

**SAINT JOHN OF DAMASCUS
INSTITUTE OF THEOLOGY**

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 and spiritual formation, in order to provide the Church with well-cultivated, potential candidates for 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, ordained and non-ordained, are called to witness the Orthodox faith and serve all people, whether in their immediate Arab milieu or abroad.

LIST OF FACULTY AND STAFF

UNIVERSITY OFFICERS

Warrak, Elias	President of the University
Bahr (El), Georges	Acting Provost
Archimandrite Jack Khalil	Dean of the Institute
Moubayed, Walid	Acting Dean of Admissions, Registration and Student Affairs

ACADEMIC PROGRAM COORDINATORS

Archimandrite Jack Khalil	PhD Program Director
Ayuch, Daniel	MTh, CBB, and SOFIA Programs Coordinator
Father Bassam Nassif	BTh Program Coordinator
Najm, Simon	Al-Kalima Program Coordinator

INSTITUTE STAFF

Archimandrite Maxim Jamal	Student Life Affairs Director
Father Hareth Ibrahim	Director of St Joseph of Damascus Centre for Manuscripts' Conservation
Father Gibran Lati	Personnel Office and Publications
Al-Chami, Ghassan	Social Security and Reception
Haddad, Perla	Assistant Registrar
Najm, Simon	Assistant Librarian
Nasr, Tamy	Executive Assistant
Nassar, Alexandra	Library Circulation and Assistant Accountant
Hanna, Gilbert	Maintenance and Purchasing

FRULL TIME FACULTY MEMBERS

Archimandrite Jack Khalil	Ph.D., New Testament, Aristotelian University, Thessaloniki, Greece
Archimandrite Romanos Al-Hannat	Ph.D., Byzantine Music, Aristotelian University, Thessaloniki, Greece
Archimandrite Parthenios Allaty	Ph.D., Oriental Canon Law , Pontifical Oriental Institute in Rome
Father Porphyrios Georgi	Ph.D., Dogmatic Theology, Aristotelian University, Thessaloniki, Greece
Father Bassam Nassif	Ph.D., Pastoral Theology, University of Balamand, D.Min., 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

VISITING PROFESSOR

Father Michel Najim

Th.D., Aristotelian University, Thessaloniki, Greece

Father Nikolaos Loudovikos

Ph.D., University Ecclesiastical Academy of Thessaloniki

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, and the embodiment of the living Orthodox faith. The academic theological curriculum, which is inseparable from the students' life at the Institute of Theology, aims to create a spiritual and knowledgeable future generation.

The study of theology at Balamand does not settle for only intellectual dialogue but seeks to foster authenticity in relationships among people. Thus, the students reside at the Institute of Theology for a period of four to five years, experiencing a phase of spiritual, intellectual, applied, and practical preparation for a life of consecration, service, and teaching 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 mentoring the spiritual life of the student, with coordination with his spiritual father when necessary. He also plans activities that enrich the knowledge and experience of the students to ensure that he is spending a constructive and enjoyable time in the Institute and making friendships not only with his colleagues but with friends of other backgrounds and fields.

At the Institute of Theology, the students live together in communal life. Its main components are prayer services and shared meals. Various student activities are based upon collaboration between professors and students to enrich daily life. Besides, these enliven talents and search for spiritual, cultural, parochial, and recreational opportunities that will activate student life and impart to it an ambiance of dialogue, broadmindedness, and creative interaction with the ecclesiastical, social, intellectual, and environmental milieu.

Every student has his or her room, which is a place of prayer and an atelier for studies. The setting of daily liturgical prayers, which encompasses life at the Institute of Theology, is the best field for student formation in liturgical worship. Indeed, it is a living fountain from which they taste the sweetness of Orthodox liturgy and the theology of prayer and worship.

Thus, they celebrate certain feasts such as the feast days of St John of Damascus, St. John the Theologian, Sts. Peter and Paul, Holy Week, and Holy Pascha, which contribute to the prayerful, joyful, and communal life..

The choir of the institute of Theology is renowned for its professional performance and skilled mastery of Church music. The choir, composed of talented students, dedicates several hours every week to practice towards a harmonious chanting led by the choirmaster. Not only does the choir commit itself to the liturgical services in Balamand Monastery, but also, when needs arise, it chants in the Antiochian Dioceses or even in other Orthodox Local Churches.

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 fact provides the student with a unique opportunity to become closely acquainted with the message of the Church, its concerns, aspects of work in it. 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 ecclesiastical (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 unique role supports the Church in her witness. The growth in Christ is what grants the students their theological knowledge the tincture that enables them to assume all kinds of responsibilities in the Church,

to apply their acquired knowledge to real life, and to draw up an appropriate religious speech to address the current challenges.

The organization of student life strengthens the educational aspect of the community. It is a concern of the curricula and the academic rules and regulations at the University of Balamand.

More precisely, the student life encompasses the following three dimensions:

- 1.The educational aspect
- 2.The spiritual aspect
- 3.The life aspect

2.1. FIRST SECTION: EDUCATIONAL LIFE REQUIREMENTS

The student has to count academic achievement as part of their qualification for service in the Church. Consequently, the student has to abide by the following:

Article 1:

The use of the Institute Library or modern technologies available at the UOB is necessary to expand the horizons of the students and to prepare them for free and open discussions. Limiting oneself to the lessons given in class by professors is a weakness that negatively affects performance and productivity. The Institute of Theology encourages its students to consult books and to get acquainted with recent scientific developments with the spirit of responsibility that it promotes.

Article 2:

In case of the abuse of technologies at the disposal of the student, the latter is 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 those that provoke disputes within the university or affect people regardless of their position or those 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 indispensable qualifications of students. Students have to contribute to this training in all its aspects, considering the positive reflection on their educational attainment on the one hand, and 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 of Theology has a private choir that contributes to the training of the students on solo and choral chanting. The choir also facilitates the pastoral role of the Our Lady of Balamand Patriarchal Monastery amid its surrounding cities and villages and farther Antiochian dioceses. Students can join the choir according to the order mentioned in the curricula. Exemption requires a decision from the Institute Council upon the suggestion of the choirmaster.

Article 5:

Attending all courses and participating in various educational activities is obligatory. The accepted absence rate in any Course is 10%. In case it is exceeded, the student has to withdraw from the Course, scores a WF grade, and may repeat the Course no more than once.

Article 6:

Cheating at the exam leads the students to be permanently expelled from the Institute of Theology. The Institute Council is entitled to consider and settle these cases.

Article 7:

Students must abide by deadlines set by the professors to submit their assignments as established in the syllabi distributed to the students at 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 has both its personal and communal character. Students are called upon to work on consecrating themselves and participating in the sanctification of others. Students must live up to the following:

Article 8:

Prayer is vital for the student. Besides individual prayers, each student is called upon to take part in liturgical services. Services are:

- A. Daily Matins and Vespers.
- B. Sunday Divine Liturgy.
- C. Vigils and liturgies 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 have to learn to lead a spiritual life. In this framework, the Institute of Theology with the Monastery of Balamand offer the necessary guidance, and therefore:

- A. Priests residing at the Institute or the Monastery play an essential pastoral and guiding role.
- B. Students should regularly take the Holy Communion.
- C. Students should ask the Fathers working at the Monastery or at the Institute of Theology for advice and guidance. The annual evaluation given by the Fathers and Professors about each student in closed sessions, according to clear and documented criteria, constitutes an important part of his file and is to be submitted to their ecclesiastical authority for information about their ability to serve the Church.

Article 10:

The Institute of Theology conforms completely with fasting periods and its regulations. At the same time, and in observance of the Lenten spirituality, students are trained in personal temperance, charitable work, and service to the needy and the vulnerable through contributing effectively to social activities organized by the Institute or the Monastery.

2.3 THIRD SECTION: COMMUNITY LIFE REQUIREMENTS

Life during the period of studies constitutes a tremendous experience within a community united for serving the Church. Therefore, the students must stay at the Institute during this entire period, according to the following regulations:

Article 11:

Students must reside at the Institute during their studies, except for the following periods:

1. The vacation between the Fall and the Spring Semesters
2. Bright Week following Holy Pascha
3. Summer Vacation, unless students have to participate in a language summer program

Article 12:

Life at the Institute as a living experience with others and interacting positively with them is a practical reflection of the success of the student's spiritual life. Hence, students must avoid anything that instigates conflict of whatever kind. The administration shall ensure that students are open to each other and accept differences as a source of enrichment in the Church.

Article 13:

Life at the Institute constitutes a place to practice the art of serving. Consequently, at the beginning of each semester, the student life supervisor sets up teams of students to serve various duties at the Institute. The Institute Council in the semestrial assessment takes into consideration the student's engagement in teamwork.

