

**SAINT JOHN OF DAMASCUS
INSTITUTE OF THEOLOGY**

LIST OF FACULTY AND STAFF

UNIVERSITY OFFICERS

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

INSTITUTE STAFF

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

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

PART TIME FACULTY MEMBER

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Metropolitan BASILIOS (Mansour),	Ph.D., Church History, Aristotelian University, Thessaloniki, Greece
Metropolitan EPHREM (Kyriakos), Bishop DEMETRIOS (Sharback),	Bachelor of Divinity, University of Balamand, Lebanon Ph.D., Dogmatics & Ecumenical Studies, Aristotelian University, Thessaloniki, Greece
Bishop ELIA (Toume),	Ph.D., Islamic and Religious Studies, Aristotelian University, Thessaloniki, Greece
Bishop CONSTANTINE (Kayyal),	Ph.D., Liturgics, Aristotelian University, Thessaloniki, Greece
Archimandrite Silouan Oner,	Ph.D., Homiletics, Aristotelian University, Thessaloniki, Greece
Archimandrite Alexis Nassour,	Ph.D., Church Art, Aristotelian University, Thessaloniki, Greece
Archimandrite Moses Al-Khasi,	Ph.D., Biblical Studies, Aristotelian University, Thessaloniki, Greece
Archimandrite Maxim Jamal,	M.Th., Canon Law, Aristotelian University, Thessaloniki, Greece
Father Ibrahim Chahine,	M.A., Law and Arabic Literature, Lebanese University, Lebanon
Father George Massouh,	Ph.D., Islamology, Pontifical Institute of Arabic and Islamic Studies, Rome, Italy
Father Romanos Gibran,	Diploma in Byzantine Music, Zoodhakho Pigii Institute, Greece
Father Gebran Allaty,	Teaching Diploma in Arabic Language and Literature, Lebanese University.
Fr. Philippe Said,	M.Th., St. Vladimir's Orthodox Theological Seminary, U.S.A.
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Attieh, Samira	B.Th., Aristotelian University, Thessaloniki, Greece.
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Nabti, Zeina,	M.A., English Language and Literature, University of Balamand

Saab, Adib	Ph.D., Religious Studies, University of London U.K.
Saba, Juliette	M.A., English, University of York, U.K.
Slim, Souad	Ph.D., History, Paris IV, France Ph.D., Islamology, Birmingham, U.K.
Tabchoury, Bassam	Master of Engineering, American University of Beirut, Lebanon.

VISITING PROFESSOR

Father Michel Najm,	Th.D., Patristics, Aristotelian University, Thessaloniki, Greece
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MESSAGE OF THE DEAN

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

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

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

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

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

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

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

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

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

IOT MISSION STATEMENT

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

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

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

HISTORY

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

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

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

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

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

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

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

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

ADMINISTRATIVE STRUCTURE OF THE INSTITUTE

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

1. THE INSTITUTE'S ADMINISTRATION

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

2. THE INSTITUTE'S COUNCIL

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

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

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

3. THE INSTITUTE'S COMMITTEES AND THEIR TASKS

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

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

STUDENT LIFE

1. COMMUNAL LIFE

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

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

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

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

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

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

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

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

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

2. STUDENTS LIFE CHART

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

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

This organization is divided into three sections:

A. The educational aspect

B. The spiritual aspect

C. The communal life aspect

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

2.1. FIRST SECTION: EDUCATIONAL LIFE REQUIREMENTS

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

Article 1:

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

Article 2:

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

Article 3:

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

Article 4:

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

Article 5:

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

Article 6:

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

Article 7:

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

2.2 SECOND SECTION: SPIRITUAL LIFE REQUIREMENTS

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

Article 8:

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

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

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

Article 9:

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

A. Priests residing at the Institute or the Monastery are expected to play a major pastoral and guiding role. The superintendent of the Institute's internal life should closely follow up with this role in coordination with the Abbot of the Monastery.

B. Students should participate regularly in Holy Communion.

C. Students should ask the Fathers working in the Monastery or Institute or the professors for advice and guidance. The annual evaluation given by the fathers and professors about students in closed sessions, according to clear and documented criteria, constitutes a major part of their personal files and is to be submitted to their ecclesiastical authority in order to keep the latter closely informed of their ability to serve the Church.

