

**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 Provošt
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

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

Email: Simon.Najm@balamand.edu.lb

Library Circulation and Assistant Accountant

Alexandra Nassar

Tel: 06 930 305 ext 4818

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:

<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 MASTER OF THEOLOGY PROGRAM (M.Th.)

MISSION STATEMENT

The MTh Program at the Saint John of Damascus Institute of Theology (IOT) promotes research to a higher level, and contributes to academic dialogue and exchange with the various expressions of Christian Theology in our times. It offers to talented students the opportunity to broaden their knowledge in the main theological fields, with the aim to prepare them to address thoroughly contemporary pastoral challenges, and to express Antiochian Orthodox Theology in modern society. Special emphasis is given to enhance theological research and publication in the Arabic language.

OBJECTIVES

The goals of the MTh Program are to:

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

LEARNING OUTCOMES

A successful achiever of this program will be able to:

- A. Engage in theological research according to academic standards.
- B. Use sources, methods and tools related to a particular theological discipline.
- C. Redact a relevant study in theology using the appropriate approach of writing and argumentation.
- D. Conduct critical papers in various theological disciplines.
- E. Apply analytical thinking in a multi-disciplinary context.
- F. Interpret the theological Tradition of the Orthodox Church.
- G. Assess contemporary theological debates and dialogues.
- H. Explore the historical and theological legacy of the Orthodox Church of Antioch.
- I. Recognize the Orthodox pastoral ethos in addressing contemporary issues.
- J. Debate within a cultural and religious diversity in local and global contexts.
- K. Compose original studies in Arabic that express Antiochian Orthodox Theology.

PLOS ACCORDING TO OBJECTIVES

- 1. Provide students with deeper and focused insights into specialized theological topics.**
 - A. Engage in theological research according to academic standards.
 - D. Conduct critical papers in various theological disciplines.
 - H. Explore the historical and theological legacy of the Orthodox Church of Antioch.
- 2. Sensitize students about contemporary Orthodox theological discourses.**
 - C. Redact a relevant study in theology using the appropriate approach of writing and argumentation.
 - G. Assess contemporary theological debates and dialogues.
 - F. Interpret the theological Tradition of the Orthodox Church.
 - I. Recognize the Orthodox pastoral ethos in addressing the contemporary issues related to human existence.
- 3. Present an environment for individual and collective work in academic research in the fields of Orthodox theology.**
 - A. Engage in theological research according to academic standards.
 - G. Assess contemporary theological debates and dialogues.
 - F. Interpret the theological Tradition of the Orthodox Church.
- 4. Equip students with necessary tools and skills to conduct research.**
 - A. Engage in theological research according to academic standards.
 - B. Use sources, methods and tools related to a particular theological discipline.
 - D. Conduct critical papers in various theological disciplines.
 - E. Apply analytical thinking in a multi-disciplinary context.
- 5. Encourage students to explore and bring to light the treasures of the Antiochian Christian heritage.**
 - E. Apply analytical thinking in a multi-disciplinary context.
 - H. Explore the historical and theological legacy of the Orthodox Church of Antioch.
 - F. Interpret the theological Tradition of the Orthodox Church.
 - K. Compose original studies in Arabic that express Antiochian Orthodox Theology.
- 6. Develop in students the high standards of ethics and professionalism.**
 - I. Recognize the Orthodox pastoral ethos in addressing contemporary issues.
 - J. Debate within a cultural and religious diversity in local and global contexts.
- 7. Enable students to pursue higher studies, in order to meet the academic as well as the pastoral needs of the Orthodox Church of Antioch.**
 - A. Engage in theological research according to academic standards.
 - C. Redact a relevant study in theology using the appropriate approach of writing and argumentation.
 - D. Conduct critical papers in various theological disciplines.
 - E. Apply analytical thinking in a multi-disciplinary context.
 - J. Debate within a cultural and religious diversity in local and global contexts.
 - K. Compose original studies in Arabic that express Antiochian Orthodox Theology.

ADMISSION REQUIREMENTS

CONDITIONS OF ADMISSION TO THE MTH PROGRAM Applicants to the MTh program must:

1. Hold the Lebanese Baccalaureate Certificate, or its equivalent.
2. Hold a Bachelor of Theology degree (BTh) from an Orthodox institution of higher education with a general average of 80/100, or its equivalent.
3. Demonstrate an adequate knowledge of Arabic considered acceptable by the admission committee.*
4. Demonstrate an adequate knowledge of English (600 on a paper-based TOEFL for non-native English speakers).*

5. 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 taught 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 a valid ID.

6. 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.*

7. Be enrolled upon the recommendation of the IOT's Council, and might be requested to take undergraduate bridging courses for the holders of a Bachelor of Theology degree (BTh) from a non-Orthodox institution of higher education.

Remarks for graduate applicants:

1. Holders of an MDiv degree from an Orthodox institution of higher education are admitted in a shorter academic program.

2. Holders of a Master degree in Theology from a non-Orthodox institution of higher education are admitted in a shorter academic program in addition to bridging courses in Eastern Christian Theology.

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 30 credits distributed as follows:

- | | |
|-----------|--|
| 3 | Credits of Methodology of Research |
| 18 | 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, 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 three 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 should 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, demonstrate his/her knowledge in the subject of the thesis, and that he/she is acquainted with the literature pertaining to the Thesis topic.

2. The Thesis Proposal

During the first semester the enrolled student should have obtained the assent of a Professor, teaching at the Institute of Theology, to supervise his Thesis. It is mandatory that before the end of the second semester, the student submits 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.

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

The Thesis proposal must include the following:

- a. Title
- b. Statement about the importance of the subject
- c. Statement about the purpose of the thesis
- d. Brief description of the scholarship on the topic
- e. Presentation of the followed methodology
- f. Detailed outline describing the content of each chapter of the thesis
- g. Tentative table of content
- h. Selected Bibliography.

3. Supervision

a. Appointment of Supervisor

The Dean officially appoints the supervisor of the thesis.

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.

