

2017

GENERAL PROSPECTUS OF ST JOHN VIANNEY SEMINARY NPC

(Association Incorporated Under Section 21)

**Registered with the Department of Higher Education and Training as a
Private Higher Education Institution under the Higher Education Act of 1997.**

[Registration Certificate No. 2000/HE08/007]

**179 Main Street
Waterkloof 0181
P.O. Box 17128
Groenkloof 0027
Republic of South Africa**

ST JOHN VIANNEY SEMINARY NPC

Association Incorporated Under Section 21:2005/ 023798/ 08

[NPC: 037 – 914 PBO: 130004800]

**Registered with the Department of Higher Education and Training as a
Private Higher Education Institution under the Higher Education Act of 1997.**

[Registration Certificate No. 2000 / HE08 / 007]

**[St John Vianney Seminary NPC does not discriminate on basis of race, creed
or gender]**

© Rector/President

Manci, Thembayona Paulus. Very Rev. Fr. Dr. [President]

STB [PUU], MTh [UNISA], DTH [UNISA]

St John Vianney Seminary NPC

179 Main Street

Waterkloof 0181

Republic of South Africa

Tel: +27 12 460 2039

Fax: +27 12 460 3596

E-mail: rector@sjv.ac.za

Internet: www.sjv.ac.za

ISBN:

ACRONYMS

AC	-	Academic Committee
ANGELICUM	-	Pontifical University of St. Thomas - Rome
ANTONIANUM	-	Pontifical University of St. Anthony - Rome
BD	-	Bachelor of Divinity
CHE	-	Council on Higher Education
CTU	-	Catholic Theological Union – Chicago USA
DHET	-	Department of Higher Education and Training
DoE	-	Department of Education
HEQC	-	Higher Education Quality Committee
IL	-	Information for Lecturers
IS	-	Information for Students
JCL	-	Licentiate in Juris Canonis (Canon Law)
JCD	-	Doctorate in Juris Canonis (Canon Law)
L Phil	-	Licentiate in Philosophy
MAYNOOTH	-	St Patrick's College
MSPP	-	Massachusetts School of Professional Psychology
NMMU	-	Nelson Mandela Metropolitan University
NQF	-	National Qualifications Framework
NPC	-	Non Profit Company
NSH	-	Notional Study Hours
	L	- Lectures
	T	- Tutorials
	P	- Practical and field trips
	S	- Seminars
	H	- Self-study, resource-based learning and assignments
	R	- Revision (s)
	F	- Internship / Field Placement

A	-	Assessment
W	-	Weeks
C	-	Credits
PA	-	Prospectus, Academic
PG	-	Prospectus, General
PIB	-	Pontifical Biblical Institute
PRC	-	Programme Review Committee
PSC	-	Planning and Strategy Committee
PSP	-	Personalised Study Programme
PUG	-	Pontifical Gregorian University
PUU	-	Pontifical Urban University
QUAAC	-	Quality Assurance and Accreditation Committee
RAU	-	Rand Afrikaans University now University of Johannesburg
RPL	-	Recognition of Prior Learning
SACBC	-	Southern African Catholic Bishops Conference
SACOP	-	South African Council of Priests
SAN ANSELMO	-	Pontifical Athenaeum of St Anselm
SAQA	-	South African Qualifications Authority
SC	-	SJVS Student Council
SHE	-	Safety, Health and Environment
SJV	-	St John Vianney Seminary NPC
SLL	-	Licentiate in Sacred Liturgy
SSD	-	Doctorate in Sacred Scripture
SSL	-	Licentiate in Sacred Scripture
STB	-	Bachelor of Sacred Theology
STL	-	Licentiate in Sacred Theology
CUEA	-	Catholic University of East Africa
TERESIANUM	-	Pontifical Theological Faculty "Teresianum"
UNISA	-	University of South Africa
UP	-	University of Pretoria
WITS	-	University of Witwatersrand

Commonly Used Acronyms of Religious Orders, Congregations and Societies of Academic Staff and Students at SJVS:

CMM	-	Congregation of Missionaries of Mariannahill
CSS	-	Congregation of the Sacred Stigmata (Stigmatines)
CSSp	-	Congregation of the Most Holy Spirit (Spiritans)
CSsR	-	Congregation of Most Holy Redeemer (Redemptorists)
IHM	-	Immaculate Heart of Mary
IMC	-	Consolata Fathers
MAfr.	-	Missionaries of Africa
OMI	-	Oblates of Mary Immaculate
OP	-	Order of Preachers (Dominicans)
OSB	-	Order of St Benedict (Benedictines)
OSM	-	Order of Servants of Mary (Servites)
SCJ	-	Sacred Heart of Jesus
SJI	-	Sisters of the Child Jesus
SMA	-	Society of Missionaries for Africa
SVD	-	Society of the Divine Word
MCCJ	-	Comboni Missionaries of the Heart of Jesus
OFM	-	Order of Friars Minor (Franciscan Friars)
OFM Cap	-	Order of Friars Minor (Capuchins)
MSC	-	Missionaries of the Sacred Heart
CP	-	Congregation of the Passion (Passionists)
OSFS	-	Oblates of St Francis de Sales

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SJVS Academic Organogram

SJVS Administrative Organogram

SJVS Systematic Theology Organogram

SJVS Pastoral Theology Organogram

SJVS BTh Honours Organogram

SJVS Health and Safety Organogram

SJVS Annual Calendar for 2017

SJVS Academic Timetables for 2017

2017 Revision Timetable for Final Year Students

VISION STATEMENT OF ST JOHN VIANNEY SEMINARY NPC

The primary mission and goal of the institution is to train future priests for the service of the Roman Catholic Church and their fellow human beings in Southern Africa and abroad; without any discrimination against anyone who wishes to follow the degree programmes offered at St John Vianney Seminary NPC.

The programmes which St John Vianney Seminary NPC offer are designed to facilitate all aspects of priestly training; namely, academic / intellectual, human, faith / spiritual, pastoral / ministerial formation; as well as, applied services. It is an integrated, holistic formation within the Southern African context.

St John Vianney Seminary NPC caters for three categories of students:

- Diocesan students for ministry, providing a holistic formation;
- Religious students who come for academic and pastoral education; and
- Lay students who come for academic studies only.

The Joint Seminary Staff (full-time internal and external staff, as well as, those who serve the Seminary with their expertise on a part-time basis) commit themselves:

- To accompanying seminarians (i.e., those studying for the Priesthood) and private students (i.e. those who are not studying for the priesthood and only wish to obtain the degree registered for) towards healing and maturity.
- To strive to do this by facilitating human, spiritual, intellectual and professional growth for the unselfish service of the people of God and humanity at large.
- At this critical moment of on-going transformation in our young, fragile South African democracy, and in the rich cultural context of Southern Africa to the spreading of the Gospel and the values that perpetuate the dignity of every human person of every creed, race, or gender.

This is summed up as follows:

1. The Seminary's **mission** is to provide an environment in which a deeply human person may develop:
 - A person of integrity, wholeness and dedication; and
 - A person who is equipped with knowledge, values and skills so as to be able to assimilate the personal, communal, intellectual, moral aspects of Seminary formation.
- II. We believe that philosophy is an essential aspect of this formation processes:

- We wish to produce candidates who value clarity of thought, breadth of vision, intellectual balance, thoughtful dialogue and critical evaluation;
- We seek to produce people who are able to take intellectual and moral responsibility for the truth they live by – people who are not passive recipients but active contributors.

III. In the diverse cultural environment of Southern Africa we seek people who are able to exhibit sensitivity to the authentic values of other cultures by:

- Demonstrating in an increasingly pluralistic society, that we seek to communicate fully the value of the interdisciplinary and integrative role of philosophy in relating diverse investigations to a deeper understanding of human nature, human existence, the universe and God; and
- Producing individuals able to find God in all things, purpose in life; who are able to discern what is meaningful and good and who carry these insights forward into theology and priestly life.

THE MAIN GOALS OF ST JOHN VIANNEY SEMINARY NPC

The programme of studies at St John Vianney Seminary NPC aims at providing students with knowledge adequate for the priestly ministry. In *Pastores dabo vobis* Saint Pope John Paul II calls for "an extremely rigorous intellectual formation", which is both deeply connected with, and clearly expresses the human and spiritual dimension of formation for the priesthood (Par. 51).

Intellectual formation, then, is not an optional extra but, on the contrary, essential to what the Pope calls "the unity of the educational progress in its diverse aspects" (Ibid). Intellectual formation integrates human and spiritual values in those studying for the priesthood. Personal development and professional education are constitutive dimensions of the process.

The focus of the programme at St John Vianney Seminary NPC is Philosophy and Theology (Pastoral and Systematic). It presupposes an adequate grounding in both, Philosophy and the Human / Social Sciences, as an intellectual formation preparation for Theological Studies. This programme is structured on the following elements which form the framework for Church-based Theology:

- Scripture as "the soul of Theology";
- A systematic study of Theology; i.e., "faith seeking understanding";
- A continuity with the tradition of the Church in fidelity to its Magisterium (Teaching Authority);
- An alertness to ecumenical considerations;
- A holistic approach integrating human and spiritual disciplines;
- A method of Theological reflection for discerning the "signs of the times" and articulating the contemporary faith and moral experience of Catholics in the context of Southern Africa;
- A Catholic practice of the faith which calls for the authentic inculturation of the Christian message; and
- Promotion of the integral liberation of people as a constitutive dimension of the proclamation of the Gospel.

INTRODUCTION

St John Vianney Seminary NPC is officially registered with the South African Department of Education as a Private Higher Education Institution in terms of section 54(1)(c) of the Higher Education Act, 1997 and Regulation 16(4)(a) to offer the following approved higher education programmes:

Pretoria: 179 Main Street, Waterkloof, Pretoria, 0181.

- Bachelor of Arts (Philosophy)
- Bachelor of Theology
- Bachelor of Theology (Honours)
- Bachelor of Ministry

BRIEF DESCRIPTION OF THE PROGRAMMES:

Bachelor of Arts in Philosophy (3 years):

Students enrol in the 3-year philosophy programme, leading to the degree Bachelor of Arts (Philosophy). Students registering for this Degree programme must have proficiency in academic English and have obtained a Senior Matriculation Exemption or its equivalent (with a minimum of 25 points).

Bachelor of Theology (4 years):

This 4 and a half year programme is the normal programme for all those preparing for priestly ordination in the Catholic Church. As a prerequisite for entering this programme, students need to have successfully gone through a philosophy programme of at least two years.

Bachelor of Ministry (4 years)

This programme is the pastoral component for all those preparing for priestly ordination in the Catholic Church. As a prerequisite for entering this programme, students need to have successfully completed at least two years of an approved philosophy programme.

Bachelor of Theology Honours (2 years)

A student who has passed his BTh Degree with a 60% average qualifies for the BTh Honours Degree and may apply for registration. The Degree would consist of 50% course work (face-to-face lecturing, etc.) and mini-research paper of about 50 pages.

For further information, please contact:

The Academic Dean:

Rev. Fr. Thanduxolo Mbhele BPhil [PUU], STB [PUU], SSL [PIB]

St John Vianney Seminary NPC

P.O. Box 17128
Groenkloof 0027

179 Main Street
Waterkloof 0181
Republic of South Africa

E-mail: academicdean@sjv.ac.za

The Registrar;

Rev. Fr. Richard Isaac April STB [PUU] and M Phil (In Phil) [St Augustine's] and PhD candidatus.

St John Vianney Seminary NPC
P.O. Box 17128
Groenkloof 0027

179 Main Street
Waterkloof
0181

Email: registrar@sjv.ac.za

Tel: +27 12 460 2039

Fax: +27 12 460 3596

Internet: www.sjv.ac.za

Or contact the relevant heads of Departments at the following e-mail addresses:

Head of Department: Philosophy

Rev. Fr. Bangize Khoza :hod.philosophy@sjv.ac.za

Head of Department: Theology

Rev. Fr. Zakheleni Mkhwanazi :hod.theology@sjv.ac.za

Head of Department: Pastoral

Rev. Fr. Benjamin Sithathu :pastoral@sjv.ac.za

Rev. Fr. Benjamin Sithathu :sthathus@sjv.ac.za

You may also visit our website at www.sjv.ac.za for further information about our institution.

OFFICERS OF THE SEMINARY

BOARD OF DIRECTORS (Association Incorporated under Section 21)

Most Rev. William Matthew Slattery OFM	Archbishop
Most Rev. Jabulani Adatus Nxumalo OMI	Archbishop
Rt. Rev. Sithembele Anton Sipuka	Bishop
Rt. Rev. Msgr. Marc Alain Felix Maurits De Mûelenaere	Priest
Prof. Celia Ellen Teresa Kourie	Lecturer
Dr. Jan Adrian Van Schoor D'Oliveira	Advocate

COMMISSION FOR SEMINARIES

Rt. Rev. Dabula Anthony Mpako	Bishop (Chairman) / Grand Chancellor
Rt. Rev. João Noe Rodriques	Bishop (1st Vice Chairman)
Rt. Rev. Vincent Mduduzi Zungu	Bishop (2nd Vice Chairman)
Rev. Fr. Paul T. Mancini	St John Vianney Seminary NPC
Very Rev. Fr. Thomas Plastow SJ	St Francis Xavier Seminary
Very Rev. Fr. Robert Mphiwe	Secretary
Rev. Sr. Hermenegild Makoro	General Secretariat (SACBC)

ADVISORY BOARD MEMBERS (FINANCE)

Rev. Fr. Paul Mancini	President
Rev. Fr. John Masilo Selemela	Vice-President
Rev. Fr. Dumisani Vilakati	Financial Administrator
Rev. Fr. Bongani Dominic Mbhele	Dean of Students
Mr. John McKay	Auditor
Rev. Fr. Patrick Rakaketsi	Finance SACBC
Mr. Ray Neale	Human Resources
Mrs. Teresa Whitson	Resource Person

RESIDENT MEMBERS OF STAFF AND FORMATORS
--

Rev. Fr. Paul Mancini	President
Rev. Fr. Masilo John Selemela	Vice-President
Rev. Fr. Thanduxolo Mbhele	Academic Dean
Rev. Fr. Richard I. April	Registrar
Rev. Fr. Bongani Dominic Mbhele	Dean of Students
Rev. Fr. Zakheleni Mkhwanazi	Head of Theology Department
Rev. Fr. Bangizwe Khoza	Head of Philosophy Department
Rev. Fr. Jerome Nyathi	Spiritual Father
Rev. Fr. Benjamin Sithathu	Head of Pastoral Department
Rev. Fr. Dumisani Vilakati	Financial Administrator
Rev. Fr. Sello Maboea	Communications Officer
Rev. Fr. Ncedo Siwundla	Liturgy Father

STUDENT'S COUNCIL:

Wandile Changwe	President
Dominic Kafula	Vice-President
Kopano Mosala	Treasurer
Samuel Wolff	Secretary
Bhungane Radebe	Academic Representative
Thokozani Mkhonta	Vice- Academic Representative
Emmanuel Kasibante	Master of Ceremony
John Madidimalo Legodi	Entertainment & Sports Coordinator
Mlungisi Mabe	Transport Master

ADMINISTRATION:

Elizabeth Mlombo	Personal Assistant to the President
	Secretary to the Philosophy Department
Anne Burt	Executive Secretary
	[Secretary to the Theology Department]
	[Secretary to Pastoral Department]
	[Secretary to Registrar]
Tebogo Malaka	Receptionist

FINANCE DEPARTMENT:

Jacqui Robinson	Bookkeeper
Kevin Robinson	Accountant

LIBRARY:

Roelna Odendaal	Librarian
Lilian van Staden	Data Capturer
Martha Manganye	Library Assistant
Lillian Chongo	Library Assistant

HOUSEHOLD STAFF:

Shelly Rasesamola	House Manageress
Jane Phadziri	Supervisor - Kitchen
Lucy Sekgabi	Kitchen
Catherine Manganyi	Kitchen
Gladys Moche	Kitchen
Leah Morudi	Kitchen
Joyce Sibanyoni	Kitchen
Margaret Morudi	Kitchen
Annah Motshwene	Cleaner
Magdeline Malaka	Cleaner
Daisy Galane	Cleaner
Mina Makgata	Cleaner

Betty Mabaso	Cleaner
Cynthia Maremenyane	Cleaner
Violet Tshabalala	Laundry
Olga Maakwana	Laundry
Agnus Mohuba	Laundry
Paulina Moatshe	Laundry

MAINTENANCE:

Themba Mnguni	Maintenance Manager
Bethuel Moshidi	Garden
Jacob Bahula	Garden
Wilson Makhubela	Garden
Alfred Ntsoelengoe	Garden

FEES AND FINANCES FOR ACADEMIC YEAR 2017

FULL TIME STUDY:

	2016	2017
Residential Students including full board and lodging per semester	R28 0350-00	R30 600-00
External Students per semester	R11 250-00	R12 150-00

This applies to every course, irrespective of the year of study, with the following exceptions:-

- 3rd Year Theology students do not pay for the 1st semester, but pay an Internship fee of R2510-00.
- 5th Year Theology students do not pay for the second semester. Fees are payable annually in advance.

PROCEDURES FOR REFUNDS

In the event of a student, whether resident or day student, the following procedures have been adopted:

A. Cancellation of Registration before the beginning of lectures

All cancellation of students' who registered for lectures must be done before the opening day of the semester in order to be freed from financial obligations. The notice of cancellation must reach the President's office and a copy to the Financial Administrator.

B. Withdrawal from the Seminary after beginning the lectures

To withdraw a student from the seminary the Bishop or Religious Superior needs to submit a letter of request to withdraw to the President stating the reasons for the withdrawal.

- If the withdrawal is done **within the first week of lectures, the fee will not be charged.**
- **After the first week of lectures, the fee will be charged as follows:**
 - Second week: 20%
 - Fourth week: 40%
 - Sixth week: 60%
 - Eighth week: 80%

Thereafter, no refund

LECTURING STAFF AT ST JOHN VIANNEY SEMINARY NPC

LECTURERS IN THE DEPARTMENT OF PHILOSOPHY

April, Richard. Rev. Fr. [Registrar]

STB [PUU] and M Phil (In Phil) [St Augustine's] and PhD candidatus

Brown, Garfield, Augustine Dr.

BA [SA], Hons BA [SA], MA [SA], D Litt et Phil [SA]. Registered Clinical Psychologist

Chimbo, Bester. Mrs.

BEd Honours Educational Technology; BSc Honours Degree (Information Systems); MSc Degree (Information Systems) and PhD candidatus.

Du Toit, Cornel. Prof.

BA; BA Hons; BD; Post Graduate Diploma in Theology; and DD.

Hungwe, Joseph. Rev. Fr. CMM

BA Phil, STB [PUU] MA Phil [UZIM] MA [UW] PHD [UJ]

Jacobs, Suzanne Miss

BA (Hons) English

Jacobs, Thomas. Prof.

BSc (Life Sciences); MSc (Life Sciences); MA (Philosophy and Classics); and PhD. (Life Sciences).

Kalonga, Harry Blessings Rev. Fr.

Diploma in Philosophy and Human Sciences, Bachelor in Sacred Theology, Lientiate in Bilical Theology

Khoza, Stanley Bangizwe

M Phil (in Phil)

Ledwaba, Thabiso Clement. Rev. Fr.

STB and L.Phil [PUU].

Mabheka, Innocent Rev. Fr. SCJ,

BPhil, STB [PUU] MTh [UKZN]

Maboea, Sello Madimetja

M Th & Religious Studies

Manci, Thembayona Paulus. Very Rev. Fr. Dr. [President]

STB [PUU], MTh [UNISA], DTH [UNISA]

Maree, Gert. Mr.

MA (Anthropology).

Mbhele, Thanduxolo. Rev. Fr. [Academic Dean]

BPhil and STB [PUU], SSL [PIB].

Nel, Willie. Rev. Dr.

BA (Hebrew and Greek); BD; Diploma in Theology and PhD (Old Testament, New Testament and Practical Theology).

Nnadozie, Gabriel Chinezie, Dr.

B.Phil and L. Phil [Angelicum], Ph.D [Antonianum]

Nyathi, Jerome. Rev. Fr. Dr. [Spiritual Father].

STB; STL and STD [Angelicum].

Oguamanam, Eugene. Rev. Fr.

MA Phil, MA Theo

Serfontein, Frederik. Mr.

BCom; BCom (Hons) and MCom.

Sithathu, S'Busiso Benjamin. Rev. Fr.

STB [PUU] and Licentiate in Bioethics [Regina Apostolorum].

Steyn, Johan Mr.

BA (Honours), Bachelor of Divinity (UP)

Tauro, Arvin Rev. Fr.

MA Theo, M.Sc.

Miss. Carla Turner

M Phil (in Phil)

Ward, Francis. Rev.

BA. (Natal), Grad. C.E. (London).

LECTURERS IN THE THEOLOGY AND PASTORAL DEPARTMENTS

Boschoff, Willem. Prof.

BA Hons (Semitic Languages); BA Hons (Archaeology); DLitt et Phil; BD, DD (Old Testament) MA (Linguistics); MA (English) and DD.

De Mûelenaere, Marc. Rt. Rev. Msgr. Dr.

BA, B.CL, JCL, BTh, JCB, M.CL, JCD, PhD (CL).

Graca, Manual. Rev. Fr. Dr. (Opus Dei)

Medicine, Ecclesiastical License, STL and STD

Gwanisheni, Siphhelele. Rev. Br.

STB [PUU], SSL [PIB]

Jacobs, Thomas. Prof.

BSc (Life Sciences); MSc (Life Sciences); MA (Philosophy and Classics); PhD. (Life Sciences).

Maboea, Sello Madimeja Rev. Fr.

MA Theo & Religious Studies

Mbhele, Bongani Dominic. Rev. Fr. [Dean of Students]

STB and STL [PUU].

Mbhele, Thanduxolo. Rev. Fr. [Academic Dean]

BPhil and STB [PUU]; SSL [PIB].

Mdluli, Anthony Rev. Fr.

BPhil and STB [PUU], STL [CUEA], Dipl in Human Growth and Development [Institute of St. Anselm]

Mkhwanazi, Hezkiel Rev. Fr.

C. Phil [PUU], STB (Marianum), Dip. Mariology [Marianum] STL [PUU]

Motsepe, Sefiri Rev. Fr.

BST [PUU], BA Phil [UNISA] STL [CUEA]

Motshegwa, Thabo Rev. Fr.

Licence in Canon Law

Mphepo, Patrick. Rev. Fr.

Dipl. Phil. [St. Francis House of Studies] Dipl. Theology & BST [Tangaza College, Kenya] MA [CUEA]

Muana, Alexander Quebuen. Rev. Fr. (SVD)

BSc (Accountancy); BA Phil Hons; MA (Theo); STL (Missiology) [PUG].

Nel, Willie. Rev. Dr.

BA (Hebrew and Greek); BD; Diploma in Theology and PhD (Old Testament, New Testament and Practical Theology).

Nyathi, Jerome. Rev. Fr. Dr. [Spiritual Father].

STB; STL and STD [Angelicum].

Rojas, Ibercio. Rev. Fr. (MCCJ)

BA (Theology); STL [PUG]; Pre and Post Tests HIV/AIDS Counselling Course.

Selemela, Masilo John. Rev. Fr. Dr. [Vice-President]

STB; STL and STD [PUU].

Senekane, Clement. Rev. Fr.

STB [PUU] and MTh [UNISA].

Sithathu, Benjamin. Rev. Fr. [Head of Pastoral]

STB [PUU] and Licentiate in Bioethics [Regina Apostolorum].

Siwundla, Ncedo

Dip in Philosophy, Dip in Ministry, BTh, STB [PUU] and SLL (San Anselmo)

Tilley, Gail. Mrs.

BA (Psych); BA Hons (Psych) and MA (Industrial and Organizational Psychology).

Vilakati, Benedict, Dumisani. Rev. Fr. [Finance Administrator]

STB [PUU], SSL [PIB]

**ACADEMIC MODULES OFFERED AT ST JOHN VIANNEY SEMINARY NPC
COURSES IN THE PHILOSOPHY PROGRAMME**

	COURSE CODES	MODULES	CREDITS
1.	PH-INT 001	INTRODUCTION TO PHILOSOPHY	12
2.	PH-LOG 002	LOGIC	8
3.	PH-AFP 003	HISTORY OF AFRICAN PHILOSOPHY	12
4.	PH-HIS 004	ANCIENT PHILOSOPHY	12
5.	PH-HIS 005	MEDIEVAL PHILOSOPHY	12
6.	PH-HIS 006	MODERN PHILOSOPHY	12
7.	PH-HIS 007	CONTEMPORARY PHILOSOPHY	12
8.	PH-EPS 008	EPISTEMOLOGY	12
9.	PH-MTP 009	METAPHYSICS	12
10.	PH-ANP 010	PHILOSOPHICAL ANTHROPOLOGY	8
11.	PH-ETH 011	SOCIAL ETHICS	8
12.	PH-POL 012	POLITICAL PHILOSOPHY	8
13.	PH-AFP 013	AFRICAN PHILOSOPHY	8
14.	PH-REL 014	PHILOSOPHY OF RELIGION	8
15.	PH-COS 015	COSMOLOGY	8
16.	PH-QST 017	PHILOSOPHICAL QUESTIONS	8
17.	PH-AES 018	AESTHETICS	8
18.	PH-NAT 019	PHILOSOPHY OF NATURE	8
19.	PH-HIS 020	PHILOSOPHY OF HISTORY	8
20.	PH-SCI 021	PHILOSOPHY OF SCIENCE	8
21.	PH-HRM 022	PHILOSOPHICAL HERMENEUTICS	8
22.	PH-SRL 023	SCIENCE AND RELIGION	8
23.	PH-COP 024	COMPARATIVE PHILOSOPHY	8

24.	PH-EDU 025	PHILOSOPHY OF EDUCATION	8
25.	PH-MND 027	PHILOSOPHY OF MIND	8
26.	PH-ETH 028	APPLIED ETHICS	8
1.	HUM-SME 001	SCIENTIFIC METHODOLOGY	4
2.	HUM-RME 002	RESEARCH METHODOLOGY	4
3.	HUM-RST 003	ADVANCED METHODOLOGY	4
4.	HUM-RST 004	RESEARCH TUTORIAL ENGLISH I-A	4
5.	HUM-PSY 005	PSYCHOLOGY I-A	4
6.	HUM-PSY 006	PSYCHOLOGY I-B	4
7.	HUM-SOC 007	SOCIOLOGY	4
8.	HUM-ANT 008	SOCIAL ANTHROPOLOGY	8
9.	HUM-ANT 009	CULTURAL ANTHROPOLOGY	8
10.	HUM-AFR 010	AFRICAN HISTORY I-A	4
11.	HUM-AFR 011	AFRICAN HISTORY I-B	4
12.	HUM-WOR 012	WORLD ORIENTATION/ECONOMIC	4
13.	HUM-IAN 013	INTRODUCTION TO ANTHROPOLOGY	4
14.	HUM-EDU 014	EDUCATIONAL PSYCHOLOGY	4
15.	HUM-PSY 015	PSYCHOLOGY INTERMEDIATE II-A	4
16.	HUM-PSY 016	PSYCHOLOGY INTERMEDIATE II-B	4
17.	HUM-RST 017	RESEARCH TUTORIAL ENGLISH I-B	4
1.	SPI-FRM 001	SPIRITUALITY I-A P	2
2.	SPI-FRM 002	SPIRITUALITY I-B P	2
3.	SPI-FRM 003	SPIRITUALITY II-A P	2
4.	SPI-FRM 004	SPIRITUALITY II-B P	2

5.	SPI-FRM 005	SPIRITUALITY III-A P	4
6.	SPI-FRM 006	SPIRITUALITY III-B P	4
1.	PH-LIT 001	INTRODUCTION TO LITURGY I-A	2
2.	PH-LIT 002	INTRODUCTION TO LITURGY I-B	2
3.	PH-LIT 003	LITURGY II	2
1.	PH-SCR 001	INTRODUCTION TO OLD TESTAMENT I-A	2
2.	PH-SCR 002	INTRODUCTION TO OLD TESTAMENT I-B	2
3.	PH-SCR 003	INTRODUCTION TO NEW TESTAMENT	2
1.	LAN-ENG 001	ENGLISH I-A	4
2.	LAN-ENG 002	ENGLISH I-B	4
3.	LAN-LAT 003	LATIN I-A	4
4.	LAN-LAT 004	LATIN I-B	4

LIST OF MODULES TAUGHT PER SEMESTER IN PHILOSOPHY

FIRST SEMESTER

PHILOSOPHY I	PHILOSOPHY II	PHILOSOPHY III
INTRODUCTION TO PHILOSOPHY	MODERN PHILOSOPHY	PHILOSOPHICAL HERMENEUTICS
ANCIENT PHILOSOPHY	AFRICAN PHILOSOPHY	PHILOSOPHY OF LAW
LOGIC	COSMOLOGY	PHILOSOPHICAL QUESTIONS
INTRODUCTION TO ANTHROPOLOGY	EPISTEMOLOGY	SCIENCE AND RELIGION
PSYCHOLOGY I-A	PSYCHOLOGY INTERMEDIATE II-A	EDUCATIONAL PSYCHOLOGY
INTRODUCTION TO LITURGY I-A	PHILOSOPHY OF RELIGION	SOCIAL ANTHROPOLOGY
INTRODUCTION TO OLD TESTAMENT I-A	SOCIAL ETHICS	ADVANCED METHODOLOGY
RESEARCH METHODOLOGY	INTRODUCTION OF NEW TESTAMENT	RESEARCHED TUTORIAL ENGLISH I-A
SPIRITUALITY	AFRICAN HISTORY	SPIRITUALITY
LATIN I-A	SPIRITUALITY	
ENGLISH I-A	ENGLISH	

SECOND SEMESTER

PHILOSOPHY I	PHILOSOPHY II	PHILOSOPHY III
HISTORY OF AFRICAN PHILOSOPHY	PHILOSOPHY OF NATURE	COMPARATIVE PHILOSOPHY
MEDIEVAL PHILOSOPHY	CONTEMPORARY PHILOSOPHY	PHILOSOPHY OF HISTORY

INTRODUCTION TO SOCIOLOGY	PHILOSOPHICAL ANTHROPOLOGY	PHILOSOPHY OF EDUCATION
PSYCHOLOGY I-B	PSYCHOLOGY INTERMEDIATE II-B	PHILOSOPHY OF MIND
INTRODUCTION TO LITURGY I-B	LITURGY	PHILOSOPHY OF AESTHETICS
INTRODUCTION TO OLD TESTAMENT I-B	POLITICAL PHILOSOPHY	PHILOSOPHY OF SCIENCE
SPIRITUALITY	SPIRITUALITY	SPIRITUALITY
RESEARCH METHODOLOGY	METAPHYSICS	CULTURAL ANTHROPOLOGY
LATIN I-B	APPLIED ETHICS	RESEARCHED TUTORIAL ENGLISH I-B
ENGLISH I-B	WORLD ORIENTATION / ECONOMICS	
	ENGLISH	

I. HISTORY OF PHILOSOPHY

1. PH–HIS 004 ANCIENT PHILOSOPHY (12 credits)

Module Objective and Content:

The objective of this module is to introduce students to the wealth of Philosophy that stems from Ancient Greece. Western philosophy is generally accepted as having its beginnings in this period and, therefore, this module lays the groundwork for both the historical understanding of Philosophy as a discipline, and to characterise Philosophical thinking in general. Hence, the difference between mythical thinking and philosophical thought is highlighted. By contextualising the thought of the philosophers studied, students are introduced to the manner in which philosophy approaches genuine problems in human life. Furthermore, the module introduces the philosophical roots of Christian thought and medieval philosophy. The module finally aims to increase both critical thinking and open mindedness by confronting students with a wide range of positions.

Module Outcomes:

By the end of the module, the students are expected to demonstrate competency in the following:

- Understanding the importance of “ultimate questions” through the examination of the beginnings of Philosophy;
- Distinguishing between philosophical and mythical thinking;
- Familiarity with the main themes, the methods of arguing and the fundamental ideas of the Pre-Socratics, Socrates, Plato, Aristotle and the Hellenistic thinkers;
- Critical thinking and flexibility of thought;
- Understanding the relevance of the classical philosophers and an appreciation of the wealth of ideas from that period;
- An appreciation of the responses to genuine human problems in the context of Ancient Greece; and
- Familiarity with the philosophical background to Christian thought and Medieval Philosophy.

2. PH-HIS 005 MEDIEVAL PHILOSOPHY (12 credits)

Module Objective and Content:

The objective of this module is to introduce students to the wealth of Philosophy that stems from the Middle Ages. This period is the development of philosophy between Antiquity and Modernity. Hence, the nature and methodology of medieval philosophy is highlighted. By contextualising the thought of the philosophers studied, students are introduced into the manner in which philosophy approaches *fides quaerens intellectum* (faith seeking understanding). Furthermore, the module introduces the philosophical connection between Christian thought and Ancient Greek philosophy. The distinction between Philosophy and Theology is made.

Module Outcomes:

By the end of the module, the students are expected to demonstrate competency in the following:

- To continue the course of the history of philosophy: medieval philosophy as the “second stage”, following “ancient” and preceding “modern”.
- To determine the specific nature and methodology of medieval philosophy, ‘*fides quaerens intellectum*’ (faith seeking understanding); the rationalization of religious faith, whether Christian, Jewish or Moslem.
- To show that Christian faith has been thematised largely in terms of the thought categories of Greek philosophy, Platonic, Neo-Platonic and Aristotelian philosophy.
- To illustrate and interpret the range and role of human reason in understanding and explaining Christian faith, retaining the distinction between ‘*fides qua*’ and ‘*fides quae*’.
- To give students an appreciation of the medieval worldview / paradigm, through a presentation of some of the “classical” Christian thinkers and texts, e.g. Augustine, Anselm, Aquinas.
- To provide a historical background for the study of theology.

3. PH-HIS 006 MODERN PHILOSOPHY (12 credits)

Aims and Objectives:

The course aims to assist the students to understand and appreciate critical questions and areas of concern that captured Philosophers of the Modern period. The course also attempts to instil in the student a sense of critical reflection and analysis on the issues that pertains our time in as much as Modern Philosophers faced their own realities.

This course will show how the new epoch differed from the Middle Ages in: its new understanding of humankind; its rejection of authority; its new scientific method; its

scientific view of the natural world; its new view of knowledge; to show how the legitimate distinction between faith and reason - theology and philosophy - grew into a separation, and the consequences of this separation.

Course Description:

Modern philosophy covers the Philosophical period after medieval times, to the contemporary times of Emmanuel Kant. It marks the era when philosophy once again broke away from the dominating Christian influences of the medieval times, to stand independently as a critical and evaluative discipline.

4. PH-HIS 007 CONTEMPORARY PHILOSOPHY (12 credits)

Course Descriptions (Objectives and Aims):

Contemporary Philosophy will cover the period that begins with Emmanuel Kant. There is definitely a shift of attention from this period, as philosophers were faced with new challenges. The course is therefore designed for the student to appreciate these challenges and what Kant and the Post-Kantian period attempted to tackle. Trends like Existentialism, Pragmatism and Personalism will be other topics to be looked into. Since Contemporary Philosophy puts emphasis on the fact of personhood, it is hoped that the student will benefit in his daily life.

By means of this course, students will become familiar with the major figures of Nineteenth and Twentieth-Century Philosophy. It also helps to acquire an overview understanding of contemporary philosophies and their prominent representatives. It facilitates the student to see how major philosophical thought shaped contemporary life, political and otherwise. It also will show how Philosophy in the contemporary era tried to bring some enlightenment to the notion of human existence. It will improve the student's ability to intelligently read and critically analyse philosophy.

Method:

Lectures attendance and library usage are encouraged. Active participation in class can never be overemphasized.

5. PH-AFP 003 HISTORY OF AFRICAN PHILOSOPHY (12 credits)

Summary of the educational purpose:

After an investigation related to the question of the philosophicity of *African Philosophy* through *its definition, its object and its methods*, this course approaches *the History of the African Philosophy* according to the time periods admitted to nowadays, in the history of western thought. Namely, Antiquity, Medieval and Patristic periods, Modern and Contemporary periods constitute its various parts.

Accordingly, only these following parts will be taught:

- Ancient Pharaonic Philosophy: from 2780 to 330 BC;
- Patristic period: from the 1st to the 4th century: Philosophers and thinkers of Alexandria, Cyrano, Carthage and Hippo;
- Medieval Maghreb and Negro-Moslem Period: from the 7th to the 17th century.

Method of approach:

Two major reasons justify our methodological approach in accordance to the aforementioned purpose:

- We would like, on the one hand, to try and show the contribution of Africa through the hatching and the development of universal philosophical thought;
- And on the other hand, we intend to integrate the teaching of African Thought as an educational branch of the history of universal philosophy.

II. SYSTEMATIC PHILOSOPHY

6. PH-INT 001 INTRODUCTION TO PHILOSOPHY (12 credits)

Aim:

The main objective of this course is to try to understand the nature of philosophy by distinguishing it from science, ideology, and religion. In an attempt to understand its project, we shall look at the type of questions philosophers ask. We hope to achieve this by reflecting on the way important philosophers have understood the philosophical task in the course of history.

Purpose:

- Firstly, it aims to introduce students to the meaning of philosophy through getting them to understand and appreciate the method of philosophising. It aims to show in what way the philosophical manner of thinking differs from the ordinary way of thinking.
- Secondly, there is an introduction to the main schools of thinking which will be covered in detail in the History of Philosophy.

7. PH-LOG 002 LOGIC (8 credits)

Aims and Objectives:

The course aims to empower the student with the capacity to make logically relevant arguments and this is a critical tool in the overall study of Philosophy. The student should be able to differentiate between sound and logically deficient arguments in ordinary life conversations both, public or private forums.

Course Description:

Logic is basically the study of arguments. This course will introduce the student to the basic terminology used in Logic, the role of definitions and methods of defining, the identification of fallacious arguments, it will conclude with an in depth study of syllogistic logic.

8. PH-ETH 011 SOCIAL ETHICS (8 credits)

Course Description

This course focuses on the application of ethical principles to the various social contexts of the human person. It begins by situating the anthropological dimension to the study of ethics, because the human person is the subject of ethics. It further demonstrates that personal and social decisions are interconnected because the human person lives within the complex web of social relations. Finally, the course will highlight some pertinent South African social issues.

Course objectives

The course is structured in such a way that it will assist the students to come to appreciate the role of ethics in human relationships, because *umuntu ungununtu ngabantu* (a person is a person through others). The second objective of the course is to demonstrate that ethical decisions and judgements are not always objective and neutral, rather they are influenced by various factors, for example, family background, cultural group, the Church, the Bible, etc. In that sense, students will be challenged to move away from ethical naivety to critical ethical awareness.

Outcomes of the course

At the end of the course, students should be able to demonstrate sound knowledge and grasp of the different ethical theories which inform the process of decision making and judging. Furthermore, they should be able to philosophically reflect and analyse the complex and dynamic issues that affect the South African society.

9. PH-EPS 008 EPISTEMOLOGY (12 credits)

Aims and Objectives:

This course aims to make a careful analysis of human knowledge and establish the fact that human knowledge is capable of gathering from contingent reality and necessary truth, thus arriving at a critical realism, a starting point of Metaphysics. Therefore, the course will focus most on the various aspects of knowledge such as: History and etymology of Epistemology, as it has been persuaded by different philosophers starting from Ancient philosophers, Medieval philosophers and Modern philosophers.

Course Description:

The course will pay attention to various primary and secondary literatures such as: Scepticism; Empiricism; Rationalism; Idealism and Realism. This module therefore aims to acquaint the student to arrive at the main concern of knowledge and that is the material object of knowledge. The focus on the cognitive will enable the student to grasp the material object of knowledge. The course will also look at the unity between the external senses and common sense, imagination, memory, and cogitative. Gathering from all these the student will be able to overcome the dualism of knowledge that comes into play between mind and body.

10. PH-MTP 009 METAPHYSICS (12 credits)

Course Description and Objectives:

Metaphysics is one of the core critical courses in systematic philosophy. It attempts to delve into that which is beyond material, yet it exists in its form and reality (Being). This course is designed to enable the student to appreciate the scope and extent of the reality beyond the immediate. Efforts will be made to discuss metaphysics in practical terms and reference. The connection of metaphysics to all other human practical sciences will be established.

The course intends to examine some of the main metaphysical theories, which have been offered in the history of philosophy. Particular attention will be given to the metaphysical views of Aristotle, Aquinas and Heidegger. The intention will be to focus on those aspects of metaphysics, which are relevant to the lives of the students, to enable them to properly grasp the wonder of all being. The students will be encouraged to reflect critically on the main metaphysical assumptions that are prevalent in contemporary society.

11. PH-COS 015 COSMOLOGY (8 credits)

Module Objective and Content:

The goal of this module is to give students a thorough background and general understanding of Cosmological discourse. The etymology of the word **Cosmology** in its broadest definition implies a discourse involved in the study of the Cosmos or Universe. This module will be approaching the study from three sides, or through three questions:

- *Where did the Cosmos come from?* (The origins and primordial causes of the universe).
- *What is the Cosmos?* (How does the universe work? The constituent causes and inner workings of the universe).
- *Why does the Cosmos exist?* (What is the purpose of the universe? Why is there a universe rather than no universe? The final causes of the universe).

We will be looking at various answers to these questions from a broad sample of both historical and contemporary views, including Metaphysical, Scientific, Theistic and Atheistic perspectives. We will also look at the implications of these views for the place of humanity in the cosmos. The module will thus provide students with a historical understanding of the development of Cosmology as a discourse, how different views on Cosmology influenced one another and how our understanding of the universe has evolved across history.

Module Outcomes:

- To gain the ability to engage with a plurality of apparently opposing views of the Cosmos, its origins, its ends and our place within it;
- To gain a familiarity and understanding of the arguments and theories proposed by key thinkers within Cosmological discourse;
- To understand and engage with the resurfacing opposition of Faith and Science within Cosmological discourse;
- To gain a basic knowledge of the inherent epistemological limitations of both Faith and Science regarding our understanding of the Cosmos;
- To gain a basic understanding of the workings and implications of several scientific theories and phenomena such as the Big Bang, the Theory of Evolution, the Theory of Relativity, Black Holes, Singularities, Gravity, etc.

12. PH-POL 012 POLITICAL PHILOSOPHY (8 credits)

Aim:

In this course we seek to explain the nature and function of Political Philosophy. We also reflect on some of the most important themes in Political Philosophy, with emphasis on democracy. We reflect on the meaning of democracy and how government works in a democracy. Our objective is to improve our understanding of the fundamental principles and values underlying democracy in society. Our objective is to acquire critical thinking and reasoning, communication, observation and problem solving skills.

Course Outline:

- The nature and function of Political Philosophy, theory and ideology.
- What is democracy?
- How government works in a democracy.
- Checking the abuse of power.
- Human rights and democracy.
- Elections.
- Citizen participation.

13. PH-AFP 013 AFRICAN PHILOSOPHY (8 credits)

This course introduces student to a sphere which has been undermined by prejudicial motives:

- Is there anything like African Philosophy?
- What is the purpose of studying African Philosophy?
- The quest for “meaning” in the African orientation.

The course is meant to introduce the student to focus on the topics like; African culture as it presupposes tradition, how to do African Philosophy, critical analysis of African philosophy: culture, authorship, content and method, African *Weltanschawung*, including African Ontology, Cosmology, Anthropology and Theodicy. Starting from what he has gathered a student will be able to look at:

- The interpretation, language and semiology from the African viewpoint;
- The critical analysis of constitution of *Muntu*, a general presentation of *Bantu*, the concept of time and the constitutive properties of *Muntu*;
- Myth, symbol and signs.

The course also aims to introduce the student to the sphere of African understanding of Ontological reality that means the concept of causality, ancestors, and the whole dynamic of death and immortality of the soul. All these aspects are to point out some values by which Africans distinguish themselves from other people so they interact with them in an assertive manner.

14. PH-REL 014 PHILOSOPHY OF RELIGION (8 credits)

Course Objectives:

This is an introductory course designed in order to give the student a brief understanding of the complexity of speaking sensibly about religion and religious experience. This exercise is undertaken in order to derive meaning for one's own faith beliefs. It would be the course's objective to provide the student with the framework of speaking meaningfully about their religious experience in order to articulate the validity of these experiences in the ever changing world as people drift towards non-belief. We will cover the topics of whether or not there is such a thing as *Philosophy of Religion*, what the basis of this claim to Philosophy is as well as look at the various arguments presented throughout the ages for and against the belief in a deity and whether one can prove the existence of a deity that gives authority to religion as a Philosophical discipline. As a foundational text we will use Thompson (2003) who states:

If there were no religion there would be no philosophy of Religion. Likewise, if there was no religious experience there would be no religion. Religion, unlike most philosophies, start with the interpretation of experience. Relatively few people who belong to a religious group, or who refer to themselves as religious actually spend their time reflecting on the logicalness of a belief in God.

It is this reflecting on one's own religious beliefs and arguing for its authenticity in an indifferent world that is the focus of this course.

After completing this seminar, the student should:

- Have a basic understanding of what Philosophy of Religion is

- Have a good understanding of the various arguments for the existence of God;
- Explain why they have a belief in the existence of a God;

15. PH-ANP 010 PHILOSOPHICAL ANTHROPOLOGY (8 credits)

This course intends to enlighten students to have a deeper understanding of the Human Person. It employs the philosophical, in addition to the scientific, method to investigate the reality of the Human Person. The course begins by analysing the Phenomenology of Human Action that takes into account topics including: Life, Sense and Intellect Knowledge, Passions, the Will, and Freedom. Then it concentrates on the metaphysical aspects of the Human Person. Topics covered here include: Self-transcendence, the Concept of Person, and Human Destiny (Death).

16. PH-AES 018 AESTHETICS (8 credits)

Aims and Objectives:

Expected outcomes are: appreciation of great works of literature and art, such as: Blanco White's *Night and Death*, O Henry's *The Gift of the Magi* and Guy de Maupassant's *The Necklace*; Leonardo da Vinci's *The Last Supper* and *Mona Lisa*; to obtain an insight into the metaphysical foundations of aesthetics. Cross-field outcome is that this course will be a corollary to the study of Ontology.

Course Description:

Aesthetics, as *scientia cogitationis sensitivae*, deals with the beauty of realities in the universe. Beauty is dealt with as a characteristic of being.

Content:

The difference between scientific experience and aesthetic experience; the history of aesthetics: ancient, medieval and modern; Indian aesthetics and its metaphysical foundations; the theory of *rasa*; environmental aesthetics; artistic inspiration; relation between aesthetics and the philosophy of art; the symbolic dimension: linguistic, acoustic musical and graphic symbols; religious symbols of world religions; metaphysical foundations of aesthetics; aesthetic experience in visual arts.

17. PH-HIS 020 PHILOSOPHY OF HISTORY (8 credits)

Aim:

In this course we shall focus on the question regarding what history consist of. The question we seek to address is: Does history consist of individual actions, social structures, periods and regions, civilizations, large causal processes, or divine intervention? We shall also reflect on whether or not history has a meaning, structure, or direction, beyond the individual events and actions that make it up. We shall also

look at what is involved in our knowing, representing, and explaining of history. And finally we shall reflect on the extent to which human history is constitutive of the human present.

Course Outline:

- History and its representation;
- Continental philosophy of history;
- Anglo-American philosophy of history;
- Topics from the historians; and
- Rethinking the philosophy of history

18. PH-SCI 021 PHILOSOPHY OF SCIENCE (8 credits)

Module Objective and Content:

The goal of this course is to give students an introduction to the discourse of Philosophy of Science. Philosophy of Science in its broadest definition is the philosophical investigation of the implications and effects of science and its progress on humanity, as well as a philosophical exploration of scientific theories that go beyond the explorative capacities of the theories themselves. This is usually carried out by scientifically minded philosophers, but the occasional philosophically minded scientist has also made very useful contributions.