Article 10:

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

2.3 THIRD SECTION: COMMUNITY LIFE REQUIREMENTS

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

Article 11:

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

D. Between the Nativity of our Lord and Theophany

E. The week following Holy Pascha

F. The semester vacation in February

G. September of each year

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

Article 12:

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

Article 13:

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

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

Article 14:

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

Article 15:

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

Article 16:

Daily life order is in general as follows:

A. Matins at 6:45 AM

B. Breakfast at 7:45 AM

C. First course session from 8.30 AM to 1 PM

D. Lunch and lunch break from 1 PM to 3 PM

E. Second course session from 3 PM to 6 PM

F. Vespers at 6 PM

G. Dinner at 7 PM

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

Article 17:

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

Article 18:

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

Article 19:

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

THE LIBRARY

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

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

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

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

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

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

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

LIBRARY STAFF

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OPENING HOURS

The Library is open:

Monday through Friday

8:00 AM – 4:00 PM

9:00 PM – 11:00 PM

Saturday

10:00 AM – 10:00 PM

Sunday

4:00 PM – 8:00 PM

Closing Hours

1:00 PM – 2:00 PM

6:00 PM – 8:00 PM

LENDING PRIVILEGES

UOB Community:

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

Non-UOB Community:

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

RULES AND REGULATIONS IN THE UNIVERSITY OF BALAMAND

1. CREDIT LOAD

1. To be considered as a regular student, a student must register for 12 credits or more per semester.
2. Students may be forced by the Faculty Council to drop their credit load below 12 in case of excessive absence in one or more courses.
3. Students on faculty probation are allowed a maximum load of 16 credit hours during their probational period. Students who continue on probation beyond one semester may register for a maximum of 13 credit hours per semester.

2. CORRECT USE OF THE LANGUAGE

Good command of the language of instruction is a basic requirement for graduation. Grades on papers (theses, term papers, essays, or examinations) and oral presentations will take into account language proficiency.

3. GRADING SYSTEM

- All final course grades are expressed in numbers ranging from 40 to 100.
- The dean of the faculty concerned must approve transfer courses from other institutions.
- The grading system is as follows:

Graded	Notation
95 to 100	Outstanding
85 to 94	Excellent
80 to 84	Very Good
75 to 79	Good
70 to 74	Fair
60 to 69	Weak
40 to 59	Fail

4. INCOMPLETE GRADES AND MAKE-UP EXAMINATIONS

1. Course work must be completed by the date on which the semester ends. In exceptional cases, and with the approval of the instructor, the chairman of the department, and the dean, a student may be allowed to make up incomplete work before the end of the first month of the new semester.
2. The time and date of make-up tests within the period specified in (1) above, will be set by the instructor concerned with due consideration for the student's schedule. Approval of the head of the department is required in order to set the time and date.
3. Failure to complete the requirements for incomplete courses within the periods specified above will result in a grade of zero for the missing work with the course grade computed accordingly. Failure to make-up a missing final examination will result in a final grade of 40 on the course.

5. ATTENDANCE AT AND WITHDRAWAL FROM COURSES

5.1. CLASS ATTENDANCE

1. Students are expected to attend all classes and laboratory sessions.
2. Absence, whether excused or not, from any class or laboratory session does not excuse students from their class responsibility or for any announcements made during their absence.
3. A student who misses more than one-sixth of the course sessions will be dropped from the course. In such a case, a final grade of WF is given. A WF grade is counted as a 40 in computing the student's averages.

5.2. REPEATING COURSES

1. A student may repeat a course only once for a grade of W or WF. On a transcript, it is counted, for this purpose, as a grade.
2. Students may not repeat a course in which they have already achieved a grade of 70 unless department rules require a higher score.
3. A student repeating a course more than once must seek the approval of the dean.

5.3. ACADEMIC PROBATION

If a student enters the Institute with a probational acceptance, the conditions for its removal must be fulfilled by the end of the first semester. Starting from the second semester, a student must maintain a cumulative major average of 70 or above. Failure to do so by the end of a semester places the student under academic probation. Under such circumstances, the student may be required to take a lighter course load, which may result in a delay in graduation. Such students will not be allowed to take more than 12 new credits in the semester during which they are on probation and will also be required to retake the courses they had failed the next time they are offered. Such students will be encouraged by their advisor to take courses in the Summer Semester.

5.4. CONTINUING PROBATION

Students placed on probation for the first time because of failure to achieve the required cumulative average in major courses will have one semester to meet these requirements. If they fail to do so, they will be granted another semester of continuing probation only if they had registered for at least nine major credits for the first semester on probation, and had a semester average of 70 or above in major courses. Removal of continuing probation depends upon the student achieving a cumulative average in major courses of 70 or above by the end of the second semester on probation.

Continuing probation is considered a second probation.

5.5. STRICT PROBATION

A student placed on probation or continuing probation and who fails to mitigate it is placed on strict probation for one semester under the following conditions:

1. The student is allowed to register for a maximum of 12 credits.
2. The student registers only for courses in which the grade earned was less than 70.

To remove the strict probation the student must:

1. Not fail any course.
2. Obtain a semester average of 70 or above in major courses.
3. Obtain the required cumulative major average.

5.6. DROPPING FROM THE FACULTY (INSTITUTE)

Students will be dropped from the faculty (Institute) for either of the following reasons:

1. They are subject to probation for a third time.
2. They are on strict probation and are not able to remove the probation by the end of the next semester.

