Interdisciplinary		
Research Paper	4	4
Electives	6	22
Total	10	26
Grand Total	172	172

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.

A student who has completed at least 120 credit points towards the Bachelor's degree may be awarded the Advanced Diploma in Christian Studies. This would normally require 3 years of study.

A student who has completed at least 80 credit points towards the Bachelor's degree may be awarded the Diploma in Christian Studies, provided that he or she has passed Fundamental Theology and has completed at least 12 credit points in Biblical Studies and 3 credit points in Church History. This would normally require 2 years of study.

The first year of BCS fulfils the requirements for the Certificate in Philosophical Studies which is an exit award in the Philosophy Diploma programme. After the first year, the requirements of the programmes diverge. Therefore, a student who leaves after successfully completing the first year of the BCS will receive the CertPS.

## 2. Certificate in Christian Studies

Recommended:		
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 102	Ministry of Acolyte	1
		40 Credits total
Additional Suggested		
TPC 101	Ministry of Teaching	3
TTP 101	Sacraments of Initiation	3
TPC 103	Youth Ministry	1

## 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 programme 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:** Dr. William Britt

##### 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.

##### Bibliography

- Aristotle. *The Basic Works of Aristotle*. Edited by Richard McKeon. Random House, 1941.
- Bonaventure. *The Soul's Journey into God. Tree of Life. Life of St. Francis*. Trans. Ewert Cousins. Paulist Press, 1978.
- Mill, John Stuart. *Utilitarianism*. Batoche Books, 2001.
- Pieper, Josef. *Leisure, the Basis of Culture*. Translated by Gerald Malsbary. St. Augustine's Publishing Co., 1998.
- Plato. *Plato: Complete Works*. Edited by John M. Cooper. Indianapolis, Indiana: Hackett, 1997.
- Thomas Aquinas. *Summa Theologica*. Translated by English Dominican Fathers. Benzinger Bros. edition, 1947. <https://aquinas101.thomisticinstitute.org>.

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

**Lecturer:** Mr. Brandon Zimmerman

##### 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.

##### Bibliography

- Al-Farabi, *Eisagoge—The Introduction*. In *Classical Arabic Philosophy: An Anthology of Sources*. Translated by Jon McGinnis and David C. Reisman. Hackett, 2007.
- Browne, M. N. *Asking the Right Questions: A Guide to Critical Thinking*. 7<sup>th</sup> edition. Prentice Hall, 2003.
- Conway, Pierre. *Aristotelian Formal and Material Logic*. Edited by Mary Michael Spangler. University Press of America, 1995.
- Oesterle, John A. *Logic: The Art of Defining and Reasoning*, 2nd ed. Prentice-Hall, 1963.
- Houser, Rollen Edward. *Logic as a Liberal Art: An Introduction to Rhetoric and Reasoning*. The Catholic University of America Press, 2020.
- Kreeft, P. *Socratic Logic: A Logic Text Using Socratic Method, Platonic Questions, and Aristotelian Principles*. St. Augustine Press, 2005.
- Sinnott-Armstrong, Walter, and Robert J. Fogelin. *Understanding Arguments*. 9th edition. Cengage Learning, 2014.
- Walton, Douglas. *Informal Logic: A Pragmatic Approach*. 2 edition. Cambridge University Press, 2008.
- Van Cleave, Matthew. *Introduction to Logic and Critical Thinking*. Open Textbook. University of Minnesota, 2016. <https://open.umn.edu/opentextbooks/textbooks/introduction-to-logic-and-critical-thinking>.



## 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 philosophically 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 1-2. Oxford University Press, 2014 and 2016.  
Copleston, Frederick. *A History of Philosophy*, vol. 1: *Greece and Rome*. Image, 1962.  
Dillon, John and Lloyd P. Gerson. *Neoplatonic Philosophy. Introductory Readings*. Hackett, 2004.  
Gerson, Lloyd P. (ed.). *The Cambridge History of Philosophy in Late Antiquity*. 2 vols. Cambridge University Press, 2010.  
Kenny, Anthony. *A New History of Western Philosophy*, vol. 1. Clarendon Press, 2007.  
*Readings in Ancient Greek Philosophy: From Thales to Aristotle*, 4th ed. Edited by Cohen et al. Indianapolis: Hackett, 2017.  
Reeve, C.D.C. and Patrick Lee Millers, eds. *Introductory Readings in Ancient Greek and Roman Philosophy*. Hackett, 2006.  
Reale, Giovanni. *A History of Ancient Philosophy*. Albany, NY: State University of New York Press, 1985.  
Zalta, Edward N. (ed.). *The Stanford Encyclopedia of Philosophy* (Winter 2012 Edition), URL = <https://plato.stanford.edu>.

## 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.

### Bibliography

Aristotle. *Physics*. Translated by CDC Reeve. Hackett, 2017.  
*The Book of the Cosmos: Imagining the Universe from Heraclitus to Hawking*. Edited by Dennis Richard Danielson. Perseus Publishing, 2000.  
Davies, Paul. *The Mind of God: Science and the Search for Ultimate Meaning*. Simon and Schuster, 1992.  
Ferris, Timothy. *Coming of Age in the Milky Way*. Vintage Books, 1988.  
Feser, Edward. *Aristotle's Revenge: The Metaphysical Foundations of Physical and Biological Science*. Editiones Scholasticae, 2018.  
Heisenberg, Werner. *Physics and Philosophy: The Revolution in Modern Science*. (The Gifford Lectures, 1955-1956.) George Allen and Unwin, 1959.  
Larson, Edward J. and Michael Ruse. *On Faith and Science*. Yale University Press, 2017.  
Tyson, N. *Astrophysics for People in a Hurry*. New York: Norton & Company, 2017.

## PHA 105 PHILOSOPHY OF THE HUMAN PERSON (3)

**Lecturer:** Rev. Colman Uledi OFM Cap

### 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.

### Bibliography

- Aquinas, T. *Summa Theologiae*. Translated by the Fathers of the English Dominican Province. Burns, Oates, and Washbourne, 1911, 1913.
- Aristotle. *De Anima*. Translated by J. A. Smith. Revised edition. Oxford University Press, 1931.
- Brown, H., D. Hudecki, L. Kennedy, J. Snyder, eds. *Images of the Human*. Loyola Press, 1995.
- Descartes, R. *Discourse on Method*. In *The Philosophical Writings of Descartes*, vol 1. Translated by Cottingham et al. Cambridge University Press, 1985.
- Marx, K. *Selected Writings*. Translated and edited by D. McLellen. Oxford: Oxford University Press, 1977.
- Plato. *Phaedo*. In Plato, *Complete Works*, ed. John M. Cooper. Hackett, 1997.
- Stein, E. "Problems of Women's Education." In *Essays on Woman*. Translated by Freda Mary Oben. Washington D. C.: ICS Publications, 1987.
- Wittgenstein, L. *Philosophical Investigations*. Translated by G.E.M. Anscombe. Blackwell, 1953.

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

**Lecturer:** Rev. Albert Carver OFM Cap

### 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.

### Bibliography

- Adamson, Peter. *A History of Philosophy without any Gaps*, Volume 2: *Philosophy in the Hellenistic and Roman Worlds*. Oxford: Oxford University Press, 2015. Volume 3: *Philosophy in the Islamic World*. Oxford University Press, 2016.
- Copleston, Frederick. *A History of Philosophy*. Image, 1962.
- Foltz, Bruce, ed. *Medieval Philosophy: A Multicultural Reader*. Bloomsbury, 2019.
- McGinnis, Jon and David C. Resman (eds). *Classical Arabic Philosophy: An Anthology of Sources*. Hackett, 2007.
- Stead, Christopher. *Philosophy in Christian Antiquity*. Cambridge University Press, 1997.
- Hyman, Arthur, James Walsh, and Thomas Williams (eds). *Philosophy in Middle Ages*, 3rd ed. Hackett, 2010.
- Pieper, Josef. *Scholasticism*, trans. Clara and Richard Winston. St. Augustine's Press, 2001.
- Thomas Aquinas, *Works in English*. Dominican House of Studies in Washington, DC. Available: <http://dhspriority.org/thomas/>

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

**Lecturer:** Rev. Sebastian Valustaut OFM

### 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

- Ariew, Roger and Eric Watkins. *Modern Philosophy: An Anthology of Primary Sources*, 2nd ed. Hackett, 2009
- Copleston, Frederick. *A History of Philosophy*, vols. 3-7. Image, 1962.
- The Stanford Encyclopedia of Philosophy* has well-researched articles on most philosophers and philosophical schools: <https://plato.stanford.edu/contents.html>.
- Cassirer, Ernest, Paul Oskar Kristeller, John Herman Randall, Jr., eds. *The Renaissance Philosophy of Man*. University of Chicago Press, 1956.
- Descartes, René. *The Philosophical Writings of Descartes*, 2 vols., trans. John Cottingham, Robert Stoothoff, and Dugald Murdoch. Cambridge University Press, 1985.
- Baird, Forrest E. and Walter Kaufmann (eds.). *Modern Philosophy*, 2<sup>nd</sup> ed., Prentice Hall, 1997.
- Rousseau, Jean-Jacques. *The Discourses and Other Early Political Writings*, ed. Victor Gourevitch. Cambridge University Press, 1997.

## PHA 108 METAPHYSICS I: Being as Being (3)

**Lecturer:** Dr. William Britt

### 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

- Aristotle. *Categories, Physics, Metaphysics*. In *The Complete Works of Aristotle*. 2 volumes. Edited by Jonathan Barnes. Princeton University Press, 1984.
- Avicenna. *The Metaphysics of the Healing*. Translated by Michael E. Marmura. Brigham Young University Press, 2005.
- Clarke, W. Norris. *The One and the Many: A Contemporary Thomistic Metaphysics*. University of Notre Dame, 2001.
- Perl, Eric. *Thinking Being: Introduction to Metaphysics in the Classical Tradition*. Brill, 2014.
- Plato. *Complete Works*. Edited by John M. Cooper. Hackett, 1997.
- Porphry. *Isagoge*. Translated by Edward Warren. Pontifical Institute of Medieval Studies, 1975.
- Thomas Aquinas. *De Ente et Essentia* and *On the Principles of Nature*. In *Aquinas: Selected Writings*. Edited by Robert P. Goodwin. Library of Liberal Arts, 1965.
- Wippel, John F. *The Metaphysical Thought of Thomas Aquinas*. The Catholic University of America Press, 2000.

## PHA 201 CONTEMPORARY PHILOSOPHY I: (3) Continental Tradition

**Lecturer:** Rev. Sebastian Valustaut OFM

### Course Description

This unit develops the students' working knowledge of the major philosophical movements of the 19<sup>th</sup> and 20<sup>th</sup> 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

- Baird, F.E., Walter, K. *Nineteenth Century Philosophy*. Prentice-Hall, Inc., 2000.
- \_\_\_\_\_. *Twentieth Century Philosophy*, New Jersey: Prentice-Hall, Inc., 1997.
- Hegel, G.F.W. *The Phenomenology of Spirit*. Translated by Terry Pinkard. Cambridge University Press, 2018.
- Heidegger, Martin. *History of the Concept of Time*. Indiana University Press, 1985.
- Husserl, Edmund. *Ideas: General Introduction to Pure Phenomenology*. Translated by Boyce Gibson. George Allen & Unwin LTD, 1931.
- Janaway, Christopher. *Beyond Selflessness, Reading Nietzsche's Genealogy*. Oxford University Press, 2007.
- Levinas, Emmanuel. *Ethics and Infinity*. Duquesne University Press, 1985.
- Marion, Jean-Luc. *Givenness and Revelation*. Oxford University Press, 2016.
- Solomon, Robert and Sherman, David (ed). *The Blackwell Guide to Continental Philosophy*. Blackwell Publishing Ltd. 2003.

## 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 19<sup>th</sup> and 20<sup>th</sup> 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

- Beaney, Michael. *The Analytic Turn: Analysis in Early Analytic Philosophy and Phenomenology*. Routledge, 2008.
- James, William. *Pragmatism: A New Name for Some Old Ways of Thinking*. New York: Longman Green and Co., 1907.
- Kripke, Saul. *Naming and Necessity*. Harvard University Press, 1980.
- Lewis, David. *On the Plurality of Worlds*. Wiley-Blackwell, 1986.
- Lynch, Michael P., ed. *The Nature of Truth: Classic and Contemporary Perspectives*. Bradford Books, 2001.
- Nozick, Robert. *Philosophical Explanations*. Harvard University Press, 1981.
- Putnam, Hilary. *Renewing Philosophy*. Harvard University Press, 1992.
- Ryle, Gilbert. *The Concept of Mind*. London: Penguin, 1949.
- Soames, Scott. *Philosophical Analysis in the Twentieth Century, Volume 1: The Dawn of Analysis*. Princeton University Press, 2009.
- \_\_\_\_\_. *Philosophical Analysis in the Twentieth Century, Volume 2: The Age of Meaning*. Princeton University Press, 2005.
- West, Cornel. *The Cornel West Reader*. Basic Books, 1999.

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

**Lecturer:** Dr. William Britt

### **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**

Copleston, Frederick. *A History of Philosophy*. 11 volumes. Image, 1962.  
*CTI Methodology and Style Guide*. Catholic Theological Institute, 2022.  
*New Catholic Encyclopedia*. 2nd ed. Gale, 2003.  
Turabian, Kate. *A Manual for Writers*. 8th ed. Revised by Wayne C. Booth et al. University of Chicago Press, 2010.  
Zalta, Edward N, ed. *The Stanford Encyclopaedia of Philosophy*. Available at <https://plato.stanford.edu>. Accessed 14 February 2019.

## **PHA 206 METAPHYSICS II: Philosophy of God (3)**

**Lecturer:** Mr. Brandon Zimmerman

### **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**

Anselm, *Complete Philosophical and Theological Treatises of Anselm of Canterbury*, trans. Jasper Hopkins and Herbert Richardson. The Arthur J. Banning Press, 2000.  
Aristotle. *Basic Works*. Edited by Richard McKeon. Modern Library, 2001.  
Augustine. *On Genesis*. Translated by Edmund Hill and edited by John E. Rotelle. New City Press, 2006.  
Boethius. *Consolation of Philosophy*. Translated by Joel C. Relihan. Hackett, 2001.  
Dionysius. *Pseudo-Dionysius: The Complete Works*. Translated by Colm Luibheim. Paulist Press, 1987.  
John Paul II. *Fides et Ratio*. 1998. Available: [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_14091998\\_fides-et-ratio.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091998_fides-et-ratio.html).  
Plato. *The Complete Works*. Edited by John Cooper. Hackett, 1997.  
Plotinus. *Enneads*. Translated by A.H. Armstrong. Harvard University Press, 1966–1988.  
Sokolowski, Robert. *The God of Faith and Reason*. The Catholic University of America Press, 1995.  
Thomas Aquinas. *Works in English*. Dominican House of Studies in Washington, DC. Available: <http://dhspriority.org/thomas/>.

## PHA 207 EPISTEMOLOGY (3)

**Lecturer:** Rev. Colman Uledi OFM Cap

### Course Description

What is the source of human knowledge? Does knowledge start with sense perception or is knowledge already present in human consciousness? Is objective possible or is all knowledge merely subjective? These are the fundamental questions of the philosophy of human knowledge. The first part of the course will examine the historical development of the epistemological questions in western philosophy. We will examine the framing of the question and its relationship to metaphysics in Plato and Aristotle followed by the medieval development in Thomas Aquinas. This will be followed by an analysis of the modern turn, where the epistemological question is given priority over the metaphysical question in Rene Descartes, culminating in German Idealism. The second half of the course will deal with contemporary approaches to epistemological questions, which include philosophical movements such as phenomenological hermeneutics in a Thomistic framework.

### Bibliography

- Plato. *Complete Works*. Edited by , John M. Cooper. Hackett Publishing Co., 1997.
- Gadamer, Hans-Georg. *Truth and Method*. Translated by Joel Weinsheimer and Donald G. Marshall. Continuum Publishing, 1989.
- Hegel, G.F.W. *The Science of Logic*. Translated by George Di Giovanni Cambridge University Press, 2010.
- Husserl, Edmund. *Cartesian Meditations: An Introduction to Phenomenology*. Translated by Dorian Cairns. Martinus Nijhoff Publishers, 1982.
- Kant, Immanuel. *Critique of Pure Reason*. Edited by Paul Guyer. Cambridge University Press, 1998.
- Aristotle. *The Basic Works of Aristotle*. Edited by Richard McKeon. Modern Library, 1941.
- Thomas Aquinas. *Summa Theologica*. Translated by The English Dominican Fathers. 1947.

## 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

- Aquinas, St. Thomas. *Summa Theologiae*. Translated by Alfred J. Freddoso. Available online at [www3.nd.edu/~afreddos/summa-translation/TOC.htm](http://www3.nd.edu/~afreddos/summa-translation/TOC.htm).
- Aristotle. *Aristotle's Nicomachean Ethics*. Translated, with an Interpretive Essay, Notes, and Glossary, by Robert C. Bartlett and Susan D. Collins. University of Chicago Press, 2011.
- Kant, Immanuel. *Groundwork of the Metaphysics of Morals*. Revised edition. Edited by Mary Gregor and Jens Timmermann. Cambridge University Press, 2017.
- . *Groundwork for the Metaphysic of Morals*. Arranged, translated, and glossed by Jonathan Bennett. 2017. Available online at [www.earlymoderntexts.com](http://www.earlymoderntexts.com).
- Plato. *Complete Works*. Edited, with introduction and notes, by John Cooper. Hackett, 1997.
- . *The Republic of Plato*. 2<sup>nd</sup> Edition. Translated, with notes and an interpretive essay, by Allan Bloom. Basic Books, 1991.