As a general example, Science is concerned with reaching truth in a very specific, methodological and pre-defined way (the construction and testing of a hypothesis, the experimental and theoretical validation of the hypothesis, etc.) and generally accepts the validity of scientific method from the outset, whereas Philosophy of Science is concerned with questions such as ‘What makes a scientific theory valid?’, ‘how do we define scientific truth?’, ‘Is science the only valid way through which to reach truth?’, ‘Can we ever know anything *for certain* through science?’, and so on.

Module Outcomes:

- To familiarize students with the fundamental issues dealt with in Philosophy of Science.
- To provide a historical overview of the progress and changes in scientific methodology and worldviews.
- To expose the students to the nature of scientific ‘truths’ and their validity.
- To gain an understanding of the epistemological limitations of scientific discourse.
- To introduce students to great, world-changing scientific theories of the last 100 years and their impact on us as individual human beings, our understanding of ourselves and reality, etc.

19. PH-COP 024 COMPARATIVE PHILOSOPHY (8 credits)

This module will study both the similarities and the differences in the thought patterns among various civilizations from India, China, Greek, Persia, up to the present time. The discipline pays particular attention to the philosophical nature of human beings. In the study civilizations, comparative philosophy concentrates on discerning qualitative as well as quantitative similarities and differences in rationalisation.

20. PH-HRM 022 PHILOSOPHICAL HERMENEUTICS (8 credits)

The purpose of the module is to study philosophical perspectives on the hermeneutical problem (the problem of understanding and interpretation), with particular attention to contemporary thinkers such as Heidegger, Gadamer, Ricoeur and Derrida. Themes such as the following: Understanding as an ontological, universal human phenomenon; the constitutive role of history and language in the process of understanding; the tenability of both Objectivism and Relativism; a plea for Perspectivism; specific problems with regard to text interpretation in the human sciences, with the focus on the value of a deconstructive reading of texts (Derrida). The module will also study the general principles of interpretation of language and literature. The primary purpose of hermeneutics, and of the exegetical methods employed in interpretation, has been to discover the truths and values of language.

21. PH-SRL 023 SCIENCE AND RELIGION (8 credits)

This course enables students to conduct an empirical (observational) study of religious beliefs and practices of different peoples and cultures in various places and times. It aims not only to elaborate such beliefs and practices but also to understand them insofar as they are causally conditioned by social, economic, and geographic circumstances. Empirical studies show that all societies have religions that prescribe or forbid certain classes of action and that these rules are accompanied by sanctions to ensure their enforcement. Of particular interest in comparative religion are the similarities and differences between the moral practices and beliefs of different people, as explained by physical and economic conditions, opportunities for cross-cultural contacts, and the force of inherited traditions facing new social or technological challenges.

22. PH-NAT 019 PHILOSOPHY OF NATURE (8 credits)

Philosophy of Nature views the biological, environmental, demographic, and technical conditions of the life of any people as an interrelated series of determinants of form and function in human cultures and social systems. It recognizes that group behaviour is dependent upon resources and associated skills and upon a body of emotionally charged beliefs; these together give rise to a system of social structures. The aim of the course is to help learners understand different kinds of knowledge: scientific,

common sense and philosophical. The basis for understanding is shown to be the structure of one's own self-understanding. By the end of the course each learner should have a working knowledge of how philosophers have, down through the ages, sought to interpret nature and in particular how to understand human nature and the environment that supports and sustains him.

23. PH-EDU 025 PHILOSOPHY OF EDUCATION (8 credits)

Course Description and Objectives:

The human activity of acquiring and transmitting knowledge and social norms both formally and informally is an essential necessity for development. Since Philosophy in its very nature pursues all reality to its ultimate cause, the acquisition of human knowledge, which is usually referred to as education, is an area that is worth giving attention to. Philosophy of education infers to a discipline of a critical analysis of the phenomenology of education, thus the benefits and problems associated with education *per-se*. The course is designed to offer the student a deeper appreciation of ramifications of various approaches and systems of education.

Philosophy of Education is a systematic reflection upon the variety of activities and practices by which we seek to impart knowledge and information and develop human capacities. As such, it involves sustained inquiry into the aims or goals of the educational process (the hoped-for end result of the activities and practices), the most effective means to attain those goals (teaching methods), and the proper content or subject matter of education (the curriculum). Further, since education concerns the set of processes by which young people are introduced to and brought into participation in their culture and society, educational philosophy necessarily includes reflections about the role of individuals in the social and political order.

24. PH-QST 017 PHILOSOPHICAL QUESTIONS (8 credits)

Course Description

The course covers certain major philosophical questions which face the world of philosophy in general, and our contemporary world, that is, philosophical issues that are both classic and of interest to seminarians. It aims to help seminarians to apply their minds to issues facing the world and the discipline of philosophy as such. The following questions are particularly covered:

Questions to be discussed:

- Truth
- Knowledge and belief
- Appearance and reality
- Causality
- God and God's existence
- Evil
- Immortality
- Mind-Body interaction
- Freedom vs. determinism

– Facts vs. values

25. PH-MND 027 PHILOSOPHY OF MIND (8 credits)

Course Description:

This course intends to invite the student to reflect on the possibility of the ontology of mental phenomena. It seeks to deal in a rational and a critical way with the issues related to the mechanisms of the formation of knowledge. Here, the brain is regarded as the organizational centre of the knowledge of human behaviour and action. But the basic question of Philosophy of Mind that arises here is, how the matter can give rise to mental phenomena? In other words, how can the brain give rise to the mind? It is in this light that the Philosophy of Mind is linked to epistemology, since the quest for a scientific discourse on knowledge is valid, solid, safe, definitive and not unstable, and this is one of its fundamental concerns.

The first two chapters, will respectively examine the issue of the “structure of the knowing being” and the “structure of *consciousness*”. The reason for supporting such an analysis will be to discern how mental causation raises the question of the relationship between the mind and nature (environment). How can mental states have physical effects? Is there any possible identity between mental states and physical states? How is it possible for us to have a clear, concise and distinct knowledge of our environment? What are the conditions of the possibility of certain and definite knowledge?

As for the third chapter of the course, it will attempt to answer the above questions by examining some philosophical doctrines suggested by philosophers as outlines of solutions in order to understand this enigmatic relationship between mind and nature.

Although these responses are varied and specific according to their authors, they can however be reduced to a common denominator, whose quintessence is the following: *the genius of the human being is in intercommunication between fantasy and reality, the “logical” and the “emotional”, the “speculative” and the “existential”, the unconsciousness and the consciousness, the individual and the object.*

26. PH-ETH 028 APPLIED ETHICS (8 credits)

Course Objectives:

Only by making ethically sound decisions are we capable of becoming persons whose lives grow humanly more meaningful. This is so because day by day, our decisions make us more morally sensitive to the impact of our decisions and actions on others in the community.

This course examines key statements in moral philosophy so as to discover the concepts and reasoning at work in ethical questions. This helps to clarify the various contexts affecting moral decisions - both exterior pressures (industry, national

imperatives, economics, labour forces, supply and demand, legislation, etc.) as well as interior influences, such as ones own underlying attitudes, values and principles. The purpose is to gain an understanding of the broad context in which ethical questions arise.

The learner is introduced to ethical norms pertinent to resolving ethical issues; namely, utility, rights, justice, care and virtue. Ultimately, the learner is challenged to develop a habit of identifying, isolating and responding to ethical questions.

After completing this course, the learner should be able to:

1. Demonstrate an appreciation for the multi-faceted nature of ethical dilemmas, as they arise in daily life.
2. Be able to explain the various ethical principles including utility, rights, justice, care and virtue and the advantages and disadvantages of each.
3. Recognise moral dilemmas and analyse moral questions within a given context, and evaluate these on the basis of the ethical principles of utility, rights, justice, care and virtue. Support a particular ethical stance with relevant argument and sound reasoning.

III. SOCIAL SCIENCES

1. HUM-SME 001 SCIENTIFIC METHODOLOGY (4 credits)

Purpose:

- To provide the learner with a basic knowledge of how the brain functions in the learning process, in order to make learning stress-free and effective, with maximum recall.
- To provide the learner with effective reading techniques and study skills, as well as time-management skills.

Course Content:

MODULE 1: THE BRAIN AND LEARNING

- Learning defined
- Determine preferred learning style
- Theory and application of brain principles
 - Triune brain
 - Left and right brain hemispheres
 - Cellular pathways
 - Back-front dimensions
- The memory process

MODULE 2: EFFECTIVE READING AND NOTE-MAKING SKILLS

- Reading techniques
 - Reading defined
 - Reading speed and how to improve it
 - Reading strategies
- Summarising and note-making skills
 - Identifying:
 - topic
 - main idea
 - supporting detail
 - Different note-making strategies:
 - linear notes
 - nuclear notes
 - diagrams / flow charts
 - mind-mapping
 - paraphrasing
- Time management skills
- Planning homework time, study time and free time

2. HUM-RME 002 RESEARCH METHODOLOGY (4 credits)

Purpose:

- To provide the learner with a research method that will guide him to the information he requires in order to fulfil the requirements of the topic.
- To provide the learner with an effective strategy to organise the collected information and write a well-structured academic essay.

Course Content:

MODULE 1: RESEARCH SKILLS

- Topic analysis
- Research process: identifying relevant information effective note-taking
- Consolidation of information gathered
- Essay outline

MODULE 2: ASSIGNMENT WRITING

- Essay structure:
 - Introduction
 - Body (with headings / sub-headings where applicable)
 - Conclusion
- Referencing techniques (Harvard method) :
- In-text referencing (direct and indirect quotations, acknowledging sources)
- List of references / Bibliography

- Essay drafts:
 - First draft
 - Revision and editing of first draft
 - Final draft

3. HUM-AME 003 ADVANCED METHODOLOGY (4 credits)

First Semester:

In the first semester, students are given tutorial-style lectures on how to research and put together a piece of academically acceptable work. The course begins with the selection of proper research topics and the collection of proper sources. The focus is on developing skills pertaining to research and topic selection; gathering, reading, understanding and summarising of academic sources; distinguishing between good and bad sources; planning a research essay; proper academic quoting, paraphrasing, and referencing; and avoiding plagiarism at all costs. By the end of the semester, the students submit a research essay on the topic of their choice in which they must apply the various skills covered.

Overall Goals and Outcomes:

The course should prepare the students for postgraduate work, and furnish them with the necessary academic English skills to produce research on the postgraduate level. Both semesters in combination provide the students with the opportunity to learn and practice almost all of the basic academic language skills required to meet the standards of postgraduate academic practice in the Anglophone world.

4. HUM-RST 004 RESEARCH TUTORIAL ENGLISH I-A (4 credits)

First Semester:

In the first semester, focus is given to making students feel comfortable with expressing themselves in English within an academic context. The students are frequently asked to present research or discuss topics in front of the class, and must present a paper in a 'mock-conference' at the end of the semester. The aim is to develop and refine the students' English communication skills, both verbal and written, especially within the context of academic research, essay writing, presentations etc.

Overall Goals and Outcomes:

With the combination of the two semesters, students should leave the course with greatly improved comfort and confidence in their ability to communicate in English on an academic standard. These improvements happen both on the level of theory *and* practice. Practical class engagements give the students real-world practice and exposure to the challenges of academic English, while the theory supports and

elucidates these practical skills rather than overload the students with rules and conventions to memorise.

5. HUM-RST 017 RESEARCH TUTORIAL ENGLISH I-B (4 credits)

Second Semester:

After the students have had a chance to improve their confidence and comfort with academic English communication, the second part of the course seeks to add some theoretical refinement to the skills developed in the first semester. The second part of the course is largely based on the *Oxford Guide to Plain English* by Martin Cutts, and does involve some direct grammar, punctuation, spelling and writing components. These components should build on the skills covered previously, and help the students understand why they must follow certain linguistic conventions and why they may also now disregard many that have become archaic and unsuitable.

6. HUM-PSY 005 PSYCHOLOGY I-A (4 credits)

Purpose:

The threefold purpose of this course is:

- To involve students in an introductory exploration of the field of psychology. This exploration highlights experiences, theories and results that represent or are relevant to Southern African contexts;
- To explore a few psychological issues that are relevant to study contexts; and
- To explore a few psychological issues that are relevant to ministry

Outcomes:

In accordance with the purpose of the course students will be able to:

- Identify the main fields and paradigms (forces) within psychology;
- Discuss the relevance of a particular theory to the Southern African context
- Critically discuss prominent psychological theories on selected themes
- Reflect on how / whether they have benefited in their study context from an exploration of particular psychological themes
- reflect on how / whether their exploration of particular psychological themes have enriched their equipment for ministry

7. HUM-PSY 006 PSYCHOLOGY I-B (4 credits)

Refer to the above...

The purpose of this module is to introduce the student to different paradigms on which various psychological theories are built and will examine some of these theories in detail. A historical overview will enable them to understand the development of psychology as clinical profession and research field. With the understanding of the development of psychology, the student will be able to create a context in which your other studies can be grounded thereby providing them with a solid foundation and background to their studies within psychology.

8. HUM-SOC 007 SOCIOLOGY (4 credits)

Course Objectives and Outcomes:

Sociology emerged as a formal discipline in the 18th to the 20th century from attempts to understand and explain the large-scale social transformations and dislocations brought about by fundamental changes, firstly in industrializing Western societies, and then spread across the globe. Today, societies are facing equally increasing and rapid changes, conflicts and disruptions brought about by various factors. The discipline of sociology, therefore drawing on established theoretical traditions, is well placed to provide critical insights into these processes and explain them. In this respect, various

theoretical and conceptual schemes form the basis for engaging with society and social issues.

The course is structured to introduce students to various theoretical perspectives, conceptual tools, and schools of thought in sociology.

At the end of the course, the student should be able to critically apply some of the conceptual and theoretical arrangements in explaining societal processes and social change, in his community and at large. He should be able to apply and explain concepts such as globalisation to local and international occurrences. The course also enables the student, apart from critical and analytical thinking, to develop skills to perform empirical research and cognitive and developmental skills.

9. HUM-ANT 008 SOCIAL ANTHROPOLOGY (8 credits)

Purpose:

The purpose of this module is to introduce students to an anthropological

- Approach to the study of religion
- Understanding of selected religious themes.

Content:

Briefly, the syllabus comprises the following:

- Studying religion ‘anthropologically’
- ‘Studying’ religion anthropologically
- Religious language
 - Myth as religious language
 - Types and themes of myth
 - Myth as oral literature
 - Religious language as performance
 - The power of words
- Religious behaviour
 - The anthropology of ritual and ritualization
 - The diversity of religious ritual
 - Rites of passage
 - Ritual fields, ritual performances, and ‘social theatre’

Outcomes:

At the end of the module on the anthropological study of religious language and behaviour, students should be able to:

- Distinguish the anthropological approach to the study of religion from other approaches;

- Discuss how humans speak with, and about, nonhuman and ‘supernatural’ agents;
- Discuss various perspectives on the nature and function of myths;
- Describe types and themes of myth;
- Explain the classification of myth as oral literature;
- Discuss religious language as performance;
- Explain the performance-based approach to myth and oral literature;
- Discuss religious language as a form of action; and
- Explain the power of words.

10. HUM-ANT 009 CULTURAL ANTHROPOLOGY (8 credits)

Purpose:

The purpose of this module is to introduce students to an anthropological understanding of religious change, violence and fundamentalism.

Content:

Briefly, the syllabus comprises the following:

- Religious change and new religious movements
 - The anthropology of religious change
 - Religion and revitalisation: using religion to bring society back to life
 - Revitalisation movements, traditional and modern
- Religious violence
 - The anthropology of violence
 - Religion as explanation and justification for violence
 - The diversity of religious violence
- Religious fundamentalism
 - The anthropology of fundamentalism
 - Christian fundamentalisms
 - Fundamentalisms in cross-cultural perspective

Outcomes:

At the end of the module on the anthropological study of religious change, violence and fundamentalism students should be able to:

- Discuss the on-going invention of religion;
- Explain various processes of cultural and religious change;
- Explain why the study of new religious movements is problematic;
- Describe the typical qualities of new religious movements;
- Distinguish between the concepts of a sect, cult, denomination and church;
- Discuss the typology of new religious movements;
- Discuss revitalisation movements as a response to sociocultural crises;

- Describe the sub-phases of revitalisation;
- Describe types of revitalisation movements;
- Explain the anthropological approach to and definition of violence;
- Discuss the constituents of cultural violence;
- Discuss the diversity of religious violence;
- Discuss fundamentalism, ‘tradition’ and modernity;
- Explain fundamentalism as a cultural system;
- Discuss various Christian fundamentalisms; and
- Discuss various Islamic fundamentalisms.

11. HUM-AFR 010 AFRICAN HISTORY I-A (4 credits)

The module intends to present an overview of the History of the continent of Africa. A fresh look at the events and characters that have shaped the continent from the origins of humanity to the end of South African apartheid will be taken. Also looking at the rise and fall of African civilizations, empires and kingdoms will be studied, leading to an objective study of the injustices of slavery and colonialism. A step further will be taken to study the winds of independence on the continent. There will also be a general assessment of the aftermath of independence, going on to an epoch which many have termed the ‘African Renaissance’.

12. HUM-WOR 012 WORLD ORIENTATION/ECONOMICS (4 credits)

Characteristics and nature of philosophy; what is it to be human (philosophical anthropology)? Brain and consciousness; what is truth (epistemology)? Characteristics of ethics with euthanasia as special problem; Eastern philosophy; Philosophy of the universe (cosmology); Environmental philosophy; Worldviews: materialism, idealism and pragmatism.

13. HUM-IAN 013 INTRODUCTION TO ANTHROPOLOGY (4 credits)

This course is an introduction to the field of Anthropology. As a broad and diverse discipline, Anthropology aims to construct a holistic understanding of the human species by integrating research on the cultural, biological, evolutionary, linguistic and historical aspects of our kind. Anthropology’s array of sub-disciplines contributes to this in different ways. Biological Anthropology aims to understand the origin and evolution of our species using fossils, material remains (stone tools), and genetics. By studying monkeys and apes, primatologists contribute both insights into the life ways of our ancestors, and important perspectives on those aspects of our bodies and minds that make our species such a unique part of nature. Archaeologists trace our ancient history by studying the spread of humans across the globe and the emergence of agriculture, complex societies, and “civilizations.”

14. HUM-EDU 104 EDUCATIONAL PSYCHOLOGY (4 credits)

Course Objective:

The course is an introduction Educational Psychology that aims to acquaint students with:

- The field of Educational Psychology;
- The theoretical approaches in teaching and learning; and
- Application of educational psychology to the Church's ministry

Course Description:

As a foundation discipline of education, educational psychology is an essential part of teacher education. This course provides students with basic principles of teaching and learning. It also enables learners to gain an awareness of the importance of contexts in determining the way in which learners will best learn. The course covers Basic concepts, principles, and theories of learning and human development as they apply to teaching and learning with emphasis on application to religious settings. Course content is drawn from current research and educational practice and course assignments require students to apply theory to real life situations.

Teaching / Learning and Evaluation Methods:

Teaching will be conducted through various methods for blended learning. Lectures, multi-media presentations, group-work and case- studies will form the repertoire of teaching learning methods for the course. Underpinning learning is the constructivist approach and students are therefore encouraged to play a proactive part. The students' performance will be evaluated through their assignment(s), test(s) and a written examination at the end of the semester.

15. HUM-PSY 015 PSYCHOLOGY INTERMEDIATE II-A (4 credits)

Purpose of the module:

The purpose of this module is to introduce students to different paradigms on which various psychological theories are built and will examine some of these theories in detail. A historical overview will enable them to understand the development of psychology as clinical profession and research field. With the understanding of the development of psychology, they will be able to create a context in which your other studies can be grounded thereby providing them with a solid foundation and background to your studies within psychology. This is an introductory module in psychology. No prior knowledge is required.

Syllabus:

The modules consist of a theoretical and a practical component. The theoretical component deals with some of the ideas and theories in the field of psychology; aims to provide you with an overview of psychology. The practical component consists of group

discussions and assignments. The aim of this course is to introduce students to the application of psychology in a pastoral setting. In order to accomplish this, practical work-related skills will be taught and practiced in simulated role-plays in class, in addition to the theory that will be covered.

Exit Level Outcomes:

Our objective in this module is to introduce students to skill-orientated study of psychology. In other words, by the time they complete this course, they should have enough information at their disposal to be able to express an informed opinion on the objective in question, and be able to demonstrate a related skill relevant to the topic.

Specific Outcomes:

After studying this module students should be able to:

- Define the field of study of psychology;
- Explain psychology as a science of behaviour and thought;
- Distinguish the relationship between psychological principles and everyday life;
- Discuss the meaning of personality in the South African context;
- Critically evaluate the different psychological theories;
- Outline the contribution that social learning theory has made to our understanding of gender identity development;
- Discuss how abnormal behaviour has been defined using the criteria of statistical deviance, mal-adaptiveness and personal distress;
- Explain what psychotherapy is; and
- Outline the therapeutic techniques and procedures employed in psychoanalytic psychotherapy.

16. HUM-PSY 016 PSYCHOLOGY INTERMEDIATE II-B (4 credits)

General Course Objective:

Social Psychology is the study of social behaviour in different contexts. Social behaviour is how people interact with, think, and make decisions about others. It is concerned with the causes and quality of human perceptions, thought, behaviour and decisions within the context of social interactions in the society.

The general course objective is to provide an overview of the main theories and research on core topics in Social Psychology, and to apply its main principles to situations encountered in everyday life. In general, we will investigate the manner in which behaviour, feelings, judgements or thoughts of individuals and groups are influenced

Specific Outcomes:

After completion of this module, students should be able to:

- I. Show an understanding of key terms, concepts, principles and theories in Social Psychology, with regard to the following topics:
 - The field of Social Psychology
 - Social perception
 - Social cognition
 - Attitudes
 - Social identity
 - Prejudice
 - Close relationships
 - Social influence
 - Aggression
 - I. Analyse, compare, evaluate and integrate different theoretical perspectives / constructs / models with regard to the topics listed in the previous paragraph.
 - II. Interpret and make decisions about appropriate solutions for well-defined problems in the social behaviour of individuals and groups, through the application of the principles and theories of Social Psychology.
 - III. Communicate effectively using academic discourse conventions.
17. **HUM-RST 017 RESEARCH TUTORIAL ENGLISH I-B (4 credits)**
 Not on previous Prospectus – no description

IV. RELIGION

I. SPIRITUALITY

1. SPI-FRM 001 SPIRITUALITY I-A P (2 credits)

Aim and Outline of the Course:

- The course focuses on personal formation and a basic understanding of spirituality, in relation to ones' vocation to priesthood. The course has a lot of practical application to the spiritual life of a student for priesthood and helps to the living of a celibate lifestyle.

Outcomes:

- At the end of the course the students will have a basic understanding of the nature of spirituality.
- Students will have explored their personal spirituality in relationship to Christ the High Priest
- Various spiritual aids and aids to prayer; as well as relationships to themselves, to God and to the broader community will have been dealt with.

2. SPI-FRM 002 SPIRITUALITY I-B P (2 credits)

See course descriptions above.

3. SPI-FRM 003 SPIRITUALITY II-A P (2 credits)

Objectives:

1. To make the students aware of the fundamentals of spirituality and its principles.
2. To be able to apply them in their personal growth in holiness.

Learning Outcomes:

On completion of this course the student should be able to do the following:

- To comprehend the foundations of the Spiritual life and be able to articulate them in his / her own words.
- To understand himself / herself as a Spiritual being
- To be able to start the way to perfection

Course Outline:

This course is a systematic presentation of the spirituality of Christian formation and perfection. It studies the doctrinal foundations of spirituality. The study of the spiritual doctrines of St Thomas Aquinas, St John of the Cross, St Catherine of Siena and St Therese of the Child Jesus will be complemented by other spiritual principles from prominent figures such as Adrian van Kaam and other academic disciplines.

4. SPI-FRM 004 SPIRITUALITY II-B P (2 credits)

Course Description:

This Spirituality III course will examine the various philosophical paradigms that shaped spirituality in the early Church and how these have shaped our understanding of Jesus, the Holy Spirit, our concept of Church and Ministry. The course will use as its foundational text the Martha / Mary story mentioned in Luke where Jesus indicates that Mary, sitting and listening to Jesus has “chosen the better part” over Martha’s action in serving Jesus. The student, at the end of the course should be able to identify the Martha / Mary tension in the spiritual life of the Church as well as their own spiritual life and see the need for “both”, not and “either / or”.

Aims and Objectives:

To enable students to assess and evaluate the struggle that exists in spirituality between the desire to be either active or contemplative and how this struggle has led to the development of the Church’s spirituality throughout the ages. At the end of the course the student should be able to assess their own spiritual paradigm and utilise this

in their future ministry. They will also be expected to see the meaning of prayer within the Christian life, both in the past and in the contemporary world.

5. SPI-FRM 005 SPIRITUALITY III-A P (4 credits)

Course Objectives:

This Spirituality course for Philosophy students III Year will examine the various philosophical patterns that have moulded the Spirituality of the Catholic Church specifically the spirituality of the early Church, the beginning of Mysticism, Monasticism, Ascetism and its influences till today in the understanding of prayer, life in Jesus Christ and the Church ministry.

The focus will be on some of the Early Church writers, the development of Monasticism, the Desert Monks and the development of the Western Monasticism under John Cassan, St Augustine and St Benedict.

The course will highlight the Philosophical and Spiritual understanding of these Church Fathers and Mothers which motivated their spirituality and the relevance for today in the practices for finding God and the transformation in God.

We will use some documents about those saints and the various early Church Counsels documents that account the developments of the Spirituality.

Aims and Objectives:

To enable students to assess and evaluate the struggle that exists in spirituality between the desire to be active and contemplative and how this struggle led the Church to develop its spirituality throughout the ages.

At the end of the course the student should be able to assess his own spiritual patterns and be able to utilize this in their future ministry. They should also be expected to understand the meaning of prayer and ministry (Active and Contemplative Life) in the past and be applicable to this present contemporary world.

6. SPI-FRM 006 SPIRITUALITY III-B P (4 credits)

See course descriptions above.

II. LITURGY

1. PH-LIT 001 INTRODUCTION TO LITURGY (2 credits)

The course introduces the students, both in theory and practice, to the liturgical environment, liturgical books, liturgical objects, ceremonial actions and ministries that help create a sacred and beautiful liturgical prayer.

2. PH-LIT 002 INTRODUCTION TO LITURGY (2 Credits)

3. PH-LIT 003 LITURGY II (2 credits)

The course highlights the liturgical developments from the Jewish origins up to the time of Pope St Gregory the Great, by looking at the following epochs:

- Liturgy in the Apostolic Era;
- Liturgy in the Patristic Period;
- Liturgy in the Roman Empire after the period of peace in the Church;
- Liturgical Developments until Pope St Gregory VII (1085);
- Liturgical Developments from 1085 until the Council of Trent (1546-1563); and
- The Development of Post-Tridentine Liturgy until Second Vatican Council (1962-1965).

III. SACRED SCRIPTURE

1. PH-SCR 001 INTRODUCTION TO OT I-A (2 credits)

To introduce the student into the world of the OT, by introducing him / her to:

- The Theory of the Sources;
- Also the literary genres of the OT, especially those of the Psalms;
- The major divisions of the OT, viz. the Pentateuch, Historical Books, Prophetic Books and Wisdom Literature.
- The student is also expected to be familiar with the three large Law Codes of the Pentateuch;
- The Deuterocanonical Books and the Books which constitute and form part of Apocalyptic Literature.

2. PH-SCR 002 INTRODUCTION TO OT I-B (2 credits)

This segment of the course invites the student to focus on:

- The problems of using the Old Testament as a source for the study of the history of Israel. Is the Old Testament a book of “history” or of “historiography” in the modern sense of the word? Why or why not?
- Traditional chronology of the Patriarchal Era, of the stay in Egypt and of the Exodus, of the installation in Canaan (or the “conquest”) and of the beginning of the monarchy (Saul and David).
- The more important kings mentioned in the Old Testament: David, Solomon, Jeroboam I, Jeroboam II, Hezekiah, Josiah. What are the most important facts of their reigns? With which kings are the prophets Amos, Hosea, Isaiah and Jeremiah associated? With which king is the deuteronomistic reform associated? Why?
- What are the most important political and religious differences between the kingdom of the North and that of the South?
- Explain the importance of the following persons for the history of Israel: Tiglath-Pileser III, (Pûlu; see 2 Kings 15:17), Sennacherib, Neco, Nebuchadnezzar II, Cyrus, Alexander the Great.
- The Fall of Samaria, the Fall of Jerusalem and the exile in Babylon: the date and main information concerning these events; a brief chronology of these events, names of the main historical persons who were involved, the biblical books (historical and prophetic) which speak of these events.
- The Reform of Ezra and Nehemiah. The Origin and General Evolution of the Maccabean Revolt.

3. PH-SCR 003 INTRODUCTION TO NT (2 credits)

Purpose of the Course:

- To introduce the students to the formal study of the New Testament, providing them with an understanding of the socio-historical background of certain books, as well as to their relevance for today and finally to highlight some of the major themes in some of the writings.

Learning Outcomes:

- The student is expected to be familiar with the New Testament environment, and the historical time-line of the NT.
- Also, there is a major emphasis to give the student an initial introduction to *the Gospel Narratives, Pauline Literature and the Catholic Epistles*.

V. LANGUAGES

1. LAN-ENG 001 ENGLISH I-A (4 credits)

Course Outline:

The English Course is designed to ensure that the students have a good knowledge of the rules of English Grammar. Students need to have comprehension skills honed so that they will understand the material offered in other courses. They will be encouraged to write fluent English and also be able to summarize effectively. They will be tested on their oral skills and encouraged to read widely using the seminary library and other sources such as the local newspaper, current periodicals and works of fiction. Final examination at the end of the year will ensure that these skills have been accomplished.

Assignments:

Assignments are on-going and are done weekly or every second week. One test will take place before the Easter break and the other test will take place in the beginning of May.

2. LAN-ENG 002 ENGLISH I-B (4 credits)

The main purpose of this course is the improvement of academic and general writing skills in English. By the end of the semester, the students will be able to:

- Identify and eliminate unclear expression in their own writing and in that of others.
- Identify lack of concordance in writing.
- Write sentences in which the subject and verb agree.
- Identify pronoun-referencing errors in their own work and in that of others and write sentences in which pronouns are correctly used.
- Recognise different types of writing style and tone and choose register that is appropriate to different audiences and purposes. This will include positive emphasis, using the “you” principle, using the passive voice and avoiding prejudicial language.
- Use articles correctly (definite, indefinite, no article).

3. LAN-LAT 003 LATIN I-A (4 credits)

Course Description:

The purpose of this course is to give an introduction to the Latin language with a biblical orientation.

Content:

Study Latin's extensive morphology in a systematic manner, with explanations of how the forms of Latin words are generated. Familiarity with Latin vocabulary related to the Bible and the Latin Mass. Latin nouns and their declensions, adjectives, adverbs, pronouns, prepositions, verbs and their conjugations; vocabulary related to each declension and conjugation. Students will have a thorough understanding of the *Ordinarium Missae*, as well as a detailed knowledge of Genesis Chapter 1 and some passages from the New Testament.

Aims and Objectives:

Learners become aware of: the need for Latin in philosophical and theological studies; learners will be equipped with the necessary vocabulary, grammar and syntax to read and understand Church prayers and the Bible. Critical cross-field outcomes: Learners will have added confidence in their pursuit of philosophical and theological studies. They gain insights into the origin and use of many English words.

4. LAN-LAT 004 LATIN I-B (4 credits)

Refer to the course outline above.

MODERATION ASSESSMENT POLICY FOR PHILOSOPHY

St John Vianney Seminary NPC (hereafter referred to as SJV) to assure itself of the maintenance of academic standards, consistency, comparability and fairness to students.

As such moderation has been identified as one of the key principles for assuring quality and standards in a programme. SJV will therefore ensure that robust, effective and consistent internal and external moderation or examination processes are conducted.

This Policy on Moderation of Assessment applies to all qualifying assessments.

Internal Moderation of student scripts shall take place for all assessment. External moderation of examinations will take place at the exit level of the programme.

Aim of Policy

The purpose of moderation, and hence the aim of this Policy, is to:

Assure that SJV, its stakeholders and regulators that the standard of student learning required to achieve a specific grade, credit or award is consistent as far as possible across each programme and is fair to all students.

Scope

The scope of the Policy moderation procedures encompasses:

- All qualifying assessments which contribute to the degree awards associated with a programme:
 - All forms and variants of summative assessment, ie those which contribute to the overall mark/grade and award of credit of delivery of a programme.
 - All stages of the assessment process, from design of, and criteria for, assignments and exams to the final marking and confirmation of results.
- Assessments (examinations) at the exit level of the programme.

This moderation processes may be applied to assessments associated with short learning programmes which may lead to awarding credit.

Internal Moderation

Internal Moderation on Question Papers

Once the paper and marking memorandum has been set, they are sent to a subject expert within SJV. After the paper and memorandum is moderated, the recommended changes are forwarded to the examiner, who will duly make the changes. Once the changes have been made, the paper is sent back to the moderator for checking. Moderation at this level involves a detail analysis on the content that is being tested as well as the quality of the paper and marking memorandum. (An example is: Mark Allocation and Different Levels of Questioning.)

After the moderator and examiner have agreed on the paper and marking memorandum, and all the respective changes have been made, the paper and marking memorandum is then sent to the programme coordinator who then re-checks the papers. Moderation at this level involves a detailed analysis on the quality of the papers. At this stage, should the programme coordinator consider that certain parts of the paper or marking memorandum is not up to standard, for example the cognitive demand of questions, a discussion is held with both the moderator and the examiner and the paper is duly changed.

Once all the papers have been signed off by the programme coordinator, the examination paper is submitted to the Academic Committee who assesses examination outcomes. At this stage, there is a check the paper of the correct format and layout. Should the Examinations Department find any errors, the examiner is notified and requested to make the relevant changes. If the paper is satisfactory copies are made and securely stored.

A similar process occurs with assignment question papers.

Internal Moderation on Scripts

After the scripts have been marked, 10 percent of the total number of scripts is sent for moderation. 10 percent is moderated, made of marks ranging from highest to lowest. A minimum of 10 scripts must be selected for moderation.

These scripts are passed on to the appointed moderator, who will then moderate and sign off each script. The mark on the learner's script after moderation is the final mark for the student.

Before the marks are submitted to the Academic Committee, random checks are done by subject experts in the department, with subject knowledge of the paper in order to determine if the marking of the scripts have been consistent.

Should any inconsistencies be spotted, the examiner will be required to adjust the marking accordingly, and the moderator will be required to moderate the scripts that have been changed. Once satisfactory the marks are entered on a mark sheet and submitted to the Academic Dean who, together with the HOD for Philosophy, does random checks and if satisfied submits to the Academic Committee. If satisfied the Secretary is informed to capture the marks onto the database. Capturing onto the database is done by the Philosophy secretary with the HOD overseeing the accuracy of the entry, and finally verified by the Academic Dean.

External Moderation

External moderation is conducted at the exit level of the programme for final and supplementary examinations on both the question papers, marking memorandum and scripts.

Appointment of External Moderators

Members from other higher education institutions with the appropriate qualifications are appointed as external moderators. Each external moderator must possess a qualification that is at least one level higher than the level been taught and must have experience and subject knowledge related to the subjects been tested. Each moderator is requested to submit detailed curriculum vitae. Each external moderator is given a letter of appointment for three years. Moderator performance is reviewed annually. External moderators are usually appointed for three years and rotated.

External Moderation Process

External moderation of question papers and marking memoranda, and actual moderation follow the same steps as the internal moderation process.

For the final and supplementary examinations, each moderator is required to fill out a moderators report for both the question papers and scripts, and comment on the overall performance of students in the module. The moderator is also expected to comment on the adequacy and currency of the module outcomes, materials and prescribed reading. The feedback from these forms are used to determine, the standards of our teaching and from this feedback, the staff are developed accordingly.

Review of Internal and External Moderation

After each examination, the moderation process is reviewed. Any problems that are found are addressed, and mechanisms are put into place for the next round of assessment.

Draft copy January 2017

COURSES IN THE THEOLOGY PROGRAMME**FIRST YEAR THEOLOGY:**

COURSE CODE	MODULE	CREDIT
1. BT-NM 103	SYNOPTIC GOSPEL – MATTHEW	8
2. BT-ST 104	THE DOCTRINE OF GOD & CREATION	8
3. BT-MT 106	FUNDAMENTAL MORAL THEOLOGY I-A	8
4. BT-SA 107	BIBLICAL ARCHAEOLOGY I-A	4
5. BT-ST 109	INTRODUCTION TO THEOLOGY	8
6. BT-GRK 8	GREEK I-A	8
7. BT-ES 112	CHURCH HISTORY I-A	8
8. BT-MT 114	FUNDAMENTAL MORAL THEOLOGY I-B	8
9. BT-GRK 115	GREEK I-B	8
10. BT-OH 116	OLD TESTAMENT HISTORIES	8
11. BT-SA 117	BIBLICAL ARCHAEOLOGY I-B	4
12. BT-DT 120	THE DOCTRINE OF REVELATION	8
13. BT-ES 121	CHURCH HISTORY I-B	8

SECOND YEAR THEOLOGY:

14. BT-NL 201	GOSPEL OF LUKE/ACTS	12
15. BT-MT 204	MORAL THEOLOGY II-A	8
16. BT-MK 205	GOSPEL OF MARK	12
17. BT-ES 206	INTRODUCTION TO SACRAMENTS	8
18. BT-EDD 207	ECCLESIOLOGY	8
19. BT-OP 209	PENTATEUCH	8

20.	BT-ES 210	CHURCH HISTORY II-A	8
21.	BT-MT 212	MORAL THEOLOGY II-B	8
22.	BT-ES 216	SACRAMENT OF THE EUCHARIST	12
23.	BT-ES 217	PNEUMATOLOGY	12
24.	BT-ES 221	CHURCH HISTORY II-B	8
25.	BT-HB 222	BIBLICAL HEBREW I-A	8
26.	BT-HB 223	BIBLICAL HEBREW I-B	8

THIRD YEAR THEOLOGY:

	COURSE CODES	MODULE	CREDITS
27.	BT-ST 301	MARIOLOGY	12
28.	BT-ST 304	CHRISTOLOGY / SOTERIOLOGY	12
29.	BT-OP 305	OLD TESTAMENT PROPHETS	12
30.	BT-NJ 307	MORAL THEOLOGY III - BIOETHICS	8
31.	BT-NJ 308	JOHANNINE WRITINGS	12
.	BT-DT 314	AFRICAN THEOLOGY	8
33.	BT-MT 316	MORAL THEOLOGY III - SEXUAL ETHICS	8
34.	BT-ST 318	DOCTRINE OF TRINITY	12
35.	BT-PAT 319	PATRISTICS	12

FOURTH YEAR THEOLOGY:

	COURSE CODE	MODULE	CREDITS
36.	BT-ES 401	ESCHATOLOGY	12
37.	BT-DT 402	NON-CHRISTIAN RELIGIONS	4
38.	BT-ST 403	CHRISTIAN THEOLOGICAL ANTHROPOLOGY	8

39.	BT-ST 406	SIN AND GRACE	8
40.	BT-NH 407	THE EPISTLE TO THE HEBREWS	8
41.	BT-NP 409	PAULINE CORPUS I-A	12
42.	BT-NP 417	PAULINE CORPUS I-B	12
43.	BT-MT 418	MORAL THEOLOGY IV-A	12
44.	BT-OW 419	WISDOM & PSALMS	12
45.	BT-EC 430	ECUMENISM	8
46.	BT-MT 423	MORAL THEOLOGY IV-B – VIRTUE & SIN	12
47.	BT-SRP 431	SUMMATIVE RESEARCH PAPER	25
48.	BT-SCE 432	SUMMATIVE COMPREHENSIVE EXAMINATION	40

LIST OF MODULES TAUGHT PER SEMESTER IN THEOLOGY

FIRST SEMESTER

THEOLOGY I	THEOLOGY II	THEOLOGY IV
SYNOPTIC GOSPEL- MATTHEW	GOSPEL OF LUKE/ACTS	PAULINE CORPUS
FUNDAMENTAL MORAL THEOLOGY I-A	SOCIAL ETHICS	SEXUAL ETHCS
THE DOCTRINE OF REVELATION	INTRODUCTION TO THE SACRAMENTS	LETTER TO THE HEBREWS
INTRODUCTION TO THEOLOGY	ECCLESIOLOGY	CHRISTIAN THEOLOGICAL ANTHROPOLOGY
BIBLICAL ARCHAEOLOGY I-A	PENTATEUCH	MOST HOLY TRINITY
CHURCH HISTORY I-A	CHURCH HISTORY	THEOLOGY OF WORLD RELIGIONS
GREEK I-A	BIBLICAL HEBREW	ECUMENISM

SECOND SEMESTER

THEOLOGY I	THEOLOGY II	THEOLOGY III	THEOLOGY IV
OT HISTORIES	GOSPEL OF MARK	JOHANNINE WRITINGS	PAULINE CORPUS
FUNDAMENTAL MORAL THEOLOGY I-B	SOCIAL ETHICS	MORAL THEOLOGY III - BIOETHICS	MORAL THEOLOGY IV-A
GOD AND CREATION	SACRAMENT OF EUCHARIST	MARIOLOGY	SIN AND GRACE
BIBLICAL ARCHAEOLOGY I-B	PNEUMATOLOGY	PATRISTICS	ESCHATOLOGY
CHURCH HISTORY I-B	CHURCH HISTORY	OT PROPHETS	WISDOM AND PSALMS
GREEK I-B	BIBLICAL HEBREW	CHRISTOLOGY /	MORAL THEOLOGY IV-B:

		SOTERIOLOGY	VIRTUE & SIN
			SUMMATIVE RESEARCH PAPER
			SUMMATIVE COMPREHENSIVE EXAM

FIRST YEAR THEOLOGY:

1. BT-NM 103 SYNOPTIC GOSPEL – MATTHEW (8 credits)

The Synoptic Problem. General knowledge of the Various Methods of Exegesis, especially the Historical Critical Method. Introduction into the Books of the New Testament, especially the Four Gospels. Rudimentary knowledge of Biblical Greek and Hebrew.

Topics Covered:

Historical development of Matthew's gospel. Authorship, author of Matthew's Gospel, Place and Date of its composition. Structure and Contents, different scholarly views, outline of Matthew's Gospel. Literary Characteristics, Matthew's use of sources. Theological Message. Sense and meaning in Matthew's Gospel. Brief Outline of Matthew's Gospel. Tools of exegesis Reading Biblical Texts.

(a) The Text (b) Text in Relation to the Author and the Reader. (c) Cutting or Delimitation of the Text Comparison of the Two Methods (a) Historical Critical Method (b) Semiotic Method, Semiotic, Semiotic Method Discursive Analysis Thematic Roles Discursive Situation. Figurative Trail. Narrative Analysis Classification of Figures Oppositions or Contrasts Begin State Transformation End State Coherence Analysis of some passages together.

Foundational Knowledge:

Appreciate the complexity and contingency of the historical dimension of the Gospels. Sense and meaning can be discovered in the text itself, provided one uses the tools appropriately.

Practical Application:

Ability to use with ease one or two methods of bible analysis. Ability to read a biblical text and discover meaning from it and apply it to real life without a slavish dependence on biblical experts.

Reflexive Knowledge:

To read the text of the Scriptures with joy and wonder for its capacity to reveal God and our human nature. As future priests, the students begin to use the bible as the basis of their teaching and pastoral ministry.

2. BT-ST 104 THE DOCTRINE OF GOD AND CREATION (8 credits)

The purpose of the course is to provoke students preparing for priestly ministry in the Catholic Church in the 21st century to reflect on issues concerning the nature of God, the reality of creation, and on various soteriological metaphors that have been used in the history of theology.

Foundational Knowledge:

The students will develop a deeper understanding of the nature and attributes conventionally ascribed to God in the Scriptures and the living tradition of the Church. They will understand the significance of creation myths presented in Genesis, and relate these to African creation myths. They will inform their own opinions on the creation / evolution debate and appreciate the issues involved. They will be able to use the various soteriological metaphors, with knowledge of the background language and the advantages and disadvantages of each.

Practical Skills:

They will be able to impart this knowledge at a catechetical level, and to discuss these issues in an informed manner.

Reflexive Skills:

They will approach “God-talk” with circumspection and due appreciation of the apophatic way. They will relate their Christian faith to ecology and ecological degradation and increase their sense of responsibility for the creation around us. They will integrate the soteriological metaphors into their own faith lives. Time Allocation: This course will be offered to second-year theology students in a double-period over a 14 week semester.

Topics to Cover:

Doctrine of God: Scriptural Sources. Unity, Eternity, Omnipotence, Omniscience, Omnipresence. Creation and Ecology. Doctrine of Salvation: Soteriological Metaphors: Salvation, Justification, Redemption, Liberation, Reconciliation, Forgiveness, Sanctification, Rebirth, the Centrality of Christ in Salvation History, The Salvation of Non-believers.

3. BT-MT 106 FUNDAMENTAL MORAL THEOLOGY I-A (8 credits)

Course Description:

This first part of a full year course introduces students to the study of Moral Theology which is about faith seeking understanding about behaviour which is consistent with our Christian faith / identity. The aim here is to become familiar with the general moral principles or, broadly speaking, the OBJECTIVE Moral Order.

Content:

After defining and looking at the nature of Moral Theology, we review its Historical Development with a special focus on its Renewal in the light of Vatican II. Moral Theology is contrasted to, and differentiated from, philosophical ethics. The Christian Moral Life has its source in God and has Christ at its centre. Then follows a detailed look at the various SOURCES of Moral Theology / Moral Law: Sacred Scripture, Tradition, Church Teaching, Eternal and Natural Law, Positive Law, and Values and Moral Norms. The Conclusion sums up, describing what has gone before in the course as a “Theology of Christian Living” – which sets the context for the second part of this course.

Aims and Objectives:

Having looked at the SOURCES of Moral Theology, and seeing that Moral Life begins with God, the student will be ready to reflect on our call to Holiness, or our RESPONSE to God “who loved us first” – which will be the focus of the course which follows in the second semester.

2. BT-SA 107 BIBLICAL ARCHAEOLOGY I-A (4 credits)

Biblical Archaeology is offered for First Year Theology students in two semesters.

First Semester: Tell Excavations in Israel

The aim of this semester module is to introduce the subject of Biblical Archaeology. The focus is on tell excavations, because tells (or ruin hills) are characteristic of the archaeological landscape of the Holy Land.

Practical experience is limited to the handling of pottery fragments from archaeological excavations in Israel and cartography and the interpretation of maps.

All elements of the course are periodically illustrated with slide shows and, if time permits, a visit to museums with archaeological exhibitions such as the Mapungubwe Museum at the University of Pretoria.

Key issues that are addressed in the course are:

- The characteristics of a tell
- Orthographic maps and the site plan
- Selection of excavation areas

- Stratigraphical excavations
- Vertical (trench) and horizontal excavations
- The composition of an archaeological team
- Responsibilities of the staff members
- Excavation techniques and tools
- The results of excavations: publications, exhibitions

3. BT-ST 109 INTRODUCTION TO THEOLOGY (8 credits)

Course Description:

This course is the study of the major concepts of Christian theology and their interrelationships with philosophical and other theological disciplines.