Article 14:

Communal life at the Institute requires complying with its primary principles, such as cleanliness, punctuality, serenity, and similar virtues. Not complying with these rules is seen as a violation that the Student Life supervisor would follow up with paternal care, and might refer this issue to the Institute Council whenever needed.

Article 15:

Students are encouraged to take the initiative to establish clubs at the university according to the statutes of clubs. They may also participate in the already established clubs as a part of sharing their witness in society.

Article 16:

Daily life schedule is in general as follows:

- A. Matins at 6:45 AM
- B. Breakfast at 7:45 AM
- C. Morning classes from 8.30 AM to 1 PM
- D. Lunch and break from 1 PM to 3 PM
- E. Afternoon classes from 3 PM to 6 PM
- F. Ninth Hour and Vespers at 5:45 PM
- G. Dinner at 7 PM

It is worth mentioning that the reading room and the computer hall are available all day long until 10 PM in general, and until 11 PM during the exam period.

Article 17:

Students are expected to engage themselves responsibly in Church matters. Consequently, they are held accountable according to this sense of responsibility, based on the present regulations, and far from any legalistic attitude.

Article 18:

The Institute Council is the reference for all matters related to student life and performance, and it may set the regulatory framework for cases not specified in these regulations 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 reference for decision-making and receiving complaints. The Dean is the sole official spokesman thereof.

THE LIBRARY

The Institute's Library holds a panoramic reading room, a storage room, two offices, a circulation desk, and two spacious levels for stacks. It provides 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, journals, general and specialized encyclopedias, in addition to rare and diverse dictionaries. The Library possessions are rich in Orthodox Theology, Holy Scriptures, Church Fathers, Church History, General History and Civilizations, Philosophy, and various religions, particularly in Islam. The Library also stores the dissertations of Undergraduate, Master, and Ph.D. program students.

The Library is a part of 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 databases and the digital journal services, which provide a subscription in various specialized electronic resources and world magazines.

The entire collection of the Institute's Library is now available on the central catalog of the University of Balamand.

Besides, the Library contains digital images of the Our Lady of Balamand Monastery collection of manuscripts and the manuscripts of other dioceses, parishes, and monasteries.

LIBRARY STAFF

Assistant Librarian

Simon E. Najm

Tel: 06 930 305 ext 4807

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Library Circulation and Assistant Accountant

Alexandra Nassar

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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:

<u>Category</u>	<u>No. of items</u>	<u>Duration</u>
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:

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

THE BACHELOR OF THEOLOGY (B.Th.)

MISSION STATEMENT

The B.Th. program occupies a central role in the mission of the St John of Damascus Institute of Theology. The B.Th. is an undergraduate academic program of Orthodox theology aiming at providing students with both traditional and modern tools, approaches and methods that help them in serving the Church and witnessing in the Arabic speaking world as pastors and ministers. The B.Th. curriculum emphasizes the importance of intellectual training in an atmosphere of responsible freedom, as learning is closely related to life experience deeply rooted in the Christian legacy, which does not separate life from intellectual achievements. The specific Antiochian identity of the Institute within the framework of the Orthodox Church is well reflected in the shaping of the B.Th. program. This identity connects the Institute to the land where the alumni are called to witness and serve, whether in the immediate Arab environment, or abroad.

OBJECTIVES

The B.Th. curriculum aims at setting up basic academic knowledge, which contributes to the fulfilment of Church requirements, in terms of:

1. Endowing students, i.e. candidate pastors, with the capability of caring for their parishioners with knowledge and piety.
2. Providing students with effective tools to meet the cultural challenges of the contemporary world.
3. Involving students in the intellectual and theological debates which are directly related to the life of the Church.
4. Offering students the needed training in order to experience pastoral life and launch new pastoral training programs, which will benefit the Antiochian Orthodox Church as a whole.
5. Equipping students with the required academic tools in order to be capable of pursuing the highest levels of theological education and theological research in foreign and local universities.

LEARNING OUTCOMES

The B.Th. graduates will demonstrate:

- a. Describing the essential beliefs of Orthodox Christian Faith by being able to defend those beliefs with arguments and evidence from the Holy Tradition.
- b. Understanding Holy Scriptures and the methods of their interpretation, Church Dogma, Church History.
- c. Analyzing the historical and cultural contexts of the formulation theological discourse of the Church.
- d. Evaluating the ways in which Holy Scriptures, Christian worship texts and basic doctrines of the Church are interpreted in different Christian denominations.
- e. Interpreting basic theological sources with accuracy and responsibility.
- f. Identifying the secondary literature necessary for an academic approach to Orthodox theology.
- g. Distinguishing the major contemporary authors who contributed to advancement of theological studies.
- h. Using theological resources available online and in libraries.
- i. Writing research papers in theological-related topic areas.
- j. Communicating effectively theological truths in teaching settings.
- k. Applying theological knowledge to the pastoral reality of the Church.

LEARNING METHODOLOGY

The curriculum favors learning methods, which develop learners' personalities, and scientific capacities on the one hand, and introduces them to the spirit of Church service on the other. This is made possible thanks to an educational approach which builds knowledge on real life experience, and relates it to theology, in order to achieve the desired pastoral goals. Providing high-quality performance is only one of many methods that the Institute uses to achieve its goals. The Institute adopts:

1. A learning methodology, which is adapted to a curriculum more respectful of scientific and educational developments.
2. An assessment process, which takes into consideration human, 's scientific, cultural, and inter-relational dimensions, without hindering personal growth.
3. An educational methodology that provides a minimum of knowledge, the opportunity to develop the student's personal talents for better future service, and versatile training of future clergy.

CURRICULUM ORGANIZATION

The program is spread over four years, and leads to the attainment of a Bachelor of Theology. The curriculum is composed of 126 credits, which include:

- a. University-required courses
- b. Major-required courses

COURSES OFFERING

Preparatory Year

Code	Course	Sem.	Hrs.	Cr.
	English (University Program)	Y		
COMP 200	Computer Applications	1	30	1
THEO 200	Introduction to Spiritual life	Y	45	
BIBL 200	A Guided Reading in the Bible	Y	45	1
-	Special Ecclesiastic Music	Y	45	-
ARAB 200T	Arabic Language I	Y	45	-
	English in Summer (University Program)	3		

First Year

Code	Course	Sem.	Hrs.	Cr.
ENGL 101	English 101	1	45	3
METH 200	Methodology of Research	1	30	1
COMP 200	Computer Applications	1	30	1
THEO 201	Introduction to the New Testament	1	60	4
LISP 200	Library Use and Research Methods	1	30	1
HEBR 200	Introduction to Biblical Hebrew	1	45	3
THEO 206	Church Music 1	1	90	4

ARAB 201T	Arabic Language II	Y	45	3
BIBL 200	A Guided Reading in the Bible	Y	45	1
THEO 200	Introduction to Spiritual life	Y	45	-
THEO 276	Introduction to Typicon	2	45	1
ENGL 102	English 102	2	45	3
GREE 200	Introduction to NT Greek	2	45	2
PHIL 201T	Ancient Philosophy	2	45	3
THEO 202	Introduction to the Old Testament	2	45	3
THEO 203	Introduction to Christian Doctrine	2	45	3
THEO 204	Introduction to Liturgy	2	30	1

Second Year

Code	Course	Sem.	Hrs.	Cr.
PHIL 202T	Medieval Philosophy	1	45	3
THEO 205	Introduction to Pastoral Care	1	45	2
THEO 211	NT Exegesis: Synoptic Gospels and Acts	1	60	4
GREE 202	New Testament Greek 2	1	45	2
THEO 255	Church Fathers I	1	45	3
THEO 272	Church Music 2	Y	45+45	4
THEO 230	Dogma I :The Mystery of the Holy Trinity and Creation	2	45	3
ARAB 202T	Arab Humanities I	2	45	2
THEO 240	General Church History	Y	60	4
THEO 220	OT Exegesis: Pentateuch & Historical Writings	2	45	3
THEO 286	Social and Family Care	2	45	3
THEO 287	Pastoral Training I - Summer	3	50	2

Third Year

code	Course	Sem.	Hrs.	Cr.
THEO 241	History of Religions	1	45	2
THEO 231	Dogma II: Christ and Redemption	1	45	3
THEO 279	Liturgical Art	1	30	2
THEO 274	Sources of Liturgical Studies	1	45	3
THEO 273	Church Music 3	2	90	4
THEO 209	Introduction to Canon Law	1	30	2

THEO 294	Introduction to Islam and Christian-Muslim Dialogue	Y	30+30	4
THEO 235	Sociology and Christian Ethics	1+2	45	3
THEO 221	Old Testament Exegesis: The Prophets	2	45	3
THEO 256	Church Fathers II	2	45	3
THEO 262	History of the Church of Antioch	2	60	4
THEO 213	Johannine Literature	2	45	3
THEO 288	Pastoral Training II - Summer	3	50	2