5.7. SCHOLASTIC STANDING (FACULTY WARNING) FOR UNDERGRADUATE STUDENTS:

- Unless students have a conditional acceptance they will receive a faculty warning if, at the end of any semester following the first, they fail to achieve a cumulative general average of 70.
- Consequently, students who receive two successive faculty warnings have one semester to achieve a cumulative general average of 70 instead of 67. If they fail to do so, they will be placed on strict probation.

5.8. GRADUATION REQUIREMENT IN UNDERGRADUATE DEGREE PROGRAMS:

- The cumulative general average requirement for graduation in undergraduate degree programs is now set at 70 instead of 67. This regulation is to be implemented starting with students graduating in the summer semester of the academic year 2011-2012.

THE BACHELOR OF THEOLOGY (B.Th.)

MISSION STATEMENT

The Saint John of Damascus Institute of Theology was founded in 1970 by the Antiochian Orthodox Church in order to ensure a theological education to young people who are committed to the life of the Church. The B.Th. program occupies a central role in the mission of the Institute. The B.Th. is an undergraduate academic program of Orthodox theology aiming at providing students with both traditional and modern tools, approaches and methods that help them in serving the Church and witnessing in the Arabic speaking world as pastors and ministers. The B.Th. curriculum emphasizes the importance of intellectual training in an atmosphere of responsible freedom, as learning is closely related to life experience deeply rooted in the Christian legacy, which does not separate life from intellectual achievements. The specific Antiochian identity of the Institute within the framework of the Orthodox Church is well reflected in the shaping of the B.Th. program. This identity connects the Institute to the land where the alumni are called to witness and serve, whether in the immediate Arab environment, or abroad.

OBJECTIVES

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

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

LEARNING OUTCOMES

Graduates of this program will demonstrate:

- A. Familiarity with the essential beliefs of Orthodox Christian Faith by being able to defend those beliefs with arguments and evidence from the Holy Tradition.
- B. A basic comprehensive knowledge of Holy Scriptures and the methods of their interpretation.
- C. A basic comprehensive knowledge of Church Dogma.
- D. A basic comprehensive knowledge of Church history.
- E. A basic understanding of the historical and cultural contexts of the formulation theological discourse of the Church.
- F. An understanding of the ways in which Holy Scriptures, Christian worship texts and basic doctrines of the Church are interpreted in different Christian denominations.
- G. The ability to interpret basic theological sources with accuracy and responsibility.
- H. The knowledge of the basic secondary literature necessary for an academic approach to Orthodox theology.
- I. The knowledge of the major contemporary authors who contributed to advancement of theological studies.

- J. The ability to use theological resources available online and in libraries.
- K. Knowledge to write research papers in theological-related topic areas.
- L. Effectiveness to communicate theological truths in teaching settings.
- M. Effectiveness to apply theological knowledge to the pastoral reality of the Church.

LEARNING METHODOLOGY

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

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

CURRICULUM ORGANIZATION

The program is spread over four years, and leads to the attainment of a Bachelor of Theology. The curriculum is composed of 149 credits. They include:

1. Required courses which are in common with the university program.
2. Required courses for all of the Institute's students

THE CONTENT OF THE CURRICULUM

The curriculum is spread over different fields of knowledge, however, each discipline has its own scientific and educational specificity, which relates it to the program's goal, and determines its learning outcomes. These disciplines are the following:

1. THE BIBLE

The Holy Bible is an essential component in Church life, whether at the communal or at the individual level. Identifying the Bible, becoming acquainted with it, and understanding it correctly, are the intellectual basis of biblical theology courses.

The Institute's students are expected to:

1. Acquire a basic knowledge of the Holy Bible in order to understand the relation between the Holy Scriptures and various other aspects of the Church's life.
2. Understand the main concepts of the contents of Scriptures in order to be able to use them correctly in preaching, as well as to relate them to the Church doctrine.
3. Become well-versed in the accurate interpretation of the Holy Bible for pastoral and preaching purposes.

2. CHRISTIAN DOCTRINE

The Christian Doctrine is the totality of the expressions which formulate the Church's faith in God. It relates this faith to the life of the Church as a community, struggling to live according to God's heart, and to the growth of man in Christ.

Therefore, theology students are expected to:

1. Have a comprehensive knowledge of the Christian faith according to the Niceo-Constantinopolitan Creed.
2. Understand the historical framework which has accompanied the drafting and interpretation of the

definitions of faith in the light of divine inspiration throughout the ages, and until our own time.

3. Be able to distinguish between the content of the dogmas and their expression in a way that is most appropriate to the requirements of communication and witness in today's world.
4. Be able to translate the requirements of faith to the life of the Church and the believers, away from any kind of conservatism, projections, or prejudices.

