

**SAINT JOHN OF DAMASCUS  
INSTITUTE OF THEOLOGY**

# **LIST OF FACULTY AND STAFF**

## **UNIVERSITY OFFICERS**

Salem, Elie,	President
Nahas, Georges,	Vice President of the University
Karam, Nadim,	Vice President for Health Affairs and Community Development
Bashour, Talih, Honorary	Vice President for Medical Affairs in the US
Najjar, Michel,	Vice President for Development and Public Affairs
Father Porphyrios Georgi,	Dean
Moubayed, Walid,	Dean of Admissions and Registration

## **INSTITUTE STAFF**

Father Porphyrios Georgi,	Dean, Ph.D. Program Director
Archimandrite Jacques Khalil,	M.Th. Program Coordinator
Archimandrite Jacques El-Khoury	Student Life Affairs Director
Father Hareth Ibrahim,	Director of St Joseph of Damascus Centre for Manuscripts' Conservation
Father Gibran Lati,	Personnel Office and Publications
Father Bassam Nassif,	Al-Kalima Program Coordinator and Institute Secretary
Deacon Nectarios Najjar	Assistant Registrar
Ayuch, Daniel,	CBB and SOFIA Program Coordinator
Azar, Ralph	Secretary of the Dean
Al-Chami, Ghassan,	Social Security and Reception
Najm, Simon,	Assistant Librarian
Hanna, Gilbert,	Secretary of the Dean
Nassar, Alexandra,	Library Circulation and Assistant Accountant
Yaakoub, Rachad,	Maintenance and Purchasing

## **FULL TIME FACULTY MEMBERS**

Father Porphyrios Georgi,	Ph.D., Dogmatic Theology, Aristotelian University, Thessaloniki, Greece
Archimandrite Jack Khalil,	Ph.D., New Testament, Aristotelian University, Thessaloniki, Greece
Archimandrite Jacques El-Khoury,	Ph.D., Patristics, Aristotelian University, Thessaloniki, Greece
Archimandrite Parthenios Allaty,	Ph.D., Oriental Canon Law , Pontifical Oriental Institute in Rome
Archimandrite Romanos Al-Hannat	Ph.D., Byzantine Music, Aristotelian University, Thessaloniki, Greece
Father Bassam Nassif,	D. Min., Pastoral Care and Marriage Counselling, Pittsburgh Theological Seminary, USA
Ayuch, Daniel,	Ph.D., Theology and Biblical Studies, Wilhelm University of Muenster, Germany
Najm, Simon,	M.Th., Greek Orthodox School of Theology, Boston, USA

## **PART TIME FACULTY MEMBER**

Metropolitan PAUL (Yazigi),	Ph.D., Patristics, Aristotelian University, Thessaloniki, Greece
Metropolitan BASILIOS (Mansour),	Ph.D., Church History, Aristotelian University, Thessaloniki, Greece
Metropolitan EPHREM (Kyriakos), Bishop DEMETRIOS (Sharback),	Bachelor of Divinity, University of Balamand, Lebanon Ph.D., Dogmatics & Ecumenical Studies, Aristotelian University, Thessaloniki, Greece
Bishop ELIA (Toume),	Ph.D., Islamic and Religious Studies, Aristotelian University, Thessaloniki, Greece
Bishop CONSTANTINE (Kayyal),	Ph.D., Liturgics, Aristotelian University, Thessaloniki, Greece
Archimandrite Silouan Oner,	Ph.D., Homiletics, Aristotelian University, Thessaloniki, Greece
Archimandrite Alexis Nassour,	Ph.D., Church Art, Aristotelian University, Thessaloniki, Greece
Archimandrite Moses Al-Khasi,	Ph.D., Biblical Studies, Aristotelian University, Thessaloniki, Greece
Archimandrite Maxim Jamal,	M.Th., Canon Law, Aristotelian University, Thessaloniki, Greece
Father Ibrahim Chahine,	M.A., Law and Arabic Literature, Lebanese University, Lebanon
Father George Massouh,	Ph.D., Islamology, Pontifical Institute of Arabic and Islamic Studies, Rome, Italy
Father Romanos Gibran,	Diploma in Byzantine Music, Zoodhakho Pigii Institute, Greece
Father Gebran Allaty,	Teaching Diploma in Arabic Language and Literature, Lebanese University.
Fr. Philippe Said,	M.Th., St. Vladimir's Orthodox Theological Seminary, U.S.A.
Monk Gregorios (Estephan),	Ph. D., Dogmatic Theology, Aristotelian University, Thessaloniki, Greece
Abdallah, Feyrouz,	B.A., Teaching Diploma, Arabic Literature, Lebanese University.
Attieh, Samira	B.Th., Aristotelian University, Thessaloniki, Greece.
Chikhani, Hadia, Hanna, Gilbert,	M.A., English Literature, University of Balamand, Lebanon. Diploma in Byzantine Music, Zoodhakho Pigii Institute, Greece
Jreijge, Jocelyne Kanaan, Marlène,	M.S., Computer Science, University of Balamand, Lebanon. Doctorat des lettres, Philosophy, Université Saint Joseph, Lebanon.
Khoury, Seraphim	M.Th., Canon Law, Aristotelian University, Thessaloniki, Greece.
Rbeiz, Imad,	M.A., Educational Psychology, American University of Beirut, Lebanon
Nabti, Zeina,	M.A., English Language and Literature, University of Balamand
Saab, Adib	Ph.D., Religious Studies, University of London U.K.

Saba, Juliette

Slim, Souad

Tabchoury, Bassam

M.A., English,

University of York, U.K.

Ph.D., History, Paris IV, France

Ph.D., Islamology, Birmingham, U.K.

Master of Engineering, American University of Beirut,  
Lebanon.

## **VISITING PROFESSOR**

Fr. Michel Najim,

Th.D., Patristics,

Aristotelian University, Thessaloniki, Greece

## **MESSAGE OF THE DEAN**

In the history of Christianity, the academic approach to Theology was elaborated by the prominent scholars of the renowned theological schools of Antioch, Rome, Caesarea Palestine, Alexandria, Nisibis, etc. This approach has never ceased to inspire and enrich the teaching methodology in our Institute. Our Antiochian school, deeply rooted in history, endeavors to bring to light the central aspect of the mystery of the Divine Incarnation, God's actions and revelations throughout history, and the historic approach in reading the texts of the Divine Revelation.

The Saint John of Damascus Institute of Theology seeks therefore to provide students with a university education covering the various fields of ancient and modern theological sciences. As an institution of higher education, it aims at helping them deepen their knowledge of the origins and sources of Tradition as well as its reception in the modern cultural context. Students are trained to extrapolate the historic development and formulation of intellectual patterns and reference texts in the field of theology, and to answer the questions and address the challenges posed by our modern world.

The Institute seeks also to form students on how to conduct scholarly research, develop their critical thinking, and offer constructive ideas. In this way, they are equipped with the necessary tools to face skepticism. In parallel with their studies, students cultivate their personal spiritual life, looking at their inner heart, intellect, and ethos. This will lead them to acquire a luminous eye, allowing them to clearly see all facts of life. Thus, they are trained to master both dimensions of theological knowledge: the pastoral effort and worship practices.

