

**SAINT JOHN OF DAMASCUS
INSTITUTE OF THEOLOGY**

Ph.D. IN THEOLOGY PROGRAM

INTRODUCTION

Since its foundation in 1970, the Saint John of Damascus Institute of Theology 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 Ph.D. 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 Institute of Theology 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 Institute of Theology, 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 Ph.D. program at the Institute of Theology 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 Ph.D. program covers a wide research spectrum highlighting the Antiochian Orthodox Christian heritage and dealing with the contemporary theological challenges facing modern man.

OBJECTIVES

The Ph.D. 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 Ph.D. 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 Ph.D. 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

Name	Highest Degree	Specialty	Faculty
Rt. Rev. Archimandrite Jack Khalil Dean of the Institute of Theology Director of the Ph.D. Program Full Professor	Ph.D. Theology Thessaloniki, Greece	New Testament	Institute of Theology
Daniel Ayuch Full Professor	Ph.D. Theology Muenster, Germany	New Testament	Institute of Theology
Rev. Fr. Porphyrios Georgi Full Professor	Ph.D. Theology Thessaloniki, Greece	Dogmatics	Institute of Theology
Rt. Rev. Archimandrite Romanos Al Hannat Associate Professor	Ph.D. Theology Thessaloniki, Greece	Byzantine Music	Institute of Theology
Rt. Rev. Archimandrite Parthenios Al Laty Associate Professor	Ph.D. Oriental Canon Law Rome, Italy	Canon Law	Institute of Theology
Rev. Fr. Bassam Nassif Associate Professor	Ph.D. Theology Balamand, Lebanon	Pastoral Theology	Institute of Theology
Marlène Kanaan Full Professor	Doctorat ès Lettres Beirut, Lebanon	Philosophy	Faculty of Arts and Sciences
Souad Slim Full Professor	Ph.D. History Paris IV, France & Ph.D. Islamology Birmingham, UK	Church History	Faculty of Arts and Sciences
Elie Dannaoui Associate Professor	Ph.D. Eastern Ecclesiastical Studies - History Rome, Italy	Church History	Faculty of Arts and Sciences
Nayla Nahas Associate Professor	Ph.D. Psychology Toulouse Le Mirail, France	Family Psychology	Faculty of Arts and Sciences

BIOGRAPHIES

RT. REV. ARCHIMANDRITE JACK KHALIL

Fr. Jack, professor of New Testament studies, 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 Ph.D. 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://jkhalil.com/>

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

REV. FR. PORPHYRIOS GEORGI

Fr. 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.

Fr. 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

RT. REV. ARCHIMANDRITE ROMANOS AL HANNAT

The Rt. Rev. Archimandrite Romanos Al Hannat is presently an Associate Professor of Church Music. He has been working in the field of music teaching since 1994. In 2003, he received a Diploma in Byzantine Music from the Greek National Conservatoire in Athens, and in 2011, he obtained a Ph.D. in Byzantine Music from the Aristotle University of Thessaloniki. He was the first in the Middle East to obtain a doctorate in Byzantine music, and he remains the only scholar to conduct studies about Byzantine music application in the Arabic language. Archimandrite Romanos joined the St. John of Damascus Institute of Theology in 2014, and since then he has been teaching in the undergraduate and graduate programs. He has also taken part in numerous musical and non-musical conferences as well as in their preparations. Moreover, Archimandrite Romanos is a visiting professor at some European universities, teaching students in Bachelor's and Master's programs. At the Institute of Theology, Fr. Romanos is the coordinator of the Byzantine Music Program, the only program of its kind in the region's Arabic-speaking universities to date. The academic content of the courses taught by Archimandrite Romanos is distinguished by a blend of theory and practice, as the practical experience that dates back to 1894 continues to be practical and educational hitherto. Fr. Romanos could transmit this practical application to Bachelor's and Master's students on a university level. In his research, the Rt. Rev. Professor places special emphasis on the potential of practical application of ecclesiastical music on a larger scale due to its richness and great ease of use, compared to all existing oriental music types.