3. CHURCH HISTORY

Church History is the summary of the life of the Church in its struggle on earth. Throughout the Church's history, we observe the Church's loyalty to Her Lord on all levels. Therefore, Theology students are expected to:

1. Establish a critical knowledge of Church life, especially the life of the Antiochian Church, in order to read the Church's history in a non-bias manner.
2. Benefit from experience accumulated in history, in order to know how to deal with the present, and work towards the future, in a way that best serves the witness to Christ.
3. Identify with the dynamics of the thought of the Church Fathers, in order to transmit the faith, and live with Christ in today's world.

4. SACRAMENTAL LIFE AND RITUAL PERFORMANCE

The Sacramental Life of the Church is cast into various liturgical dimensions: fasting, praying, and Sacred Art. While emphasizing the importance of form to convey content, the main focus is on the relation between the content of sacramental life and faith in the One Holy Apostolic Church.

Therefore, the Theology student is expected to:

1. Acquire a clear knowledge of sacramental life, which goes beyond outward appearances, in a creative way, in order to achieve the purpose of sanctification.
2. Be able to transmit this sacramental concern in ministry and clearly relate it to the Holy Tradition.
3. Be able to formulate new forms of expression, which would be used for the service of the people of God, on the basis of the gifts, generously distributed to each and every member of the Church.

5. PATRISTIC THEOLOGY

Church Fathers are the authoritative authors and teachers who experienced the Truth of the Church, and became witnesses to it. They are regarded as the bearers of the authentic lived tradition, which gathers faith and knowledge, vision and work. Thus the courses of Patristics aim at:

1. Understanding the authoritative place of the Church Fathers as a crucial component of the living Tradition, and their vital role in the life and teachings of the Church.
2. Knowing the lives and the theological contribution of the Church Fathers, and their influence on the life of the Church throughout its history.
3. The significance of the experience and teachings of the Fathers for the Church today.

6. PASTORAL CARE

Since the Bachelor program has an incarnational dimension, pastoral care will have a crucial role to play in the student's formation. Thus, the student is expected to:

1. Be well acquainted with the social changes in today's world, and use this information to plan his pastoral work and activities.
2. Be able to come up with successful pastoral models suitable to parish interactions.
3. Be able to make appropriate use of the gifts of the parishioners in order to support and enliven pastoral life in the parish.

7. GENERAL CULTURE AND INFORMATION TECHNOLOGY

Witness for Christ, as well as the life in Him and with Him, is reflected in daily life. This reality has intellectual and cultural dimensions which are expressed day after day in rapidly-occurring situations.

Since incarnation is one of the major foundations of faith, a theology student must:

1. Be updated with cultural changes taking place around him, and deal with them in a positive and open-minded way, without compromising the Church's teachings.
2. Define his witness in the situations that God, in His wisdom puts him in.
3. Translate his faith creatively in all the circumstances that emerge around him.

8. LANGUAGE REQUIREMENTS

Language is the best tool for communication, even if it uses modern channels amidst current technological changes. Therefore, an Antiochian theology student is expected to have:

1. A perfect knowledge of Arabic, because it is his language of perception, preaching, and daily communication in his future activities.
2. An adequate knowledge of one or several foreign language(s), so as to be constantly informed of what is going on the world, especially what is related to theology.
3. The ability to deal with modern technology in order to make communication easier and service around him more efficient.

COURSES OFFERING

Preparatory Year

Code	Course	Sem.	Hrs.	Cr.
BIBL200	A Guided Reading in the Bible	Y	45	1
ENGL001T	Special English	1	300	20
ENGL002T	Special English	2	300	15
THEO200	Introduction to Spiritual life	Y	45	3
ARAB200T	Arabic Language I	1st	45	3
COMP200	Computer Applications	1st	30	1
	TOTAL YEARLY CREDITS			43

First Year

Code	Course	Sem.	Hrs.	Cr.
BIBL200	A Guided Reading in the Bible	Y	45	1
ENGL101T	English 101	1	75	5
ENGL102T	English 102	1	75	5
THEO200	Introduction to Spiritual life	Y	45	3
THEO206	Church Music 1	Y	45+45	2
ARAB201T	Arabic Language II	Y	45	3
METH200	Methodology of Research	1 st	30	1
COMP200	Computer Applications	1 st	30	1
THEO201	Introduction to the New Testament	1 st	60	4
THEO204	Introduction to Liturgy	1 st	30	1

GREE200	Introduction to NT Greek	2 nd	45	2
LISP200	Library Use and Research Methods	2 nd	30	1
PHIL201T	Ancient Philosophy	2 nd	45	3
THEO202	Introduction to the Old Testament	2 nd	45	3
THEO203	Introduction to Christian Doctrine	2 nd	45	3
THEO276	Introduction to Typicon	Y	45	1
	TOTAL YEARLY CREDITS			39