The Purpose and Aims of this Course:

- This course is aimed at introducing students to a complete and unified vision of truth which God has revealed in Jesus Christ and the Church's experience of faith.
- To help the students make a transition from the study of philosophy to the study of Theology.
- To introduce students to the nature of theology, its methods, its resources and the criteria for interpreting them.
- To offer them an integrated understanding of the various theological disciplines they will encounter; to give them access to some of the best contemporary insights into Catholic Theology.
- It is aimed at offering students an overview of Christian doctrines so as to inspire them to seek the truths of Catholic faith.
- It is meant to help students to understand and appreciate their faith.
- It is aimed at familiarizing students with the major sources of theology, historical development of revealed truths in relation to the Magisterium.
- To engage students in critical analysis of their own theological assumptions and in important theological questions.
- To help students develop skill in researching and articulating theological issues.

4. BT-GRK 108 GREEK I-A (8 credits)

Course Description:

The purpose of this course is to give the student an introduction into the Greek language with a biblical orientation.

Content:

The Greek alphabet and Greek's extensive morphology; Greek nouns, adjectives, adverbs, pronouns and prepositions; use of the definite article; vocabulary related to each declension; Greek verbs and their inflections; common verbs used in the Bible; Greek vocabulary related to the Bible; John 1, Chapters 1 and 2; some passages from the New Testament.

Aims and Objectives:

To make learners aware of: the need for Greek in biblical and theological studies; the place of Greek in modern scientific studies; mastery of the vocabulary, grammar and syntax to read and understand sections of the Bible. Critical cross-field outcomes: Learners will have added confidence in their pursuit of theological and biblical studies. They gain insights into the origin and use of many English words.

5. BT-ES 112 CHURCH HISTORY I-A (8 credits)

Course Description and Outcome:

After the completion of this course, students would have gained insight into the implications of postmodernism with respect to religious thought. Events such as Reformation, slavery and some philosophical trends that brought major changes in into the society will be studied in depths. The main aim of this course is to help students to understand the events that led to the Protestant Reformation and the impact the Reformation had in the history of the Church in Europe. This course will also help students to understand the responsibility of Christians in the contemporary pluralistic society.

6. BT-MT 114 FUNDAMENTAL MORAL THEOLOGY I-B (8 credits)

Course Description:

This second part of Fundamental Moral Theology examines the human *response* to God, seeking to know what kind of persons we ought to become, and how we should act, in virtue of our call to be followers of Christ. The focus here will be more on the SUBJECT of the moral life – the human person.

Content:

After an introductory survey of various alternative ethical systems, the following topics will be examined in depth: A Christian Anthropology of Man - The nature of the Human Person and Human Freedom; the content of the Human Moral Act; the determinants of the Morality of Human Acts and their Effects; Moral Principles for Conflict Situations; Conscience: Phenomenology, Formation, and Relationship to the Magisterium; Sin: its Nature and Effect on the Moral Life; Discipleship, and Moral Discernment.

Aims and Objectives:

Having grasped the general principles of Moral Theology, the student will be equipped to continue with the courses of “specialised Moral Theology” which seek to situate and apply these fundamental principles in living out our Christian vocations within the specific situations of life confronted within the areas of medical ethics, social ethics and sexual ethics.

7. BT-GRK 115 GREEK I-B (8 credits)

Introduction to the basic morphology of the language, which includes an introduction to the verbal forms, Greek Verbs, Deponent Verbs, Participles, as well as an introduction to John 1, 1 John 1, 1 John 2.

8. BT-OH 116 OLD TESTAMENT HISTORIES (8 credits)

Foundational Knowledge:

The student will be challenged to get acquainted with selected texts mainly from Deuteronomistic History and with important themes (e.g. Land, Torah and Covenant, leadership and forms of society in Israel, prophetic voices) emerging from these same texts. He / she will learn to grasp the diversity of theological perspectives from which history is interpreted in Old Testament Histories.

Practical Skills:

In the process of interpretation the student will apply contemporary exegetical methods and approaches to the texts. She / he will get acquainted with the use of important Study Editions of the Bible and biblical commentaries. He / she will learn to read texts against the background of their origin, of their reinterpretation in the course of tradition and of their influence beyond biblical times.

Attitudes and Values:

The student will grasp the relevance of important themes occurring in Old Testament Histories for contemporary society. He / she will be enabled to become more critically aware of values that make for shalom in the world of today.

9. BT-SA 117 BIBLICAL ARCHAEOLOGY I-B (4 credits)

Second Semester: Fascinating discoveries from the biblical world

The aim of this semester module is to introduce students to some of the most significant archaeological finds from the Biblical world. The scope is much wider than Israel, and includes finds from Egypt, the Holy Land, Mesopotamia, Persia and Asia Minor. Chapters of the text book are illustrated and students are advised to research

one or two themes that they are interested in as assignments that form part of the formative evaluation.

The themes of the course are the following:

- Daily life: work and play;
- Art from the Biblical world;
- Architecture from the Biblical world;
- Writings from the Biblical world;
- The people's religion; and
- On death and dying.

10. BT-DT 120 THE DOCTRINE OF REVELATION (8 credits)

The relationship between Scripture and Tradition comes up regularly in contemporary Catholic apologetics. According to one Catholic view, Scripture and Tradition are two sources of revelation. Some divine truths are found in the Bible, while others are found in Tradition. This "two source" model has a long history, but it also has some difficulties. One is that there is considerable overlap between the two sources.

Aims and Objectives:

To transmit into the student all that is enshrined in this slogan: "*Totum in scriptura, Totum in traditione*" (All is in scripture, all is in tradition). To bring the student to an understanding that Scripture and tradition are two modes of transmitting the same deposit of faith. One is incomplete without the other.

Content:

The biblical testimony, The reflection of Christian authors: Scripture and Tradition according to the Fathers of the Church, The Council of Trent and the Post-Tridentine period, the Protestant and Catholic views, Vatican II on Scripture and Tradition, The mutual relationship between Scripture and Tradition, Unwritten Tradition, the question of the sufficiency of Scripture. Conclusions on the relations between Sacred Scripture and Tradition: Unity and distinction, Interdependence and relations when it comes to material content.

11. BT-ES 121 CHURCH HISTORY I-B (8 credits)

Course Description and Outcome:

After the completion of this annual course, students would have gained insight into the implications of postmodernism with respect to religious thought. Events such as Reformation, slavery and some philosophical trends that brought major changes in into the society will be studied in depths. The main aim of this course is to help students to understand the events that led to the Protestant Reformation and the impact the

Reformation had in the history of the Church in Europe. This course will also help students to understand the responsibility of Christians in the contemporary pluralistic society.

SECOND YEAR THEOLOGY:

12. BT-NL 201 GOSPEL OF LUKE/ACTS (12 credits)

Foundational Knowledge:

The successful learner will have a profound knowledge of the text of Luke-Acts, and will have read one or more recent commentaries on this two-volume work.

Practical Skills:

The successful learner will be able to use his knowledge of the text to discuss certain key topics. They will also be able to read the gospel and its companion volume in their own context today, and apply it to the context of the people to whom they will be ministering.

Attitudes and Values:

The student should have a deep respect for the achievement of the author we call Luke, and a profound reverence for Luke-Acts as the word of God for us today.

13. BT-MT 204 MORAL THEOLOGY SOCIAL ETHICS I-A (8 credits)

Course Description:

Based on the underlying principles of the intrinsic dignity of the human person, and his social nature, this first part of a full year course will introduce students to the concept of Social Justice and to the main principles of Catholic Social Teaching.

Content:

This course will commence with an in-depth exploration of the notion of Justice and its components, as well situating it as an integral part of the Gospel and intrinsic to the Mission of the Church. Then, based on the Church's understanding of the Dignity of the Human Person, the focus will be on their Human Rights which protect and safeguard this dignity, with reference to our Catholic Tradition, International Bills of Rights, as well as the history of Human Rights in SA. Having looked at the essential principles of Catholic Social Teaching, the notion and value of Human Work will be explored.

Aims and Objectives:

Having grasped the principles of Social Justice and Catholic Social Teaching with a focus on the individual and his rights, the students should be in a position to balance these with the responsibilities which the individual, as part of the human community, has towards society - the focus of the second part (BT-MT 212) of this annual course.

14. BT-MK 205 GOSPEL OF MARK (12 credits)

Course description

The Gospel of Mark is a semester long exegetical course offered in the theological cycle. Students who participate in this course are expected to have firm understanding of the New Testament traditions and the Greek Roman world. They are expected to be familiar with some language peculiar to the Gospels like the synoptic problems, parables, sayings, Q source etc. They are also expected to have read whole Gospel more than once in the language of their choice.

The goal of the course is, among many, to help the student be able to contextualize the Gospel of Mark and also learn to appreciate the uniqueness of this Gospel. This will further help the student learn more about crucial questions that arise in the study of this Gospel and the influence it has in the New Testament hermeneutics.

Course Content

The course will cover the following areas of learning:

- The technical terms used in the study of Gospels in General.
- Short revision on the Synoptic problem
- The Authorship, Date and Place of Composition of this Gospel.
- The literary structure and content of the Gospel.
- This will explore different exegetical tools that are useful in the study of this Gospel with a special emphasis on:
 - Source Critical Methodology
 - Form Criticism
 - Reactional Criticism etc.
- The Theology of Mark and its application in today's world.

Aims and objectives

The course will be conducted through class lectures of two hours a week with a break in between. Active participation of students is highly recommended. Students are encouraged to take their own notes in order to keep up with the development of the course. There will be some class notes covering the essential parts of the course, these do not cover everything. All the participants should bring their bibles to class.

15. BT-ES 206 INTRODUCTION OF THE SACRAMENTS (8 credits)

Course Description:

A complete treatise on the sacraments must include two parts: one on the general doctrine of the sacraments, and another on the doctrine proper to each of the sacraments. However this course, that is, Introduction to sacraments, will occupy itself only with the sacraments in general, seeking to clarify the concept of sacrament and sacramentality, the sacramental economy of salvation and then, the deepening of the theological nature of the sacraments.

Content:

The course will examine the conception of sacraments as salvific acts of Christ, established by him by means of the Church His Mystical Body. The discourse will then turn to the historical origin of Christian sacraments and the causality, the minister and subject of the sacraments, the effects of the sacrament and their character and the sacramental grace.

Aims and Objectives:

To introduce the students into the theology of sacraments which they experience in the individual rituals celebrated in the Church.

16. BT-ECC 207 ECCLESIOLOGY (8 credits)

Purpose:

To give to the student a deeper insight on the mystery of the Church based on the knowledge of the Revelation data and the teachings of the Magisterium, especially the Second Vatican Council.

Content:

- The Trinitarian origin of the Church: in the salvific project of the Father, fulfilled in the actions of the Incarnate Son and in the action of the Holy Spirit in the Church's birth and development.
- The mission of the Church as a continuation of Christ's mission. The Church and the Kingdom. The Eucharist, synthesis of the mission; salvation of men; the mission of the Church within the world.
- The Church as a mystery of communion; People of God, Body of Christ, Spouse of Christ, Temple of God, Family of God, Mother of the faithful.
- The stages of the Church. The pilgrim Church as a sacrament of communion. Notes of the Church: unity, holiness, catholicity and apostolicity.
- Mary, mother and icon of the Church.
- Structure of the pilgrim Church; the double modality of the Christian priesthood; the role of the charismas. The ecclesiastical Hierarchy and its structure.
- Laity, clergy, religious. Different participation of the faithful in the Church's mission.
- Indefectibility and infallibility of the Church.

- Ecumenism; Catholic principles of ecumenism and its development.

Outcomes:

The student is expected to acquire a firm knowledge of the main truths about the Church in her mystery of communion and universal sacrament of salvation. To be aware of the diverse features and ways of action of the Church's components: Laity, clergy, religious. To understand the reasons for the teaching "The Church of Christ subsists in the Catholic Church" within the ecumenical context. Lastly, to be able to surmount from a too human vision of the Church to the supernatural vision of the Church as saving initiative of God, object of our faith, hope and love.

17. BT-OP 209 PENTATEUCH (8 credits)

Main Objectives:

- Introduce the students to the unity of the Pentateuch / Hexateuch;
- Introduce students to the history of the growth of the narratives and the history of the research of these narratives;
- Introduce students to the theological content of the Pentateuch / Hexateuch.

The students will study the structure and the composition of the Pentateuch with special attention to the question regarding the sources of the Pentateuch. Attention will also be given to myth and history in Genesis 1-11. The patriarchal cycle will be studied from Genesis 12 – 50. Finally the students will be introduced to an overview of the Exodus and the Sinai Covenant: Exodus, Leviticus, Numbers and Deuteronomy.

18. BT-ES 210 CHURCH HISTORY II-A (8 credits)

Outcome:

The course is divided into three sections; each section is divided into several chapters. At the end of the three sections, the students will be able to articulate the historical development of the Christian creed.

- The first section will enable the learner to get a thorough understanding of the life of the Early Church. All chapters in this section trace the development of the Christian doctrine from the Palestine to the pagan world. The valuable contribution made by the Greek and Roman cultures to the Christian creed will be examined carefully.
- Students will also learn how to interpret ancient historical documents. The theologies of St Ignatius of Antioch, St Irenaeus and Tertullian will be studied in

depth. We shall also catch a short-glimpse on the subject of martyrdom in the early Church. The above discussion will take us to the Edict of Milan.

- After having carried an analytical study of the Christian world from the 7th to the 14th centuries, students will look at some of the issues that affected the life of the Church in the East and the West

It is however important to mention the fact the chapters in sections two and three have been arranged in such a way that the students understand the events that led to the two Schisms within the Christendom and the Protestant Reformation.

19. BT-MT 212 MORAL THEOLOGY II-B (8 credits)

Course Description:

This course follows on from the first semester course (B-MT 204), with its focus now more on man's responsibility towards, and membership of, the human community. An attempt will be made to explain the tension between balancing the needs of the individual against the needs of the common good of society.

Content:

Human society needs a legitimate authority (political community) in society to ensure the common good of its members and society as a whole. Man is of course also part of a global community – hence the call to solidarity. An in-depth exposition of economic justice; the call to foster peace, with reference to the “Just War” theory; and the increasingly important area of our care for the environment, will form the core of this course. Concluding this course will be the call to a Spirituality of Justice and the need to engage in social action for the liberation from situations which impede the full development of the common good of the individual and society.

Aims and Objectives:

To make the students understand that in their call to proclaim the Gospel, the social dimension is an essential and unavoidable aspect to it, especially in the face of challenges encountered in living in an increasingly modern and complex world.

20. BT-ES 216 SACRAMENT OF THE EUCHARIST (12 credits)

The course will also explore the variety of ways that Eucharist has been celebrated through the centuries. Special attention will be paid to the retrieval of the Eucharist as a sacred meal. It will be emphasised that the Eucharist is not only a celebration it is a call to lead a life of justice, service, love and unity. The Second Vatican Council challenged the Christian community to greater participation in the celebration of the Eucharist - a participation that should be conscious, full and active.

Course Outcomes:

Successful completion of the requirements for this particular course will provide the student with the following specific competencies:

- A basic familiarity with the historical development of Christian Eucharistic patterns and theological understanding from New Testament times to the present;
- A critical appreciation of the plurality in Eucharistic practices and theologies through the centuries, with a primary but not exclusive focus on the Roman Catholic tradition;
- An ability to reflect theologically on the various approaches to contemporary pastoral issues concerning the Eucharist, with an appreciation of the contributions the social sciences can make in focusing these issues;
- An appreciation of the theological trends in the 20th Century leading to and stemming from the Second Vatican Council's Constitution on the Sacred Liturgy and their place in the development of contemporary Eucharistic understanding;
- An ability to reflect critically, theologically, ethically and spiritually on Eucharistic principles, texts and practices in a global, ecumenical, multi- and intercultural context;
- Improvement of skills in written and oral expression.

21. BT-ST 217 PNEUMATOLOGY (12 credits)

This course forms a sub-section of the Christian Doctrine of God – the Trinity. It intends to build Foundational knowledge of the three persons of the Trinity as a background towards the Trinitarian Doctrine. The focus in this instance is on the third person of the Trinity – the Holy Spirit.

The purpose of this course:

- This course is aimed at leading the candidates to priesthood to a complete and unified vision truth about the Third Person of the Holy Spirit.
 - It is aimed at offering students a foundation of Christian doctrines of Holy Spirit so as to understand and appreciate their faith.
- On the above purposes we will consider the person and work of Holy Spirit both as He has been appropriated by the Church's Tradition and as He has been considered in the light of contemporary questions of meaning. The goal is not only to become familiar with classic texts and controversies, but also to equip students to consider and articulate the enduring and universal relevance of Holy Spirit to a "Post-Modern" cultural situation. Specific emphases will be directed toward the Scriptural basis for Pneumatology, the meaning of Conciliar Pneumatological definitions, the dynamics of gifts of the Holy Spirit and finally, the experiences of Holy Spirit in the Church.

22. BT-ES 221 CHURCH HISTORY II-B (8 credits)

Course Description and Outcome:

The course is divided into three sections:

- The first two sections will help students gain insight into the : Reformation, Counter-Reformation and Slavery.
- The third section will help students to learn how to write the history of the local Church.

The Church in Southern Africa believes that she can only fulfil her mission if she becomes a community that serves humanity. There is great enthusiasm in the Church today for shared responsibility. In order to realize this vision, men and women must be able to transcend cultural barriers and work for the good of humankind. The manner in which Christianity was brought in Southern Africa by missionaries has had a great impact in the spirituality of Catholics.

A contemporary shift in ecclesiology has significantly influenced the shape of theological reflection in ministry. For many years, the hierarchy of the Church made decisions for the believing community. The emphasis today moves towards understanding the community of faith as the *locus* of theological reflection whose end to serve humanity. Therefore, it is necessary for future Church leaders to understand the history of the local Church.

This course is designed to help the students to make an objective analysis of the historical facts. Students will be encouraged to use both primary and secondary sources; the subject will be treated without any prejudice.

The lecturer will help students to research about the history of their ecclesial territory and make a presentation in class (thirty minutes). The main aim of the section is to help students to learn how to write the history of the local Church.

23. BT-HB 222 BIBLICAL HEBREW I-A (8 credits)

Main Objectives:

- Introduce students to the Hebrew alphabet and writing; sentence structure; waw conjunctive; prepositions; subject and object; definiteness; qal perfectum; gender, number and person; gutturals; pronouns; conjugation of the verb qal imperfectum; pey nun verbs

The students start reading simplified texts of Genesis. They also receive a CD with readings in Hebrew. Students need to complete an assignment after each lesson.

24. BT-HB 222 BIBLICAL HEBREW I-B (8 credits)

Main Objectives:

- Itsurim sheqetim

- Lamed-hey pe'alim
- The construct state (smikhut)
- Pey-yod/waw pe'alim Qal
- Ayin waw/yod pe'alim
- Seven binyanim
- Tsurot of pe'alim in the active binyanim be'abhar and be' atid
- Tsurot of pe'alim in the passive binyanim be'abhar and be'atid.

THIRD YEAR THEOLOGY:

25. BT-ST 301 MARIOLOGY (12 credits)

Mariology is a subject intrinsically part of the Church teachings on the Church and also for the devotional life of the Catholic. The role of Mary in the Church is closely associated to that of Her Son, Jesus Christ and the appreciation of her obedience to the will of God, and God's Plan of salvation makes it an important study of the Catholic candidates intent on Priesthood.

Foundational Knowledge:

This course takes the student through a historical development of Mary and the role she plays on the Scriptures in the tradition of the Church. It views the various heresies that helped clarify the doctrines around Mary in relation to her Son and being the mother of Christ, God and the Church. The various doctrines and dogmas in the Church concerning Mary is looked at in great detail. It brings the student to perceive Mary in relation to other women and their roles in the Church. This also calls for the modern day feminist theories on Mary in the Patriarchal Church.

Attitudes and Values:

It is the intention of the course to provide clarity around the understanding and role of Mary in the Church and tradition. Also, to assist the candidate to explore the feminine dimension and role of, not only woman, but also of the Church as such. To help students to come to appreciate with sensitivity the Church stance and love of Mary as the Mother of Christ.

26. BT-ST 304 CHRISTOLOGY/SOTERIOLOGY (12 credits)

Foundational Knowledge:

— This course is aimed at leading the candidates to priesthood to a complete and unified vision truth about the person and the work of the Redeemer so as to understand and appreciate their faith.

Therefore the course will consider the person and work of Jesus the Christ, both as He has been appropriated by the Church's Tradition and as He has been considered in the light of contemporary questions of meaning. The goal is not only to become familiar with classic texts and controversies, but also to equip students to consider and articulate the enduring and universal relevance of Jesus to a "post-modern" cultural situation. Specific emphases will be directed toward the scriptural basis for Christology, the meaning of Conciliar Christological definitions, the dynamics of Soteriology and the nature of salvation. Finally, the

experiences of radical religious pluralism and of mass human suffering today will be brought to bear upon traditional Christological claims.

Practical Skills:

To explore how to construct a meaningful and relevant answer to this question: “WHO DO YOU SAY THAT I AM?” – to situate Jesus of Nazareth in the socio-religious-historical context for reading and evaluating contemporary trends in Christology.

Attitudes and Values:

The study of some selected texts and expressions of the Fourth Gospel will provoke the discussion of different aspects of Johannine Theology around the triple question of : the Origin (*pothen*) of Jesus as an enigma in John's Gospel. The incarnation of the Son of God as the source of salvation for the world (*pou*), the return of Christ to (*pros*) the Father as a pledge of the coming of the Holy Spirit.

27. SOTERIOLOGY

This course follows on Christology and leads the student to a deeper and broader understanding of the meaning of salvation. It focuses particularly on the role of Jesus Christ in bringing God's Plan of Salvation to fruition and the implications thereof for the human person.

Foundational Knowledge:

The student draws on previous theological insight and knowledge as a springboard towards exploring a deeper meaning of Salvation. The difference between objective and subjective Salvation. The development of basic soteriological ideas as they appear in the Old and New Testament literature as well as in Post-Biblical times. The incarnation and role of Jesus' life and death. Jesus' sacrifice, ransom and atonement. Merit and Vicarious satisfaction, and the Resurrection. Subjective Salvation looks at the issue of justification by faith, the problem and progress made in this regard. Predestination and sanctification.

Attitude and Values:

The desired attitude that this course wishes to foster is the openness of the student towards the concept of Salvation in its very broad sense and a sensitivity to all people. To cultivate a deep awareness towards humanizing the environment and transforming society into an area that is salvific to all.

28. BT-OP 305 OLD TESTAMENT PROPHETS (12 credits)

Course Description and Outcome:

This is an exegetical-theological course on prophetic and apocalyptic writings. The student will be introduced to biblical prophetic literature seen in the wider horizon of extra-biblical, in particular of ancient near eastern prophetic phenomena.

Texts in particular from the Books of Isaiah, Jeremiah, Ezekiel and Daniel will be studied by applying to them the historical-critical method, narrative analysis and contemporary approaches. Attention will be paid to the contextual character and the social location of prophetic and apocalyptic language and to the use of various literary forms. This will allow the student to get acquainted with the message and the development of Old Testament prophecy.

Prophetic call narratives and texts relating to prophetic critique and hopeful visions of the future will be analysed. Criteria of discernment between true and false prophecy will be reflected upon.

The course will include the study of the ancient traditions (Exodus and Covenant, Zion and Kingship, Wisdom) from which the prophets drew contents and inspiration for their interpretation of YHWH's will for society. Last but not least we shall look at the reception of prophetic texts in particular by the New Testament authors in their interpretation of Christ's ministry and Paschal Mystery as well as of the Church as community of faith.

The course aims at challenging the learner to draw inspiration and orientation from the prophetic faith and hope as well as from their vision of society in living a life of faith in a world which is marked by counter-values such as power struggles, exploitation, violence and abuse of religion.

29. BT-MT 307 MORAL THEOLOGY III-BIOETHICS (8 credits)

Course Description:

To introduce students to a systematic theological reflection on the nature of our physical existence as human beings and thus to arrive at establishing ethical values and norms aimed at protecting and nurturing life "from the womb to the tomb"-especially in light of ethical complexities due to recent advances in medical science.

Content:

After a thorough Theological exposition on human dignity and respect for human life, students get to know Church teaching and the moral principles applicable to the various bioethical issues at the BEGINNING of life, the END of life, as well as the SAFEGUARDING of human life and HEALTH:

- AT THE BEGINNING OF LIFE: Reproductive Technologies, Cloning, Embryonic Stem Cell Research, Genetic Interventions, Prenatal Diagnosis, Abortion, and Conflict Situations in Pregnancy.
- AT THE END OF LIFE: The Theology of Suffering, Dying and Death; Vitalism, Euthanasia, Intentional Killing, Suicide, Self-Defence, Capital Punishment.
- THE PRESERVATION OF LIFE: Healthcare and Medical Ethics, Organ Transplantation, Human Experimentation, Drug Abuse and Dependency, Pastoral approach towards the Sick and Suffering, with ref. to HIV/AIDS.

Aims and Objectives:

Students to have the necessary tools to minister as future priests when it comes to helping and guiding people in following the will of God, and making decisions in matters concerning life, health and death.

30. BT-NJ 308 JOHANNINE WRITINGS (12 credits)

Foundational Knowledge:

The successful learner will have a good knowledge of the text of John's Gospel and of the other "Johannine" writings.

Practical Skills:

The successful learner will be able to identify passages from John's Gospel, set them in context, and say something about key-words and ideas. She / he will be able to relate the text of the Gospel to his / her own context, and that of the people to whom they will be ministering.

Attitudes and Values:

They will be animated and stimulated by the values and ideas of the Fourth Evangelist, and have a profound respect for the Gospel and associated writings as the Word of God.

31. BT-DT 314 AFRICAN THEOLOGY (8 credits)

The course in African Theology is designed to provide a context for students pursuing theological studies to correlate theology with practical Christian living. Certain attitudes and options are required not only to provide theological positions, but also to create a theological quest in students leading to a fruitful ministry in the broadest and most comprehensive sense possible. The course is to empower students theologically to enable them to create in their ministry new possibilities, raising new hopes, enabling men and women to move to new levels of humanness, instead of closing up options and restricting or inhibiting growth. The main concern is to assist students to explore

major documents and other theological views on social justice and areas of growth and liberation.

Content:

- What is the phenomenon we refer to when we speak of African Theology? What is the basis of doing African Theology (Types)? Does African Theology take a completely new form? How do you define the term African Theology?
- How does African Theology relate to Scholastic, Western or Eastern Theology? What are the socio-cultural, economic and political issues that need critical theological reflection in Africa?
- In the process of proclaiming the Kingdom of God through evangelization, how can we assess the role of theology, or enter into authentic dialogue with culture without marginalizing it? In regard to the “official” traditional theologies, should African Theology be alienating or complementary?
- The Christian search for human suffering in Africa poses the following question, “How should the Christian faith be meaningfully articulated contextually to speak of human existence in today’s Africa”?

32. BT-MT 316 MORAL THEOLOGY III- SEXUAL ETHICS (8 credits)

Purpose:

To introduce students to a systematic and critical theological reflection on our human experience as sexual beings, and our vocation to chastity which calls us to integrate our sexuality within our respective states of life.

Content:

After a general introduction to the notion of sex and sexuality, there follows a study of the *Theology of Sexuality* and sexuality in its *Primary, Affective, and Genital* dimensions. The centre of the course will be a detailed exposition of married love and *conjugal sexuality*. Then follows a look at our vocation to *Chastity*, in which all are called to integrate their sexuality, whether celibate or married. Thereafter we will examine various failures of chastity and some of the *major issues* of sexuality encountered within and outside of marriage. Finally, the course participants will describe critically the expressions of marriage and family life within their different *cultures*.

Outcomes:

Students to have the necessary tools to minister as future priests in dealing with both the joys and sorrows of sexuality as part of the single, married and celibate lifestyle.

33. BT-ST 318 DOCTRINE OF THE TRINITY (12 credits)

Course Description:

This course is the study of the Nature of God who one in three person. It also studies the relations of the Divine persons in themselves (Immanent Trinity) and their relations to the created world (Economic Trinity).

The Purposes and Aims of this Course:

- This course is aimed at leading students a complete and unified vision truth about the three Persons having numerically one substance (Divinity).
- It is aimed at offering students a foundation of Christian doctrines of Trinity so as to understand and appreciate their faith.

34. BT-PAT 319 PATRISTICS (12 credits)

Course Description:

A historical and thematic exploration of the contributions made to the Tradition by writers of the first seven centuries known as the "Fathers of the Church". Attention will be paid to their contributions in such areas as the formation of the biblical canon, the development of Christian doctrine, and the picture of Christian life in the ancient period. The course will also examine the historical thematization (development of dogma) of patristic theology, historical and theological method utilized by the Fathers as well as their lives and how their contributions have anchored today's theological reasoning.

FOURTH YEAR THEOLOGY

35. BT-ES 401 ESCHATOLOGY (12 credits)

The Purpose of the Course:

- To familiarize students with the theology of the last things in the light of Christian Faith.
- To familiarize the students with traditional and new approaches to the doctrine of last things.
- The goal is to form an integrated priest who is well equipped with the knowledge of purpose of human life and its destiny.

36. BT-DT 402 NON-CHRISTIAN RELIGIONS (4 credits)

This course discusses the relationship of Christianity to other religions and ventures into the difficult question of the salvation of the members of these religions. It seeks to examine on a theological level the question of Christ as the unique universal Saviour of the world. The world today is marked in an unprecedented way by the experience of pluralism and diversity, which raises an interrogative: Is Christianity the absolute religion? If so what about the others how are they saved? Is Christ absolute? If so what about the founders of other religions? What is the relationship of Christ to these religions?

Content:

The itinerary begins with roots of the contemporary debate around the issue of the absoluteness of Jesus Christ and Christianity as divinely revealed religion, the earliest theologians of the theology of religions, the first Christian announcement: Jesus Christ, "the Lord of all" (Acts 10:36), the Christians and other religions, a rapid historical overview, Christ the Saviour: a range of models, Religious pluralism, The response of "*Redemptoris missio*" (1990), the response of the international theological commission (1996), the declaration of "*Dominus Iesus*" (2000), the universal salvific will and the "secret" ways of God, concluding with Jesus Christ the unique and definitive mediator.

Aims and Objectives:

To introduce the student into the theological foundations of the Church's effort into interreligious dialogue, the necessity thereof and the parameters of such a dialogue. To guide the student into an understanding of the intimate relationship between the church (universal sacrament of salvation, LG 1,48) and the Kingdom of God, the necessity of the church and mission for the salvation of all.

36. BT-ST 403 CHRISTIAN THEOLOGICAL ANTHROPOLOGY (8 credits)

The intentioned outcome of this course is to provide the student with a profound self-knowledge and appreciation and the practical implications of what it means to be created in the image of God.

Foundational Competence:

This broad course encompasses all aspects of the human phenomenon and the objective is to understand the human person in the light of the word of God. It offers the students various modern presentations of coming to human self-knowledge which includes inter alia the Biblical, Philosophical, Psychological, Social, Economic and Religious Understanding of Human Nature. It explores in depth the human person as the image of God, mortality and life after death. The Document “*Gaudium et Spes*” is consulted and issues pertaining to the human condition is explored in fine detail. These pertain to Sin, Freedom and to central problems such as Original Sin – the consequences of sin as interpreted in human suffering and the Doctrine of Grace.

Practical Competence:

The desired practical component of this study is that the student will require authentic insight into him / herself and that this self-understanding will foster an appreciation of God’s perceived correlation with all people. This self-knowledge brings the individual to a personal understanding of human fragility and reliance on God and other people. Connected with the human condition is the realization that the human person is troubled with uncertainty and that faith is the dynamic factor which provides meaning to life.

Reflexive Skills (Attitudes and Values):

The value of this course is that the person relates to the personal aspects of the course and apply the insights to the individual condition. The insights of the human condition could assist the individual towards personal growth and actualization. Growth in maturity assists the person in understanding others and develops an attitude of compassion and tolerance towards the weakness of human nature.

37. BT-ST 406 SIN AND GRACE (8 credits)

This course forms part of the Doctrine of Creation and in particular the creation of the Human person. It explores the concept of evil and the origin of sin in the world and its destructive effects for all created beings. The course is so designed that it elicits constant dialogue and reflective participation from the candidates.

Foundational Knowledge:

The exploration of the content commences with the Biblical understanding of sin and evil both in the Old and New Testament. The History of the Doctrine stretches from the Apostolic Fathers to the teachings of Vatican II. The theological investigation of the

issue implies looking at the nature of sin, the descriptions of sin, the effects of sin and the signs of sin. A particular case study is Original Sin, its history and problematic nature of the whole idea. How it caused divisions in theological circles and the misinterpretations of the scriptures to justify the idea. The connection of Original sin to baptism and salvation. The efforts of scholars to address it as a modern day theological problem.

Grace and Freedom is connected to the understanding of the human person (anthropology) and the openness of the human person to receive graces. The ontological effects of grace and the Catholic understanding of grace and sacraments. This doctrine is also studied from the historical perspective and the various intellectual roads it took throughout the ages. The concept freedom is perceived from the perspective that it is linked to the dignity of the human person as created in the image and likeness of God.

Reflexive Skills (Attitudes and Values):

The course intends to develop within the candidate the art of personal theological discourse intent on becoming self-introspective and sensitive, aware of his / her own stance in relation to sin and grace. The ability to recognize the evil present in the world, in society, in individuals and creation. Not to stand in with a judgemental attitude, but with an understanding that brings compassion for the weak and appreciation for the positive forces at work in God's grace.

38. BT-NH 407 THE EPISTLE TO THE HEBREWS (8 credits)

A study of texts and themes by means of structural analysis and socio-rhetorical interpretation. The student attending this course has a basic knowledge of the Old Testament cultic institutions (priesthood and sacrifices) as well as of the New Testament Christological statements in the Gospels, in the Pauline Letters and other writings (e.g. 1 Peter). He / she is as well acquainted with some basic methods of biblical interpretation.

Purpose:

The course introduces the student to the double topic of the priesthood of Christ and of God's people on their journey to perfection. The learner will follow the guidance offered by the author as he unfolds this twofold theme gradually, pointing out all the time the connection between Good News about the mediator-ship of Christ and the Christian witness in the community. The course is intended to give orientation in particular to those who strive for the ministerial priesthood and to convey the insight that such ministry can be detached neither from Christ's priesthood nor from the common priesthood of the people of God.

39. BT-NP 409 PAULINE CORPUS I-A (12 credits)

This is a one year course on the “*Corpus Paulinum*,” the canonical collection of the letters which go under Paul’s name. After a basic introduction to the stand of contemporary Pauline studies – selected passages from all the letters of Paul will be analyzed. The focus will be on Paul’s major letters (Romans, I and II Corinthians and Galatians). The basic exegetical methods (historical-critical method, rhetoric analysis) and contemporary approaches will be applied to the texts. The student will learn about Paul’s use of the Scriptures and the Greco-Roman world in which he unfolded his ministry as herald of the Gospel of Christ

Course Outline:

Important theological themes emerging from the Pauline Literature will also be reflected upon:

- Christological and soteriological statements;
- God’s justice and justification of human beings;
- New life in Christ and in the Spirit;
- Paul’s understanding of the Christian community as an alternative community;
- Metaphors used by Paul in the presentation of the mystery of the Church and of Christian *koinonia*; and finally
- Paul’s eschatology and apocalyptic thought.

Objectives / Learning Outcomes:

The course will help the student to gain an insight into the change from Paul the Pharisee to Paul the apostle to the nations and to get an idea of the development of Pauline thought from the undisputed letters to the disputed letters.

40. BT-NP 417 PAULINE CORPUS I-B (12 credits)

This is a one year exegetical-theological course on the “*CORPUS PAULINUM*”, the canonical collection of letters which go under Paul’s name. The focus is on the interpretation of texts and their theological message.

After a basic introduction to the stand of contemporary Pauline studies and to the Jewish and Greco-Roman world of Paul selected passages from the all the letters of Paul will be studied. The main focus will be on Paul’s major letters (Romans, 1 and 2 Corinthians, Galatians). Basic exegetical methods (historical-critical method, rhetorical analysis) and contemporary approaches will be applied to the texts. The student will learn about Paul’s use of Scriptures and the context in which he unfolded his ministry as herald of the Gospel of Christ

Important theological themes emerging from the Pauline literature will be reflected upon: Christological and soteriological statements, God’s justice and justification of human being, new life in Christ and in the Spirit, Paul’s understanding of the Christian

community as alternative community, metaphors used by Paul in the presentation of the mystery of the church and of Christian *koinonía*, and finally Paul's eschatology and apocalyptic thought.

The course will help the student to gain an insight into the change from Paul the Pharisee to Paul the apostle to the nations and to get an idea of the development of Pauline thought from the undisputed letters to the disputed letters. It will challenge the student to draw inspiration from Paul's love for Christ and from his total commitment to the Christian communities and his way of cooperative ministry.

41. BT-MT 418 MORAL THEOLOGY: VIRTUE & SIN IV-A (12 credits)

Course Description:

To highlight the need for attention to be given to the development of character in moral development. This gives rise to a virtuous life, but life is also marked by vice / sin, which should be followed by the call to conversion and repentance.

Content:

The call to holiness, the development of moral character and moral identity. The nature of virtue; and the historical development of the understanding of virtues, with special reference to St Thomas Aquinas. The cardinal virtues: prudence, justice, fortitude and temperance. The Theological virtues: Faith, Hope and Charity. Sin: its nature, types and dimensions. Conversion, and the call to perfection.

Aims and Objectives:

That as they conclude the study of Moral Theology the students may correctly understand that the moral life presents itself as the "response due to the many gratuitous initiatives taken by God out of love for man" (VS 10).

42. BT- OW 419 WISDOM AND PSALMS (12 credits)

Foundational Knowledge:

The student will come to understand the Psalms as prayers of Israel in the diverse situations of its history. She / he will come in touch with the rich treasure of Israel's Wisdom tradition through the centuries. She / he will gain a deeper comprehension of how important themes of Hebrew faith are expressed in form of prayer and reflected upon in these texts.

Main Objectives:

- Introduce the students to the Wisdom movement in Ancient Israel
- Introduce the students to the various wisdom books in the canon: Proverbs; Job; Ecclesiastes; Ecclesiasticus; Wisdom of Solomon.

43. BT-EC 430 ECUMENISM (8 credits)

Course Description:

This course is an introduction to the fundamental approach of the Roman Catholic Church to the work of Ecumenism. We will examine documents and articles from the time of the Second Vatican Council until our own time and learn about the Catholic Church relates to non-Catholic Christians of other faiths of the World. Students will be introduced to a way of understanding other religions of the world and recognizing the faith similarities and differences between these and the Catholic Church as time allows.

Objectives / Learning Outcomes:

- To realize that Christian unity is a given, rooted in Christ; and that the goal of ecumenism is to make this unity more visible.
- To increase their openness for receiving the gifts of other traditions.
- To model the skills of ecumenical conversation and dialogue in class interactions.
- To celebrate the diversity and also understand that divisions within churches threaten Christian unity today.
- To gain some familiarity with the history and goals of the modern ecumenical movement.
- To grow in awareness of ecumenism in practice locally and globally.
- To have understanding and a broad overview of the history, theology, and challenges of the modern ecumenical movement.
- Each student shall take 15 minutes Oral Examination at the end of the semester.

44. BT-MT 423 MORAL THEOLOGY IV-B VIRTUE & SIN (12 credits)

45. BT-SRP 431 SUMMATIVE RESEARCH PAPER (25 credits)

46. BT-SCE432 SUMMATIVE COMPREHENSIVE EXAM (40 credits)

COURSES FOR THE PASTORAL PROGRAMME**FIRST YEAR THEOLOGY:**

	COURSE CODE	MODULE	CREDIT
1.	BM-ES 101	SACRED LITURGY I-A	12
2.	BM-ES 102	SACRED LITURGY I-B	12
3.	BM-ES 105	CANON LAW I-A	12
4.	BM-SP 110	SPIRITUALITY I-A	8
5.	BM-PT III	CATECHETICS I	8
6.	BM-PT 113	HOMILETICS I	8
7.	BM-ES 118	CANON LAW I-B	12
8.	BM-SP 119	SPITITUALITY I-B	8
9	BM-PT 122	FUNDAMENTAL PASTORAL THEOLOGY	12
10.	BM-PT 106	PASTORAL TRAINING	8

SECOND YEAR THEOLOGY

11.	BM-ES 202	CANON LAW II-A	12
12.	BM-ES 213	CANON LAW II-B	12
13.	BM-SP 203	SPIRITUALITY II-A	12
14.	BM-PT208	HOMILETICS II	8
15.	BM-PT 211	PASTORAL SUPERVISION	12
16.	BM-PT 214	CATEHETICS II	8
17.	BM-ES 218	SACRED LITURGY II-A	12
18.	BM-ES 224	SACRED LITURGY II-B	12
19.	BM-PT 219	MINISTERIAL ETHICS	12
20.	BM-SP 220	SPIRITUALITY II-B	12

21.	BM-PT 227	PROTOCOL FOR PROFESSIONAL CONDUCT	4
22.	BM-PT 225	PASTORAL CARE OF THE SICK	4
23.	BM-PT 226	HUMAN DEVELOPMENT	4

THIRD YEAR THEOLOGY:

24.	BM-ES 303	MISSIOLOGY	8
25.	BM-SP 306	SPIRITUALITY III	12
26.	BM-ES 309	MARRIAGE AND ORDERS	12
27.	BM-ES 310	SACRED LITURGY III	12
28.	BM-ES 311	CANON LAW III	12
29.	BM-ES 312	PASTORAL INTERNSHIP	70
30.	BM-PT 313	MARRIAGE PREPARATION	4

FOURTH YEAR THEOLOGY:

31.	BM-ES 402	SACRED LITURGY IV-A	8
32.	BM-ES 404	SACRED LITURGY IV-B	8
3333.	BM-SP 405	SPIRITUALITY IV-A	8
34.	BM-PT 411	PASTORAL PSYCHOLOGY	8
35.	BM-SP 414	SPIRITUALITY IV-B	8
36.	BM-ES 415	PENANCE AND ANOINTING	8
37.	BM-ES416	PASTORAL LEADERSHIP	8
38.	BM-ES 420	CANON LAW IV-A	8
39.	BM-PT 422	FACULTIES TRAINING	36
40.	BM-ES 424	CANON LAW IV-B	8
41.	BM-PT 425	PASTORAL ADMINISTRATION	12
42.	BM-SP 426	SPIRITUAL DIRECTION	4

LIST OF PASTORAL MODULES TAUGHT PER SEMESTER

FIRST SEMESTER

THEOLOGY I	THEOLOGY II	THEOLOGY IV
CATECHETICS	PASTORAL SUPERVISION	CANON LAW
CANON LAW I-A	CANON LAW II-A	SPIRITUALITY
SPIRITUALITY I-A	SPIRITUALITY II-A	LITURGY
SACRED LITURGY I-A	SACRED LITURGY II-A	
PASTORAL TRAINING	PASTORAL CARE OF THE SICK	
	HOMILETICS II	

SECOND SEMESTER

THEOLOGY I	THEOLOGY II	THEOLOGY III	THEOLOGY IV
CANON LAW I-B	CANON LAW II-B	CANON LAW III	CANON LAW IV-A
HOMILETICS I	CATECHETICS	MISSIOLOGY	PASTORAL PSYCHOLOGY
SACRED LITURGY I-B	SACRED LITURGY II-B	SACRED LITURGY III	SACRED LITURGY IV-A
FUNDAMENTAL PASTORAL THEOLOGY	MINISTERIAL ETHICS	PASTORAL INTERNSHIP	PASTORAL ADMINISTRATION
SPIRITUALITY I-B	SPIRITUALITY II-B	SPIRITUALITY III	SPIRITUALITY IV-B
	HUMAN DEVELOPMENT	MARRIAGE AND ORDERS	FACULTIES TRAINING
	PROTOCOL FOR PROFESSIONAL CONDUCT	MARRIAGE PREPARATION	PENANCE AND ANOINTING
	MARRIAGE PREPARATION		RESEARCH (INTERGRATION)

			PAPER
			CANON LAW IV-B
			SACRED LITURGY IV-B
			SPIRITUAL DIRECTION
			PASTORAL ADMINISTRATION

FIRST YEAR THEOLOGY:

1. BM-ES 101 SACRED LITURGY I-A (12 credits)

First Semester:

- General Introduction
- Exploration of the Definition of Liturgy
- Liturgy and other Ecclesiastical Disciplines
- Liturgical Books
- Tools of Liturgy
- Liturgical Ministries

Second Semester:

- Time, Liturgical Year and Calendar
- The Lectionary
- Baptism

2. BM-ES 105 CANON LAW I-A (12 credits)

Book 1 of the Code on GENERAL NORMS:

Canonical concepts and terminology; laws and customs; physical and juridical persons; juridical acts; power of governance.

Introduction to the Church's legal system and in particular Book I of the Code of Canon Law. Canons 1 to 95 examined in the light of the canonical tradition, documents of the Second Vatican Council and the revision of the law. Includes the following: specificity of the Code, law, custom, general decrees and singular administrative acts.

A study of the Second Part of Book One of the Code of Canon Law. Includes physical and juridical persons, juridical acts, the power of governance, ecclesiastical offices, prescription and the computation of time: Canons 96-203.

3. BM-SP 110 SPIRITUALITY I-A (8 credits)

Aim / Purpose of the Course:

- To familiarize students with the core elements of African Spirituality.
- To enable students to see African Spirituality in relationship to other world spiritualities.
- To assist future priests appreciate that Africans are called to a certain encounter with God which may differ from the experience of their brothers and sisters elsewhere in the world.

- To foster an appreciation for the dimensions of African Spirituality in the contemporary global context.
- To assist students to learn and appreciate African culture and its values and also the richness of our Christian Spiritual Heritage.

4. BM-PT 111 CATECHETICS (8 credits)

Course Description:

It should be noted that the Catholic Church differentiates between these terms:

- Catechetics: way of teaching catechism;
- Catechesis: transmission of faith (actual teaching of catechism);
- Catechism: the content of faith that is transmitted in catechesis.

This course has two dimensions. It has the delivery of the content and application. It is therefore done in two semesters. Catechetics I (semester 1) deals with the content while Catechetics II (semester 2) deals with application with more focus on the Rite of Christian Initiation of Adults (RCIA).

Aims and Objectives:

- To give students tools on how to oversee and ensure that catechesis is done properly in their future parishes.
- To help them develop an interest and encourage catechesis.
- To actually help how to catechize different groups of people in different contexts and to be able to train lay catechists in their parishes.

5. BM-PT 113 HOMILETICS I (8 credits)

Aims and Objectives:

The aim is to equip students with practical preaching:

- How to preach to a normal Sunday Congregation.
- How to develop the theme from the readings.
- The structure of a homily.
- Vocal style and how to use the microphone.
- Body language, the use of gestures and voice projection etc.

Course Description and Methodology:

- It is done in two semesters.
- Every week the lecturer gives an input on the theme of the day.

- Each student gets a chance to preach a Sunday Homily on a given set of readings of a particular Sunday. He / she is evaluated by his peers and the lecturer.
- Every week each student submits a homily of the following Sunday. It is marked, and marks obtained constitute 40% of the final marks.

6. BM-ES 118 CANON LAW I-B (12 credits)

Book 3 – Teaching Office of the Church

The students are brought to an understanding of the Church's primary function of proclamation and evangelization in its various forms, particularly by preaching and catechizing.

Book 5 – The Temporal Goods of the Church:

Herein it is emphasized that priests and other ministers are accountable both to the Bishop and to the faithful regarding their stewardship of the temporal goods of the Church.