He can be reached at: romanoshannat@gmail.com

RT. REV. ARCHIMANDRITE PARTHENIOS AL LATY

Born in Christian Valley (Wadi Annasara) in Syria in 1980. The Rt. Rev. Archimandrite Parthenios Al Laty frequented a 4-year study of the civil engineering in Albaath University in Homs. Then he studied theology at St. John of Damascus Institute of Theology at the University of Balamand, from 2002 to 2006. In 2006, he moved to Rome and studied the Canon Law in PIO (Oriental Pontifical Institute) and obtained the Ph.D. degree in 2011. He works in the patriarchal headquarters as assistant in the Patriarchal office. He teaches the Canon Law at St. John of Damascus Institute of Theology since 2013 - 2014.

He can be reached at: Parthenios1@gmail.com

REV. FR. BASSAM NASSIF

Fr. Bassam Nassif's research addresses contemporary pastoral challenges facing the Orthodox Church. He is concerned with embracing the modern human sciences within pastoral theology and patristic anthropology, leading to the formation of a therapeutic and holistic pastoral care approach. His Ph.D. in Theology dealt with major pastoral implications of postmodernity on family life and pastoral care, and its impact on the theology of

marriage and anthropology. In addition to teaching and researching pastoral theology and marital counseling at the Saint John of Damascus Institute of Theology, University of Balamand, Fr. Nassif serves as a board member in several academic journals and pastoral care institutes. His latest research works include the books: *The Mystery of Marriage amid Deconstruction: A Dialogue between Orthodox Anthropology and Postmodern Perspectives*, and 'On the Confirmation of the Law of Moses, the Gospel and Orthodoxy.' A Treatise written in Arabic by Theodore Abu Qurrah, Bishop of Harran (c.755-c.829).

He can be reached at: bassam.nassif@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 17 years. She has a Ph.D. 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 III 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 and Book chapters, 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 worked 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 Center 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 at 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 - 1993, Collection: Homme et sociétés du Proche – Orient
- *Balamand, Histoire et Patrimoine*. Dar An-Nahar et Université de Balamand, 1995
- *The Greek Orthodox Waqf in Lebanon during the Ottoman Empire* published in 2007 by the Orient Institute of Beirut.

She can be reached at: Souad.Slim@balamand.edu.lb

ELIE DANNAOUI

Dr. Elie Dannaoui is an Associate Professor at the Institute of History, Archaeology and Near Eastern Studies (IOHANES) and Director of the Digital Humanities Center at the University of Balamand. He holds a Ph.D. in Eastern Ecclesiastical Studies - 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.

He can be reached at: Elie.Dannaoui@balamand.edu.lb

NAYLA NAHAS

Professor Nayla Nahas 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 intrapsychic 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 5 years. She is now leading or co-leading several research projects, as well as masters and Ph.D. 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.

She can be reached at: Nayla.Nahas@balamand.edu.lb

VISITING PROFESSORS

The Institute of Theology 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 Institute and participate in its research and academic programs. Their contributions enrich the intellectual experience of the Ph.D. candidates.

ADMISSION REQUIREMENTS

1. Applicants to the Ph.D. program at the Institute of Theology must hold the Lebanese General Secondary Certificate, or its equivalent.
2. Applicants must be holders of a Master of Theology degree (M.Th.; ThM) from an Orthodox institution of higher education with an overall graduation average of 85, or its equivalent.
3. Applicants who hold a Master of Theology degree (M.Th.; 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; Ph.D.; 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 Ph.D. Program are required to file a full application form and provide all the following documents:
 - A photocopy of their identity card or passport.
 - Three recent passport-size photographs.
 - A certified copy of their Lebanese General Secondary Certificate, or its equivalent.
 - Certified copies of their Diplomas and transcripts.
 - A reference letter from their Church Authority.
 - A detailed project of their study (according to the dissertation proposal form provided in the application).
 - Two recommendation letters by faculty members, who are acquainted with the applicant, sent in sealed envelopes (forms enclosed).
 - A personal statement expressing their career goals and career objectives in seeking the Ph.D..
 - An application Fee of 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.