Fourth Year

Code	Course	Sem.	Hrs.	Cr.
THEO 212	New Testament Exegesis: Pauline Corpus	1	45	3
THEO 285	Homiletics	1	30	2
THEO 271	Sacramental Life in Christ	1	45	3
THEO 277	Teleturgics	Y	30	2
THEO 232	Dogma III: Church, Salvation, and Eschatology	1	45	3
THEO 282	Christian Education	1	45	3
THEO 257	Antiochian Fathers	1	45	3
THEO 292	Personal Status and Procedure Laws	1	30	2
THEO 281	Counseling and Church Management	1+2	45	1+2
THEO 290	Origins and Sources of Antiochian Jurisprudence	2	30	2
PHIL 204T	Philosophy of Religion	2	45	3
THEO 233	An Overview on Contemporary Theology	2	30	2
THEO 234	The Ecumenical Activity of the Church and Contemporary Apologetic Theology	2	22+23	3
THEO 222	OT Exegesis: Psalms and Wisdom Books	2	45	3

6. ADMISSION REQUIREMENTS

In order to benefit from this program in concordance with expectations, the admission requirements of the Institute are as following:

1. Holding the Lebanese Secondary Certificate or its equivalent.
2. Be at least 21 years of age.
3. LA 102 level in the University Arabic placement tests.
4. LE 101 level in the University English placement tests.

The Institute's Admission Committee examines the applications based upon the applicant's file that must contain the following documents:

- a. Extract of the Registers or copy of the Identity Card
- b. The Lebanese Secondary Certificate or its equivalent
- c. Copies of university degrees if available
- d. Two passport photos
- e. A letter of recommendation from the bishop of the parish to which the applicant belongs
- f. Application form
- g. A letter stating the reasons for applying for study at the Institute

After examining and interviewing each applicant, the committee reports its recommendation to the Institute Council.

Applicants who pass the admission assessment, but still need a period for learning English, join the program of the Preparatory Year, at the end of which, they may be admitted as undergraduate students, depending on their results and performance.

COURSE DESCRIPTIONS

A- Departement of Holy Scriptures

BIBL 200 A GUIDED READING OF THE BIBLE

Credit: 1

Hours: 30

This is a pass/fail workshop in which the candidates are required to read the Bible and discuss its contents with the instructor and their classmates as a requirement for joining the B.Th. program. During this workshop, the students will discover the special characteristics of each section in both the Old and New Testament as an introduction into the academic study of the Bible.

Prerequisites: None

GREE 200 INTRODUCTION TO NEW TESTAMENT GREEK

Credits: 3

Hours: 60

In this course, students learn the fundamentals of New Testament Greek grammar. Lessons are based on the most common vocabulary and syntax of the New Testament, particularly as they occur in the Gospel of Mark. At the end of this course, students will be able to read narrative sentences with the occasional help of a dictionary. Furthermore, this course introduces the students in the parsing principles of ancient languages, and shows the role of linguistic analysis in the exegetical work.

Prerequisites: None

GREE 202 NEW TESTAMENT GREEK II

The students continue the program of studying a larger section of New Testament texts. In addition, they deepen their knowledge of Greek grammar and linguistic analysis for a better exegesis of texts.

Prerequisites: GREE 200

HEBR 200 INTRODUCTION TO BIBLICAL HEBREW

Credits: 3

Hours: 60

The Old Testament is a collection of books, which were edited over a long period of time. This has led to changes in its language accompanying the process of editing. Scholars believe that the language of the Old Testament is close to the late period of the kingdom. We do not know with precision when the Hebrews ceased to speak this language and adopted other ones. This course offers a detailed study of biblical Hebrew grammar, its vocabulary, and grammatical peculiarities, in a way that would enable the students to acquire a working knowledge of the language.

Prerequisites: None

THEO 201 INTRODUCTION TO THE NEW TESTAMENT**Credits: 3****Hours: 45**

This course begins with a survey of the political and social world, as well as of both Jewish and non-Jewish religious-world of New Testament times. Later, the course focuses on the nature and origin of the New Testament, and on how the first Christian books were written, preserved, and gathered with a detailed introduction to the text of the New Testament, and the history of its Canon. Then, the course offers an overview of the Methods of interpretation (hermeneutics). An important section of the course deals with problems related to the Gospels such as: The Gospels Genre, the Synoptic Problem, the “Q” source.

Finally, the course deals with questions peculiar to each Gospel, and to the book of Acts as well, such as the Sources, authorship, locale or community involved, date of writing, and other issues and problems for reflection. Finally, the course touches upon the issue of St Paul’s life and his writings.

THEO 202 INTRODUCTION TO THE OLD TESTAMENT**Credits: 3****Hours: 45**

This is an Introduction to the background and history of the Old Testament. It offers a survey on the circumstances of the redaction of each book, its main theories, as well as to its structure, content and role within the Old Testament. Other issues are also raised, such as the History of the formation and transmission of the book as a whole. The students are introduced to the dynamics governing the rise and development of traditions, and to the different literary forms and their functions.

Prerequisites : None

THEO 211 NEW TESTAMENT EXEGESIS: SYNOPTIC GOSPELS AND ACTS**Credits: 4****Hours: 60**

In this course, students interpret a selection of texts from the Synoptic Gospels and the Book of Acts. Students will approach the Gospels of Mark and Matthew together with the Lucan diptych in a synchronic and narrative reading that aims to discover the most relevant theological teachings given by each Evangelist. During the exegetical work, the student will deal with the latest results of modern biblical research, and will consult, when necessary, the classical exegetical works of the Church Fathers. A linguistic analysis will be applied on the original Greek text.

Prerequisites: Greek GREE 200; Introduction to the Old Testament THEO 202; Introduction to the New Testament THEO 201

THEO 212 NEW TESTAMENT EXEGESIS: PAULINE CORPUS**Credits: 3****Hours: 45**

This course offers an exegesis of selected passages from the Pauline Corpus, with the purpose of highlighting the main theological issues raised in the Corpus as a whole. The historical and present complicated debates of Low and High Criticism are within the scope of this course. It also traces the development in perspectives resulting from the changing circumstances that necessitated the writing of the epistles.

Prerequisites: THEO 201, GREE 200, THEO 230 & THEO 231.

THEO 213 JOHANNINE LITERATURE**Credits: 3****Hours: 45**

This course offers an exegesis of selected passages from Johannine Literature, chosen in sequence to highlight some central theological issues raised in the fourth Gospel. The historical and present debates about issues on composition, sources, sacramentalism, and other important issues, are within the scope of this course. Besides, the course provides a brief introduction to the apocalyptic literature and a commentary on selected readings from the Book of Revelation.

Prerequisites: Introduction to the New Testament (THEO 201), NT Greek I & II (LG 201 & 202)

THEO 220 OLD TESTAMENT EXEGESIS: THE PENTATEUCH AND THE HISTORICAL WRITINGS Credits: 3 Hours: 45

In this course, the student reads the Pentateuch and the Historical Books synchronically, in order to discover the correlation existent in these volumes and their narrative axis, to which all the episodes and speeches are related. During the course, the student is stimulated to approach the Torah as a part of the Divine Revelation that addresses Christians today, and to find out the close relationship between the Torah and the Gospel. This course also aims at enabling the student to use modern exegetical methods, and to deal with the differences of form and contents in the Masoretic, as well as in the Greek text of the Septuagint.

Prerequisites: Hebrew HEBR 200; Greek GREE 200; Introduction to the Old Testament THEO 202.

THEO 221 OLD TESTAMENT EXEGESIS: THE PROPHETS Credits: 3 Hours: 45

This course is an analysis of the biblical prophetic movement. It follows the canonical order of the prophetic books. It offers an exploration of the perspective of the authors, by selecting passages from the major and minor prophets, representing the prophetic line, and discussing various themes, such as the Word of God, the Prophetic calls, kingship, priesthood, the temple, the law, judgment, etc...

Prerequisites: Hebrew HEBR 200; Greek GREE 200; Introduction to the Old Testament THEO 202.

THEO 222 OLD TESTAMENT EXEGESIS: PSALMS AND WISDOM BOOKS Credits: 3 Hours: 45

This course offers a deepened study of the Psalms and Wisdom literature. Students are introduced to the main characteristics of the different groups of Psalms, such as the messianic ones, those which are centered on the kingship of Yahweh, and the historical ones. Basic issues such as the concept of kingship, and the relationship between history and liturgy, are dealt with. Questions arising from the study of the Wisdom literature are also discussed, including those of the meaning and the scope of wisdom, and the function of this group of books, as a part of the Old Testament, and as a preparation for the New Testament.

Prerequisites: Hebrew HEBR 200; Greek GREE 200; Introduction to the Old Testament THEO 202.