7. BM-SP 119 SPIRITUALITY I-B (8 credits)

The course focuses on urging students to discover their own call to leadership and thereby appreciate their own responsibility and destiny in serving others in whichever capacity. It aims to identify trends in recent decades that have led to the current focus on the leader's inner self. It emphasizes the integral nature of leadership namely that it touches every aspect of one's personality. There is insistence on the fact that leadership is part of who one is, and not just what one does. This course concludes that, in the world today, leadership is spiritual leadership, an intrinsic part of a person's integral human maturing.

The purpose of this course is:

- To help equip students for the spiritual challenges of their ministry / work offering them a deeper insight and initiation into the riches of spiritual leadership.
- To assist students to reflect on the concepts of leadership and discipleship as presented in Scripture, theology and Church documents.
- To enable students to examine their personal values, talents and style and their implications for leadership in faith-based institutions and in the society at large.
- To lead students to explore their own spirituality in relation to the ministry of leadership.

- To challenge students to explore major challenges facing leaders in this post-modern era.

8. BM-PT 122 FUNDAMENTAL PASTORAL THEOLOGY (12 credits)

Purpose:

- To help students know the nature, historical development of pastoral theology and its methodology.
- The art of Pastoral Theological Reflection will receive a special treatment to empower the candidates.

Expected Outcome:

- That the students will turn out to be good shepherds of the flock the Church will place under their care.
- Knowing and understanding their stewardship that they will resemble Christ the Chief Shepherd in their pastoral assignments.

Content:

The course is divided into three parts:

- The first part is about analysis and definition of fundamental pastoral theology by different writers, the subject matter of pastoral theology, the perspective of reflection and finality of pastoral theology. Then, follows challenges, difficulties and expectations of modern man and the necessity of pastoral theology.
- The second part is about the historical development of pastoral theology from the early Christian community until the second Vatican Council II.
- The third part introduces the methodology of pastoral theology and its application in the pastoral action of the Church especially within the South African Bishop's Conference.

SECOND YEAR THEOLOGY

9. BM-ES 202 CANON LAW II-A (12 credits)

BOOK II: THE HIERARCHICAL CONSTITUTION OF THE CHURCH

Part II: Universal and Supra-Diocesan Church Structures (cc. 330-367; 431-459)

Theological-canonical issues pertinent to Latin Church governance at the universal and intermediary levels. Reflections on Petrine ministry and College of Bishops / Ecumenical Council, Synod of Bishops, College of Cardinals, Roman Curia, and Pontifical Legates. Observations on provinces and regions, metropolitans, particular councils with particular attention directed to episcopal conferences.

STRUCTURES OF THE PARTICULAR CHURCH (CC. 368-430, 460-555)

This part of the course focuses on the theological-canonical reflections on the various structures whereby the particular church is organized for mission. 1983 code in light of Vatican Council II and post-conciliar legal developments, some comparative analysis of the 1917 code. The nature of the particular church, the office of Diocesan Bishop, the Diocesan Synod, the Diocesan Curia, consultative bodies such as the Presbyteral Council, the Finance Council and the College of Consultors, the office of pastor, and the structure of the parish.

10. BM-SP 203 SPIRITUALITY II-A (12 credits)

Purpose:

The aim of this course is to provide the student with the space and means to reflect on his / her own spiritual journey in the light of the main elements of Christian spirituality. The course is both theoretical and experiential and is designed to enable the student to derive maximum benefit from all aspects of spiritual formation in the seminary. Therefore, *theory* will be combined with *praxis*, and students will be introduced to diverse methods of mystical spirituality. Special attention will be given to the biblical and liturgical aspects of spirituality, in addition to priestly spirituality.

11. BM-PT 208 HOMILETICS II (8 credits)

Aims and Objectives:

- To equip students with the theological understanding of preaching.
- To intensify what was learnt in Homiletics I.

- To enable them to preach and train them on how to choose appropriate readings for these occasions (cf. pg. 76).
- Voice projection and how to use the microphone.

Course Description and Methodology:

- Homiletics II is a continuation of Homiletics I which is done in the first semester.
- In Homiletics II students are trained on how to preach, e.g. in funerals, marriage etc.
- They are given a topic and it is their task to look for the readings. Every week each student submits a homily which is marked by the lecturer. Marks obtained count for the term mark. Each student gets a chance to preach (verbally) in a given context and occasion. He / she is evaluated by his peers and the lecturer.
- Before every class the lecturer gives a theological input on the homily to be delivered and gives a feedback on the homilies submitted the previous week.

12. BM-PT 211 PASTORAL SUPERVISION (12 credits)

Aims and Objectives:

After the second year of theology students are sent out on internship which is done during the first semester.

- This course aims at preparing the students for the whole internship programme. It equips them with the necessary tools that will help them during this time.
- It is also meant to help them to be good pastoral supervisors in the event they are asked to supervise interns in the future.
- The course focuses on the role of the intern, supervisor and the Lay Support Group during internship.

Course Description:

This is a semester course that is taught to students who are preparing for the Pastoral Internship. The course is more of a dialogue, questions and debates. This is a platform where students ask everything they want to know about internship and raise their views on and feelings about it.

Outcomes:

The emphasis throughout the course will be on the need for supervision for the individual minister's development and growth, as well as the encouragement of collaborative ministry in the parish. The learners will discover how to become reflective ministers and to write weekly reflective papers which will eventually make up the core of a dossier to be presented for credits at the end of the six month internship experience.

13. BM-PT 214 CATECHETICS (8 credits)

Aim:

- To give students tools on how to oversee and ensure that catechetics is done properly in their parishes one day.
- To help them develop an interest and encourage catechesis.
- To actually help how to catechize different groups of people in different contexts.

Course Outline:

- Catechetics at the service of on-going formation.
- Catechesis and religious instruction in schools.
- The nature, object and duties of catechesis.
- Catechesis at the service of transmitting the gospel message.
- Methods of Catechesis.
- Catechesis according to age.
- Catechesis for special situations, mentalities and environments and the media.
- Catechetics in socio religious context.
- Formation for the service of catechesis.
- Catechesis at the Christian Initiation of adults.
-

14. BM-ES 218 SACRED LITURGY II-A (12 credits)

Semester I:

- Sacraments in General
- Rite of Christian Initiation of Adults (RCIA)
- Confirmation

Semester II:

- The Mass
- Liturgy and Inculturation
- Restructuring the Ministries: Ministeriam Quaedam, Ad Pascendum,
- Admission as a Candidate for the ordination as Deacon and Priest

15. BM-PT 219 MINISTERIAL ETHICS (12 credits)

Course Description:

This course outlines the necessity for professional behaviour on the part of pastoral ministers. This is particularly important today with the growing cultural and professional demands being made on priests in the SACBC region. The student will have

knowledge of the basic codes of conduct expected of all pastoral ministers working in the Church in Southern Africa.

Practical Skills:

By means of group work, case studies and an analysis of cognitive dissonance in clergy behaviour, students will look at aspects of the pastoral minister's behaviour in regard to themselves, their colleagues, their congregations and their evangelical outreach. The following areas will be covered: the meaning of professionalism in the priestly vocation the theological foundations of an ethic for pastoral ministry, the minister's character and life of virtue, the duties of the pastoral minister. The existence and use of power in pastoral relationships, sexuality and the priestly vocation, and the issue of confidentiality.

Material covered in the course will include:

- Directory for the Life and Ministry of Priests by the Congregation of the Clergy.
- Integrity in Ministry (the code of ethics of the SACBC).
- Protocol concerning the Sexual Abuse of Children (SACBC).
- Protocol on Misconduct between Adults (SACBC).
- Ethics in Pastoral Ministry (Richard M. Gula).

Outcomes:

Students will have an understanding of the necessity for a moral standard for their attitudes and behaviour as pastoral ministers. They will be provided with the opportunity to put this into practice during their pastoral internship.

16. BM-SP 220 SPIRITUALITY II-B (12 credits)

Purpose:

The aim of this course is to acquaint the student with the history of mystical spirituality – its origins and development. In addition, by studying the lives of those who have lived a deeply spiritual and mystical life, students are enabled to witness diverse spiritualities throughout history, and among all states of life. With an increasing interest in the value of experience, a historical study will illustrate the diversity of the gifts of the Spirit.

THIRD YEAR THEOLOGY:

17. BM-ES 303 MISSIOLOGY (8 credits)

Purpose:

The course follows the development of a missionary consciousness throughout the Old and New Testaments. The learners will discover the tensions in the missionary calling of God's people, Israel, and how this tension was carried over into the early Church. The mission of the Church in the Gospel of Matthew is studied in detail.

Expected Outcome:

The students will come to realize and acknowledge that taking part in the mission of Christ does not mean smooth sailing, but being ready for hardships and challenges. They will be faced with the reality that mission is difficult yet it is necessary for the salvation of the people of God. Hence, their seminary preparation becomes the pillar of strength for their engagement in the mission of the church.

Content:

This course will open up with the analysis and definition of missiology. Different authors will be called upon to enlighten the students and contribute towards their appreciation and understanding of missiology. Then there is the development of mission in Israel. Jesus and mission will take the prominent part of this course. Gospel of Matthew and mission in the early church will help to deepen not only knowledge but also understanding of mission of Christ in the Church, of which the students are called to fulfil in their ministry.

18. BM-SP 306 SPIRITUALITY III (12 credits)

Formation in Human Sexuality and Discerning Priestly Celibacy:

- Doctrinal Foundations – Growth in Holiness
- Understanding the sexual self; a pathway to authentic intimacy:
- Our Psychosexual development (healthy psychosexual development):
- Models of psychosexual development:
- Characteristics of psychosexual maturity:

19. BM-ES 309 MARRIAGE AND ORDERS (12 credits)

Treats of the theology of Marriage and Holy Orders rooted in the Scriptures and Tradition of the Church with special emphasis on these Sacraments as lived vocations in the contemporary world.

Foundational Knowledge:

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

- Link the sacramentality of Marriage in its relationship to the Great Mystery of God's salvific Will for the human family revealed in Christ (Ephesians 1:9-10; Col 1:20-27) which is foreshadowed in the Prophetic tradition of God's marital relationship with Israel.
- Present the particular Sacramental graces of each Sacrament which deepen union with God. Be cognizant of the historical development of each Sacrament so as to distinguish between the essential or constitutive elements of each Sacrament over which the Church has no power to alter (COD 765; DS 1728, 3857; ND 1538, 1737).

Practical Skills:

Through taking this course the students will have gained the ability to:

- Find the sources for what the Church believes, teaches, and confesses in its celebration of the Vocational Sacraments of Marriage and Holy Order.
- Articulate the Christological and Ecclesiological dimensions of these two sacraments.
- Preside at Christian marriages with intelligibility according to the prescribed Ritual and to present the Faith of the Church with regard to the vocation of Christian Marriage.
- Discover the vocational life-style and spirituality of those called to Holy Orders as found in the rich Theology and Rituals of Ordination as they unfold in the history of the Church.

20. BM-ES 310 SACRED LITURGY III (12 credits)

- Marriage;
- Penance and Reconciliation;
- Sacramentals; and
- Group Practice of the Sacrament of Baptism.

- The Liturgical Rite of Ordination of a Deacon;
- Liturgy of the Hours;
- Benediction and Worship of the Eucharist outside Mass;

- MC to the Bishop: Serving at a Pontifical Mass;
- Vestments: Part I; and
- Group practice of the Sacrament of Marriage.

21. BM-ES 311 CANON LAW III (12 credits)

BOOK IV: MUNUS SANCTIFICANDI:

Theological-canonical reflections on selected questions in the canons of Book IV, other than the sacrament of marriage, in light of the teaching of the Second Vatican Council, post-conciliar legislation, and the process of revising the Code of Canon Law. Particular emphasis is on issues in the sacramental law of Christian initiation, penance, and anointing of the sick. Selected questions in Part II (other acts of worship) and Part III (sacred places and times) of Book IV are also studied.

22. BM-PT 312 PASTORAL INTERNSHIP (70 credits)*

The pastoral internship dossier will be the official record of the student's six month pastoral internship. The actual internship amounts to 40 credits. (Refer to the outline below). This dossier will include the student's self-assessment of his pastoral internship as well as evaluations on various critical pastoral incidents that will have taken place during his internship. Upon his return he is to submit this document and together with the 3 day debriefing workshop will amount to successful attainment of the prerequisite credits.

FOURTH YEAR THEOLOGY:

23. BM-ES 402 SACRED LITURGY IV-A (8 credits)

Semester I:

- Pastoral Care of the Sick: Rites of Anointing and Viaticum;
- Order of Christian Funerals; and
- Group practice of the Sacrament of Penance and Reconciliation.

Semester II:

- Exploration of the Roman Liturgy: the Liturgical Rite of Ordination of a Bishop.
 - The Liturgical Rite of Ordination of a Priest;
 - Liturgy and Music;
 - Vestments: Part II;
 - Miscellaneous Questions; and
 - Group practice of the Mass.

24. BM-SP 405 SPIRITUALITY IV-A (8 credits)

Human Sexuality and Celibacy:

- Formation for priestly celibate living: a way of life and loving:
- Aims towards developing a spirituality of sexuality, spirituality and celibacy:
- Celibate friendships:
- Capacity for solitude and prayer:

25. BM-PT 411 PASTORAL PSYCHOLOGY (8 credits)

The Course is aimed at broadening the Learners' understanding of human behaviour (individual and group) in a Pastoral Setting, focusing on special problems (functional – dysfunctional continuum), where the Role of the Priest as a minister is supported by the application of Helping Skills in a Helping Relationship.

Learners will focus on developing practical Helping Skills using a Micro-skills Counselling Model as they learn to understand, assess, and explore problems and dynamics and support the helping process towards a point of problem management. Special emphasis is placed on the use of role plays during the course where feedback on Listening skills is given on an individual basis. Individuals will gain a deeper self-knowledge in terms of their future role of a Priest, as a helper in the pastoral setting, which means understanding one's strengths and weaknesses, limitations and point at

which referral would need to be made. Existing referral resources and networks dealing with special cases will be identified.

A course requirement is for individuals to investigate and explore a special problem / case in the community, gather the necessary interview material and theoretical information, and use a class presentation for discussion and role play.

26. BM-SP 414 SPIRITUALITY IV-B (8 credits)

Towards a living spirituality of a celibate Priesthood

New paradigms: the culture and the understandings of the priesthood

- The question of identity as a Roman Catholic Priest:
- Characteristics of Priesthood – Contemplatives in action
- Assistance in developing a ministerial spirituality:
- Sources of Spirituality:

27. BM-ES 415 PENANCE AND ANOINTING (8 credits)

Course Outline and Envisioned Outcome:

- An appreciation of the links between the history of the celebrations of Penance and Anointing of the Sick and their present form.
- An understanding of the theology of the Sacraments of Penance and Anointing in order to explain their values as they impact on real / practical pastoral content.
- An ability to apply the options in these Rites to varying Socio-Cultural pastoral situations of ministry.
- An ability to assist families in the sacramental celebration of the Anointing of the Sick and Viaticum.
- An ability to celebrate the Sacrament of Anointing and Viaticum with understanding, faith and devotion in order to encourage the faithful to fully, consciously and actively participate in their celebrations.

Course Requirements:

- The most important requirement in this course is the full, conscious and active participation of the student; hence, you must be physically present and fully engaging as much as possible.
- Readings as assigned: These readings are carefully chosen to give the student the ability to enter into the discussions which will occur around the various topics to be covered. In addition to the required texts, the student is also required to consult other current theological journals or articles.

28. BM-PL 416 PASTORAL LEADERSHIP (8 credits)

Course Description:

Most parish ministry takes place within the context of small groups of parishioners. In this course the learner will come to an understanding of the dynamics of small groups and how to exercise appropriate leadership skills with groups of parishioners.

Outcomes:

The learners will come to understand and practice the skills required in leading small groups. This will enable them to exercise a non-dominating style of leadership in the parish to which they are called to serve.

29. BM-ES 420 CANON LAW IV-A (8 credits)

The Code of Process, with specific reference to sacrament of marriage as is found in Book 7.

Annulment of marriages: training candidates in conducting interviews for marriage nullity cases i.e. doing rogatories for our marriage tribunals, the most pastoral of ministries *since* it helps people to return to the practice of faith.

30. BM-PT 422 FACULTIES TRAINING (36 credits)

Students are trained in different rites of the sacraments, funeral rites etc. The aim is to empower them for ministry on how to baptize, confirm, anoint the sick etc.

Method:

Inputs are given by different lecturers, competent in their respective disciplines. The students are divided into groups and assigned to prepare these rites. They perform them for the whole class, they are critiqued by their peers and evaluated by subject lecturers.

31. BM-ES 424 CANON LAW IV-B (8 credits)

This course looks at Book VI – with specific reference to sanctions in the Church. The course will look at punishment of offences in general; penal law and penal rescripts; those who are liable to penal sanctions; penalties and other punishments; the application of penalties; the cessation of penalties etc.

32. BM-PT 425 PASTORAL ADMINISTRATION (12 credits)

33. BM-SP 426 SPIRITUAL DIRECTION (4 credits)

CREDITS FOR BACHELOR OF MINISTRY DEGREE

Category 1: Academic Inputs

– Regular Courses		
– Block Courses		
Total credits	=	315

Category 2: Pastoral Reflection and Experience

– Pastoral internship	-	60
:Dossier	-	7
:Debriefing workshop	-	3
Sub-total credits	=	70

Category 3: Pastoral Work and Training

– Local Pastoral Placements	-	28
(1 st year – 8 credits; 2 nd year – 8 credits; 3 rd year – 4 credits; 4 th year 8 credits)		
– Faculties	-	8
Sub-total credits	=	36

Category 4: Integration / Consolidation

Pastoral Integration Paper	-	16
(8 credits – 5 hours per week x 2 months)		

Summary:

315	(Regular Courses and Block Courses)
70	(Internship, Dossier and Workshop)
36	(Local Pastoral and Faculties Training)
16	(Integration Paper / Consolidation)

Total Minimum Credits = 360 Total Overall Credits = 437

FINAL YEAR RESEARCH PAPER IN PARTIAL FULFILMENT OF THE BTH DEGREE

1. CRITERIA:

Every student in Theology is expected to have written a research paper as a partial fulfilment of his academic life in St John Vianney National Seminary NPC.

2. THE OBJECTIVE:

The objective of this paper is to cultivate the spirit of scholarship in the students.

3. TOPICS:

The student will be left free to choose a topic to be written on and it will be the duty of the Academic Committee to assign a moderator to the student. Each Research Topic should conclude by stating the Pastoral Implications of the research.

4. FOCUS AREAS:

The topic chosen should be selected from the following four major areas: Sacred Scripture, Ecclesiastical Sciences, Moral Theology and Systematic Theology.

5. TIME FRAME:

The submission date of finished research papers is: **Tuesday 18 April 2017.**

6. LENGTH OF RESEARCH PAPER:

The research paper is expected to be between (8000-14000 words) font style "Times New Roman" font size 12 and 1.5 spacing. This excludes the Front and Bibliography pages.

7. MARK ALLOCATION OF THREE COMPONENTS OF BTH EXIT LEVEL:

- i. **Year mark: 50%** the four years marks will be calculated to make up 50% of the total mark.
- ii. **Research Paper: 20%** [the Research Paper will be marked by the Moderator, and then, an External Examiner. The mark of the Moderator and the External Examiner will be added together and then divided by two (2) to get the student's final research mark.]
- iii. **Oral Examination: 30%** [Oral exam will be 45 minutes ...]

PROCEDURES TO BE FOLLOWED REGARDING SUBMISSION OF PROPOSALS:

PROCEDURES:

The usual procedure for drafting a proposal and having it approved is as follows:

A candidate is required to draft a proposal for his Research Topic which must be approved, in the first instance, by the Head of Department. After the HOD has approved the proposal, it is sent by the HOD to the Academic Committee for final approval. The relevant final approval forms must accompany the proposal as to gain final approval. If the AC approves the proposal, a Moderator is appointed and the Candidate may begin his research. Should the proposal not be given approval, the AC

reports to the HOD what changes need to be effected. The HOD then briefs the Candidate who must make the changes and re-submit the proposal via the process as mentioned above. Should the AC not approve the proposal, the reasons are communicated to the HOD and the Candidate must make the required changes and re-submit the proposal via the HOD.

PURPOSE AND CHARACTERISTICS OF A RESEARCH PROPOSAL:

All Research Proposals have the following features in common:

An explanation, in a compact and precise fashion, of the nature of the research: why it is needed; and how it will be done (what, why and how).

A Research Proposal functions as:

- A clear delineation of the research project to be undertaken;
- A means of communication from the Researcher to those who will assess and approve the work, a plan of action to describe the scope, aims, and step by step procedures;
- A contract that will form the basis of agreement between the student as Researcher, Moderator and the Registrar.

While no original contribution to knowledge is required, in order for the research to be of any significance, there must be sufficient exploration and analysis of data to provide a new perspective or understanding of a situation, a phenomenon, a problem, or a theme in some or other field or sub-field of interest or concern, and to suggest issues which would benefit from further original research.

A Research Proposal is a straight forward document. It should not be cluttered with extraneous matter. It begins with a statement of what the problem, issue, or question is. Whatever does not contribute directly to the delineation of the research interest only obscures and should be eliminated. A Research Proposal is clean, clear and economical. The language must be clear, precise and sharp. A proposal is clearly organised and should be written in conventional prose style, and thoughts are expressed in simple paragraph form. A Research Proposal must be presented without mistakes. Edit the document carefully. Consult your Moderator as soon as one has been appointed. The Research Paper must demonstrate that the student has mastered the method(s) of research appropriate to the field of study, as an acquaintance with the relevant literature and ability to think independently.

AN APPOINTMENT OF MODERATOR:

End the proposal by adding a line in which you provide two names of a possible Moderator. Students must NOT personally approach a Moderator. However, the student may suggest the name of a person(s) with whom he would like to complete the Research Paper. Once, the Moderator has been appointed by the AC, the Moderator

maybe consulted by the student as often as necessary, and acts as a guide throughout the Research Process.

AN AGREEMENT BETWEEN SUPERVISOR AND STUDENT:

Students and Moderators are also required to sign an Agreement between themselves (the original of which must be lodged on the Student's file in the office of the Registrar) agreeing to the sort of contact to be set up between themselves. Blank copies of this agreement should be available from the Registrar's office.

SUBMISSION OF RESEARCH PROPOSAL:

Once the HOD or Moderator has approved the proposal, the Student must submit seven (7) copies of the proposal to the Registrar for submission to the AC. The Registrar will ensure that these are expeditiously handled so that no delays occur on the part of the Seminary. Once the AC is satisfied, the Registrar writes to the candidate and the Moderator to advise on the outcome of the Committee's assessment.

FRONT COVER PAGE OF RESEARCH PROPOSAL:

Title of the Research Paper

Researched Paper presented to St John Vianney National Seminary NPC in partial fulfilment of the requirements of the Bachelor of Theology Degree.

By

Student Name

Student Number

Month and Year

PROPOSAL STRUCTURE: BASIC ELEMENTS:

- Information Identifying the Researcher / Field of Study / Supervisor.
- A Provisional or Working Title.
- Background Detail and a Rationale for the Project: In what context does the project originate and why is it worth engaging on?
- A Literature Survey indicating the state of current thinking on the Main Issues.
- Statement of the General Research Problem and a Thesis Statement saying what precisely you will argue for and an indication of the range of objectives related to the core problem.
- Details of your Research Design and Research Methodology: What kind of theoretical approach or methodological approach or framework of investigation will you adopt and what particular methods and procedures and resources will you use.
- Chapter Outline: What Chapter Divisions do you envisage?
- Timeline: By what time will you complete different stages of the project?
- Representative Bibliography: Indicate key primary and secondary literature.
- End the Proposal by adding a line on which you provide two names of a possible Moderator. You may not personally approach a Moderator. However, you may suggest a name of a person under whom you would like to complete the Research Paper.

The Proposal is a project planning document which communicates a student's thinking about the Project he is beginning. The more thought you put into this the more

organised and clearer your proposal will be. Similarly, the more effort you give to the literature survey the more informed and focused and substantial the proposal will be. This gives the Moderator evidence that you have prepared and that you are beginning to know your way around the subject matter. At the same time it gives you a good beginning and a clear direction and a firm grasp on the issues (see Mouton, 2001:45-46).

Draft Letter of Approval of Proposal for Research Paper:

Dear (Name of Student)

Approval of Proposal for Research Paper

I have pleasure of informing you that the Academic Committee, at its meeting held on (date), approved the outline and title of your proposed research paper, namely, (title of Research Paper).

The Academic Committee has also granted you Final Approval for your Research.

The Academic Committee has approved the appointment of (Name of Moderator) as Moderator to assist you with the Research Paper.

Your Research Paper **must** be submitted for moderation by... (date).

I enclose a set of guidelines relating to the Research which I think you will find helpful.

With best wishes for a successful project.

Yours sincerely,

Rev Fr. Richard I. April (**Registrar**)

CRITERIA FOR MODERATING RESEARCH PAPERS

In reporting on the research paper, examiners are usually asked to respond to the following:

- Is the scope of the research paper clearly defined?
- Is the nature of the topic adequately interpreted?
- Is there evidence of sufficient engagement with the relevant literature?
- Is sufficient command of appropriate techniques of research and analysis demonstrated?
- Is the research well-structured and coherently argued?
- Does the research reveal a command of the formal conventions of scholarship (such as referencing and bibliography)?
- Has the student paid adequate attention to linguistic and formal features of presentation such as grammar, style and layout?
- What are the strengths and weaknesses of the research?
- Is the research successfully proved or pursued?

85% and over: A truly outstanding distinction; masterly coverage demonstrating advanced levels of understanding, originality and analysis or research (theoretically and / or empirically) over and above that required for other distinction categories below. Worthy of publication as is.

80-85: A strong distinction without reservations: authoritative coverage of relevant material as well as background literature and / or related issues; outstanding presentation in terms of argument, organisation, originality and style. Demonstrates full understanding of subject matter and, at most, minor typographical corrections are required.

75-79: Merits distinction though with some reservations: a more than competent presentation with good organisation and sound critical arguments. Evidence of originality / clear insight / solid depth of understanding. Some minor omissions and/or corrections required.

70-74: Does not merit a distinction, but there is evidence of some originality and flair. The substantive part of the work is competently covered, well organised and lucidly argued. There are omissions or areas where revisions would improve the work.

60-69: Solidly executed, adequate organisation, competent methodology and conclusions adequately drawn. Little originality, if any, but an adequate overall performance. May require some minor revisions.

50-59: No originality, but a competent, albeit pedestrian, review of the literature, a basic understanding of the significance of the issue discussed, and a fairly competent methodology. There may be problems of organisation and expression, of layout and

typographical errors, but the work sufficiently exhibits the main features of academic work to pass. Some major revisions may be required.

49 and less: The work is clearly not adequate. It exhibits such a level of disorganisation and incoherence as to be termed incompetent. The work fails to demonstrate familiarity with basic academic conventions of presentation and organisation. A failing mark indicates that it clearly does not pass in its present form. Should there be evidence that the research is salvageable, it may be brought into a pass-worthy form if reworked substantially and resubmitted for examination. A **mark less than 30 per cent** usually indicates that the research is so hopeless that it is not able to be salvaged in anyway.

GUIDELINES FOR THE EVALUATION OF SCRIPTS

Content and Scope of Knowledge and Ability to Integrate (70%)	Presentation, Organisation, Language, Vocabulary and Style (20%)	Bibliography and Referencing According to SJV Prospectus (10%)	Standard of Achievement (100)
<p>Very well argued. Excellent understanding of the material. Comprehensive survey of the issues. Capacity to think independently. Excellent critical and conceptual analysis. Excellent organised. Impeccable presentation. Highly competent academic methodology. Logical, cohesive, concise and systematic with a very well-thought out introduction and conclusion.</p>	<p>Standard of spelling, punctuation, vocabulary use and grammar are extremely high. Mistakes are rare. Use of language entirely appropriate to context, function and intention.</p>	<p>Allocation of a score of 0 – 10 based on the SJV General Prospectus. Aspects to look out for are: Consistency, accuracy, citations used in the text should also be accounted for in the bibliography.</p>	<p>1st Class (75%+)</p>
<p>Well argued. Evidence of substantial research. Some insight and some attempt at independent thought, Good critical and conceptual analysis. Relevant reading effectively incorporated. Well organised. Logical and cohesive structure. Competent academic methodology. Good presentation. Argument concisely and systematically developed with a well-thought out</p>	<p>Standards of spelling, punctuation, vocabulary use and grammar are good. Few errors occur. Use of language is appropriate to context, function and intention.</p>	<p>Allocation of a score of 0 – 10 based on the SJV General Prospectus. Aspects to look out for are: Consistency, accuracy, citations used in the text should also be accounted for in the bibliography.</p>	<p>Upper Class (70 – 74%)</p>

introduction and conclusion.			
Evidence of adequate research. Rather more descriptive than critical and conceptual. Some insight and some attempt at independent thought. Some mistakes. Analysis lacks clarity in parts. Reading relevant but not effectively incorporated. Fairly well organised and presented. Writing is coherent, ideas developed but not always concise or systematic. Introduction and conclusion not well integrated.	Standards of spelling, punctuation, vocabulary use are reasonably accurate. Errors do occur but do not interfere with communication. Slight limitation of style and mastery of appropriate idiom.	Allocation of a score of 0 – 10 based on the SJV General Prospectus. Aspects to look out for are: Consistency, accuracy, citations used in the text should also be accounted for in the bibliography.	2nd Class (60 – 69%)
Largely descriptive. Patchy understanding though some basic information given, often without any real logic or structure. Failure to distinguish between what is relevant and what is not. No evidence of independent thought. Organisation and presentation just about acceptance. Some but not sufficient research. Few references. Possibly not entirely correctly done.	The paper is intelligible but contains a fair number of errors in spelling, punctuation, vocabulary use and grammar. Use of style and conveyance of tone is present but not consistent.	Allocation of a score of 0 – 10 based on the SJV General Prospectus. Aspects to look out for are: Consistency, accuracy, citations used in the text should also be accounted for in the bibliography.	3rd Class (50 – 59%)
No or few references. Little or no conception of basic academic	The paper is frequently unintelligible. There	Allocation of a score of 0 – 10 based on the SJV	

<p>methodology. Failure to address the question. Little or no logic or structure. No evidence of understanding. Very little or no evidence of reading. Poor organisation and presentation. No attempt has been made to develop an argument. Much redundant and irrelevant material.</p>	<p>are many errors of spelling, punctuation, vocabulary use and grammar. Stylistically very poor and frequently inappropriate.</p>	<p>General Prospectus. Aspects to look out for are: Consistency, accuracy, citations used in the text should also be accounted for in the bibliography.</p>	<p>Fail (0 – 49%)</p>
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Please Note:

- These Guidelines are to be read together with the relevant paragraphs in the General Prospectus.
- In order to maintain high levels of transparency and objectivity, all lecturers, students, internal examiners, and external examiners are required to attentively follow these Guidelines in assessing the standard of work under review.

INFORMATION FOR LECTURERS

All members of the academic staff are expected to be familiar with the Information, Regulations and Procedures in this and in all Sections of the General Prospectus.

1. STAFF MEMBERS

1.1. Resident Full Time Lecturers and Formators:

— Full time lecturers are those whose main task is that of lecturing and formation at the Seminary.

— It is the expectation that full-time lecturers be present at the Seminary most of the time.

— Full time lecturers may be asked to teach from 4 to 6 class hours per week per semester.

— The Academic Dean mandated by the AC may ask full time lecturers to be Academic Advisors to students.

— Full time lecturers are expected to attend all meetings of the Academic Assembly, meetings of their respective Departments, and any other meetings that may be called to ensure the smooth and professional running of the Seminary as well as to ensure good order in the day-to-day life of the Seminary.

— Additionally, full-time lecturers are expected to serve other needs of students and the administration as mutually determined, such as Academic Advisors, examination boards, examination invigilation, publication of the Seminary's Magazine.

— Other duties of full-time lecturers include general availability to students, to other members of staff, and to the Administration as needed.

— Full time lecturers, and indeed all the lecturers of the Institute are encouraged to participate in related professional activities.

— Travel expenses for Seminary business may be requested from the Seminary at the rate determined.

— Expenses for conferences, seminars, or retreats that are required by the Seminary will be met by the Seminary.

— Full time lecturers are paid the determined amount 12 months of the year at the end of each month.

— Full time lecturers who are members of a Religious Institute still, at the President's discretion, be allowed time to attend meetings and spiritual exercises of the institute at its expense.

1.2. External Full-Time Lecturers:

— Part-time lecturers are those who, while not resident, regularly teach a number of class hours at the Seminary.

— Part-time lecturers are expected to attend all meetings of the Academic Assembly, meetings of their respective Departments, and any other meetings

that may be called to ensure the smooth and professional running of the Seminary as well as to ensure good order in the day-to-day life of the Seminary.

The Academic Dean mandated by the AC may ask part time lecturers to be Academic Advisors to students.

Part-time lecturers may claim travel expenses to and from the Seminary.

Part-time lecturers are paid according to the scale based on the number of lectures they give throughout the semester.

2. NOTIFICATION OF ABSENCE

Lecturers who are not able to be present for an assigned lecture or other business of the Seminary are to notify the Academic Dean or Heads of Departments as soon as possible.

In the case of anticipated absence, classes may be re-scheduled with the students and / or other lecturers.

Absence due to illness or other unexpected causes should be reported so that Students can be notified and unnecessary inconvenience avoided.

If the Academic Dean is not available, absences are to be reported to the Secretary of the Department, HOD or to the President of the Seminary.

3. STAFF DEVELOPMENT

3.1. *Sabbaticals: Resident Staff*

Full time lecturers are entitled to sabbaticals on the basis of the following intervals:

- a). 1 term after every 7 terms of lecturing; or
- b). 1 semester after every 7 semesters of lecturing; or
- c). 1 year after every 6 years of lecturing.

Lecturers receive their stipend plus the medical aid contribution during the time of their sabbatical.

Lecturers must notify their Head of Department, the Academic Dean and the President at least one year before they intend to go on sabbatical.

Lecturers must continue on the staff of the Seminary for at least two years after a one-year sabbatical, or for at least one year after a semester sabbatical.

4. LIBRARY

Due dates for return of books by lecturers are:

- (a). The last day of each semester; or,
- (b). The last day of the winter and summer holiday period.

- Books which a lecturer wants *On Reserve* for a module should be taken from the shelves and left with the librarians who will process them and place them on the reserve shelf under the name of the lecturer and the module. Students must use such books in the library, or they may take them out just for one night to ensure their availability to other students.
- Titles of books which need to be ordered for a class should be given to the librarians at least four months prior to the start of the classes, if it is at all possible, so as to avoid the excessive costs of airmail delivery.
- Lecturers may suggest to the librarian other books related to the area covered by their course, which would be useful additional reading for the students.

INFORMATION FOR STUDENTS

STANDARD REFERENCE SYSTEM AND GUIDELINES FOR WRITING ASSIGNMENTS

GUIDELINES FOR WRITTEN ASSIGNMENTS

An assignment is expected to be an academic essay. This means that it needs to be a scientific work that has been researched thoroughly, written systematically, logically and clearly, and contain a system of references to indicate and acknowledge the sources that have been used.

Students need to study this guide carefully and consult it regularly whenever they prepare for and write an academic essay.

STRUCTURE OF AN ASSIGNMENT

All academic papers should have a clear and logical structure to assist the reader in evaluating the author's argument. This guide uses the structure of an exegesis paper as an example of how to plan and prepare the basic structure of an academic paper.

1. Preparation of the content of the paper

Before writing a paper, research the topic and arrange the information collected into a logical sequence. John Stubbs (1994:4) suggests the following steps in the exegesis:

- Obtain the passage or topic from the lecturer or lectionary and write down what the passage says or ought to say.
- Take careful note of the people, events or ideas in the passage.
- Determine how the passage relates to the beginning, middle and end of the book as a whole.
- Develop one conclusion, one main point.
- Find a truly comparable, concrete case study from your own context.

2. Parts of an academic paper

Once the material to be used has been prepared, arrange the final paper in the following manner:

Front matter:

Title page

Table of contents

Lists of figures, tables and abbreviations or terms included in the paper

The essay

Introduction:

Introduce the topic of discussion, provide background information, define or state the topic / question, and present the plan of coverage, in order of importance, including your line of argument, viewpoint or conclusion. (Makes up 10% of the essay)

Body:

Focus on the topic and address each point under discussion fully before moving to the next point. Statements and arguments need to be supported by evidence drawn from the sources that were consulted, either in the form of opinions, arguments or facts and statistics used by the sources. (See **Reference techniques used in assignments**)

Conclusion:

Briefly re-state the points that were argued in the essay as well as the conclusion that was arrived at concerning the topic. (Makes up 10% of the essay)

List of references or bibliography:

See **Reference techniques used in assignments**

Annexes / Addenda

Section of supplementary or additional information, with each sub-section clearly marked Annexure 1/A, Annexure 2/B, or Addendum 1/A, Addendum 2/B.

The final paper should be typed on A4 pages with wide margins, font size 12, 1.5 spacing and pages should be numbered.

REFERENCE TECHNIQUES USED IN ASSIGNMENTS

This guide explains the Harvard reference system, which the institution expects all students to use in all assignments. If a student is already using another reference system, then the institution does not wish to force the student to adopt the Harvard method, but the institution wants to recommend it very *strongly*. If the student does not use this method, then he / she must consistently use another acceptable reference system.

List of references / Bibliography

There is a clear distinction between a List of references and a Bibliography. A **List of references** (also known as **Reference list/References**) is a list of **ONLY** the sources cited (in direct quotations or paraphrases) in the assignment / essay, whereas a **Bibliography** is a list of **ALL** the sources that were consulted in preparation for the assignment, but were **NOT** all cited in the assignment / essay. The **Bibliography**, therefore, indicates to the reader the scope of the writer's research.

This list is always placed at the end of an assignment, starting on a **new page**.

The list is organised **alphabetically** and if two or more sources by the same author, published in different years, are cited then they are organised **chronologically**, with the older publication(s) appearing first.

According to the Harvard method, all the references to **books, reports** and **official documents** included in the List of references or Bibliography should follow this format:

Author's surname, Initial(s). Publication date. *Title of book/report/official document*. Edition (not if 1st edition). Place of publication: Publisher. (Name of series and number where applicable). **Note:** If no place of publication is available use 'sl' = *sine loco*, no place.

In-text references

This refers to the direct quotations or paraphrases of the sources cited in the assignment / essay to provide evidence or support for the writer's argument or position on the topic. In-text references follow the following format:

(Surname of author, date of publication: page number(s))

Special note

For the purposes of clarity and cohesion, each of the following examples will provide the **List of references** first followed by a corresponding example of the **in-text reference** (in the shaded block). Also, carefully study the examples provided to note the typographical detail, i.e. the use of italics, brackets and punctuation, especially the placing of full stops, commas and colons.

1. BOOK WITH ONE AUTHOR (1st edition)

Aldrich, J. C. 1981. *Life-style in evangelism*. Portland: Multonam.

Evangelism can be defined as..... (Aldrich, 1981:25).
Aldrich (1981:42) states that.....

2. BOOK WITH ONE AUTHOR (2nd, 3rd, etc. edition)

Edwards, G. 2004. *Living by the highest life: living with the indwelling Lord*. 2nd edition. Jacksonville, Florida: Seed Sowers Publishing.

'Unfortunately, the *intellect* is always seen as superior to, and more trusted than, either *emotions* or *will*' (Edwards, 2004:50).

3. BOOK WITH TWO AUTHORS (year of publication not indicated)

Bakker, J.T. and Schippers, K.A. s.a. *Gemeente: vindplaats van heil?* Kampen: Kok. (s.a. stands for *sine anno*, which is Latin for *without year*)

Bakker and Schippers (sa:214) believe that.....
A community is regarded as..... (Bakker and Schippers, sa:263).

4. BOOK WITH THREE AUTHORS

Kritzinger, J.J., Meiring, P.G. and Saayman, W.A. 1984. *You will be my witness*. Pretoria: NG Kerkboekhandel.

‘.....’ (Kritzinger, Meiring and Saayman, 1984: 103).
Kritzinger, Meiring and Saayman (1984:103) argue

5. BOOK WITH MORE THAN THREE AUTHORS

Snyman, S. et al. 1975. *Stem en woord: 'n handleiding by die studie van die vertolkingskunde*. Doornfontein: Perskor.

Snyman et al, (1975:22) acknowledge.....
‘.....’ (Snyman et al, 1975:48)

6. WHEN AUTHOR(S) NOT NAMED, THE TITLE OF WORK IS LISTED FIRST

Books printed by Aldus Manutius and his successors. 1935. Leipzig: Fock.

In the work *Books printed by Aldus Manutius and his successors* (1935: 66) evidence is found of

7. ONE AUTHOR WITH MULTIPLE PUBLICATIONS IN THE SAME YEAR

Bosch, D.J. 1981a. *In search of mission*. London: Church Missionary Society.
Bosch, D.J. 1981b. *Reviewing personal mission*. London: Church Missionary Society.

To quote from Bosch (1981a:112) ‘.....’. However, he also makes the point that..... (Bosch, 1981b: 85).

8. ARTICLE FROM AN EDITED PUBLICATION

Koyama, K. 1975. Christianity suffers from ‘teacher complex’. In *Mission Trends*, 2. Edited by G.H. Anderson and T.F. Stransky. Grand Rapids: Eerdmans, 70-75.

Samson, C. 1980. Problems of information studies in history. In Stone, S. (ed) *Humanities information research*. Sheffield: CRUS, Ch. 3.

Koyama (1975: 72) continues by explaining.....
If referring to the **publication as a whole**.....(Anderson and Stransky: 1975)

“.....” (Samson, 1980: 35).

9. CONTRIBUTION FROM A READER

Maimela, S.S. 1989. Black power and black theology in South Africa. In *Mission as liberation: Third World theologies*. Compiled by M.L. Daneel and J.N.J.Kritzinger. Pretoria: University of South Africa (Reader for MSB301-F), 300-313.

The liberation struggle in the Third World has.... (Maimela, 1989:308).

10. CONTRIBUTION FROM A TRANSLATED WORK

Kant, L. 1785. *Fundamental principles of the metaphysics of morals*. Translated by T.K. Abbot. 1988. New York: Prometheus Books.

Kant (1785:58) proposes that.....

11. JOURNAL AND MAGAZINE / NEWSPAPER ARTICLES

The following format is prescribed for a **JOURNAL** entry:

Surname, Initial(s). Publication year. Title of article. *Title of journal*. Volume number (issue number): page number(s) on which article appears.

Bosch, D.J. 1981c. In search of mission: reflections on “Melbourne” and “Pattaya”. *Missionalia* 9 (1): 3-18.

Bosch (1981c: 6) comes to the following conclusion.....

The following format is prescribed for a **MAGAZINE / NEWSPAPER** entry:

Surname, Initial(s). Publication year. Title of article. *Title of magazine / newspaper*. Day and month of publication: page number on which article appears.

Smith, P.G. 1999. New mass for 2000. *The Southern Cross*. 16 May: 1.

In the article Smith explains that the new mass is ‘.....’ (Smith, 1999:2)

Note: If there is no author for the article, then the name / title of the journal / magazine / newspaper (*in italics*) is used as the author:

Pretoria News. 2011. The gloves are off. 11 November:1.

'This summed up the sentiment.....' (*Pretoria News*, 2011)

12. ARTICLE FROM AN ENCYCLOPAEDIA OR DICTIONARY, AUTHOR GIVEN

Delafons, A. 1973. Printing. *Chamber's encyclopaedia*. London: International Learning Systems Corporation, 11: 209-213.

Kelly, A.J. 1987. sv 'Logos'. In Komonchak, J.A., Collins, M. and Lane, D.A. (eds). *The new dictionary of theology*. Dublin: Gill and Macmillan.
(sv = *sub verbo*, Latin for 'under the entry')

The first printing press was established in.....
(Delafons, 1973:209).
Kelly (1987:88) defines 'logos' as.....

13. ARTICLE FROM AN ENCYCLOPAEDIA, AUTHOR NOT GIVEN

New Catholic Encyclopaedia (NCE). 1967. sv 'Jesuits'. New York: McGraw-Hill, 5: 898-912.

'The Jesuits were founded by.....' (*New Catholic Encyclopaedia*, 1967:899)

14. A CORPORATE AUTHOR AND THE ABBREVIATION (See Additional notes for referencing, point 8)

World Council of Churches (WCC). 1980. *Your kingdom come*. Geneva: WCC.

In the article 'Your kingdom come' (World Council of Churches (WCC), 1980: 66)...

15. REFERENCES TO THE BIBLE

Bible. 1984. *The New Jerusalem Bible*. London: Darton, Longman and Todd.

'I came that they may have life, and have it to the full' (John 10:10)

16. REFERENCES TO CATECHETICAL WORKS

Catechism of the Catholic Church (CCC). 1995. Nairobi: Pauline Publications Africa.
Rite of Christian Initiation for Adults (RCIA). 1988. Chicago: Liturgy Training Publications.

General Directory for Catechists (GDC). 1999. Pretoria: South African Catholic Bishops Conference.

'Baptism and confirmation were for centuries considered to be a "double sacrament"' (CCC 1290) [NB: 1290 is the number of the paragraph, not the page number.]

17. REFERENCES TO VATICAN II DOCUMENTS

Vatican Council II. 1964. *Lumen Gentium*. Newport, New York: Costello.

'.....' (*Lumen Gentium* (LG) 44).

[NB: The first time you use the document, write out the name in full in italics and indicate the abbreviation, and use the paragraph number, not the page number.]

18. REFERENCES TO THE CHRISTIAN FAITH

Neuner, J. and Dupuis, J. (eds). 1996. *The Christian faith: in the documents of the Catholic Church*. Alba House, India: HarperCollins.

..... (Neuner and Dupuis, 2115). (NB: Number refers to paragraph number not page number)

19. REFERENCES TO ENCYCLICALS

John Paul II. 1981. Encyclical letter. *Laborem Exercens*, 14 September.

..... the 'sphere of values' (Pope John Paul, 1981:10). (NB: Number refers to paragraph number, not page number)

20. INTERVIEWS

King, N. 1999. Personal interview. 14 July, Pretoria.

Manuel, T. 2010. Interview on Morning Live. Interviewed by Redi Direko. Radio 702. 18 February 2010.

King (1999) expresses very clearly that.....
'Interest rates are rising by 2.5% due to.....' (Manuel, 2010)

21. CONFERENCES

Truter, M. 1994. The role of the court interpreter in the new South Africa. *Proceedings of the 1994 conference of the South African Institute of translators*. Bloemfontein, 18-23 June, 1994. Johannesburg: The Institute.

Truter (1994) explains how the court interpreter

22. DISSERTATIONS AND THESES

Zwane, P.L. 1999. *An analysis of the works of C.G. Oosthuizen on the Shembe church*.

Pretoria: University of South Africa. (M.Th. thesis)

The influence that Oosthuizen has is..... (Zwane, 1999:65)

23. COURSE NOTES (HAND-OUTS AND OWN NOTES)

Kourie, M. 2010. The history of ancient philosophy. Pretoria: St John Vianney Seminary. [Unpublished lecture notes].

Kourie, M. 2010. The history of ancient philosophy. Pretoria: St John Vianney Seminary. [My lecture notes].

'Socrates was the first philosopher who.....' (Kourie, 2010)

24. OFFICIAL GOVERNMENT PUBLICATIONS

South Africa. Bureau of Statistics. 1969. *Labour statistics: wage rates, earnings and average hours worked in commerce*. Pretoria: Government Printer.

In terms of hours worked per day, the average earnings..... (South Africa. Bureau of Statistics, 1969:234).