The Institute of Theology is a work field designed for the students to explore and develop their God-given talents. In it, all students ought to discover dynamic ways for expressing their enthusiasm, developing their skills, and building their personal knowledge, thus contributing to the building up of the Antiochian community and the strengthening of its cohesion and unity.

On the other hand, the atmosphere of family life provided to the students through common worship, the sharing of meals, and various extra-curricular activities, enables Institute students to experience communal life to its fullness. New students have the opportunity to meet people from various backgrounds, to work and interact with them in total transparency and deep sincerity.

Furthermore, the Institute provides students with a platform for dialogue and interaction through holding local and international conferences and seminars, in order to tackle topics of current interest and to discuss various approaches to current challenges of culturally diverse societies. The latter enables the students to understand the real needs of people, learn how to educate them with much devotion, and protect society both spiritually and intellectually through the proclamation of the Good News.

Moreover, the Institute contributes in disseminating the Christian faith in today's world through its various e-learning international theological education programs in both Arabic and Spanish.

With its numerous programs, including the Masters and PhD degrees, it aspires to become a continuous workshop of scientific research, addressing the intellectual needs of the Church through multidisciplinary theological academic work and pastoral studies. Today, more than ever, the Church has an urgent need of conducting a thorough and accurate scientific research, developing creative critical efforts and effective exploration methodologies, away from cheap rumination of the general thinkers' theories and ideologies.

The Saint John of Damascus Institute of Theology remains a torch-bearing institution in the East, illumining the world with genuine knowledge. It is a school with clear orientations, based on the deep understanding of the Church's mission and Her identity. All this is made possible thanks to His Beatitude John X and His wise vision, and to the blessings of the Fathers of the Holy Synod of Antioch and their keen directives for the benefit of the Church and its institutions.

## **IOT MISSION STATEMENT**

The Saint John of Damascus Institute of Theology at the University of Balamand was founded in 1970 by the Antiochian Holy See to foster Orthodox theological education in order to provide the Church with well-cultivated, potential candidates to priesthood.

Drawing upon the Eastern Christian heritage, the Institute is one of the few Orthodox theological institutions in the world that offer three degrees of the academic cycle - BTh, MTh and PhD -, as well as three eLearning theological and educational programs in Arabic and Spanish.

The Institute's alumni are called to witness the Orthodox faith and serve all people, whether in their immediate Arab milieu or abroad.

## **HISTORY**

The name of the St John of Damascus Institute of Theology is connected with the famous Balamand Monastery of the Dormition of Our Lady the Virgin Mary. The Institute is the culmination of endeavours taken in the field of religious education in the monastery. In 1832, Archimandrite Athanasius Kasir of Damascus established the first clerical school at the Balamand, under the auspices of the Antiochian Patriarch METHODIUS, and in response to the needs of the Antiochian Church. However it was not long before the school closed, in 1840. During the years it was open, Arabic, Ecclesiastical Music, Greek, Dogmatics, and Practical Ethics were taught. The school reopened after the election of Patriarch MALATIUS II (Dumani). The new Patriarch commissioned the bishop of Tripoli, GREGORIUS (Haddad), who was later elected patriarch, to supervise it. Mr. Ghattas Kandalaft was appointed headmaster. Many teachers, renowned for their culture and piety, taught in the school. The most prominent of them were Jirjis Hammam, Najeeb Mishriq, Jirji Shaheen Atiyah and Dahir Khayrallah. Subjects taught during that period were Arabic, Greek, Russian, Turkish, Mathematics, Geography, History, Science, Exegesis, Homiletics, Ecclesiastical Music, and Rhetoric.

The school closed again at the outbreak of World War I in 1914, but resumed its activities minimally in the interwar period, until it was renovated following the election of Patriarch ALEXANDROS III (Tahhan). In 1962, Patriarch THEODOSIUS VI (Abu Rjayly) entrusted Bishop IGNATIUS (Hazim) (Patriarch IGNATIUS IV of Thrice Blessed memory), to administer the school. The standard of education was improved and the students, whose numbers had doubled, were eligible for the Lebanese Baccalaureate Part II.

The need for a theological institute to meet university standards was widely felt, in order to promote the training of clergy, teachers, and religious educators. Metropolitan ANTONY (Bashir) of blessed memory, the head of the Antiochian Archdiocese of North America, assumed the responsibility of enabling his Mother Church to establish a higher institute of theology, a thousand years after the closure of the first school of Antioch. In 1965, during the general convention of the Archdiocese of New York and North America, it was decided to establish an institute of theology on the hill of the Balamand, which occupied a privileged place in the heart of every Antiochian Orthodox. A Board of Trustees was constituted with the following members: Metropolitan ANTONY of New York and North America, Metropolitan BOULUS (Khoury) of Tyre and Sidon, Metropolitan IGNATIUS (Huraykah) of Hama, Metropolitan Elias (Muawad) of Aleppo, Metropolitan ELIAS (Qurban) of Tripoli, Bishop IGNATIUS (Hazim) (Patriarch IGNATIUS IV of Thrice Blessed memory), Dr. Constatine Zurayq, Mr. Albert Lahham, Mr. Anis Shubat, Mr. Raymond Rizk, Mr. Andre Geha, Dr. Iskandar Basheer, Mr. Nicholas Khayr, Dr. Munir Atiyah and Mr. Alexis Butros. After the death of Metropolitan ANTONY (Bashir), his successor, Metropolitan PHILIP (Saliba) was appointed to the Board, and upon the death of Metropolitan IGNATIUS (Huraykah) of Hama, Metropolitan GEORGE (Khodr) of Byblos and Botrys replaced him on the Board.

On August 10, 1966, the Antiochian Holy Synod decided to lay the corner stone of the Institute. This was done by Patriarch THEODOSIUS VI of Thrice Blessed memory on August 15. Metropolitan PHILIP pledged to carry out the will of his predecessor, and complete the construction of the Institute. After the election of Patriarch ELIAS IV, the Board of Trustees was made up of the following members: Metropolitan ELIAS (Qurban) of Tripoli, Metropolitan IGNATIUS (Hazim) of Lattakia, Metropolitan GEORGE (Khodr) of Byblos and Botrys, Mr. Munir Berbari, Mr. Kamal Rafqa, Mr. Anis Shubat, Dr. Karim Azkoul, Prof. Raymond Ghusn, Dr. Lutfallah Milki, Dr. Costy Bendaly, Mr. Ghassan Tueini, Dr. Constantine Zurayq, Dr. Munir Atiyah, Mr. Albert Lahham and Mr. Adib Nassur. The Institute was established in 1970 under the leadership of Metropolitan IGNATIUS of Lattakia (Patriarch IGNATIUS IV of Thrice Blessed memory). On October 7, 1971, it was officially inaugurated by Patriarch ELIAS IV in the presence of Mr. Suleiman Franjeh, the President of Lebanon, members of the Holy Synod, government officials, and a large number of Orthodox faithful.