B- Departement of Systematic Theology

THEO 203 INTRODUCTION TO CHRISTIAN DOCTRINE Credits: 3 Hours: 45

This introductory course aims to clarify the status of doctrine in the Church, through clearing up the concept of Christian dogma, and specifying the resources and references of dogmatic study and research. It also concentrates on the issue of the authority of doctrine and the dynamism of creativity in its language. It also offers ideas of the relationship of Christian theology within philosophy, science, and human culture.

Prerequisites: None

THEO 230 THE MYSTERY OF THE HOLY TRINITY AND CREATION Credits: 3 Hours: 45

This course aims at enabling the student to obtain a methodological knowledge of the theological issues related to the Christian concept of God, the sources of distinction between the created and the uncreated, and the history of the formulation of the dogma of the Holy Trinity. It specifies what is related to the mystery of divine economy, and touches upon the debates that surround the issue of the knowledge of God, as well as the criticism that followed in the Christian world.

Prerequisites: THEO203.

THEO 231 CHRIST AND REDEMPTION**Credits: 3****Hours: 45**

This course aims at highlighting the theological topics and issues related to the historic and theological frames for the development of Christology. It deals with the economy of salvation through Christ, as well as the teaching about the Mother of God and the intercession of Saints. The course also discusses the theology of icons.

Prerequisites: THEO 203, 230.

THEO 232 CHURCH, SALVATION AND ESCHATOLOGY**Credits: 3****Hours: 45**

This course aims at enabling the student to obtain a methodological knowledge concerning the theological topics and issues related to the nature and life of the Church. It also covers the sacramental life of the Church, the means to realize salvation, and the concept of Christian Eschatology, whether realized in the life of the Church, or hoped for.

Prerequisites: THEO 203, THEO 230, THEO 231.

THEO 233 AN OVERVIEW ON CONTEMPORARY THEOLOGY**Credit: 2****Hours: 30**

The course surveys the different trends in theology during the twentieth century. It develops an understanding of the intellectual needs and challenges which faced Orthodox Theology through its dialogue with contemporary culture, and evaluates the efforts of prominent theologians in their attempt to provide a Christian testimony, in an age of constant changes.

Prerequisites: THEO 203, THEO 230, THEO 231, THEO 232.

THEO 234 THE ECUMENICAL ACTIVITY OF THE CHURCH AND CONTEMPORARY APOLOGETIC THEOLOGY**Credits: 3****Hours: 45**

The course aims at shedding light on the reality and procedure of Christian ecumenical activity in general, and the approach of the Orthodox Church to ecumenical issues in particular. It surveys the history of the ecumenical movement, its official organizations, its major trends, and the crystallization of visions and agendas. The course focuses on the Antiochian contribution in the Ecumenical encounters.

In its contemporary apologetic part, it surveys different heretical groups and sectarian tendencies, which are encountered in the pastoral reality of the Church. It aims at equipping the future leaders of the Church with the necessary tools, in order to protect their flock from foreign trends of thought and religious ideologies that would threaten the integrity of their faith.

Prerequisites: THEO 203, THEO 230, THEO 231, THEO 232.

THEO 235 SOCIOLOGY AND CHRISTIAN ETHICS**Credits: 3****Hours: 45**

This course has two main parts. The first part is about the social conditions and their theories. The second part is an introduction to the ethical Christian experience. The focus will be on the analysis of the nature, structure, and function of Christian ethics: teleology, criteriology, and standards, with an emphasis on the Biblical and patristic roots of Christian Ethics.

Prerequisites: THEO 203, THEO 230, THEO 231, THEO 232.

THEO 237 ORTHODOX THEOLOGY AND HERMENEUTICS**Credits: 2****Hours: 30**

This course addresses the question of how, and within which epistemological framework, Orthodox theology deals with hermeneutics. After a short introduction into hermeneutics in ancient Greek thought, several patristic texts (Origen, Diodorus of Tarsus, etc.) are paradigmatically examined.

On the basis of two contemporary texts, an attempt is made to answer the question of how Orthodox theologians today meet the challenges raised by modern hermeneutics.

Prerequisites: THEO 203, THEO 230, THEO 231, THEO 232.

C- Department of History and Patrology

THEO 240 GENERAL CHURCH HISTORY

Credits: 4 Hours: 60 (Yearly)

This course is divided into two parts: the first deals with the history of the Church from the beginning through the 11th century. In addition to studying the theological, cultural, and political backgrounds within which arose in the Church, the course also examines the major events, such as the Synods and the different heresies, which emerged in the course of history. The second part deals with Church history after the Great Schism, with a special emphasis on the Western Churches, including the Protestant Reformation. The course deals as well with the situation of the Eastern Churches after the fall of Constantinople and the rise of the Ottoman Empire.

Prerequisites: None

THEO 241 HISTORY OF RELIGIONS

Credits: 2 Hours: 30

The course studies the main and popular religions in the modern world. After an introduction to the ancient civilizations and their religions, especially the Hellenistic, Roman, Egyptian, and Syrian ones, the course presents various religions such as Hinduism, Buddhism, Sikhism, Taoism, Shintoism, Zarathustra, Judaism, Christianity, and Islam. It studies their inception, and development, sources, doctrines, and worship forms. The course compares between the views of these religions, and the differences, seeking to understand religious identity.

Prerequisites: PHIL 201T and PHIL 202T

THEO 255 CHURCH FATHERS I

Credits: 3 Hours: 45

This course presents a view on the position of the fathers in the mind, and the life of the Church. It also presents the frameworks, in which the Church's Theology emerged and developed, in addition to all the issues that occupied the Church over the first three centuries. It also deals with researching the fathers' contributions in Church issues. Additionally, it addresses the backgrounds of several fathers, and how his contribution was influenced by these backgrounds, and their status in the life of the Church. Prerequisites: GREE200.

THEO 256 CHURCH FATHERS II

Credits: 3 Hours: 45

This course tackles the works and theology of the Church Fathers, starting from the fourth century until the fourteenth century. It studies the works of main figures, such as St Athanasius the Great, the Cappadocian Fathers, St Maximus the Confessor, as well as others. Students will learn how to read and analyze their works within their historical context, and how to reflect their methods on today's theology.

Prerequisites: THEO240, THEO 255, GREE200

THEO 257 ANTIOCHIAN CHURCH FATHERS

Credits: 3 Hours: 45

This course deals with achievements of the Antiochian Church Fathers, such as St Ignatius of Antioch, St Ephrem the Syriac, St John of Damascus and others, whose works played a substantial role in the elaboration and the clarification of Christian theology.

Prerequisites: THEO240, THEO 255, THEO256, GREE200

THEO 262 HISTORY OF THE CHURCH OF ANTIOCH

Credits: 4 Hours: 60 (Yearly)

This course investigates the history of the Antiochian Church, and studies its achievement as well as its role in the development of ecclesiastical thought. Antiochian monasticism, along with its major players, will be studied thoroughly, as well as the role of Antioch in the Ecumenical Councils.

Prerequisites: THEO240.

D- Departement of Practical Theology

THEO 200 INTRODUCTION TO ORTHODOX SPIRITUALITY

This course consists of a series of lectures given, which introduce new students to the basics of the spiritual life in the Orthodox Church.

Prerequisites: None

THEO 204 INTRODUCTION TO LITURGY

Credit: 3

Hours: 45

This course introduces the student to the basics of the various Orthodox liturgical services. The student learns how to use the Typicon for the correct ordering of the services.

THEO 205 INTRODUCTION TO PASTORAL CARE

Credits: 2

Hours: 45

This course is an introduction to pastoral theology and ministry. It discusses the scriptural, historical, and patristic background of care in a parish setting. It deals with three main interrelated issues, as they are experienced in the Antiochian Church today: pastoral care, priesthood, and parish life.

Prerequisites: None

THEO 206 CHURCH MUSIC 1

Credits: 4

Hours: 90

This course is an introduction to Byzantine Music. Students learn the basics of reading Byzantine notes and keys in addition to practical training.

Prerequisites: None

THEO 209 INTRODUCTION TO CANON LAW

Credits: 2

Hours: 30

This course introduces the student to Canon Law, its development throughout history, as well as to their interpretation by the Church. It also presents aspects of the Canon Law in the Church of Antioch as applied today.

Prerequisites: None.

THEO 271 SACRAMENTAL LIFE IN CHRIST

Credits: 3

Hours: 45

This course investigates the history and development of the Christian sacraments. It shows the various changes, which the forms of sacraments underwent until they reached their current state, as celebrated in the Orthodox Church following the Byzantine rite.

Prerequisites: THEO204

THEO 272 CHURCH MUSIC 2

Credits: 4

Hours: 90(Yearly)

In this course, the student learns the various tones in Byzantine music. He is instructed on applying the tones to the sacred hymns. Each Tone and its variations will be studied thoroughly.