25. SECONDARY SOURCES- ONE SOURCE CITED IN ANOTHER SOURCE

Saayman, W.A., Daneel, M.L. and Kritzinger, J.N.J. 1985. *The church in the Third World*. Pretoria: University of South Africa. (Study guide 1 for MSB302-G).

Archbishop Desmond Tutu believes that..... (cited in Saayman, Daneel and Kritzinger, 1985: 139).

HARVARD REFERENCING SYSTEM FOR ELECTRONIC SOURCES

The general format for electronic sources in the List of references / Bibliography is as follows:

26. WEBSITE

- author (person - surname and initials / organisation responsible for site)

- **NB** if not known, site website / page title
- year (date created/ date last updated)
 - **NB** if no date , use sa (sine anno)
- name of sponsor of site
- place of sponsor of site (if available)
- [Online] Available from: URL / Internet address, without a line-break if possible
- accessed day / month / year (date of viewing) [cited.....]

International Narcotics Control Board. 1999. United Nations, Vienna. [Online] Available from: <http://www.incb.org> [cited 13 November 2011].

‘.....’ (International Narcotics Control Board, 1999)

27. DOCUMENT OR PAGE WITHIN A WEBSITE

- author (person – surname and initials / organisation responsible for site)
 - **NB** if not known, cite website or page title
- year (date created / date last updated)
 - **NB** if no date, use sa (sine anno)
- title (in italics)
- name of sponsor of site
- [Online] Available from: URL / Internet address, without a line-break if possible
- accessed day / month / year (date of viewing) [cited.....]

Winston, J. 1999. *A look at referencing*. AAA Educational Services. [Online] Available from: <http://www.aaa.edu.au/aaa.html> [cited 13 November 2011].

The following reference system is recommended.....(Winston, 1999)

28. JOURNAL / NEWSPAPER SOURCES

- author(s) – surname(s) and initial(s)
 - **NB** if no author, list the article title first (See **Note 11**)
- Year of publication
- title of article (not in italics)
- title of journal / newspaper (in italics)
- all publication information
 - **journal**: issue number, volume number, etc.
 - **newspaper**: day, month, page of article)
- page range
- [Online] Available from: URL / Internet address, without a line-break if possible
- accessed day / month / year (date of viewing) [cited.....]

Morris, A. 2004. Is this racism? Representations of South Africa in the Sydney Morning Herald since the inauguration of Thabo Mbeki as president. *Australian Humanities Review* 33, 12-16. [Online] Available from: <http://www.lib.latrobe.edu.au/AJR/archive?Issue-August-2004/morris.html> [cited 13 November 2011].

In the article, Morris (2004:13) states ‘.....’

29. ONLINE ENCYCLOPAEDIA

- author – surname and initial(s)
- year (date written)
- title of entry
- name of encyclopaedia (in italics)
- edition
- edited by (if relevant)
- [Online] Available from: URL / Internet address without a line-break if possible
- accessed day / month / year (date of viewing) [cited.....]

Flynn, T. 2004. Jean-Paul Sartre. *The Stanford Encyclopedia of Philosophy*, Fall 2008 edition. Edited by E.N. Zalta. [Online] Available from: <http://plato.stanford.edu/archives/fall2008/entries/sartre/> [13 November 2011].

‘Sartre’s gifts of psychological description and analysis are...’ (Flynn, 2004)

30. E-BOOK

- author(s) / editor(s) name - surname(s) and initial(s)
- date of publication
- title of e-book, in italics
- format (e-book)
- [Online] Available from: URL/Internet address without a line-break if possible
- accessed day / month / year (date of viewing) [cited.....]

LLoyd, C.B. (ed) 2005. *Growing up global: the changing transitions to adulthood in developing countries*. e-book. [Online] Available from: <http://www.nap.edu/books/11174/index.html> [cited 13 November 2011].

The problem with transitions to adulthood..... (Lloyd, 2005: 123)

31. BLOG

- author's name (surname and initial(s))/ alias
- year of post
- title of the posting (if applicable)
- title of the site (in italics)
- format (blog)
- date of posting (day and month)
- [Online] Available from: URL of the blog post, without a line-break if possible
- accessed day / month / year (date of viewing) [cited....]

Bartlett, A. 2007. *The Bartlett diaries*. Weblog, 12 May. [Online] Available from: <http://andrewbartlett.com/blog/> [cited 13 November 2011].

In his blog, Bartlett (2007) states that he is.....

32. PODCAST

- name of the podcast (in italics)
- year
- format (podcast)
- publisher
- date of podcast (day and month)
- [Online] Available from: URL of podcast post, without a line-break if possible
- accessed day / month / year (date of viewing / listening) [cited....]

Lingua Franca. 2007. Podcast radio programme. ABC Radio National, 28 April. [Online] Available from: <http://abc.net.au/rn/podcast/feeds/lin.xml> [cited 13 November 2011].

A universal language for the whole world..... (*Lingua Franca*, 2007).

Jill Kitson (*Lingua Franca*, 2007) reported that..... (**NB:** When referring to speaker).

33. CD-ROM

- title (in italics) / not in italics if CD-ROM has a name (see second example)
- year of recording
- name of CD-ROM (italics), where relevant (see second example)
- format
- publisher
- place of recording

Australia through time. 1994. CD-ROM. Random ROM in assoc. with the ABC, Sydney.
Acid rain. 1996. *Microsoft Encarta 96 Encyclopaedia*. CD-ROM. Microsoft Corporation, Redmond: WA.

..... (*Australia through time*, 1994)
As noted in *Acid rain* (1996).....

ADDITIONAL NOTES FOR REFERENCING

1. Using italics

The title of a book or a journal is italicised, but the title of an article is not. Also, italicise the title of a book, a journal or a newspaper when referring to it in the text of an essay. When using words in a language that is not English, they need to be written in italics.

2. In the case of **citing an article from *Mission trends***, edited by Anderson and Stransky, the reference is placed under the author of the article, not under that of the editors.
3. A **study guide** is treated like any other book, and is therefore placed under its author(s).
4. If the **author is a priest or a religious** belonging to an order, for example Gerald O' Collins SJ, do not include the letters SJ, OFM, etc. in the reference or bibliography.
5. When **different authors are cited simultaneously** in the text of the assignment / essay, a semicolon within the same set of brackets separates their names. While no spaces are left between the date, the colon, the pages and the semi-colon, a space is left between the semi-colon and the following author, e.g. (Robertson, 2001:45; Keenan and Pillay, 1998:122; Khumalo et al, 2002:25-28).
6. When **referring simultaneously to several works by the same author** which appear **at different dates**, the author's name is given in brackets, followed by the publication dates separated by commas, e.g. (Majozi, 1995, 1998, 2002, 2003). When page numbers are given, the references are separated by semi-colons, e.g. (Majozi, 1995:227; 1998:23; 2003:12) or (Majozi, 1995:227; Majozi, 1998:23; Majozi, 2003:12).
7. If the **same source is cited several times consecutively in the same paragraph**, the full citation is given the first time. Thereafter only the page numbers need to be mentioned preceded by a colon. Place the page reference at the end of the relevant phrase or at the end of the sentence, e.g.

Verryn (1980:197) argues the case for an 'Abrahamic faith', for the people who are called 'to be a source of blessing to society, but are not destined to regulate it', for a church that is not a domesticated church but rather a pilgrim church (:194), a church which 'cannot find a final resting place in any class, nation or epoch, although, at the same time, it is of every age, people and group' (:196).

Note: This applies within the same paragraph. If the next paragraph continues the same discussion, the full reference must be given the first time.

8. Citing corporate authors and their abbreviations

The **first time** a corporate author is mentioned either in the text of the assignment / essay or as an in-text reference in brackets, the full title is written out followed by the abbreviation in brackets, e.g. World Council of Churches (WCC). **Thereafter**, use only the abbreviation, it is not necessary to write it out in full, e.g. The WCC agreed on the following issues.....

9. **General guidelines for citations**

There are different methods to indicate the use of citations in a text, depending on how long the quotation is:

- a **word** or a **short phrase** may be written as part of the sentence it appears in, within single quotation marks, e.g.
 - English is perceived as a language which can ‘accommodate many nationalisms’ (Butler,1985:166)
- A citation that is **longer than a short phrase but shorter than three typed lines**, is also put in single quotation marks and separated from the rest of the sentence by a comma or colon, e.g.
 - In their book *Gifted children*, Branch and Cash (1966:87) make the point that: ‘In working with maladjusted children it is necessary to break down barriers’.
- A citation that is **longer than two full sentences or three typed lines** needs to be separated from the main body of the text and indented, but **without quotation marks**, e.g.

Smith (1983:63) states:

It is often said that language and culture are inextricably tied together and I completely agree with that. But the implication has been that English is therefore inextricably tied to American culture or British culture or Australian culture. When it is stated that way it seems ridiculous because we know there are many cultures in these countries and that any culture can use English as its vehicle.

- Quotations are always to be indicated by **single inverted commas**, e.g. Pius XII describes the liturgical movement as ‘a movement of the Holy Spirit in the church’.
- A quotation within a quotation is indicated by **double inverted commas**, e.g. Villa-Vicenzio (2001) notes that ‘story-telling, in one form or another is part of all traditions, cultures and civilisations. Ellen Kuzwayo once told me “If you cannot understand my story, you do not accept me as your neighbour”’.
- **Paraphrasing sources**
A paraphrase is a re-wording of a piece of writing from a source. The goal is to state the author’s ideas accurately, but in your own words. Therefore, a paraphrase calls for a careful study of the original material. In addition, a paraphrase should not contain any words or phrases that include your own

opinion about or evaluation of the writer's ideas. One of the best ways to make sure that you understand an idea is to see if you can express it in your own words.

Use some of the following phrases when paraphrasing:

X points out.....	X shows us that.....
X draws to our attention that.....	X suggests / states that.....
It was X who said.....	To quote from X.....
In a book / article entitled.....	X makes the point that.....

These phrases can also be used in direct quotations, instead of always repeating, X **says** '.....'

A SAMPLE ESSAY

The following is a short sample essay in which the different aspects of the Harvard referencing method are illustrated. The essay is rather artificial as it was 'contrived' for the express purpose of illustrating the reference method and the content does not flow very logically. The purpose of including it is to help with understanding the method more easily.

EVANGELISM AND THE CHURCH

Evangelism has been the source of many malpractices in the life of the church. Lately there has been an increased call for beauty to be considered as a primary instrument of evangelism (Aldrich, 1981:25). Through the quality of its life the church must attract people to the truth of God. Aldrich (1981:25) has written a book in which he contends that the beauty of the 'Bride of Christ' is the key to evangelism.

It is not generally agreed that the church plays such an important role in the coming of the kingdom of God (Bakker and Schippers, sa: 16). Many Christians give up on the church and join missionary organisations not affiliated with churches (Kritzinger, Meiring and Saayman, 1984:14).

The polemic about these 'para-church' organisations continues unabated. Some theologians stress the importance of the church in 'making disciples' as expressed especially in Mt 28:16-20 (Bosch, 1981a:6). One of the main points of contention between 'evangelicals' and 'ecumenicals' has been the role and function of the church in the fulfilling of the '*missio Dei*' (Bosch, 1981b:6). At the Melbourne CWME conference of the World Council of Churches (WCC) it was stated that every church should be 'truly open to the poor, the despised, the handicapped, for whom our modern societies have little care' (WCC, 1980:193). A similar sentiment is expressed by black theologians such as Goba, who speaks of the mission of the church as 'one which is committed to the realisation of authentic forms of human liberation' (in Saayman,

Daneel and Kritzinger, 1985:139). It is important that Christians should get rid of their 'teacher complex' and learn to serve the world (Koyama, 1975:70). In similar vein, Maimela (1989:309) calls on white Christians to 'listen and be open to the cries of your fellow black Christians'.

LIST OF REFERENCES

Aldrich, J.C. 1981. *Life-style evangelism*. Portland: Multnomah.

Bakker, J.T. and Schippers, K.A. sa. *Gemeente: vindplaats van hel?* Kampen: Kok.

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Bosch, D.J. 1981b. In search of mission: reflections on "Melbourne" and "Pattaya". *Missionalia* 9(1) April: 3-18.

Koyama, K. 1975. Christianity suffers from 'teacher complex'. In *Mission trends 2*. Edited by G.H. Anderson and T.F. Stransky. Grand Rapids: Eerdmans, 70-75.

Kritzinger, J.J., Meiring, P.G.J. and Saayman, W.A. 1984. *You will be my witness*. Pretoria: NG Kerkboekhandel.

Maimela, S.S. 1989. Black power and black theology in South Africa. In *Mission as liberation: Third World theologies*. Compiled by M.L. Daneel and J.N.J. Kritzinger. Pretoria: University of South Africa (Reader for MSB301-F).

Saayman, W.A., Daneel, M.L. and Kritzinger, J.N.J. 1985. *The church in the Third World*. Pretoria: University of South Africa (Study guide for MSB302-G).

World Council of Churches (WCC). 1980. *Your kingdom come*. Geneva.

INSTITUTIONAL ACADEMIC POLICIES

UNISA POLICY:

1. Students who have the capability and the potential to handle University and Seminary studies concurrently are encouraged to enrol as part-time students at any of our distance education university, of which the University of South Africa (UNISA) is one such university.
2. However, students must arrange with their own dioceses with regard to registration fees and the choice of courses to register for.
3. The following guidelines are important with regard to our university students:
 - (a). Generally UNISA students are required to take all the main philosophy and theology courses offered at the Seminary.
 - (b). Students may be exempted from English or from courses which overlap with their UNISA courses.
 - (c). UNISA students are encouraged to select some overlapping courses to prevent overloading.

MODE OF INSTRUCTION AND LANGUAGE POLICY

	INTERACTION WITH STUDENTS	MINIMUM DURATION IN MONTHS
Bachelor of Arts (Philosophy)	Full Time Contact	27
Bachelor of Theology	Full Time Contact	36
Bachelor of Ministry	Full Time Contact	36
Bachelor of Theology (Honours)	Full Time Contact	9

Our courses are offered full time on site and we do not teach at a distance, or offer courses by way of correspondence.

Languages:

Since English is important for studies in the Seminary, students are bound to perfect their knowledge of it by constant use through speaking and reading.

1. The language of instruction at the Seminary is **English**.
2. The Seminary offers for the first and second students an intensive module in English that lasts a whole year. This is designed to enhance written and spoken skills.
3. The Seminary strongly encourages its staff and students to be bi-lingual. Students and staff whose first language is English are expected to use all available means to learn an African language.

SAFETY, HEALTH AND ENVIRONMENT (SHE) POLICY

The Management, employees and students of St John Vianney Seminary NPC acknowledge the importance of Occupational Health, Safety and the Environment and are fully supportive of the Occupational Health and Safety Act No 85 of 1993, as amended, all applicable Laws, Regulations and relevant standards. As such we are committed to achieving service excellence through the provision of an environment that is conducive to SHE for all our employees, students and any associates that may be involved with, or that may come into contact with our services.

We shall ensure that these systems are implemented, maintained and understood throughout the organisation through the following objectives:

- Commitment to comply with all legal and other requirements.
- Encourage participation and teamwork for decision-making.
- Identify and manage SHE risks.
- Audit, review and continuously improve SHE practices, systems and programmes.
- Provide appropriate outcomes based SHE training.
- Consider SHE requirements in supplier selection.
- Provide effective emergency preparedness and response structures.
- Commitment to transparency and accountability.
- Establish and maintain internal communication structures.
- Create value for all stakeholders.
- Provide and manage resources essential for the implementation, documentation, review and maintenance of this policy.
- Manage human resources to achieve maximum potential.
- Make policy available to public.

SAFETY AND HEALTH:

To ensure a safe, healthy working environment we shall:

- Restrict disabling injury frequency rate;
- Implement and maintain an effective occupational health programme;
- Report and investigate all SHE – incidents;
- Implement and maintain adequate fire prevention and control measures;
- Apply written safe work procedures with reference to storage and handling of dangerous goods; and
- Require contractors on site to comply with SHE standards.

ENVIRONMENT:

To ensure our commitment to pollution prevention and environmental conservation, we shall:

- Improve the efficiency of (energy and water) natural resource consumption;
- Minimize and prevent atmospheric, soil and ground water pollution, improve the quality of waste water discharges;
- Promote waste minimisation, recycling and environmental awareness;
- Consider the natural and social environment in new developments;
- Support environmental education; and
- Ensure the conservation of endangered fauna and flora.

POLICY ON ADMISSION AND ENTRANCE REQUIREMENTS

1. The student shall be in possession of a school-leaving certificate in which he has attained at least 25 points. This table shows how school-leaving symbols are converted into points:

ACHIEVEMENT LEVEL	ACHIEVEMENT DESCRIPTION	MARKS %
7	Outstanding achievement	80-100
6	Meritorious achievement	70-79
5	Substantial achievement	60-69
4	Adequate achievement	50-69
3	Moderate achievement	40-49
2	Elementary achievement	30-39
0	Not achieved	0-29

2. The student shall have completed a year of preparatory post-school studies in the Orientation Seminary or in his own Religious Institute, based on a programme approved by St John Vianney Seminary NPC.
3. The student shall have a sufficiently competent knowledge of English to be able to pursue academic studies at tertiary level.
4. The Academic Committee may grant a student who has successfully completed tertiary level studies elsewhere exemption from some of the modules in the Seminary curriculum.
5. Students registering for the priesthood at St John Vianney Seminary NPC are required to enrol for the Bachelor of Arts (Philosophy) programme.
6. Students who are not registering for the priesthood, with a suitable academic background may register for any degree programme. They can also register for non-degree purposes for certain modules.
7. Students for the Catholic priesthood may register only with a letter of application from their Bishop or Religious Superior.

8. Students shall have a full report of their academic history attached to the letter of application, which will be considered according to the provisions of Recognition of Prior Learning.
9. Exceptions to the above will be determined on an individual basis by the Academic Dean who may be assisted by the Executive Academic Committee.
10. St John Vianney Seminary NPC reserves the right to accept students according to its ethos.

POLICY ON RECOGNITION OF PRIOR LEARNING (RPL)

St John Vianney Seminary NPC adheres to a policy that acknowledges a candidate's prior learning based on academic achievement, acquired expertise, experience and age.

1. The normal admission requirements for the BA Phil degree for a candidate would be:
 - Candidates for Roman Catholic Priesthood requires a School Leaving I Certificate with the minimum of 25 points plus an Orientation Year or its equivalent during which further development in English, personal maturity and spirituality is given priority attention.
 - A candidate for the Catholic Priesthood who is otherwise suitable, but has not achieved 25 points is required in addition to the Orientation Year, to do a Bridging Year where the candidate takes courses such as English, reading and writing skills in preparation for academic studies.
2. For a candidate not intended for priesthood, direct admission is permissible if he / she is in possession of a University Entrance Qualification.
3. Credit for prior learning shall be granted if such learning was done in a similar local

Tertiary Institution recognised by the Department of Education, an institution of a similar or higher standard, or international institution whose aims are in keeping with the ethos of the Seminary, and only if the course for which credit is being sought was passed with a minimum of 50% or an equivalent grade.

4. In the event of a candidate already in possession of a University or College Qualification, or any other academic qualification, after assessment, due credit will be awarded for all corresponding courses.
5. If the candidate is in possession of a degree that has no corresponding relevance to the selected degree programme, she / he is to complete all modules required for the BA Phil Degree.
6. If a candidate has no formal degree qualification, but has specialised knowledge by virtue of work experience and / or wisdom by virtue of maturity and experience, natural intellectual capacity and wide reading, after assessment, such a candidate will receive due credit and the academic course work for the degree will be correspondingly reduced.

7. The RPL does not exceed more than 10% of the total modules required for the degree.
8. Recognition of prior learning maybe granted by the Academic Dean based on objective criteria drawn from the Seminary's long tradition and experience.
9. The Seminary may also turn down a student's application for recognition of prior learning and / or experience attained.
10. The student applying for recognition of prior learning shall make available to the Seminary an original, signed, and stamped academic transcript on the letterhead of the Institute of prior learning, or a certified copy thereof.
11. In addition to academic learning, the Seminary may also consider practical experience gained by, as well as the age of the student in determining areas of exemption.

POLICY ON DEVELOPMENT OF LEARNING PROGRAMMES

1. The development of programmes takes place within the Departments of the Seminary guided by the directives of the Southern African Bishop's Conference [SACBC] and Government educational structures. These Departments are three, namely: Philosophy, Systematic Theology and Pastoral Theology, each of which is overseen by a Head of Department.
2. The first step is that the various departments take responsibility for the development of the curriculum and the Heads of Department approves it provisionally. To this end, Heads of Departments are answerable directly to the Academic Dean and the Executive Academic Committee.
3. The subject courses with outlines and content together with prescribed books are presented by Lecturers. These requirements are identified and set out at Departmental Meetings, and finally verified at the Executive Academic Committee meetings facilitated by the Academic Dean.
4. The General Academic Assembly which takes place twice a year i.e., once a semester; discusses the learning programmes, on-going development, formulates and finalises the Academic policies that need to be put in place.
5. Matters of major academic nature are minuted, documented, made into policy and, thereafter, communicated to both staff and students.
6. The Heads of Departments shall give due consideration to recommendations coming from the Board of Members or the Seminary Department.

Our programmes are set up primarily for the purposes of training future priests for the Roman Catholic Church according to norms laid down by the Church for formation. However, this being said, the programmes offered at St John Vianney Seminary NPC are open to persons of any race, creed or gender. The basic programmes of Philosophy and Theology, obligatory for priestly training, have been in operation for many years with necessary changes and adaptations. These have been tested satisfactorily by alumni in the practice of ministry.

EXPERIENTIAL LEARNING POLICY

The accompanying experiential learning policy is for students in the Seminary who are preparing for pastoral placements. Arrangements are made with dioceses. A contract with the respective dioceses is signed. The Experiential Learning Policy in operation under different degree programmes and requiring compulsory attendance and participation by students on various levels include:

I. PHILOSOPHY AND SYSTEMATIC THEOLOGY

1. Written projects of various sizes based on personal research.
2. Class participation and discussion in general; and formal structured seminars involving group research work and formal presentation in class.
3. For students of theology and ministry, work as pastoral assistants in the local congregations around Pretoria in semester while classes are in session.
4. For students of theology and ministry, a six month internship programme in a local congregation in their own diocese.
5. For all students, work as pastoral assistants in a local congregation of their diocese or religious congregation for the duration of at least one week as part of vacation programme.

II. PASTORAL THEOLOGY

1. For students of theology and ministry, work as pastoral assistants in the local congregations around Pretoria in semester while classes are in session.
2. For students of theology and ministry, a six month internship programme in a local congregation in their own diocese.
3. For all students, work as pastoral assistants in a local congregation of their diocese or religious congregation for the duration of at least one week as part of vacation programme.

GENDER EQUITY POLICY

While the primary *raison d'être* for the Seminary is to form and educate male persons towards Roman Catholic priesthood (at present the Roman Catholic Church admits only male candidates into the ordained ministry), gender equity nevertheless forms one of the important objectives of the vision and mission of the Seminary. Gender equity is considered as a priority not only in creating equity awareness, but because it is also a universal human right that needs to be addressed in a just and equitable manner. The Seminary shows its awareness of this by practising gender equity as far as possible in generating an environment that encourages gender equality and by allocating certain positions to women. It permits students of both genders to enrol for its education programmes; it employs both genders from domestic, administrative, educational, and pastoral to management levels. This is done by: Promoting gender equity as far as the provision of the educational programmes is concerned:

- Admitting both male and female candidates to the educational programmes offered at St John Vianney Seminary NPC on an equal basis. The right of educational entry is not confined to those who wish to enter the ordained ministry of the Church;
- Devising entry points to the educational programmes that are of equal consideration to both men and women. Entry qualifications for degree programmes are gender equitable, provided that the respective candidate complies with the admission requirements;
- Promoting gender equality in participatory approaches, while taking cognisance of gender differences in affirmative ways;
- Encouraging both men and women to be equal partners in the full participation of the programmes and; thereby, encourage the sustainable development of the academic and social environment of the Seminary;
- Creating an increased awareness of gender equity by making the use of inclusive language as a compulsory component of both the written and spoken medium in all courses;
- Advising candidates to research social, cultural, economic, academic and religious areas where gender equity does not exist; and
- Developing and presenting courses in such a manner as to educate candidates in gender appreciation in all areas of life including that of the Roman Catholic Church, where this is not always experienced as a felt practiced reality.

This policy is to be communicated to all existing and new members of staff and candidates of learning at all levels and or appropriate occasions.

POLICY PROCEDURES FOR ALLOCATION OF DEGREES AND CERTIFICATION

St John Vianney Seminary NPC has been registered to issue 4 degrees in the fields of Philosophy and Theology, viz. BA Phil, BMin, BTh and BTh Honours. This is just a summary of certain procedures regarding our degrees. We are a body of staff members who are working non-stop at bringing our managerial and academic aspects up to standard required by the Department of Higher Education and Training and the Council of Higher Education, by reworking and documenting older policies.

BACHELOR OF ARTS (PHILOSOPHY) [BA Phil]

Students shall study three years, i.e. 6 semesters, covering a whole range of philosophical and human/social science, introductory courses, including languages. They will be assessed through class participation, tests, projects, and assignments contributing to a 40% term-mark and a 60% exam mark (*written or oral*). Successful students shall be awarded a Bachelor of Arts Degree Philosophy after three years. "*Successful completion*" means passing all the philosophy courses and obtaining a minimum 360 credits for the degree.

BACHELOR OF THEOLOGY (BTh)

To attain the BTh degree student focus on a wide range of systematic courses especially in the four main subject areas of: Sacred Scripture, Systematic Theology, Ecclesiastical Sciences, and Moral Theology. The four years of Academics is interrupted after two years for a six months Pastoral Internship, and resumes again after the six months. With a 50% average and the prerequisite number of credits amounting to a minimum 360 credits, the student qualifies to do the comprehensive exams consisting of: both a written component by way of a research paper between (8000-14000 words) and an oral component, the duration of which is 45 minutes, by a panel of three lecturers with one acting as a moderator. The fulfilment of all these requirements culminates in conferral of a BTh Degree.

BACHELOR OF HONOURS DEGREE (BTh Hons)

A student who has passed his BTh Degree with a 60% average qualifies for the BTh Honours Degree and may apply for registration. The Degree would consist of 50% course work (face-to-face lecturing, etc.) and a mini-research paper of about 50 pages. Upon successful completion, the student shall be awarded a BTh Honours Degree.

BACHELOR OF MINISTRY DEGREE (BMin)

The Degree BMin is obtained after four and a half years of pastoral study and formation. The assessment consists of a *theoretical component*: formal lectures, reflection groups, input, assignments, and a *practical component*: local placements and six months of pastoral supervision. This leads to the submission of an Integration Paper, culminating in the awarding of a BMin Degree, to the successful candidate.

LEARNING AND TEACHING POLICY

1. PURPOSE OF THE POLICY

The purpose of this policy is to ensure that the manner in which learning and teaching is carried out at St John Vianney Seminary NPC (hereafter referred to as SJV) supports the national purposes of South African higher education as found in the legislation, White Papers and policy documents. The policy encapsulates SJV'S approach to learning and teaching. This Policy sets a framework for the management of learning and teaching at SJV.

One of the outcomes of the learning and teaching policy is the nurturing of graduates who fit the graduate of the SJV'S profile, which focuses on:

Students will be exposed to the intellectual challenge to acquire expertise within their chosen academic field. The characteristics which SJV wishes its students to develop are

- **An imaginative and critical thinker and problem solver**
The ability to think critically, analyse and challenge is at the heart of what makes for valuable citizens.
- **An active and committed global citizen**
Our graduates will enter the workplace with a commitment to actively engage in society, an awareness of sustainability issues, an understanding of the cultures and view of others in the world, and a desire to further the common good.
- **A creative and enterprising team player**
Graduates will possess the creativity and determination to inspire change, with an ability to work collaboratively with the widest range of people, whatever their chosen professions.
- **An engaged and participative leader able to effect change**
Students will graduate with experience of leading and effecting change, empowering them to make a responsible and sustainable difference as a future leader, whatever the context.
- **A confident, resilient and adaptable individual**
Graduates will be equipped to be effective and influential in any context, with the integrity, attitude, mental resourcefulness and knowledge to succeed, regardless of personal circumstance.

This policy gives form to SJV'S goal of graduating who are personally and professionally valuable to society.

SJV recognises that excellence in learning and teaching requires students to be active participants in their learning. SJV seeks to produce graduates who are personally and professionally successful, and who hold the requisite graduate attributes of knowledge, skills, values and attitudes appropriate to the relevant qualification. This involves a wide range of mutual obligations and responsibilities for both students and SJV.

The primary learning and teaching objectives is to implement the practice of active and flexible learning and teaching including collaboration and technology-assisted learning.

A primary concern is to ensure the effectiveness of learning (and facilitation of active learning by academics) and, in an era of rapid change with a need for lifelong and life-wide learning, it is more appropriate to move towards an inclusive approach to the various approaches to learning. Examples

of diverse learning approaches include student-centred learning, self-directed learning, active learning, and problem-based learning.

Research stresses that it is key to have knowledge of how students learn most effectively and to design the curricula to encourage greater student engagement and responsibility to achieve active learning.

Traditional practices have tended to be lecturer-centred, with the academic directing learning (i.e. the academic as instructor). It is accepted that this approach does not take into account the knowledge and experience students bring with them to the learning environment and that retention in learning is proven to be significantly higher when students participate in active learning. More importantly, 21st century students require a new approach to engage them in their learning as there has been a paradigm shift in the way they learn, namely the impact of technology on their abilities to engage with modules and the learning process.

With this in mind the approaches to education requires major shifts with respect to curriculum, pedagogy and assessment, including 21st century academics (facilitators) who will support students in their academic programmes, though the utilisation of active learning models which incorporate a student-centred approach, self-directed learning and problem-based learning and having students to take greater responsibility for their learning.

2. ACTIVE LEARNING

Active learning is understood at a basic level as 'learning by doing'.

Active learning re-orientates traditional approaches on teaching and learning to focus being learning centred. It involves the explicit bringing students as co-curriculators into all aspects of their learning. Student-centred learning starts with the students' own needs, abilities, learning styles, existing skills and experiences. In this model, the academic acts as guide and facilitator of the learning process, a profoundly transformative process that allows students to challenge their own assumptions and develop the critical skills expected of graduates.

Active learning occurs when students have opportunities to apply the skills and knowledge they are seeking to develop, even bring able to shape the learning process, as appropriate. For example, by using problem solving and group activities students are provided with opportunities to use collaborative techniques such as discussion, questioning, critiquing, trial and error, teamwork and negotiation to construct knowledge and make learning more engaging and relevant to the search for knowledge and its application in the workplace.

Use of relevant materials, and taking into account the principles of multi-sensory learning, creates this active learning environment.

3. Application

Academics require ongoing reflection and training with respect to:

- Use of everyday resources from student experiences, e.g. online news, personal accounts, examples from industry, economic developments, etc.

- Reflecting on how a concept or skills may be learned utilising a hands-on approach where learning is more rewarding when students actively participate or even control of the task and process. (This also enables the academic to get to know students preferred learning styles, e.g. reading and taking notes, teamwork, taking leadership, researching to solve problems, drawing information in diagrams or listing it in tables). This process is also called learning by doing or learning through experience.
- Noting what students like and are good at or feel comfortable with and then building on it to facilitate learning. This gives the student a sense of achievement. By providing collaborative and shared learning experiences and setting achievable tasks students will see their own success and be more competent in their knowledge, skills, values and attitudes, and in how to apply them within the work place.
- Creating a social learning experience. Here students work in pairs or small groups to assist one another, exchange ideas, proof read or provide feedback (grade) each other's work, and to collaborate on problem-solving tasks. Working in groups, they will engage with the learning outcomes taking into account a range of perspectives as students read and research, which assists in the retention of their learning. Between them, students may come up with a definition or example that is more memorable and meaningful to them than what they may have given.

4. Developing Good Practice

Good practice includes:

- Spending time working on opening questions or scenarios and introductory activities. Where students do not immediately respond the facilitator can respond by checking for understanding or interest, and that they have been adequately briefed.
- Summarising the main lessons and issues covered and restating the learning outcomes when concluding each class.
- Observing and listening for the outcomes (knowledge, skills, attitudes or values) to be covered in the discussion and to encourage participation by all the students.
- Using a variety of learning approaches, for example problem solving for working in groups.
- Allowing the students to brainstorm with points and use what they have learned.
- Allowing the students to lead with little interruption by the facilitator.
- Allowing the students to group themselves (until they are ready to be stretched beyond their capabilities. The students may be already involved with collaborative learning with friends in the class).

5. Learning and Technology

Active learning involves learning which may include the use of technology:

- Academics are encouraged to creatively utilise technology in reinforcing the knowledge and the skills being learned.
- Academics do not assume that their students have understood a skill or have attained the relevant knowledge through their lectures; diagrams etc., but give them opportunity to practice it through the use of technology.

6. Feedback

Active learning involves feedback. SJV fosters:

- Feedback from students
 - To each other as students.
 - To academics which allows them to reflect on their teaching and facilitation practice, include their use of materials, technology and their effect on student understanding.
 - It shows openness to the student opinions and allows the academic to monitor the effectiveness of their facilitation and gives them opportunity to respond to student learning needs.

- Feedback to the student from the academic
 - This gives the student an indication of personal progress in developing his/her knowledge and skills.

7. WORK-INTEGRATED LEARNING – WIL

In some programmes work-integrated learning (WIL) has an important role in plays an important part developing workplace skills and receiving mentoring within a work environment. For students in other programmes where WIL is not a requirement case studies and simulated learning is an opportunity to develop workplace skills. However, the use of case studies desirable to link theory and practice.

8. MANAGEMENT OF THE QUALITY OF LEARNING AND TEACHING

Managing the quality learning and teaching activities is critical to ensure the quality of curriculum implementation, pedagogy and assessment.

Constant attention is required by academic leadership, academics, academic management and governance committees with respect to the implementation and regular review of programmes. This includes the appropriate planning and budget processes, the management of staff and physical resources, and management of quality through monitoring student academic performance and other qualitative and quantitative reports.

Ensuring teaching and facilitation excellence by academics is a high priority for SJV and staff development programmes provide ongoing development and reflection as reflected below.

9. ATTRACTING AND RETAINING QUALITY ACADEMIC STAFF

The success of the academic project at SJV is dependent on the attraction and retention of academically qualified staff, both in their discipline areas and in their professionalisation of teaching.

SJV ensures the quality of the academic project through:

a. Ongoing Academic Staff Development

Academics must receive ongoing opportunities to develop both their scholarly (disciplinary) skills and expertise through improving their qualifications and through developing their higher education teaching abilities. SJV, as a learning organisation gives attention to encouraging and supporting both as part of its regular activities and works to provide development opportunities for academics and its professional staff.

Where appropriate and relevant, and within the resources of SJV, staff are:

- Encouraged to improve their qualifications;

- Attend internally organised workshops; and
- Attend external workshops and conferences.

b. Performance reviews

Performance review which principally intended to be developmental evaluate academics' academic facilitation skills. Careful use is made of:

- Student feedback and evaluation.
- Academic teaching portfolios, this is a summary of major activities and accomplishments documenting the nature and extent of an academic's contribution as well as their role and achievements. The Portfolio incorporates three major components - teaching, research and community engagement, and is supported by their curriculum vitae.

Where development or mentoring is needed, opportunities are provided.

- Awards
- Peer or Self-Nominated Awards.

10. INFRASTRUCTURE, FACILITIES AND INFORMATION TECHNOLOGY

As a small and developing Seminary, the budget is the principle vehicle for addressing the physical infrastructure necessary to enable SJV to achieve its goals in teaching and promoting the academic project.

SJV'S planning process and budgeting take account of the growing requirements for learning and teaching, including those brought about by fast-moving developments in educational technology.

11. LEARNING IN A CONTEXT OF DIVERSITY AND EQUITY

As with other higher education institutions SJV takes account of its diversity of staff, students and stakeholders. This includes gender, race, age, disability, sexual orientation, cultural background and socio-economic status. SJV, where feasible, takes diversity into consideration in its strategic provision of the academic project.

SJV is committed to equal opportunity, and to the mainstreaming of transformation and equity of access and success throughout its structures and practices.

12. STUDENT GRIEVANCE AND APPEALS POLICIES AND PROCEDURES

SJV has a policy and procedure to deal with student grievances and appeals in specific areas.

SJV places a high value on fostering a positive relationship with the student body and promotes student interaction and input into student life and the management of learning and teaching.

13. SUPPORT SERVICES

Efficient and effective student support is understood to significantly contribute to the achievement of student academic success. Overall measures of student success, such as the continuing attraction of SJV to applicants, good overall progress, retention and completion rates and times and positive

graduate outcomes, feedback all indicate effective student support as well as good-functioning learning and teaching processes.

The following are indicative of the direct academic support services available in support of learning and teaching:

- the library has a firm commitment to supporting students at all levels in the effective access and use of resources;
- Advisers to assist students to make the correct choice of programmes.
- Resources continue to be committed to sustaining effective computer networking.

14. MONITORING AND EVALUATING LEARNING AND TEACHING

The mechanisms for review and evaluation in the learning and teaching activities of SJV are many and varied and range from student evaluation of teaching and modules to the formal external review and accreditation of whole programmes. SJV encourages self-evaluation at every level but recognises that as a small growing Seminary strong external support evaluation is a necessary component of its development and review processes. Some of the processes, both internal and external, which impact on learning and teaching activities, are as follows:

a. Internal Processes

- Student evaluation and review
- Programme Reviews.
- Academic Committees commission review academic policies and processes periodically.
- Advisory Boards. External members on advisory boards, which have input into the review of programmes.

b. External Processes

- Accreditation. The programmes are involved every five years in rigorous re-accreditation exercises to establish content and standards at national and international levels.
- Benchmarking of leading practice in the maritime industry and maritime education providers.
- Collaboration with industry partners.
- Impact studies.

15. SUPPORTING PERSONS WITH DISABILITIES

Both the Constitution (RSA 1996) and the INDS (ODP, 1997) provide the basis for the way disability issues and the rights of disabled people are understood and addressed in the legislative and policy framework in South Africa.

SJV is committed to make education access inclusive. This includes reasonable within its resources to access to its facilities for those with disabilities.

At registration students are requested to notify SJV of any disability which would require the assistance of the SJV or staff in the learning process. SJV will assist, where reasonable, to provide a learning environment and support for students with disabilities or special learning needs.

ASSESSMENT POLICY

Assessment is the process whereby evidence of academic performance is gathered and evaluated against agreed criteria in order to make a professional judgement as to whether the learning required for the achievement of specific outcomes or competencies is taking place or has taken place.

During assessment, the examiner collects evidence to identify the level of knowledge and/or skill acquired so that decisions can be made related to the student, the module or the programme, depending on the purpose of the particular assessment. It includes the assessment of student performance during work-integrated learning activities, where relevant.

The focus of assessment includes:

- Improving the quality of a student's learning experience by concentrating on graduate characteristics, that is significant knowledge, skills, attitudes and values, and providing motivation to work through the material through tasks and feedback. Assessment focuses on the ability to transfer knowledge to new contexts and to apply knowledge to specific contexts.
 - Providing accurate estimates of current competence or potential in relation to desired outcomes to enable academics to make appropriate decisions (placement, diagnostic, etc.)
 - Making academic judgments of student performance related to competence and progression or qualification.
1. Each lecturer may prescribe reading, conduct class tests, and set projects during the semester at his/her discretion, bearing in mind the students' overall programme. The dates on which projects have to be handed in shall be communicated by the Academic Dean to the Department Heads in Philosophy and Theology and to the students during the first fortnight of the semester.
 2. Each subject is examined at the end of a semester orally or in writing, as the lecturer wishes.
 3. The final mark for the semester shall be a combination of the class work results amounting to 40% of the overall mark plus the examination results amounting to 60% of the overall mark.

4. If a student fails to obtain an aggregate mark of 50% for a subject due to failing the examination, the student shall do a **supplementary/repeat** examination [see below]. The class mark shall be added to the examination result to give the final mark.
5. When students have to repeat a written examination, the lecturer shall send to the Academic Dean the text of the repeat examination paper together with the students' marks.

PROMOTION AND FAILURE:

1. Both academic achievement and personal growth in areas of formation form the basis of the assessment of a candidate for the priesthood or religious life. Both of these dimensions are important in discerning a candidate's suitability for promotion to the next stage. A candidate who is unable to reach the required standard is unlikely to minister effectively in a pastoral situation or live out his religious commitment.
2. A student who attains 50% or more in a module will have successfully passed that module.
3. A student who attains 49% will have his mark adjusted to that reflecting a pass mark of 50%.
4. A student who attains between 40-48% will be subjected to a supplementary examination.
5. A student who attains a mark less than 40% will have to repeat the module in the corresponding semester when it is offered again, or upon the availability of a requisite lecturer for that specific module.
6. A student who fails a core or fundamental module will repeat that module. However, any student who fails an elective module may substitute that module with an alternative elective.
7. A student who fails a supplementary examination, or who has failed a module outright will repeat the module, by attending class again and doing all the prescribed tasks, or by studying the material privately under the direction of the lecturer, if the lecturer is available for such private tuition and the Academic Dean assents. In which case the following procedure is adhered to:
 - 7.1. The lecturer will set an elaborated work (4000-7000 words) covering the essential aspects of the module, specifying the date on which this work is to be handed in.
 - 7.2. The essay should be marked with detailed comments in regard to content, methodology and language.
 - 7.3. If the mark for this elaborated work is 60% or more, there will be no need for a semester examination; but there will be an

examination at the end if the mark for the elaborated work is below 60%.

- 7.4. A student who does not succeed in passing the module when repeated the first time shall be considered to have failed finally, and no further repeat is permitted, and does not attain the requisite credits for that module.

8. **MATTERS REGARDING STUDENTS FOR PHILOSOPHY AND THEOLOGY:**

- 8.1. A student who fails no more than two modules after the supplementary examinations will be promoted to the following year; but the failed above].

- 8.2. A student who has failed four or more modules for the entire year will not be promoted to the following year of study, but will have to repeat the year, including the modules already passed.

8.2.1. A student who fails three modules in the first semester, after the supplementary examinations, will be allowed to continue into the second semester, but the failed modules will be carried over to the corresponding semester in the following year, when it is offered again, provided that he / she passes all modules in the second semester.

8.2.2. A student who fails a further module in the second semester will be asked to repeat the entire year, including the modules already passed.

- 8.3. A student will not be admitted to the theology programme at St John Vianney Seminary NPC unless he/she has successfully completed a minimum of two years' study in philosophy, and which is attested as such in an authenticated transcript.

- 8.4. Any philosophy student who has not passed the modules required to be promoted to theology may either repeat the complete year at the Seminary, or study the failed subjects elsewhere at the discretion of his Ordinary and be assessed again by the Seminary's academic staff

- 8.5. A third year philosophy student who does not in terms of academic achievement qualify for a degree may repeat the modules failed or the year itself, or be given a transcript of modules passed.

A students will be informed at the end of each semester for what modules he/she will have to undergo a re-examination or do a project in terms of **Projects, Tests and Examinations** above.

9. Supplementary examinations will be conducted twice a year: in the second or third week of the second semester for first semester modules, and in February at the commencement of the new academic

year for the second semester modules of the previous year. With the consent of the Academic Dean, the lecturer concerned and the student may agree to this repeat evaluation being done earlier [see **Projects, Tests and Examinations 4**].

Marks awarded for a supplementary examination will not exceed **50%**.

However, for a repeat module, a student attains for the mark awarded him or her by the lecturer.

10. **TYPES OF ASSESSMENT**

10.1 Formative, Continuous and Summative Assessment

These types of assessment are possible components of all modules within a programme. Formative and summative assessment is the most usual form of assessment in modules.

10.1.1 Formative Assessment

Formative assessment refers to assessment that takes place during the process of teaching and learning. Formative assessment

- supports the teaching and learning process;
- provides feedback to the student on his/her progress;
- identifies the student's strengths and weaknesses;
- assists in the planning of future learning;
- is developmental in nature and contributes to the student's capacity for self-evaluation;
- assists with decision making with regard to the readiness of the student to complete a summative assessment.

10.1.2 Summative Assessment

Summative assessment is conducted for the purpose of making a judgment about the level of competence of a student in relation to the outcomes of a module and/or programme. The result of such a formal assessment (e.g. class tests, assignments, projects, presentations) is expressed as a mark reflecting a pass or fail. There is a minimum number of summative assessment options in the programmes.

10.2 Integrated and Continuous Assessment

Integrated and continuous assessment is used to assure overall applied competence, to prevent disjointed learning experiences

and as a time effective assessment method. General assessment principles and practices apply.

- Integrated assessment refers to
- assessing a number of outcomes together;
- assessing a number of modules together;
- using a combination of assessment methods and instruments for an outcome or outcomes;
- collecting naturally occurring evidence (such as in a workplace setting);
- acquiring evidence from other sources such as supervisor reports, testimonials, portfolios of work previously done, logbooks, journals, etc.

The use of different types and combinations of integrated assessment will be dependent on the nature of specific disciplines, including its appropriateness at the particular level of study, for example at exit level of an undergraduate programme. Applied competence refers to the foundational, practical and reflexive aspects of learning. In other words, students must demonstrate their understanding of the knowledge, skills and attitudes associated with a particular discipline or field of study (foundational knowledge), they must be able to apply this knowledge in a given context and be able to reflect on the knowledge and application in a critical way.

The use of a 'case study' approach exemplifies the use of integrated assessment. While it can have targeted applicability at the undergraduate level, it is particularly suited for postgraduate programmes.

Continuous assessment occurs when students are assessed continuously in a module. It is an alternative to reliance on a summative examination in a module. It can also be used in capstone projects.

10.3 Grading of Assignments

Percentages will be awarded when marking and 50% constitutes a pass mark for all undergraduate and postgraduate programmes. Individual programmes will determine sub-minima marks.

10.4 Feedback

Feedback to enhance learning is fundamental to the student learning process. Academics are expected to provide timely feedback that identifies where misunderstandings have

occurred and the ways in which the student can improve on a marked assignment. Feedback should be individualised to the specific student's attempts whenever possible and practicable. Generic feedback should also be given in answers/ guidelines to self-assessed tasks in study materials and lecturer-marked assignments.

Feedback on assignments or, for example in tutorial letters, must reach students before they write their examinations.

Additional support is provided for at-risk of failing students in the form of individual mentoring and/or supported classes, where applicable.

10.5 Student Responsibility

Students are responsible for incorporating assessment feedback in their learning; making use of the assessment criteria that they are given; being aware of the rules, policies and other documents related to the assessment of a module; and to provide academics with feedback on the assessment methods used and their assessment practices.

10.6 Students with Disabilities

SJV is committed to ensuring fair treatment for all its students. The Academic Committee will make reasonable arrangements for students with special needs resulting from disabilities including aspects such as venues, time for completion of examination and mode of the examination (taped, oral, Braille, use of laptops, etc.) at the expense of the student.

ASSESSMENT POLICY FOR PHILOSOPHY, THEOLOGY AND MINISTRY

COURSE EVALUATIONS:

Each lecturer is asked to conduct an evaluation of the course and the lecturer's part in it in dialogue with the students at the end of each semester. The precise form that this evaluation takes is left to the lecturer's discretion. There are sample forms available on request from the Academic Dean.

CLASS TESTS, SEMESTER PAPERS AND PROJECTS:

1. Class tests are a useful way of gauging progress, and may be asked of the students at any time. Lecturers are asked, however, to give students adequate notice of such tests in the *first week of the semester*. All class work should be considered and the marks to be included in the final mark for the semester.
2. All courses should involve set reading, whether for the semester assignment or as part of the preparation for lectures; but lecturers are asked to make sure that students read and reflect so that the fruits of their reading are shared and discussed insightfully in class. Short class tests on specific sections of such books can be a useful way of checking or evaluating prescribed reading.
3. Some form of writing (not assignments) should accompany prescribed and recommended reading: either as a teaching tool or in preparation for class seminars or class discussions. If marks are allocated this can be included as part of the term mark. Oral presentations, based on the recommended reading, can be presented in class in the form of shared teaching or debates.