During the academic year of 1972-1973 the Dean of the Institute was Archimandrite PANTELEIMON (Rodopoulos) (Later Metropolitan of Tyroloi and Serentium ), professor of Canon Law at the Aristotle University of Thessaloniki, Greece. A commencement for the first graduates of the Institute was held on the feast day of the Patron Saint of the Institute in 1974. On February 26, 1975, the President of the Lebanese Republic issued Decree No. 9764 licensing the Greek Orthodox Patriarchate of Antioch and all the East, to establish an Institute of Higher Learning in Orthodox Theology at the Balamand. However, the outbreak of the war in Lebanon forced the administration to transfer its students to Thessaloniki to complete their studies. In the year 1978, a Synodal Commission was appointed to supervise the Institute. It consisted of Metropolitans ELIAS (Qurban) of Tripoli, ALEXIS (Abdulkarim) of Homs and GEORGE (Khodr) of Byblos and Botrys. Deacon Michel Kyriakos (now Metropolitan of Tripoli and El Koura) was appointed director. In 1980, Fr. Michel Najm became Dean of the Institute. On March 8, 1984, during the meeting of the Holy Synod in the Institute itself, a new Synodal Commission was formed. It was comprised of Metropolitan CONSTANTINE (Papastephanou) of Baghdad, Metropolitan ELIAS (Audeh) of Beirut, and Metropolitan BOULOS (Bandali) of Akkar. In 1986, Metropolitan CONSTANTINE (Papastephanou) took upon himself the administration of the Institute.

In the academic year 1987-1988, Archimandrite JOHN (Yazigi) (now His Beatitude Patriarch JOHN X), became Dean of the Institute. On June 4, 1988, and by virtue of the Decree No. 4885 issued by the President of the Lebanese Republic, the St John of Damascus Institute of Theology became one of the three faculties, which constituted the University of Balamand.

After it became one of the most important faculties of the University of Balamand, the responsibilities of the dean were assumed by Bishop GEORGE (Abou Zakhm) (now Metropolitan of Homs), later by Archimandrite PAUL (Yazigi) (now Metropolitan of Aleppo), then Bishop JOHN (Yazigi) (now His Beatitude Patriarch JOHN X) for a second term. Then, from 2005 to 2010, Dr. Georges Nahas, vice-president of the University of Balamand, was the dean, followed by Bishop GHATTAS (Hazim) from October 2010 till September 2013. Then, Fr. Porphyrios (Georgi) was appointed Dean.

The Institute is distinguished by being an integral part of the University of Balamand, and by its worldwide academic presence through its competent participation in forums and conferences. In addition, the Institute is open to its wider environment through its effective presence in the local Antiochian communities and abroad. It strives to preserve its characteristic as a milieu for the revival of the Antiochian heritage, education, theological teaching, and research in the East.

# **ADMINISTRATIVE STRUCTURE OF THE INSTITUTE**

1. The Institute's Administration
2. The Institute Council
3. The Institute's Committees and their Tasks

## **1. THE INSTITUTE'S ADMINISTRATION**

The Institute is presided by the dean, who is in charge of its management. He may appoint attending deans or assisting deans to help him accomplish his duties after consulting His Beatitude, and the president of the university.

## **2. THE INSTITUTE'S COUNCIL**

The Institute Council consists of the attending and/or assisting deans (if any), school directors, heads of departments, programs and centres, and the student life superintendent. It is headed by the dean. The Council considers all matters submitted to it by the dean. These are primary concerns of the academic body, the academic policy of the Institute, and academic and student affairs. The tasks of the Council are as follows:

1. To help the dean manage the Institute's affairs in all aspects.
2. To examine the Institute's budget before it is submitted by the dean to the president.
3. To make suggestions concerning appointments, tenures, and promotions remitted by the departments, to the dean, before being submitted to the University Council.
4. To make decisions regarding all things that relates to new programs that the departments intend to implement.
5. To consider all matters handed over by committees, and referred to by the dean.
6. To adopt scientific activities, conferences, and projects that the Institute intends to organize.
7. To consider the establishment of new departments, programs, or centers, and submit recommendations there of to the dean.
8. To examine students petitions and needs.

The Council only makes decisions with a majority in attendance and in case of a tie vote, the dean has the tie-breaking vote.

## **3. THE INSTITUTE'S COMMITTEES AND THEIR TASKS**

The Institute consists of committees commissioned by the Institute itself. These committees are:

1. The Admission Committee
2. The Curriculum and Academic Committee
3. The Library Committee
4. The Scientific Research and Higher Studies Committe.
5. The Institute is entitled to create new committees if necessary. These committees assume executive tasks in all procedural affairs falling within the framework of their mandates, and provide recommendations to the Institute Council.



# **STUDENT LIFE**

## **1. COMMUNAL LIFE**

The uniqueness of student life at the Institute of St John of Damascus is based on the parallel growth of the student in spiritual and scientific knowledge, ecclesiastical awareness, and the embodiment of the living faith. The academic theological curriculum, which is inseparable from the students' life in the academy, aims to create a spiritual and knowledgeable future generation.

The study of theology at Balamand is different from other academic branches at the university. It does not settle for only intellectual dialogue, but seeks to foster authenticity in people's relationships. The students reside in the Institute for a period of four to five years, representing a phase of spiritual, intellectual, applied, and practical preparation to those who are getting ready for a life of consecration, service, and instruction in the Church.

The person responsible for the internal life attends to, and supervises, all that is related to student life, and interaction with colleagues, in addition to the student's spiritual life, with coordination with his spiritual father when necessary. He also plans activities that enrich the student's experience in order to ensure that he is spending a constructive and enjoyable time in the Institute, and making friendships not only with his fellow colleagues but with friends of other backgrounds and fields.

The students of the Institute live together in a true partnership. Its main components are group prayers and the communal dining hall. Various student activities are based upon collaboration between professors and students in an effort to enrich daily life in the Institute by utilizing talents and finding spiritual, cultural, parochial, and recreational opportunities that will activate student life and impart to it a positive ambience of dialogue, broadmindedness, and creative interaction with the ecclesiastical, social, intellectual and environmental milieu.

Every student has his or her own room, and it is the place where they express their individuality at the Institute. Each student is entitled to arrange it as they please, so that it may mirror their own personality, be their praying cell, an atelier for their studies and a place of rest.

Perhaps the setting of daily liturgical prayers, which encompass life in the Institute, is the best field for student education and application of liturgical worship in our Church. Indeed, it is a crystal fountain from which they savor the sweetness of Orthodox liturgy, and the theology of prayer and worship.

The traditional celebrations that the Institute holds or participates in, such as the feast days of St John of Damascus and St Ignatius of Antioch, Holy Week and Holy Pascha, strengthen the joy of belonging to the family of the Church, and life under its auspices.

The choir of the Institute is famed for the beauty of its performances and its skilled mastery of the art of Eastern Byzantine chant. The choir comprises those students of the Institute who are fond of chanting. They dedicate a number of hours every week to practice towards a harmonious and thorough performance led by the choir master, who is often a talented student of the Institute. The choir does not only commit itself to the duty of liturgical worship in the Church of the Balamand monastery, but also, when the need arises, leads worship in other parts of the Antiochian community, or even to other Orthodox Patriarchates, giving recitals and participating in ceremonial services.