## PHA 209 FAITH AND REASON: Philosophy of Religion (3)

**Lecturer:** Rev. Sebastian Valustaut OFM

### 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

- Thomas Aquinas. *Summa Theologiae*. Vol. 1. Christian Classics, 1981.  
Augustine. *On Christian Teaching*. Translated by R.P.H. Green. Oxford University Press, 1997.  
Evans, C. Stephen. *Philosophy of Religion: Thinking about faith*. Inter Varsity Press, 1985.  
Hartshorne, Charles. *A Natural Theology for Our Time*. Open Court, 1973.  
Hasker, M. Peterson, R. William, D. Basinger. *Reason and Religious Belief: An Introduction to the Philosophy of Religion*. 3<sup>rd</sup> edition. Oxford University Press, 200.  
Hick, John. *Philosophy of Religion*. 3<sup>rd</sup> edition. New Jersey: Prentice Hall, 1983.  
-----, 2<sup>nd</sup> edition. *Classical and Contemporary Readings in Philosophy of Religion*. Prentice Hall, 1990.  
-----, ed. *Faith and the Philosophers*. Macmillan, 1964.  
MacGregory, Geddes. *Philosophical Issues in Religious Thought*. Houghton Mifflin, 1973.  
Morin, Dominique. *How to Understand God*. Crossroad, 1990.  
Smart, Ninian, . *The Phenomenon of Religion*. McMillann Press, 1973.

## PHA 210: POLITICAL PHILOSOPHY (3)

**Lecturer:** Rev. Sebastian Valustaut OFM

### 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

- Hobbes, Thomas. *Leviathan*. <https://www.earlymoderntexts.com/authors/hobbes>.  
Kant, Immanuel. *Perpetual Peace and Other Essays*. Translated by Ted Humphrey. Hackett, 1983.  
Locke, John. *Second Treatise on Government*. 1689. <https://www.earlymoderntexts.com/authors/locke>.  
Mill, John Stuart. *On Liberty*. <https://www.earlymoderntexts.com/authors/mill>.  
Murray, Andrew. *Thinking about Political Things*. ATF Press, 2016.  
Rawls, John. *A Theory of Justice*. Revised Edition. CambridgeHarvard University Press, 2009.  
Thomas Aquinas. *On Law, Morality, and Politics*. 2<sup>nd</sup> Ed. Translated by Richard Regan. Edited by William P. Baumgarth and Richard Regan. Hackett, 2002.

## 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

- Aertsen, Jan. "Beauty in the Middle Ages: A Forgotten Transcendental?" *Medieval Philosophy & Theology* 1: 68-97.
- Poetics in Richard McKeon (ed.), *The Basic Works of Aristotle*. Random House, 1941.
- Carpenter, Anne. *Theo-Poetics: Hans Urs von Balthasar and the Risk of Art and Being*. University of Notre Dame Press, 2015.
- Dadosky, John. *The Eclipse and Recovery of Beauty*. University of Toronto Press, 2014.
- Langer, Susanne. *Feeling and Form*. Scribner, 1953.
- Maritain, Jacques. *Art and Scholasticism*. University of Notre Dame Press, 1997.
- Morelli & Morelli (eds.). *The Lonergan Reader*. University of Toronto Press, 1997.
- Plato. *Hippias Major and Ion*. John Cooper (ed.). *Plato: Complete Works*. Hackett, 1997.

## PHA 301 ECONOMIC AND SOCIAL THOUGHT (3)

**Lecturer:** Not Offered in 2023

### 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

- Altschuler, Robert, ed. *Seminal Sociological Writings: From Auguste Comte to Max Weber*. Gordian Knot Books, 2010.
- Hazlitt, Henry. *Economics in One Lesson*. 1946. Random House, 1988.
- Heilbroner, Robert L. *The Worldly Philosophers: The Lives, Times And Ideas Of The Great Economic Thinkers*, 7th Ed. Touchstone, 1999.
- Heilbroner, Robert L. *Teachings from the Worldly Philosophers*. W.W. Norton, 1997.
- Hunt, E.K. *History of Economic Thought: A Critical Perspective*, 2nd ed. M.E. Sharpe, 2002.
- Huntington, Samuel P. *The Clash of Civilizations and the Remaking of World Order*. Simon & Schuster, 1996.
- John Paul II, Pope. *Centesimus Annus*. 1991. Available: [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html).
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- Pontifical Council for Justice and Peace. *Compendium Of The Social Doctrine Of The Church*. 2004. Available: [http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html).
- Whelan, Charles. *Naked Economics: Undressing the Dismal Science*, rev. ed. W.W. Norton, 2010.
- Diamond, Jared. *The World Until Yesterday*. Penguin, 2013.



## PHA 302 LOGIC II: ADVANCED ARGUMENTS (3)

**Lecturer:** Not Offered in 2023

### 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 epichei-remes) 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

- Browne, M. N. *Asking the Right Questions: A Guide to Critical Thinking*. 7<sup>th</sup> edition. Prentice Hall, 2003.
- Connell, Richard, *Logical Analysis: An Introduction to Systematic Learning*. Burgess Publishing, 1981.
- Copi, Irving, and Carl Cohen. *Introduction to Logic*. 12<sup>th</sup> edition. Prentice Hall, 2004.
- Fogelin, Robert J. *Understanding Arguments: An Introduction to Informal Logic*. 6<sup>th</sup> edition. Wadsworth Publishing, 2003.
- Gensler, Harry J. *Introduction to Logic*. Routledge, 2002.
- Kreeft, Peter. *Socratic Logic: A Logic Text Using Socratic Method, Platonic Questions, and Aristotelian Principles*. St. Augustine Press, 2005.
- McInerney, D. Q. *Being Logical: A Guide to Good Thinking*. NY: Random House, 2004.
- Oesterle, John A. *The Art of Defining and Reasoning*. 2<sup>nd</sup> edition. Prentice-Hall, 1963.
- Hausman, Alan, Howard Kahane, and Paul Tidman. *Logic and Philosophy: A Modern Introduction*. 11th Edition. Wadsworth-Cengage, 2010.

## PHA 303 EASTERN PHILOSOPHY (3)

**Lecturer:** Rev Paul Hadjon SVD

### 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

- Bonevac, Daniel, and Stephen Phillips (eds.). *Understanding Non-Western Philosophy*. Mayfield Publishing Company, 1993.
- Chan, Wing-Tsit (ed.). *A Sourcebook in Chinese Philosophy*. Princeton University Press, 1963.
- Confucius. *Analects*. Trans. D.C. Lau. Penguin Books, 1979.
- Lao Tzu. *Tao Te Ching*. Trans. And ed. Stephen Mitchell. HarperCollins Publishers, 1988.
- Nagarjuna. *The Fundamental Wisdom of the Middle Way: Nagarjuna's Mulamadhyamakakarika*. Translation and Commentary Jay L. Garfield. Oxford University Press, 1995.
- Radhakrishnan, Sarvepalli, and Charles A. Moore (eds.). *A Sourcebook in Indian Philosophy*. Princeton University Press, 1957.
- Shankara. *The Vedanta-Sutras with the Commentary of Ramanuja*. Trans. Gorge Thibaut. Volume 34 and 38 of the Sacred Books of the East, ed. F. Max Muller. Motilal Banarsidass Publishers, 1988.
- Vasubandhu. *Seven Works of Vasubandhu*. Translated and edited. Stefan Anacker. Motilal Banarsidass Publishers, 1984.

## PHA 304 MELANESIAN PHILOSOPHY (3)

**Lecturer:** Not Offered in 2023

### 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

- Mantovani, E., ed., *An Introduction to Melanesian Religion*. Point Series No. 6. Melanesian Institute. 1984
- Neville Bartle. *Death, Witchcraft, and the Spirit World in the Highlands of Papua New Guinea-Developing a Contextual Theology in Melanesia*. Point No.29 . Melanesian Institute. 2005.
- Franco Zocca, *Melanesia and its Churches*-Point No. 29, Melanesian Institute, 2007.
- Norman C. Habel, *Powers Plumes and Piglets: Phenomenology of Melanesian Religion*. Australia Association for the Study of Religion, 1979.
- Narokobi, B. *The Melanesian Way*. PNG Institute of Papua New Guinea Studies, 1982.
- Joseph Knoebel et al., *Christ in Melanesia: Exploring Theological Issues*. Melanesian Institute, 1977

## PHA 305 PHILOSOPHY OF SCIENCE (3)

**Lecturer:** Not offered in 2023

### 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

- Nagel, Thomas. *Mind and Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False*. Oxford: Oxford University Press, 2012.
- Davies, Paul. *The Mind of God: Science and the Search for Ultimate Meaning*. London: Simon and Schuster, 1992.
- Feser, Edward. *The Last Superstition: A Refutation of the New Atheism*. South Bend, IN: St. Augustine's Press, 2008.
- McGrew, Timothy, Marc Alspector-Kelly, Fritz Althoff, eds. *Philosophy of Science: An Historical Anthology*. Oxford: Wiley-Blackwell, 2009.
- Kuhn, Thomas S and Ian Hacking. *The Structure of Scientific Revolutions: 50th Anniversary Edition*. Chicago: University of Chicago Press, 2012.
- 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:** Rev. Sebastian Valustaut OFM

### 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 2022 will be one of the works of Edith Stein.

## PHA 307 DISPUTED QUESTIONS IN ETHICS (3)

**Lecturer:** Not Offered in 2023

### 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. Catholic University of America Press, 2011.
- Eberl, Jason T. *Thomistic Principles and Bioethics*. Routledge, 2006. <https://doi.org/10.4324/9780203966259>.
- Jensen, Steven J., ed. *The Ethics of Organ Transplantation*. Catholic University of America Press, 2011.
- Brugger, E. Christian. *Capital Punishment and Roman Catholic Moral Tradition, Second Edition*. Notre Dame Press, 2014.
- Feser, Edward, and Joseph M. Bessette. *By Man Shall His Blood Be Shed: A Catholic Defense of Capital Punishment*. 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*. 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*. CUA Press, 2015.
- Timmermann, Jens. *Kant's Groundwork of the Metaphysics of Morals: A Commentary*. Cambridge University Press, 2007.
- Greaves, Hilary, and Theron Pummer, eds. *Effective Altruism: Philosophical Issues*. 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

- Berry, John W. [Ed.] *Cross-Cultural Psychology: Research and applications* 2nd ed. Cambridge University Press, 2006.
- Burton, Lorelle. *Psychology*: 3rd Australian and New Zealand Edition. John Wiley and Sons, 2009.
- Freud, Sigmund. *Two short accounts of psycho-analysis*. Pelican Books, 1970.
- Gibson, L. Robert and Mitchell, H. Marianne. *Introduction to Counselling and Guidance*, 4th Ed. Prentice Hall, 1995.
- Gould, Stephen J. *The Mismeasure of Man*. W.W. Norton and Co., 1996.
- Jerry M. Burger. *Personality*, 5th ed. Westworth – Thomson Learning, 2000.
- Jung, C.G. *Psychological Types*. Princeton University Press, 1971.
- Lips, Hilary M. *Sex and Gender: an introduction*, 5th ed. McGraw Hill, 2005.
- Roy Colledge. *Mastering Counselling*. Palgrave Macmillan Shaffer, 2002.
- David R. *Developmental Psychology: Childhood and Adolescence*, 8th ed. Wadsworth Cengage Learning, 2010.

## PHB 102 CULTURAL ANTHROPOLOGY (3)

**Lecturer:** Rev. Roshan Pinto SMM

#### 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.
- Aufenanger, H. *The passing scene in northeast New Guinea*. Anthropos Institute: St. Augustin, 1972.
- Barnard, Alan. *History and Theory in Anthropology*. Cambridge University Press: UK, 2000.
- Bohannan, 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.
- Gesch, P. *Innovation and initiation*. Anthropos Institute: St. Augustine, 1978.
- Hiebert, Paul G. *The Gospel in Human Contexts*. Grand Rapid, MI: Baker, 2009.
- Kraft, C.H. *Anthropology for Christian Witness*. NY: Maryknoll, 1996.
- Lawrence, P. and M. Meggit (eds.). *Gods, Ghosts, and Men in Melanesia*. Oxford: Oxford University Press, 1965.
- Luzbetak, L. *Church and cultures*. Maryknoll: Orbis Books, 1991.
- Mantovani, E. *An introduction to Melanesian religions*. Goroka: Melanesian Institute, 1984.
- Mantovani, E. *Divine revelation and the religions of PNG*. Goroka: Melanesian Institute, 2000.
- Mantovani, E. *Traditional and present day Melanesian values and ethics*. Goroka: Melanesian Institute, 1998.
- Mantovani, E. and M. MacDonald. *Christ the life of PNG*. Goroka, Melanesian Institute, 1992.
- 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: Study and Reading Skills (3)

**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. Palgrave Macmillan, 2013.
- Kelly, Gabrielle. *English for Theology: a resource for teachers and students*. ATF Press, 2004.
- Pierson, Cheri L. et al. *Exploring Parables in Luke: integrated skills for ESL/EFL students of theology*. Langham Global Library, 2014.
- Pierson, Cheri L. et al. *Exploring Theological English: reading, vocabulary, and grammar for ESL/EFL*. Langham Creative Projects, 2010.
- Sebranek, Patrick et al. *Writers Inc: a student handbook for writing and learning*. Great Source Education Group, 2001.
- University of Melbourne. *Helpsheet: Reading Skills. Teaching and Learning Unit*. the University of Melbourne, 2010.
- Waters, Mary and Alan. *Study Tasks in English*. Cambridge University Press, 1995.

## PHC 102 METHODOLOGY 2: Research Methods (3)

**Lecturer:** Dr. William Britt

### Course Description

This course helps students to develop critical research and writing skills needed to succeed at the tertiary level. Students learn how to find and use library and online resources; how to use the Chicago style for bibliographies and in-text citations, and how to use footnotes and quotations properly in their writing. Special attention is given to understanding and avoiding plagiarism. Writing skills such as paragraph and essay structure and following the writing process (pre-writing, drafting, revising, proof-reading) are covered.

### Bibliography

Academic Skills Unit, University of Melbourne, *Using Sources and Avoiding Plagiarism* [WEB booklet]. <http://www.services.unimelb.edu/au/asu>

Brookes, Arthur and Peter Grundy. *Writing for Study Purposes*. Cambridge University Press, 1990.

Cottrell. *Study Skills Handbook, Palgrave Study Skills*, 4th edition. Palgrave Macmillan, 2013.

Graff, Gerald and Cathy Birkenstein. *They Say / I Say: the moves that matter in academic writing*, 4th edition. W.W. Norton & Company, 2017.

Jordan, R.R. *English for Academic Purposes*. Cambridge University Press, 1997.

Sebranek, Patrick et al. *Writers Inc: a student handbook for writing and learning*. Great Source Education Group, 2001.

Smith, Kevin Gary. *Writing & Research: a guide for theological students*. Langham Global Library, 2016.

Turabian, Kate L. *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed. University of Chicago Press, 1996.

Vyhmeister, Nancy Jean. *Quality Research Papers: for students of religion and theology*. Zondervan, 2014.

Wallace, Michael J. *Study Skills in English*. Cambridge University Press, 1990.

## PHC 103 ACADEMIC ENGLISH (3)

**Lecturer:** Mr. Thomas Davai, Jr

### Course Description

This course develops students' competency in English grammar for academic purposes. While reading, writing, listening and speaking skills are all utilised and developed, there is a particular emphasis on writing papers and public speaking. The course reviews parts of speech, foundational grammar, and sentence and paragraph construction. Students apply what they are learning and grow in their ability to command the English language through written assignments and oral presentations.

### Bibliography

Azar, Betty Schramper. *Understanding and Using English Grammar*. 3<sup>rd</sup> edition. Longmans, 1999.

Crider, Scott F. *The Office of Assertion: An Art of Rhetoric for the Academic Essay*. ISI Books, 2005.

Field, Marion. *Improving Your Spelling*. Better Yourself Books, 2001.

Greene, Stuart and April Lidinsky. *From Inquiry to Academic Writing: A Text and Reader*. 4<sup>th</sup> edition. Bedford/St. Martin's Press, 2018.

Jordan, R.R. *English for Academic Purposes*. Cambridge University Press, 1997.

Kelly, Gabrielle, OP. *English for Theology: A Resource for Teachers and Students*. ATF Press, 2004.

Pierson, Cheri L. et al. *Exploring Theological English: Reading, Vocabulary, and Grammar for ESL/EFL*. Langham Creative Projects, 2010.

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

----- . *Write for College: A Student Handbook*. Great Source Education Group, 2007.

Strunk, William, Jr. and E.B. White. *The Elements of Style*. 3<sup>rd</sup> edition. Penguin Press, 2005.

Turabian, Kate L. *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed. University of Chicago Press, 1996.

Xavier, A.G. *Practical English Grammar*. St. Paul's Press, 2000.

## PHC 104 SUPPLEMENTARY ENGLISH (P/F)

**Lecturer:** Rev. Pat McIndoe

### 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*. Great Source Education Group, 2001.

## PHC 105 INTRODUCTION TO COMPUTING

**Lecturers:** Dr. Will Britt and Mrs. Rebecca Zimmerman

### Course Description:

This unit covers the fundamentals for computer communication and word-processing. It is purely a competence-based unit: as soon as competence in the relevant skills is demonstrated satisfactorily, a student passes the unit and may stop coming.

### Bibliography

"Welcome to Word." Microsoft Corporation, 2023.

## 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, Vocabularies, 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

**PHC/THC 203 BASIC ECCLESIASTICAL  
LATIN III (3)**

**Lecturer:** Mr. Thomas Davai, Jr

**Course Description**

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.

**THC 301 INTERMEDIATE ECCLESIASTICAL  
LATIN I (3)**

**Lecturer:** Mr. Thomas Davai, Jr

**Course Description**

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.

**THC 302 INTERMEDIATE ECCLESIASTICAL  
LATIN II (3)**

**Lecturer:** Rev. Albert Carver OFM Cap

**Course Description**

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.

**THC 303 INTERMEDIATE ECCLESIASTICAL  
LATIN III (3)**

**Lecturer:** Rev. Albert Carver OFM Cap

**Course Description**

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.

**THC 304 BASIC BIBLICAL GREEK I (3)**

**Lecturer:** Not Offered in 2023

**Course Description**

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.

**Course Description**

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:** Will not be offered in 2023

### 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.

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.