The above guidelines make provision for on-going formative assessment and ongoing informal formative assessments.

EXAMINATIONS:

1. Examinations are held at the end of each semester, in June and November respectively, for the work covered during that semester.
2. An examination can be either in oral or written form.

3. The normal duration of an oral examination is fifteen (15) minutes.
 4. The normal duration of a written examination is three (3) hours.
 5. Questions related to oral examinations are to be submitted with the examination marks. Any request to the contrary should be made to the Academic Dean.
3. Examination questions are not to be given out ahead of the examination. Lecturers are free to use whatever means they choose to suggest to students important areas from which examination questions are likely to be set. This should be done in such a way, however, that the students would still study the whole course and get an overview of the whole as a unit.
4. In those skills-training courses in which a project replaces an examination, some means should be found of getting the students to do a review of the whole course, so that they grasp its unity and see how the various subsections fit into the whole.

The above regulations make provision for formal summative assessment.

5. Where feasible, lecturers should provide for examination evaluations with the whole class at the beginning of the next semester. In all cases, lecturers, where possible, should make themselves available to discuss their papers with individual students who have failed.

Examination scripts are not ordinarily returned to the students. These are kept and stored in the archives.

MARKING:

1. The Seminary follows a system of marking similar to that of many South African tertiary educational institutions. Lecturers are expected to adopt this system in assigning marks.
2. In the following table a comparison is given with the marking system used by ecclesiastical universities in Rome. This is of particular use for those who are more familiar with the Roman system:

SOUTH AFRICA	ROME	ROMAN CATEGORY	SA CATEGORY
50-59	60-64.9	Aegre Probatus	Lower Third Class Pass (E)
60-69	65-69.9	Probatus	Third Class Pass (D)

70-74	70-79.9	Bene Probatus	Lower Second Class Pass (C)
75-84	80-89.9	Cum Laude Probatus	Higher Second Class Pass (B)
85-94	90-96.6	Magna Cum Laude	First Class Pass /
95-100	96.7-100	Summa Cum Laude	Distinction (A / A+)

FOURTH YEAR THEOLOGY PROGRAMME:

1. All students sit for the Seminary examination based on the synthetic or comprehensive revision of the whole theology course of four years in Scripture, Dogma and Moral with reference to the prescribed ecclesiastical theses. 1.1. A student qualifies for the BTh examination when he/she obtains an average of **60%** in the major areas of Dogma (Systematic Theology and Sacramentology), Ecclesiastical Sciences, Moral Theology and Scripture.
2. The format of the examination will comply with traditional ecclesiastical regulations in the sense that each area of learning is examined in both written and oral form.
3. By obtaining 50% in the overall mark for the four years of theology, the written researched paper, and the comprehensive oral examinations the student passes the synthetic or comprehensive examination and receives the Degree Bachelor in Theology (BTh).
4. Students who are not successful in this synthetic comprehensive BTh examination will, where possible, be granted opportunity to do the supplementary examinations the following year, in the areas or modules they were unsuccessful, in both the written and oral aspects of the comprehensive examinations. They will be notified in writing of this by the President of the Institution.

COURSE SUMMARIES AND MARKS:

1. Each lecturer hands in to the office of the Academic Dean at the end of each semester a written account of the work covered in class, including an indication of class projects and tests given during the semester and the type and length of the examination.
2. These summaries will be filed as a permanent record of the material worked through with the students.

3. All mark schedules of formative and summative evaluations are to be handed in to the office of the Academic Dean at the scheduled time towards the end of the semester.

Draft January 2017

PROGRAMME CO-ORDINATOR

REPORTING

Reporting to the Academic Dean, the programme coordinator is responsible for development and innovation as well as day to day oversight and operation of the programme as a whole and the individual modules in a semester. The programme coordinator works closely with module coordinators and academics in the planning and execution of the programme and its modules.

Key performances Areas

- Ensure the alignment of the programme with the HEQSF including cognate demand, progression, etc.
- Facilitate programme development through a formal review process and use of student evaluations.
- Supervise academics assigned to the programme.
- Develop a meaningful and connected module and topic sequence and schedule in consultation with other academics involved in the programme.
- Monitor and select assessment format appropriate to programme and module objectives.
- Provide students with programme syllabus that includes broad programme objectives, programme schedule, grading policy, expectations of academic integrity, policy for missed exams, etc.
- Assure the programme content allows student achievement of objectives associated with that programme.
- Coordinate programme activities including the development of innovative teaching strategies and maintain programme information on the Learning management system and/or relevant website.
- Attend, as necessary, support classes and other facilitated learning activities of participating academics to facilitate integration, progression and consistency across the programme.
- Organise and hold meetings of the module coordinators and/or academics to discuss issues affecting student learning, testing and other classroom issues.
- Evaluate student achievement
- Monitor student progress.

- Ensure that materials are ready when required for facilitators of the modules.
- Ensure that the programme is being run in accordance with general academic guidelines.
- Liaise closely with the module coordinators for the programme to ensure the smooth running of the programme overall.

POLICY FOR THE DEVELOPMENT AND REVIEWS OF PROGRAMMES

1. INTRODUCTION

The purpose of this policy is to ensure that the manner in which programme development and review is carried out at St John Vianney Seminary NPC (hereafter referred to as SJV) supports the national purposes of South African higher education as found in the legislation, White Papers and policy documents. The policy encapsulates the College's approach to programme development review.

This policy gives form to the SJV's goal of graduating who are personally and professionally valuable to industry and society. The following area areas of focus in informing this policy:

- Responsiveness to workplace requirements and academic demands;
- Ensuring a learning-centred education;
- Enabling access and opportunity;
- Comprehensive curriculum structure
- Effective assurance of quality
- Inclusion of work-integrated learning (WIL), where relevant;
- Attention to the internationalisation of the academic experience;
- Integration of programme and module outcomes, while addressing the College graduate attributes;
- Attention to technology use in the programme and student capability with respect to technology knowledge and skills.

2. OBJECTIVES

This policy is intended to guide the development of quality programmes which will enable SJV achieve its mission.

The philosophy informing the College's design and development is providing and education underpinned by a humanising pedagogy, an active learning approach based on processes of interaction and recognition of existing knowledge, aimed at developing student academic and critical thinking abilities, so that students are able to contribute meaningfully and positively

to their own lives and to society. (See the Learning and Teaching Policy for a detailed discussion.)

These principles encompass the following notions:

- Engaging with good educational (conceptual) and industry practice for a particular discipline and context;
- inclusion of active learning theory based on findings of current research with respect to:
 - academic literacy acquisition by students;
 - learning in authentic contexts for authentic purposes; and
 - the ways in which curriculum provides for active and peer learning.

3. PROGRAMME STRUCTURE

The programme structure and alignment of curriculum to the programme refers to the alignment to the regulatory requirements of the HEQSF and to ensuring the internal coherence and alignment of the different modules.

3.1 Curriculum Coherence

Academic programmes comprise a modules which, taken together, represent the total programme. Each of the modules should therefore contribute to the outcomes of the programme and the graduate characteristics which graduates should achieve (graduate characteristics or capabilities) by the end of the programme.

Compulsory modules must be coherently integrated in such as way so as refer to one another, either as the prerequisites or by building knowledge and skills. As a cumulative learning process, modules build on each other and provide an active learning context.

3.2 Credits and Notional Hours

Credits are a means of indicating the time (notional hours) that a student will achieve the competencies envisaged in a particular unit of learning. One credit is the equivalent of 10 notional hours of study. Credits are set for both qualifications and modules and are linked to time-frames, the duration of a programme, contact time, estimated time required for completion of assignments, learning activities in preparation for assessment opportunities and so forth.

The accumulation of notional hours consists of the time a student needs to complete the curriculum. All activities concerning the curriculum are included: for example formative and summative assessments, contact sessions with lecturers, group learning, online or multimedia activities, work integrated learning, etc.

4. **Programme Review**

A programme review process should form part of an overall plan that accommodates new ideas and knowledge as well as to avoid programme and curriculum rigidity. Such changes should be informed by developments in industry, innovation and development in the discipline, teaching and learning methodologies, and student and employer feedback.

Curriculum review takes account of the following:

- Comparability of the programme in comparison with programmes offered by other institutions;
- The manner in which qualification engages with the spirit to the HEQSF and relevant legislation and regulation;
- The extent to which the programme takes into account 'benchmark statements', criteria or expectations by
 - professional bodies or SETAs (where applicable)
 - Relevance to statutory bodies (where applicable);
- Profiles of graduates who have successfully completed the qualification (where applicable);
- Trends analysis and tracer studies of graduates who have completed the programme;
- Student and employer feedback and possible use of impact studies, tracer studies, surveys, data trend analysis;
- Market needs and the ways in which the programme aligns with the National Skills Development Strategy III (NSDS III)

Procedures

- Research is conducted to determine
 - the feasibility of the proposed programme;
 - international, regional and national requirements;
 - regulatory requirements;
 - College requirements.
- A proposal is compiled by a programme developer.
- The proposal is tabled at the relevant Academic Committee for comments and proposed amendments, programme design and

inclusion of the programme advisory committee comments, as relevant.

- A check is made for correctness and completeness of information;
- The proposal is presented for internal institutional approval and authorisation to continue with the submissions to the relevant regulatory bodies;
 - All regulatory applications are completed on a parallel track, however the SAQA and DHET applications will only be processed upon approval of the HEQC Submission to the Department of Higher Education and Training (DHET) for registration;
 - Submit the programme to the Higher Education Quality Committee (HEQC) for accreditation
 - The HEQC document includes the South African Qualifications Authority (SAQA) application for recording on the National Qualification Framework (NQF).

5. Changes to Existing Programmes

Where changes to a programme result in less than 50% such a programme follows the process as follows:

- Programme review is conducted on a 5 year cycle or as determined by regulators;
- Proposed changes to an existing programme is submitted for approval at the relevant committee.
- The proposed structure is approved provided the process has been followed.
 - There is no application if it is less than 50% of the programme to the regulator.
 - If it's more than 50% it will follow a new programme process.

6. Module Review Cycle

The regular review of modules should be standard practice. Given the rapid pace of change, it is expected that curricula should be reviewed every **three years** and that at **5 year** intervals a comprehensive review be undertaken, unless there is need to do it more often due, for example, to industry or legislative changes which pertain to a particular module.

- 6.1 The development of programmes takes place within the Departments of the Seminary guided by the directives of the Southern African Bishop's Conference [SACBC] and Government educational structures. These Departments are three, namely:

Philosophy, Systematic Theology and Pastoral Theology, each of which is overseen by a Head of Department.

- 6.2 The first step is that the various departments take responsibility for the development of the curriculum and the Heads of Department approves it provisionally. To this end, Heads of Departments are answerable directly to the Academic Dean and the Executive Academic Committee.
- 6.3 The subject courses with outlines and content together with prescribed books are presented by Lecturers. These requirements are identified and set out at Departmental Meetings, and finally verified at the Executive Academic Committee meetings facilitated by the Academic Dean.
- 6.4 The General Academic Assembly which takes place twice a year i.e., once a semester; discusses the learning programmes, on-going development, formulates and finalises the Academic policies that need to be put in place.
- 6.5 Matters of major academic nature are minuted, documented, made into policy and, thereafter, communicated to both staff and students.
- 6.6 The Heads of Departments shall give due consideration to recommendations coming from the Board of Members or the Seminary Department.
- 6.7 Our programmes are set up primarily for the purposes of training future priests for the Roman Catholic Church according to norms laid down by the Church for formation. However, this being said, the programmes offered at St. John Vianney Seminary NPC are open to persons of any race, creed or gender. The basic programmes of Philosophy and Theology, obligatory for priestly training, have been in operation for many years with necessary changes and adaptations. These have been tested satisfactorily by alumni in the practice of ministry.

Draft Policy January 2017

TYPES OF ASSESSMENT

Formative, Continuous and Summative Assessment

These types of assessment are possible components of all modules within a programme. Formative and summative assessment is the most usual form of assessment in modules.

Formative Assessment

Formative assessment refers to assessment that takes place during the process of teaching and learning. Formative assessment

- supports the teaching and learning process;
- provides feedback to the student on his/her progress;
- identifies the student's strengths and weaknesses;
- assists in the planning of future learning;
- is developmental in nature and contributes to the student's capacity for self-evaluation;
- assists with decision making with regard to the readiness of the student to complete a summative assessment.

Summative Assessment

Summative assessment is conducted for the purpose of making a judgment about the level of competence of a student in relation to the outcomes of a module and/or programme. The result of such a formal assessment (e.g. class tests, assignments, projects, presentations) is expressed as a mark reflecting a pass or fail. The minimum number of summative assessment opportunities required are stipulated by Senate and contained in MANCOSA's Academic Rules as per the Programme Handbook.

Integrated and Continuous Assessment

Integrated and continuous assessment is used to assure overall applied competence, to prevent disjointed learning experiences and as a time effective assessment method. General assessment principles and practices apply.

Integrated assessment refers to

- assessing a number of outcomes together;
- assessing a number of modules together;
- using a combination of assessment methods and instruments for an outcome or outcomes;
- collecting naturally occurring evidence (such as in a workplace setting);
- acquiring evidence from other sources such as supervisor reports, testimonials, portfolios of work previously done, logbooks, journals, etc.

The use of different types and combinations of integrated assessment will be dependent on the nature of specific disciplines, including its appropriateness at the particular level of study, for example at exit level of an undergraduate programme. Applied competence refers to the foundational, practical and reflexive aspects of learning. In other words, students must demonstrate their understanding of the knowledge, skills and attitudes associated with a particular discipline or field of study (foundational knowledge), they must be able to apply this knowledge in a given context and be able to reflect on the knowledge and application in a critical way.

The use of a 'case study' approach exemplifies the use of integrated assessment. While it can have targeted applicability at the undergraduate level, it is particularly suited for postgraduate programmes.

Continuous assessment occurs when students are assessed continuously in a module. It is an alternative to reliance on a summative examination in a module. It can also be used in capstone projects.

Grading of Assignments

Percentages will be awarded when marking and 50% constitutes a pass mark for all undergraduate and postgraduate programmes. Individual programmes will determine sub-minima marks.

Feedback

Feedback to enhance learning is fundamental to the student learning process. Academics are expected to provide timely feedback that identifies where misunderstandings have occurred and the ways in which the student can improve on a marked assignment. Feedback should be individualised to the specific student's attempts whenever possible and practicable. Generic feedback should also be given in answers/ guidelines to self-assessed tasks in study materials and lecturer-marked assignments.

Feedback on assignments or, for example in tutorial letters, must reach students before they write their examinations.

Additional support is provided for at-risk of failing students in the form of individual mentoring and/or supported classes, where applicable.

Student Responsibility

Students are responsible for incorporating assessment feedback in their learning; making use of the assessment criteria that they are given; being aware of the rules, policies and other documents related to the assessment of a module; and to provide academics with feedback on the assessment methods used and their assessment practices.

Students with Disabilities

St John Vianney Seminary NPC is committed to ensuring fair treatment for all its students. The Examinations Department will make reasonable arrangements for students with special needs resulting from disabilities including aspects such as venues, time for completion of examination and mode of the examination (taped, oral, Braille, use of laptops, etc.) at the expense of the student.

ST JOHN VIANNEY NPC NEW MARKING SYSTEM

We use the following marking system for our semester academic reports thus in line with South African institutional marking systems, especially regarding distinctions:

Marking System For SJV Academic Report Purposes:

75% +	=	First Class Pass [Distinction]
70 – 74%	=	Upper Second Class Pass
60 – 69%	=	Second Class Pass
50 – 59%	=	Third Class Pass
40 – 48%	=	Fail: Supp (i.e. with option to Supplement)
00 – 39%	=	Fail (no option to Supplement)

Grading of SJV Degrees:

The following marking system will be used for our degrees only. Keeping the South African percentage for distinction, but adding our own categories of distinction [as both Unisa and Cedara did]:

Marks:

Classes of Pass & Failure:

95 – 100%	=	First Class Pass: Distinction Summa Cum Laude
90 – 94%	=	First Class Pass: Distinction Magna Cum Laude
80 – 89%	=	First Class Pass: Distinction Cum Laude
75 – 79%	=	First Class Pass: Distinction
70 – 74%	=	Upper Second Class Pass
60 – 69%	=	Second Class Pass
50 – 59%	=	Third Class Pass
40 – 48%	=	Fail (with option to Supplement)
00 – 39%	=	Fail (no option to Supplement)

A **distinction** is awarded when a student

- obtains an overall average mark **between 75% and 79%** for all modules **and**
- has not had to supplement any assessment.

A **distinction cum laude** is awarded when a student

- obtains an overall average mark **between 80% and 89%** for all

modules **and**

b. has not had to supplement any assessment.

A ***distinction magna cum laude*** is awarded when a student

a. obtains an overall average mark **between 90% and 94%** for all modules **and**

b. has not had to supplement any assessment.

A ***distinction summa cum laude*** is awarded when a student

a. obtains an overall average mark of **95% and above** for all modules and

b. has not had to supplement any assessment.

[The relevant grading awarded (i.e. *cum laude*, *magna cum laude*, or *summa cum laude*) is indicated on the degree certificate of the student.]

A student shall be considered to have successfully passed the degree when

a. the student has obtained an overall average mark between **50% and 69%** for all modules,

b. the student has obtained an overall average mark of **70% or more** for all modules but has supplemented one or more modules.

c. In both cases (a) and (b) the student is awarded a '**plain**' degree certificate (i.e. **without** the qualification *cum laude*, *magna cum laude*, *summa cum laude*).

(Students who have passed a rewrite or supplementary examination cannot be awarded a pass cum laude. Regardless of the marks obtained in the rewrite or supplementary examination, the result is indicated only as "pass" or "fail".)

Remarks:

- **75%+** is the general South African percentage for a distinction. Cedara and Unisa also give different categories of distinction.
 - On the Academic Reports: in the individual Grading columns i.e. next to each subject; when a student gets 75% and above we indicate only: **First Class Pass** (without the qualification).
 - We apply the qualification: **Distinction** (without Latin qualification as these are for degree or exit level purposes only) to the student's aggregate mark.
-

The following table presents a marking system used by ecclesiastical universities in Rome. This is of particular use for those who are more familiar with the Roman system. Always refer to South African institutional marking systems above to convert grades.

ROME	ROMAN CATEGORY
60-64.9	Aegre Probatus
65-69.9	Probatus
70-79.9	Bene Probatus
80-89.9	Cum Laude Probatus
90-96.6	Magna Cum Laude
96.7-100	Summa Cum Laude

FOURTH (FINAL) YEAR THEOLOGY PROGRAMME:

1. All students sit for the Seminary examination based on the synthetic or comprehensive revision of the whole theology course of four years in Scripture, Dogma and Moral with reference to the prescribed ecclesiastical theses.
 - 1.1. A student qualifies for the BTh examination when he/she obtains an average of **60%** in the major areas of Dogma (Systematic Theology and Sacramentology), Ecclesiastical Sciences, Moral Theology and Scripture.
2. The format of the examination will comply to traditional ecclesiastical regulations in the sense that each area of learning is examined in both written and oral form.
3. By obtaining 50% in the overall mark for the four years of theology, the written researched paper, and the comprehensive oral examinations the student passes the synthetic or comprehensive examination and receives the Degree Bachelor in Theology (BTh).
4. Students who are not successful in this synthetic comprehensive BTh examination will, where possible, be granted opportunity to do the supplementary examinations **the following year**, in the areas or modules they were unsuccessful, in both the written and oral aspects of the comprehensive examinations. They will be notified in writing of this by the President of the Institution.

COURSE SUMMARIES AND MARKS:

1. Each lecturer hands in to the office of the Academic Dean at the end of each semester a written account of the work covered in class, including an indication of class projects and tests given during the semester and the type and length of the examination.
2. These summaries will be filed as a permanent record of the material worked through with the students.
3. All mark schedules of formative and summative evaluations are to be handed in to the office of the Academic Dean at the scheduled time towards the end of the semester.

<p style="text-align: center;">POLICIES AND PROCEDURES FOR THE ADMISSION OF STUDENTS TO POSTGRADUATE DEGREES</p>

Generally students who have obtained above **60%** in the BTh degree are considered for an Honours Bachelor Degree in Theology.

The above **60%** is required in the areas of Moral Theology, Sacred Scripture and Dogma (which includes Systematic Theology) and Ecclesiastical Sciences.

RESEARCH POLICY AND PROCEDURE

1. Generally students who have obtained above 60% in the BTh degree are considered for a one year's Honours Bachelor degree in Theology.
2. The above 60% is required in the areas of Moral Theology, Sacred Scripture and Dogma (which includes Systematic Theology and Ecclesiastical Sciences).
3. There will be coursework in the first semester in the four main theological areas on an advanced level: Sacred Scripture, Systematic Theology, Ecclesiastical sciences, Moral Theology. Students will be assessed in these courses through: tests, mini essays, assignments, and exam.
4. The postgraduate programme is managed by 4 competent lecturers. They will be the main guides to offer students the opportunity to develop effective research skills and competence.
5. The second part of the second semester is the Research work: once the student has applied for the BTh Honours degree he will submit three possible names of people to work with him. The Executive Academic Committee selects one of the names, but no guarantee of three nominated by students and allocates a lecturer to supervise and accompany the student. The lecturer of the area of learning is to be approached by the Academic Dean or an Appointee and student.
6. The Research Paper: will consist of 16000 – 20000 words of content, excluding bibliography, index, etc. It is to be submitted at a specified time and to be evaluated by both internal and external examiners.
7. The Moderator's task consists of coordinating research programmes, monitoring the progress of postgraduates, and also overseeing assessment procedures.
8. They will provide or recruit others to supply training in research skills and methodology.
9. There is regular supervision and guidance of the postgraduate by the research coordinators.
10. Regular feedback is given to the student on the quality of the learning experience, supervision and support infrastructure.
11. There is a mechanism for proper research assessment in place, which includes: external examiners / moderators for the research papers.

EXAMINATIONS POLICY AND PROCEDURES

1. Purpose and rationale

The purpose of this Policy and Procedures is to maintain coordinated, consistent examination practices at the St John Vianney Seminary NPC (hereafter referred to as SJV). Academic staff members are responsible for setting appropriate assessment that will foster learning and a significant amount of assessment is conducted through formal examinations. Assessment information should be incorporated in module outlines. For information relating to general principles of and responsibility for assessment, refer to the Assessment Policy.

2. Scope and definitions

This Policy and Procedures document applies to all examinations at the St John Vianney Seminary NPC. The SJV Rules must be read with this document.

3. Timing of examinations

3.1 Standard study periods

An official examination period will be held at the end of the first and second semesters. Students are to consult the examination timetable posted up on the notice boards. Should there be any discrepancies (clash in times/venue) the student is to bring it to the attention of their lecturers/academic manager.

3.2 Non-standard study period examinations

Examinations for modules offered in non-standard study periods will be arranged and conducted by the SJV

3.3 Deferred examination periods

The supplementary examination period will normally be scheduled not fewer than 3 weeks after the end of the examination periods in the first and second semesters.

3.4 Examination sessions

Examinations may be held within the period 9 am to 1 pm Monday to Friday.

4. Student availability for examinations

Students are required to be available to undertake examinations throughout the periods designated for examinations as outlined in the academic calendar.

5. Location of examinations

5.1 Location

Students will sit for examinations at the campus at which they attend classes for the module being examined.

6. Unexpected temporary disability or medical condition

6.1 If a student has an unexpected temporary disability or medical condition, he/she may apply for adjustments to examination arrangements. Where the College cannot implement the request, due to time limitations, the student may be required to sit the examination during the supplementary examination period.

6.2 Notification of examination adjustment requirements.

6.3 Students with a disability and/or medical condition should consult the College to register for examination adjustments as early as possible and preferably at the time of enrolment.

6.3.1 Where a student fails to notify the College about examination adjustments by the above date, the following action may be taken:

- a. The student may be required to sit the examination/s during the supplementary examination period; or
- b. The College may require alternative assessment/s in view of an examination/s.

6.4 Notification of examination adjustment requirements

The student will be advised of the decision on any application for an examination adjustment.

7. Examination room procedures

7.1 Powers of invigilators

Invigilators will have responsibility for the conduct of examinations. An invigilator has and may exercise such powers as are reasonably necessary to ensure the proper and efficient conduct of the examination. An invigilator need not enter into debate with a candidate for any direction given to the candidate.

An invigilator may require any person present in the examination room to:

- a. provide a College student Card or other evidence to confirm their identity and eligibility to be in the examination room;
- b. show that the person does not have in their possession any unauthorised material as specified in the College Rules;
- c. answer any question relating to that person's behaviour while in the examination room;
- d. leave an examination room if a invigilator considers that a candidate's behaviour, dress or appearance is such as to disturb or distract any other candidate;
- e. surrender any material, which the invigilator considers to be unauthorised; and/or
- f. comply with any direction the invigilator deems necessary to ensure the proper and efficient conduct of the examination.

7.2 Entry to examination room

A person other than an invigilator or other authorised person may not, except with the permission of a invigilator, enter or remain in an examination room during an examination or during the period of 45 minutes immediately preceding or immediately following an examination session.

A candidate, on entering an examination room, must proceed without delay to the place to which the candidate is directed by an invigilator or by notice or other means and will not leave that place except with the permission or by the direction of an invigilator.

A person, whether a candidate or not, who is permitted to enter or leave an examination room must comply with all conditions on which such permission is given.

7.3 Conduct of candidates

A candidate must comply with the College Rules, the Academic Honesty and Plagiarism Policy and Student Code of Conduct and discipline procedures.

7.4 Starting time

Times listed on the timetable are the times when students are allowed to commence reading or, if there is no provision for reading time, commence the examination.

7.5 Reading time

7.5.1 The reading time available to candidates prior to the commencement of writing the examination will be either ten minutes or nil. Candidates must not commence writing until the supervisor has given permission.

7.5.2 During reading time, candidates may make notes on the examination question paper. Candidates must not commence writing in examination scripts until the supervisor has given permission at the end of the allocated reading time.

Candidates who wish to leave the examination room prior to the scheduled finish time (and within the times specified above) will adhere to instructions provided by the invigilator.

7.10 Conclusion of examination

At the conclusion of the examination all candidates must remain seated until their papers are collected by an invigilator or until the invigilator has given them permission to leave the examination room.

7.11 Where nominated materials may be taken into an examination room

Where specified books or other materials (restricted open book examinations) are permitted to be taken into an examination, such materials will be limited to those specifically nominated by the lecturer and such materials will be listed on the examination paper cover sheet. The invigilator or other authorised person will inspect any such materials to ensure that they comply with the approval and do not contain any unauthorised materials.

Where an examination is designated 'open book', the relevant text book and allowable materials may be taken into an examination.

7.12 Use of dictionaries in examinations

English language dictionaries are not acceptable in an examination room.

7.13 Use of personal electronic devices in examinations

Personal electronic devices may not be brought into or used in an examination room except with the prior approval of the Lecturer in the module. Such approval must clearly identify the category of electronic device allowed in the specific examination. Electronic devices which can be approved are restricted to those which are hand-held, internally powered, silent and not capable of wireless communication with other electronic devices.

Calculators and other electronic devices approved for use in an examination must have any programmable memory cleared prior to being brought into the examination room. Non-programmable calculators, where allowed, must have volatile memory only and must not have alpha facilities.

Any approved electronic device brought into an examination room will be inspected by the invigilator and/or authorised staff member.

A candidate using an authorised electronic device in an examination is responsible for its operation. Any failure or malfunction of the device will not constitute grounds for a deferred examination or other special arrangements.

7.14 Cell phones

Cell phones are not permitted in any examination room. Examination invigilators will confiscate mobile telephones detected in an examination room. Phones must be left outside the room or in a switched off in a bag at the front or the back of the room.

8. Illness during examination

8.1 If a candidate becomes ill during an examination and temporarily leaves the examination venue, but remains under supervision, no extra time will be allowed for the student to complete the examination.

- 8.2 If the candidate cannot continue with the examination, the invigilator will note this and report the matter to the Examination Administration.
- 8.3 If the candidate decides to continue the examination, the invigilator may make a decision to move the student to an alternative location, if there is disruption to other students. The time required for the move will be added to the student's allocated examination time.
- 8.4 The Academic Registrar or nominee will determine whether the student is to be given a deferred examination, subject to provision of relevant supporting documentation.

9. Interruption to examinations

- 9.1 Where an examination is impacted by an unexpected interruption (for example, a power failure, computer/software malfunction, earthquake, bomb threat, fire alarm etc.) the invigilator will implement appropriate action.
- 9.2 Minor disruptions to an examination (for a period of 15 minutes or less) will be accommodated by the provision of an equivalent period of additional time added to the end of the allocated examination time.
- 9.3 The Academic Registrar or nominee will determine the appropriate course of action in the event of a significant disruption to an examination. A significant disruption may include repeated minor disruptions in the same examination session.
- 9.4 In the event of an evacuation of an examination venue, the head of academics or nominee will determine which of the following outcomes will apply:
 - a. the examination may be declared void and a new examination scheduled for a date and time within the current examination period.
 - b. student examination scripts may be marked and an adjusted examination result determined;
 - c. an alternative assessment item may be set with a suitable due date for submission;
 - d. as well as the outcome in paragraph (b), an additional assessment item may be set with a suitable due date for submission.

10. Breach of procedures

10.1 Expulsion from examination room

An invigilator may immediately expel from the examination room any candidate who commits an infringement of this Policy and Procedures.

10.2 Report and investigation

An invigilator will report any breach of this Policy to the College authority. Any such allegation will be investigated and resolved in accordance with the Academic Honesty Policy or Student Code of Conduct and disciplinary procedures.

11. Materials left outside examination room

St John Vianney Seminary NPC accepts no responsibility for the security of any materials left outside, or at the front or back of an examination room.

12. Condoned Passes

Students who receive a final mark of **49%** are given a condoned pass.

13. Adjustment of marks by moderators

The assessment committee reviews the moderator's report. If there is a significant (defined as 10% or more) variation in the marking noted from the 10% marked by the moderator, then the committee makes a decision on either ordering a remark of all the scripts or effecting an adjustment in line with the outcome of the moderated sample. If an adjustment is effected, it is applied to all the students in the affected module.

14. Approval of final mark lists

Final Mark sheets are verified and signed off by the Academic Committee before sent for capturing onto individual student transcripts and for release of examination results. Examination results are captured onto a spreadsheet and uploaded onto the database.

Mark sheets for tests and assignments are submitted to a second staff member who verifies that the marks have been correctly entered. The

marks are thereafter captured onto the spreadsheet for uploading unto the database.

15. Appeal procedure

Should a student consider that s/he has been unduly prejudiced in the examination he/she will be permitted to appeal, in writing, for his examination paper to be re-marked in terms of the re-mark procedure. The result records will be amended in accordance with the decision of the relevant academic Committee.

POLICY ON PLAGIARISM

Students should take careful note that plagiarism is a very serious form of cheating. To avoid the accusation of plagiarism, sources in written work must always be clearly identified and acknowledged.

All written work should include the following declaration:

- a. I know that plagiarism is wrong. Plagiarism is the use another's work and pretend as if it is my own.
- b. I have used the Harvard convention for citation and referencing. Each significant reference to and quotation in this essay from the work(s) of other people has been acknowledged and has been cited and referenced.
- b. This essay is my own work.
- c. I have not allowed, and will not allow, anyone to copy my work with the intention of passing it off as their own work.

Signed: _____ .

Date: _____ .



1. Lecturers have the right to judge and penalize cases of plagiarism in accordance with the guidelines set out in this document.
2. The objective is to deal with detected plagiarism in a fair, transparent and consistent manner.
3. An allegation of plagiarism is not the same as substantive proof of the incident.
4. A student suspected of plagiarism must be informed of the charge by the lecturer marking the script, and be given a chance to respond to the allegation in person.
5. If the student admits to the plagiarism, the lecturer, must suggest a penalty in line with the Plagiarism Penalty Scale (refer to the Appendix), and a note of the incident must be placed on the student's record.

6. Should a student not admit to the plagiarism, or disputes the degree of seriousness, then he / she has the right to appeal to the Academic Dean.
7. The penalty scale applies to all work submitted for assessment.
8. An important criterion for judging the seriousness of the violation is "*quantity*"; however, the general principle is that the penalty should be appropriate to the seriousness of the incident.
9. The quantity of the violation is determined by the lecturer, using the Plagiarism Penalty Scale.
10. When investigating an incident, the following are deemed important:
 - 10.1. The significance of the plagiarised content on the assessment of the submitted work;
 - 10.2. The extent or amount of the plagiarism in the submitted work;
 - 10.3. The year and level of the student;
 - 10.4. Whether the student has any previous incidents of plagiarism; and
 - 10.5. Any apparent intention by the student to deceive.
11. Should a student have a record of any previous proven instance(s) of plagiarism, a process will ensue, in terms of which, the Ethics Committee will make its recommendations known to the Academic Committee, for a final decision and / or disciplinary process.

THE PLAGIARISM PENALTY SCALE

DEGREE OF SERIOUSNESS	FIRST INCIDENT	SECOND INCIDENT
<p style="text-align: center;">MINOR (Less than 10% of the text 'plagiarised')</p>	<ul style="list-style-type: none"> – Cancellation of mark – Opportunity to re-submit 	<ul style="list-style-type: none"> – Cancellation of mark – NO opportunity to re-submit
<p style="text-align: center;">MODERATE (More than 10%, but less than 20% of text 'plagiarised')</p>	<ul style="list-style-type: none"> – Cancellation of mark – Opportunity to re-submit – Warning 	<ul style="list-style-type: none"> – Cancellation of mark – NO opportunity to re-submit – Note on student's record
<p style="text-align: center;">SERIOUS (More than 20% of text 'plagiarised')</p>	<ul style="list-style-type: none"> – Cancellation of mark – NO Opportunity to re-submit – Written Warning 	<ul style="list-style-type: none"> – Cancellation of mark – NO opportunity to re-submit – Note on student's record – Disciplinary hearing – Final Warning / Dismissal

HOUSE POLICIES AND STATUTES

HOUSE STATUTES OF ST JOHN VIANNEY SEMINARY

1. SPIRITUAL LIFE

Each seminarian must choose a spiritual director, with whom he shall meet regularly and who is approved by the *Spiritual Director of the Seminary*.

(Refer to Guidelines for Life in the Seminary, No 4).

He is also to embrace the sacrament of reconciliation as often as he thinks necessary.

2. SILENCE

- 2.1. Silence shall be observed in the Seminary in accordance with article 6 of the *Guidelines for Life in the Seminary*.
- 2.2. A general atmosphere of quiet is to be observed within the house, particularly in the corridors and quadrangles. Where it is necessary to speak it should be done in a way that does not disturb other people. Absolute quiet is to be observed during the quiet times from 5.00 pm (17h00) until 6.30 pm (18h30) and after 10 p.m. (22h00).
- 2.3. Reasonable volume of radios, tape recorders and CD players means that the sound cannot be outside of the room in which the instrument is being used; headphones may be used to restrict noise levels. The use of cell phones in the corridors, chapel, dining room and in all community gatherings and activities is prohibited.
- 2.4. Since the staff corridor is a residential as well as a business area, students should restrict use of it to official visits to the offices.
- 2.5. The time for TV watching is from after supper to 20h30 during weekdays. Permission from the Formator or in his absence Dean of Students must be obtained to watch TV beyond 20h30 but never beyond 22h00. On Saturdays students may watch TV and movies beyond 10pm (22h00) but never beyond 12 am (24h00). The appointed porter locks the house doors every night at 10.00 p.m. (22h00).

- 2.6. At all times, noise from TV's, computers, radios, study groups etc. should be kept to at utmost minimum out of respect for those who wish to pray or study.

3. ROOM VISITING

- 3.1. When it becomes necessary for students to visit each other, consideration should be given to their rights of privacy, prayer and study. Care should be taken not to disturb neighbours.
- 3.2. No visitors from outside are to be received in the students' private living quarters. Students' lounges downstairs are to be used for this purpose.

4. PERMISSIONS

- 4.1. Permission for exceptions to the house statutes must be sought from the Dean of Students and in his absence the Vice-President or the Formator in the absence of the Vice-President.
 - 4.1.1. In the case were a student has to accompany a Formator, it is the student's responsibility permission from the Dean of students. Formators are prohibited from seeking permission on behalf of students.
- 4.2. Permission to be away from the Seminary must be obtained from the President. The procedure to be followed is as follows:
 - 4.2.1. A student contacts his Vocations Director, explaining in detail his request to be absent from the seminary for a few days.
 - 4.2.2. After careful consideration of his request, taking into account the real necessity for the student's presence at the occasion, the Vocations Director gives permission or not in the name of the Bishop. When permission is granted, the Vocations Director writes a fax or e-mail to the President. The following information would appear on the letter: the name(s) of the student(s), the event and the reason for the student's presence there the fact that permission is hereby granted, the dates on which the student will leave the seminary and on which date he is to return.
 - 4.2.3. Upon receiving the written communication from the diocese, the President makes the final decision, taking into account the explanation given by the Vocations Director. With the Dean of students he also considers the student's personal situation in

the seminary regards to academic abilities and the like. He then informs the student of his decision.

4.2.4. Once permission has been granted by the President for a student to be out overnight, the student must inform the Dean of Students and his Formator.

4.2.5. Under no circumstances is a student permitted to sleep out without the express permission of the President.\

4.3. Permission requiring the spending of Diocesan money should be obtained from the President.

4.4. Student who wish to bring their vehicles to the seminary must get Permission to do so from the President. Once permission has been granted the student shall be assigned a parking place by the Vice President.

5. PROPERTY

5.1. Students should be cost-conscious in their use of electricity (Lights, heaters) and water (showers, laundry).

5.2. All damaged items requiring repair should be reported to the Maintenance Manager as soon as possible.

5.3. Starting with their own rooms, students must maintain a clean and tidy appearance of the Seminary. They are to tidy up after using the lounge, T.V. Room, gym and other public areas and dispose waste paper, cigarette stumps and fruit peels into the appropriate rubbish bins.

5.4. Tools from the garden tool shed or the Maintenance Manager's workshop are to be signed by the student taking them out and duly returned after work.

5.5. Students are expected to clean their corridors.

6. INTEREST GROUPS

6.1. The existence and activities of interest groups are governed by nos. (1.8.) and (1.9.) in the *Guidelines for Life in the Seminary*.

6.2. No interest group may take initiative in the name of the seminary nor enter into joint activities with other Seminaries or student houses of

religious or other groups or bodies without prior permission of the President.

- 6.3. Full attendance by the student body is required at meetings addressed by outside speakers, which have been approved by the President.

7. RECREATION

- 7.1. Private parties maybe held on free days, e.g. in case they are held in the seminary premises permission of the Dean of Students must be obtained.
- 7.2. The permission of the Dean of Students is required for parties, birthdays, social evenings with Vocation Directors celebrations, diocesan gatherings etc. that will extend beyond 10.00 p.m. (22h00). Noise must be kept to a minimum.
- 7.3. Students' post should be addressed to the Seminary's street address (179 Main Street, Waterkloof, 0181) and not to the post office box, which is too small for the amount of mail we receive.

8. LAUNDRY

- 8.1. Bedspreads, night frills, dressing gowns etc. should be washed during the holidays only.
- 8.2. Coats, raincoats, anoraks and cassocks should be dry cleaned and not sent to the seminary laundry for washing.
- 8.3. Washing of socks, shoes and underclothes must be done in the students' laundry room, not in the basins.
- 8.4. The structures set up by the Student Council and laundry staff for the efficient taking and collection of clothes to and from the seminary laundry must be adhered to strictly.
- 8.5. Sheets and pillowcases must be used on beds and pillows and regularly laundered.
- 8.6. Sacristans are to take dirty altar clothes and albs to the laundry every Friday.

9. BEDROOMS

- 9.1. Under no circumstances should "Prestick" be used on the walls.

- 9.2. Furniture must remain in the room where it is found. Bedroom furniture and curtains are not to be interchanged without the permission of the Housekeeper.
- 9.3. Maintenance required in bedrooms must be written on a form available for the Student Council and put in the Maintenance Manager's box for his attention.

10. KITCHEN

- 10.1. Crockery, cutlery, glasses and dishtowels must **NOT** be removed from the dining room and when food has been brought to sick people they must be returned to the kitchen.
- 10.2. Students should not invite guests to the dining room without asking the Vice-President of the Student Council or in his absence the President, who will get approval from the Dean of Students and the Supervisor. The Supervisor should be given 24 hours' notice. Prudence should be exercised with regard to the number of guests and frequency of their visit.
- 10.3. No student is permitted in the kitchen except the Vice President of the Student Council and the group leader of the group on duty.
- 10.4. Meals are regarded as community activity which all students must attend. Students are expected to mingle freely in the dining room.
- 10.5. Reservation of seats in the dining room for students who have not arrived is not allowed.
- 10.6. The group on duty should dish up so that all students receive their share.
- 10.7. Special diets will be considered on presentation of a medical certificate from the Seminary's doctor.
- 10.8. No food will be kept for students who for personal reasons miss meals.

11. PUBLIC HOLIDAY

- 11.1. All public holidays of the country are normally observed.
- 11.2. Public holidays are to be treated as Saturdays, in terms of the house timetable.

12. VACATIONS

- 12.1. Students are to pack their belongings before leaving for the holidays. Room keys are the property of the Seminary and should be returned

to the Formator and his absence to the Dean of Students on the day of departure at the end of the semester. Missing keys will be charged against the student concerned.

- 12.2. Students' rooms are to be properly cleaned before departure.
- 12.3. Students are to return to the Seminary on the day stipulated. Special arrangements should be made in advance with the President if a student is to come later or earlier than the stipulated day.
- 12.4. Students staying in the Seminary during the Easter and Michaelmas breaks are obliged to attend daily Mass.

13. FINANCE

- 13.1. Money required by students (e.g. for pocket money, transport to go home, clothing, driving lessons, stationary etc.) should be obtained directly from the Diocese.
- 13.2. A cash request form is to be completed by the student and faxed to the Diocese if money mentioned in 13.1 is given through the Seminary.
- 13.3. The Seminary is not responsible for financial transactions and debts incurred by a student prior to coming to the Seminary and while in the Seminary.
- 13.4. The borrowing of money by a student from another student is a matter between the students concerned and does not involve the Seminary.
- 13.5. Students are NOT allowed to use the Seminary telephone at reception.

14. MEDICAL PROCEDURES

- 14.1. Permission to consult a medical doctor on the Seminary account must be obtained from the Dean of Students who will liaise with House Manager to make proper arrangement for the student to consult a doctor.
- 14.2. For any extraordinary medical undertaking, such as operations, spectacles and dental treatment, special permission is first to be obtained from the student's Bishop or Vocations Director.

15. ALCOHOL

- 15.1. The use of alcohol is the choice of a person. Those who do are expected to practice moderation; a continuous failure in this regard could lead to dismissal.

15.2. No alcoholic beverages shall be kept and consumed in the students' rooms or on the Seminary premises.

16. DRESS CODE

16.1. Every student is to maintain a neat and clean appearance. His clothes are to be in keeping with the occasion.

16.2. Every student is to dress appropriately for services in the Church.

16.3. Informal pants are inappropriate at all times in the Chapel and in the class room.

16.4. Slippers are inappropriate footwear for common activities in the chapel, classroom and other public areas in the Seminary.

16.5. Students are to wear cassocks on Sundays, Seminary Feast days and for pastoral purposes. They are not be worn by anyone outside this context without prior permission of the Dean of Students.

17. RELATIONSHIPS

17.1. Students are to maintain friendly and healthy relationships among themselves that transcends cultural and language differences.

17.2. Verbal and physical abuse among students is a grave offence that could lead to immediate dismissal.

18. PERSONAL HYGIENE

18.1. Students are to maintain good personal hygiene daily.

19. LANGUAGES

19.1. The language of instruction at the Institute is **English**.

19.2. The institute offers for the first and second students an intensive module in English that lasts a whole year. This is designed to enhance written and spoken skills.

19.3. In addition, many of the students live in international residences in which English is the medium of communication.

19.4. The Seminary strongly encourages its staff and students to be bi-lingual. Students and staff whose first language is English are expected to use all available means to learn an African language.

20. MANUAL WORK

20.1. Manual work is conducive to good health. All students are obliged to engage in manual work as stipulated in the daily timetable of the house.

21. DISCIPLINES

- 21.1. Punctuality is a kind of asceticism as well as courtesy which each member of the community owes to others.
- 21.2. Students should be punctual in attending all the community exercises, such as gatherings, games, meals, manual work, recreation etc.
- 21.3. If one happens to be absent from such exercises he should report the same to his Formator or the Dean of Students at the earliest
- 21.4. All should faithfully follow the daily timetable of the house.

22. VEHICLES

22.1. GENERAL RULES

- 22.1.1 The use of Seminary transport is a privilege and as such students must take good care of vehicles at all times. Abuse of Seminary vehicles could lead to dismissal.
- 22.1.2 Seminary transport is not available for private trips. No Seminary vehicles shall be used for diocesan outings.
- 22.1.3 The Seminary has four vehicles; three of them are for Pastoral work and one together with the red Tazz for both pastoral work and the Seminary purposes.
- 22.1.4 The driving programme is cancelled until further notice.
- 22.1.5 The Student Council shall propose to the Dean of Students the names of house drivers for his approval.
- 22.1.6 No student with less than two years licensed driving experience can drive the Seminary vehicles, except when it becomes necessary and the expressed approval of the Dean of Students.
- 22.1.7 Every trip is to be recorded in detail in the vehicle logbook. The specific destinations are to be given e.g. Main Post Office Pretoria, Brooklyn Shopping Centre etc. "Pretoria" is not sufficient. The driver should clearly and legibly print his name and affix his signature.
- 22.1.8 The Transport Manager must check and sign all logbooks monthly and report any anomalies to the Dean of Students.
- 22.1.9 Vehicles must always be parked in a secure place and all locks and safety devices are to be used.
- 22.1.10 All traffic laws are to be adhered to at all times. Should a student be fined for the infringement of traffic regulations he will bear the

cost of the fine himself even if he was in the course of doing Seminary business.

- 22.1.11 A driver is to report any damage, mishap or accident to the Transport Manager and the Dean of Students immediately upon his return to the Seminary.
- 22.1.12 Failure to report damage or accidents will lead to disciplinary measures being taken against the driver.
- 22.1.13 The Transport Manager is to ensure that drivers complete maintenance checklists at the required times, and submit a written report to the maintenance manager.
- 22.1.14 Each driver, prior to using a vehicle is to ensure that the vehicle is roadworthy.
- 22.1.15 Each driver must carry his driver's license with him and contact numbers of the Seminary. He must never deviate from the trip he is authorized to undertake.
- 22.1.16 No driver may drink and drive.
- 22.1.17 Vehicles are smoke-free zones.
- 22.1.18 Regular meetings are to be held between the drivers and the Dean of Students.
- 22.1.19 The Transport Manager in consultation with the Dean of Students coordinates the use of vehicles and will keep the keys.