In Balamand, the student finds himself thrust into a focal ecclesiastical Orthodox center, that assembles the children of the Church, and the workers in it, who flock to it not only from all areas of our Patriarchate, but also from other churches in the Christian world. This provides the student with a unique opportunity to become closely acquainted with the message of the Church, its concerns, aspects of work in it, and the true meaning of service. The student also gets to meet eminent theologians, scholars, and workers servicing the Church in the global outreach of the Orthodox Church.

## **2. STUDENTS LIFE CHART**

The St. John of Damascus Institute of Theology is an ecclesiastic (spiritual and academic) institution aiming to serve the Church of Antioch through the preparation of Church leaders on both a spiritual and intellectual level. Its goal is to support the Church in its witness. Therefore, the uniqueness of the Institute and its student life arises from the need of a balanced development of students in their knowledge, ecclesiastical sense, and the incarnation of their faith. The students' growth in Christ is what grants their theological knowledge the tincture that enables them to assume all kinds of responsibilities in the Church, to apply their theology to real life, and to draw up flexible and modern religious speech to go with the Church's presence in today's world.

The organization of student life at the Institute completes the educational aspect of the community. This is revealed through the Institute's curricula and in the academic systems in force at the university (to read more about this organization, refer to chapter 8: Rules and Regulations in the University of Balamand), and which is implemented by the Institute as one of its faculties.

This organization is divided into three sections:

A. The educational aspect

B. The spiritual aspect

C. The communal life aspect

This statute applies to all students following the full university program and getting prepared to assume responsibilities in pastoral work and leadership within the Church.

### **2.1. FIRST SECTION: EDUCATIONAL LIFE REQUIREMENTS**

The necessities of educational life require that the Institute student deal with educational attainment as part of their qualification for service in the Church. Accordingly, the student is expected to abide by the following:

#### **Article 1:**

Use of the library and modern technology available at the University is necessary to expand students' horizons and to prepare them for free and open discussions. Being limited to the themes given in class by professors is a weakness that negatively affects students' performance and productivity. The Institute encourages its students to consult books and to get acquainted with recent scientific developments with the spirit of responsibility promoted by the Institute.

#### **Article 2:**

In case of the abuse of technologies at the disposal of the student, the latter are held accountable. That which is considered an abuse of available technologies is the promotion and copying of immoral items or items contrary to intellectual property and scientific accuracy, or items that provoke disputes within the university or that affect people regardless of their position, or items that make up false and biased information.

#### **Article 3:**

Pastoral training that falls within the framework of the curricula, or organized by the Monastery of Our Lady of Balamand, in coordination with the Institute administration, constitutes one of the major qualifications of students. Institute students are expected to contribute to this training in all its aspects, considering the positive reflection on their educational attainment on the one hand, and on their future pastoral work on the other hand. Non-compulsive absence from participation in this training requires special authorization from the Institute Council based on a warranting request.

#### **Article 4:**

The Institute has a private Choir that contributes to the training of the students on solo and choral chanting. It also helps the Monastery of Our Lady of Balamand in assuming its pastoral role amid its environment, and in the Patriarchate of Antioch. Students can join the choir according to the order mentioned in the curricula. Exemption from joining requires a special decision from the Institute Council upon the suggestion of the choir's trainer in the Institute.

#### **Article 5:**

Attending all courses is compulsory, as it is participating in various educational attainment activities. Accepted absence rate in any course is 10%. If this is exceeded, the student is considered withdrawn from the course, scores a WF grade, and may repeat the course no more than once.

#### **Article 6:**

Any student proven to have attempted to cheat in the Institute will be definitively dismissed from the Institute. The Institute Council is entitled to consider and settle these cases.

#### **Article 7:**

Students are expected to fully abide by the timing set by the professors to submit their assignments as established in the syllabi distributed to the students in the outset of the semester. Students are liable to obtain a grade of 40 for work they do not submit on time.

## **2.2 SECOND SECTION: SPIRITUAL LIFE REQUIREMENTS**

Life within the Institute is characterized by both its personal and communal character. Institute students are called upon to progress their private lives through their training on consecrating themselves, and participating in the sanctification of others. Students are expected to live up to the following:

#### **Article 8:**

Prayer is a root of the Institute's student life. Besides individual prayer, each student is called upon to take part in group prayer held by the Institute in coordination with Our lady of Balamand Monastery. Prayer takes place on, but is not restricted to, the following occasions:

- A. Daily prayers, mainly Matins and Vespers.
- B. Sunday service and weekly service held in the Institute.
- C. Vigils and other prayers held on festal occasions.

Failing to attend the prayers regularly is viewed as a major impediment for affiliation with the Institute, by virtue of a decision from the Institute Council upon the suggestion of the supervising father of student life.

#### **Article 9:**

Besides prayer, students in the Institute are trained in sacramental life as a major dimension in their sanctification journey. In this framework, the Institute and the Monastery represent together a unity that aims at consecration via communal endeavors, and therefore:

- A. Priests residing at the Institute or the Monastery are expected to play a major pastoral and guiding role. The superintendent of the Institute's internal life should closely follow up with this role in coordination with the Abbot of the Monastery.
- B. Students should participate regularly in Holy Communion.
- C. Students should ask the Fathers working in the Monastery or Institute or the professors for advice and guidance. The annual evaluation given by the fathers and professors about students in closed sessions, according to clear and documented criteria, constitutes a major part of their personal files and is to be

submitted to their ecclesiastical authority in order to keep the latter closely informed of their ability to serve the Church.

**Article 10:**

The Institute conforms completely with fasting times and arrangements. At the same time, and in observance of fast spirituality, students are trained in the Institute in personal austerity, generosity, and adhering to the service of the needy and weak by contributing effectively to social activities organized by the Institute and/or the Monastery.

**2.3 THIRD SECTION: COMMUNITY LIFE REQUIREMENTS**

Life in the institute over years of theological studies constitutes a distinct experience within a community united by the concern of serving the Church. Therefore, the students must stay at the Institute during this entire period, according to the following regulations:

**Article 11:**

Students shall reside in the Institute during their time in school except for the following periods:

D. Between the Nativity of our Lord and Theophany

E. The week following Holy Pascha

F. The semester vacation in February

G. September of each year

However, if any student has other requirements inhibiting his ability to regularly attend the Institute and on specific times, the Administration Council will take a decision at the recommendation of the student life superintendent, based on a justifying request.

**Article 12:**

Life in the Institute as a test for living with others and interacting positively with them is a practical reflection of the success or failure of the student's spiritual life. Hence, Institute students are expected to avoid anything that instigates conflict of whatever kind. The superiors of the Institute shall ensure that students are open to each other and accept differences as a source of enrichment in the Church instead of a source of discord.

**Article 13:**

Life in the Institute constitutes a place to practice service. Consequently, the student life superintendent shall ensure the organization of service groups to cover the various activities taking place under the same roof. This experience is considered an assessment scope to be taken into account when the Council drafts its annual observations regarding the students. The assessment is made in conformity with a special application documenting the observations in order to ensure the highest possible level of objectivity.

The superintendent of student life prepares in the beginning of each semester a list of the needed services and of the groups to be in charge of meeting them.