Prerequisites: THEO206

THEO 273 CHURCH MUSIC 3

Credits: 4

Hours: 90 (Yearly)

This course deals extensively with the basics of writing music, in addition to the chanting techniques, which deacons and priests should utilize during the liturgy.

Prerequisites: THEO206 , THEO272

THEO 274 SOURCES OF LITURGY**Credits: 3****Hours: 45**

This course introduces the student to the ancient sources of the Liturgical forms of the Orthodox Church. It examines Biblical texts, as well as patristic works, which are used as a basis for liturgical hymns.

Prerequisites: THEO204, THEO271.

THEO 276 INTRODUCTION TO TYPICON**Credits: 1****Hours: 45**

The student learns how to use the Typicon for the correct ordering of the services. The main component of this course is the practical training and the use of various liturgical books.

Prerequisites: None

THEO 277 TELETURGICS**Credits: 2****Hours: 30**

This course is a practicum for the student preparing himself for the ministry of the priesthood in terms of the priestly performance of sacraments such as Baptism, Wedding, Divine Liturgy, and other prayers of the church.

Prerequisites: THEO 276.

THEO 279 CHRISTIAN ART**Credits: 2****Hours: 30**

This course looks at the sources and the development of Christian art, as well as its theological meanings, and the relationship between it and other branches of Theology.

THEO 280 COMMUNICATION AND NEGOTIATION SKILLS**Credits: 3****Hours: 45**

The course enables the student to acquire communication skills needed in his pastoral service.

Prerequisites: None

THEO 281 COUNSELING AND MANAGEMENT**Credits: 3****Hours: 45**

This course deals with two subjects. First, pastoral counseling theories, psychotherapy, and issues in the ministry of reconciliation and confession. Second, the leadership role of the priest, as well as an introduction to structures and methods of parish administration

THEO 282 EDUCATION IN CHRIST**Credits: 3****Hours: 45**

This course shows the students a holistic vision, which instills faithfulness in Christ throughout their life in the Church. Since the students at the institute are, in general, future pastors, they are invited to be aware of all issues related to education, and must be qualified to study the content of an educational program, discuss it, and to be able to criticize any educational paradigm by showing its positive and negative aspects. They should also be able to critically approach texts in order to see whether they are related to their pastoral purposes.

Prerequisites: Level of Third Year

THEO 285 HOMILETICS**Credits: 2****Hours: 30**

This course prepares the student for his preaching ministry, based on the Holy Scripture and Tradition, using a clear, structured, directed, systematic style. It studies the sermon-making process, and effective delivery techniques. It is followed by a practicum during the Institute's Church services.

Prerequisites: Introduction to Pastoral Care THEO 205

THEO 286 SOCIAL & FAMILY CARE**Credits: 3****Hours: 45**

This course examines the work of diakonia and philanthropia in the Orthodox Church on the basis of Scripture, history, and Church Fathers. It discusses the challenges of social care offered to persons with special social, psychological, and health needs. It also presents ways for family care with a special emphasis on living a Christ-centered healthy marriage and family relationships.

Prerequisites: Introduction to Pastoral Care THEO 205

THEO 287 PASTORAL TRAINING I**Credits: 2****Hours: 50**

This pastoral training is directed and evaluated in coordination with a parish priest. It aims at encouraging the students to apply their pastoral theoretical knowledge to a parish setting, accompanying the priest in the responsibilities of his daily life and its challenges.

Prerequisites: Introduction to Pastoral Care THEO 205

THEO 288 PASTORAL TRAINING II**Credits: 2****Hours: 50**

This training aims at encouraging the students to apply their theoretical knowledge to social work in hospitals, elderly homes, prisons, and with people who have special needs..

Prerequisites: Introduction to Pastoral Care THEO 205; Social Pastoral Care THEO 286

THEO 290 ORIGINS AND SOURCES OF ANTIOCHIAN JURISPRUDENCE **Credits: 2** **Hours: 30**

This course is grounded in the Canonical Tradition of the Church and the Bylaws of the Patriarchate of Antioch. It looks into the principles and causes of the Antiochian laws' formation, and the spirit in which they need to be applied in various circumstances. It also gives an evaluation of the canonical experience of the church of Antiochian and how the canonical practice can better serve the church in the future.

Prerequisites: THEO 209.

E- Departement of Philosophy and Languages

ARAB 201T ARABIC LANGUAGE II

Credits: 3

Hours: 45

The students learn, in this course, the necessary techniques of writing, reading, and using correct expression in sermons and speeches.

Prerequisites: None

METH 200 METHODOLOGY OF RESEARCH

Credits: 2

Hours: 30

This course aims at helping the students acquire necessary techniques and methods to write academic research following the guidelines of the University of Balamand. They also learn how to discover limits of text, define problems, and form hypotheses.

Prerequisites: None

PHIL 201T ANCIENT PHILOSOPHY

Credits: 3

Hours: 45

The course offers an in depth study of ancient Greek Philosophy, starting with pre-Socratic philosophers and moving on through Socrates, Plato, and Aristotle, and ending with Plotinus. The objective of the course is to provide the student with the general introduction to philosophy, its major concepts, problems, and an overview of the basic ideas of the great philosophers.

Prerequisites: None

PHIL 202 MEDIEVAL PHILOSOPHY

Credits: 3

Hours: 45

This course offers a deepened study of Scholastic philosophy in the West. It begins with an analysis of the ways in which the early Fathers of the Church accommodated theology with Greek philosophical heritage. The course deals also with the writings of Augustine, Thomas of Aquinas, and other Scholastics, and studies them in the light of faith and reason. It also discusses the philosophy of Averroes.

Prerequisites: PHIL 201

PHIL 204 PHILOSOPHY OF RELIGION

Credits: 3

Hours: 45

This course is a rational investigation of religious issues such as: What is religion?, the existence of God, religious experiences, miracles, evil, morality, and afterlife. Other issues to be treated include: religious pluralism, dialogue, tolerance, religion and politics, religion and science, atheism, and teaching religion. Some theories of knowledge pertaining to religion, especially Empiricism, Logical Positivism, and Language Analysis are also discussed, with an attempt to arrive at an alternative epistemology, more suitable to the nature of belief and religious experience.

Prerequisites: PHIL 201, PHIL 202.

THEO 292 SOCIOLOGY OF RELIGION

Credits: 3

Hours: 45

This course offers an introduction to the basic principles of the sociology of religion, its curricula, and its relationship with the human sciences. It introduces the students to some of the techniques of sociological studies. It also explores ways to make sociological studies more relevant to the Church's pastoral work. Special attention will be directed towards the study of the Church of Antioch in its social context.

THEO 294 INTRODUCTION TO ISLAM AND CHRISTIAN MUSLIM DIALOGUE**Credits: 4 Hours: 60**

This course offers an overview of the tenants of Islam, its inception, main sources, development in history and main figures, based on the texts of the Quran. It also reviews the many rounds of the Christian Muslim dialogue that accoured from the spread of Islam till today. The course relies on participation of Islamic figures, inviting them to present the Islamic doctrine, and various trends and sects as they view them, in order to prevent offering any biased view of this religion.

ARAB202T ARAB HUMANITIES I**Credits: 2 Hours: 30**

This course offers a range of readings from the Arab humanities literature, and especially the modern references. The readings are distributed as follows: history, philosophy, social science, literary criticism, story, poetry, etc.

KALIMAH E-LEARNING THEOLOGY PROGRAM

www.alkalimah.org

MISSION STATEMENT

The *Kalima* E-learning Theology Program at the University of Balamand is a unique Arabic program for theological education, organized and administered by Professors at the St. John of Damascus Institute of Theology. It makes qualitative theological formation accessible to all Arabic speaking people, regardless of their place of residence. Those Church-committed Christians who would like to pursue theological education without being able to attend a theological school are now eligible to acquire a theological academic formation through Kalima. This program is committed to equip students with basic knowledge in the main fields of theological and pastoral studies. The mission of the program is accomplished in a professional, dynamic and original learning process, which technically operates through the Moodle e-learning platform. .

PROGRAM OBJECTIVES

Kalima seeks to:

1. Assist students in understanding the theory and praxis (practice) of the Orthodox Faith.
2. Sensitize students about engagement and research in the Holy Tradition of the Orthodox Christian faith through courses that reflect timely discussions and current issues.
3. Equip students with academic and pastoral skills and tools to develop innovative ways of understanding and communicating the fundamentals of Christianity.
4. Provide students with an opportunity for interacting with scholars specialized in the various fields of Orthodox Theology.
5. Form students to be engaged in the life and pastoral work in their parish, whether in teaching, preaching or serving.
6. Help students living in the Orthodox Antiochian Diaspora to remain closely associated with their Mother Church.