22.2. OTHER VEHICLES FOR OCCASIONAL STUDENT USE.

- 22.2.1. When students need to use any vehicle they get a permission slip signed by the transport manager and the Dean of Students. In the absence of the Dean of Students, permission should be sought from the President or the Vice-President.
- 22.2.2. For the benefit of everyone in the house and facilitate the smooth, fair and economical running of the transport, priority of use is to be in the following:
 - Pastoral work
 - Post collection
 - Medical appointments
 - Official Seminary duties
 - Official Seminary activities (such as sport)

22.2.3 The Tazz is reserved on weekdays for the use of the officially appointed postman to fetch the post.

22.2.4 The Dean of Students authorizes all trips according to art. 22.2.1.

22.2.5 The Transport Manager will organize the washing of the three vehicles and the Tazz.

22.3. STAFF CARS

22.3.1. Staff cars are NOT available for student business.

22.3.2. The Staff will see to the washing of their own cars.

24. STUDENT SUPPORT SYSTEM

All the students are training for Catholic Priesthood, there is continuous formation provided and counselling for students available when they request it or when it is deemed necessary for the human and spiritual formation. Those students with learning problems are assisted by their specific lecturers with extra classes and or tuition, as well as by their Formators who reside on the premises with the students. As this is a house of formation, the integral formation of students is paramount, hence the particular problems of students are always conveyed to them and they are continuously assisted to become integral persons.

THE GUIDELINES FOR LIFE IN THE SEMINARY

FOREWORD:

These guidelines are based mainly on:

- *Pastores dabo vobis* (PDV), a papal document on formation directed to the whole Church, and partly on:
- *Ecclesia in Africa* (EA), a Synodal document offering the vision of the Church in Africa;
- *Pastoral Plan* (PP), a SACBC document stating the vision of the Church in South Africa;
- *Priestly Formation* (PF), a SACBC document on Priestly Formation in Southern Africa, and should be read in conjunction with them.

These sources serve as a motivation to the practical rules and guidelines that find concrete implementation in the three SACBC houses of formation. Their purpose is to help students towards integral development in their priestly formation¹ consisting of human, spiritual, intellectual and pastoral development. They are intended to be a guide in the process of formation and it is hoped that each student will see them as such, and make the best use of them towards his formation which is ultimately his own responsibility.²

INTRODUCTION

Identity and Role of a Priest

The identity of the ministerial priesthood lies in its sacramental representation of the person of Christ³ It is important to see this sacramental representation in its service to promote the good of the Church and the priesthood of the entire people of God.⁴ In line with the threefold character of Christ as prophet, priest and king, ministerial priesthood is a call to the threefold ministry of the word, sacrament and service.

In the light of this, the priest can be described as a sacrament of communion, a sign and instrument of unity between Christ and the Church, of communion with God and of the unity of humanity. This communion is created through preaching and teaching the Gospel, the celebration of the sacraments (especially the Eucharist), pastoral care and spiritual formation of the faithful, action of justice and peace, inter-religious dialogue and

¹ EA 2.

² PDV 69.

³ PDV 12.

⁴ EA 73.

discernment of whatever is "true, honourable, upright and pure, good and praiseworthy (Phil 4:8)".

The Synod Fathers affirmed that "today more than ever there is a need to form priests in the true cultural values of their country, in a sense of honesty, responsibility and integrity. They shall be formed in such a manner that they will have the qualities of the representative of Christ, of true servants and animators of the Christian community... solidly spiritual, ready to serve, dedicated to evangelization, capable of administering the goods of the Church efficiently and openly, and loving a simple life as befits their milieu."⁵

⁵ EA 1 / 73.

AREAS OF PRIESTLY FORMATION

I. HUMAN FORMATION

Human formation is a necessary condition both for the life and the ministry of a priest. Beginning with his ministry, a priest is called according to the vision of the Catholic Church in South Africa to build a community "where all feel they are brothers and sisters in Christ"⁶ Students therefore need to develop qualities that make for community life, which include among other things respect for every person, a sense of justice, care for others, compassion, sensitivity, the ability to work collaboratively and to learn from each other.

In his own life a priest must present an example that leads people to Jesus and that renders the Church credible and acceptable. Students, therefore, need to develop a sense of self-worth that makes them strong, free and capable of carrying out their responsibilities. This also includes developing a sense of single-mindedness and commitment to their vocation. They need to be educated to love the truth, to be loyal, to be true to their word, to be people of integrity and, especially, to be balanced in judgment and behaviour.⁷ It requires that they grow in affective maturity, learning to behave wisely and prudently in their friendships and relationships.⁸ Affective maturity also requires that students should make choices that are congruent with the will of God and conducive to the purpose of their formation.⁹

1. Relationship in the community: Ubuntu / Botho Values

- 1.1. To provide for growth in self-knowledge and interpersonal skills, students are divided into groups. Each group has a staff member as facilitator. The groups are to meet at regular intervals as stated on the time-table. The group can succeed only if all participate.
- 1.2. Since the quality of community life depends on the active participation of its members, students are to be present and punctual for all community activities, such as worship, lectures, meals and certain recreational activities. If a student misses a communal exercise, he is to report this to the Dean of Students or the staff member on duty. If he is unable to be present, he is to report this in good time.

⁶ PP 5.

⁷ PDV 43.

⁸ PDV 44.

⁹ Ibid.

- 1.3. For absence overnight or from any community exercise, permission is required from the relevant authority.
- 1.4. Loyalty to the community as a family, and to its members as brothers and sisters, is expected of all students.
- 1.5. Students are to perform their house duties in a spirit of justice and charity towards the whole community.
- 1.6. In the same spirit, they are to be held accountable for the way they participate in the general life of the community.
- 1.7. No student may be considered suitable for the priesthood who places racial, cultural or political loyalties above Christian commitment.
- 1.8. No interest group may be approved which conflicts in any way with Church teaching, with the good of the community, or the purpose and policy of the seminary. Therefore all secretive, divisive and coercive forms of group life are to be excluded.
- 1.9. Student societies and interest groups are open to all. Their norms, activities and the frequency of their meetings are subject to the approval of the President.

2. Affective Maturity and Friendship

- 2.1. True friendship, following the image of the bonds of affection which Christ himself lived on earth, is a precious help in living the charism of celibacy.
- 2.2. Students are to behave prudently in their interpersonal relations with people outside the seminary so as not to undermine the value of chastity or cause scandal.

3. Responsible Freedom

- 3.1. Human maturity, and in particular affective maturity, requires of students responsible freedom to overcome selfishness and individualism so as to open out in service to others.
- 3.2. Students need to be informed about current events in the country and around the world. To this end, they should learn to use the media with discernment.
- 3.3. The possession or presentation of forms of entertainment that are morally objectionable is a serious offence.

- 3.4. Television and video are to be used with discretion according to the particular rules of each stage of formation.
- 3.5. For reasons of health and the cleanliness of the house, smoking is limited according to the particular rules of each stage of formation.
- 3.6. Alcohol is not to be consumed or kept in students' rooms.

4. Conscience Formation

- 4.1. The human maturity of the student includes especially the formation of his conscience. He should become accustomed to listening to the voice of God speaking in his heart and strive to live out his will.
- 4.2. As a help to spiritual discernment and growth, each student is to have a spiritual director whom he has freely chosen and to whom he can trustfully reveal himself.
- 4.3. The student should contact his spiritual director at times specified by the seminary regulations but at least once a month.

II. SPIRITUAL FORMATION

Seminarians even now are instruments of the kingdom of God. They thus need to be recreated and transformed in their manner of being and acting according to the mind of God. It is the Spirit of God himself who effects this transformation at the depths of a person's soul. Students should therefore open themselves to the influence of God's Spirit and thus be formed spiritually.

Primary among the means of spiritual formation is the Word of God which "contributes to (this) inner transformation."¹⁰ When one reads and meditates on the scriptures, the Spirit illumines the heart and the mind, leading to conversion of heart and familiarity with the mind of God.¹¹ Prayer, as an exercise of focusing in silence, is essential to this end. Spiritual formation is further enhanced by communal prayers like the recitation of the psalms in the *Liturgy of the Hours*, prayer groups, para-liturgies, but above all by participation in the *Eucharist* which calls and enables the students to imitate Christ Mary, as one who conformed totally to the will of God, remains a model to be invoked as an inspiration for openness to the Spirit and total obedience to God.

¹⁰ EA 42.

¹¹ PDV 47.

The *sacrament of reconciliation* is an important means to spiritual growth. From it, flows the sense of asceticism and interior discipline, a spirit of sacrifice and self-denial, the acceptance of hard work, and of the Cross.¹² With special care students should be trained in *priestly obedience* which frees the human spirit to accomplish the will of God. *Celibate life*, inseparably linked to priesthood, should be integrated in the spiritual formation of students so that its choice is seen as an expression of "a greater and undivided love for Christ and his Church."¹³

5. SCRIPTURE

- 5.1. Meditation on the word of God and other forms of personal prayer are to be made daily.
- 5.2. Students are to participate in regular days of recollection and make annual retreats as arranged by the seminary. People from various backgrounds will be invited by the seminary to conduct these.

6. PRAYER

- 6.1. A general atmosphere of silence is to prevail throughout the house. There is to be no loud conversation or noisy behaviour in rooms or in corridors.
- 6.2. Times of silence as indicated on the time-table are to be strictly observed.
- 6.3. Radios and tape recorders may be used if kept at a reasonable volume, preferably with earphones.

7. THE EUCHARIST AND LITURGY OF THE HOURS

- 7.1. Students are to participate fully in the daily privilege of the Holy Eucharist, and celebrate the Liturgy of the Hours in common at the appointed times.

8. MARY

Students both as community and in their personal lives are to practice devotion to the Blessed Virgin Mary, including recitation of the Rosary.

9. SACRAMENT OF RECONCILIATION

¹² PDV 48.

¹³ PDV 50.

Students are to acquire the habit of approaching the sacrament or reconciliation regularly, e.g. once a month.

10. OBEDIENCE

- 10.1. Students are to show respect to the staff who represent the bishops as the lawful authority that guides them in their formation.
- 10.2. They are to grow in healthy interdependence and counteract individualism.
- 10.3. They are to learn to question and search for the will of God and, through the spiritual discipline of choice which brings sacrifice and growth, freely and generously opt for whatever enhances the living out of the Gospel in their daily circumstances of life.
- 10.4. Students are to take personal responsibility for their own choices
- 10.5. Since these directives are for the formation of priests, the student's sincere observance constitutes a positive sign of priestly vocation. Their constant breach constitutes a sign to the contrary.
- 10.6. If a student shows a lack of spirit of obedience, disregarding these directives, or failing to co-operate with those in authority, he is to be duly challenged by the President and staff. If willing to change, he is to be given every help, if not, he is to be dismissed.
- 10.7. In interpreting these directives, students need to distinguish between those that concern spiritual and moral growth and those that concern organization and administration. The former are far more serious than the latter, both in the observance and in the breach.

11. CELIBACY

- 11.1. Students should appreciate and appropriate the values of celibacy which include among others being free to love many people at once, bringing all into a network of friendship that strengthens everyone since it is not isolating or selfish.
- 11.2. They are to trust their human emotions and direct them in ways that are true, free, life-giving.
- 11.3. Students are encouraged to integrate their celibacy with prayer life.
- 11.4. They are to be prudent and vigilant against anything that could endanger celibate life.

III. INTELLECTUAL FORMATION

As we enter the third millennium, the Church faces new challenges. This requires that students, as future leading agents of evangelization, be well formed intellectually. In the study of philosophy, students must learn to appreciate the relationship between human wisdom and revelation.¹⁴ In the study of theology, they must acquire the ability to understand and express the mysteries of faith in an intelligible and culturally relevant manner.

To be pastorally effective, intellectual formation is to be integrated with a spirituality marked by a personal experience of God. In this way a purely abstract approach to knowledge is overcome in favour of that intelligence of heart which knows how "to look beyond", and then is in a position to communicate the mystery of God to the people.¹⁵

12. INTEGRATED INTELLECTUAL FORMATION

12.1. Students are to attend all classes for which they have been registered, to do the required assignments, and to write the corresponding examinations.

12.2. Because it is the medium of instruction, English is to be the language of the house.

12.3. When more than two students are together, a language understood by all is to be spoken.

12.4. Students should make a serious effort to learn one another's languages.

IV. PASTORAL FORMATION

As representatives of Christ, who came not to be served but to serve, to look for the lost and to bring liberty to the oppressed, students must be helped to develop a sense of service and care, "that they may know how to represent Christ to humanity,"¹⁶ that they may help all people "to a life which is truly human, truly formed in the image of God."¹⁷ In their pastoral formation, they are to acquire skills to disseminate this sense of caring and serving so that all in the Church may truly become a "community servicing

¹⁴ PDV 52.

¹⁵ PDV 51.

¹⁶ PDV 57.

¹⁷ PP 5.

humanity"¹⁸ according to the vision of the Catholic Church in Southern Africa. "They will be formed in such a manner that they will have the qualities of the representatives of Christ, of true servants and animators of the Christian community."¹⁹

The study of pastoral theology should throw light on its practical application through involvement in certain pastoral services which the candidates to the priesthood should carry out with a necessary progression and always in harmony with their other educational commitments.²⁰

13. LOVE, CARE AND SERVICE

- 13.1. To foster social awareness in the students the seminary will from time to time invite guest speakers from various sectors of society to inform the students about their work, and how they try to implement the Gospel in their involvement with social issues. Informative group outings to certain areas of interest will also be undertaken. Group reflection on the pastoral experiences during the holidays, with regard to the role Gospel values are to play in the transformation of society and with regard to the role of laity and clergy, will be encouraged.
- 13.2. In the promotion of social justice, students need to understand clearly that whereas the role of the laity is one of practical political involvement, the role of the clergy is one of pastoral and spiritual support and practical involvement according to Church teaching.
- 13.3. In view of their true priestly ministry, students are to equip themselves to foster the establishment of justice and peace in society and the removal of every form of injustice. In this way they will help to permeate the social, economic and political order with the spirit of the Gospel.
- 13.4. In view of their prospective function in the Church, students are not to play an active role in promoting political parties or movements or in the organization of trade unions.

14. PASTORAL TRAINING

- 14.1. As part of their formation and at stages of seminary training, seminarians will be sent out on supervised and evaluated pastoral placements. The level of pastoral expertise will be graded appropriately to the student's stage in formation. Only those

¹⁸ PP 7.

¹⁹ EA 73.

²⁰ PDV 57.

placements and experiences approved by the seminary staff will be considered as part of priestly formation.

- 14.2. It is essential that all pastoral activity be assigned to the students by the member of staff responsible for pastoral training. It is the responsibility of the students to inform the relevant members of the seminary staff, the kitchen staff and his fellow students of such assignments. The student is to arrange his own transport.
- 14.3. In order to be effective in their missions, and in the spirit of the beatitudes and the evangelical councils, students are to adopt a simple lifestyle. In their standard of living, they are to be attentive both to the feelings of the poor and the pastoral demands of the priesthood.
- 14.4. Students are to remember that when they are in any pastoral assignment they are representing the seminary and the Church in an official capacity. They will therefore dress and behave in a professional manner i.e. in accordance with the norms laid down by the diocese and the seminary.
- 14.5. Students are always to report on their pastoral placements, and where appropriate to reflect theologically upon such experiences with members of staff and their peers. In this way, their pastoral formation may be integrated with the human, spiritual and intellectual aspects of their formation.
- 14.6. Any damage to property or any untoward experience or failure to attend the pastoral placements, should be reported immediately to the relevant seminary authority.
- 14.7. All students to the priesthood should be willing to learn the language(s) spoken in their area of ministry.

15. GENERAL

- 15.1. Every student is to maintain a neat and clean appearance. His clothes are to be in keeping with the occasion; he is to dress appropriately for all services in the Church.
- 15.2. Every student is to keep his room and personal possessions in good order. He will also share in maintaining order and neatness wherever community activities occur, as well as in the grounds of the seminary.
- 15.3. No student is to have the use of a private television set. The use of private cars is subject to the limitation of the particular rules of each stage of formation.

CONCLUSION

Bishops and Christian people rejoice in the presence of our students in the seminaries. We wish them to feel at home and to grow in a deep understanding of belonging to the Church. The Church is the family of God. All families, for healthy living, must have guidelines. We invite our students to live by these guidelines.

THE DISCIPLINARY AND ASSESSMENT PROCEDURES

PREAMBLE:

The mission of St John Vianney Seminary NPC is to facilitate the human, intellectual, spiritual and pastoral growth towards maturity of candidates for the ministerial priesthood in the Catholic Church. Failure to respond positively to the House Statutes and the timetables would be an indicator of a lack of growth.

Charity will be the first and final consideration of members of the community towards each other. Any behaviour not in accord with the teachings of the Church and unbecoming of a seminarian, will be subject to the following disciplinary measures. These range from a *verbal warning* to *dismissal*. The more grave the offence, the more serious will be the sanction.

The primary objective of the disciplinary and assessment procedure is to initiate corrective action where the seminarian's behaviour is deemed to be unacceptable.

1. General:

- 1.1. The disciplinary and assessment procedure is essential for the successful and harmonious operations of the Seminary and the fair treatment of individual seminarians.
- 1.2. Any contraventions of the House Statutes will be dealt with in accordance with this disciplinary procedure.
- 1.3. Disciplinary warnings issued in terms of the disciplinary procedure shall be kept in the personal file of the relevant seminarian.
- 1.4. The seminarian shall not be dismissed from the seminary unless there has been compliance with the disciplinary procedures as set herein, except in exceptional circumstances, *when dismissal is immediate*.

2. The Nature of Disciplinary Measures:

- 2.1. There are **four** types of disciplinary actions, which may be taken against a seminarian, depending on the nature and the seriousness of the disciplinary infraction, the circumstances thereof, and of the seminarian and any other relevant consideration. The four types of disciplinary actions are as follows:

2.1.1. *Verbal warning;*

2.1.2. Written warning;

2.1.3. Final written warning;

2.1.4. Dismissal.

THE DISCIPLINARY PROCEDURES:

3. Verbal Warnings:

3.1. Where, in the opinion of the Seminary Authorities, the behaviour of a seminarian is unsatisfactory, but at the same time does not warrant a written warning, a verbal warning may be given by the Dean of Students, who will keep a record of this infraction.

4. Written Warnings:

4.1. All written warnings will be signed and issued by the Rector and the Dean of Students, with the student's formator duly being informed thereof.

4.2. Repeated verbal warnings for the same infringement of the House Statutes and ethos of the Seminary could result in a written warning being issued.

4.3. Where, in the opinion of the Seminary, the behaviour of a seminarian is unsatisfactory but at the same time does not warrant a final written warning, the Seminary may give the seminarian a written warning.

4.4. The content of the written warning and the date of issue thereof shall be recorded in the seminarian's personal file. Without delay, a copy will be sent to the seminarian's relevant superior. The seminarian must counter-sign the written warning, which will signify confirmation by the seminarian of receipt of the written warning.

4.5. Should the seminarian refuse to signify receipt of the written warning, this, together with the reason for such refusal, will be noted. The seminarian's refusal to signify receipt of the written warning shall, however, not invalidate the written warning. A copy of the written warning will be handed to the seminarian and the original thereof will be placed in the seminarian's file and his relevant superior also informed thereof accordingly.

5. Final Written Warnings:

5.1. If, in the opinion of the Seminary authorities, the seminarian commits an infraction of the House Statutes, which constitutes a more serious offence; or

- If, subsequent to the issue of a written warning, the Seminary is still not satisfied with the behaviour of the seminarian; or
- If, the seminarian has received a written warning for an offence and, within six (6) months of the date of issue thereof, commits another offence of a similar nature;
- Then, the Seminary must record, in writing, an account of the complaint or details of the offence and the consequence of behaviour or offence.

5.2. If the complaint is justified, the seminarian shall receive a final written warning. The content of the final written warning and the date of issue thereof shall be recorded in the seminarian's file, and a copy will also be sent to the seminarian's relevant Superior. The seminarian shall signify confirmation of receipt of the final written warning by counter-signing the final written warning.

5.3. Should the seminarian refuse to signify confirmation of receipt of the final written warning, this, together with the reason for such refusal, will be noted. The seminarian's refusal to signify confirmation of receipt of the final written warning shall, however, not invalidate the final written warning. A copy of the final written warning will be handed to the seminarian and the original thereof will be placed in the seminarian's personal file. A copy will also be sent to the seminarian's relevant superior.

5.4. The final written warning shall be valid for a period of twelve (12) months after the date of issue. Upon the expiry of the twelve (12) month period referred to herein and, provided that the seminarian has not transgressed the Seminary's Statutes during the period for the same offence, the final written warning shall lapse.

6. Formal Disciplinary Enquiry:

- 6.1. If, subsequent to the issuing of a final written warning, the Seminary is still not satisfied with the behaviour of the seminarian; or
- If, the seminarian has received a final written warning for an offence and, within twelve (12) months of the issue thereof, commits another offence of a similar nature; or
 - If, the offence may require more than a final written warning;

- Then the Seminary Formation Staff must decide whether to continue with disciplinary action, in which event the Seminary may institute a formal enquiry.
- 6.2. If they decide on a formal enquiry, then a duly completed notice of disciplinary hearing form, signed by the Rector, shall be handed to the seminarian who must signify receipt thereof. A copy of such signed notice must be handed to the chairperson of the formal enquiry.
- 6.3. The formal disciplinary enquiry meeting shall be under the chairperson of a member of the Seminary Formation Staff and will be attended by the Dean of Students or his representative, who lays the charge, the seminarian and the seminarian's representative in the event that the seminarian opts for representation. In the event of any of the above, Seminary representatives being unable to attend for whatever reason, every effort shall be made to provide suitable (a) replacement(s) but the absence of a representative or replacement will not invalidate the proceedings.
- 6.4. The seminarian shall receive at least seventy-two (72) hours' notice of the formal disciplinary enquiry which will be held on the Seminary's premises.
- 6.5. The notice of the formal disciplinary hearing shall further contain details of all the charges against the seminarian and shall advise the seminarian that he is entitled to representation by a fellow seminarian, and that he may call witnesses to support his version of the events.
- 6.6. The Seminary's representative shall have the duty to begin during the formal disciplinary enquiry where after the seminarian or his representative shall be afforded the opportunity to cross-examine any evidence presented by the Seminary or its representative at the hearing.
- 6.7. Upon the conclusion of the Seminary's case, the seminarian shall thereafter be afforded an opportunity to state his case and lead witnesses in support of his version of the events. The Seminary or its representative shall be entitled to cross-examine the seminarian's witnesses and the seminarian, if he testifies. The chairperson shall then rule on whether or not the seminarian, on the balance of probabilities has committed the offence(s) with which he was charged.
- 6.8. The Seminary will ensure that a record of proceedings is kept in the form of a minute. The Seminary shall further ensure that the hearing is

conducted strictly in compliance with the Seminary's Disciplinary Procedures.

- 6.9. The chairperson shall ensure that the enquiry is conducted in a fair and proper manner, and that the behaviour of the parties at the hearing is of an exemplary nature and in accordance with the standard of respect any person is entitled to.
- 6.10. The enquiry will then adjourn for up to seventy-two (72) hours during which time the chairperson shall study and consider the evidence.
- 6.11. Upon the re-convening of the disciplinary enquiry, the chairperson presents his findings. If on the balance of probabilities, he will announce his findings and the requisite sanction as decided by him. The chairperson will invite the seminarian to indicate his acceptance by signifying the prepared document.
- 6.12. If the offence warrants dismissal, then the chairperson, after considering all mitigating and aggravating factors placed before the enquiry, has the authority to request that the Rector of the Seminary dismisses the seminarian, and his relevant superior being duly informed of this action.
- 6.13. Signing of the documents referred to above by the seminarian shall not be construed as acceptance of the correctness of the finding that the seminarian is guilty. It shall merely serve as a confirmation that the seminarian attended the formal disciplinary enquiry and disciplinary action has been taken against him.
- 6.14. The chairperson shall ensure that the seminarian and / or his representatives are informed of the seminarian's right to refer a dispute regarding the finding or sanction to the Rector within seven (7) calendar days. In the event of a dispute, the Formation Staff reserve the right to recommend that the seminarian takes a leave of absence from the seminary community.

7. Assessments:

- 7.1. Progress and suitability for ministries and major orders shall be reviewed at regular intervals by the Rector and the Formation Staff, and yearly reports will be submitted to the seminarian's ordinary and / or superior.
- 7.2. The human, intellectual, spiritual and pastoral growth towards maturity of the candidates for the ministerial priesthood in the Catholic Church will be considered important indicators of suitability for ordination.

- 7.3. The disciplinary and assessment procedures stand alone, but the disciplinary record of the seminarian will be taken into consideration when drawing up the student's assessments.

DISABILITY POLICY

PREAMBLE

St John Vianney Seminary NPC (hereafter known as “the Seminary”) fully endorses the United Nations Convention of the Rights of Persons with disabilities signed into South African law in June 2007. The Seminary consequently recognises and is committed to provide academic and other necessary support and guidance for adjustment to Seminary life for students with disabilities. Support would include identifying the particular needs of students and assisting them with the necessary requirements. Students will be assisted by administration with application for extra time for tests, exams and with academic learning material.

1. PURPOSE

The purpose of this policy is:

- to highlight the role of the Seminary in regard to disability;
- to specify the rights of staff, students and visitors; and
- to identify and define concepts in relation to disability.

2. DEFINITIONS

- 2.1. **Disability**, according to the UN Convention of the Rights of Persons with Disabilities (2007), results when persons with impairments interact with barriers of attitude and environment. Persons with disabilities are recognised as those persons who have long-term physical, mental, intellectual or sensory impairments which, in interaction with various barriers, may obstruct their full and effective involvement in the community on an equal basis with others.
- 2.2. **Discrimination on the basis of disability** means imposing any distinction, exclusion or restriction of persons on the basis of disability which has the purpose or effect of impairing or nullifying the recognition, enjoyment or exercise on an equal basis with others, of all human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field. It comprises all forms of unfair discrimination, directly or indirectly, including denial of reasonable accommodation
- 2.3. **Universal design** refers to the design of products, environments, programmes and services to be usable by all people, to the greatest extent possible, without the need for adaptation or specialised design.

- 2.4 **Staff member** means an employee of the Seminary and includes an applicant / candidate for employment at the Seminary.
- 2.5 **Student** refers to a registered student of the Seminary and includes an applicant / candidate for study at the Seminary.
- 2.6 A **visitor** is any member of the public who is present on Seminary property and who is not a staff member or a student. This includes persons who have contractual relationships with the Seminary, as well as, persons who are legitimately commercially active or employed within the Seminary environment.

3. REASONABLE ACCOMMODATION

- 3.1. The Seminary recognises the right of staff and students with disabilities to have access to accommodation that is reasonable, and that will facilitate their full and equal participation in the activities and facilities of the Seminary.
- 3.2. The Seminary will seek medical confirmation of any impairment where a request for the provision of accommodation requires this. In such cases supporting documentation will be provided to the President of the Seminary from a registered medical doctor in the case of physical and sensory impairments, and from a clinical or educational psychologist or psychiatrist in the case of cognitive and psychological impairments. In the case of scarce facilities and resources the President of the Seminary will have the right to request a second opinion regarding the need for accommodation.

Where accommodation provision is made with regard to temporary disabilities this will be done for the calendar year and will be reviewed annually by the President of the Seminary. He will require current documentation in order to assess the continued necessity of this provision.

4. DISCLOSURE OF DISABILITY, RECORD KEEPING AND DATA MANAGEMENT

The Seminary is committed to creating a beneficial institutional climate for the safe, protective disclosure of any disability. Disclosure of disability is necessary where a student, staff member or visitor requests support and / or provision for accommodation. Disclosure will be made to the President of the Seminary. Persons who are tasked with facilitating or providing specific accommodations to an individual

with impairment will receive information about the impairment to the extent that this information is necessary to facilitate the accommodation.

Disclosed information will be treated as confidential and private. It will be used to monitor progress in employment and student equity in order to comply with the reporting requirements of the Employment Equity Act, for strategic planning and to maximise levels of service provision.

5. ACCESS TO THE BUILT ENVIRONMENT

5.1. The Seminary faces particular challenges in providing access to the built environment for people with disabilities. These include free movement in the new buildings due to the structure and design of the building on three levels.

5.2. The Seminary will identify, and where possible, address barriers to facilities and services at the Seminary. In order to do this, the Seminary will budget each year with regard to access solutions. Improved access to students and staff with disabilities will be formally included as a performance goal of the relevant members of the Seminary.

5.3. The Seminary supports and sanctions the principle of Universal Design as a feature of all new infrastructure development, and will formulate and implement standards and guidelines which ensure that Universal Design Principles are applied in the design and construction and / or maintenance of all buildings, thoroughfares, facilities, security systems, information technology and all other infrastructures for which the Seminary is responsible.

6. INTERVENTIONS

- Ensuring that venues are accessible to persons with mobility impairment
- Arranging that test and exams are written at assigned venues.
- Liaising with lecturers, tutors, administrators, and staff at the library, residences and other departments and fellow students to foster an understanding of the challenges faced by students with disabilities.
- Monitoring the physical environment and new developments to ensure safety and accessibility to the campus community and visitors.
- The Seminary works to remove any physical, policy, information and attitude barriers that might prevent students and staff from fulfilling their potential.

- It promotes the policy of equal opportunities adopted by the Seminary.
- It assists the Seminary to deal correctly and appropriately with disabled students, staff, prospective students, visiting academics and other visitors.

7. SERVICES

The Seminary supports equal academic access for disabled students in the following ways:

- Support and advice on any issues related to disability.
- Consultative and counselling support for students and staff with disabilities (e.g., speech impediment).
- Advice on academic adjustments and reasonable accommodations and provision of specific services.
- Physical access: make available a wheelchair guide map of the campus.
- Provide technical assistance.
- Parking bays for disabled students and staff.
- Allow extra time and other exam accommodations for disabled students.

<p style="text-align: center;">POLICY ON USE OF ELECTRONIC COMMUNICATION AT ST JOHN VIANNEY SEMINARY NPC</p>

Preamble

St John Vianney Seminary NPC (hereafter, SJV NPC) is an academic institution of higher learning that seeks to provide sound and holistic formation of future priests. The Seminary intends to achieve this goal by following the guidelines that are laid down by the Roman Catholic Church and the South African Catholic Bishops Conference (SACBC). Therefore, as an academic institution of higher learning, the Seminary provides internet services to both the staff and students in order to ensure quality education and research, and effective communication.

The use of the internet, both by the staff and students, is a privilege and not a right. This privilege must be used responsibly and only for the purpose that it is intended to serve and achieve. This document outlines the regulations that govern the use of the internet service at SJV NPC, Pretoria. This policy is intended to keep one accountable and focused on Christian virtue and responsible use of the technology at our disposal.

The IT Management is committed to protecting the Seminary, the Seminary's staff and students from illegal or damaging actions by individuals, either knowingly or unknowingly.

Internet/Intranet/Extranet-related systems, including but not limited to computer equipment, software, operating systems, storage media, network accounts providing electronic mail, www browsing, and FTP, are the property of the Seminary. These systems are to be used for academic purposes serving the academic interests of the Seminary.

Effective security is a team effort involving the participation and support of every staff member and student at the Seminary who deals with information and/or information systems. It is the responsibility of every computer user to know these guidelines, and to conduct their activities accordingly.

Purpose

The purpose of this policy is to outline the acceptable use of computer equipment at the Seminary. These rules are in place to protect the Seminary, SJV Seminary NPC staff and students.

Inappropriate use exposes the Seminary to risks including virus attacks, compromise of network systems and services, and legal issues. Any access or use of IT resources that interferes, interrupts, or conflicts with these purposes is not acceptable and will be considered a violation of this Policy Statement (hereinafter the “IT Policy”).

Scope

This policy shall apply to any and every SJV Seminary NPC staff, students, contractors, consultants, temporary staff, and other workers at SJV Seminary NPC, including personnel affiliated with third parties using the SJV Seminary’s systems, whether individually controlled, shared, stand-alone or networked. This policy applies to all equipment that is owned or leased by the SJV Seminary NPC.

Privacy, Use and Ownership

- While the SJV Seminary NPC’s network administration desires to provide a reasonable level of privacy, users should be aware that the data they create on the systems remains the property of the Seminary. Because of the need to protect the Seminary’s network, confidentiality of information stored on any network device belonging to the Seminary cannot be guaranteed. Therefore users should have a limited expectation of privacy of their files on the Seminary’s network and records of online activity.
- For security and network maintenance purposes, authorized individuals within the Seminary may monitor equipment, systems and network traffic at any time, in accordance with the IT Systems Management.
- A detailed search of a user’s Seminary account, and its historical activity, will be conducted if there is reasonable suspicion they have violated this policy, the governing handbooks, or the law. Violations of the law revealed during the routine maintenance, random monitoring or specific investigation will be reported to law enforcement as required.
- Seminary assigned email accounts (i.e. on the ac.za domain) should not be regarded as one’s private mailbox, and anyone authorized to do so may access these accounts when the main user is away, or on leave, or has left the employ of the Seminary. The Seminary reserves the right to intercept, scrutinize, or access these Seminary email accounts.

- The Seminary reserves the right to audit its networks and systems on a periodic basis to ensure compliance with this policy.

Security

SJV NPC enforces security measures which include traffic monitoring, firewalls, internet filtering and blocking. Attempting to circumvent or subvert any electronic systems or engage in activities harmful to the Seminary and its systems which can limit and damage the resources intended to be available for all users, is prohibited. The Seminary reserves the right to inspect the user's computer system for violations of this policy.

Unacceptable and Prohibited Use include, but are not limited to, the following:

- **System and Network Activities**

- Using the resources for any purpose which violates civil or state laws, e.g. Pirating of software, films, music.
- Cyberbullying, which includes sending or storing for retrieval harassing, intimidating, or abusive material.
- Using the Seminary computing assets to actively engage in procuring or transmitting material that is in violation of sexual harassment or hostile workplace and academic laws in the user's local jurisdiction.
- Using the resources for commercial, sales and advertising purposes without the Seminary's written approval.
- Using excessive data storage or network bandwidth in such activities as propagating of "chain letters" or "broadcasting" inappropriate messages to lists or individuals or generally transferring unusually large or numerous files or messages.
- Using someone else's identity and password for access to information technology resources or using the network to make unauthorized entry to other computational, information or communications devices or resources.

- Attempting to evade, disable or “crack” password or other security provisions of systems on the network.
 - Reproducing and/or distributing copyrighted materials without appropriate authorization.
 - Copying or modifying files belonging to others or to the Seminary without authorization, including altering data, introducing or propagating viruses or worms, or simply damaging files.
 - Installation of alternate internet service providers (DSL, Broadband or Dial up) connections to the Seminary’s internal network are not permitted unless expressly authorized and properly protected by a firewall or other appropriate security device(s).
 - Revealing of account passwords to others or allowing use of the account by others. This includes family and other household members when work is being done at home.
 - Introduction of malicious programs into the network or server (e.g., viruses, worms, Trojan horses, e-mail bombs, etc.).
 - Using any program/script/command, or sending messages of any kind, with the intent to interfere with, or disable, a user’s terminal session, via any means, locally or via the Internet/Intranet/Extranet.
 - Providing information about, or lists of the Seminary staff and/or students to parties outside the Seminary.
 - Circumventing user authentication or security of any host, network or account.
- **Email and Communications Activities**
 - Any form of harassment via email, telephone or paging, whether through language, frequency, or size of messages.

- Unauthorized use, or forging, of email header information.
- Sending unsolicited email messages, including the sending of “junk mail” or other advertising material to individuals who did not specifically request such material (email spam).
- Solicitation of email for any other email address, other than that of the poster’s account, with the intent to harass or to collect replies.

Blogging and Social Networking

Blogging, which includes such on Social Networks, by staff and students, whether using the Seminary’s property and systems or personal computer systems, is also subject to the terms and restrictions set forth in this policy. Limited and occasional use of the Seminary’s systems to engage in blogging is acceptable, provided:

- that it is done in a professional and responsible manner,
- does not otherwise violate the Seminary’s policy,
- is not detrimental to the Seminary’s best interests,
- will not bring the Seminary, staff and students into disrepute; and
- does not interfere with an employee’s regular work duties.

Blogging from the Seminary’s systems is also subject to monitoring.

- The Seminary’s Confidential Information Policy also applies to blogging. As such, staff and students are prohibited from revealing any confidential information when engaging in blogging.
- Staff and students shall not engage in blogging that may harm or tarnish the image, reputation of the Seminary, staff and students. Staff and students are prohibited from making any discriminatory, disparaging, defamatory or harassing comments when blogging or otherwise engaging in any conduct prohibited by the Seminary policy.
- Staff and students may also not attribute personal statements, opinions or beliefs to the Seminary when engaged in blogging. If a staff member and/or student is expressing his or her beliefs and/or opinions in blogs, the staff and/or student may not, expressly or

implicitly, represent themselves as staff and/or a student of the Seminary.

Staff members and students assume any and all risk associated with blogging.

- Apart from following all laws pertaining to the handling and disclosure of copyrighted or export controlled materials, the Seminary's trademarks, logos and any other Seminary intellectual property may also not be used in connection with any blogging activity.

User Responsibility (Applicable to all students and staff)

To gain access to the network, all equipment (Computers, Tablets, Printers, etc.) must be assigned a unique IP address which will be assigned by the Administrator and maintained for the User. (Static IP addresses will be assigned by the Administrator and maintained for the User).

- All Internet/Intranet/Extranet access on the Seminary owned PCs, laptops and workstations is secured with a password-protected screensaver with the automatic activation feature set at 10 minutes or less, or by logging-off when the host will be unattended.
Please see the administrator if you require internet access. Guests needing access will be assigned a temporary IP address and logon material. These are also available by the administrator.
- Users are responsible for the Seminary's Internet system individual account and should take all reasonable precautions to prevent others from being able to use your account. One should not provide one's password or IP address to another person.
- Users are required to immediately notify the System Administrator if they have identified a possible security problem involving the Seminary's network systems.
- Users may not use Seminary resources for commercial enterprise or charge fees for others to use them.

- Intellectual property is a guaranteed right. Therefore, use of another's original information without proper citation, either from Seminary resources or the Internet, will be considered plagiarism under Seminary policy.
- Copying of Seminary owned software must be approved in writing by the Academic Dean, and must be for official Seminary purposes.
- Installation of software on Seminary owned equipment must be authorized prior to installation.
- Any inappropriate content, e.g. pornography, blasphemy, bad language, religious, racist, sexist, and all forms of prejudice and intolerance, as well as any content contrary to Christian morality should not be accessed and will be regarded as a serious offence.
- By its nature the social media is in the public domain and therefore anything you post, write, or read is never private and should stand up to public scrutiny. Any participation in websites, blogs etc., should be in accord with the teachings of the Church and should not bring the Church into disrepute.
- Communication with minors, unless they are of one's family, would not be prudent and should be avoided.
- Use of Internet, Cell Phones and the Social Media should be moderate and prudent, and if one recognizes being consumed or becoming addicted to these means it is important one takes steps to overcome or arrest the process.
- The outbound Email disclaimer feature will be automatically inserted into all outbound Email originating from the Seminary's Network.

Should this not be so, it is each staff and/or student's duty to inform the IT Systems Management, and to wait for the situation to be rectified before continuing to issue electronic correspondence.

- All hosts used by the staff and/or student that are connected to the Seminary's Internet/Intranet/Extranet, whether owned by the staff,

student or Seminary, shall be continually executing approved virus-scanning software with a current virus database unless overridden by the IT policy.

- Staff and students must use extreme caution when opening e-mail attachments received from unknown senders, which may contain viruses, e-mail bombs, or Trojan horse codes.

Some other points

Cell Phones:

- These may be used for communication and research purposes.
- They are for one's personal use and should be used with courtesy and consideration for others.
- They are to be switched off at lectures and in the chapel, as well as at other communal meetings and events.
- The use of cell phones/cameras in change/bathrooms is strictly prohibited.

Use of Recording Devices and iPads during Lectures:

- These may be used only with the express permission of the lecturer concerned.

Private and Portable Modems:

- Students using personal, private, or portable modems, like 3G connections, are expected to observe the same norms and exercise the same responsibility as already outlined in terms of the use of the Seminary Internet System. These students need to inform their Formator of their use and possession of these devices.
- Once again one has only a limited right to privacy and, if there is a grounded concern over such Internet use, one must, if requested, submit to the scrutiny of one's online activity. Such scrutiny will take place in the presence of the student concerned, as well as in the presence of 2 staff members (the Rector and/or his designated representative/s).

Due Process

The internet is to be used in conformity with the Seminary rules and regulations set forth in this document. Failure to observe and to adhere to the above will lead to disciplinary measures as set out in the Academic Handbook/Prospectus. In case of the breach of the regulations set out in this handbook, the Seminary has a right to check, investigate, control and search the use of internet.

The Seminary will cooperate fully with state authorities in any investigation related to any unlawful activities conducted through the Seminary's network. In the event there is a claim that one has violated this policy, or the law in the use of the network, he/she will be provided with notice and opportunity to be heard in the manner set forth in the SJV NPC Prospectus. Additional restrictions may be placed on his/her use of the network.

Enforcement

Any staff member found to have violated this policy may be subject to disciplinary action, which may lead to termination of employment. Any student found to have violated this policy may be subject to disciplinary action, which may lead to their expulsion from the Seminary and their registration cancelled.

Definitions:

Term	Definition
<i>Bloggin</i>	Writing a blog. A blog (short for weblog) is a personal online journal that is frequently updated and intended for general consumption
<i>Spam</i>	Unauthorized and/or unsolicited electronic mass mailings.

Application

- This policy and procedure document shall be applicable from 2017.
- The policy and procedure document is applicable to all Seminary staff and students.

- If any of the staff members or students do not understand sections, descriptions or concepts contained within this document, it is their responsibility to obtain clarification from the Academic Dean.

Review

This policy and procedure document shall be reviewed and updated on an annual basis (to the extent required).

Conclusion

Staff and students are expected to act responsibly and thoughtfully when using the internet that the Seminary provides for the purposes of education, research and communication. This Policy is an attempt to provide guidelines for the useful, beneficial, and appropriate use of the Internet/ Intranet/Extranet and other means of communication. Such provisions and norms cannot enforce one's moral responsibility; they can only assist by providing information and guidelines to assist one in one's personal choices. It is therefore one's personal responsibility and maturity which will ultimately ensure that the values this protocol seeks to promote are indeed adhered to.

ANNEXURES

HEALTH, SAFETY AND ENVIRONMENT

As a registered public institution, St John Vianney Seminary NPC has to comply with the provisions of the “Occupational, Health and Safety Act”, No. 85 of 1993, as monitored by the Department of Labour. A poster of this Act, together with other required posters, i.e. the summary of the “Basic Conditions of Employment Act of 1997”, a summary of the “Employment Equity Act”, as well as the “Skills Development Act” (Act 97 of 1998), are displayed in a central location for all to read, while the supervisors have a copy of the Act at hand.

The aim of all of this is to put the necessary measures in place to ensure that our buildings and grounds are safe for all residents, working staff, and visitors. To this end, Fr S’busiso Sithathu is the designated Health and Safety Officer (16.2) who coordinates the various committees and portfolios as required by the Act. Fr Musa Mncwango is a 16.2 appointment with specific competence in conducting “Risk Analyses” and “Incident Investigations”.

In 2009, after consultation and feedback, St John Vianney Seminary NPC formulated its own “Health, Safety and Environmental” (SHE) Policy. To this end, we are striving to grow in environmental awareness, with recycling and energy saving measures being put in place.

We have 6 “Safety, Health and Environment” (SHE) Representatives tasked with conducting inspections of the different sections of our building and to report any deviations to the supervisors for their attention.

Currently we have 4 accredited and trained First Aiders – 2 of whom are Level 2 accredited. These students and staff members are available to assist staff, students, and visitors in the event of injury.

We have a team of certified Fire-fighters who are trained to cope with the possibility of a fire and to ensure that all people on the property are evacuated from the building in such an event, and are accounted for. An Emergency Evacuation Procedure is in place and is prominently displayed to inform residents and visitors of the procedures to follow in the event of a fire. Two planned fire drills are held each year to raise awareness of the evacuation procedures, and to evaluate our emergency readiness and response time.

The various committees, as outlined above, meet periodically to plan future activities, as well as to review and evaluate activities and incidents which may have taken place in the intervening period.

The “Health and Safety Committee” meets four times annually, and these meetings are attended by the Health and Safety Officer, the two supervisors, the heads of the First Aid and Fire Fighters Committees, as well as the “Safety, Health and Environment” (SHE) Reps who present their inspection reports and observations for discussion.

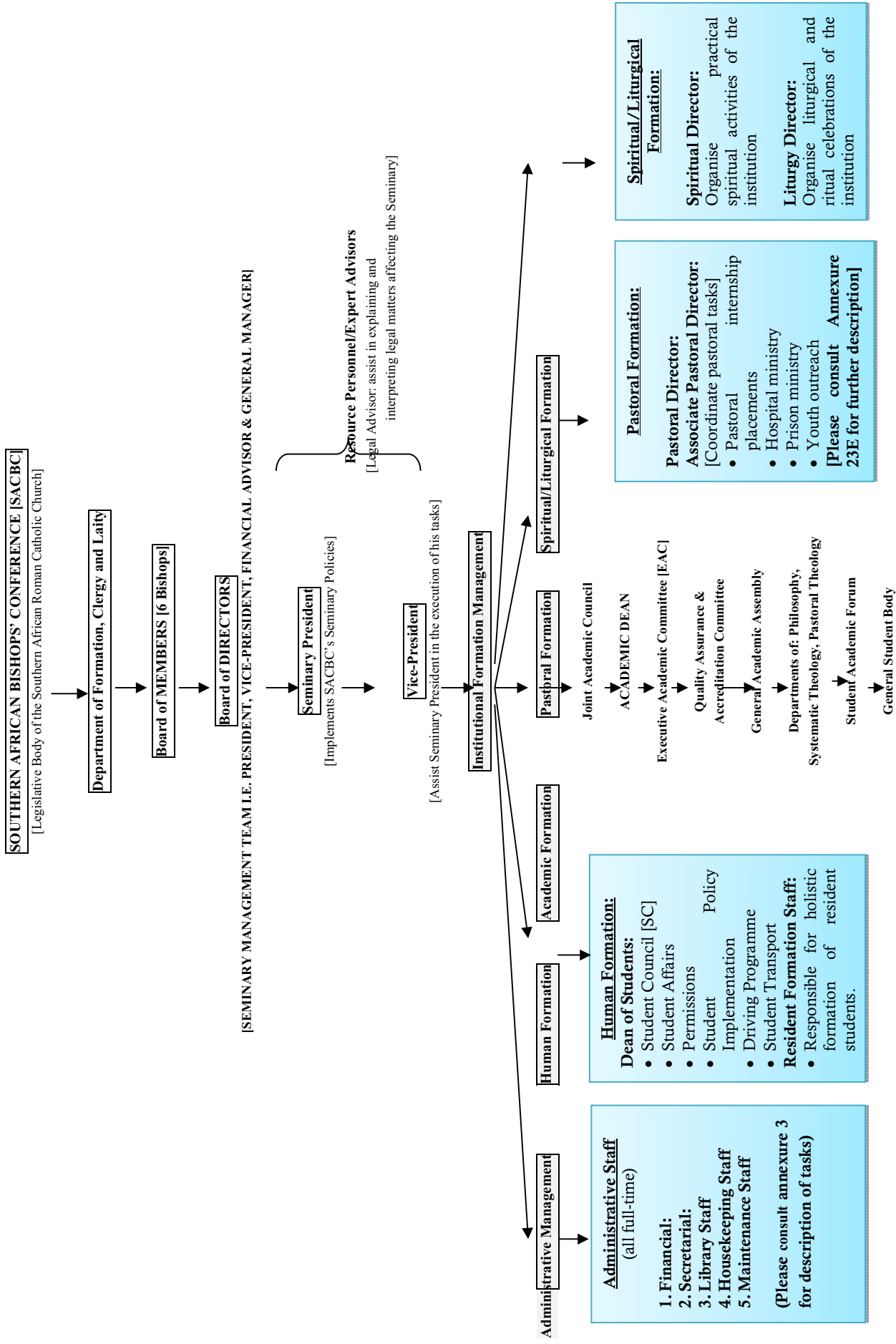
All of the above-mentioned people and committees are appointed annually, commencing 1 March of each year until 28 February of the following year. All appointees are trained and certified for their roles.