Second Year

Code	Course	Sem.	Hrs.	Cr.
THEO240	General Church History	1	60	4
THEO272	Church Music 2	Y	45+45	4
HEBR200	Introduction to Biblical Hebrew	1 st	60	3
PHIL202T	Medieval Philosophy	1 st	45	3
THEO205	Introduction to Pastoral Care	1 st	45	2
THEO211	NT Exegesis: Synoptic Gospels and Acts	1 st	60	4
THEO230	The Mystery of the Holy Trinity and Creation	2 nd	45	3
GREE202	N.T. Greek 2	2 nd	45	2
THEO220	OT Exegesis: Pentateuch & Historical Writings	2 nd	45	3
THEO255	Church Fathers I	2 nd	45	3
THEO286	Social and Family Care	2 nd	45	3
THEO287	Pastoral Training I	3 rd	50	2
	TOTAL YEARLY CREDITS			36

Third Year

code	Course	Sem.	Hrs.	Cr.
THEO 262	History of the Church of Antioch	Y	60	4
THEO 273	Church Music 3	Y	45+45	4
THEO294	Int. to Islam and Christian-Muslim Dialogue	Y	30+30	4
THEO212	New Testament Exegesis: Pauline Corpus	1 st	45	3
THEO235	Christian Ethics	1 st	45	3
THEO231	Christ and Redemption	1 st	45	3
THEO279	Christian Art	1 ST	30	2
THEO 285	Homiletics	2 nd	30	2
THEO221	Old Testament Exegesis: The Prophets	2 nd	45	3

THEO256	Church Fathers II	2 nd	45	3
THEO274	Sources of Liturgy	2 nd	45	3
THEO288	Pastoral Training II	3 rd	50	2
	TOTAL YEARLY CREDITS			36

Fourth Year

Code	Course	Sem.	Hrs.	Cr.
THEO209	Introduction to Canon Law	1 st	30	2
PHIL204T	Philosophy of Religion	1 st	45	3
THEO222	OT Exegesis: Psalms and Wisdom Books	1 st	45	3
THEO232	Church, Salvation and Eschatology	1 st	45	3
THEO282	Education in Christ	1 st	45	3
THEO257	Antiochian Church Fathers	1 st	45	3
THEO290	Origins and Sources of Antiochian Jurisprudence	2 nd	30	2
THEO292	Personal Status and Procedure Laws	2 nd	30	2
THEO213	Johannine Literature	2 nd	45	3
THEO233	An Overview on Contemporary Theology	2 nd	30	2
THEO234	The Ecumenical Activity of the Church/ Contemporary Heresies and Sects	2 nd	23	3
THEO281	Counseling and Church Management	2 nd	45	3
THEO271	Sacramental Life in Christ	2 nd	45	3
	TOTAL YEARLY CREDITS			35

6. ADMISSION REQUIREMENTS

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

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

The Institute's Admission Committee examines the applications based upon the applicant's CV, in addition to the following documents:

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

g. A letter stating the reasons for applying for study at the Institute

The committee recommends admission to the Institute Council after meeting the applicant in a one on one interview, and after the applicants' results in the entrance examinations are issued by the Registrar.

Since September 2011 a Preparatory Year has been added an initiation to the B.Th. curriculum for those applicants, who, according to the Admission Committee, still need a period of training and experience. Preparatory Year students need to be admitted as undergraduate students at the end of their program according to their results and performance.

COURSE DESCRIPTIONS

A- Departement of Holy Scriptures

BIBL 200 A GUIDED READING OF THE BIBLE

Credit: 1

Hours: 45

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

GREE 200 INTRODUCTION TO NEW TESTAMENT GREEK

Credits: 3

Hours: 60

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

HEBR 200 INTRODUCTION TO BIBLICAL HEBREW

Credits: 3

Hours: 60

The Old Testament is a collection of books, which were edited over a long period of time. This has led to changes in its language accompanying the process of editing. Scholars believe that the language of the Old Testament is close to the late period of the kingdom. We do not know with precision when the Hebrews ceased to speak this language and adopted other ones.

This course offers a detailed study of biblical Hebrew grammar, its vocabulary, and grammatical peculiarities, in a way that would enable the students to acquire a working knowledge of the language.

THEO 201 INTRODUCTION TO THE NEW TESTAMENT

Credits: 3

Hours: 45

This course begins with a survey of the political and social world, as well as of both Jewish and non-Jewish religious-world of New Testament times.

Later, the course focuses on the nature and origin of the New Testament, and on how the first Christian books were written, preserved, and gathered with a detailed introduction to the text of the New Testament, and the history of its Canon. Then, the course offers an overview of the Methods of interpretation (hermeneutics). An important section of the course deals with problems related to the Gospels such as: The Gospels Genre, the Synoptic Problem, the "Q" source.

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

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

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

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

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

Prerequisites: GREE 200, THEO 201, THEO 202.

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

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

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

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

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

Prerequisites: THEO 201, GREE 201 & 202.