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

## 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.

## THC 312 BIBLICAL HEBREW 2 (3)

**Lecturer:** Mr. Thomas Davai Jr

### 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.

### 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:** Not offered in 2023

### 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 communities. 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.
- Nida, Eugene A. "Translation Means Communicating: a sociolinguistic theory of translation." *The Bible Translator*, Volume 30, no. 1. January 1979): 318-325. [accessible online at [www.ubs-translations.org](http://www.ubs-translations.org)].
- 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 2023

### 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. Brilhart. *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*, 11<sup>th</sup> 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

### 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:** Rev. Dr. Wojciech Radomski

### 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:** Rev. Dr. Wojciech Radomski

### 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.

## II. CHRISTIAN THOUGHT

### A. FUNDAMENTAL AND DOGMATIC THEOLOGY

#### TTA 101 FUNDAMENTAL THEOLOGY (3)

**Lecturer:** Rev. Dr. Wladislaw Madziar 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.

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## TTA 102 ECCLESIOLOGY (3)

**Lecturer:** Rev. Edward Ante

### Course Description

The Church is the hierarchical society of those who believe in and have received baptism into Our Lord, God, and Saviour 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

- Boff, Leonardo. *Church, Charism, and Power: Liberation Theology and the Institutional Church*. Translated by John W. Diercksmeier. Crossroad, 1985.
- Congar, Yves M.-J. *Christ, Our Lady, and the Church: A Study in Eirenic Theology*. Translated and introduced by Henry St. John. Longmans and Green, 1957.
- Denzinger, Heinrich, ed. *Enchiridion Symbolorum, Definitionum, et Declarationum de Rebus Fidei et Morum*. 43rd ed. Edited and translated by Peter Hünermann et al. Ignatius Press, 2012.
- Dictionary of Popes and Papacy: The Encyclopedia of Theology and Church*. Edited by Bruno Steimer and Michael G. Parker. N. Y.: Crossroad, 2001.
- Downing, F. Gerald. *The Church and Jesus: A Study in History, Philosophy, and Theology*. Studies in Biblical Theology, 2nd ser., vol. 10. S. C. M. Press, 1968.
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- Kasper, Walter. *Theology and Church*. Crossroad, 1989.
- Limouris, Gennadios. *Church, Kingdom, World: The Church As Mystery and Prophetic Sign*. World Council of Churches, 1986.
- Lohfink, Gerard. *Does God Need the Church?: Toward a Theology of the People of God*. Liturgical Press, 1999.
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Schüssler Fiorenza, Francis. *Foundational Theology: Jesus and the Church*. Crossroad, 1984.

Thornhill, John. *Sign and Promise: A Theology of the Church for a Changing World*. Collins Liturgical, 1988.

## TTA 201 CREATION AND CHRISTIAN ANTHROPOLOGY (3)

**Lecturer:** Rev. Dr. Wladislaw Madziar SVD

### 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.

### Bibliography

- Austriaco, Nicanor P. G. et al, *Thomistic Evolution: A Catholic Approach to Understanding Evolution in the Light of Faith*, 2<sup>nd</sup> ed. Cluny Media, 2019.
- Denzinger, Heinrich, ed. *Enchiridion Symbolorum, Definitionum, et Declarationum de Rebus Fidei et Morum*. 43rd ed. Edited and translated by Peter Hünermann, Robert Fastiggi, and Anne Englund Nash. Ignatius Press, 2012.
- Hahn, Scott, Curtis Mitch, and Dennis Walters. *Ignatius Catholic Study Bible: Genesis*. Ignatius Press, 2010.
- Kupczak, Jaroslaw. *Gift and Communion: John Paul II's Theology of the Body*. Translated by Agata Rottkamp, Justyna Pawlak, and Orest Pawlak. The Catholic University of America Press, 2014.
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## TTA 301 TRINITY (3)

**Lecturer:** Rev. Angelo Sanchez SDB

### 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.

### Bibliography

Augustine. *The Trinity*. Catholic University of America Press, 1963.

la Due, William. *The Trinity Guide to the Trinity*. Continuum, 2003.

Emery, G. *The Trinity: An Introduction to Catholic Doctrine on God*. Washington, DC: Catholic University of America Press, 2011

Gaitley, Michael E. *The One Thing Is Three: How the Most Holy Trinity Explains Everything*. Marian Press, 2012.

Hill, E. *The Mystery of the Trinity*. Catholic University of America Press, 1982.

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Rahner, K. *The Trinity*. Herder and Herder, 1997.

Studer, Basil. *Trinity and Incarnation*. Liturgical Press, 1993.

Torrance, T. *The Christian Doctrine of God: One Being, Three Persons*. T and T Clark, 1996.

Weinandy, Thomas G. *The Father's Spirit of Sonship*. T and T Clark, 1995.

## TTA 302 CHRISTOLOGY (3)

**Lecturer:** Rev. Angelo Sanchez SDB

### 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.

### Bibliography

Girard, René. *I saw Satan fall like lightning*. Maryknoll NY: Orbis, 2001.

Dupuis, J. *Jesus Christ as the encounter of world religions*. Maryknoll NY: Orbis, 1999.

Gaquarae, J. "Indigenisation as incarnation: the concept of a Melanesian Christ." *Point Series* 8:205-215.

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O'Collins, Gerald. *Christology: a biblical, historical and systematic study on Jesus*. Oxford: Oxford University Press, 1993.

Rahner, Karl. *Foundations of Christian Faith*. New York: Seabury, 1978.

Rausch, Thomas. *Who is Jesus: an introduction to Christology*. Collegeville: Liturgical Press, 2003.

Schwager, Raymund. *Must There Be Scapegoats? Violence and Redemption in the Bible*. Translated by M. L. Assad. Crossroad, 2000.

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Thomas Aquinas, *Summa Theologica*. New York: Benziger, 1947-1948.

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

**Lecturer:** Not offered in 2023

### 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.

### Bibliography

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- Semmelroth, Otto. *Mary: Archetype of the Church*. Tr. Maria von Eroes and John Devlin. Gill and Son, 1964.
- Thomas Aquinas. *Summa Theologica*. Benzinger, 1947-1948.

## TTA 304 PNEUMATOLOGY (3)

**Lecturer:** Not offered in 2023

### 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

- Congar, Yves. *I Believe in the Holy Spirit*. Crossroad, 2001.
- Gomez, Felipe. *The Holy Spirit in Theology and Spirituality*. St Pauls, 2010.
- John Paul II, *Dominum et Vivificantem* (On the Holy Spirit in the Life of the Church and the World), 1986.
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- Pastoral-Missionary Commission of the Central Committee for the Great Jubilee Year 2000. *The Spirit is Lord and Gives Life*. Paulines Publishing House, 1997.
- Theological-Historical Commission for the Great Jubilee Year 2000. *The Holy Spirit, Lord and Giver of Life*, Official Catechetical Text in Preparation for the Holy Year 2000, Paulines Publishing House, 1997.
- Willis, David, *Clues to the Nicene Creed*, Wm. B. Eerdmans Publishing Co., 2005.

## TTA 305 CATHOLIC APOLOGETICS (3)

**Lecturer:** Not Offered in 2023

### 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 seige, 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.

### Bibliography

Hahn, Scott. *Hail, Holy Queen: The Mother of God in the Word of God*. Darton, Longman & Todd, 2001.

John Paul II, *Fides et Ratio*. Libreria Editrice Vaticana, 1998.

John Paul II, *Mulieris Dignitatem*. Libreria Editrice Vaticana, 1988.

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Keating, Karl. *Catholicism and Fundamentalism: The attack on "Romanism" by "Bible Christians."* Ignatius, 1988.

Kelly, Matthew. *Rediscovering Catholicism*. Beacon Press, 2003.

Kreeft, Peter J and Ronald K Tacelli. *Handbook of Catholic Apologetics: Reasoned Answers to Questions of Faith*. Ignatius, 2009.

Lucas, Brien. *Questions about the Catholic Church*. St Paul, 1989.

O'Collins, Gerard. *Faith Under Fire*. Polding Press, 1974.

Rohr, Richard and Joseph Martos. *Why Be Catholic: Understanding Our Experience and Tradition*. St Anthony Messenger Press, 1989.

## TTA 305 GREAT THEOLOGIAN SEMINAR (3)

**Lecturer:** Not Offered in 2022

### 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:** Rev. Roshan Pinto SMM

### 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

Aerts, T. P. *Studies and Statements on Romans and Anglicans in Papua New Guinea*. UPNG, 1995.

Bryson, A. *Seeing the Light of World Faith*. Sterling Publishers, 2000.

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\_\_\_\_\_. *Christian Faith in Dialogue with Buddhism: Christian Faith in the Encounter with Buddhism*. St Gabriel Publications, 2010.

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Fuellenbach, J. *Church: Community for the Kingdom*. Orbis Books, 2002.

Kasper, W. *A Handbook of Spiritual Ecumenism*. New City Press, 2007.

Pontifical Council for Promoting Christian Unity. *Directory for the Application of Principles and Norms in Ecumenism*. Libreria Vaticana, 1993.

Roberston, R. G. *The Eastern Churches*. Edizioni "Orientalia Christiana", 1993.

Vatican II Council. *Nostra Aetate*. 1965.

## TTA 402      MISSIOLOGY      (3)

**Lecturer:** Rev. Peter Silong

### 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

- Bevans, S. and R. Schroeder. *Constant in Context: A Theology of Mission for Today*. Maryknoll, NY: Orbis Books, 2004.
- Bosch, D.J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Books, 1991.
- John Paul II. *Redemptoris Missio*.
- Luzbetak, L. *The Church and Cultures: New Perspective in Missiological Anthropology*. Maryknoll, NY: Orbis Books, 1988.
- Pontifical Council for Interreligious Dialogue and Proclamation. *Reflections and Orientations on Inter-religious Dialogue and the Proclamation of the Gospel of Jesus Christ*. 1991.
- Pontifical Council for Promoting Christian Unity, Pontifical Council for Inter-religious Dialogue, and the Pontifical Council for Culture. *Sects or New Religious Movements: A Pastoral Challenge*. Vatican: Libreria Vaticana, 1985.
- Roest, C. *What is so New About Inculturation?* (Inculturation: Working Papers on Living Faith and Cultures, V). Rome: Editrice, PUG, 1991.
- Schroeder, R. P. *What is the Mission of the Church: A Guide for Catholics*. Maryknoll, NY: Orbis Books, 2008.
- Shorter, A. *Toward a Theology of Inculturation*. Maryknoll, NY: Orbis Books, 1988.

## TTA 403      THEOLOGY OF GRACE      (3)

**Lecturer:** Rev. Dr. Wladislaw 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.

### Bibliography

- Augustine. *Confessions*. Any available edition.
- De Lubac, Henri. *A Brief Catechesis on Nature and Grace*. Translated by Richard Arandez. Ignatius Press, 1984
- Desilva, David A. *Perseverance in Gratitude: a Socio-Rhetorical Commentary on the Epistle to the Hebrews*. Eerdmans, 2000.
- Feingold, Lawrence. *The Natural Desire to See God According to St Thomas Aquinas and his Interpreters*. Sapientia Press, 2010.
- Mauss, Marcel. *The Gift: Forms and Functions of Exchange in Archaic Societies*. Translated by Ian Cunnison. W W Norton, 1967, or any other translation.
- Oakes, Edward. *A Theology of Grace in Six Controversies*. Eerdmans, 2016.
- Ormerod, Neil. *Grace and Disgrace*. E.J. Dwyer, 1992
- Seneca. *De Beneficiis*. Vol.3 of *Moral Essays*. Edited and translated by John W Basore. Loeb Classical Library. William Heinemann, 1935.
- Thomas Aquinas. *Summa Theologiae*, any edition.
- 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*. Evangelische Verlagsanstalt, 2017.



## TTA 404      ESCHATOLOGY      (3)

**Lecturer:** Rev. Angelo Sanchez SDB

### 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.

### Bibliography

- Harbinson, R. M. *The Unresting Dead: A Christian Perspective on Death, Burial and Afterlife in Papua New Guinea*. University of Papua New Guinea Press, 2016.
- Hayes, Z. *Visions of a Future: A Study of Christian Eschatology*. Liturgical Press, 1992.
- \_\_\_\_\_. *What Are They Saying About the End of the World?* Paulist Press, 1983.
- Kelly, A. *Eschatology and Hope*. Orbis Books, 2006.
- \_\_\_\_\_. *Touching on the Infinite. Explorations in Christian Hope*. Collins Dove, 1991.
- La Due, W. J. *The Trinity Guide to Eschatology*. Continuum, 2004.
- Martin, R. *The Last Things: Death, Judgement, Heaven, Hell*. : Ignatius Press, 1998.
- McKeating, C. *Peace at the Last: A Christian Theology of the Last Things*. Claretian Publications, 2009.
- O'Callaghan, P. *Christ our Hope: An Introduction to Eschatology*. Catholic University of America Press, 2011.
- Phan, P.C. *Responses to 101 Questions on Death and Eternal Life*. Paulist Press, 1997.
- Phelan, J. E. Jr. *Essential Eschatology: Our Present and Future Hope*. Inter-Varsity Press, 2013.
- Ratzinger, J. *Eschatology: Death and Eternal Life*. 2d ed. Catholic University of America Press, 1988.

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

**Lecturer:** Rev. Marcin Wrobel

### 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.

### Bibliography

- Bergant, Dianne. *Scripture: History and Interpretation*. Engaging Theology: Catholic Perspectives. Liturgical Press, 2008.
- Brueggemann, Walter, and Tod Linafelt. *An Introduction to the Old Testament: The Canon and Christian Imagination*. 2nd ed. Westminster John Knox Press, 2012.
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- Carr, D. *An Introduction to the Old Testament: Sacred Texts and Imperial Contexts of the Hebrew Bible*. Wiley-Blackwell, 2010.
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- Hanson, P. D. *The People Called*. Harper and Row, 1986.
- Hoerth, A. *Archaeology of the Old Testament*. Baker Academic, 2009.
- Price, R., Wayne H., *Zondervan Handbook of Biblical Archaeology*. Harper Collins Publishers, 2017.
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- Schmidt, W. *Old Testament Introduction*. Mumbai, St. Pauls, 1997.
- Smith, Mark S. *The Memoirs of God: History, Memory, and the Experience of the Divine in Ancient Israel*. Fortress Press, 2004.
- Stuart, D. *Old Testament Exegesis*. Westminster, 1984.
- Stuhlmueeller, C. *New Paths Through the Old Testament*. Paulist, 1989.

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

**Lecturer:** Rev. Gregory Ruamana MSC

**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**

- Achtemeier, P. et al. *Invitation to the Gospels*. Paulist Press, 2002.  
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 Johnson, L. T. *The Writings of the New Testament: An Interpretation*. Fortress Press, 1986.  
 McRay, J. *Archaeology of the New Testament*. Baker Academic, 2008.  
 Price, R., Wayne H., *Zondervan Handbook of Biblical Archaeology*. Harper Collins Publishers, 2017.

**TB 101 BIBLICAL HERMENEUTICS(3)**

**Lecturer:** Rev. Dr. Wojciech Radomski

**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.

**Bibliography**

- Benedict XVI, *The Word of the Lord (Verbum Domini): Post-synodal Apostolic Exhortation*. U. S. Conference of Catholic Bishops, 2010.  
 Brown Raymond E. and Sandra M. Schneiders, “Hermeneutics”. Art. 71. In Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy, eds. *The New Jerome Biblical Commentary*. Prentice Hall, 1990.  
*A Dictionary of Biblical Interpretation*. Edited by R. J. Coggins and J. L. Houlden. Trinity Press Inter., 1990.  
 Croatto, J. Severino. *Biblical Hermeneutics: Toward a Theory of Reading As the Production of Meaning*. Translated by Robert R. Barr. Orbis Bks., 1987.  
 Fuller, R. C. “The Interpretation of Holy Scripture”. Nos. 39a–42h. In Bernard Orchard, ed., *A Catholic Commentary on Holy Scripture*. Thomas Nelson and Sons, Ltd., 1951; reprint, 1960.  
 McKenzie, Steven L., and Stephen R. Haynes, eds. *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Applications*. Westminster John Knox Press, 1999.  
 Murphy Dennis J. *The Church and the Bible: Official Documents of the Catholic Church*. Rev. and enl. 2nd ed. St. Pauls/Alba House, 2007.  
 Schumacher, H. “Biblical Hermeneutics”. In *A Handbook of Scripture Study*. Vol. I, *General Introduction*. B. Herder Bk. Co., 1923. Pp. 113–27.  
 Schüssler Fiorenza, Elisabeth. *Searching the Scriptures*. Vol. 1, *A Feminist Introduction*. Crossroad, 1993.  
 Steinmueller, John E. *A Companion to Scripture Studies*. Vol. 1, *General Introduction to the Bible*. Joseph F. Wagner, Inc., 1941. Pp. 225–49.  
 Thoma, Clemens, and Michael Wyschogrod, eds. *Understanding Scripture: Explorations of Jewish and Christian Traditions of Interpretation*. Studies in Judaism and Christianity. Paulist Press, 1987.  
 Trigg, Joseph W. *Biblical Interpretation*. Message of the Fathers of the Church, vol. 9. Michael Glazier, 1988.

## 102 PENTATEUCH (3)

**Lecturer:** Rev. Dr. Wojciech Radomski

### 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

- Alexander, T. Desmond, and David W. Baker, eds. *Dictionary of the Old Testament: Pentateuch*. InterVarsity Press, 2003.
- Alter, R. *Genesis*. W. W. Norton, 1996.
- Blenkinsopp, J. *The Pentateuch*. Macmillan, 1992.
- Brueggemann, W. *The Vitality of Old Testament Traditions*. John Knox, 1982.
- Campbell, A. and M. O'Brien. *Sources of the Pentateuch*. Fortress, 1993.
- Campbell, Anthony F., and Mark A. O'Brien. *Rethinking the Pentateuch: Prolegomena to the Theology of Ancient Israel*. Westminster John Knox Press, 2005.
- Clines, D. J. A. *The Theme of the Pentateuch*. JSOT, 1978.
- Friedman, R. E. "Torah (Pentateuch)." In *The Anchor Bible Dictionary*. Edited by D. N. Freedman, et al. Vol. 6: 605-622. Doubleday, 1992.
- Kuruvilla, A. *Genesis. A Theological Commentary For Preachers*. : Wipf and Stock Publishers, 2014.
- Lohfink, N. *Theology of the Pentateuch*. Fortress, 1994.
- Mann, T. W. *The Book of the Torah*. John Knox, 1988.
- Provan, I. *Discovering Genesis. Content, Interpretation, Reception*. Wm. B. Eerdmans Publishing Company, 2016.
- Ska, Jean-Louis. *The Exegesis of the Pentateuch: Exegetical Studies and Basic Questions*. Mohr Siebeck, 2009.
- Walton, J. H. *Covenant: God's Purpose, God's Plan*. Zondervan, 1994.
- Whybray, R. N. *Introduction to the Pentateuch*. Eerdmans, 1995.