Each February an in-depth briefing is given to all residents on issues relating to Health and Safety – with periodic reminders given, and posters displayed, aimed at raising awareness of these issues. A dedicated public notice-board displays our SHE Policy, our Organisation’s Health and Safety Organogram, and well as current notices and information.

In mid-April of each year we have our annual Health and Safety Audit, conducted by a Registered Occupational Safety Practitioner. The Audit Report is submitted to the Department of Education as required. In 2014 we recorded 95% compliance. Nevertheless this whole area of Health and Safety requires ongoing work and we continue to strive, not only to comply with the legislative requirements, but to ensure that our Seminary buildings and environment are safe and conducive for its residents, workers, students, and visitors.

ANNEXURE 23A

ST JOHN VIANNEY SEMINARY NPC [SJV] INSTITUTIONAL MANAGEMENT AND ACADEMIC ORGANOGRAM



ANNEXURE 23B

ST JOHN VIANNEY SEMINARY NPC [SJV] ACADEMIC ORGANOGRAM

Seminary President
Vice-President

Resource Personnel/ Expert Advisors

[Legal Advisor (1): assisting in explaining and clarifying legal matters pertaining to the Seminary.]

Academic Advisors: Two retired Professors from UNISA and SJV who assist in giving academic advice]

Academic Formation Management

Joint Academic Council

[Members: Chairman – President of SJV Seminary, Vice-President, Dean of Departments (Philosophy, Systematic Theology, Pastoral Theology), 4 Religious Student Masters, Student Academic Representative (SC). **Function:** Discuss academic and related matters pertaining to both Diocesan and Religious Order students]

ACADEMIC DEAN

[Coordinates entire academic programme of the Seminary and make sure that relevant academic policies are adhered to]

REGISTRAR

[Coordinates with the DHET, CHE, and SAQA make sure that relevant academic policies and requirements are adhered to]

Executive Academic Committee [EAC]

[Members: President, Vice-President, Dean of Studies, 3 Heads of Departments. **Function:** Discuss academic and policy matters coming from the Joint Academic Council and other academic structures and meetings]

Quality Assurance and Accreditation Committee

[Assures the quality of programmes and that programmes of the highest standards according to CHE and SAQA regulations]

General Academic Assembly

[All the lecturers of all the academic departments. Discuss general academic matters]

ACADEMIC DEPARTMENTS

Department of Philosophy

Head of Department

Departmental Executive Committee [DEC]

Lecturers

6 Internal + 20 External Lecturers

Department of Systematic Theology

Head of Department

Departmental Executive Committee [DEC]

Lecturers

7 Internal + 10 External Lecturers

Department of Pastoral Theology

Head of Department

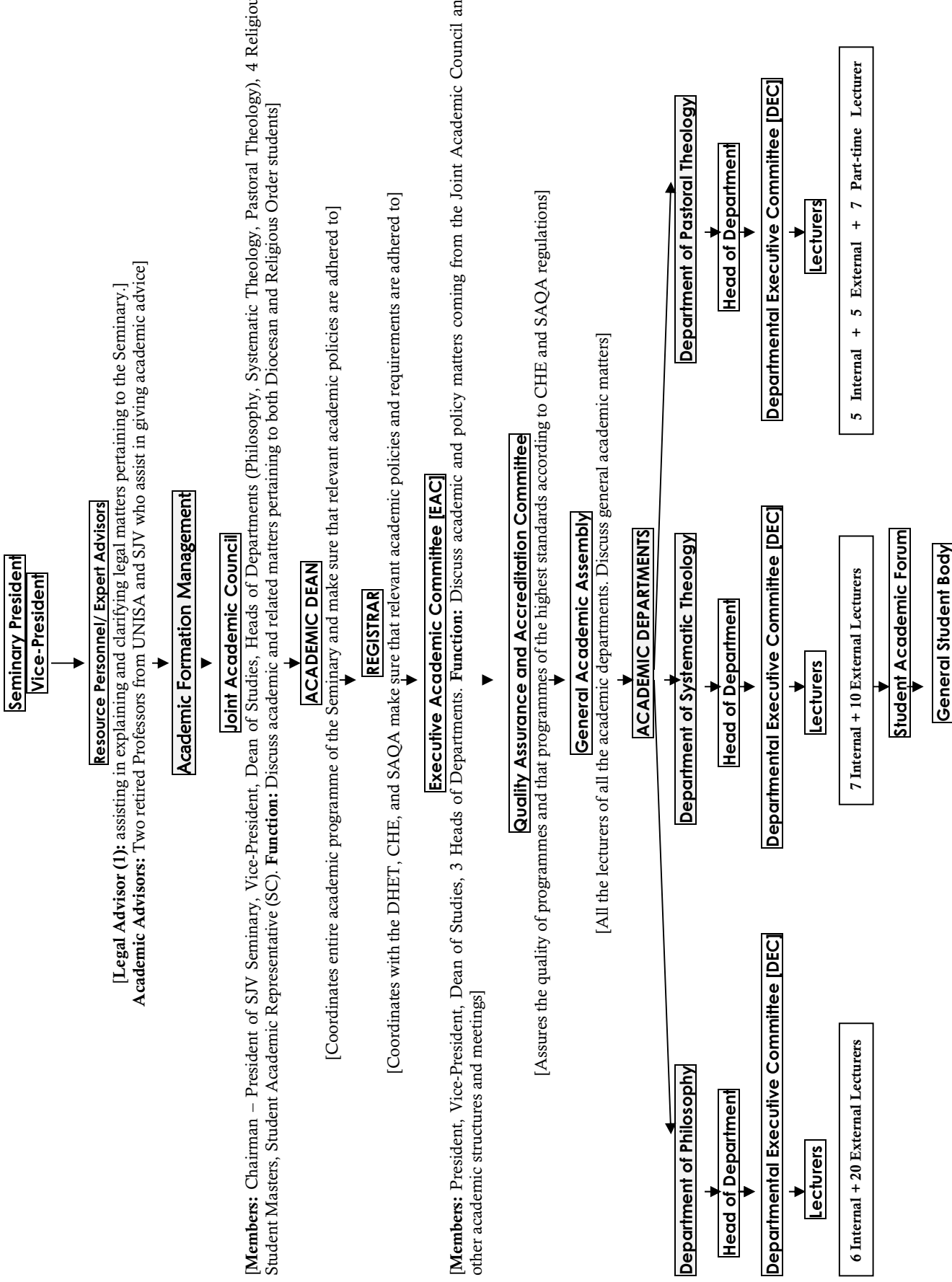
Departmental Executive Committee [DEC]

Lecturers

5 Internal + 5 External + 7 Part-time Lecturer

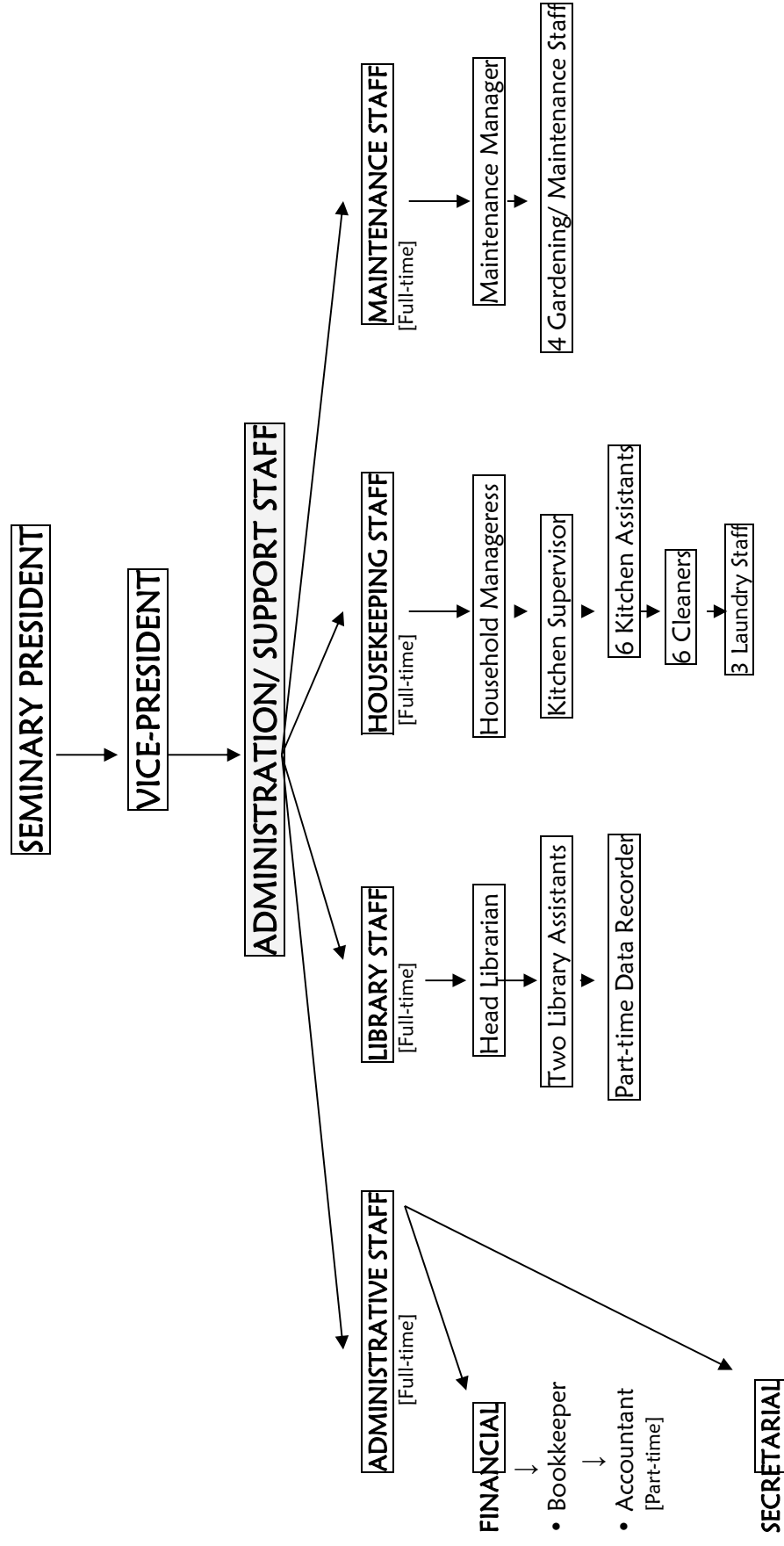
Student Academic Forum

General Student Body



ANNEXURE 23C

ST JOHN VIANNEY SEMINARY NPC [SJV] ADMINISTRATIVE MANAGEMENT ORGANOGRAM

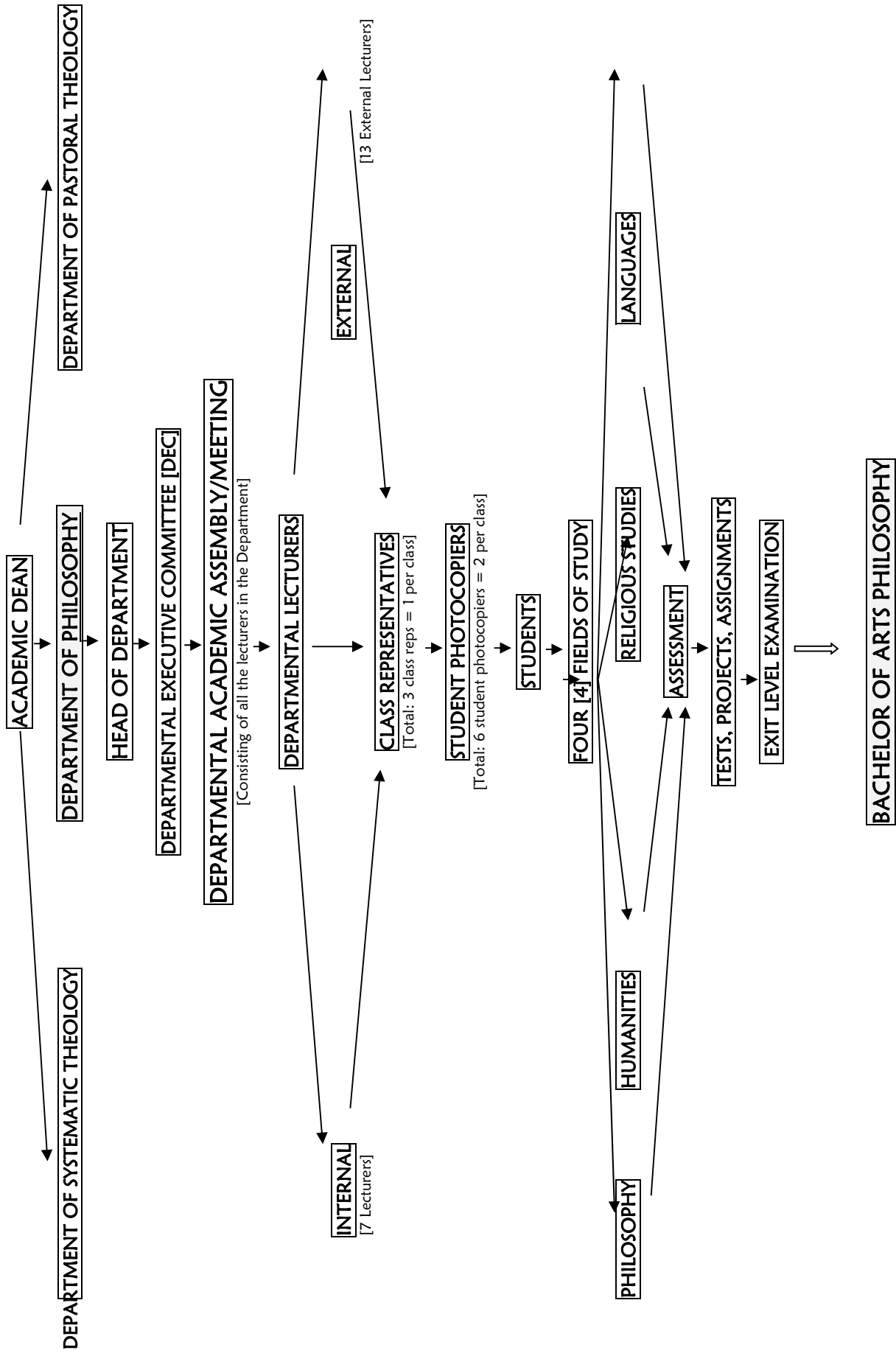


SECRETARIAL

- **Personal Assistant**
[PA to President + Secretary to Philosophy]
- **Executive Secretary**
[Academic Dean, Registrar,
HOD: Systematic & Pastoral Theology]
- **Receptionist**

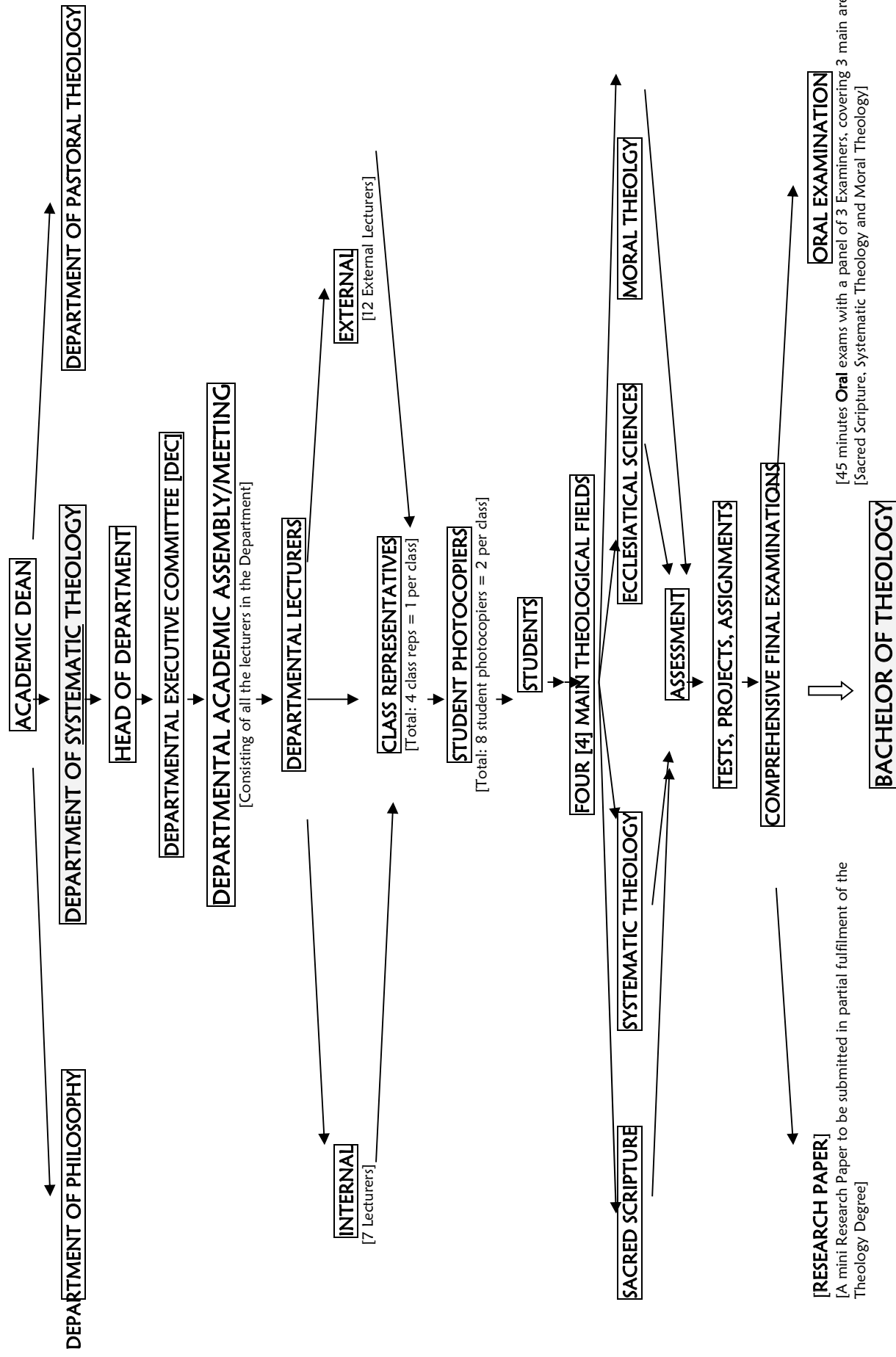
ANNEXURE 23D

ST JOHN VIANNEY SEMINARY NPC [SJV] PHILOSOPHY DEPARTMENT ORGANOGRAM



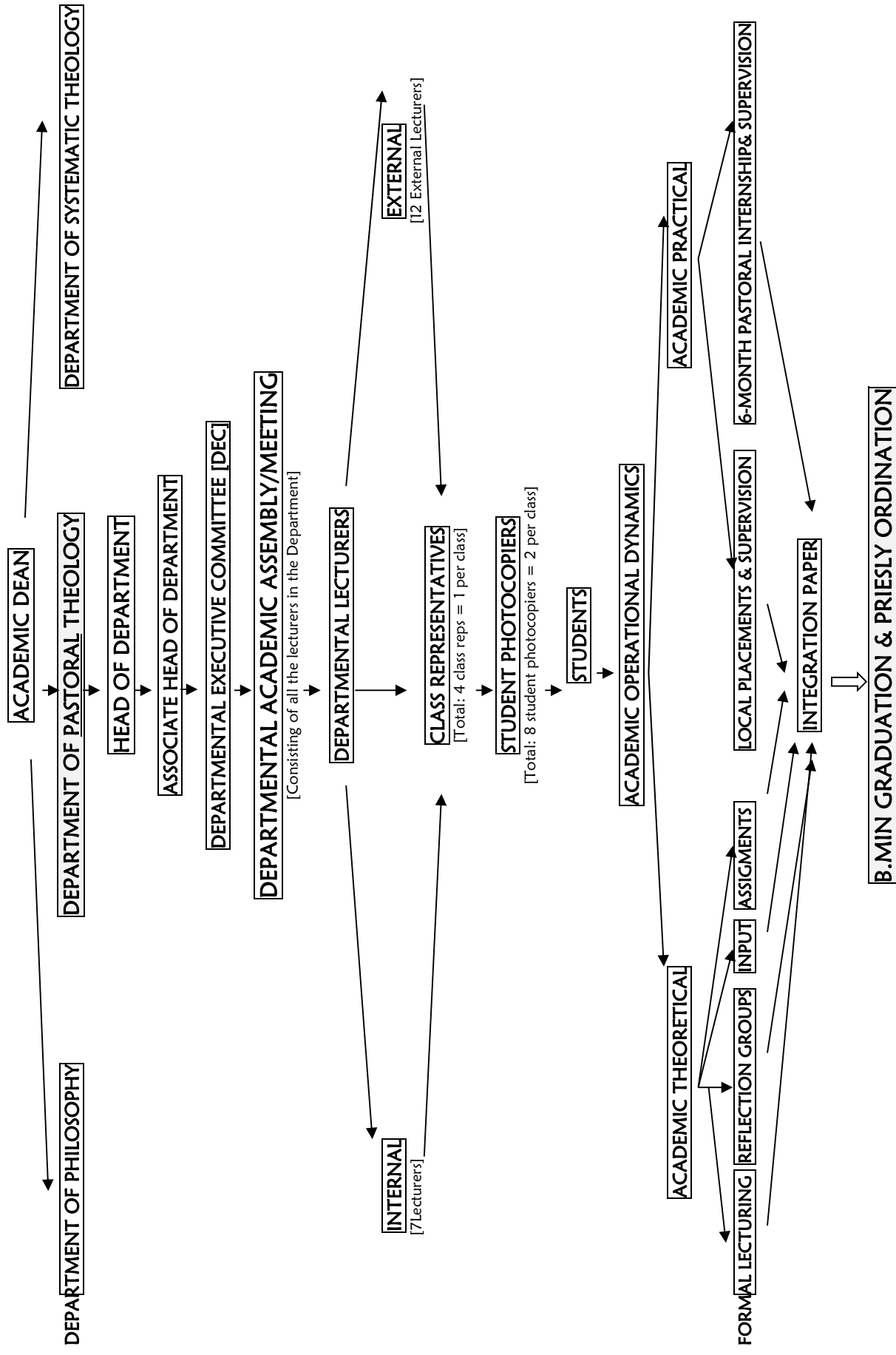
ANNEXURE 23E

ST JOHN VIANNEY SEMINARY NPC [SJV] SYSTEMATIC THEOLOGY ORGANOGRAM



ANNEXURE 23F

ST JOHN VIANNEY SEMINARY NPC [SV] PASTORAL THEOLOGY ORGANOGRAM

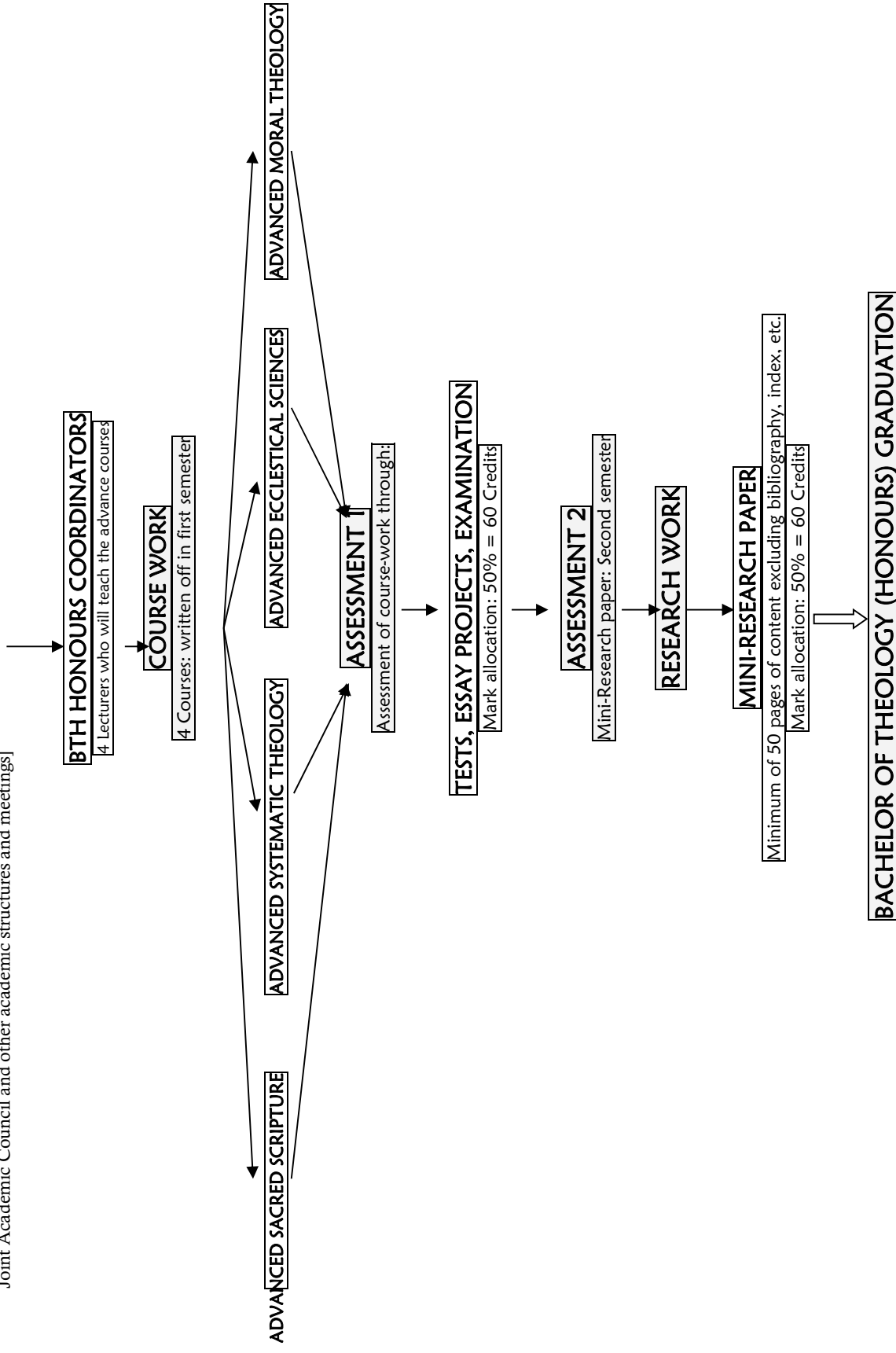


ANNEXURE 23G

ST JOHN VIANNEY SEMINARY NPC [SJVN] BTH HONOURS ORGANOGRAM

EXECUTIVE ACADEMIC COMMITTEE

[Members: President, Vice-President, Dean of Studies, 3 Heads of Departments, and 4 BTh Honours coordinators. Function: Discuss academic and policy matters coming from the Joint Academic Council and other academic structures and meetings]



ST JOHN VIANNEY SEMINARY NPC
HEALTH AND SAFETY: STRUCTURE AND RESPONSIBILITY

16.1

Fr Paul Mancini

16.2: Health & Safety Officer

Fr Benjamin Sithathu

16.2: Risk Assessor & Incident Investigator

Fr. Benjamin Sithathu

SUPERVISOR

Section 8

Shelley Rasesamola

SUPERVISOR

Section 8

Themba Mnguni

HEALTH AND SAFETY REPRESENTATIVES

SHE REPS - WORKERS

Olga Maakwana
Lucy Sekgabi

SHE REPS - STUDENTS

Thabang Ntsane
Frank van Velzen
David de Caires E. Freitas
Nkosingathi Mhlambi
Bethuele Nkhesoa
Mzobotshi Aphelele
Sbusiso Zulu
Bonganie Mativandlela
Lucky Caleni
Frans Dumisi
Tebobo Leburu

SHE REPS - PRESIDENT

Fr. Benjamin Sithathu
CHAIRMAN
Fusi Isaac Khumalo

FIRE FIGHTERS

Fr. Benjamin Sithathu
SECRETARY
David De Caires E. Freitas
Tebogo Leburu
Thabang Ntsane
Sanele Msomi
Lillian Chongo (Library)
Ndimiso Rajuili
Sizwe Sithole
Xolani Kunene
Thokozani Mhonta

FIRE FIGHTERS

Fr. Benjamin Sithathu
Joyce Sibanyoni
Nkosingathi Mhlambi
Mitchell Cloete
Frank van Velzen
Siyabonga Khumalo
Bongani Mativandlela
Bethuele Nkhesoa
Gladys Moche

FIRST AID

Dabulamanzi Ntshangase
Gabriel Caleni
Lucky Mvula
Jane Phadziri

FIRST AID

Theo Apri
Shelley Rasesamola
Lindani Nzama
Innocent Ngcobo
Fr. Benjamin Sithathu

ST JOHN VIANNEY SEMINARY NPC – 2017 ANNUAL CALENDAR

JANUARY

Internship Starts	Tuesday, 3 January
Staff Returns to Seminary	Sunday 15 January
Staff Retreat	Sunday 15 – Thursday 19 January
SACBC Plenary Session	Tuesday 24 -31 January

FEBRUARY

ALL Residential Students Return:	Friday 3 February
First Semester Retreat	Sunday 5 – Saturday 11 February
Orientation Day: ALL Internal & External Students	Monday 13 February
Orientation Day: All Phil I & New Students	Tuesday 14 February
OPENING ACADEMI MASS Admission to Candidacy	Tuesday 14 February 2017 15h00
Advisory Board Meeting	Thursday 16 February
SUPPLEMENTARY EXAMS	MON. 20 – WED. 1 MARCH
Blessings of Students Rooms	Monday 20 March
Pastoral Convention (Theology II & IV)	Tuesday 21 February
Residential Staff Meeting	Wednesday 22 February
General Academic Meeting: All Lecturers	Thursday 23 February 14h00
Spiritual Directors Planning Meeting	Friday 24 February
Student Body Meeting	Friday 24 February Hall

MARCH

Ash Wednesday	1 March
Finance Advisory Board Meeting	Thursday 2 March 14h00
SHE REPS	Friday 3 March 2017
Fire Fighting Training	Monday 6 March
Academic Committee & Student Directors Meeting	Thursday 9 March
OHS & SHE AUDIT	9 & 10 March
Day of Recollection	Friday 10 – Saturday 11 March
Visit to the Seminary	Sunday 12 March

Fire Drill	Monday 13 March
Department of Philosophy & Team Meeting	Wednesday 15 March 14h00
Department of Theology & Team Meeting	Thursday 16 March 14h00
Human Rights Day: FREE DAY	Tuesday 21 March
Department of Pastoral & Team Meeting	Wednesday 22 March at 14h00
Final Years' Scrutinium	Monday 27 – Thursday 30 March
Lectors Training	Tuesdays, 28 March 4 April

APRIL

Palm Sunday of the Passion of Our Lord	9 April 2017
Lectures End	Tuesday 11 April
Chrism Mass	Wednesday 12 April
Holy Thursday Spiritual Conference	Thursday 13 April
Good Friday	Friday 14 April
Easter Saturday	Saturday 15 April
Easter Sunday	Sunday 16 April
Easter Holidays	Sunday 16 April – Sunday 23 April
Lectures Resume	Monday 24 April
Internship Visits	Tuesday 18 April – Friday 26 May
ALL RESEARCHED PAPERS DUE (THEO V)	Monday 24 April
Theology V Farewell Mass	Wednesday 26 April
Residential Staff Meeting	Wednesday 26 April
Freedom Day	Thursday 27 April
*** Public Lecture	Friday 28 April

MAY

Workers Day: FREE DAY	Monday 1 May
BTh Oral Comprehensive Exams	Tuesday 2 – Wednesday 3 May
BTh Oath Ceremony Fifth Years	Thursday 4 May @ 17:00
Finance Advisory Board Meeting	Thursday 4 May
Student Body Meeting	Friday 5 May
Visit to Seminary	Sunday 7 May
Pauline's Book Display	9, 10, 11 May
Day of Recollection	Friday 12 – Saturday 13 May

Installation of Lectors	Wednesday 17 May @ 17:00
Residential Staff Meeting	Wednesday 24 May
Lectures End for Semester I	Wednesday 24 May
Preparation study for Exams	Thursday 25 – Sunday 28 May
Commencement of Examinations for Semester I	Monday 29 May

JUNE

Finance Advisory Board Meeting	Thursday 1 June
Spiritual Directors Evaluation Meeting	Friday 2 June @ 14h00
Conclusion of Examinations for First Semester	Tuesday 13 June
Departure of Students	Wednesday 14 June
Residential Staff Examination Evaluation Meeting	Thursday 15 June @ 08:30
Youth Day	Friday 16 June
ST. ANNE'S SODALITY	FRIDAY 23 – SUNDAY 25 JUNE

JULY

ST. ANNE'S SODALITY	FRIDAY 30 – SUNDAY 2 JULY
Post-Interns Return	Thursday 13 July @ 18:00
Post-Interns Debriefing Workshop	Friday 14– Sunday 16 July
Post-Interns Retreat	Monday 17 July – Sat 22 July
Residential Students Return from Winter Holidays	Monday 17 July
Fourth Year Theologians relocate to new block accommodation	17 July 2017
Commencement of Retreat for Second Semester	Tuesday 18 – Saturday 22 July
Residential Staff Meeting	Wednesday 19 July
COMMENCEMENT OF LECTURES	MONDAY 24 JULY 2017
Spiritual Directors Planning Meeting	Friday 28 July

AUGUST

SUPPLEMENTARY EXAMS	Monday 31 July - Tuesday 8 August
Academic Committee Meeting	Wednesday 2 August

St. John Vianney Feast Day Vespers	Thursday 3 August
St. John Vianney Feast Day: FREE DAY	Friday 4 August
Visit to Seminary	Sunday 6 August
National Women's Day: PUBLIC HOLIDAY	Wednesday 9 August
Residential Staff Meeting	Wednesday 16 August
Spiritual Conference	Thursday 17 August
Student Body Meeting	Friday 18 August
Visit Out	Sunday 20 August
Public Lecture	Thursday 24 August

SEPTEMBER

Sports Day	Saturday 2 September
THEO IV PROPOSALS TO BE SUBMITTED	Monday 4 September
Pastoral Department: Supervisors' Workshop	Monday 4 & Tuesday 5 September
Academic Meeting: THEO IV PROPOSALS	Wednesday 6 September
Spiritual Conference	Thursday 7 September
Fire Drill	Thursday 7 September
Finance Advisory Board Meeting	Thursday 7 September
Inter-cultural Day	Friday 8 September
<u>BLOCK COURSES:</u> [1] Khanya House: <u>Theo I</u> ; [2] Protocol: <u>Theo II</u> ; [3] Marriage Preparation Course: <u>Theo III</u> ; [4] Spiritual Direction Course: <u>Theo IV</u> : NB!! NO OTHER CLASSES SCHEDULED FOR THESE GROUPS!!!	Monday 11 – Friday 15 September
STUDENT ASSESSMENTS COMMENCE	Monday 11 September
Submission of Graduation Programme 2017 to DHET	Thursday 14 September 2017
Michaelmas Break	Saturday 16 – Monday 25 September
Public Holiday – Heritage Day	25 September
RECOMMENCEMENT OF LECTURES	Tuesday 26 September

OCTOBER

Acolytes Training	Tuesdays 3, 10 & 17 October
Finance Advisory Board Meeting	Thursday 5 October
Student Council Elections	Friday 6 October

Pauline's Book Display	Tuesday 10 – Thursday 12 October
Day of Recollection	Friday 6 – Saturday 7 October
Student's Visit	Sunday 8 October
Philosophy Department Meeting	Wednesday 11 October 14h00
Theology Department Meeting	Thursday 12 October 14h00
Seminary Group Photo	Saturday 14 October 09h00
Graduation Ceremony	Wednesday 18 October 15h00
Installation of Acolytes	Wednesday 25 October
Finance Advisory Board Meeting	Thursday 26 October
Pastoral Department Meeting	Thursday 26 October 14h00
Spiritual Conference	Thursday 26 October
Spiritual Directors Evaluation Meeting	Friday 27 October

NOVEMBER

Lectures Conclude for Second Semester	Wednesday 1 November
Preparation study for Exams	Thursday 2 – Sunday 5 November
Academic Committee & Student Directors Meeting	Thursday 2 November
Commencement of Examinations for Second Semester	Monday 6 November
Conclusion of Examinations for Second Semester	Wednesday 22 November
Students Depart for Summer Holidays	Thursday 23 November
Finance Advisory Board Meeting	Thursday 23 November
Residential Staff Examination Evaluation Meeting	Friday 24 November
Staff Team Building	Saturday 25 – Tuesday 28 November

ST JOHN VIANNEY SEMINARY - 2017 FIRST SEMESTER - THEOLOGY

FIRST YEARS			SECOND YEARS			FOURTH YEARS		
DAY	TIME	SUBJECT	LECTURER	SUBJECT	LECTURER	LECTURER	SUBJECT	SUBJECT
M	08.30-09.15	Biblical Archaeology	BOSHOFF	Biblical Hebrew	NEL	Spirituality IV-A	ROJAS	ROJAS
O	09.25-10.10	Biblical Archaeology	BOSHOFF	Biblical Hebrew	NEL	Spirituality IV-A	ROJAS	ROJAS
N	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
D	10.30-11.15	LIBRARY	LIBRARY	Liturgy II-A	SELEMELA	LIBRARY	LIBRARY	LIBRARY
A	11.20-12.05	Gospel of Matthew	MCLAREN	Intro to Sacraments	B. MBHELE	Liturgy IV-A	SIWUNDLA	SIWUNDLA
Y	12.15-13.00	Gospel of Matthew	MCLAREN	Intro to Sacraments	B. MBHELE	Liturgy IV-A	SIWUNDLA	SIWUNDLA
T	08.30-09.15	Greek I-A	T.MBHELE	Moral TheologyII-A	MABOEA	Theo of World Religions	MUANA	MUANA
U	09.25-10.10	Greek I-A	T.MBHELE	Moral TheologyII-A	MABOEA	Theo of World Religions	MUANA	MUANA
E	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
S	10.30-11.15	LIBRARY	LIBRARY	SpiritualityII-A	NYATHI	LIBRARY	LIBRARY	LIBRARY
	11.20-12.05	Doctrine of Revelation	MKHWANAZI	Pentateuch	VILAKATI	Theo Anthropology	SITHATHU	SITHATHU
	12.15-13.00	Doctrine of Revelation	MKHWANAZI	Pentateuch	VILAKATI	Theo Anthropology	SITHATHU	SITHATHU
W	08.30-09.15	Moral Theology I-A	SELLO	Pastoral Supervision	SENEKANE	Most Holy Trinity	SELEMELA	SELEMELA
E	09.25-10.10	Moral Theology I-A	SELLO	Pastoral Supervision	SENEKANE	Most Holy Trinity	SELEMELA	SELEMELA
D	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
N	10.30-11.15	Intro to Theology	B. MBHELE	LIBRARY	LIBRARY	LIBRARY	LIBRARY	LIBRARY
E	11.20-12.05	Catechetics	SENEKANE	Luke -Acts	GWANISHENI	Moral Theology IV-A	SITHATHU	SITHATHU
	12.15-13.00	Catechetics	SENEKANE	Luke -Acts	GWANISHENI	Moral Theology IV-A	SITHATHU	SITHATHU
T	08.30-09.15	Liturgy I-A	SIWUNDLA	Ecclesiology	GRACA	Ecumenism	MKHWANAZI	MKHWANAZI
H	09.25-10.10	Liturgy I-A	SIWUNDLA	Ecclesiology	GRACA	Ecumenism	MKHWANAZI	MKHWANAZI
U	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
R	10.30-11.15	LIBRARY	LIBRARY	Spirituality II-A	NYATHI	LIBRARY	LIBRARY	LIBRARY
S	11.20-12.05	Spirituality I-A	MDLULI	Homiletics	PAUL	Letter to the Hebrews	T. MBHELE	T. MBHELE
	12.15-13.00	Spirituality I-A	MDLULI	Homiletics	PAUL	Letter to the Hebrews	T. MBHELE	T. MBHELE
F	08.30-09.15	Church History I-A	MPHEPO	Canon Law II-B	MOTSEPE	Pauline Corpus	VILAKATI	VILAKATI
R	09.25-10.10	Church History I-A	MPHEPO	Canon Law II-B	MOTSEPE	Pauline Corpus	VILAKATI	VILAKATI
I	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
D	10.30-11.15	Intro to Theology	B. MBHELE	Liturgy II-A	SELEMELA	LIBRARY	LIBRARY	LIBRARY
A	11.20-12.05	Canon Law I-A	DE MÛELENAERE	Church History II-B	MPHEPO	Canon Law IV-B	MOTSHEGWA	MOTSHEGWA
Y	12.15-13.00	Canon Law I-A	DE MÛELENAERE	Church History II-B	MPHEPO	Canon Law IV-B	MOTSHEGWA	MOTSHEGWA

ST JOHN VIANNEY SEMINARY - 2017 FIRST SEMESTER - PHILOSOPHY

FIRST YEARS			SECOND YEARS			THIRD YEARS		
DAY	TIME	SUBJECT	LECTURER	SUBJECT	LECTURER	LECTURER	SUBJECT	SUBJECT
M	08.30-09.15	Intro to Anthropology	HUNGWE	Epistemology	APRIL	Science & Religion	DU TOIT	DU TOIT
O	09.25-10.10	Intro to Anthropology	HUNGWE	Epistemology	APRIL	Science & Religion	DU TOIT	DU TOIT
N	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
D	10.30-11.15	LIBRARY	LIBRARY	Social Ethics	MABOEA	LIBRARY	LIBRARY	LIBRARY
A	11.20-12.05	Spirituality	NYATHI	Cosmology	HUNGWE	Spirituality	ROJAS	ROJAS
Y	12.15-13.00	Spirituality	NYATHI	Cosmology	HUNGWE	Spirituality	ROJAS	ROJAS
T	08.30-09.15	Logic	CHIMBO	Philosophy of Religion	KHOZA	Educational Psychology	MABHEKA	MABHEKA
U	09.25-10.10	Logic	CHIMBO	Philosophy of Religion	KHOZA	Educational Psychology	MABHEKA	MABHEKA
E	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
S	10.30-11.15	English I	WARD	LIBRARY	LIBRARY	LIBRARY	LIBRARY	LIBRARY
	11.20-12.05	English I	WARD	Psychology II	BROWN	Study	STUDY	STUDY
	12.15-13.00	LIBRARY	LIBRARY	Psychology II	BROWN	Study	STUDY	STUDY
W	08.30-09.15	Latin	T. JACOBS	English	S. JACOBS	Social Anthropology	MAREE	MAREE
E	09.25-10.10	Latin	T. JACOBS	English	S. JACOBS	Social Anthropology	MAREE	MAREE
D	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
N	10.30-11.15	Intro to Old Testament	NEL	LIBRARY	LIBRARY	LIBRARY	LIBRARY	LIBRARY
E	11.20-12.05	Intro to Old Testament	NEL	Intro to New Testament	KALONGA	Research Tutorial	S. JACOBS	S. JACOBS
	12.15-13.00	LIBRARY	LIBRARY	Intro to New Testament	KALONGA	Research Tutorial	S. JACOBS	S. JACOBS
T	08.30-09.15	Ancient Philosophy	TURNER	African History	OGUAMANAM	Philosophical Questions	NNADOZIE	NNADOZIE
H	09.25-10.10	Ancient Philosophy	TURNER	African History	OGUAMANAM	Philosophical Questions	NNADOZIE	NNADOZIE
U	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
R	10.30-11.15	Intro to Philosophy	KHOZA	Spirituality II-A	TAURO	LIBRARY	LIBRARY	LIBRARY
S	11.20-12.05	Intro to Liturgy	MANCI	Spirituality II-A	TAURO	Study	STUDY	STUDY
	12.15-13.00	Intro to Liturgy	MANCI	LIBRARY	LIBRARY	Study	STUDY	STUDY
F	08.30-09.15	Scientific Methodology	STEYN	African Philosophy	LEDWABA	Philosophical Hermeneutics	APRIL	APRIL
R	09.25-10.10	Scientific Methodology	STEYN	African Philosophy	LEDWABA	Philosophical Hermeneutics	APRIL	APRIL
I	10,10-10.30	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK	BREAK
D	10.30-11.15	Intro to Philosophy	KHOZA	Social Ethics	MABOEA	LIBRARY	LIBRARY	LIBRARY
A	11.20-12.05	Psychology I	BROWN	Modern Philosophy	LEDWABA	Advanced Methodology	STEYN	STEYN
Y	12.15-13.00	Psychology I	BROWN	Modern Philosophy	LEDWABA	Advanced Methodology	STEYN	STEYN

TUESDAY, 21 FEBRUARY 2017

My Dear Fathers and Brother

Please accept my most sincere apologies for the date and day mix-up on the Final year's revision calendar. The following are please to teach to the end of this week.

Wednesday 22 February 2017	08h30 -10h10 10h30 -12h05 12h15 -13h00	Br. Gwanisheni Fr. Vilakati Fr. Siwundla
Thursday, 23 February 2017	08h30 -10h10 10h30 -11h15 12h15 -13h00	Fr. Senekane Fr. Graca Fr. Sithathu
Friday, 24 February 2017	08h30 -10h10 10h30 -12h05	Msgr. De Muelenaere Fr. Motsepe
Monday, 27 February 2017	08h30 – 10h10 10h30 - 12h05	Fr. Sithathu Rev. Nel

Thank you

ST JOHN VIANNEY SEMINARY NPC – DAILY TIMETABLE

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
06h30		Morning Prayer C		Morning Prayer C	Morning Prayer C	Morning Prayer P	
06h45		Meditation C		Meditation G	Meditation	Meditation	
07h00	Morning Prayer G		Morning Prayer C				Meditation
07h15	Meditation G	Eucharist C	Meditation C	Eucharist G	Eucharist C	Eucharist C	
07h30							Morning Prayer C
07h45	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	
08h00							Breakfast
08h30	Lectures begin	Lectures begin	Lectures begin	Lectures begin	Lectures begin	Singing Practice	
09h00						Study (09h30 – 11h30)	Eucharist C
10h10	Tea	Tea	Tea	Tea	Tea		
11h30						Free	Study
13h00	Lectures End	Lectures End	Lectures End	Lectures End	Lectures End		
13h00	Lunch	Lunch	Lunch	Lunch	Lunch		
14h00			Recreation/Sport		Manual Work 13h30 – 14h30	Recreation/Sport	Recreation/Sport
15h00		Pastoral	Recreation/Sport	Pastoral	Pastoral	Recreation/Sport	Recreation/Sport
16h00	Study	Study	Study	Study	Study		
17h30	Evening Prayer P		Evening Prayer P				
17h45	Eucharist G	Adoration	Eucharist C	Evening Prayer G	Evening Prayer		
18h00		Benediction			Devotion Groups	Evening Prayer P	Evening Prayer P
18h30	Supper	Supper	Supper	Supper	Supper	Supper	Supper
19h00	Recreation	Recreation	Recreation	Recreation	Recreation		
20h30	End TV Study	End TV Study	End TV Study	End TV Study	End TV Study		
22h00	Retire in Silence	Retire in Silence	Retire in Silence	Retire in Silence	Retire in Silence	May watch TV 00h00	End TV Retire in Silence

G = Group; C = Common; P = Private