

**SAINT JOHN OF DAMASCUS
INSTITUTE OF THEOLOGY**

MESSAGE OF THE DEAN

With love, humility and openness, the Church lives in a world witness to its faith, serving mankind and announcing God's will in His creation. The Church is fully conscious that its presence in the various aspects of life necessitates that it be acquainted with the needs and ambitions of its environment, so that its activities become more targeted and adequate. This "adaptation" to the development of the world, is crucial for the adjustment of the Church's service to the needs of society. In this context, the role of the St. John of Damascus Institute of Theology is an integral part of Antioch's vision of its role in the wider Orthodox Church in general, and in its own society in particular.

The Institute aspires to the future of a witnessing and active Antioch. For this very reason, it aims at being a workshop which goes beyond mere theological studies in their narrow meaning, by reaching to the ecclesiastical work as a whole. Thus, the Institute represents:

1. A nursery of Church leaders, being the space from which those who will one day be responsible for the pastoralship in its widest and most comprehensive form will earn their qualifications. The pastoral responsibility includes the responsibility of faith, the service, and the responsibility of witness. Leaders graduate from this Institute to work in the bishoprics spread all over the world, carrying the Antiochian faith.
2. A communication link among Antiochian bishoprics, both at home and overseas, where Antiochian human forces get to know each other, interact, merge and strive to show the Church's unity through the diversity and integrity of its members' skills.
3. A sanctuary for the faithful in all that is related to orthodox witness in today's world, because the faithful expect an institute to be a space where they can seek unique views that deal openly with the challenges of the modern world. It is a place where followers of various denominations can interact, allowing the Church to strengthen its presence in the world.
4. A space for creativity and innovation in all that is related to the ecclesiastical life, where one can search for the best means of communication between pastors and Church youth and elders, as well as between the different activities and services sponsored or offered by the Church.
5. The gate of Antioch through which discussion with other orthodox Churches, and with religious thought in general (be they Christian or not), happens. To disdain fanaticism and religious propaganda is not possible without setting a framework of constructive dialogue in a scholarly institution dedicated to ensuring a composed and objective discussion.

Together, these issues represent the integral whole which characterizes the Institute, with the blessing of his Beatitude and of the members of the Synod, and with the support of the different faculties of the University of Balamand. Within the framework of this general conception, the Institute adopts yearly plans that allow it to develop its performance in response to the requirements of its environment. With the resources granted to it by God, the Institute aims at implementing what has been entrusted to it, putting its hope in Him, fully aware that "Unless the Lord builds the house, they labor in vain who build it" (Psalm 127:1).

George Nahhas

HISTORICAL BACKGROUND

The name of St. John of Damascus Institute of Theology is connected with the famous Balamand Monastery off the Dormition of Our Lady the Virgin Mary.

The Institute is the culmination of endeavors taken in the field of religious education in the monastery. In 1832, Archimandrite Athanasius Kaseer of Damascus established the first clerical school at Balamand, under the auspices of the Antiochian Patriarch Methodius, and in response to the needs of the Antiochian Church. But it was not long before the school closed, in 1840. During the years it was open, Arabic, Church 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 later was elected patriarch, to supervise it. Mr. Ghattas Kandalaft was appointed headmaster. Many teachers, reknown 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, Homeletics, Church Music and Rhetorics.

The school closed 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), the present Patriarch, 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 meeting university standards was widely felt in order to promote the training of clergy, teachers and religious educators. Metropolitan Anthony (Basheer) of blessed memory, the head of the Antiochian archdiocese in 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 Balamand, which occupied a privileged place in the heart of every Antiochian Orthodox. A Board of Trustees was constituted with the following members: Metropolitan Anthony of New York and North America, Metropolitan Boulos (Khoury) of Sidon and Tyr, Metropolitan Ignatius (Huraykah) of Hama, Metropolitan Elias (Muawad) of Aleppo, Metropolitan Elias (Qurban) of Tripoli, Bishop Ignatius (Hazim) (now H. B. the Patriarch), 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 Basheer, his successor Metropolitan Philip (Saliba) was appointed to the Board, and upon the death of Metropolitan 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 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. On October 7, 1971, it was officially inaugurated by Patriarch Elias IV in the presence of the President of Lebanon, members of the Holy Synod, government officials and a large number of Orthodox faithful.