## TTB 103 MATTHEW AND MARK (3)

**Lecturer:** Rev. Dr. Wojciech Radomski

### 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

- Beare, F. Wright. *The Gospel according to Matthew*. Harper and Row, 1981.
- Harrington, D. J. "The Gospel of Matthew." *Sacra Pagina 1*. Liturgical Press, 1991.
- Saldarini, A. J. *Matthew's Christian-Jewish Community*. University of Chicago Press, 1994.
- Senior, D. P. *Matthew*. Abingdon Press, 1998.
- Kingsbury, J. D. *The Christology of Mark's Gospel*. Fortress, 1983.
- Perry, J. M. *Exploring the Messianic Secret in Mark's Gospel*. Sheed and Ward, 1997.
- Räsänen, H. *The Messianic Secret in Mark*. Translated by C. Tuckett. T & T Clark, 1990.
- Sweetland, D. *Mark: From Death to Life*. New City Press, 2000.

## TTB 104      PROPHETS      (3)

**Lecturer:** Rev. Marcin Wrobel CM

### 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

- Brown, Raymond E., Joseph A. Fitzmyer, and Roland E. Murphy, eds. *The New Jerome Biblical Commentary*. Prentice Hall, 1990.
- Chaine, Joseph. *God’s Heralds: A Guide to the Prophets of Israel*. Translated by Brendan McGrath. J. F. Wagner, 1954.
- Chisholm, Robert B. *Handbook on the Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets*. Baker Academic, 2002.
- Dictionary of the Old Testament Prophets*. Edited by Mark J. Boda and J. Gordon McConville. InterVarsity Press, 2012.
- Heschel, Abraham J. *The Prophets: An Introduction*. Harper and Row, 1962.
- Orchard, Bernard, ed., *A Catholic Commentary on Holy Scripture*. Thomas Nelson and Sons, Ltd., 1951; reprint, 1960.
- Sawyer, John F. A. *Prophecy and the Prophets of the Old Testament*. Oxford Univ. Press, 1987.
- Reid, David P. *What Are They Saying about the Prophets?*. Paulist Press, 1980.

## TTB 201      LUKE AND ACTS      (3)

**Lecturer:** Rev. Dr. Wojciech Radomski

### 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*. JSOT Press, 1993.
- Fernandes, V. P. *The Identity of Jesus: A Narrative-Critical Study of Luke*. Loyola School of Theology, 2004.
- Fitzmyer, J. A. *The Gospel According to Luke I-IX: Introduction, Translation and Notes*. Doubleday, 1981.
- Johnson, L. T., and Harrington, D. J. *The Acts of the Apostles*. Liturgical Press, 1972.
- Marshall, I. H. *The Gospel of Luke. A Commentary on the Greek Text*. Eerdmans, 1978.
- Moran, Stuart. *A Friendly Guide to Luke’s Gospel*. Garrett Publishing, 2012.
- Parsons, Mikael C. *Luke: Storyteller, Interpreter, Evangelist*. Hendrickson, 2007.
- Shellard, B. *New Light on Luke: Its Purpose, Sources and Literary Context*. Sheffield Academic Press, 2002.
- Spencer, F. S. *The Gospel of Luke and Acts of the Apostles*. Abingdon Press, 2008.
- Talbert, H. C. *Reading Luke. A Literary and Theological Commentary on the Third Gospel*. Smyth & Helwys Publishing, 2012.
- Tannehill, R. C. *The Narrative Unity of Luke-Acts: A Literary Interpretation*. Fortress Press, 1990.
- Trainor, Michael. *About Earth’s Child: An Ecological Listening to the Gospel of Luke*. Sheffield Phoenix, 2012.

## TTB 202 PSALMS & WISDOM LITERATURE (3)

**Lecturer:** Rev. Marcin Wrobel 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

- Allen, Leslie C. *Psalms 101-150*. Rev. ed. Word Books, 2002.  
Ball, E. (ed.) *In Search of True Wisdom*. Sheffield Academic Press, 1999.  
Clifford, R. J. *The Wisdom Literature*. Abingdon Press, 1998.  
Crenshaw, J. L. *Old Testament Wisdom an Introduction*. John Knox Press, 1998.  
Ceresko, A.R. *Introduction to Old Testament Wisdom: A Spirituality for Liberation*. Claretian Publication, 2000.  
Hunter, S. *Wisdom Literature*. SCM Press, 2006.  
Murphy, R. E. *The Tree of Life: An Exploration of Biblical Wisdom*. Doubleday, 1990.  
Perdue, Leo G. *The Sword and the Stylus: An Introduction to Wisdom in the Age of Empires*. Eerdmans, 2008.  
Tate, F.M.E. *An Introduction to Wisdom Literature and Psalms*. 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*. Eerdmans, 1997.  
Barrett, C. K. *A Commentary on the First Epistle to the Corinthians*. A. and C. Black, 1968.  
Collins, R. F. *First Corinthians*. Liturgical Press, 1999.  
Hays, R B. *First Corinthians*. John Knox Press, 1997.  
Kilgallen, J. J. *First Corinthians: An Introduction and Study Guide*. Paulist Press, 1987.  
Kistemaker, S. *Exposition of the First Epistle to the Corinthians*. Baker, 1993.  
Talbert, C. H. *Reading Corinthians*, Crossroad, 1987.  
Morris, Leon. *The First Epistle of Paul to the Corinthians*. Eerdmans, 1985.  
Witherington, B. III. *Conflict and Community in Corinth: A Socio-Rhetorical Commentary*. Eerdmans, 1994.

## TTB 204 BOOK OF REVELATION AND APOCALYPTIC LITERATURE (3)

**Lecturer:** Rev. Dr. Wojciech Radomski

### 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. Word Books, 1997.  
Barr, L. D. *Reading the Book of Revelation-A Resource for Students*. Society of Biblical Literature, 2003.  
Bauckham, R. *The Climax of Prophecy*. T & T Clark, 1998.  
Beale, G. K. *The Book of Revelation: A Commentary on the Greek Text*. Paternoster Press 1999.  
Boring, E. M. *Revelation*. John Knox Press, 1989.  
Bratcher, R. G. *A Handbook on the Revelation to John*. United Bible Societies, 1993.  
Collins, A. Y. *Crisis and Catharsis. The Power of the Apocalypse*. Westminster Press, 1984.  
\_\_\_\_\_. *The Apocalypse*. Veritas Publications, 1979.  
Corsini, E. *The Apocalypse: The Perennial Revelation of Jesus Christ*. Michael Glazier, 1983.  
Harrington, W.J. *Revelation*. Liturgical Press, 1993.  
McNicol, A.J. *The Conversion of the Nations in Revelation*. T&T Clerk International, 2011.  
Metzger, B.M. *Breaking the Code- Understanding the Book of Revelation*. Abingdon Press, 1993.  
Murphy, F.J. *Fallen Is Babylon: The Revelation to John*. Trinity Press International, 1998.

## TTB 205 JOHANNINE LITERATURE (3)

**Lecturer:** Rev. Dr. Wojciech Radomski

### 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*. Liturgical Press, 1998.  
Perkins, P. "The Gospel According to John." In *The New Jerome Biblical Commentary*, 942-985. Prentice Hall, 1990.  
Ponessa, J. and Laurie W. Manhardt. *Come And See. Catholic Bible Study. Gospel of John*. Emmaus Road Publishing, 2004.  
Ray, S. K. *St. John's Gospel. A Bible Study Guide and Commentary*. Ignatius Press, 2002.  
Sloyan, G. S. *John*. John Knox Press, 1988.  
Stibbe, M. W. G. *John's Gospel*. Routledge, 1994.

## TTB 301 GALATIANS AND ROMANS (3)

**Lecturer:** Rev. Dr. Wojciech Radomski

### 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

- Betz, H. D. *Galatians*. Fortress Press, 1979.  
Brown, R. E., and J. P. Meier. *Antioch and Rome: New Testament Cradles of Catholic Christianity*. Paulist, 1982.  
Bruce, F. F. *The Epistle to the Galatians: A Commentary on the Greek Text*. Paternoster Press, 1982.  
Cole, R. A. *The Epistle of Paul to the Galatians*. Michigan: Eerdmans, 1965.  
Cranfield, C. E. B. "St Paul and the Law." *SJT* 17 (1964): 43–68.  
Dunn, J. D. G. *The Epistle to the Galatians*. Hendrickson, 1993.  
Jewett, R. *Romans: A Short Commentary*. Fortress Press, 2013.  
Matera, F. J. *Galatians*. Liturgical Press, 1992.  
Witherington, B. *Grace in Galatia: A Commentary on St Paul's Letter to the Galatians*. T&T Clark, 1998.  
Ziesler, J. *Paul's Letter to the Romans*. Trinity Press International, 2005.

## TTB 302 HEBREWS AND CATHOLIC EPISTLES (3)

**Lecturer:** Not Offered in 2023

### 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*. Eerdmans Publishing Company, 2000.  
Frey, Jörg. *The Letter of Jude and the Second Letter of Peter: A Theological Commentary*. Baylor University Press, 2018.  
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.  
Hartin, P. J. "James." In D. J. Harrington (Ed.) *Sacra Pagina Series*. The Liturgical Press, 2003.  
Healy, M. *Hebrews*. Baker Academic, 2016.  
Johnson, L. T. "The Letter of James." In L. E. Keck (Ed.), *New Interpreter's Bible*, Vol 12. Abingdon Press, 1994-2004.  
Keating, D. *First and Second Peter, Jude*. Baker Academic, 2011.  
Laansma, Jon. *The Letter to the Hebrews. A Commentary for Preaching, Teaching, and Bible Study*. Cascade Books, 2017.  
Mitchel, A. C. "Hebrews." In D. J. Harrington (Ed.) *Sacra Pagina Series*. Vol. 13. 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 2023

### 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*. Liturgical Press, 2013.
- De Silva, D. A. *Introducing the Apocrypha*. 2<sup>nd</sup> ed. Baker Academic, 2018.
- Goodman, Martin. "The Apocrypha." In J. Barton, J. Muddiman (Ed.), *The Oxford Bible Commentary*. Oxford University Press, 2001.
- Harrington, D. J. "First and Second Maccabees." In D. Durken (Ed.) Vol. 12. *New Collegeville Bible Commentary*. Liturgical Press, 2012.
- Moore, C. A. "Tobit. A New Translation with Introduction and Commentary." In *The Anchor Bible*. Vol 40. Yale University Press, 1996.
- Myers, J. M. "I and II Esdras. A New Translation with Introduction and Commentary." In *The Anchor Bible*. Vol 42. Yale University Press, 1995.
- Nowell, Irene. "Jonah, Tobit, Judith." In D. Durken (Ed.) Vol. 25. *New Collegeville Bible Commentary*. 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*. Liturgical Press, 2013.

## TTB 304 SHORT PAULINE LETTERS (3)

**Lecturer:** Not Offered in 2023

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



## TTB 305 HISTORICAL BOOKS OF THE OLD TESTAMENT (3)

**Lecturer:** Rev. Dr. Wojciech Radomski

### 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. 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. Abingdon Press, 1994–2004.
- Brueggemann, W. *First and Second Samuel*. John Knox Press, 1990.
- Campbell, Antony F. *Joshua to Chronicles: An Introduction*. John Knox Press, 2004.
- Clinton McCann, J. *Judges*. John Knox Press, 2002.
- Coote, R. B. "The Book of Joshua." In L. E. Keck (Ed.), *New Interpreter's Bible*. Vol. 2. Abingdon Press, 1994–2004.
- Creach, Jerome, F. D. *Joshua*. John Knox Press, 2003.
- Hamilton, V. P. *Handbook on the Historical Books*. Baker Academic, 2001.
- Howard, D. M. *An Introduction to the Old Testament. Historical Books*. Moody Publishers, 2007.
- Klein, R. W. "The Books of Ezra & Nehemiah." In L. E. Keck (Ed.), *New Interpreter's Bible*. Vol. 3. Abingdon Press, 1994–2004.
- McKenzie, Steven L. *Introduction to the Historical Books: Strategies for Reading*. 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. 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. Abingdon Press, 1994–2004.
- Tuell, S. S. *First and Second Chronicles*. John Knox Press, 2001.

## C. CHURCH HISTORY TTC101 EARLY CHURCH HISTORY (3)

**Lecturer:** Rev. Dr. Józef Korneliusz Trzebuniak SVD

### 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, Henry, and Chris Maunder, eds. *Documents of the Christian Church*. 4th ed. Oxford Univ. Press, 2011.
- Bokenkotter, Thomas S. *A Concise History of the Catholic Church*. Rev. ed. Image Bks., 1979.
- Coakley, John W. and Andrea Sterk, eds. *Readings in World Christian History: Vol. I, Earliest Christianity to 1453*. Orbis Books, 2017.
- Denzinger, Heinrich, ed. *Enchiridion Symbolorum, Definitionum, et Declarationum de Rebus Fidei et Morum*. 43rd ed. Edited and translated by Peter Hünermann et al. Ignatius Press, 2012.
- Dwyer, John C. *Church History: Twenty Centuries of Catholic Christianity*. Paulist Press, 1998.
- Hughes, Philip. *The Church in Crisis: A History of the General Councils, 325–1870*. Doubleday, 1964.
- \_\_\_\_\_. *A History of the Church*. 3 vols. Sheed and Ward, 1947–48.
- Neuner, Josef, ed. *The Christian Faith in the Doctrinal Documents of the Catholic Church*. 7th ed. Rev. and enlarged. Theological Publications in India, 2004.
- Pelikan, Jaroslav. *The Emergence of the Catholic Tradition (100–600)*. Univ. of Chicago Press, 1971.
- Stevenson, James, and B. J. Kidd, eds. *Documents Illustrative of the History of the Church, A. D. 337–461*. S. P. C. K., 1966.
- Westminster Dictionary of Church History*. Edited by Jerald C. Brauer. Westminster Press, 1971.

## TTC102 MEDIEVAL CHURCH HISTORY (3)

**Lecturer:** Not offered in 2023

### 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.

### Bibliography

- Armenio, Peter V. *The History of the Church: Semester Edition*. Midwest Theological Forum, 2014.
- Barry, Colman James, ed. *Readings in Church History*. 3 vols. Christian Classics, 1960; reprint, 1965.
- Bettenson, Henry, and Chris Maunder, eds. *Documents of the Christian Church*. 4th ed. Oxford Univ. Press, 2011.
- Bokenkotter, Thomas S. *A Concise History of the Catholic Church*. Rev. ed. Image Bks., 1979.
- Deanesley, Margaret. *A History of The Medieval Church 590–1500*. Routledge, 1969.
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## TTC 201 REFORMATION (3)

**Lecturer:** Rev. Gregoria Bicomong SDB

### 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.

### Bibliography

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## TTC 202 MODERN CHURCH HISTORY (3)

**Lecturer:** Rev. Gregoria Bicomong SDB

### 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.

### Bibliography

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- Gilley, S., and B. Stanley (eds). *The Cambridge History of Christianity*, vol. 8: *World Christianities c. 1815 – c. 1914*. Cambridge University Press, 2005.
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- McLeod, H. (ed.), *The Cambridge History of Christianity*, vol. 9: *World Christianities c. 1914 – c. 2000*. Cambridge University Press, 2006).
- O'Malley, John W. *What happened at Vatican II*. Harvard University Press, 2010.
- Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. Cambridge University Press, 1999 .

## 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.

### Bibliography

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- . *Hagen Saga The story of Fr William Ross of Mt Hagen*. 2<sup>nd</sup> edition UPNG Press, 2015.
- . *Rempi to Rebiamul. Missions from Madang to Mt Hagen*. UPNG Press, 2016.
- . *The Potted History of Madang. Traditional Culture and Change on the North Coast of Papua New Guinea*. 2nd ed. UPNG Press 2016

Mihalic, F SVD (ed). *Readings in PNG Mission History. A chronicle for SVD and SSPS mission involvement on mainland New Guinea between 1946 and 1996*. Divine Word University Press, 1999.

Rochus Tatamai. *The Catholic Church in Papua New Guinea*. Voice of Peter To Rot <https://www.voiceofrotor.com/news/the-catholic-church-in-Papua-New-Guinea>.

Steffan Paul Verbum SVD. "From a Mission to a Church Assessment and Perspectives of the Catholic Church in Mainland New Guinea after its first hundred years." *Verbum SVD* 37-1/2 (1996): 231-258

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Wiltgen, R. *The Founding of the Roman Catholic Church in Oceania 1825-1850*. Australian National University Press, 1979.

## TTC 204 PATRISTICS (3)

**Lecturer:** Rev. Dr. Józef Trzebuniak 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

Di Berardino, A., and B. Studers (eds). *History of Theology*, vol. 1: *The Patristic Period*. Translated by M.J. O'Connell. Liturgical Press, 1996.

Dunn, G.D. *Tertullian*. Routledge, 2004.

Esler, P.F. (ed.). *The Early Christian World*. Rev. ed. Routledge, 2017.

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Grant, R.M. *Irenaeus of Lyons*. Routledge, 1997.

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Quasten, Johannes. *Patrology*. 5 vols. 1950. Reprinted Christian Classics, 1986.

## TTC 301 EASTERN ORTHODOXY & EASTERN CATHOLICISM (3)

**Lecturer:** Not Offered in 2023

### 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.

### Bibliography

Anastasios. *Facing the World: Orthodox Christian Essays on Global Concerns*. World Council of Churches, 2003.

Attwater, Donald. *The Christian Churches of the East*. Rev. ed. 2 vols. Bruce Pub. Co., 1961–62.

Benz, Ernst. *The Eastern Orthodox Church: Its Thought and Life*. Translated by Richard and Clara Winston. Anchor Bks., 1963.

Constantelos, Demetrios J. *Understanding the Greek Orthodox Church: Its Faith, History, and Practice*. Seabury Press, 1982.

Dalmaiz, Irénée-Henri. *The Eastern Liturgies*. Translated by Donald Attwater. Hawthorn Bks., 1960.

Denzinger, Heinrich, ed. *Enchiridion Symbolorum, Definitionum, et Declarationum de Rebus Fidei et Morum*. 43rd ed. Edited and translated by Peter Hünermann, Robert Fastiggi, and Anne Englund Nash. Ignatius Press, 2012.