**Article 14:**

Communal life in the Institute requires love of others through respect of different aspects of daily life such as cleanliness, punctuality, harmony, etc. Not complying with these aspects of community life by students is seen as a violation of the principles. The student life superintendent shall follow-up the matter with fatherly care, and may refer this issue to the Institute Council if a response is not received promptly in this regard.

**Article 15:**

Institute students are entitled to take the initiative to establish clubs at the university according to the statutes of clubs. They may also participate in the clubs already established at the university and impart their own flavor as part of their witness in society.

**Article 16:**

Daily life order is in general as follows:

- A. Matins at 6:45 AM
- B. Breakfast at 7:45 AM
- C. First course session from 8.30 AM to 1 PM
- D. Lunch and lunch break from 1 PM to 3 PM
- E. Second course session from 3 PM to 6 PM
- F. Vespers at 6 PM
- G. Dinner at 7 PM

It is worth mentioning that the reading room and computer halls are available all day long until 10 PM in general and till 11 PM during exams.

**Article 17:**

Enrollment at the Institute of Theological Studies entails an engagement by the students in their responsibilities with the Church and its affairs. Consequently, they are held accountable according to this spirit of responsibility, pursuant to the present regulations, far from any legalistic code.

**Article 18:**

The Institute Council is the referent for all matters related to student life and performance, and it may set the regulatory framework for cases not specified in this regulation with complete respect for their spirit. The Institute Council issues, at times, and according to the circumstances, guidelines necessary to improve life in the Institute.

**Article 19:**

The Institute Council is the proper referent for decision-making and receiving complaints. The dean is the sole official spokesman thereof.

## **THE LIBRARY**

The history of the library of St John of Damascus goes back to the era of Patriarch METHODIUS in the 19th century.

When Archimandrite Athansios Kasir established the first clerical school at Balamand Monastery in 1832, the library was located inside the Monastery and it held a few hundred books. The library continued to develop gradually with the school until the St John of Damascus Institute of Theology was established in 1970.

The Institute formed a turning point in the history of our library. Thousands of books and journals were added, and the new location provided the library with a large panoramic reading room, a storage room, two offices, a circulation desk and two spacious levels for stacks.

Nowadays the library of St John of Damascus provides the students with a wealth of different resources. It holds

more than thirty thousand volumes of books in Arabic, English, French, Russian, Romanian and Greek, local and international periodicals, general and specialized encyclopedias, in addition to rare and diverse dictionaries. The Library is particularly rich in Orthodox Theology, Holy Scriptures, Church Fathers, Church and Human History, Civilizations, Philosophy, and various religions, particularly in Islam. The Library also holds the dissertations of undergraduate and Master program students.

The Library of St John of Damascus shares a unity with the University of Balamand Libraries. Students at the Institute of Theology enjoy the use of books and other services provided by the University of Balamand in all specializations, either through the central library, or different faculty libraries, as well as the Online Data Base and the Electronic Journal Service, which provide a wide subscription in various specialized electronic resources and world magazines.

Through automation, the entire collection of the St John of Damascus Library is now available on the University of Balamand web page. The system used by the libraries in the University of Balamand makes it easy for students to look for any book by its title, author, publisher, or subject. Furthermore, the Library provides special electronic services of the Holy Scriptures: Old and New Testaments in its original languages (Hebrew, Greek and Syriac), and their translations in European languages.

In addition, the St John of Damascus Library contains digital images – more than one hundred thousand – of the collection of manuscripts of Our Lady of Balamand Monastery, and other manuscript collections: private and Orthodox monasteries/parishes, in Lebanon and Syria totaling around six hundred manuscripts.

## **LIBRARY STAFF**

### Librarian

Simon E. Najm

Tel: 06 930 305 ext 107

Email: Simon.Najm@balamand.edu.lb

### Assistant Librarian

Alexandra Nassar

Tel: 06 930 305 ext 118

Email: Alec.Nassar@balamand.edu.lb

## **OPENING HOURS**

The Library is open:

Monday through Friday

8:00 AM – 4:00 PM

9:00 PM – 11:00 PM

Saturday

10:00 AM – 10:00 PM

Sunday

4:00 PM – 8:00 PM

Closing Hours

1:00 PM – 2:00 PM

6:00 PM – 8:00 PM

## **LENDING PRIVILEGES**

### **UOB Community:**

<b><u>Category</u></b>	<b><u>No. of items</u></b>	<b><u>Duration</u></b>
Freshman	7	2 weeks
Undergraduates	7	2 weeks
Postgraduate	15	4 weeks
Full-Time Faculty	20	1 academic semester
Part-Time Faculty	7	1 academic semester
Staff	7	4 weeks

### **Non-UOB Community:**

<b><u>Category by mode of subscription</u></b>	<b><u>No. of items</u></b>	<b><u>Duration</u></b>	<b><u>Fee in L.L.</u></b>
1 academic year	2	2 weeks	100,000
1 academic semester	2	2 weeks	50,000
1 day	0	0	2,000

## **THE MASTER OF THEOLOGY PROGRAM (M.Th.)**

### **MISSION STATEMENT**

The M.Th. Program at the Saint John of Damascus Institute of Theology (IOT) promotes research to a higher level. It offers to talented students the opportunity to broaden their knowledge in the main theological fields, with the aim to prepare them to be involved actively in facing the pastoral needs, and speaking up for Antiochian Orthodox Theology in modern society. Special emphasis is given to enhance theological research and publication in Arabic. The MTh program, as a base for further academic studies, contributes to make the IOT a center of scholarly work and academic dialogue and exchange with the various expressions of Christian Theology in our times.

### **PROGRAM OBJECTIVES**

1. Provide students with deeper and focused insights into specialized theological topics.
2. Sensitize Students about contemporary theological discourses and debates.
3. Present an environment for individual and collective work in academic research in the fields of Orthodox theology.
4. Equip students with necessary tools and skills to teach and conduct research.
5. Encourage students to explore and bring to light the treasures of the Antiochian Christian heritage and identity.
6. Develop in students high standards of ethics and professionalism.
7. Enable students to pursue higher studies and meet the academic as well as pastoral needs of the Orthodox Church of Antioch.

## **LEARNING OUTCOMES**

At the end of the program, the student is expected to have acquired:

- A. The ability to engage in theological research according to academic standards.
- B. A familiarity with sources, methods and tools related to a particular discipline in theology
- C. The ability to formulate a relevant research issue in theology and use the appropriate approach of study and argumentation.
- D. A critical knowledge in the various theological disciplines.
- E. The ability to apply critical knowledge in a multi-disciplinary context.
- F. The capacity to get involved in the contemporary theological debates.
- G. An in-depth insight into the historical, theological, liturgical and archeological legacy of the Church of Antioch.
- H. The ability to communicate theologically and pastorally the Ethos and Tradition of the Orthodox Church.