The supervisor 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/her research project and report on this to the Dean in semiannual written evaluations. (fixed form)
- c. The Student's Responsibilities:
- i. The student must keep his supervisor informed about the progress of his/her research, by providing him with 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.

e. Change of Supervisor

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

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
75-79	Fair
80-84	Good
85-89	Very Good
90-94	Distinction
95	High Distinction

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 OFFERS FROM AMONG THE FOLLOWING COURSES:

Course Code	Name	Semester	Credits
THEO 300	Methodology of Research	1	3
THEO 311	Passion Narratives in the Gospels	1	3
THEO 315	The Apostles Peter and Paul and the History of the Early Church in Acts	1	3
THEO 318	Christ's Death and Resurrection For Us in the New Testament	1	3
THEO 319	The Debate about the Genuineness of some Pauline Letters	1	3
THEO 331	Ecclesiology in the Past and Present	1	3
THEO 351	Anthropology in the Thought of St. Basil the Great	1	3
THEO 353	Some Theological Aspects in the Thought of St. John Chrysostom	1	3
THEO 373	Approaches to the Study of Church Hymnology & Byzantine Music	1	3
THEO 388	Advanced Seminar in Psychology for Pastoral Studies	1	3
THEO 332	Schools of Thought in Contemporary Orthodox Theology	2	3
THEO 340	Antiochian Church History	2	3
THEO 349	Parameters of Orthodox Ecclesiology	2	3
THEO 352	Some Theological Aspects in the Thought of St. John Damascene	2	3
THEO 362	The Antiochian Church during the Renaissance	2	3
THEO 363	Reading the Scriptures through the Quran	2	3
THEO 375	Canonical Foundations of the Church Sacraments and their Practice	2	3
THEO 386	The Holy Scripture in Pastoral Care	2	3
THEO 387	Problematics in Family Care: Marriage and Sickness	2	3

MTH-COURSE DESCRIPTION

THEO 300 METHODOLOGY OF RESEARCH

Credits: 3

Hours: 45

The course Theo 300 is intending to initiate students to different methodologies of research. It aims at helping them to write their master's thesis. The first part of the course includes general methodologies on how to choose their subject and their supervisor, how to constitute a bibliography.

It will help students to establish questions of the problematic issues and to answer previously to those questions in the hypothesis. The students will also learn about more specialized methodologies such as: Analyzing documents, editing manuscripts, monographs, and archiving periodicals, among others.

THEO 311 THE PASSION NARRATIVES IN THE GOSPELS

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 315 THE APOSTLES PETER AND PAUL AND THE HISTORY OF THE EARLY CHURCH IN ACTS

Credits: 3

Hours: 45

In its first section, this course offers an in-depth study of the methods of narrative analysis as it is practiced in modern biblical criticism. Then the students research the following topics: the deeds and sayings of the Apostles Peter and Paul following Luke's narrative in Acts, the sources of their biographies, and the Apocrypha in a synoptic comparison. The study is based on both narrative and rhetorical analysis and aims at highlighting the specificity of each Apostle within the Lucan work.

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

Credits: 3

Hours: 45

"For us" or "for our sake" is one of the most beautiful and deep theological expressions that the Apostles learnt from Christ and frequently repeated it, either in their oral or written kerygma about the death and resurrection of the Lord. This course deals with the Christ event, especially with His death and resurrection, and searches its various ways of interpretation in the New Testament, either as a sacrifice, expiation, reconciliation, justification... Meanwhile, the course clarifies the background of these concepts in the Old Testament. Thus, it goes within the spectrum of this course to critically investigate the Old Testament Messianic expectations, and the extent of their agreement with the Divine Economy that was achieved in the death and the resurrection of the Messiah.

THEO 319 THE DEBATE ABOUT THE GENUINENESS OF SOME PAULINE LETTERS

Credits: 3

Hours: 45

The issue of genuineness of some Pauline epistles became a timely subject in the last years, since it is seriously reconsidered. Even the German consensus on rejecting the genuineness of these Letters started to fall down. This course presents the arguments and the counter arguments about the debated genuineness of seven epistles. This issue is of great significance, not only because it weighs in studying the historical environment of these Letters, and their true authorship and objectives, but also in view of their importance as normative in studying the thought and style of St Paul, and accordingly as relevant to define Christian tenets.

THEO 331 ECCLESIOLOGY IN THE PAST AND PRESENT

Credits: 3

Hours: 45

The course is a historical and theological study of the evolution of the Christian Ecclesiology from St. Ignatius of Antioch till the present day. In it, students analyze problems and try to find answers to different questions related to the nature of the Church, her organization, unity, mission in the history of the Divine Economy, and the dialectic of Church and culture.

THEO 332 SCHOOLS OF THOUGHT IN CONTEMPORARY ORTHODOX THEOLOGY

Credits: 3 Hours: 45

The course is an analytical survey of the different historical factors, intellectual trends, and social sensitivities which shaped the contemporary Orthodox theological mind. It examines the contribution of the most influential theologians in the modern times and highlights the major debates pertinent to Orthodox theological discourse in the twentieth and the twenty-first

THEO 340 ANTIOCHIAN CHURCH HISTORY

Credits: 3 Hours: 45

This course presents research seminars in the history of the Antiochian Orthodox Church. It offers an analytical and critical reading of an anthology of texts selected from the Antiochian Christian literary heritage written in the Arabic language. It aims at shedding light on the Arabic identity of the Antiochian Orthodox Church in its cultural and religious environment by studying the aspects and value of the historical interaction between Antiochian Christians and their environment where they formed a cultural bridge among the diversified religious and linguistic components in the East.

THEO 349 PARAMETERS OF ORTHODOX ECCLESIOLOGY Credits: 3 Hours: 45

The course is a historical and theological study of the evolution of Ecclesiology from St. Ignatius of Antioch up to the present day. Students analyze problems and discuss different issues related to the nature of the Church's organization, administration, unity, and mission in the history of the Divine Economy, as well as the dialectic of Church and culture.

THEO 351 ANTHROPOLOGY IN THE THOUGHT OF ST. BASIL THE GREAT

Credits: 3 Hours: 45

St. Basil was unique in approaching anthropological issues as a physician 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 DAMASCENE

Credits: 3 Hours: 45

The aim of this course is to examine the unique contribution made by Saint John of Damascus to Orthodox theology. This course will demonstrate the Antiochian theological and Liturgical Tradition, describe the Life and Works of John of Damascus, and elucidate his influence on Arabic-speaking writers.

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, Gerassimos Msarra and others who tried to spread the thought of the Church and participated in 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 363 READING THE SCRIPTURES THROUGH THE QURAN Credits: 3 Hours: 45

This master level course offers an innovative approach to the study of the Qur'ān and the Bible. It aims at shedding light on their intertextual relationships through intensive hermeneutical analysis of selected Qur'ānic texts taking into account their biblical Vorlagen. Students will obtain knowledge about pre- and early-Islamic Christianity in the Middle East and, thus, about the theological and intellectual context in which the rise of Islam happened. Students will also understand how the Qur'ān conceives of Orthodox Christianity, which would equip them with epistemological tools needed in contemporary Christian-Muslim encounters.