- Le Guillou, M.-J. *The Spirit of Eastern Orthodoxy*. Translated by Donald Attwater. Hawthorn Bks., 1962.
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- Liesel, Nikolaus. *The Eucharistic Liturgies of the Eastern Churches*. Translated by David Heimann. Liturgical Press, 1963.
- Neuner, Josef, ed. *The Christian Faith in the Doctrinal Documents of the Catholic Church*. 7th ed. Rev. and enlarged. Theological Publications in India, 2004.
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- Zernov, Nicolas. *Eastern Christendom: A Study of the Origin and Development of the Eastern Orthodox Church*. Weidenfeld & Nicolson, 1961.

## TTC 302 CHURCH FATHER SEMINAR (3)

**Lecturer:** Not Offered in 2023.

### 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. T&T Clark, 1982ff.
- Bernadino, Angelo, ed. *Patrology*. vol. 4 Christian Classics, 1986.
- Quasten, Johannes. *Patrology*. 3 vols. Newman Press, 1950-1960.
- Young, Frances M. *From Nicaea to Chalcedon: A Guide to the Literature and its Background*. SCM, 1983.

## TTC 303 ISLAM (3)

**Lecturer:** Rev. Paul Hadjon SVD

### 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

- Chittick, W. C. *The Sufi Path of Knowledge*. State University of New York Press, 1998.
- Dunlop, D. M. *Arab Civilization to A.D. 1500*. Beirut reprint, Longman, Librairie du Liban.
- Fowden, G. *Empire to Commonwealth. Consequences of Monotheism in late antiquity*. Princeton University Press, 1993.
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- Lewis, B. *The Middle East*. Simon and Schuster, Touchstone Book, 1995.
- Massignon, L. *Hallaj: Mystic and Martyr*. Princeton University Press, 1994.
- Mooren, T. *"I do not adore what you adore!" Theology and Philosophy in Islam*. Media House, 2001.
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- \_\_\_\_\_. *Muhammad at Mecca*. Oxford, 1953.
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### III. CHRISTIAN PRACTICE

#### A. MORAL THEOLOGY

##### TPA 101 FOUNDATIONS OF CHRISTIAN MORALITY (3)

**Lecturer:** Rev. Peter Silong

##### 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

- Ashley, B. M. *Living the Truth in Love: A Biblical Introduction to Moral Theology*. Alba House, 1996.
- Bretzke, J. T. *A Morally Complex World: Engaging Contemporary Moral Theology*. Liturgical Press, 2004.
- Brown, M. *The Quest for Moral Foundations: An Introduction to Ethics*. Georgetown University Press, 1996.
- Gill, R., ed. *The Cambridge Companion to Christian Ethics*. Cambridge University Press, 2001.
- Grisez, G. *The Way of the Lord Jesus: Living a Christian Life*. Vol. 2. Franciscan Press, 1993.
- Hoose, B., ed. *An Introduction to Christian Ethics*. Liturgical Press, 1998.
- John Paul II. *Encyclical Letter: Veritatis Splendor*. St Paul's, 1993.
- Mattison, W. C. *Introducing Moral Theology: True Happiness and the Virtues*. Brazos Press, 2008.
- May, W. E. *An Introduction to Moral Theology*. 2d ed. Our Sunday Visitor, 2003.
- Peschke, K. *Christian Ethics: Moral Theology in the Light of Vatican II*. Vol. 1. Theological Publications in India, 1996.
- \_\_\_\_\_. *Christian Ethics: Moral Theology in the Light of Vatican II*. Vol. 2. Theological Publications in India, 2004.

##### TPA 102 CHILD PROTECTION (1)

**Lecturer:** Rev. Dr. Zenon Szablowinski 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.

##### Bibliography

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- Blue Knot Foundation Resources. "General Information on Child Abuse." <https://www.blueknot.org.au/Resources/General-Information/>.
- Catholic Bishops Conference of PNG & SI and Federation of Religious of PNG & SI. *Child Protection Policy for the Catholic Church of Papua New Guinea and Solomon Islands: For the Care, Wellbeing and Protection of Children*. 2014.
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- Price-Robertson, Rhys and Leah Bromfield and Suzanne Vassallo. "The Prevalence of Child Abuse and Neglect." <https://www.theactgroup.com.au/documents/ThePrevalenceofChildAbuseandNeglect.pdf>
- Ranson, David. "The Climate of Sexual Abuse." *Furrow* 53 (July/August 2002): 387-397.
- United Nations Convention on the Rights of the Child (UNCRC). 1989.

## TPA 103 SPIRITUAL THEOLOGY (3)

**Lecturer:** Rev. Roshan Pinto SMM

### 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.

### Bibliography

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Bovenmars, Jan G. *Biblical Spirituality of the Heart*. Society of St Paul, 1991.  
Bowe, Barbara E. *Biblical Foundations of Spirituality: Touching a Finger to the Flame*. Rowman & Littlefield Publishers, 2003.  
Collins, Kenneth J., ed. *Exploring Christian Spirituality*. Baker Academic, 2000.  
Cozzens, Donald B., ed. *The Spirituality of the Diocesan Priest*. CollegevilleLiturgical Press, 1997.  
Decree on Priestly Life and Ministry in *Documents of Vatican Council II*. Edited by Austin Flannery. St. Paul's, 1995.  
Gomez, Felipe. *The Holy Spirit in Theology and Spirituality*. St Pauls, 2010.  
Mursell, Gordon., ed. *The Story of Christian Spirituality: Two Thousand Years, from East to West*. Fortress Press, 2001.  
Pinckaers, Servais. *The Sources of Christian Ethics*. Catholic University of America Press, 1995.  
Torrell, Jean-Pierre. *Saint Thomas Aquinas, Volume 2, Spiritual Master*. Catholic University of America Press, 2003.

## 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

- Crossin, John W. *What Are They Saying about Virtue?* Paulist Press, 1985.  
Harrington, Daniel J. and James F Keenan. *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology*. Sheed & Ward Book, 2002.  
Mattison III, William C. *Introducing Moral Theology: True Happiness and Virtues*. Brazos Press, 2008.  
Melina, Livio. *Sharing in Christ's Virtue: For a Renewal of Moral Theology in Light of Veritatis Splendor*. Catholic University of America, 2001.  
Peschke, K. *Christian Ethics: Moral Theology in the Light of Vatican II*. 3d ed. Theological Publications in India, 2013.  
Pieper, Joseph. *Faith, Hope, Love*. Ignatius Press, 1997.  
Puliappallil, Cochuthresia. *The Cardinal Virtues in Christian Ethics and Samanya Dharma in the Mnusmrti*. Dharmaram Publications, 2018.  
Rawls, J. *Justice as Fairness: A Restatement*. Harvard University Press, 2001.  
Schubeck, T. L. *Love that does Justice*. Orbis Books, 2007.  
Simon, Yves Rene Marie. *The Definition of Moral Virtue*. Fordham University Press, 1989.

## 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.

### Bibliography

#### Primary sources:

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

#### Secondary sources:

Charles, R. *An Introduction to Catholic Social Teaching*. Family Publications, 1999.

Curran, C. E. *Catholic Social Teaching: A Historical, Theological and Ethical Analysis*. Georgetown University Press, 2002.

Pedro, S. *Social Encyclicals: Commentary and Critique*. Lucky Press, 1997.

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Libreria Editrice Vaticana, 2004.

Rynkiewicz, M.A. *Land and Churches in Melanesia: Cases and Procedures*. Point No. 27. Melanesian Institute, 2004.

## 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

Bonacci, Mary Beth. *Real Love: Answers Your Questions on Dating, Marriage and the Real Meaning of Sex*. Ignatius Press, 1996.

Kupczak, Jaroslaw. *Gift and Communion: John Paul II's Theology of the Body*. Catholic University of America Press, 2014.

Evert, Jason. *If You Really Loved Me: 100 Questions on Dating, Relationships and Sexual Purity*. St Anthony Messenger Press, 2003.

Lawler, Michael G. *Marriage and the Catholic Church: Disputed Questions*. Liturgical Press, 2002.

Lawler, Ronald et al. *Catholic Sexual Ethics*. Our Sunday Visitor, Second Edition, 1998.

Lopez, Antonio. "Marriage Indissolubility: An Untenable Promise?" *Communio* (2014): 269-305.

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Mayeski, M.A. "Like a Boat is Marriage: Aelred on Marriage as a Christian Way of Life." *Theological Studies* 70 (2009): 92-108.

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Salzman, Todd A. *The Sexual Person: Toward a Renewed Catholic Anthropology*. Georgetown University Press, 2008.

Scott, K and H. D. Horell. *Human Sexuality and Catholic Tradition*. Rowman and Littlefield, 2007.

Shivanandan, Mary. *Crossing the Threshold of Love: A New Vision of Marriage in the Light of John Paul II's Anthropology*. Catholic University of America Press, 1999.

Varkey, C.P. *Handle with Care: You Can Make or Break Your Child*. Better Yourself Books, 2010.



## 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.

### Bibliography

- Ashley, B. and K. O'Rourke. *Health Care Ethics*, 5<sup>th</sup> ed. Georgetown University Press, 1997.
- Bachiochi, Erika. Ed. *Women, Sex, and the Church: A Case for Catholic Tradition*. Pauline Books and Media, 2010.
- Bohr, D. *Catholic Moral Tradition*, Rev. Ed. Our Sunday Visitor, 2000.
- Dignity of the Person*. Congregation for the Doctrine of the Faith, 2008
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- Megivern, James J. *The Death Penalty: An Historical and Theological Survey*. Paulist Press, 1997.
- Lee, Patrick. *Abortion and Unborn Human Life*. 2<sup>nd</sup> ed. CUA Press, 2010.
- Peschke, K. *Christian Ethics: Moral Theology in the Light of Vatican II*. Vol. 2, Rev. ed. Theological Publications in India, 2001.
- Smith, Janet, E and Christopher Kaczor. *Life Issues, Medical Choices: Questions and Answers for Catholics*. St Anthony Messenger Press, 2007.

## TPC 305 THEOLOGY OF THE CONSECRATED LIFE (3)

**Lecturer:** Rev. Edward Ante

### 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 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.

### Bibliography

- Lumen Gentium*
- Perfectae Caritatis*
- Vita Consecrata*
- St Athanasius, *The Life of St Anthony*. Available: <http://www.newadvent.org/fathers/2811.htm>.
- St Benedict. *Rule*. Available: <https://www.ccel.org/ccel/benedict/rule.html>.
- Knowles, David. *Christian Monasticism*. Weidenfeld & Nicolson, 1969.
- Raphael Brown. *The Little Flowers of St Francis*. Image, 1958.
- St John of the Cross. *Spiritual Canticle*, in *The Collected Works of St. John of the Cross*. Translated by Kieran Kavanaugh, O.C.D. and Otilio Rodriguez. Institute of Carmelite Studies, 1979.
- St Teresa of Avila. *The Way of Perfection* in *The collected works of St. Teresa of Avila*, vol. 2. Translated by Kieran Kavanaugh and Otilio Rodriguez. Institute of Carmelite Studies, 1976.
- Catherine of Siena. *The Dialogue*. Translated by Suzanne Noffke. Paulist Press, 1980.
- St Therese of Lisieux. *The Story of the Soul*. Translated by John Clarke. ICS Publications, 1996.

## TPA 306 ENVIRONMENTAL ETHICS (3)

**Lecturer:** Not Offered in 2023

### 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'.

### Bibliography

- Grisez, G. *The Way of the Lord Jesus*. Vol.2. Franciscan Press, 1993.
- Lorbiecki, Marybeth. *Following St. Francis: John Paul II's Call for Ecological Action*. Rizzoli Ex Libris, 2014.
- Neuhaus, Richard John. "Christ and Creation's Longing in Environmental Ethics." Address to the Pontifical Academy of Sciences, October 22, 1996. <http://www.catholic.net/RCC/Periodicals/Inside/01-97/creat2.html>
- Peschke, Karl Henry. *Christian Ethics: Moral Theology in the light of Vatican II*. Vol 2. Rev. ed. C. Goodliffe Neale, 1993.
- Pope Francis. *Laudato si* [On the Care for our Common Home].
- Pope John Paul II. Peace with God the Creator, Peace with all of Creation. Editrice Vaticana, 1990.
- Wilkinson, L. *Earth keeping in the '90s*. Rev. ed. Wm B. Eerdmans Publishing, 1991.

## TPA 307 PEACE AND RECONCILIATION (3)

**Lecturer:** Not Offered in 2023

### 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

- Bloomfield, David, Teresa Barnes and Luc Huyse (eds.) *Reconciliation after Violent Conflict: A Handbook*. International Institute for Democracy & Electoral Assistance, 2003.
- Cantacuzino, Marina. *The Forgiveness Project: Stories for a Vengeful Age*. Jessica Kingsley Publishers, 2015.
- Pollefeyt, Didier (ed.) *Incredible Forgiveness: Christian Ethics between Fanaticism and Reconciliation*. Peeters, 2004.
- Pope Francis I. *Laudato Si* (Encyclical Letter on Ecology), 2015.
- Schreiter, Robert J. *Reconciliation: Mission and Ministry in a Changing Social Order*. Orbis Books, 1992.
- \_\_\_\_\_. *The Ministry of Reconciliation: Spirituality and Strategies*. Orbis Books, 1998.
- Voiss, James K. *Rethinking Christian Forgiveness: Theological, Philosophical, and Psychological Explorations*. Liturgical Press, 2015.
- Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Abingdon Press, 1996.
- Wilfred, Felix. "Cultural Resources for Peace and Reconciliation." *Concilium* no. 1 (2013): 84-96.
- Young, Douglas W. 'Our Land is Green and Black: Conflict Resolution in Enga. Point no. 28. Melanesian Institute, 2004.

## TPA 308 CHASTITY IN THE PRIESTLY VOCATION (3)

**Lecturer:** Not offered in 2023

### 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

- De Sales, Francis. *Introduction to the Devout Life: A Masterpiece of Mystical and Devotional Literature*. St. Pauls Publications, 1998.
- Dupuis, Jacques ed. *The Christian Faith in the Doctrinal Documents of the Catholic Church*. Theological Publications in India, 2001.
- Genovesi, Vincent J. *In Pursuit of Love: Catholic Morality and Human Sexuality*. Jesuit Communications Foundation, 2003.
- Green, Joel B. *Dictionary of Scripture and Ethics*. Baker Academic Publishing Group, 2011.
- John Paul II. *Vita Consecrata*, Thomas, P. *Pastoral Guide: Fundamental Moral Theology and Virtues*. Vol. 1. Kristu Jyoti Publications, 2012.
- West, Christopher. *Theology of the Body: A Basic Introduction to St. John Paul II's Sexual Revolution*. Ascension Press, 2004.

## TPA 309 CHRISTIAN MYSTICISM (3)

**Lecturer:** Not Offered in 2023

### 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.

### Bibliography

- Cloud of Unknowing, The*. Edited by J. McCann. Burns and Oates, 1924. Revised edition 1952.
- John of the Cross, St. *The Complete Works*. Edited and translated by E. A. Peers. 3 vols. Burns and Oates, 1934-5.
- Knowles, David. *What is Mysticism?* Sheed and Ward, 1966.
- McGinn, Bernard. *The Harvest of Mysticism in Medieval Germany (1300-1500)*. Herder and Herder, 2005.
- Pinckaers, Servais. *The Sources of Christian Ethics*. Catholic University of America Press, 1995.
- Teresa of Avila, St. *The Complete Works*, 3 vols., trans. by E.A. Peers, Sheed and Ward: 1946.
- Torrell, Jean-Pierre OP. *Saint Thomas Aquinas, Volume 2, Spiritual Master*. Catholic University of America Press, 2003.
- Woods, Richard. *Mysticism and Prophecy*. Darton, Longman and Todd, 1998.

## 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.

#### Bibliography

- Beal, J. P., J. A. Coriden and T. J. Green. *New Commentary on the Code of Canon Law*. Paulist Press, 2000.
- Caparros, E., J. Thériault and J. Thorn eds. *Code of Canon Law Annotated*. Wilson & Lafleur, 1993.
- Coriden, J. A. *An Introduction to Canon Law*. Ave Maria Press, 1989.
- D'Ostillo, F. *La Storia del Nuovo Codice di Diritto Canonico*. Vatican, 1983.
- Ferre, B. E. *Introduzione Alla Storia del Diritto Canonico*. Pontificia Università Lateranense, 1998.
- Fox, J. "A General Synthesis of the Work of the Pontifical Commission for the Revision of the Code of Canon Law." *The Jurist* 48 (1988): 800-840.
- Huels, J. M. *The Faithful of Christ: The New Canon Law for the Laity*. Franciscan Herald Press, 1983.
- Kuttner, S. "Il Codice di Diritto Canonico nella Storia." *Appolinaris*, 40 (1967): 9-26.
- McKenna, K. E. *A Concise Guide to Canon Law: A Practical Hand Book for Pastoral Ministers*. Ave Maria Press, 2000.

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

**Lecturer:** Not Offered in 2023

#### 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.

#### Bibliography

- Beal, J. P., J. A. Coriden, and T. J. Green, eds. *New Commentary on the Code of Canon Law*. Paulist Press, 2000.
- Cappros, E., M. Thériault and J. Thorn, eds. *Code of Canon Law Annotated*. Wilson & Lafleur Limitée, 1993.
- Flannery, A. ed. *The Documents of Vatican Council II*. St. Paul's, 1995. (Lumen Gentium, Optatum Totius, Gravissimum Educationis, Christus Dominus, Nostra Aetate, Presbyterorum Ordinis).
- Ghirlanda, G. *La Costituzione Gerarchica Della Chiesa*. Gregorian University, 1997.
- Huels, J. M. *The Pastoral Companion: A Canon Law Handbook for Catholic Ministry*. Franciscan Press, 1977.
- Neuner, J. and J. Dupuis, eds. *The Christian Faith*. Florence, 1996.