## **ADMISSION REQUIREMENTS**

- 1. Applicants to the MTh program must hold the Lebanese Baccalaureate Certificate, or its equivalent.
- 2. Applicants must be holders of a Bachelor of Theology degree (BTh) from an Orthodox institution of higher education with an average of 80/100 or its equivalent in major courses.
- 3. Applicants must demonstrate an adequate knowledge of Arabic.\*
- 4. Applicants must have obtained 600 in a paper-based TOEFL for non-native English speakers or its equivalent in another foreign language.
- 5. Applicants must show a good knowledge in at least one ancient language, which shall be defined by the admission committee based on their field of study and thesis project.\*
- 6. Applicants who do not meet MTh program admission requirements may be granted, upon the recommendation of the IOT Council, acceptance but on probation. This acceptance continues until the end of the first semester.
- 7. Applicants who hold a Bachelor of Theology degree (BTh) from a non-Orthodox institution of higher education will be enrolled upon the recommendation of the IOT's Council, and might be requested to take undergraduate bridging courses.
- 8. Applicants who hold an MDiv degree from an Orthodox institution of higher education are admitted in a shorter academic program.
- 9. Applicants who hold an MDiv degree from a non-Orthodox institution of higher education are admitted in a shorter academic program in addition to bridging courses in Orthodox Christian Theology.
- 10. Applicants are required to file a full application form and provide the following documents:
  - a) A letter of recommendation issued by the respective canonical Ecclesiastical authority
  - b) Two recommendation letters by faculty members, who know the candidate\*
  - c) A personal statement expressing their career goals and personal objectives in seeking the MTh
  - d) Copies of acquired diplomas or degrees\*
  - e) 3 passport photos
  - f) A Photocopy of the Identity Card

\* Not required from IOT graduates



## **RULES AND REGULATIONS**

The IOT offers a two-year study program leading to the redaction of the graduation thesis in fulfillment of the Master of Theology Degree.

1. To earn the MTh degree, a student must successfully complete the required 32 credits distributed as follows:

- 2 Credits of Methodology of Research
- 21 Credits of core courses in the main theological fields
- 3 Credits of a tutorial in the field of concentration related to the student's thesis.
- 6 Credits in directed thesis preparation

2. The academic year is spread over two semesters: Fall and Spring. Courses are offered in block seminars. Students are required to attend intensive program during the semester for a period of five days per month. During this period, accommodation is available at the Institute.

3. The field of concentration shall be one of the following: New Testament, Old Testament, Church History, Dogmatics, Pastoral Theology, Liturgy, Patristics, and Canon Law.

4. The following is the policy statement on academic progress in the IOT.

### **A. Time Limit**

Full-time students should be able to complete all requirements for the degree in a maximum period of four years. Students should petition in writing to the IOT Council for any exceptions.

### **B. Evaluation**

Graduate students are evaluated at the end of each semester. Evaluation of academic progress is based on the average of the graduate courses taken during one semester.

### **C. Passing-Grade**

The passing grade for each course is 75.

The passing average at the end of each semester is 80.

### **D. Evaluation of Academic Performance**

#### **D.1 Academic Probation**

If a student's average in one semester is less than 80, he/she is put on probation.

#### **D.2 Removal of Probation**

A student placed on probation will be given the opportunity to earn 80 or above in all courses by the end of the following semester.

#### **D.3 Dropping from the program**

A Student will be dropped from the program for any of the following reasons:

- i. He achieves a semester average less than 75.
- ii. He is on Probation and is not able to remove the probation by the end of the next semester.

### **E. Appeal**

A graduate student may petition to the IOT Council concerning any exceptional case related to an academic regulation.

# **THESIS REGULATIONS**

## *1. Description*

An MTh thesis is the final project for the Master of Theology degree. As much as possible, it is designed to be an original contribution that draws on the knowledge acquired through the program. The thesis work reveals the student's abilities to perform research with adequate methodology and demonstrates his/her knowledge in the subject of the thesis, and that he/she is acquainted with the literature pertaining to Thesis topic.

## *2. The Thesis Proposal*

By the end of the fourth semester, the enrolled student should submit to the coordinator of the MTh Program a thesis proposal signed by his advisor. The coordinator forwards the proposal to the Dean for final approval. The Thesis proposal must include the following:

- a. Title
- b. Brief description of the scholarship on the topic
- c. Statement about the nature and purpose of the thesis
- d. Detailed outline describing the content of each chapter of the thesis
- e. Selected Bibliography.

## *3. Supervision*

### a. Appointment of Supervisor

The Dean officially appoints the supervisor of the thesis. He either approves the student's advisor as a thesis' supervisor or proposes another faculty member if needed.

### b. Supervisors' Responsibilities

The supervisor mentors the student's research work and the writing of the thesis with a view to ensuring completion as required.

He is expected to:

- i. Prepare the thesis proposal with the student.
- ii. Support the student in conducting his/her research.
- iii. Provide supervision on a regular basis, read and discuss the student's work.
- iv. Evaluate the progress of the student in his research project and report on this to the dean in semiannual evaluations.

### c. The Student's Responsibilities:

- i. The student must keep his supervisor informed about the progress of his/her research, by providing the following:
  - All the drafts of the gradual phases in writing the thesis.
  - All important research results.
  - The process of the editing of the final text of the thesis.

### d. Semi-annual Evaluations

Every six months, the supervisor provides the Dean with an evaluation of the student's progress in his/her research. Based on the evaluation, the Dean decides whether the student's academic progress and research

is satisfactory or not.

Students who present unsatisfactory performance will be placed on academic probation.

Students who fail to obtain an approval of their detailed thesis proposal at the end of their course work will be placed on academic probation.

e. Change of Supervisor

A request for a change of supervisor may come from the student or from the supervisor. The Dean may initiate the change of supervisor. The appointment of a new supervisor takes place in agreement with the abovementioned regulation.

f. The First Reader

After examining the first evaluation report presented by the supervisor, the Dean appoints the first reader. The first reader reviews regularly the research work of the student and presents his remarks and advices. The thesis cannot be submitted without the approval of the supervisor and the first reader.

#### 4.The Format of the MTh Thesis

A master's thesis consists of approximately 100 pages. Students must follow the MTh Guide and Style manual issued by the Issam Fares Library Learning Center.

#### 5.The Assessment Committee

a. Definition

The Assessment Committee is in charge of reading and examining the final text of the Thesis. Upon completion of the MTh Thesis, the student submits by hand to the coordinator of the MTh Program four copies of the manuscript, and applies in writing for the Thesis defense. His application needs the approval of the Dean, who appoints the assessment committee and the committee chairperson.

b. Composition

The Assessment Committee consists of 3 members: the supervisor, the first and the second readers, who are professors, associate professors, or assistant professors in related fields of specialization. The Thesis Supervisor may chair the Assessment Committee.

c. Tasks

The members of the Assessment Committee are expected to fulfill the following tasks:

- i. Attend the defense session personally and present their evaluation orally during the session.
- ii. Deliberate and agree on the final grade of the Thesis.
- iii. Participate in the writing of the Report on the defense.

The chairperson is responsible, for ensuring the defense procedures, about:

- i. Submitting the required number of copies to the Assessment Committee
- ii. Communicating the date of defense
- iii. Coordinating the session
- iv. Submitting all needed reports and documents.