THEO 373 APPROACHES TO THE STUDY OF CHURCH HYMNOLOGY & BYZANTINE MUSIC Credits: 3 Hours: 45

This course sheds light on this new science, despite its presence for more than a thousand years. The lectures give us an idea of how the study of this beautiful and creative science developed, through presenting some of the topics that have been addressed by researchers. For example: Rhythms of poetry and changes, problem of eight tones before and after Christ, until this day, and how to analyze the analytical study of musical material existed before reform of 1814, according to what specialists researchers had done with the science of ecclesiastical music, analysis of analysis: "to analyze how they analyze a musical material or study", with shedding light on the latest developments and musical discoveries. This course puts us in the place of the researchers, preparing us to look by their eyes at this hymnological and musical material. It is like a simple attempt to decode some musical ambiguities such as codes, symbols, musical forms, and others.

THEO 375 CANONICAL FOUNDATIONS OF THE CHURCH SACRAMENTS AND THEIR PRACTICE Credits: 3 Hours: 45

The course aims to provide a survey of the canonical heritage of the Orthodox Church from the perspective of the latter's approach to the holy sacraments. It reviews the entirety of the ecclesiastical canons (from the first millennium) that dealt with the sacraments from several aspects, whether theological, organizational, or dissuasive. Hence, students can deduce how the Church understands the sacrament, based on the texts of the sacred canons of the first millennium, which are considered a common ground for the Church in the East and the West.

THEO 388 ADVANCED SEMINAR IN PSYCHOLOGY FOR PASTORAL STUDIES

Credits: 3 Hours: 45

This seminar is a master level course that follows a holistic approach, that discusses the dialectical relationship between physical, social, cognitive, affective and spiritual components of personhood in shaping one's development and change. The seminar aims to critically engage with two psychological theories (attachment theory and Rogers Theory) to explore phenomena that are particularly relevant for pastoral care like marriage, parenthood, death, palliative care, delinquency, personality change, etc... It also seeks to prepare the future pastors to develop a deeper understanding of the basic problematics that different age groups deal with especially, adolescents, youth and the elderly.

THEO 386 THE HOLY SCRIPTURE IN PASTORAL CARE Credits: 3 Hours: 45

This course is a seminar in applied theology, in which the student approaches Biblical exegesis in a functional way that qualifies him or her to effectively transfer the theology of the Bible to the modern man. It aims at studying scientific tools to stimulate Bible study in the parish. First, the student analyzes the pastoral challenges and trends in interpreting the Holy Scripture, as well as the characteristics of pragmatic functional analysis. Second, the student practices in applying this pragmatic analysis to address various scriptural topics, and discusses ways to present them to different age groups in the parish.

THEO 387 PROBLEMS IN FAMILY CARE: MARRIAGE AND SICKNESS Credits: 3 Hours: 45

This course deals with the challenges facing the Christian family and the marital relations from the theological and practical perspectives in a postmodern world. It discusses, in the first place, the theology of marriage and its development from Holy Scripture, while presenting Patristic views on issues related to marriage such as intimacy, authority, and procreation. It also discusses the contemporary social conditions facing Christians who are seeking to live marriage as a domestic church. Thus, it critically offers possible pastoral, spiritual, and psychological tools that can assist the priest in his ministry and care for families, especially while dealing with marital conflicts, divorced families, accompanying newlywed couples, and comforting those suffering from sickness and grief.

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 tenets 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:

Code	Course	Cr.
TH511	Advanced course in Doctrine	3
TH520	Canon Law	3
TH531	Pastoral Theology I	3
TH532	Pastoral Theology II	3
TH540	Spirituality	3
PR592	Pastoral Project I	3
PR593	Pastoral Project II	3
MEM300	Methodology of Research	3
Total Number of Credits		24

MA-COURSE DESCRIPTION

((The 24 credit requirement for graduation includes 15 credits of required coursework 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.)

TH 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.

TH 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 *oikonomia* and *akribeia*

TH 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.

TH 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.

TH 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 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.

MEM 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.

THE PHD IN THEOLOGY

PROGRAM

INTRODUCTION

Since its foundation in 1970, the Saint John of Damascus Institute of Theology (IOT) was defined as a center for pastoral formation and theological research. The Institute sets guidelines for theological thought in the Antiochian Patriarchate and provides pastors with both traditional and modern approaches and methods that help them in serving the Church and witnessing to the world.

The research spectrum of the PhD program covers the main areas of academic studies in theology: biblical exegesis, dogmatic theology, patristics, Church history, pastoral theology and interreligious studies. These areas are bound together through a common approach based on the Antiochian Orthodox Christian heritage and a pastoral concern of modern society.

Having built a competent faculty working for the advancement of Orthodox Christian scholarship, the IOT has created a network of collaboration with theological institutions and scholars around the world, through joint agreements aiming at fostering theological endeavors. This enables the program to provide concrete opportunities to produce valuable multilingual research, to equip the community with new generations of qualified experts, and to create a forum of exchange for scholars coming from different Orthodox backgrounds.

The Balamand University has always radiated faith and knowledge to the Antiochian communities all over the world. Thus this program has come to extend the Balamand's mission to the highest levels of academic talent and erudition. In partnership with the IOT, the Antiochian House of Orthodox Studies (AHOS), based in the Antiochian Village of the Antiochian Archdiocese of North America, plays a vital role in fulfilling the witness of the Church of Antioch and its mission in the world.

MISSION

The PhD program at the IOT and AHOS provides concrete opportunities to produce valuable multilingual research, to equip the community with new generations of qualified experts and Church leaders, and to create, through a network of collaboration with Orthodox and non-Orthodox theological institutions and scholars, a forum of academic and scholarly exchange. The PhD program covers a wide research spectrum highlighting the Antiochian Orthodox Christian heritage and dealing with the contemporary theological challenges facing modern man.

OBJECTIVES

The PhD program seeks to:

1. Equip candidates with advanced Orthodox theological scholarship.
2. Qualify researchers to lead advanced academic theological studies.
3. Stimulate candidates towards research and engagement in life-long learning.
4. Develop in PhD candidates high standards of ethics and professionalism.
5. Equip candidates with necessary skills and tools to lead research and teach in universities.

6. Foster the interrelationship between theological research and the pastoral work of the Church.
7. Lead an active interaction with the research community worldwide on issues of Eastern Christianity.

LEARNING OUTCOMES

Upon completing the PhD process graduates shall be able to:

- a) Communicate in academic research the Ethos and Tradition of the Orthodox Church.
- b) Use pioneering technology tools for the advancement of research in the theological field.
- c) Conduct advanced academic research on the different sources of Christianity in the East.
- d) Interrogate primary theological sources.
- e) Provide the scholarly community with critical editions and studies of manuscripts.
- f) Translate primary theological sources into Modern Languages.
- g) Participate responsibly in the scholarly discussions about issues related to the various theological fields.
- h) Contextualize theological discourse in a pluralistic world.
- i) Assess the needs of the Church in a world of rapid transformational change.
- j) Bridge between theological thought and the practical pastoral reality of the Church.
- k) Dialogue with new ideological trends in accordance with the needs of the Church.
- l) Participate in inter-confessional and interfaith dialogues and enrich it with required academic research.