### TPB 303 CANON LAW III: SANCTIFYING OFFICE (3)

**Lecturer:** Rev. Bruno Pokule

#### 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.

#### Bibliography

- A Handbook on Canons 573-746.* Edited by Jordan Hite, Sharon Holland, Daniel Ward. Liturgical Press, 1985.
- Code of Canon Law Annotated.* Edited by E. Caparros, M. Theriault and J. Thorn. Wilson & Lafleur, 1993.
- Garcia, E. *Manual for Parish Priests – According to the 1983 Codex Iuris Canonici.* University of Santo Tomas, 1985.
- Huels, J. M. *The Pastoral Companion: A Canon Law Handbook for Catholic Ministry.* Franciscan Herald Press, 1995.
- New Commentary on the Code of Canon Law.* Edited by John Beal, James Coriden, Thomas J. Green. Paulist Press, 2000.
- The Canon Law: Letter and Spirit.* Edited by Gerard Sheehy et al. Liturgical Press, 1995.
- Vatican Council II: The Conciliar and Post Conciliar Documents.* Edited by Austin Flannery. Costello Publishing, 1996.
- Woestman, W. H. *Sacraments: Initiation, Penance, Anointing of the Sick. A Commentary on Canons 840-1007.* St. Paul University, 1996.
- \_\_\_\_\_. *The Sacrament of Orders and the Clerical State: A Commentary on the Code of Canon Law.* St. Paul University, 1999.

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

**Lecturer:** Rev. Bruno Pokule

#### 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.

#### Bibliography

- Beal, J. P., J. A. Coriden and T. J. Green. *New Commentary on the Code of Canon Law.* Paulist Press, 2000.
- Caparros, E., M. Thériault and J. Thorn, eds. *Code of Canon Law Annotated.* Wilson & Lafleur Limitée, 1993.
- Denzinger, Heinrich, and Peter Hünermann. *Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals.* 43rd ed. Ignatius Press, 2012.
- De Paolis, V. *I Beni Temporal della Chiesa.* Dehoniane, 1995.
- Flannery, A. ed. *The Documents of Vatican Council II.* St. Paul's 1995. *Christus Dominus*, 1965; *Dei Verbum*, 1965; *Apostolicam Actuositatem*, 1965; *Ad Gentes divinitus*, 1965; *Presbyterorum Ordinis*, 1965; *Gaudium et Spes*, 1965.
- Hite, J. and D. J. Ward, eds. *Readings, Cases, Materials in Canon Law: A Textbook for Ministerial Students.* Liturgical Press, 1990.
- Kealy, R. *Diocesan Financial Support: Its History and Canonical Status.* Gregorian University, 1986.
- Morrissey, F. G., ed. *The Canon Law Letter and Spirit: A Practical Guide to the Code of Canon Law.* Michael Glazier, 1995.

## 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 *sanatio 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

*Catholic Tribunals: Marriage Annulment and Dissolution*. Edited by Hugh F. Doogan. E.J. Dwyer, 1990.

*Jurisprudence: A Collection of U.S. Tribunal Decisions*. Edited by John A. Alesandro et al. Canon Law Society of America, 2002.

*New Commentary on the Code of Canon Law*. Edited by John Beal, James Coriden, and Thomas J. Green. Paulist Press, 2000.

*The Canon Law: Letter and Spirit*. Edited by Gerard Sheehy et al. Liturgical Press, 1995.

Robinson, G. *Marriage Divorce and Nullity: A Guide to the Annulment Process in the Catholic Church*. Liturgical Press, 1993.

Woestman, W. H. *Special Marriage Cases*. Faculty of Canon Law, St. Paul University. 1994.

\_\_\_\_\_. *Ecclesiastical Sanctions and the Penal Processes*. Theological Publications, 2000.

Wrenn, L. G. *Decisions*. Canon Law Society of America, 1983.

## C. LITURGY AND PASTORAL THEOLOGY

### PPC 101 LITURGY OF THE HOURS (P/F)

**Lecturer:** Rev. Edward Ante

### 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

Chupungco, A. J. ed. *Handbook for Liturgical Studies*. Vols. 1-5. Liturgical Press, 1997.

*General Instruction of the Liturgy of the Hours* 1971 in *The Liturgy Documents: A Parish Resource*. Vol 2. Liturgy Training Publications, 1999.

Martimort, A.G. et al. *The Church at Prayer*. Vol IV. *The Liturgy and Time*. New Edition. Translated by Matthew J. O'Connell. Liturgical Press, 1986.

"Sacrosanctum Concilium." In *Vatican II: The Conciliar and Post Conciliar Documents*. Edited by Austin Flannery. Liturgical Press, 1980.

Searle, M. *Liturgy Made Easy*. Liturgical Press, 1981.

## PPC 102 INTRODUCTION TO LITURGY (3)

**Lecturer:** Rev. Edward Ante

### 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

- Adam, A., *Foundation of Liturgy: An Introduction to Its History and Practice*, Liturgical Press 1992.
- Adam, A., *The Eucharistic Celebration: The source and Summit of Faith*. Liturgical Press 1994.
- Chupungco, A. J. *Introduction to the Liturgy: Handbook for Liturgical Studies 1*. Liturgical Press, 1997.
- Chupungco, A. "Fundamental Liturgy." In *Handbook for Liturgical Studies 2*. Liturgical Press, 1997.
- Chupungco, A. *What, Then, Is Liturgy? Musings and Memoir*. Liturgical Press, 2010.
- Deiss, L. C.S.Sp., *Spirit and Song of the New Liturgy*, tr. L. L. Haggard and M. L. Mazzareze. World Library, 1970.
- Deis, L. *Springtime of the Liturgy: Liturgical Text of the First Four Centuries*. Tr. M. J. O'Connell. Liturgical Press, 1979.
- Downey, M. ed. *The New Dictionary of Catholic Spirituality*. Liturgical Press, 1993.
- Flannery, A. ed. *Vatican Council II: The Conciliar and Post Conciliar Documents*. St. Pauls, 1999.
- Guardini, R., *The Spirit of the Liturgy*. Tr. A. Lane. Crossroad, 1998.
- Jungmann, J.A. *The Mass of the Roman Rite: Its Origins and Development* 1,2, tr. Francis A. Brunner. Four Courts Press, 1986.
- Komonchak, A.J. (ed.), *The New Dictionary of Theology*. Bangalore, 1996.
- Martimort, A.G., "Introduction to the Liturgy." In *The Church at Prayer 4*. Liturgical Press, 1986.
- Martimort, A.G. "Principles of the Liturgy." In *The Church at Prayer 1*. Liturgical Press, 1987.
- Sacred Congregation for Divine Worship. *General Instruction of the Roman Missal*, in the Roman Missal (2010), tr. ICEL. Libreria Editrice Vaticana, 2008.
- Sacred Congregation for Divine Worship. *General Instruction of the Liturgy of the Hours* (1971), in the Liturgy of the Hours, tr. ICEL. New York,

1975.

Vatican Council II. *Sacrosanctum Concilium* [Constitution on the Sacred Liturgy]. 1963.

Verheul, A. *Introduction to the Liturgy*. Anthony Clarke Books, 1964.

## PPC 103 LITURGICAL YEAR (1)

**Lecturer:** Rev. Edward Ante

### 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.

### Bibliography

- The Liturgy Documents*. Vol. 1, 5<sup>th</sup> ed. Liturgy Training Publications, 2012.
- The Liturgy Documents*. Vol. 3. Liturgy Training Publications, 2013.
- Chupungco, Anscar, ed. *Handbook for Liturgical Studies*, Vol. V: *Liturgical Space and Time*. Liturgical Press, 2000.
- Helmes, Jeremy. *Three Great Days: Preparing the Liturgies of the Paschal Triduum*. Liturgical Press, 2016.
- Moore, Gerard. *Earth Unites with Heaven: An Introduction to the Liturgical Year*. Morning Star Publications, 2014.
- Nocent, Adrien. *The Liturgical Year: Advent, Christmas, Epiphany*. Vol. 1. Introduced, emended, and annotated by Paul Turner. Liturgical Press, 2013.
- \_\_\_\_\_. *The Liturgical Year: Lent, the Sacred Paschal Triduum, Easter Time*. Vol. 2. Introduced, emended, and annotated by Paul Turner. Liturgical Press, 2014.
- \_\_\_\_\_. *The Liturgical Year: Sundays Two to Thirty-Four in Ordinary Time*. Vol. 3. Introduced, emended, and annotated by Paul Turner. Liturgical Press, 2013.

## PPC 104 MINISTRY OF LECTOR (1)

**Lecturer:** Rev. Edward Ante

### 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.

### Bibliography

- Caster, Marcel Van. *God's Word Today*, Geoffrey Chapman, 1966.  
Schillebeeckx Edward. *Ministry: Leadership in the Community of Jesus Christ*. Crossroad Publishing Company, 1986.  
Sofield, Loughlan and Carrol Juliano. *Collaborative Ministry: Skills and Guidelines*. Ave Maria Press, 1987.  
Whitehead James D. and Everlyn Eaton Whitehead. *Method in Ministry: Theological Reflection and Christian Ministry*. Sheed & Ward Publications, 1995.

## PC 201 MUSICAL NOTATION (P/F)

**Lecturer:** Rev. Edward Ante

### 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. Edward Ante

### 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

- Catholic Church. *The Constitution on the Sacred Liturgy*. Vatican Council II, 4 December 1963.  
\_\_\_\_\_. *General Instruction of the Roman Missal*. The Congregation for Divine Worship and the Discipline of the Sacraments, 17 March 2002.  
\_\_\_\_\_. *Instruction on Music in the Liturgy*. Sacred Congregation of Rites, 5 March 1967.  
\_\_\_\_\_. *The Roman Missal*. 3<sup>rd</sup> typical edition. Trans. ICEL. USCCB, 2011.  
\_\_\_\_\_. *Sing to the Lord: Music in Divine Worship*. USCCB, 14 November 2007.



## PPC 203 CATECHETICS AND EVANGELISATION (3)

**Lecturer:** Rev. Edward Ante

### 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.

### Bibliography

*To Have Life in its Fullness*. Catechism for Catholics of Papua New Guinea and Solomon Islands. Trento, 2010.

*Guide for Catechist*. Liturgical Catechetical Institute, 2002.

Pope Francis. *Lumen Fidei*. Encyclical Letter on Faith. Pauline Publishing, 2013.

Pope Francis. *Evangelii Gaudium*; Apostolic Exhortation on the Proclamation of the Gospel in Today's World. Pauline Publishing, 2014.

*Nurturing the Faith*; Pastoral Letter on Catechetical Renewal of the Catholic Bishops Conference of Papua New Guinea and Solomon Islands, 2005.

## TPC 101 MINISTRY OF TEACHING (3)

**Coordinator:** Mr. Penny Bobo

### 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.

### Bibliography

Murray, Print. *Curriculum Development and Design*. 2<sup>nd</sup> edition. NSW Australia: Allen & Unwin, 1993.

Roy Kilen. *Effective teaching Strategies*. 5<sup>th</sup> edition. China: C & C Offset Printing Co Ltd, 2009.

Kay Spencer *Cooperative Learning, Resources for Teachers, Inc.* Wee Co-op, 1994

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

## TPC 102 MINISTRY OF ACOLYTE (1)

**Lecturer:** Rev. Edward Ante

### 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

Chupungco, A. J. ed. *Handbook for Liturgical Studies*. Vols. 1-5. Liturgical Press, 1997.

Congregation for Divine Worship and the Discipline of the Sacraments. *Redemptionis Sacramentum*. 2004.

\_\_\_\_\_. *General Instructions on the Roman Missal*. 2002.

\_\_\_\_\_. *The Roman Liturgy and Inculturation*. 1994.

"Holy Orders." In *Documents in the Liturgy 1963-1979, Conciliar, Papal and Curial Texts*. Liturgical Press, 1982.

John Paul II. "Ecclesia de Eucharistia." 2003.

Kwatera, M. *The Ministry of Servers*. 2d ed. Claretian Publications, 2005.

Madigan, S. *Spirituality Rooted in Liturgy*. Pastoral Press, 1988.

Nevins, A. J. *Called to Serve: Guidebook for Altar Servers*. Our Sunday Visitor, 1993.

"Sacrosanctum Concilium." In *Vatican II: The Conciliar and Post Conciliar Documents*. Edited by Austin Flannery. Liturgical Press, 1980.

Searle, M. *Liturgy Made Easy*. Liturgical Press, 1981.

*The Rites of the Catholic Church as Revised by the Second Vatican Council*. Study Edition. CEL. 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. 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](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. Gregory Ruamana MSC

### 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

- Hart, T. *The Art of Christ Listening*. Paulist Press, 1980.
- Congregation for Clergy. *Directory on the Ministry and Life of Priests*. Libreria Vaticana, 1994.
- McGavin, P.A. "Rural Pastoring." *Pastoral Review* (2007): 41-44.
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- John Paul II. *Pastores Dabo Vobis*. 1992. Available: [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_25031992\\_pastores-dabo-vobis.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis.html).
- Francis I. *Evangelii Gaudium*. 2013. Available: [http://w2.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html).
- Francis I. *Amoris Laetitia*. 2016. Available: [https://w2.vatican.va/content/dam/francesco/pdf/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20160319\\_amoris-laetitia\\_en.pdf](https://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf).
- Francis I. *Gaudete et Exultate*. 2018. Available: [http://w2.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20180319\\_gaudete-et-exultate.html](http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exultate.html).

## **TPC 202 HOMILETICS I.1: SUNDAY AND WEEKDAY (1)**

**Lecturer:** Rev. John Curtis CP

### **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. John Curtis CP

### **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*. Twenty-Third Publications, 1984.

Benedict XVI, *Apostolic Exhortation of Verbum Domini*, 2010.

Burghardt, W. *Preaching: The Art and the Craft*. Paulist Press, 1987.

\_\_\_\_\_. *The Homilist's Guide to Scriptures, Theology and Canon Law*. Pueblo, 1987.

Buttrick, D. *Homiletic Moves and Structures*. SCM Press, 1987.

\_\_\_\_\_. *A Captive Voice: The Liberation of Preaching*. Westminster/John Knox Press, 1994.

Congregation for Divine Worship and the Discipline of the Sacraments. *Homiletic Directory*, 2015

Edwards, O. C. *Elements of Homiletics: A Method for Preparing to Preach*. Pueblo, 1982.

Feehan, J. A. *Preaching in Stories*. Manila: Divine Word Publications, 1997.

Francis. Apostolic Exhortation *Evangelii Gaudium*. 2014.

Hook, D. *Effective Preaching*. Newtown, NSW: Dwyer, 1991. (Basic text)

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

### **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. Each unit focuses on giving a homily in a different context.

### **Bibliography**

Burghardt, W. *Preaching: the Art and the Craft*. Paulist Press, 1987.

\_\_\_\_\_. *The Homilist's Guide to Scriptures, Theology and Canon Law*. Pueblo, 1987.

Congregation for Divine Worship and the Discipline of the Sacraments. *Homiletic Directory*. St Pauls, 2014.

Paul VI. *Evangelii Nuntiandi*. 1975.

Francis I. *Evangelii Gaudium*. 2014.

USA Bishops' Committee on Priestly Life and Ministry. *Fulfilled in your Hearing*. United States Catholic Conference, 1982.

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 2023

### 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

- Bausch, W. J. *World Stories for Preachers and Teachers*. Volume 2. Columbia Press, 1998.
- Clinebell, H. *Well Being*. Claretian Communication, 1996.
- D'Mello, A. *The Prayer of the Frog*. Vol. 1. Gujarat Sahitya Prakash, 1988.
- \_\_\_\_\_. *Contract with God: Retreat Conferences*. Gujarat Sahitya Prakash, 1990.
- Doohan, L. *Luke: The Perennial Spirituality*. Bear and Company, 1982.
- Mihalic, F. *The Story Teller's Minute*. Logos Publications, 1999.
- \_\_\_\_\_. *The Next Five Hundred Stories*. Logos Publications, 1993.
- Mlakuzhyil, G. *Be a Life-giver: A Retreat on John's Gospel*. St. Pauls Publications, 2012.
- National Conference of US Catholic Bishops. Bishops' Committee on Priestly Life and Ministry. *Retreats for Diocesan Priests*. US Catholic Conference, 1990.

## TPC 306 SPIRITUAL DIRECTION (3)

**Lecturer:** Not offered in 2023

### Course Description

More and more Christians are leaving the Church because priests fail to provide nourishment that fulfills 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)* Warner Books, 1990.
- Barry, William. *The Practice of Spiritual Direction*. Harper, 1982.
- Brady, Mark (ed.). *The Wisdom of Listening*. Wisdom Publication, 2003.
- Conroy, Maureen. *Looking into the Well*. Loyola University Press, 1995.
- Corey, Gerald, Corey, Marianne S., Callanan, Patrick Callanan, & Russel, J. Michael. *Group Techniques*. Tomson Brooks/Cole, 2004.
- Ferder, Fran. *Enter the Story (Biblical Metaphors for our Lives)*. Orbis Book, 2010.
- Green, Thomas. *The Friend of the Bridegroom*. St. Paul's, 2000.
- \_\_\_\_\_. *Weeds Among the Wheat*. Ave Maia Press, 1998.
- Guenther, Margaret. *The Practice of Prayer*. Cowley Publications, 1998.
- Lartey, Emmanuel Y. *In Living Color*. Jessica Kingsley Publishers, 2003.
- Morneau, Robert F. *Spiritual Direction (Principles & Practices)*. Crossroad, 1992.
- Nouwen, Henri. *Spiritual Direction (Wisdom for the Long Walk of Faith)*. Harper, 2006.
- Rolheiser, Ronald. *Prayer Our Deepest Longing*. Franciscan Media, 2013.
- Ruffing, Janet K. *To Tell the Sacred Tale (Spiritual Direction and Narrative)*, Paulist Press, 2011.
- Schmidt, Joseph. *Praying Our Experiences*. The Word Among Us Press, 2008.
- Sellner, Edward C. *Mentoring (The Ministry of Spiritual Mentoring)*. Ave Maria Press, 1990.
- Silf, Margaret. *Taste and See*. Darton Longman and Todd, 2007.

### TPC 307 PASTORAL COUNSELLING (3)

**Lecturer:** Not offered in 2023

#### 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 playing activities in small groups.

#### Bibliography

- Anderson, N. T. *Discipleship Counselling*. Regal Publisher, 2003.  
Bretzke, James T. *A Morally Complex World: Engaging Contemporary Moral Theology*. Liturgical Press, 2004.  
Clinebell, H. *Tipe-Tipe Dasar Pendampingan dan Konseling Pastoral*. Penerbit Kanisius. 2002.  
Colledge, R. *Counselling Theory*. Palgrave MacMillan, 2002.  
Gerkin, C. V. *Pastoral Counselling: Dalam Transisi*. Penerbit Kanisius, 1992.  
Gibson, R. L. and Marianne H. Mitchell. *Introduction to Counselling and Guidance*. Prentice-Hall, 1995.