* Acceptance in the Ph.D. program is based on the candidate meeting University admission requirements and on the recommendation of the Institute's DAC.

* 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.

* The application is valid only for the academic year to which the student is applying. He/She must submit a new application to be considered for a semester which falls in another academic year.

* The DAC's decision will be communicated by personal notification.

* Doctoral Academic Committee.

THE STUDY TRACK

THE CURRICULUM

The Ph.D. 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 dissertation 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 Ph.D. 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 Ph.D. 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 Ph.D. 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 (80100/) in the doctoral program
 - Minimum passing grade B- (75100/) 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 dissertation 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 Ph.D. degree.

2. APPROVAL OF SUBJECT

During the second year, candidates submit a detailed dissertation 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, one as a first reader, and the other as a second reader. The description of the academic content of the Ph.D. 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 Ph.D. 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) *SUPERVISOR'S RESPONSIBILITIES:*

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

He shall:

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

c) *THE Ph.D. CANDIDATE'S RESPONSIBILITIES:*

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

- All relevant information concerning the progress of the Ph.D. 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 Ph.D. study period.

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

d) *SEMI-ANNUAL EVALUATIONS:*

Every six months, the supervisors provide the Director of the Ph.D. 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.

Ph.D. candidate who fails to secure an approval of his/her detailed dissertation concept within 3 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 Ph.D. program, or additional supervisors or co-supervisors may be appointed. A request for a change of supervisor may come from the Ph.D. candidate or from one of the supervisors, or the change may be initiated by the Dean.

4. THE FORMAT OF THE Ph.D. DISSERTATION

Candidates must follow the *Ph.D. Dissertation Guide and Style Manual* issued by the Central Library at UOB .

5. THE ASSESSMENT COMMITTEE

Upon completion of the Ph.D. 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 Ph.D. 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 Ph.D.

The Ph.D. degree is the highest academic degree awarded at the Institute of Theology 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 Ph.D. 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 Institute of Theology grants the award of Ph.D. to the Candidate. The University of Balamand solemnly awards the degree of Ph.D..

COURSE DESCRIPTION

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 works 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 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 introduces 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 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 Ph.D. dissertation 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 work on the interpretation of some relevant texts and analyze the intensity and importance of their presence in liturgy. Special focus is 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 researches 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, social, scientific, and special interest approaches, it is impossible to keep up with the literature in this field. This course attempts 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 are also analyzed and assessed. This course is given as a seminar. Students 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 discusses 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 is 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 also analyzes 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 is 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 also examines Fr. Romanides' contributions toward reviving patristic theology in our times.

THEO 640 ORTHODOX CHURCHES DURING THE OTTOMAN PERIOD

Credits: 3

This seminar helps 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 analyze the different cultural currents of this era.

This course investigates the relations between the four historical patriarchates and studies their relations with other churches such as Russia, Georgia and Romania.

The students learn through reviewing 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 studies the different situations of Orthodox communities during the twentieth century and analyzes 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 learn how to cope with challenges of entering in modernity and preserving Tradition by emphasizing on the Antiochian experience. They also learn 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 ... are 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 and geographical background, would be essential to make those ancient manuscripts well known by scholars.

THEO 645 THE RELATIONSHIP BETWEEN ANTIOCHIAN AND EASTERN ORTHODOX CHURCHES

Credits: 3

This course aims at identifying, documenting and analysing the key characteristics of the relationship between the Antiochian Orthodox Church and the Eastern Orthodox Churches. It adopts a hybrid approach with thematic and chronological features. The mutual contributions to different facets of Church life are given specific consideration.

THEO 663 HISTORY OF THE ANTIOCHIAN CHURCH UNDER THE OTTOMAN EMPIRE

Credits: 3

The students analyze the situation of the Greek Orthodox of Antioch in the first two centuries where 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 served 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 starts 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 are studied in depth through representative texts.