#### 6.Defense

The student must defend his MTh Thesis before the Assessment Committee. The defense session is open to the public, and it respects the following rules:

- i. The date for the defense session is set by the Dean.

- ii. A secretary of the committee writes down the session report.
- iii. The final session report is signed by all members of the Assessment Committee.
- iv. The Grading system is as follows:

Graded	Graded
70-80	Fair
81-85	Good
86-90	Very Good
91-95	Excellent
96-100	Outstanding

7. Award of the MTh Degree

The MTh degree is awarded to students who have completed the required coursework, defended the MTh Thesis, and submitted it by hand to the Library after making the requested amendments. The corrected text of the thesis shall be submitted within four months after undergoing the oral examination.

Students are eligible to receive the MTh degree when they offer by hand to the Dean’s office the following documents:

- a. A copy of the Thesis after the final amendments, signed by the three members of the Assessment Committee
- b. A Library receipt of the Thesis.
- c. The Clearance Form for graduation.

After reviewing the above-mentioned documents, the St. John of Damascus Institute of Theology grants the academic degree of MTh to the student.

**PROGRAM CONTENTS**

**THE CURRICULUM OF THE MTH PROGRAM CONSISTS OF TWO ALTERNATIVE TRACKS:**

**Track 1**

Code	Course	Sem.	Cr.
METH 300	Methodology of Research	1	2
THEO 311	Passion Narratives in the Bible	1	3
THEO 321	Torah and Prophets	3	3
THEO 331	Ecclesiology in the Past and Present	2	3
THEO 351	Anthropology According to St. Basil the Great	4	3
THEO 361	Christian Arabic Heritage: Contributions of Antiochian Writers	3	3

THEO 371	The Antiochian Influence on Liturgy	2	3
THEO 387	Problematics in Family Care: Marriage and Sickness	4	3
THEO 391	Seminar in the Field of Concentration	4	3
THEO 399	Thesis	5	6
<b>Total</b>			<b>32</b>

**Track 2**

<b>Code</b>	<b>Course</b>	<b>Sem.</b>	<b>Cr.</b>
METH 300	Methodology of Research	1	2
THEO 318	Christ's Death and Resurrection For Us in the New Testament	1	3
THEO 322	The Septuagint	3	3
THEO 332	Schools of Thought in Contemporary Orthodox Thought	2	3
THEO 352	Some Theological Aspects in the Thought of St. John of Damascus	4	3
THEO 362	The Antiochian Church During the Renaissance	3	3
THEO 372	Liturgy of Sacraments	2	3
THEO 389	New Techniques in Preaching and Media	4	3
THEO 391	Seminar in the Field of Concentration	4	3
THEO 399	Thesis	5	6
<b>Total</b>			<b>32</b>

## **M.A. IN APPLIED ORTHODOX THEOLOGY**

### **MISSION STATEMENT**

The Master of Arts Degree Program in Applied Orthodox Theology is the main theological course of the Antiochian House of Studies (AHOS), and is offered as a program within the St. John of Damascus Institute. Its main purpose is to offer a comprehensive course of theology in the areas of Scripture, History, Liturgy, Canon Law, Patristics and various concerns of Pastoral Theology. With an emphasis on the "application" of Orthodox Theology, such courses are bolstered by the face-to-face praxis of that theology in various settings. Full use is made of providing theological materials through current technologies (electronic education and cyberspace possibilities). Students who finish the courses over a three-year-period, and move on to write the Master's Thesis during a fourth year, are trained and equipped to serve in various settings, both as ordained and non-ordained persons, both men and women. All are prepared to lead programs such as Youth Ministry, Christian Education, Liturgical Music, Byzantine Iconology, etc. Some have gone on to doctoral programs in related areas.

## **OBJECTIVES**

In essence, the MAOT is guided by the following objectives which fully express the purpose of the AHOS:

- To communicate in depth the teachings of Orthodox Christianity by preparing leaders who will, in turn, teach others.
- To teach in a way which emphasizes “applied” theology in various settings, e.g. in churches, schools and other philanthropic institutions.
- To integrate the theory and praxis of theology through both the required texts and student ministries.
- To prepare students to do research in furthering their independent studies, and to develop a coherent MA Thesis, or when completed, to go on to a doctoral level of study.
- To prepare students to serve in the ordained ministry according to the needs of the Church, as expressed by the Hierarchy in all Orthodox jurisdictions and traditions.

## **LEARNING OUTCOMES**

Upon completion of the MAOT the graduate should have achieved the following:

- The ability to comprehend and to teach the basic tenants of Orthodox Christianity in a coherent form.
- The capacity to lead in propagating the “application” of Orthodoxy in other various programs and institutions.
- The maturity and training to serve in the ordained ministry if called upon by the Hierarchy.
- The capacity to fully participate in inter-Orthodox, inter-Christian and inter-religious dialogues and programs.
- The ability to discern and then appropriate the eternal and unchanging teachings of Orthodox Christianity in a contemporary and rapidly changing world.
- The depth of the knowledge of the Faith in order to integrate the various components of the program, e.g. scripture, history, doctrine, liturgy, etc. within the Tradition of Orthodox Christianity, no matter where life takes the graduate.

## **COURSE OFFERING:**

<b>Code</b>	<b>Course</b>	<b>Cr.</b>
THEO 511	Advanced course in Doctrine	3
THEO 520	Canon Law	3
THEO 531	Pastoral Theology I	3
THEO 532	Pastoral Theology II	3
THEO 540	Spirituality	3
PR 592	Pastoral Project I	3
PR 593	Pastoral Project II	3
FASS 300	Methodology of Research	3
<b>Total</b>		24

## **MTH-COURSE DESCRIPTION**

### **THEO 311 THE PASSION NARRATIVES IN THE BIBLE**

**Credits: 3**

**Hours: 45**

In this course Students are introduced to the following topics: the passion narratives in the gospels and the information available in ancient writings; the sources of the passion narratives; a comparison between the synoptic tradition and the gospel of John; the historicity and the genuineness of the passion narratives. This study is based on narrative analysis, which sheds light on the particular aspects of each of the narratives about the last days of Jesus in Jerusalem.

### **THEO 318 CHRIST'S DEATH AND RESURRECTION FOR US IN THE NEW TESTAMENT**

**Credits: 3**

**Hours: 45**

This course deals with the issue of the death of Christ and His resurrection in the New Testament in general, and in the letters of Saint Paul in particular. The meanings of Christ's death and resurrection are discussed in this course: Sacrifice, reconciliation, justification, act of salvation... The course also deals with the teaching of the Old Testament on these themes. Messianic expectations and their relationship with salvation in the death of Christ and His resurrection will also be studied.

### **THEO 321 TORAH AND PROPHETS**

**Credits: 3**

**Hours: 45**

A study of the relationship between the Pentateuch and the Prophets on the literary, compositional and theological levels. This study is based on the assumption that the Pentateuch is prophetic in character and that the prophets refer in their writings to the Pentateuch.

### **THEO 322 The Septuagint**

**Credits: 3**

**Hours: 45**

A textual and exegetical study of the Greek text of the Septuagint, consisting of a historical introduction aiming at uncovering the special features of the Greek text of the Old Testament, and how the Hebrew text was translated and edited.