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

**Lecturer:** Not Offered in 2023

#### 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

- Bessette, G. *Involving the community, A guide to participatory development communication*. International Development Research Centre, 2004.  
Buckley, S. *Community Media: A good practice Handbook*,. UNESCO, 2011.  
Freire, P. *Pedagogy of the Oppressed*. Continuum, 2005.  
Lunch, N. and C. *Insights into Participatory Video, A Handbook for the field*. InsightShare, 2006.  
McLuhan. *Understanding Media, The Extensions of man*. McGraw-Hill, 1964.  
Ryan, S., and Crozier, S. *Digital Storytelling guide*. Oxfam, 2011.

## TPC 309 DREAM ANALYSIS (3)

**Lecturer:** Not Offered in 2023

### 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

- Lohmann, R. *Dream Travelers: Sleep Experiences and Culture in the Western Pacific*. Palgrave Macmillan, 2003.
- Virkler, Mark and Charity Virkler Kayembe. *Hearing God Through Your Dreams: Understanding the Language God Speaks at Night*. Destiny Image, 2016.
- Jung, Carl Gustav and Marie-Luise von Franz. *Man and His Symbols*. Doubleday, 1964.
- Delaney, Gayle. *Living Your Dream*. Harper and Row, 1979.
- Garfield, Patrick. *Creative Dreaming*. Simon and Schuster, 1974.
- Kelsy, Morton. *Dreams, a Way to Listen to God*. Ramsey, 1978.
- Kelsy, Morton. *God, Dreams, and Revelation*. Augsburg, 1974.
- Linde, Sherly Morter. *The Joy of Sleep*. 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. Dr. Joseph Vnuk OP

### 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. Edward Ante

### 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. Pueblo, 1982.
- Flannery, A., ed. "Sacrosanctum Concilium." In *Vatican II: The Conciliar and Post Conciliar Documents*. Liturgical Press, 1980.
- Osborne, K. B. *Priesthood: A History of the Ordained Ministry in the Roman Catholic Church*. Paulist Press, 1988.
- 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.
- ICEL, *General Instruction of the Roman Missal*, August 2002.
- ICEL, *Rites of Ordination of a Bishop, of Priests and of Deacons*. US Congress of Catholic Bishops. Washington DC, 2003.
- Lang, J.P. *Dictionary of the Liturgy*. Catholic Book Publishing, 1989.
- Paul VI. Apostolic Letter *Ministeria Quaedam* on the First Tonsure, Minor Orders and the Subdiaconate (15 August 1972), *Vatican II: The Conciliar and Post-Conciliar Documents*, Ed. A. Flannery, St. Pauls 1975.
- Paul VI, Apostolic Letter *Ad Pascendum* Containing Norms for the Order of Diaconate. 15 August 1972.

## TPC 403 MINISTRY OF PRESBYTER (1)

**Lecturer:** Rev. Edward Ante

### 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*. Liturgical Press, 1980.
- ICEL, *General Instruction of the Roman Missal*, August 2002.
- ICEL, *Rites of Ordination of a Bishop, of Priests and of Deacons*. US Congress of Catholic Bishops. Washington DC, 2003.
- 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*. Catholic Book Publishing, 1989.
- Osborne, K. B. *Priesthood: A History of the Ordained Ministry in the Roman Catholic Church*. 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*. Twenty-Third Publications, 1989.
- Boone, Larry W. et al. *A Concise Guide to Catholic Church Management*. Logos Publications, 2010.
- Hornsby-Smith, Michael P. *The Challenging Parish: A Study of Parishes, Priests and Parishioners after Vat. II*. Routledge Publication, 1989.
- McGrath, E.H. *Basic Managerial Skills for All*. 3d ed. Prentice Hall of India Private, 1991.
- Minor, Robert S. and Clark W. Fetridge (eds). *Office Administration Handbook*. Dartnell Publications, 1984.
- Pickett, William L. *A Concise Guide to Pastoral Planning*. Logos Publications, 2011.

## IV. MULTI-DISCIPLINARY

### TX 201 THEOLOGICAL RESEARCH METHODS (1)

**Lecturer:** Rev. Dr. Zenon Szablowinski SVD

### 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

- Anderson, Jonathan and Millicent Poole. *Assignment and Thesis Writing*. 4th ed. Wiley, 2001.
- Burton, John. *Research Methods*. Port Moresby: UPNG, 1990.
- Clanchy, John and Brigid Ballard. *Essay Writing for Students: A Practical Guide*. 2nd ed. Longmans Cheshire. 1991.
- Deutscher, Noela C. *Essay Technique in History*. University of Queensland Bookshop, 1974.
- Evans, David and Paul Gruba. *How to Write a Better Thesis*. 2nd ed. Melbourne University Press, 2002.
- Fletcher, Charles. *Essay Clinic: A Structural Guide to Essay Writing*. Mac-Millan, 1990.
- McClain, Molly and Jacqueline D Roth. *Schaum's Quick Guide to Writing Essays*. McGraw Hill, 1999.
- Mounsey, Chris. *Essays and Dissertations*. Oxford University Press, 2002.
- 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. 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 programme, 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 Szablowinski 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 is 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**

Anderson, Jonathan and Millicent Poole. *Assignment and Thesis Writing*. 4th ed. Wiley, 2001.

Burton, John. *Research Methods*. Port Moresby: UPNG, 1990.

Clanchy, John and Brigid Ballard. *Essay Writing for Students: A Practical Guide*. 2nd ed. Longmans Cheshire. 1991.

Deutscher, Noela C. *Essay Technique in History*. University of Queensland Bookshop, 1974.

Evans, David and Paul Gruba. *How to Write a Better Thesis*. 2nd ed. Melbourne University Press, 2002.

Fletcher, Charles. *Essay Clinic: A Structural Guide to Essay Writing*. MacMillan, 1990.

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Mounsey, Chris. *Essays and Dissertations*. Oxford University Press, 2002.

Taylor, Gordon. *The Student's Writing Guide for the Arts and Social Sciences*. 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. University of Chicago Press, 2013.

VandeCreek, Larry, Hilary Bender and Merle R Jordan. *Research in Pastoral Care and Counselling: Qualitative and Quantitative Approaches*. Journal of Pastoral Care Publications, 1994

### **THP 304 PASTORAL RESEARCH METHODS (3)**

### **THP 305 PASTORAL RESEARCH PAPER (2)**

**Lecturer:** Not offered in 2023

#### **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**

- Booth, Wayne C., Gregory G. Colomb, and Joseph M. Williams. *The Craft of Research*. The University of Chicago Press, 1995.
- Coffey, A. and P. Atkinson. *Making Sense of Qualitative Data*. Sage Publications, 1987.
- “Contemporary PNG Studies.” *DWU Research Journal*. Madang, Papua New Guinea: Divine Word University Press, 2004--2018.
- Durand, Mary Alison and Tracey Chantler. *The Principles of Social Research*, 2nd ed. Open University Press, 2014.
- Guthrie, Gerard. *Research Methods for Papua New Guinea*. University of Papua New Guinea Press, 2012.
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- Spradley, James. *Participant Observation*. Holt, Rinehart and Winston Inc., 1980.
- Stacey, Margaret. *Methods of Social Research*. Pergamon Press, 1982.
- Sunstein, Bonnie Stone, and E. Chiseri-Strater. *Field Working: Reading and Writing Research*. Bedford/St. Martin's, 2002.
- Wadsworth, Yoland. *Do-It-Yourself Social Research*. Victorian Council of Social Service, 1984.
- Wax, H. Rosalie. *Doing Field Work: Warnings and Advice*. The University of Chicago Press, 1971.
- Werner O., and G. Mark Schoepfle. *Systematic Fieldwork (Vol. 1)*. Sage Publications, 1987.
- Young, Douglas. *Our Land is Green and Black*. Goroka, EHP: Melanesian Institute, 2004.

Crane, Julia G. and Michael V. Angrosino. *Field Projects in Anthropology*. Waveland Press, 1992

Anderson, Barbara Gallatin. *First Fieldwork*. Waveland Press, 1990.

### **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 programme only.]

In the final term of the Theology programme, 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 lecturers 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. Edward Ante

### 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.

### Bibliography

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- Rite of Christian Initiation of Adults*. Prepared by the International Commission on English in the Liturgy. National Conference of Catholic Bishops. Liturgy Training Publications, 1988.
- RCIA 75 "Aiming for Maturity in the faith." Catholic Sensibility website.
- Fink, Peter, ed. *The New Dictionary of Sacramental Worship*. The Liturgical Press, 1990.
- Baldovin, John and David Farina Turnbloom, eds. *Catholic Sacraments: A Rich Source of Blessings*. Paulist Press, 2015.
- Brown, Kathy and Frank C. Sokol. *Issues in the Christian Initiation of Children: Catechesis and Liturgy*. Liturgy Training Publications, 1989.
- Clay, Michael. *A Harvest for God: Christian Initiation in the Rural and Small-Town Parish*. Liturgy Training Publications, 2003.
- Dooley, Catherine. "Baptismal Catechumenate: Model for All Catechesis." *Louvain Studies* 23 (1998): 114-123.
- Dooley, Catherine. "From the Visible to the Invisible: Mystagogy in the Catechism of the Catholic Church." *The Living Light* 31 (1995): 29-35.
- Dunning, James. "Conversion: Being Born Again and Again." *Catholic Update* (n.d.).
- Hughes, Kathleen. *Saying Amen: A Mystagogy of Sacrament*. Liturgy Training Publications, 1999. Chapters 3-5.
- Kelly, Liam. *Sacraments Revisited: What Do They Mean?* Darton, Longman, Todd, 2000.
- Martos, Joseph. "The Sacraments Today." In *Doors to the Sacred: A Historical Introduction to the Sacraments in the Catholic Tradition*. Vatican II Anniversary Edition, Updated and Enlarged with Charts and Glossary. Ligouri, 2014.

- Mick, Lawrence E. *Living Baptism Daily*. The Liturgical Press, 2004.
- Morris, Thomas H. *The RCIA: Transforming the Church. A Resource for Pastoral Implementation*. Revised and Updated. Paulist Press, 1997.
- TeamRCIA. "A Suitable Catechesis." Nick Wagner.
- \_\_\_\_\_. "Learn the deep structure of the RCIA."
- \_\_\_\_\_. "What to Teach in the RCIA: Use Paragraph 75 as your guide."
- Tufano, Victoria, ed. *Celebrating the Rites of Adult Initiation: Pastoral Reflections*. Liturgy Training Publications, 1992.
- Tufano, Victoria, ed. *Readings in the Christian Initiation of Children*. Liturgy Training Publications, 1994.
- Turner, Paul. "The Role of the Catechist: Augustine's Catechizing Beginners." *The Living Light* 39 (Fall 2002): 17-23.
- United States Conference of Catholic Bishops. *Rite of Christian Initiation of Adults: Questions and Answers*. n.d.
- Wilde, James A., ed. *Confirmed as Children, Affirmed as Teens*. Liturgy Training Publications, 1990.

## TTP 401 SACRAMENT OF EUCHARIST (3)

**Lecturer:** Rev. Angelo Sanchez SDB

### 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

- Congregation for Divine Worship. *The General Instruction of the Roman Missal*, Third Edition. Final Text with application for Australia. St Pauls Publications, 2012.
- Pastoral Guidelines for Celebrating Mass*. For Use Within the Bishops' Conference of Papua New Guinea and Solomon Islands. Goroka: Liturgical and Catechetical Institute, 2002.
- Fink, Peter, ed. *The New Dictionary of Sacramental Worship*. Liturgical Press, 1990.

Chupungco, Anscar, ed. *Handbook for Liturgical Studies: The Eucharist*. Vol. III. Liturgical Press, 1999.

Cabié, Robert. *History of the Mass*. Trans. Lawrence J. Johnson. Washington-The Pastoral Press, 1992.

Emminghaus, Johannes H; Theodor Maas-Ewerd, Editor. *The Eucharist: Essence, Form, Celebration*. Second Revised Edition. Trans. Linda M. Maloney. Liturgical Press, 2006.

Foley, Edward. *From Age to Age: How Christians Celebrated the Eucharist*. Rev. and expanded ed. Liturgical Press, 2008.

Gibbs, Philip, ed. *Alive in Christ, The Synod for Oceania and the Catholic Church in Papua New Guinea 1999-2005*, Point No. 30. The Melanesian Institute, 2006.

Irwin, Kevin W. *Models of the Eucharist*. Paulist Press, 2005. Pueblo.

John Paul II. *On the Eucharist in Its Relationship to the Church (Ecclesia de Eucharistia)*. 2003.

Kubicki, Judith. *The Presence of Christ in the Gathered Assembly*. Continuum, 2006.

Laurance, John D., *The Sacrament of the Eucharist*. Liturgical Press, 2012.

Mazza, Enrico. *The Celebration of the Eucharist: The Origin of the Rite and the Development of its Interpretation*. Liturgical Press, 1999.

McKenna, John. *Become What You Receive: A Systematic Study of the Eucharist*. Liturgy Training Publications, 2012.

Morrill, Bruce T. *Encountering Christ in the Eucharist: The Paschal Mystery in People, Word, and Sacrament*. Paulist Press, 2012.

Power, D. N. *The Eucharistic Mystery: Revitalizing the Tradition*. Crossroad, 1992.

Seasoltz, R.K. ed. *Living Bread, Saving Cup: Readings on the Eucharist*. Liturgical Press, 1982.

Taft, Robert. "Communion from the Tabernacle: A Liturgico-Theological Oxymoron." *Worship* 88, no. 1 (January 2014): 9 (2-22).

## TTP 402 SACRAMENT OF RECONCILIATION (3)

**Lecturer:** Rev. Angelo Sanchez SDB & Rev. Bruno A Pokule

### 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

Coffey, D. M. *The Sacrament of Reconciliation*. Liturgical Press, 2001.

*Code of Canon Law*. Collins Liturgical Publications, 1983.

Commission, International Theological. *Memory and Reconciliation: The Church and the Faults of the Past*. St Paul's Publications, 2000.

Dallen, J. *The Reconciling Community: The Rite of Penance*. Liturgical Press, 1991.

Hellwig, M. K. "Penance and Reconciliation." In *Commentary on the Catechism of the Catholic Church*, ed. Michael J. Walsh. Liturgical Press, 1994.

International Committee on Liturgy in English. *The Rite of Penance*. Catholic Book Publishing, 1975.

John Paul II. *Post-Synodal Apostolic Exhortation: Reconciliatio et paenitentia*. St Paul Publications, 1985.

\_\_\_\_\_. *Encyclical Letter: Veritatis splendor*. Homebush: St Paul's, 1993.

Manning, P. "The Seal of Confession: Cultural Challenges." *Furrow*. September (2018): 487-93.

Osborne, K. B. *Reconciliation and Justification: The Sacrament and Its Theology*. Wipf and Stock Publishers, 2001.

## TTP 403 SACRAMENT OF HOLY ORDERS & ANOINTING (3)

**Lecturer:** Rev. Edward Ante

### 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

- Bettenson, Henry, and Chris Maunder, eds. *Documents of the Christian Church*. 4th ed. Oxford Univ. Press, 2011.
- Cooke, Bernard J. *Ministry to Word and Sacrament: History and Theology*. Fortress Press, 1976.
- Donovan, Daniel. *What Are They Saying about the Ministerial Priesthood?*. Paulist Press, 1992.
- Hauke, Manfred. *Women in the Priesthood?* Translated by David Kipp. Ignatius Press, 1988.
- Knauber, Adolf. *Pastoral Theology of the Anointing of the Sick*. Liturgical Press, [1976].
- Küng, Hans. *Why Priests? A Proposal for a New Church Ministry*. Doubleday, 1972.
- Levering, Matthew, ed. *On the Priesthood: Classic and Contemporary Texts*. Rowman and Littlefield Publishers, 2003.
- Meyendorff, Paul. *The Anointing of the Sick*. St. Vladimir's Seminary Press, 2009.
- Osborne, Kenan B. *Priesthood: A History of Ordained Ministry in the Roman Catholic Church*. Paulist Press, [1989].
- The Rites of the Catholic Church*. 2 vols. Pueblo Pub. Co., 1988.
- Vanhoye, Albert. *Old Testament Priests and the New Priest: According to the New Testament*. Translated by Bernard Orchard. St. Bede's Publications, 1986.