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

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

Prerequisites: HEBR 200, GREE 200, THEO 202.

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

This course is an analysis of the biblical prophetic movement. It follows the canonical order of the prophetic books. It offers an exploration of the perspective of the authors, by selecting passages from the major and

minor prophets, representing the prophetic line, and discussing various themes, such as the Word of God, the Prophetic calls, kingship, priesthood, the temple, the law, judgment, etc...

Prerequisites: HEBR 200, GREE 200, THEO 202.

THEO 222 OLD TESTAMENT EXEGESIS: PSALMS AND WISDOM BOOKS

Credits: 3

Hours: 45

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

Prerequisites: HEBR 200, GREE 200, THEO 202.

B- Departement of Systematic Theology

THEO 203 INTRODUCTION TO CHRISTIAN DOCTRINE

Credits: 3

Hours: 45

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

THEO 230 THE MYSTERY OF THE HOLY TRINITY AND CREATION

Credits: 3

Hours: 45

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

Prerequisites: THEO 203.

THEO 231 CHRIST AND REDEMPTION

Credits: 3

Hours: 45

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

Prerequisites: THEO 203, 230.

THEO 232 CHURCH, SALVATION AND ESCHATOLOGY

Credits: 3

Hours: 45

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

Prerequisites: THEO 203, 231, 231.

THEO 233 AN OVERVIEW ON CONTEMPORARY THEOLOGY Credit: 1.5 Hours: 23

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

Prerequisites: THEO 203, 230, 231, 232.

THEO 234 THE ECUMENICAL ACTIVITY OF THE CHURCH Credit: 1.5 Hours: 23

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

Prerequisites: THEO 203, 230, 231, 232.

THEO 235 CHRISTIAN ETHICS Credits: 3 Hours: 45

This course is an introduction to the ethical Christian experience. The focus will be on the analysis of the nature, structure, and function of Christian ethics: teleology, criteriology, and standards, with an emphasis on the Biblical and patristic roots of Christian Ethics.

Prerequisites: THEO 203, 230, 231, 232.

THEO 236 CONTEMPORARY HERESIES AND SECTS Credit: 1.5 Hours: 23

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

Prerequisites: THEO 203, 130, 231, 232.

C- Departement of History and Patrology

THEO 240 GENERAL CHURCH HISTORY Credits: 4 Hours: 60

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

THEO 255 CHURCH FATHERS I Credits: 3 Hours: 45

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

Prerequisites: GREE 200.

THEO 256 CHURCH FATHERS II**Credits: 3****Hours: 45**

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

Prerequisites: THEO 240, 255, GREE 200

THEO 257 ANTIOCHIAN CHURCH FATHERS**Credits: 3****Hours: 45**

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

Prerequisites: THEO 256.

THEO 262 HISTORY OF THE CHURCH OF ANTIOCH**Credits: 4****Hours: 60**

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

Prerequisites: THEO 240.

D- Departement of Practical Theology**THEO 200 INTRODUCTION TO ORTHODOX SPIRITUALITY****Credits: -****Hours: 45**

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

THEO 204 INTRODUCTION TO LITURGY**Credit: 1****Hours: 30**

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

THEO 205 INTRODUCTION TO PASTORAL CARE**Credits: 3****Hours: 45**

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

THEO 206 CHURCH MUSIC 1**Credits: 4****Hours: 90**

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

THEO 209 INTRODUCTION TO CANON LAW**Credits: 2****Hours: 30**

This course introduces the student to Canon Law, its development throughout history, as well as to their interpretation by the Church.

Prerequisites: None

THEO 271 SACRAMENTAL LIFE IN CHRIST**Credits: 3****Hours: 45**

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

Church following the Byzantine rite.

Prerequisites: THEO 204.

THEO 272 CHURCH MUSIC 2

Credits: 4

Hours: 90

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

Prerequisites: THEO 206.

THEO 273 CHURCH MUSIC 3

Credits: 4

Hours: 90

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

Prerequisites: THEO 206, 272.

THEO 274 SOURCES OF LITURGY

Credits: 4

Hours: 90

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

Prerequisites: THEO 204, 271.

THEO 276 INTRODUCTION TO TYPICON

Credit: 1

Hours: 45

This course introduces the student to the usage of Typicon during the whole liturgical year.

THEO 279 CHRISTIAN ART

Credits: 2

Hours: 30

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

THEO 281 COUNSELING AND MANAGEMENT

Credits: 3

Hours: 45

This course is founded on the main principles of psychology and pastoral counseling since inherent to the function of the evangelizing pastor is his role of counseling his flock and caring about their personal needs and their spiritual growth in Christ, especially through the sacrament of confession and spiritual guidance. Hence it becomes necessary for the pastor to be familiar with the fundamentals of psychotherapy and its basic relation with the Church Fathers and their legacy in terms of knowing the self and the self's path to theosis.