During the academic year 1972-1973 the Dean of the Institute was Archimandrite Penteleymon Rodopoulos (Later Metropolitan of Tiroleyi and Syrandion), professor of Canon Law at the University of Salonika – 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 Balamand. However, the outbreak of the war in Lebanon forced the administration to transfer its students to Salonika 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 Kyriacos (now Archimandrite Aphram, Hygoumen of Archangel Michel Monastery-Beqaata) 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 comprised Metropolitan Constantine (Papasstephano) of Baghdad, Metropolitan Elias (Audeh) of Beirut and Metropolitan Boulos (Bendaly) of Akkar. In 1986, Metropolitan Constantine took upon himself the administration of the Institute. In the academic year 1987-1988, Archimandrite Youhanna Yazigi (now Metropolitan of West and Middle Europe) 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, 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 Georges Abou Zakhm (now Metropolitan of Homs), later Bishop Boulos Yazigi (now Metropolitan of Aleppo), then Bishop Youhanna Yazigi for a second term. Since 2005, Dr. Georges Nahas, vice-president of the University of Balamand, is the dean of the Institute.

At the moment, the Institute is striving to become an integral part of the University of Balamand, and to open up to its wider environment so that it can form a presence in the larger Antiochian and Church communities. It is also trying to preserve its characteristic as a milieu for the revival of the Antiochian heritage, education, and theological teaching and research in the East.

THE VISION AND ROLE OF THE INSTITUTE

Thirty-five years have elapsed since the foundation of St. John of Damascus Institute of Theology, and the Antiochian Church still senses it will retain an important role in the immediate and distant future. Nevertheless, during the 35 years following its foundation, Antioch and its environment witnessed several new changes. It also witnessed the establishment of The University of Balamand, one of the pillars of which is the Institute. All newly emerging circumstances and facts have corroborated the unequalled role that the Institute may play primarily in Antioch, as well as in the Orthodox world and university life.

In the Institute, students are qualified in such a way that they could one day assume the responsibility for pastoral work, in its widest and most comprehensive meaning since it encompasses the responsibility of faith, service of whatever kind, and the responsibility for witnessing to the whole world. Given the developments which ushered in the present century, the Institute has been invited to adopt special programs linking together science, thought, and different service needs.

In the Institute, the Antiochian leaders become acquainted with each other, interact, and combine their abilities. Moreover, they are invited to show the unity of the Church through the diversity and complementarity of their different talents. The intention of this mutual benefit is to promote innovation and to approach new ecclesiastical events with a creative and open spirit.

The Institute is also in charge of making its students aware of the role of the Antiochian Church in the Orthodox world. This role has characterized Antioch for centuries at the level of theological thought as well as Church relations. This awareness of the Antiochian distinctiveness constitutes an integral part of the Institute's vision of itself within the structure of theological institutes.

The Institute inspires the university and constitutes an academic partner therein. In fact, the Institute can play a crucial role in the university, deeply rooted in oriental theology. It is invited to give to all university curricula their own special flavor.

For this reason, the Institute is called upon to play, in the university, the role of the interlocutor who takes different concerns and tries to deal with them, follows up and examines the latest developments, listens to questions, and endeavors to answer them adequately. Since oriental theology is a theology of incarnation, it shall incorporate scientific and technical requirements and shed light upon their humanist dimension, preventing knowledge from masking its basic role in the development and service of mankind. Thus, the Institutes' presence in the university accompanies the faculties' academic activities to maintain a humanistic approach to curricula.

The Institute's presence is also necessary in terms of interaction with the academic environment, for teachers and students alike. Witness of incarnate thought cannot be right unless it is actively present, showing both love and openness.

Moreover, church followers expect the Institute to be a place where original thinking deals openly with the challenges of the modern world. It is also expected to become a space of interaction for them, whatever may be their field of specialization, age, and background, so that through them, the Church may have a special presence in the world. This goal can be achieved through targeted activities, seminars, and conferences organized by the Institute itself with the participation of other university departments in order to enhance its testimonial role.

Today's world is loaded with newness that challenges theological thinking in a positive way. Therefore, intellectual innovation is required, exactly as it was in the days of the great Fathers throughout Church history. The Institute is called upon to be the heart of the theological movement that is adapting to our present era and aiming to sanctify the world in its entirety.

ADMINISTRATIVE STRUCTURE OF THE INSTITUTE

1. THE INSTITUTE'S ADMINISTRATION

The Institute is presided by a dean who is in charge of its management. He may appoint attending deans or assisting deans to help him accomplish his duties after consultation with 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 centers, and the student life superintendent. It is headed by the dean. The Council considers all matters submitted to it by the dean. These are primarily 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 of whatever kind.
2. To examine the Institute's budget project 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 everything that relates to new programs that departments intend to implement.
5. To consider all matters handed over by committees and referred to it 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 tie votes, the dean has the casting voice.

The minutes of the Institute Council are sent to the president of the university.