FACULTY MEMBERS AT UOB LEBANON

Name	Highest Degree	Specialty	Faculty
RT. REV. ARCHIMANDRITE JACK KHALIL Dean of the Institute of Theology Director of the PhD Program Full Professor	PhD Theology Thessaloniki, Greece	New Testament	IOT
Rev. Fr. Porphyrios Georgi Full Professor	PhD Theology Thessaloniki, Greece	Dogmatics	IOT
Daniel Ayuch Full Professor	PhD Theology Muenster, Germany	New Testament	IOT
Elie Donnaoui Associate Professor	PhD in Eastern Ecclesiastical Sciences - Church History	Church History	FASS
Marlène Kanaan Full Professor	Doctorat ès lettres Beirut, Lebanon	Philosophy	FASS
Souad Slim Full Professor	PhD History & Ph.D. Islamology Paris IV; Birmingham	Church History	FASS
Dr. Nayla Nahas Associate Professor	Ph.D. in Psychology	Patristics	FASS
Metropolitan Paul Yazigi UOB Adjunct Professor	PhD Theology Thessaloniki, Greece	Patristics	IOT

BIOGRAPHIES

RT. REV. ARCHIMANDRITE JACK KHALIL

Fr. Jack holds a Ph.D. degree from the Aristotle University of Thessaloniki, and studied for 3 years as Visiting Fellow at the Eberhard-Karls-Universität in Tübingen, Germany.

He is the Dean of the Saint John of Damascus Institute of Theology and Director of the PhD Program since September 2020. He has been teaching at the St John of Damascus Institute of Theology - University of Balamand since 2000. Furthermore, he has been visiting Professor at many Orthodox Theological Faculties and Institutes over the world, e.g. University of Athens, Thessaloniki, IOCS (Cambridge) and St. Serge (Paris), University of North Eastern Finland, Theological School of the Church of Cyprus, et cetera.

His main fields of interest are the Epistles of St Paul and the Johannine Literature. He is the author of one book published in Greece, which has been admitted as a textbook reference at the University of Thessaloniki since 2005, and many chapters in books, researches and studies published in Lebanon, Greece, France, USA, Belgium, Germany, Estonia, and Bulgaria. He is known for his contribution on the contemporary Orthodox interpretation of the Justification by Faith in the Pauline Epistles.

Archimandrite Jack Khalil is a member of the Biblical Federation in Lebanon, the Hellenic Society of Biblical Studies, the Society of Biblical Literature in the USA, the Synodical Revision Committee of Liturgical Books, the Synodical Committee of preparing a modern translation of the New Testament. He is also a Central Committee member in the WCC since 2013, as well as a member of its Faith & Order Commission since 2014. And he was between 2007-2012 the Eastern Orthodox representative in the WCC Continuation Committee on "Ecumenism in the 21st Century". He was for many years the Church representative of the Patriarchate of Antioch and All The East in the Committee of the Eastern Orthodox and Oriental Orthodox Churches for the Collaboration with the United Bible Societies.

He can be reached at: Jack.Khalil@balamand.edu.lb

<http://jkkhalil.com/>

REV. FR. PORPHYRIOS GEORGI

Father Porphyrios Georgi, Professor of Dogmatic Theology. He is also a visiting professor in several theological faculties in the world, namely, at the faculties of theology of the Aristotle University of Thessaloniki in Greece, the Alexandru I. Cuza State University of Iasi, and the University Lucian Blaga of Sibiu in Romania.

Professor Georgi holds a Ph.D. degree from the Aristotle University of Thessaloniki. His research in early Christianity, Eastern Theology, and contemporary Orthodox thought has been inspired by his interest in interpreting the Orthodox Dogma and Patristic Teachings in a pluralistic, culturally complex world. His study interests include Christian ecumenical discussions and Arabic literature. He maintains an active concern in Islamic Culture and religion.

Father Porphyrios is a well-known productive scholar who has participated in many international conferences on early Christianity, late Byzantine theology, Inter-Christian Dialogues, Eastern Spirituality, Patristic theology, and contemporary Orthodox thought. He has edited several books, namely a trilogy of conferences that took place in Balamand since 2007. His doctoral thesis *The Resurrection and Life: The Eschatology of Saint Gregory Palamas* has been adopted as a textbook for the undergraduate courses of Patrology at the University of Thessaloniki.

He has been a member of the faculty since 2006.

He can be reached at: fr.porphyrios@balamand.edu.lb

DANIEL AYUCH

Daniel Ayuch is Professor of New Testament at the St. John of Damascus Institute of Theology at the University of Balamand, where he teaches courses in the field of New Testament studies. His research work is based on linguistic and narrative text analysis and his fields of interest include the Lucan Diptych, the Synoptic Gospels, and the writings of Early Judaism. He has been a full time faculty member since April 2000. His Ph.D (Dr. Theol.) degree is from the Westphalian Wilhelm University of Münster (Germany). His thesis on Lucan social ethics was published in Münster in 1998. He wrote several research papers for international conferences and consultations in Lebanon, Cyprus, Finland, Romania, Switzerland, Spain, Greece, Italy and USA. He is a member of the Biblical Federation in Lebanon (BFL), the Orthodox Center for the Advancement of Biblical Studies in the USA (OCABS) and the Society of Biblical Literature in the USA (SBL). He also has several articles in peer-reviewed journals in English and Spanish, participated in the edition of the Pastoral Bible (Arabic, Bible Society, 2011) and wrote a commentary on Mark for the upcoming Modern Arabic Commentary (Dar Al-Thakafa, Cairo).

He can be reached at: Daniel.Ayuch@balamand.edu.lb

MARLÈNE KANAAN

Dr Marlène KANAAN is a Professor in the Department of Philosophy and Civilization Sequence Program at the University of Balamand since 1990, where she headed the department of Philosophy and History and coordinated the CVSQ Program for 17th years. She has a PhD in Lettres- mention Philosophie from the Jesuit Saint-Joseph University in Beirut (January 1989).

Starting 1996 professor KANAAN pursued a post-doctoral educational training Program in the Intercultural issues at the Université de la Sorbonne Nouvelle- Paris 3 and Toulouse II- Le Mirail (France). Then Dr KANAAN started another educational training Program in France under the patronage of the University of Strasbourg- Marc Bloch in the field of Patristic, Hagiography and Apocryphal Literature.

She published in three languages (Arabic, French and English) over 50 articles/ studies in European Refereed Journals; Book chapter's and participated in over 30 International conferences. Her multiform works reflect her interest in the philosophy of Religion, the writings of the Fathers of the Church, the link between Cultures, Philosophy and Theology, the apocryphal literature, and the editing of the Arabic Christians manuscripts. Dr KANAAN is presently working on the edition of the Book of Barlaam and Joasaph, an Arabic Christian manuscript from the 13th century.