## 2023 ACADEMIC INFORMATION

### STUDENT INFORMATION

#### LIST OF ABBREVIATIONS

##### ABBREVIATIONS

CSMA	CONGREGATION OF SAINT MICHAEL THE ARCHANGEL / MICHAELITES
CM	SOCIETY OF ST. VINCENT DE PAUL
CMM	MARIANNHILL MISSIONARIES
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
RCJ	ROGATIONISTS OF THE HEART OF JESUS
SDB	SALESIANS OF DON BOSCO
SMM	MONTFORT MISSIONARIES / MONFORTIANS
SVD	DIVINE WORD MISSIONARIES

##### LECTURER INITIALS

AC	Albert Carver OFM Cap	MW	Marcin Wróbel CM
AS	Angelo Sanchez SDB	PB	Penny Bobo
BL	Benjamin Leme	PH	Paul Hadjon SVD
BP	Bruno A Pokule	PM	Pat McIndoe CP
BZ	Brandon Zimmerman	PS	Peter Chanel Silong
CU	Colman Uledi OFM Cap	PSa	Pedro Sachitula SDB
EA	Edward Ante	RP	Roshan Pinto SMM
GB	Gregorio Bicomong SDB	SV	Sebastian Valustaut OFM
GR	Gregory Ruamana MSC	TD	Thomas Davai, Jr
JC	John Curtis CP	WB	William Britt
JK	Joseph Kiagho OFM Cap	WM	Wladislaw Madziar SVD
JT	Jozef Trzebuniak SVD	WR	Wojciech Radomski
JV	Joseph Vnuk OP	ZS	Zenon Szablowinski SVD

## CURRICULUM 2023 PHILOSOPHY

	Term 1	Term 2	Term 3	
PH1	Intro to Philosophy	WB	BZ	Medieval Philosophy
	Meth 1: Study + Reading Skills	TD	CU	Metaphysics
	Logic	BZ	WB	Philosophy Elective (E)
	Introduction to Liturgy	EA	TD	Catechetics and Evangelization
	Meth 2: Research Skills	WB	RP	Cultural Anthropology
			EA	Liturgical Year (I)~
	Intro to Computing? (P/F)	RLZ/ WB	PM	Supplemental English ®
	Modern Philosophy	SV	SV	Philosophy of Art and Beauty
	Ethics	WB	WB	Political Philosophy
	Faith and Reason: Phil of Religion	SV	CU	Philosophy of God
	Religious Anthropology	BL	MW	Intro to NT
	Lector (I)~	EA	EA	<i>Cantor (P/F)~</i>
			WB	<b>Research Paper II-III (2)</b>
	<b>Basic Latin 1</b>	TD	TD	

## THEOLOGY

	Term 1	Term 2	Term 3	
TH1	Pastoral Theology+	GR	Foundations of Christian Morality	PS
	Biblical Hermeneutics*	WR	Sacraments of Initiation	EA
	Ministry of Teaching	PB	Pentateuch*	WR
	Spiritual Theology*	RP	Early Church History	JoT
	Acolyte (I)~	EA	Youth Ministry (I)^*	RP
	Luke and Acts+ (2 sections)	WR	Reformation	GB
	Johannine Literature	WR	Revelation and Apoc. Lit.	WR
	Psalms and Wisdom	MW	Corinthians	GR
	Pastoral Theology+	GR	Patristics	JoT
TH2	Theological Research Methods (I)	ZS	Homiletics 1.1 (1)+ (x2?)	JC
	Eschatology	SW	Trinity	AS
	Moral & Theological Vir	PS	Sexuality and Marriage	ZS
	Theology of Consecrated Life	EA	Patristics	JoT
	Catholic Social Teaching	PS	CL 3: Sanctifying Office	BP
	Homiletics 2.1 (1) (x2)	JK	Homiletics 2.2 (1) (x2)	JK

## THEOLOGY

TH4	Eschatology	SW	CL 4: Teaching, Goods, Sanctifications	BP	Ecumenism < (7 students)	RP
	Missiology	PS	Holy Orders and Anointing	EA		
	Eucharist	AS	Sacrament of Reconciliation	AS + BP	CL 5: Processes + Marriage	BP
	Deacon (1)~	EA	Presbyter (1)~	EA	Parish Finances (2)	PS
	Parish Admin (1)	PS	Homiletics 3 (1)	JV	Comprehensive Exam	BP
	<b>Theology Paper Planning (1)</b>	ZS	<b>Theology Research Paper</b>	BZ		
	Intermediate Latin 1	TD	Intermediate Latin 2	AC	Intermediate Latin 3	AC
			Hebrew 1	TD	Hebrew II?	TD
	Adv Latin 1	PSa	Adv Latin 2	WR	Adv Latin 3	WR
	Spiritual Direction	RP	Islam	PH	Historical Books	WR
			Advanced Latin 3 (2022 students)	JV	Basic Latin 3	TD

## 2023 Students by Class

### PHILOSOPHY 1

1	2032	AILAS Alphonse	Kimbe	DipPh
2	2033	ANDAMA Freeman	Ext	CertPh
3	2034	BENSON Francis	OP	CertCS
4	2035	BII Paul	SVD	DipPh
5	2036	EMBOKRU Michael	CP	DipPh
6	2037	FEVA Jacob	EXT	DipPS
7	2038	GIBERT Jeff	Vanimo	CertPH
8	2039	GOMORAI Joseph	SVD	DipPh
9	2040	HOSAMANA Japheth	Pom	DipPh
10	2041	JOHNSON Elvis	Cap	DipPh
11	2042	KALIKIO Donius	MSC	CertCS
12	2043	KAWAGE Fabian	CMM	DipPh
13	2044	KOL Tony	CSMA	DipPh
14	2045	LOUISE Frank	Pom	DipPh
15	2046	LUKEMPITU Blasius	MSC	CertCS
16	2047	MEPKE Livai	Vanimo	DipPh
17	2048	MINAPE Steven	SVD	DipPh
18	2049	NAMA Michael	Bougainville	DipPh
19	2050	NUMOL Lorna	Ext	CertPH
20	2051	PATO Simon	Vanimo	DipPh
21	2052	POECHE MASON	CSMA	DipPh
22	2053	SUIMIANGAN Jeddy	Kav	DipPh
23	2054	TALIUR Christopher	Rabaul	DipPh
24	2055	TONGALA Adolf	Rabaul	DipPh
25	2056	VALENTINE Masalino	Vanimo	CertCS
26	2057	WANA Elizah	Rabaul	DipPh
27	2058	WEPINI Leslie	OP	CertCS

**PHILOSOPHY 2**

1	1980	AULAI Maximillion	Cap	DipPS
2	1897	DAWAN Edward	CM	DipPS
3	1984	HARRY Harry	RCJ	DipPS
4	1985	HETAWI Gilbert	Cap	DipPh
5	1986	JONATHAN Simon	Kavieng	DipPh
6	1988	KANJALA Lawrence	SVD	DipPS
7	1989	KIBINEIK Clifford Maxmillian	SMM	DipPh
8	1990	KOABA Emmanuel	CM	DipPh
9	1991	KOIT Peter	CM	DipPh
10	1992	KOROI Manuel	Ext	DipPh
11	1993	MAGITEN Jethro	Ext	DipPS
12	1995	MARON Melchior	Kavieng	DipPH
13	1996	MAROR Mark	SVD	DipPh
14	1998	MOMO Dominic	RCJ	DipPh
15	2000	PETER Douglas	Kavieng	DipPh
16	2001	PETER Philip	Cap	CertCS
17	2002	ROBERT Simon	CM	DipPh
18	2003	TAINKI Jeremiah	Kerema	DipPh
19	2005	TIRORO Amos	Rabaul	DipPh
20	2006	TOKAPIP Danny	BGV	DipPh
21	2007	TUMAE Lawrence	BGV	STB
22	2008	ULUNA Eugene	Rabaul	DipPh
23	2009	VURING Nathaniel	MSC	DipPS
24	2010	WARAMIN Engelberth	MSC	DipPh
25	2011	YENGIT Roland	Ext	CertPH

**THEOLOGY 1**

1	1937	BIRAS Edwin	MSC	STB
2	1938	DOTTIE Dominic	Alotau	ADTh
3	1900	KAMBU Benedict	OP	BTh
4	1944	KEH Ephraim	Rabaul	STB
5	1946	KOIT Jude	OP	STB
6	1950	LATOMENE Stanton	Rabaul	STB
7	1953	MANGAI Charles	MSC	ADTh
8	1909	MAUSING Sean Charles	CM	BTh
9	1954	NAMUNO Sylvester	Cap	STB
10	1958	PAMAT Rudolf	Rabaul	STB
11	1959	PIRIMIN Philip	Kavieng	BTh
12	1960	SIANG Joseph Nevelle	MSC	ADTh
13	1961	SIOLIS Vincent	MSC	ADTh
14	1964	TALAM Dominic	MSC	ADTh
15	1965	TERUA Elizah	Cap	STB
16	1969	WAIROA Edward	CP	ADTh

**THEOLOGY 2**

1	1879	ABMA Christopher	Madang	STB
2	1853	BEROM Steven	SVD	STB
3	1823	BIN Markus	SVD	BTh
4	2059	DOMINIC Max	Hagen	BTh
5	1872	GENDE Hans	Kundiawa	STB
6	2060	GRAI Issac	Kundiawa	ADTh
7	1851	HAROMAN Tyson	BGV	STB
8	2061	KUA Samuel	Kundiawa	BTh
9	1908	LAVUT Gregory	Rabaul	BTh
10	1868	MANDU Jessy	OP	BTh
11	2062	MEK Joachim	Hagen	BTh
12	1872	PUMENI Robin	MSC	ADTh
13	2063	SAU Noel	WWK	BTh
14	1914	SELBO Noel	CP	ADTh
15	2013	SOKAP Roland	Vanimo	ADTh
16	2014	SUWONG-EL Joachim	Vanimo	BTh-R
17	2015	TABOKOM Berry	Vanimo	ADTh
18	1877	TOMMY Albert	MSC	STB
19	2016	TOMMY Jonathan	Vanimo	ADTh
20	2064	TUGUBE Robert	Mendi	ADTh
21	1525	ULALOM Augustine	MSC	BTh-R
22	1878	UMBA Joseph	CAP	ADTh
23	1880	WOJEM Damien	SVD	STB
24	2065	YAL Philip	Kundiawa	BTh
25	2017	YAWI Gilbert	Vanimo	ADTh
26	2018	YIMNAU Abel	Vanimo	BTh
27	1881	YOUNGOPAE Simon	CSMA	STB
28	1939	ENEP Walter	Ext	BSC

**THEOLOGY 3**

1	2028	AGAI Siwi	Kundiawa	ADT
2	1824	BAI William	Kimbe	STB
3	1857	GONA Mathew	Rabaul	STB
4	2021	GUGL Arre	Kundiawa	BTh-R
5	1749	IPAMA Jacob	SVD	BTh
6	2022	JOSEPH Isaac	Mt Hagen	BTh
7	2023	KAWAGE Douglas	Kundiawa	BTh
8	2024	KUK Sylvester	Mt Hagen	BTh
9	2025	KUNDAL Newman	Wabag	BTh-R



10	1975	LUKINU OWANGA Bienvenu	SMM	BTh
11	2026	LUS Austin	Wewak	ADT
12	1440	MAL James	Wabag	BTh-R
13	1976	MANIRAMBOGOYE Majoric	SMM	BTh
14	1830	MELI George	MSC	BTh
15	2027	PETER Martin	Mendi	BTh
16	1834	QOQLETKOP Henry	MSC	BTH
17	1873	RUARRI Constantine	Madang	STB
18	1836	SIWEDIDI David	MSC	STB
19	1838	TANGALEL Patrick	MSC	ADT
20	1911	TIMBALU Mathew	POM	STB
21	1885	TUMUN Jacob	Mt Hagen	STB
22	2030	UNAKAU Isaac	Aitape	BTH
23	735	LOCAN Matthew	Rabaul	

#### **THEOLOGY 4**

1	1790	BIKINE Jim	Cap	ADT
2	1832	KALAWA George	Madang	STB
3	1973	KUN Joseph	Kundiawa	BTH
4	1974	LEME Paul	Mendi	BTH
5	1756	MOMO Richard	MSC	BTH
6	1977	NOGLAI Samuel	Kundiawa	BTH
7	1979	PUP Steven	CSMA	BTH-R
8	1800	TARMAT Clement	Cap	BTH
9	1886	TINA Francis	Rabaul	STB
10	1917	JOE Steele	Ext	BCS
11	1971	WITNE Thomas	Kundiawa	BTH
12	1970	LONGMANREA Richard	Ext	BCS
13	1611	TAVAKA William	Ext	BCS

Total PH & TH Externals	10
Total PH Seminarrians	46
Total TH Seminarrians	76

**Total Students 132**

#### **2023 Students by Sponsor**

##### **HOLY SPIRIT SEMINARY**

[1]	AITAPE				
UNAKAU	Isaac	TH3			
[2]	ALOTAU				
DOTTIE	Dominic	TH1			
[3]	BOUGAINVILLE				
NAMA	Michael	PH1			
TOKAPIT	Danny	PH2			
TUMAE	Lawrence	PH2			
HAROMAN	Tyson	TH2			
[4]	KAVIENG				
SUIMIANGAN	Jeddy	PH1			
JONATHAN	Simon	PH2			
MARON	Melchior	PH2			
PETER	Douglas	PH2			
PIRIMIN	Philip	TH1			
[5]	KEREMA				
TAINKI	Jeremiah	PH2			
[6]	KIMBE				
AILAS	Alphonse	PH1			
BAI	William	TH3			
[7]	KUNDIAWA				
GENDE	Hans	TH2			
GRAI	Issac	TH2			
KUA	Samuel	TH2			
YAL	Philip	TH2			
ARRE	Gugle	TH3			
AGAI	Siwi	TH3			
KAWAGE	Douglas	TH3			
KUN	Joseph	TH4			
NOGLAI	Samuel	TH4			
WITNE	Joseph	TH4			
[8]	MADANG				
AMBA	Christopher	TH2			
RUARRI	Constantine	TH3			
KALAWA	George	TH4			
[9]	MENDI				
TUGUBE	Robert	TH2			
PETER	Martin	TH3			
LEME	Paul	TH4			
[10]	MT HAGEN				
DOMINIC	Max	TH2			
MEK	Joachim	TH2			
JOSEPH	Isaac	TH3			
KUK	Sylvester	TH3			
TUMUN	Jacob	TH3			
[11]	Port Moresby				
HASAMANA	Japheth	PH1			
LOUIS	Frank	PH1			
TIMBALU	Matthew	TH3			
[12]	RABAU				
TALIUR	Christopher	PH1			
TONGALA	Adolf	PH1			
WANA	Elizah	PH1			
TIRORO	Amos	PH2			
ULUNA	Eugine	PH2			
KEH	Ephraaim	TH1			
LATOMANE	Stanton	TH1			
POMAT	Rudolf	TH1			
LAVUT	Gregory	TH1			
GONA	Matthew	TH3			
TINA	Francis	TH4			
Fr	LOCAN Mathew				
[13]	VANIMO				
MEPKE	Livai	PH1			
PATO	Simon	PH1			
VALENTINE	Masalino	PH1			
SOKAP	Roland	TH2			
SUWONG-EL	Joachim	TH2			
TABOKOM	Berry	TH2			
TOMMY	Jonathan	TH2			
YAWI	Gilbert	TH2			
YIMNAU	Abel	TH2			
[14]	WABAG				
GILBERT	Jeff	PH1			
KUNDAL	Newman	TH3			
MAL	James	TH3			

[15] WEWAK		WARAMIN Engelberth	PH2
SAU Noel	TH2	BIRAS Edwin	TH1
LUS Austin	TH3	MANGAI Charles	TH1
		SIANG Joseph Nevel	TH1
[16] MICHAELITE (CSMA)		SIOLIS Vincent	TH1
KOL Tony	PH1	TALAM Dominic	TH1
POECHE Mason	PH1	ULALOM Augustine	TH2
YOUNGOPAE Simon	TH2	TOMMY Albert	TH2
PUP Steven	TH4	PUMENI Robin	TH2
		MELI George	TH3
[17] ROGATIONIST (RCJ)		QOQLETKOP Hendrick	TH3
HARRY Harry	PH1	SIWEDIDI David	TH3
MOMO Dominic	PH1	TANGALEL Patrick	TH3
		MOMO Richard	TH4
[19] VINCENTIAN (CM)		3 DIVINE WORD COLLEGE (SVD)	
DAWAN Edward Jr	PH1	BII Paul	PH1
KOABA Emmanuel	PH1	GOMORAI Joseph	PH1
KOIT Peter	PH1	MINAPE Steven	PH1
ROBERT Simon	PH1	KANJALA Lawrence	PH2
MAUSING Sean Charles	PH2	MAROR Mark	PH2
		BEROM Steven	TH2
		BIN Markus	TH2
[20] MARIANNHILL (CMM)		WOJEM Damien	TH2
KAWAGE Fabian	PH1	IPAMA Jacob	TH3
		4 DOMINICAN COLLEGE (OP)	
		BENSON Francis	PH1
		WEPINI Leslie	PH1
		KOIT Jude	TH1
		MANDU Jessy	TH2
		KAMBU Benedict	TH1
		5 DON BOSCO COLLEGE (SDB)	
		PAIARA Paul Kiri	PH1
		BISAM Noah	PH
		6 MONTFORT (SMM)	
		KIBINEK Clifford Maxillian	PH2
		LUKINO OWANGA Bienvenu	TH3
		MANIRAMBOGOYE Majoric	TH3
		7 PASSIONIST COLLEGE (CP)	
		EMBOKRU Michael	PH1
		WAIROA Edward	TH1
		SELBO Noel	TH2

## RELIGIOUS COLLEGES

### 1 CAPUCHIN COLLEGE (OFM CAP)

JOHNSON Elvis	PH1
AULAI Maxmillian	PH2
HETAWI Gilbert	PH2
PETER Philip	CCS
NAMUNO Sylvester	TH1
TERUA Elizabeth	TH2
UMBA Joseph	TH2
BIKINE Jim	TH4
TARMAT Clement	TH4

### 2 DE BOISMENU COLLEGE (MSC)

KALIKIO Donius	PH1
LEKEMPITU Blasius	PH1
VURING Nathaniel	PH2

### 8 VINCENTIAN COLLEGE (CM)

DAWAN Edward Jr	PH2
KOABA Emmanuel	PH2
KOIT Peter	PH2
ROBERT Simon	PH2
MAUSING Sean Charles	TH1

### EXTERNAL

FEVA Jacob	PH1
ANDAMA Freeman	PH1
NUMOL Lorna	PH1
KOROI Manuel	PH2
MAGITEN Jethro	PH2
YENGIT Roland	PH2
ENEP Walter	TH2
TAVAKA William	TH4
JOE Steele	TH4
LONGMANREA Richard	TH4

### SUMMARY

Religious: 58:  
 MSC – 17, SVD – 9, OP – 5, CP – 3,  
 OFM CAP – 9, SMM – 3, CSMA – 4,  
 RCJ - 2, CM - 5, CMM - 1

Diocesan – 64:  
 Aitape - 1, Alotau – 1, Bougainville -  
 4, Kavieng – 5, Kerema—1,  
 Kimbe—2, Kundiawa – 10, Madang  
 – 3, Mendi—3, Mt. Hagen—5, Port  
 Moresby – 3; Rabaul – 12, Vanimo—  
 9, Wabag – 3, Wewak –2,

External 10

**Total 132**

## 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 programme. Staff and financial policies are printed separately in a Policy Handbook and the CTI Financial 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 Statutes, CTI By-laws, SRC Constitution, and the By-Laws Governing the Member Colleges. 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 programme and the numbering of the units in order to bring CTI's programme in line with the requirements of the University of Santo Tomas (based on *Veritatis Gaudium*) and the 2016 *Ratio Fundamental*. 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.