### **THEO 331 ECCLESIOLOGY IN THE PAST AND PRESENT**

**Credits: 3**

**Hours: 45**

A historical study of the evolution of the Christian Ecclesiology from St. Ignatius till present day theologians.

### **THEO 332 SCHOOLS OF THOUGHT IN CONTEMPORARY ORTHODOX THOUGHT**

**Credits: 3**

**Hours: 45**

A study of the conceptual frameworks, scientific contributions and theological approaches of modern orthodox theologians.

### **THEO 351 ANTHROPOLOGY ACCORDING TO ST. BASIL THE GREAT**

**Credits: 3**

**Hours: 45**

St. Basil was unique in approaching anthropological issues as a physicians presenting his theology from the point of view of sickness, healing and growth, stressing on one hand the concept of the sickness of the human nature and its healing, not only from the perspective of fall, incarnation and redemption, but also by using terms such as dissection, diagnosis and weakness. On the other hand, he talks about the call for this nature to be deified. St. Basil presented a pure Christian anthropology based on the Bible and in total harmony with the tradition of the Church. He made of it a realization of a Christian education.

### **THEO 352 SOME THEOLOGICAL ASPECTS IN THE THOUGHT OF ST. JOHN OF DAMASCUS**

**Credits: 3                      Hours: 45**

St. John of Damascus is one of the most prominent fathers of the Church. For this reason, this course presents a study of this father, his life, writings and theological contribution. Special attention is given to aspects of his theology, such as Christology, ethics, Christian art and eschatology.

### **THEO 361 CHRISTIAN ARABIC HERITAGE: CONTRIBUTIONS OF ANTIOCHIAN WRITERS**

**Credits: 3                      Hours: 45**

Christians are not strangers from the Arab culture. They are its corner stone and the link between this culture and the culture of the ancient oriental world. They have contribution to its development and spread. After the Islamic conquest, the different Christian communities in the east adapted to a new environment and reached it for what they have taken in ancient heritage, Greek, Syriac, Coptic and even Latin. This heritage is still unknown in the Church today. This course aims at presenting a study of the books of the most important authors such as Theodoros Abu Currah, Yahyah Bin Adi, Abdullah Ibn Al Fadl, and others who have contributed to the shaping of theology in the first millennium.

### **THEO 362 THE ANTIOCHIAN CHURCH DURING THE RENAISSANCE**

**Credits: 3                      Hours: 45**

During the period extending from the sixteenth to the twentieth century, Antioch has known several political changes and Church troubles. Despite this it is also witnessed the appearance of important figures in the Church such as Meletius Karma, Makarius Ibn Al Zaiim, Athanasius Dabbas, St. Joseph of Damascus, Meltius Al Doumani, Jarasimos Msarra and others who tried to spread the thought of the Church and participated to its renewal. So this course will focus on their writings that were kept in the manuscripts, and study them in order to evaluate their role in the Antiochian Church.

### **THEO 372 LITURGY OF SACRAMENTS**

**Credits: 3                      Hours: 45**

A study of the services of sacraments, their forms and evolution throughout the ages, with special emphasis on their theology and their importance in Church life and practice.

### **THEO 371 THE ANTIOCHIAN INFLUENCE ON LITURGY**

**Credits: 3                      Hours: 45**

This course discusses the influence of Antioch on the appearance and shaping of liturgical forms in the first eight centuries. It emphasizes on the Antiochian contributions in the evolution of the liturgical shapes before they were exported to other Churches.

### **THEO 387 PROBLEMS IN FAMILY CARE: MARRIAGE AND SICKNESS**

**Credits: 3                      Hours: 45**

This course deals with the Christian family and the marital relations from the theological and practical perspectives. It discusses, in the first place, the concept of marriage and the development of its eschatological theology in the New Testament and the Orthodox Church, by stressing issues such as love, sex, procreation, etc... and their meanings in the Bible, the writings of the Holy Fathers, psychology, sociology and the approaches of modern theologians to marital life. On the practical level we discuss the challenges facing Christian families in our society and in the "Antiochian" region. The course deals here with tools assisting the priest in his ministry and work with families, in issues such as marital conflicts, caring for divorced families, accompanying new families, and accompanying families suffering from sickness and grieves.



**THEO 389 NEW TECHNIQUES IN PREACHING AND MEDIA**      **Credits: 3**      **Hours: 45**

Preaching is the heart of the Gospel. It has acquired different strategies throughout the ages. Nowadays, technology has become an integral part of the personal and social life of men. For this reason, this course aims at assisting pastors in their preaching as well as mediatic and educational work. In the first place, the course sheds light on the theology of preaching in the Bible and in the writing of the fathers, starting with the teaching of Jesus Christ and ending with the modern theology of the Church. In a second place, the course discusses new preaching technology in today's work, taking into consideration the influence of the technological revolution and the use of modern technologies such as multimedia, education and ministering program. The course evaluates the ethical side of using such tools for the preaching of the Word.

## **MA-COURSE DESCRIPTION**

(The 24 credit requirement for graduation includes 15 credits of required course work TH 511, 520, 531, 532, 540; 6 credits in applied work PR 592 and 593; and 3 credits in research Methodology MEM 300. The M.A. thesis of 50 to 75 pages will be counted as 6 credits.)

**THEO 511 ADVANCED COURSE IN DOCTRINE**      **Credits: 3**

Here, the student comes to an understanding of the Orthodox approach to the mystery of the Holy Trinity, i.e., a personal encounter between the believer and community of believers with the three hypostases of the Godhead.

**THEO 520 CANON LAW**      **Credits: 3**

Introducing the student to Orthodox Canon Law, it provides grounding in the basics of their implementation and the spirit of their application. It also provides an overview of the Key concepts of *economia* and *akriveia*.

**THEO 531 PASTORAL THEOLOGY I**      **Credits: 3**

This course provides the student with an introduction to the theory and practice of pastoral theology in the context of the faith of the Orthodox Church.

**THEO 532 PASTORAL THEOLOGY II**      **Credits: 3**

Building on the first course in pastoral theology, this course examines a variety of "case study" applications of the pastoral method in an Orthodox context.

**THEO 540 SPIRITUALITY**      **Credits: 3**

This course introduces the student to a sample of literature concerning Orthodox Spirituality, and emphasizes its organic connection to correct dogma, and proper practice of the faith.

**PR 592 PASTORAL PROJECT I**      **Credits: 3**

Under the direction of the student's pastor or other appropriate ecclesiastical authority, the student designs and executes an educational project approved by the St Stephen's Program project coordinator. At the conclusion of the project, the student submits materials designed to enable the project coordinator to assess the success of the student regarding the project.

**PR 593 PASTORAL PROJECT II**      **Credits: 3**

Under the guidance of the student's pastor or other appropriate ecclesiastical authority, the student conducts  
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one or more pastoral activities. At their conclusion, the overseer submits an assessment of the student's implementation of the project in its pastoral context.

**FASS 300 RESEARCH METHODOLOGY**

**Credits: 3**

This course intends to familiarize the students with all the components of research. Students will be asked to analyze papers, articles, and theses in order to acquire a critical approach to the different steps in writing a research.