THEO 282 EDUCATION IN CHRIST

Credits: 3

Hours: 45

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

Prerequisites: Level of Third Year

THEO 285 HOMILETICS

Credits: 2

Hours: 30

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

Prerequisites: THEO 205.

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

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

Prerequisites: THEO 205.

THEO 287 SOCIAL & FAMILY CARE**Credits: 2****Hours: 90**

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

Prerequisites: THEO 205.

THEO 288 PASTORAL TRAINING II**Credits: 3****Hours: 45**

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

Prerequisites: THEO 205, 286

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

This course, as a part of Canon Law field of studies, proceeds from the need for pastors in the Church to know how laws were formulated and the circumstances in which they were developed in the Patriarchate of Antioch. Knowing the texts of laws and their applications is essential for students in order to examine the state of their Church and evaluate the Antiochian Orthodox Church's experience with its canonical tradition. This allows them to enhance that field and be equipped to manage any canonical difficulty that may arise in the future.

THEO 292 PERSONAL STATUS AND PROCEDURE LAWS**Credits: 2****Hours: 30**

“Personal Status and Procedure Laws” is a practical Canon Law course. It addresses the life of a person from the time of one’s birth and through one’s life. It discusses issues that every person experiences, being a man or a woman, single or married. In this course, students review the Personal Status Code of Law issued by the Orthodox Patriarch of Antioch and all East in 2003.

E- Departement of Philosophy and Languages**ARAB 200 ARABIC LANGUAGE****Credits: -****Hours: 45**

The student learns in this course the basic Arabic grammar which helps them to read properly.

ARAB 201 ARABIC LANGUAGE**Credits: 3****Hours: 45**

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

ENGL 101 ENGLISH LANGUAGE 101**Credits: 5****Hours: 75**

This course focuses on training students to communicate in an academic environment using the English language. Emphasis is placed on the production of paragraphs, short essays, comprehension, and an analysis of both oral and written texts.

ENGL 102 ENGLISH LANGUAGE 102**Credits: 5****Hours: 75**

This course deals with English ecclesiastical texts such as the writings of the Fathers, as well as writings from contemporary theologians. The aim is to teach Theology students to learn theological language in English.

Prerequisites: ENGL 101

METH 200 METHODOLOGY OF RESEARCH**Credits: 2****Hours: 30**

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

PHIL 201 ANCIENT PHILOSOPHY**Credits: 3****Hours: 45**

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

PHIL 202 MEDIEVAL PHILOSOPHY**Credits: 3****Hours: 45**

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

Prerequisites: PHIL 201

PHIL 204 PHILOSOPHY OF RELIGION**Credits: 3****Hours: 45**

This course is a rational investigation of religious issues such as: What is religion?, the existence of God, religious experiences, miracles, evil, morality, and afterlife. Other issues to be treated include: religious pluralism, dialogue, tolerance, religion and politics, religion and science, atheism, and teaching religion. Some theories of knowledge pertaining to religion, especially Empiricism, Logical Positivism, and Language Analysis, are to be discussed, with an attempt to arrive at an alternative epistemology, more suitable to the nature of belief and religious experience. The systematic approach of the course will be coupled, when necessary, with significant historical references both to religion and philosophy. Some desired outcomes of this course are the following: providing students of theology with a solid philosophical knowledge, developing their capacity of critical thinking, and enabling them to defend convincingly the various theological issues.

Prerequisites: PHIL 201, 202.

KALIMAH E-LEARNING THEOLOGY PROGRAM

www.alkalimah.org

MISSION STATEMENT

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

PROGRAM OBJECTIVES

Kalima seeks to:

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

LEARNING OUTCOMES

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

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

CURRICULUM DESCRIPTION

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

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

REGISTRATION IN THE PROGRAM

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

GENERAL RULES AND REGULATIONS

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

COURSES OFFERING

First Year

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

Second year

Course Name	Code	Number of Lessons
Gospels – Acts – Revelation	KLMA 211	14
Pastoral Care	KLMA 228	14
Orthodox Christian Dogmas	KLMA 230	14
Introduction to Orthodox Anthropology and Ethics	KLMA 255	14

Third year

Course Name	Code	Number of Lessons
Epistles of the New Testament	KLMA 212	14
Canon Law	KLMA 283	14
Christianity and Other Religions (Comparative Religions)	KLMA 293	14
The Orthodox Spirituality	KLMA 296	14

COURSE DESCRIPTIONS

KLMA 204 HISTORY AND RULES OF CHRISTIAN WORSHIP

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

KLMA 211 GOSPELS – ACTS OF THE APOSTLES - REVELATION

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

KLMA 212 EPISTLES OF THE NEW TESTAMENT

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

KLMA 220 EXEGESIS OF THE OLD TESTAMENT

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

KLMA 225 PATROLOGY

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

KLMA 230 THE ORTHODOX DOGMAS

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

KLMA 235 INTRODUCTION TO ANTHROPOLOGY AND CHRISTIAN ETHICS

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

KLMA 240 IMPORTANT LANDMARKS IN CHURCH HISTORY

This course offers an exposition of important periods in the history of the Church from the New Testament's times, through the apostolic and the apostolic fathers, the period of persecutions until the spread of Christianity throughout the Roman Empire, and the seven ecumenical councils. Then the course deals with schisms and focuses on the Antiochian history until modern times.