She can be reached at: Marlene.Kanaan@balamand.edu.lb

SOUAD SLIM

Professor Souad Slim was born in Beirut in 1952. She completed her first Doctorate at the Sorbonne Paris IV in History in 1984 and her second one at the University of Birmingham in Islamology in 2000. She currently occupies the positions of Director of the Centre of Documentation and History at the Institute of History, Archeology and Near Eastern Studies at the University of Balamand and of Professor of History, Cultural Studies and Methodology at the Faculty of Art and Social Sciences and at the Institute of theology of the University of Balamand from 1988 She was the first to introduce the methodology of Serial and quantitative history to the History of Lebanon and the Near East .

Author of three books :

- Le Métayage et l'Impot au Mont Liban aux XVIII et XIX siècles. Dar el Mashreq 1987,1992 collection : Homme et sociétés du Proche – Orient ..

- Balamand, Histoire et Patrimoine. Dar AnNahar et Université de Balamand 1995

- The Greek Orthodox Waqf in Lebanon during the Ottoman Empire published in 2007 by the Orient Institute of Beirut.

NAYLA NAHAS

Professor Nayla Nahas (Ph.D. in Psychology) is an Associate Professor in the Department of psychology at the University of Balamand in Lebanon and a trained school and developmental psychologist. For over 20 years Dr. Nahas has been researching and teaching educational and psychosocial processes that influence children development, their adaptation and well-being. Her research focuses on exploring the relational, systemic and “ecosystemic” processes underlying academic performance and students’ adaptation and well-beings. She also focuses on the crucial role of family functioning in explaining children development and adaptation. Dr. Nahas utilizes survey, case studies, interviews, focus groups and functional observation methodologies and develops multiple assessment strategies and tools allowing to explore both qualitatively and quantitatively the basic intra-psychic and interpersonal mechanisms involved in children’s and adolescents’ adaptation. In her research she particularly looks into the attachment strategies, the stress and coping strategies, the self-esteem and self-efficacy processes in relationship with identity construction. Her researches informed many of the actions and trainings of trainers and educators that she participated to with local communities to allow the planning, organization and implementation of interventions that focus on school or family education or reeducation. Academically Dr. Nahas participated in the reform of the curriculum of both the Education and Psychology Departments and introduced a psychoeducational and psychosocial component to both curricula. She also served in many university committees (Orientation committee, Administrative committee and curriculum committee). Dr. Nahas also served as the chair of the Department of Psychology for 9 years. She is now leading or co-leading several research projects, as well as masters and PhD studies related to the adaptation of marginalized population (delinquency, refugees) in Lebanon including the examination of the role of war exposure, daily hassles, identity threat, attachment strategies, loss of meaning as well as the efficiency of many implemented interventions.

ELIE DONNAOUI

Dr. Elie Dannaoui is an Associate Professor at the Institute of History, Archaeology and Near Eastern Studies (IOHANES) and Director of the Digital Humanities Centre at the University of Balamand. He holds a PhD in Eastern ecclesiastical sciences - Church History from the Pontifical Oriental Institute in Rome. He achieved postgraduate studies in Computer Sciences at École Nationale Supérieure de Mécanique et d’Aérotechnique (ISAE-ENSMA) - France and a Masters degree in Multimedia Engineering for Education from the University of Poitiers in France.

His research interests focus on Arabic Christian Manuscripts, Arabic Translations of the Gospels, Computational Linguistics for Arabic Language and Digital Cultural Heritage.

VISITING PROFESSORS

The IOT invites world renowned scholars from international institutions to lecture in their area of expertise for one semester or more. They become engaged in the life of the IOT, and participate in the IOT’s research and academic programs. Their contributions enrich the intellectual experience of the PhD Candidates.

ADMISSION

CONDITIONS OF ADMISSION

1. Applicants to the PhD program at IOT must hold the Lebanese Baccalaureate Certificate, or its equivalent.
2. Applicants must be holders of a Master of Theology degree (MTh; ThM) from an Orthodox institution of higher education with an overall graduation average of ≥ 80 , or its equivalent.
3. Applicants who hold a Master of Theology degree (MTh; ThM) from a non-Orthodox institution of higher education may need to take bridging courses according to the assessment of the DAC.
4. Applicants who hold a DMin degree from an Orthodox institution of higher education are admitted in a shorter academic program according to the assessment of the DAC.
5. Applicants will be called for an interview with the DAC. This process may be done through video-conferencing.
6. Applicants who hold a DMin degree from a non-Orthodox institution of higher education are admitted in a shorter academic program in addition to bridging courses in Eastern Christian Theology.
7. Applicants who hold a graduate degree in a related field (MA; PhD; Doctoral degree) will have to take bridging courses according to the assessment of the DAC.
8. Applicants must show a good knowledge in at least one ancient language, which shall be defined by the DAC based on their field of study and dissertation project.
9. Applicants must demonstrate an adequate knowledge of English (TOEFEL 600 for non-native English speakers), as well as an evidence of proficiency in one additional modern language.
10. Applicants for the PhD Program are required to file a full application form and provide the following documents:
 - a) A detailed project of their study, according to the form provided in the application.
 - b) A reference letter from their Church Authority.
 - c) Two recommendation letters by faculty members, who are acquainted with the applicant, sent in a sealed envelope to the office of Admission and Registration.
 - d) A personal statement expressing their career goals and career objectives in seeking the PhD.
 - e) Copies of acquired diplomas or degrees.
 - f) Application form of admission.

APPLICATION

Application to the PhD program is submitted to the Office of Admissions and Registration at the St John of Damascus Institute of Theology, which receives and processes all applications, evaluates credentials, and issues notification letters. Standards under which students are admitted for study in this program are established and monitored by the Institute of Theology.

Acceptance in the PhD program is based on the candidate meeting University admission requirements and on the recommendation of the Institute's PhD Admissions Committee.

Applicants must submit all the following to the Office of Admissions and Registration:

- Three recent passport-size photographs.
- A photocopy of your identity card or passport.
- A certified copy of your Lebanese Baccalaureate Certificate, or its equivalent.
- A certified copy of your Diplomas and transcripts.
- A reference letter from Church authority.
- Two recommendation letters (Forms enclosed).
- An application Fee of 150.000 L.L. (100 U.S.D.)
- Evidence of proficiency in English language (for non native English speakers), a minimum of 600 on the paper based TOEFL or 100 on the internet based TOEFL.
- Evidence of proficiency in a modern language (other than English).
- Evidence of proficiency in an ancient language.
- The dissertation proposal (form enclosed).

The application must be submitted to the Institute of Theology before the published deadline dates. Incomplete or incorrect applications cannot be considered by the Committee. All submitted documents for admission are the property of the University and may not be reclaimed by the applicant.