LEARNING OUTCOMES

At the end of the program, the students will be able to:

- Discuss theological concerns of the Church, after receiving in the program a deeper investigation of various theological fields.
- Interpret Holy Scriptures using specific modern interpretation tools.
- Discern important phases in Church History, and critically review documented events.
- Discern the hallmarks of Orthodox theology, being informed about its background and the historical and cultural circumstances that shaped its wording.
- Become involved in theological discussions within the context of the parish life, and defend the various aspects of the Holy Faith against heresies.
- Teach Christian Education in the parish Sunday School or in various elementary, middle, and high schools
- Act as Pastoral Assistants, helping their priests in various pastoral duties within the parish.
- Write short articles in local papers and parish bulletins.
- Utilize the human and material resources of St. John of Damascus Institute of Theology.
- Know and interact with a net of Arabic-speaking students who graduate from the Kalima Program.

CURRICULUM DESCRIPTION

The curriculum of the Kalima program for theological education contains 12 courses divided into 6 semesters, with 2 courses in each semester. These courses cover the main fields in Orthodox Theology (Holy Scripture, Dogmatics, Patristics, Liturgical Theology, Church History, Pastoral Studies, and Canon Law), with both the academic approach and pastoral priority. Each course is presented over 14 study weeks, on average of one lecture per week.

At the end of the study cycle, and after successfully completing all of the courses (as well as fulfilling all of the requirements of the curriculum), students will receive a certificate from the administration of the St. John of Damascus Institute of Theology, however, this certificate of completion of the Kalima program is not an official degree, and is not equivalent to any state acknowledged university degree. In order for one to attain a Theological degree, he/she must enroll and complete a degree program at the Institute of Theology as a regular student.

REGISTRATION IN THE PROGRAM

- Applicants to the Kalima program must fill out the registration form posted on the program's webpage.
- Each registered student must follow the two offered courses in each semester, until he/she finishes all of the courses in the curriculum after three years.
- The registration fees can be paid either by electronic payment available on the website, or by depositing the correct amount in the Kalima bank account.

GENERAL RULES AND REGULATIONS

- Each student registered in one or more courses of the program agrees to respect and comply with all applicable bylaws and regulations.
- The student must follow the lessons published weekly, and must not fail to enter the program and read the material. A repeated absence for more than two weeks makes the student subject to dropping that course.
- In every course, the student undergoes a weekly quiz concerning the previous lessons. Furthermore, he/she must take a midterm and a final exam. The general average of all quizzes, midterms and finals of a course will constitute the final grade.
- The student should complete all assignments related to the lessons given by the professor. His/her work will be evaluated by the professor according to the policy set at the beginning of the course.
- A grade that is less than 60 means that the student did not succeed in the course.
- The student can drop a course at any time. In that case, he/she will not be reimbursed the registration fee of that course. If he/she later chooses to take the course, from which he/she once withdrew, he/she will have to pay the fee again.

COURSES OFFERING

First Year

Course Name	Code	Number of Lessons
Introduction to the History and Order (Typicon) of Christian Worship	KLMA 204	14
Exegesis of the Old Testament	KLMA 220	14
Important Landmarks in Church History	KLMA 240	14
Patrology	KLMA 255	14

Second year

Course Name	Code	Number of Lessons
Gospels – Acts – Revelation	KLMA 211	14
Pastoral Care	KLMA 228	14
Orthodox Christian Dogmas	KLMA 230	14
Orthodox Anthropology and Ethics	KLMA 235	14

Third year

Course Name	Code	Number of Lessons
Epistles of the New Testament	KLMA 212	14
The Church and Contemporary Challenges	KLMA 236	14
Canon Law	KLMA 283	14
Christianity and Other Religions (Comparative Religions)	KLMA 293	14

COURSE DESCRIPTIONS

KLMA 204 HISTORY AND ORDER OF CHRISTIAN WORSHIP

A general introduction to Christian worship, its roots, sources and history, with a special focus on the services which are practiced in the parishes, such as the daily prayers and the Eucharist. It also deals with the sacraments, their practice, and their importance in the life of the Church and the parish.

KLMA 211 GOSPELS – ACTS OF THE APOSTLES - REVELATION

This course offers an exegesis of selected passages from the New Testament covering the four gospels, the Acts of the Apostles, and the Book of Revelation. Texts are chosen, when possible, from liturgical readings and are presented to the students as examples of New Testament exegesis by pointing to some exegetical methods which can be used in the parishes and within youth groups.

KLMA 212 EPISTLES OF THE NEW TESTAMENT

This course offers an exegesis of selected passages from the Epistles of the New Testament, and particularly from the Pauline Corpus, with the purpose of highlighting the main theological issues and spiritual value. The historical and present complicated debates of Low and High Criticism are within the scope of this course. It also traces the development in perspectives resulting from the changing circumstances that necessitated the writing of the epistles.

KLMA 220 EXEGESIS OF THE OLD TESTAMENT

This course offers an exegesis of selected passages from the Old Testament covering the books of the Law, Prophets, Wisdom Literature and Psalms. Texts are chosen from liturgical readings and are presented to the students as examples of biblical exegesis by pointing to some exegetical methods which can be used in the parishes and within youth groups.

KLMA 225 PATROLOGY

The course presents a view on the position of the fathers and their status in the mind and the life of the Church. It also presents the frameworks in which the Church's theology emerged and developed in addition to all issues and problems that occupied the Church over the first three centuries. It also deals with researching the fathers' contributions in Church issues and all other regulatory and theological fields...etc. Of course it addresses the educational, intellectual, cultural and religious backgrounds of selected fathers and how their contributions were influenced by these backgrounds and their status in the life of the Church.

KLMA 230 THE ORTHODOX DOGMAS

This course aims at clarifying the status of Dogma in the Church by highlighting the close connection between doctrine and life in Christ. It deals with the most important Christian doctrines such as the Mystery of the Holy Trinity, Christology, Creation, Salvation, Ecclesiology and Christian Eschatology. The course takes into consideration the elaboration of these issues in the Ecumenical Councils and in the writings of the Fathers, their history, with a special emphasis on their role in the life of the Church, the liturgy, and the faith of the community.

KLMA 235 INTRODUCTION TO ANTHROPOLOGY AND CHRISTIAN ETHICS

This course sheds light on the main ethical aspects of faith in Christ, with emphasis on the Orthodox vision of man. The course deals with the impact of this Orthodox anthropology on the behavior of church followers regarding important social issues such as family, work, and politics. The course also deals with the problems of bioethics, which present a great challenge to Christianity in this day and age, especially cloning, euthanasia, and abortion. These issues will be discussed from a Christian point of view.

KLMA 236 THE CHURCH AND THE CHALLENGES OF THE MODERN WORLD

The course provides a forum on the most important theories and ideologies prevailing in the modern world concerning politics, economics, religion, and philosophy while attempting to elaborate a position towards them from the point of view of the Christian faith rooted in tradition and open to modernity.

KLMA 240 IMPORTANT LANDMARKS IN CHURCH HISTORY

This course offers an exposition of important periods in the history of the Church from the New Testament's times, through the apostolic and the apostolic fathers, the period of persecutions until the spread of

Christianity throughout the Roman Empire, and the seven ecumenical councils. Then the course deals with schisms and focuses on Antiochian history until modern times.

KLMA 282 PASTORAL CARE

The course is an introduction to the theology of priesthood. It discusses the leadership role of priests and pastoral assistants in a parish setting. It presents an introduction to parish administration, with an emphasis on various pastoral ministries such as teaching, social care, and family ministries.

KLMA 283 CANON LAW

This course introduces the student to the Canon Law, its development throughout history as well as to their interpretation by the Church. The course accomplishes the first part by concentrating on the Canon Law in the Church of Antioch. In addition, it also deals with canons regarding marriage and divorce as they are used nowadays in the Antiochian Church.

KLMA 293 CHRISTIANITY AND OTHER RELIGIONS (COMPARATIVE RELIGION)

This course discusses the Christian position towards other religions. It deals with dialogue of religions, taking into consideration actual discussion about this topic in different places in the world. This course emphasizes the importance of Christian Witness in openness and love.

CBBE-LEARNING PROGRAM IN SPANISH (CURSOS BÍBLICOS DEL BALAMAND)

www.pase-cursos.net

1. MISSION STATEMENT

Cursos Bíblicos del Balamand is an e-learning program in Spanish at the Institute of Theology committed to provide Eastern Christian Education for Christian Orthodox in Latin America and Spain. The academic mission of the program is to prepare church leaders, catechists and youth coordinators with a competent knowledge of Scripture and its interpretation considering both the Orthodox hermeneutical tradition and modern linguistic and historical-critical methods. CBB is offered in a collaborative learning environment based on the MOODLE platform. Our program encourages teamwork, creative thinking and community service spirit.