KLMA 282 PASTORAL CARE

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

KLMA 283 CANON LAW

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

KLMA 293 CHRISTIANITY AND OTHER RELIGIONS (COMPARATIVE RELIGION)

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

KLMA 296 THE ORTHODOX SPIRITUALITY

The course is an introduction to the spiritual life of the Orthodox Church as has been developed from early history. The material deals with the Patristic approaches to Spirituality, the passions and their cure.

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

www.pase-cursos.net

1. MISSION STATEMENT

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

2. OBJECTIVES

The curriculum of this program aims to:

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

3. LEARNING OUTCOMES

Students will demonstrate:

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

4. REGISTRATION

- Applicants to CBB must follow the instructions given on the program's webpage (see above).
- Students may register for all offered courses or only one of them, knowing that at the end of the semester they will be granted a certificate stating that they have attended and passed the courses.
- The tuition fee for each course varies according to the residence region between 30 USD and 75 USD. Fees are expected to be paid before the end of the second week of the semester.
- The courses given in the framework of e-learning are not transferable to any degree program at the University.

5. GENERAL RULES AND REGULATIONS

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

6. CURRICULUM

OLD TESTAMENT COURSES

Course Name	Code	Cr./Weeks
Interpretation of the Pentateuch	CBBE 220	3/14
Interpretation of the Prophets	CBBE 221	3/14
Interpretation of Psalms	CBBE 222	3/14
Interpretation of Historical Books	CBBE 224	3/14
Interpretation of Wisdom Literature	CBBE 225	3/14

NEW TESTAMENT COURSES

Course Name	Code	Cr./Weeks
Interpretation of the Pauline Letters	CBBE 210	3/14
Interpretation of Matthew and Mark	CBBE 211	3/14

Interpretation of Luke and Acts	CBBE 212	3/14
Interpretation of John and Revelation	CBBE 213	3/14
Interpretation of Pastoral and Catholic Letters	CBBE 214	3/14

Course Name	Code	Cr./Weeks
Final Deliberation	CBBE 289	-

7. THE E-LEARNING MOODLE PLATFORM

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

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

8. FACULTY AND ADMINISTRATION

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

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

COURSE DESCRIPTION

CBBE 210 INTERPRETATION OF THE PAULINE LETTERS

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

CBBE 211 INTERPRETATION OF THE GOSPELS ACCORDING TO MATTHEW AND MARK

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

CBBE 212 INTERPRETATION OF LUKE AND ACTS

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

CBBE 213 INTERPRETATION OF JOHN AND REVELATION

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

CBBE 220 INTERPRETATION OF THE PENTATEUCH

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

CBBE 221 INTERPRETATION OF THE PROPHETS

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

CBBE 222 INTERPRETATION OF PSALMS

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

CBBE224 INTERPRETATION OF HISTORICAL BOOKS

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

CBBE225 INTERPRETATION OF WISDOM LITERATURE

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

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

www.pase-cursos.net

1. MISSION STATEMENT

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

2. OBJECTIVES

The curriculum of this program aims to:

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

3. LEARNING OUTCOMES

Graduates of this program will demonstrate:

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

4. ADMISSION AND REGISTRATION

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

5. GENERAL RULES AND REGULATIONS

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

6. CURRICULUM

FIRST CYCLE

Course Name	Code	Cr./Weeks
Introduction to the Faith of the Orthodox Church	SOFI 230	3/14
Major Milestones in the History of the Church	SOFI 240	3/14
The Fathers of the Church	SOFI 255	3/14
Introduction to Iconology	SOFI 279	3/14

SECOND CYCLE

Course Name	Code	Cr./Weeks
Prayer and Spiritual Life	SOFI 200	3/14
Introduction to Liturgy	SOFI 204	3/14

The Creed of the Orthodox Church	SOFI 231	3/14
The Divine Liturgy	SOFI 272	3/14

THIRD CYCLE

Course Name	Code	Cr./Weeks
Interpretation of the Pentateuch or any other equivalent OT course from CBB	SOFI 211 (CBBE211)	3/14
Interpretation of the Pentateuch or any other equivalent OT course from CBB	SOFI 220 (CBBE 220)	3/14
Christian Virtues	SOFI 235	3/14
The Sacraments	SOFI 271	3/14

7. THE E-LEARNING MOODLE PLATFORM

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

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

8. FACULTY AND ADMINISTRATION

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

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