Your application is valid only for the academic year to which you are applying. You must submit a new application to be considered for a semester which falls in another academic year.

Admissions Committee decision will be communicated by personal notification.

THE STUDY TRACK

THE CURRICULUM

The PhD study track is oriented towards scholarship and research. It is a 3 year curriculum; this period may be extended to 5 years. During the first year the student follows 4 seminars and submits a detailed thesis proposal. In the second year the candidate follows two tutorials and begins with the redaction of the dissertation. The third year is entirely dedicated to fulfilling the writing process of the dissertation.

RULES AND REGULATIONS

- 1) Candidates for the PhD degree shall satisfactorily complete work amounting to 42 credits distributed as follows:
 - 12 Credits in four offered seminars in different theological disciplines
 - 6 Credits in two tutorials focusing on the topic of the dissertation
 - 24 Credits for the dissertation
- 2) The PhD program is equivalent in length to three years of study.
- 3) All candidates are required to complete course work (12 credits seminars – 6 credits tutorials) in the first two years.
- 4) The academic year is made up of two semesters.
- 5) Professors supply study materials either at the beginning of the semester, or shortly before the seminar itself. Students are required to prepare for the seminar using the provided study material.
- 6) The PhD candidate must meet the minimum standards for satisfactory academic progress. Satisfactory Academic Progress is defined as:
 - Having a cumulative grade point average of at least B (80/100) in the doctoral program
 - Minimum passing grade B- (75/100) in all courses
 - Not exceeding maximum absence (10%)
 - Continuous effort in research

DISSERTATION CONCEPT

1. DESCRIPTION

The Doctoral Dissertation is an unpublished academic work, culminating years of post-graduate, guided, independent and personal research. The results must be supported by knowledge and theoretical arguments obtained with methods and techniques applied with academic rigor and consistency. The general purposes a thesis must have are:

- To generate scholarly valid and reliable conclusions
- To provide advancement in the field of specialization

A graduate student needs to defend successfully his doctoral dissertation to receive his PhD degree.

2. APPROVAL OF SUBJECT

During the second year, candidates submit a detailed thesis project, which should lie within one of the faculty's active research areas, and that two members of the academic staff are available for appointment as the supervisor, one as a first reader, and the other as a second reader. The description of the academic content of the PhD project should include its main elements, problematical issues, hypothesis, ideas concerning methods, theories and any

empirical research planned, etc. It should also mention the necessary resources which will be used and offer a working schedule for the standard study period. The Dissertation Project Form should be used for this purpose.

3. SUPERVISION

a) *APPOINTMENT OF SUPERVISOR:*

Considering the Application for Admission and the Dissertation Proposal the Academic Committee recommends a supervisor for the PhD project to the Dean. The Dean considers the recommendation for approval. The supervisor should be a recognized researcher in the relevant research area and a member of the UOB faculty at the level of Full Professor or Associate Professor.

b) *SUPERVISORS' RESPONSIBILITIES:*

The supervisor has overall responsibilities to mentor the progress of the PhD candidate's research project and the writing of the PhD dissertation with a view to ensuring completion as required. The supervisor shall prepare a PhD plan at the start of the project together with the candidate.

He shall:

- Evaluate the progress of the PhD candidate in his research project and report on this in semiannual evaluations.
- Support and guide the PhD candidate in developing necessary contacts and in working actively in the world of research.
- Support and guide the PhD candidate in his efforts to publish research results in the course of the PhD program.
- Stay in regular contact with the candidate.
- Provide supervision regularly, and read and discuss the candidate's work.

c) *THE PHD CANDIDATE'S RESPONSIBILITIES:*

i. The PhD candidate must keep his/her supervisor informed of the progress of the project, including:

- All relevant information concerning the progress of the PhD program and work on the dissertation.
- All the drafts of the gradual phases in writing the dissertation.
- All important research results.
- The process of the editing of the final text of the dissertation.
- Drafts of any publication during the PhD study period.

ii. Active participation in academic conferences and workshops is required from the PhD candidate during the period of his/her doctoral study.

d) *SEMI-ANNUAL EVALUATIONS:*

Every six months, the supervisors provide the Director of the PhD Program, i.e. the Dean with an evaluation of the candidate's academic progress and research. Based on the evaluation, the Dean decides whether the candidate's academic progress and research are satisfactory or not.

PhD candidate who fails to secure an approval of his/her detailed dissertation concept within 5 semesters since his/her enrollment is placed on academic probation.

e) *THE DISSERTATION COMMITTEE:*

The two readers must be professors or associate professors from the main field of specialization at UOB. The task of the Committee is to read the dissertation final draft and provide feedback including remarks and required amendments before the submission to defense.

f) *CHANGE OF SUPERVISOR:*

Supervisors may be changed in the course of a PhD program, or additional supervisors or co-supervisors may be appointed. A request for a change of supervisor may come from the PhD candidate or from one of the supervisors, or the change may be initiated by the Dean.

4. THE FORMAT OF THE PhD DISSERTATION

Candidates must follow the PhD Dissertation Guide and Style Manual issued by the Central Library at UOB or at AHOS.

5. THE ASSESSMENT COMMITTEE

Upon completion of the PhD dissertation the candidate submits by hand to the Dean seven copies of the manuscript and applies in writing for the dissertation defense. The Dean appoints the Assessment Committee members and designates the committee chairperson.

a) *DEFINITION:*

The Assessment Committee is in charge of reading and examining the final text of the dissertation.

b) *COMPOSITION:*

The Assessment Committee consists of at least 5 members: the supervisor, the members of the dissertation committee, in addition to a professor or an associate professor from another university. The Dissertation Supervisor may chair the assessment committee.

c) *TASKS:*

Members of the Assessment Committee receive a hard copy of the dissertation sent by the chairperson. They shall:

- Submit a written Report on the Dissertation to the chairperson of the assessment committee two months after they receive the manuscript. All reports shall be available at the Office of the Dean before the public announcement of the defense session.
- Attend the defense session personally and present their evaluation orally during the session.
- Participate in the writing of the Report on Defense.
- Deliberate and agree on a grading mark for the dissertation.

The chairperson is responsible for ensuring the examination procedures: submission of copies to the assessment committee, communicating the date of defense, coordination of the session and submission of all needed reports and documents.

d) *DEFENSE:*

The PhD candidate must defend the dissertation before the assessment committee according to the following procedures:

- The date for the defense session is set by the Dean.
- The physical presence of the candidate at the defense is required. Candidates may defend the dissertation by telecommunication at AHOS.
- The defense is open to the public.

- A secretary appointed by the committee shall write down the session report.
- The final session report shall be signed by all members present in the defense.