2. OBJECTIVES

The curriculum of this program aims to:

1. Provide students with fundamentals on biblical theology and biblical methods of interpretation.
2. To distinguish traditions, schools and stages of formation in both the Old and New Testaments.
3. Assist students to develop a more systematic and reflective approach to Scripture and the liturgical context of the Bible in the Orthodox Church.
4. Equip students with skills and tools to act as Orthodox catechists and religion teachers.
5. Sensitize students about engagement and research in the message of the Bible and its tradition of interpretation in the Church through courses that reflect timely discussions and current issues.
6. Provide students the opportunity for an interactive communication with scholars specialized in the various fields of Biblical exegesis.
7. Form students to be engaged in the life and pastoral work in their parish.

3. LEARNING OUTCOMES

Students will demonstrate:

- a. Familiarity with the central narratives of the Bible.
- b. The ability to interpret Biblical passages with accuracy and responsibility.
- c. Effectiveness to communicate Biblical truths in teaching settings.
- d. Familiarity with the essential beliefs of the Christian faith by being able to defend reasons for those beliefs with good arguments and evidence from the Bible.
- e. The ability to explain the different historical backgrounds that moved authors to write certain contents in a certain form and style.
- f. Introductory knowledge of hermeneutical principles in order to develop an interpretation of a Biblical text.
- g. The ability to describe the Biblical fundamentals for the existence of the church and articulate the relevance of the Bible for the contemporary church and her ministry in the world.
- h. A basic understanding of the historical and cultural contexts of the Bible's original authors and audiences.
- i. The ability to use some Biblical resources available online and in libraries.
- j. An understanding of the ways in which the Old and the New Testament are interpreted in different Christian denominations.
- k. Knowledge to write articles in biblical-related topic areas.

4. REGISTRATION

- Applicants to CBB must follow the instructions given on the program's webpage (see above).
- Students may register for all offered courses or only one of them, knowing that at the end of the semester they will be granted a certificate stating that they have attended and passed the courses.
- The tuition fee for each course varies according to the residence region between 30 USD and 75 USD. Fees are expected to be paid before the end of the second week of the semester.

5. GENERAL RULES AND REGULATIONS

- Students are to abide by all rules and regulations in terms of attendance, course requirements and assignment submissions.
- Students must follow the lessons on a regular weekly basis, and must never fail to attend the courses. After a two consecutive week absence the student will be dropped out of the course.
- Students are subjected to a weekly evaluation, and a final exam in all courses. The general average of the course consists of the grades given in the weekly evaluations and the final exam.
- Students must submit all assignments given by the course instructor. Assignments are graded according to the policy that the instructor has announced at the beginning of the course.
- If the student's grade is less than 60/100, he/she will be considered as having failed the course and will not get a certificate of attendance.
- Students may drop the course at any time providing that they inform the instructor or the program's director in written form.
- A certificate is awarded to those who have successfully completed each one of the courses and a **Diploma in Biblical Interpretation** is submitted to those who have followed the whole program and have satisfied the faculty final evaluation.
- The courses given in the framework of e-learning are not transferable to any degree program at the University.

6. CURRICULUM

OLD TESTAMENT COURSES

Course Name	Code	Cr./Weeks
Interpretation of the Pentateuch	CBBE 220	3.14
Interpretation of the Prophets	CBBE 221	3.14
Interpretation of Psalms	CBBE 222	3.14
Interpretation of Historical Books	CBBE 224	3.14
Interpretation of Wisdom Literature	CBBE 225	3.14

NEW TESTAMENT COURSES

Course Name	Code	Cr./Weeks
Interpretation of the Pauline Letters	CBBE 210	3.14
Interpretation of Matthew and Mark	CBBE 211	3.14

Interpretation of Luke and Acts	CBBE 212	3.14
Interpretation of John and Revelation	CBBE 213	3.14
Interpretation of Pastoral and Catholic Letters	CBBE 214	3.14

7. THE E-LEARNING MOODLE PLATFORM

The CBB program offers its courses through the MOODLE platform, which is an “open source” program. The system allows applying collaborative learning methods and provides each instructor the possibility to administer his/her own education room.

The system offers, amongst other things, the administration of study groups, forums, file upload/download, calendars, chat, various evaluation and grading methods. The program is available on the internet entirely for free.

8. FACULTY AND ADMINISTRATION

CBB instructors are faculty members at the Institute, who can teach their courses in Spanish, as well as Institute Alumni, who live in Spanish-speaking countries and have either achieved a graduate degree or an excellent academic experience. The latter maintain assiduous contact with the Institute’s professors in order to consult them about the course content, bibliography and teaching as well as learning strategies.

The program has a Spanish-speaking general coordinator, who is part of the faculty at the Institute. Besides, it counts with an assistant coordinator and a technical administrator of the operating system and the website of the program community.

COURSE DESCRIPTION

CBBE210 INTERPRETATION OF THE PAULINE LETTERS

The course treats the exegesis of selected passages from the Pauline Corpus, chosen in sequence to highlight the main theological issues raised in the Corpus as a whole. The historical and present debates of Low and High Criticism are within the scope of the course. It also traces the development in perspectives resulting from the changing circumstances that necessitated the writing of the epistles.

CBBE211 INTERPRETATION OF THE GOSPELS ACCORDING TO MATTHEW AND MARK

The Gospels according to St. Matthew and St. Mark belong to a common literary tradition, and together with Luke are called the Synoptic Gospels. However, Mark has the particularity of being the first Christian writing that belongs to the literary genre of Gospels. On the other hand, Matthew’s most characteristic feature is its strong liturgical and ecclesiastical accent. The present course will study a selection of Marcan and Matthean texts that will help students discover the key contents of both literary works.

CBBE212 INTERPRETATION OF LUKE AND ACTS

This course covers a study of the Luke-Acts diptych through the interpretation of selected passages chosen in sequence. The student is introduced into the guidelines of the Lucan thought regarding history, salvation and the role of the disciples after the resurrection. Special attention will be given to the influence of Luke Acts to the form and contents of Orthodox Liturgy.

CBBE213 INTERPRETATION OF JOHN AND REVELATION

The Johannine writings are an essential part of the New Testament Canon that covers the Fourth Gospel, three letters and the Book of Revelation. In this course we will study the Gospel and the Book of Revelation from different aspects: their authors, literary genres and theological themes. We will interpret selected texts in a synchronic and narrative approach that will lead us to the most outstanding theological concepts of the Johannine School in these books.

CBBE 214 INTERPRETATION OF THE PASTORAL AND CATHOLIC LETTERS

Throughout this course, we will delve into two –of the three known– epistolary bodies frequently considered as “secondary”: the Catholic Epistles and the Pastoral Epistles. However - as we will see during the course - we will be able to assess the utmost importance of these epistolary bodies and their role in our lives. The purpose of this course is to understand these writings: first as a corpus, and then individually. In this way, it will highlight the value of each of these epistolary bodies and their importance in the Church.

CBBE220 INTERPRETATION OF THE PENTATEUCH

This course is designed to give the student a basic knowledge of the Pentateuch. In a selection of texts dealing with Creation, the Exodus narratives, and the dwelling in the wilderness, the student perceives in a critical way the main theses and approaches regarding these texts. The students will read the Old Testament along with modern studies and in this process gain a deeper appreciation of the Bible.

CBBE221 INTERPRETATION OF THE PROPHETS

This course offers a systematic and critical study of the prophetic movement in ancient Israel and Judah from Amos up to the post-exilic prophets. The lectures focus on the distinctive features of the prophetic writings dealing with important issues such as kingship, the temple, the word of God, the prophetic call, the election, and judgment. Special emphasis is put on the books of Amos, Isaiah and Ezekiel.

CBBE222 INTERPRETATION OF PSALMS

In this course the student is introduced to the most distinctive literary genres found in the Psalms going through a selection of texts that deal with crucial theological questions such as the figure of the Messiah, God’s intervention in history and the kingship of the Lord.

CBBE224 INTERPRETATION OF HISTORICAL BOOKS

The course offers an interpretation of the Deuteronomist and Priestly History in the Old Testament. Particular interest is given to the Book of Joshua and the Books of Kings. During the semester the students will read this section of the Old Testament along with modern commentaries in order to gain a deeper appreciation of these books.

CBBE225 INTERPRETATION OF WISDOM LITERATURE

This course offers a systematic and critical study of Wisdom Literature in the Old Testament. Questions arising from the history formation and development of wisdom schools in Ancient Israel are discussed. The books of Proverbs and Job are studied with special emphasis. Some light will be shed on Ecclesiastes and Wisdom of Solomon, as well.

SOFIA E-Learning Program in Spanish (Seminario Ortodoxo de Formación para Iberoamérica)

www.pase-cursos.net

1. MISSION STATEMENT

SOFIA is an e-learning program in Spanish at the Institute of Theology committed to provide Orthodox formation for laymen and women in the service of the church. The academic mission of the program is to prepare leaders, catechists and youth coordinators with a competent knowledge of Orthodox Theology in its different fields. SOFIA is offered in a collaborative learning environment based on the MOODLE platform. Our program encourages teamwork, creative thinking and community service spirit. SOFIA is a unique program that makes qualitative theological formation in Spanish accessible from everywhere.