6.AWARD OF THE PhD

The PhD degree is the highest academic degree awarded at the IOT to candidates who have completed the required coursework, participated in at least two international conferences, published at least one article in a peer-reviewed academic journal, defended a doctoral dissertation, and submitted it by hand to the Library after making the requested amendments.

Candidates are eligible to receive the PhD degree when they offer by hand to the Dean's office the following documents:

- Certificates of participation in at least two national or international conferences.
- A copy of their publication in a peer-reviewed academic journal.
- «A copy of the Dissertation after the final amendments, signed by the five members of the Assessment Committee.
- A Library receipt of the Dissertation.

After reviewing the above mentioned documents, the Dean of the IOT grants the award of PhD to the Candidate. The University of Balamand solemnly awards the degree of PhD.

PHD COURSES DESCRIPTIONS

THEO 610 – INTERTEXTUALITY IN ACTS

Credits: 3

One of the most relevant issues in the history of Biblical interpretation is the use of the Old Testament by the New Testament authors. Lately, several theories of literary intertextuality have given way to revisit this question with new methods and procedures. Early in the 70' and 80' scholars like Julia Kristeva and Roland Barthes affirmed that every text is intertextual as they are in debt to the former written treasure, even if authors did not quote them explicitly. Later in the 90' Gérard Genette developed a theory of intertextuality that helped and helps biblical scholars to deal methodologically with this significant topic.

The present seminar will work on the second volume of the Lucan Diptych, a text that bases its contents in the prophecies and narratives of the Old Testament, particularly as rendered in the Septuagint version. During the sessions and the research work, students will learn to use this methodology to extend their knowledge on the Book of Acts and rediscover the treasures of its theological approach to the first decades of the Christian Kerygma's expansion in the Greek-Roman world.

THEO 611 - THE NEW TESTAMENT ARABIC TEXT IN ANTIOCHIAN MANUSCRIPTS

Credits: 3

The Antiochian manuscript collections cover a wide range of New Testament translations into Arabic. The first part of this seminar will introduce participants into the time, types, categories and families of N.T. Arabic Manuscripts, as well as into a history of research on this issue. In the second part of the seminar students will work on the questions of the Greek Source and on the importance of lectionaries and whole New Testament publications in the Ottoman time. This seminar aims to encourage students to write their PhD thesis in this field.

THEO 612 - BIBLICAL APOCRYPHA AND PSEUDOEPIGRAPHA IN EASTERN ORTHODOXY

Credits: 3

The books considered by scholars as Biblical Apocrypha and Pseudoepigrapha have played an important role in the genesis of liturgical texts and celebrations, as some of them belong to the canon of the Orthodox Old Testament. In this seminar students will work on the interpretation of some relevant texts and will analyze the intensity and importance of their presence in liturgy. Special focus will be given to the Arabic manuscripts available in the region.

THEO 613 - THE DEBATE ABOUT THE GENUINENESS OF SOME PAULINE LETTERS

Credits: 3

This course presents the arguments and the counter arguments about the genuineness of the following Pauline Letters: Ephesians, Colossians, 2 Thessalonians, 1 & 2 Timothy, Titus, and Hebrews. This issue is of great significance, not only because it weighs in studying the historical environment of these Letters, and their true authorship and objectives, but also in view of the fact that the consequences extend beyond the historical information to touch two theological levels:

- 1- Accepting the teaching in these Letters as normative in studying the thought and style of St Paul;
- 2- Taking into consideration the content of these Letters in defining Christian tenets.

The issue of genuineness of the above-mentioned New Testament Letters became a timely subject in the last years, since it is seriously reconsidered. Even the German consensus on rejecting the genuineness of these Letters started to fall down. The revision of this position tickles the interest in investigating the positions of the Church Fathers and Writers, as well as of Eastern exegetes in modern time, on the genuineness of these Letters.

THEO 614 – THE NEW PERSPECTIVE ON PAUL QUESTIONED**Credits: 3**

The epithet “the New Perspective” on Paul, or rather “New Perspectives” - as it is often noted that the singular title gives an unjustified impression of unity - designates a field of study in which many scholars are actively pursuing research and continuously revising their own theories, holding in common the belief that the historic perspectives of Paul the Apostle and Judaism are fundamentally incorrect. “the validity of the Sinaitic Law”, “human effort and good works”, “Pistis Christou”, “Grace”, “the atonement”, are some central issues discussed by the “New Perspective”.

This course investigates the positions of the scholars who embraced the “New Perspective” on Paul, and discusses them exegetically, comparing them to the “Patristic and modern Orthodox perspective”, as well as to the “Old Perspective” (Lutheran and Reformed”), in order to draw conclusions on the validity of the various interpretations.

THEO 615 – ANALYZING THE USE OF VERBS IN ARABIC GOSPEL TRANSLATIONS**Credits: 3**

In this course, the Ph.D. candidate will research the use of the passive form in the Greek New Testament. The participant shall consult grammar and linguistic studies and articles related to this issue and then do a parallel research work related to Modern Arabic. The purpose of this course is to compare the grammatical and style differences in both languages and to develop a theory of translation for this particular type of verbal use. Throughout this course, special consideration will be given to the history of translating the Gospels into Arabic.

THEO 620 - MODERN TRENDS IN OLD TESTAMENT HERMENEUTICS**Credits: 3**

No other area of biblical studies is changing as rapidly as hermeneutics. With the addition of studies based on rhetorical, literary-structural, semiotic, socialscientific, and special interest approaches, it is impossible to keep up with the literature in this field. This course will attempt to offer to the students an introduction as well as assessment of Old Testament hermeneutical methods which prevailed in modern times until today, starting with the diachronic, or the so-called atomist school, and covering later developments such as the literary approaches embodied in rhetorical, narrative and redaction criticism as well as in intertextual, discourse and linguistic/semiotic analysis. Other modern analytical tools such as the social scientific and the reader response tool will also be analyzed and assessed. This course will be given as a seminar. Students will have to learn and apply these methods on selected texts of the Old Testament with the view of enabling them to evaluate the validity and the relevance of each of them for their exegetical work.

THEO 621 - The Old Testament in the Modern Middle Eastern Context**Credits: 3**

There is no doubt that the Old Testament has a central position in the discussions revolving around the turmoil caused by the rise of the State of Israel in the middle of the twentieth century. Ideologies either supporting or rejecting this political event have expressed themselves in a way or another vis-à-vis the Old Testament. Western approaches (ranging from moderate to extremist views) supporting the “right of the Jews” in having Palestine as their homeland, have read Old Testament texts in such a way that this right may be legitimized. On the opposite side, one observes various aspects of Marcionism in Middle Eastern Christian circles, which can be explained as a reaction to the first position. This seminar shall discuss these views, their history and application and how they affected the use of the Old Testament as well as how it is viewed in the Middle East. The study will be based on representative texts from different authors.