2. OBJECTIVES

The curriculum of this program aims to:

1. Assist students in understanding the theory and practice of the Orthodox Faith.
2. Help students living in the Orthodox Antiochian Diaspora to remain closely associated with their Mother Church.
3. Awake interest in advanced theological studies and encourage priest vocations.
4. Equip students with skills and tools to act as Orthodox catechists and religion teachers.
5. Sensitize students about engagement and research in the Holy Tradition of the Christian faith through courses that reflect timely discussions and current issues.
6. Provide students an opportunity for an interactive communication with scholars specialized in the various fields of Orthodox Theology.
7. Form students to be engaged in the life and pastoral work in their parish

3. LEARNING OUTCOMES

Graduates of this program will demonstrate:

- l. Familiarity with the fundamentals of Orthodox theology.
- m. The ability to interpret Orthodox theological literature with accuracy and responsibility.
- n. The ability to argue in favor of the essential beliefs of Orthodox faith with good arguments and evidence from the Bible and Church writings.
- o. A basic understanding of the historical and cultural contexts of the most relevant dogmatic, patristic and liturgical texts.
- p. Effectiveness to communicate the truths of Orthodox faith in teaching settings.
- q. Basic knowledge of hermeneutical principles in order to study a theological source.
- r. The ability to describe the fundamentals for the existence of the church and articulate the relevance of Orthodox Tradition for the contemporary church and her ministry in the world.
- s. The ability to use some Orthodox theological resources available online and in libraries.
- t. The ability to establish dialog with different Christian denominations.
- u. Knowledge to write articles in related topics.
- v. The capacity to contribute actively in community service programs.

4. ADMISSION AND REGISTRATION

- Applicants to SOFIA must fill in the registration form available on the program's website.
- Students may register for all offered courses or only one of them, knowing that at the end of the semester they will be granted a certificate stating that they have attended and passed the courses.
- The registration fees can be paid either by an electronic payment system available in the courses' platform, or through other payment systems announced in the same platform.

5. GENERAL RULES AND REGULATIONS

- Students are to abide by all rules and regulations in terms of attendance, course requirements and assignment submissions.
- The student must follow the lessons published weekly, and must not fail to enter the program and read the material. A repeated absence for more than two weeks makes the student subject to dropping that course, and accordingly, cannot access the following lessons.
- Students are subjected to a weekly evaluation, and a final exam in all courses. The general average of the course consists of the grades given in the weekly evaluations and the final exam.
- Students must submit all assignments given by the course instructor. Assignments are graded according to the policy that the instructor has announced at the beginning of the course.
- If the student's grade is less than 60/100, he/she will be considered as having failed the course and will not get a certificate of attendance.
- Students may drop the course at any time providing that they inform the instructor or the program's director in written form.
- A certificate is awarded to those who have successfully completed each one of the courses and a Diploma of Religious Studies is submitted to those who have followed the whole program and have satisfied the faculty final evaluation.
- The courses given in the framework of e-learning are not transferable to any degree program at the University.

6. CURRICULUM

FIRST CYCLE

Course Name	Code	Cr./Weeks
Introduction to the Faith of the Orthodox Church	SOFI 230	3.14
Major Milestones in the History of the Church	SOFI 240	3.14
The Fathers of the Church	SOFI 255	3.14
Introduction to Iconology	SOFI 279	3.14

SECOND CYCLE

Course Name	Code	Cr./Weeks
Prayer and Spiritual Life	SOFI 200	3.14
Introduction to Liturgy	SOFI 204	3.14

The Creed of the Orthodox Church	SOFI 231	3.14
The Divine Liturgy	SOFI 272	3.14

THIRD CYCLE

Course Name	Code	Cr./Weeks
Interpretation of Matthew and Mark or any other equivalent NT course from CBB	SOFI 211	3.14
Interpretation of the Pentateuch or any other equivalent OT course from CBB	SOFI 220	3.14
Christian Virtues	SOFI 235	3.14
The Sacraments	SOFI 271	3.14

7. THE E-LEARNING MOODLE PLATFORM

The SOFIA program will offer its courses through the MOODLE platform, which is an “open source” program. The system allows applying collaborative learning methods and provides each instructor the possibility to administer his/her own education room.

The system offers, amongst other things, the administration of study groups, forums, file upload/download, calendars, chat, various evaluation and grading methods. The program is available on the internet entirely for free.

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COURSE DESCRIPTION

SOFI 200 PRAYER AND SPIRITUAL LIFE

Through prayer God communicates with man and vice-versa. Prayer can be practiced in any moment and in many ways. The Fathers of the Church have taught us diverse forms of prayer and its fruits on mankind. In this course we will study the prayerful tradition of the Oriental Church through the analysis of Patristic and ascetic texts of those who throughout history have lived the grace of prayer.

SOFI 204 INTRODUCTION TO THE LITURGY

Liturgy comprehends all celebrations of the people of God who elevate their prayers to God. These prayers are in their big majority community prayers but there are individual prayers as well. In this course, we will study the characteristics of the Orthodox Liturgy starting from a description of the

Orthodox temple, following a study on the daily cycle of prayer, then the weekly and finally the liturgical year.

SOFI 211 (CBBE 211) INTERPRETATION OF THE GOSPELS ACCORDING TO MATTHEW AND MARK

The Gospels according to St. Matthew and St. Mark belong to a common literary tradition, and together with Luke are called the Synoptic Gospels. However, Mark has the particularity of being the first Christian writing that belongs to the literary genre of Gospels. On the other hand, Matthew's most characteristic feature is its strong liturgical and ecclesiastical accent. The present course will study a selection of Marcan and Matthean texts that will help students discover the key contents of both literary works.

SOFI 220 (CBBE 220) INTERPRETATION OF THE PENTATEUCH

This course is designed to give the student a basic knowledge of the Pentateuch. In a selection of texts dealing with Creation, the Exodus narratives, and the dwelling in the wilderness, the student perceives in a critical way the main theses and approaches regarding these texts. The students will read the Old Testament along with modern studies and in this process gain a deeper appreciation of the Bible.

SOFI 230 INTRODUCTION TO THE FAITH OF THE ORTHODOX CHURCH

This course will study in a simple way the fundamental symbols of faith in the Orthodox Church as well as its sources and the importance that these have in the life of the faithful. It is a concise initiation to the great mysteries of the Christian faith.

SOFI 231 THE CREED OF THE ORTHODOX CHURCH

The Nicene-Constantinopolitan Creed is prayed by all Orthodox faithful in the world in each Eucharistic celebration. This course will present an interpretation of its statements and terms in order to better comprehend the truths of our faith.

SOFI 235 CHRISTIAN VIRTUES

Christian virtues have been very appreciated by people since the day of Pentecost itself. Through them, the work of faith is expressed and the persons and Christian communities are consolidated, offering irrevocable testimony to the entire world. In this course, the concept of Christian virtue will be studied according to the writings of the Holy Fathers and modern orthodox theologians.

SOFI 240 MAJOR MILESTONES IN THE HISTORY OF THE CHURCH

It is an analytical presentation of the great moments of the Church since its formation until our days. A special concentration point will be the Levant-Antiochian traditions and their expansion in Latin America.

SOFI 255 THE FATHERS OF THE CHURCH

In this case we would like to deepen the lecture of the life and work of the Holy Fathers that struggled for the Church since the death of the last Apostle until the convocation of the First Ecumenical Council in the city of Nicea 325. The life of the Fathers and a selection of their texts will be studied.

SOFI 271 THE SACRAMENTS

The sacraments are an open window to the work of the Holy Spirit in the Church. The tradition of the Orthodox Church has a rich theology about the work of the grace of the Spirit within the faithful. This course will present an introduction to the theology of the sacraments and later an interpretation to the three sacraments of initiation (baptism, chrismation and communion). Further on, the other sacraments will be worked upon, particularly those of marriage, Holy Unction of the sick, and the sacrament of penitence.

SOFI 272 THE DIVINE LITURGY

The Divine Liturgy is the mostly known and served sacramental service by Orthodox Christians. In this course, we will study the history of its formation as well as interpret its content. For this, important sources will be taken in mind and classical works such as the interpretation of Nicholas Kabasilas and the one written by St. John of Kronstadt until the modern studies that give light to the spiritual richness of this celebration.

SOFI 279 INTRODUCTION TO ICONOLOGY

In this course, the theological fundamentals of the Icon will be presented departing from the doctrine of the Church. Later, the interpretation of the abovementioned will be studied according to the different schools of art and according to the doctrinal content of the images.