THEO 630 - DEIFICATION IN THE EASTERN CHRISTIAN TRADITION**Credits: 3**

The seminar is an analytical attempt to explore and survey the religious, social and cultural components which contributed to the evolution of the concept of theosis throughout the history of Eastern Christian Theology. It examines primary sources, whether historical or patristic, and focuses on the making of terminology and the theological language related to this issue. The seminar also treats the major trends of reception of the concept

of deification in the contemporary Orthodox theological context underlining its crucial role in the articulation of the Orthodox identity of Theology and Orthodox witness in the modern world, as well as its diachronic influence on the ethos of Eastern Theology as reflected in sacred art, liturgical forms and religious sensitivity in general.

THEO 631 - MAJOR TRENDS AND FIGURES IN CONTEMPORARY ORTHODOX THEOLOGY

Credits: 3

The seminar sheds light on the major centers of theological production in the contemporary Orthodox world and the circumstances of their creation and growth. It is an appraisal of the contribution of the theological schools and trends, as well as the prominent personalities, which contributed to the expression of Orthodox theology since the second half of the nineteenth century. It addresses the historical, cultural and socio-political backgrounds which shaped contemporary theological patterns and concentrates on the theological works and the scholarly efforts which engaged in the task of analyzing and criticizing the history of theological thought of this period. The seminar will also analyze the main problems and challenges in addition to the major intellectual theological topics which directed the dynamism of theological thinking and writing in the age of modernity.

THEO 632 – THE PATRISTIC ANTHROPOLOGY OF FR. JOHN ROMANIDES **Credits: 3**

This seminar explores the theological thought of Fr. John Romanides, with a particular emphasis placed on themes in his writings related to Christian anthropology. Special attention will be given to the biblical and patristic basis of his work on creation, the fall of man, and salvation in Christ—topics that opened a unique door for Orthodox theology in the 20th century, changing the focus and direction of theological thinking and teaching in the post-WWII era. The seminar will also examine Fr. Romanides' contributions toward reviving patristic theology in our times.

THEO 640 - ORTHODOX CHURCHES DURING THE OTTOMAN PERIOD **Credits: 3**

This seminar will help Post Graduate Students –Ph.D. candidates– to analyze the situation of the Roum Orthodox communities under the Ottoman millet system as a persecuted community or a privileged community. What was supposed to be the apocalyptic end of the world had witnessed an important demographical progress of Roum Orthodox population. During four hundred years the Roum Orthodox lived what is so called as the “Greek Enlightenment Century”. Through some of the Antiochian manuscripts, students will analyze the different cultural currents of this era.

During this period, the four historical patriarchates were unified under the same political authority. This course will investigate the relations between those churches and study their relations with other churches such as Russia, Georgia and Romania.

They will learn through diplomatic reports about the Russian protection and its limits and through archives about the impact of Ottoman Reforms and their influence on the lay councils on the life of the Church.

THEO 641 - THE CONTEMPORARY SITUATION OF THE ORTHODOX CHURCH IN THE WORLD

Credits: 3

This seminar will study the different situations of Orthodox communities during the twentieth century and will analyze the different positive and negative issues experienced by the different churches such as:

- Persecution through forbidding religion in Russia and population transfer in Cilicia and Anatolia.
- Relations between Churches and states: Greece and Russia.
- Interaction between national identity and religious denominations: Serbia, Russia.
- Christian Ecumenism and interfaith dialogue.
- The role of Orthodox Diaspora in the elaboration of a new theology: France, U.S.A. and others.
- Internal problems and conflicts.

- Survival and Renewal.

Through those different cases students are meant to learn how to cope with challenges of entering in modernity and preserving Tradition by emphasizing on the Antiochian experience. They will learn also from the behavior of the Church during economic and political crises.

THEO 642 – CHRISTIAN MUSLIM DIALOGUE DURING THE OTTOMAN EMPIRE

Credits: 3

The course is an analysis of the impact of Ottoman institutions, e.g. Janissaries, Timar on Christian communities. Controversial Ottoman reforms, e.g. Capitulations, Tanzimat, regarded, by Muslims, as favorable to Christians, resulting in the deterioration of good neighborhood. The end of this period and the collapse of the empire led to discriminations and massacres against Christians.

Concepts such as Ra'aya , Miri, Citizenship , Badal askariyah ... will be also studied.

THEO 643 – CHRISTIAN MUSLIM RELATION DURING THE CLASSICAL PERIOD

Credits: 3

This course is a survey of Christian-Muslim relations during the different Islamic dynasties and analysis of the impact of external relations with e.g. Byzantines, Mongols, on the demographical and social situations of Christians, from their participation in political and cultural life during the Arabic golden ages to their marginalization after the Crusaders wars.

Topics also include the study of related issues, e.g. Ahl al Kitab, Ahl al dhimmat, Kharaj, Giziyat, separate living quarters.

THEO 644 – READING AND EDITING MANUSCRIPTS ARCHIVES AND INSCRIPTIONS

Credits: 3

The course aims at initiating students to read different scriptures and to learn methodologies of cataloguing manuscripts, archiving documents and analyzing inscriptions.

Measures for editing ancient documents; understanding ancient texts and vocabulary, historical & geographical background, would be essential to make those ancient manuscripts well known by scholars.

THEO 663 - HISTORY OF THE ANTIOCHIAN CHURCH UNDER THE OTTOMAN EMPIRE

Credits: 3

The students will analyze the situation of the Greek Orthodox of Antioch in the first two centuries were the new structures were imposed. In spite of their difficulties they succeeded to be an elite in the main cities of the Syrian Provinces. As main traders and well educated, they serve as secretaries, treasurers and main farmers of taxes for the governors.

During the last two centuries the church had to face the schism of the Uniates Greek Catholic and the proselytism of the Protestant and Catholic missions. The reforms of the Ottoman Empire introduce a new era of equality between Muslims and Christians as Ottoman citizens. The reforms which introduce lay councils in the administration of the church and the Russian schools bring the Antiochian Orthodox to arabize their church by electing an Arab patriarch.

THEO 697 – MODERN AND POSTMODERN PHILOSOPHY

Credits: 3

This doctoral seminar aims to read and discuss several modern and postmodern philosophical texts. Because Postmodernism is a reaction to and rejection of certain tendencies of Modernity, the seminar will start with an overview of selected texts dealing with early modern rationalists and empiricists (Descartes, Hume, Kant, Hegel, etc.). In its second part, the seminar turns to the study of the critique of modern philosophy's discourses as it appears in the texts of Kierkegaard and Nietzsche pointing in different ways toward postmodern thought.

“French Theory” as it appears in the works of Foucault, Deleuze, Derrida and Lyotard, etc., and their radical critique of reason will be studied in depth through representative texts.