3. RESPONSIBILITIES AND TASKS OF THE DEAN

In particular, the dean undertakes the following:

1. The implementation of the Institute's policy in conformity with long-term plans agreed upon with His Beatitude and in coordination with the president of the university.
2. The development and enrichment of the Institute with regards to curricula, the academic body, students, buildings, library, and equipment needed to ensure the smooth running of the Institute.
3. The undertaking of the following tasks after consultation with the concerned parties and the Institute Council, and according to the provisions of the university's statutes:
 - a. Suggesting to the head of the university the promotion of full-time teachers of whatever ranks according to the university's academic body system and based on the decision of the Institute Council.
 - b. Appointing full-time or part-time professors, teachers, and lecturers, upon the suggestion of the concerned departments and after consultation with the principal.
4. The formation of the Institute's budget project and programs after consultation with the heads of departments and research center directors.

5. The drafting of a semester report about Institute life and the submittal of it to His Beatitude.
6. The preparation of an annual report and the submittal of it to the president in order to refer it later on to His Beatitude and to the Board of trustees.
7. The presiding over the Institute's committees and the possible appointment of a teacher to preside over each of these committees.
8. The deciding of whether committees' decisions can be implemented, or rather are mere recommendations to be submitted to the Institute Council in order for the appropriate action to be taken.
9. The submittal of the decisions of the Institute's academic body to the president, for him to have the final word whenever the dean deems it convenient.
10. The appointment of all superiors in the Institute after seeking the opinion of His Beatitude and the president.
11. The supervision of the academic program's implementation in the Institute in coordination with the heads of departments.
12. The appointment of special provisional committees for particular purposes.

4. THE INSTITUTE'S COMMITTEES

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

The Institute is entitled to create new committees if need be.

These committees assume executive tasks in all procedural affairs falling within the framework of their mandates, and provide council to the Institute Council.

1. ADMISSION COMMITTEE

1. The Admission Committee is composed of the dean, or whomever he delegates as a substitute, the person responsible for registration and admissions, and three members of the academic body in the Institute.
2. The committee makes suggestions concerning the Institute's admissions policy and supervises all issues related to the admission of new students. It may consult whomever it deems appropriate during the admission process.
3. The committee may reevaluate, at times, admission policy and modify its criteria when deemed necessary.
4. The committee assumes a counseling role towards the dean and the Office of Admissions and Registration in everything that relates to admission policy.

2. THE CURRICULUM AND ACADEMIC COMMITTEE

1. The Curriculum Committee is composed of the dean or whomever he delegates as a substitute, the course coordinators, two teachers, together with a student representative, who should be elected according to the enforced regulations.

2. The committee may assess, at times, internal Institute programs and adopted policies of evaluation. It may also recommend their amendment. And it may, after consultation with the concerned parties, add, abrogate, or amend some decisions, either in terms of their content or in terms of the number of credits. The committee may also study the suggestions submitted to it by various departments and programs.
3. The committee may suggest to the Institute the amendment of student graduation requirements.
4. The committee assumes a counseling role towards the dean regarding the courses studied in the Institute as well as the programs and exams.
5. The committee studies new programs and curricula that departments intend to implement or submit to the Institute Council.
6. The committee discusses the academic performance of the students as well as students with irregular academic status. It also discusses student petitions related to academic matters.
7. The committee has the right to make exceptions in academic structures in very special cases and on an individual basis.
8. The committee studies the academic situation and promotion of students, and it also decides whether to allow them to repeat courses or whether to dismiss from them from the institute.

3. THE LIBRARY COMMITTEE

1. The Library Committee is composed of the dean or whomever he delegates as a substitute, the Institute's library secretary, two members of the academic body in the Institute, and a student representative.
2. The committee represents the Institute in all matters intending to develop and improve the library. It follows up on the modifications that affect the programs offered within the Institute.
3. The committee offers council to the dean and the university's library director in all that relates to the improvement and development of the library.

1.4. SCIENTIFIC RESEARCH AND HIGHER STUDIES COMMITTEE

1. The committee is composed of the dean or whomever he delegates as a substitute, and three members, one of whom should be from the highest ranks in the Institute.
2. The committee encourages research in all the Institute's departments.
3. The committee considers all the applications submitted for study and submits its decisions to the relevant departments.
4. It informs the members of the academic body of all financial resources related to scientific research.
5. The committee studies the applications submitted by the teachers to support their research, according to preset criteria, and submits its recommendations to the dean.
6. It supervises the general policy of the magazine "Hawliyat" (annals) and the different publications of the Institute.
7. The committee puts forth student admission conditions in higher studies and supervises all issues related to new student admissions.
8. Students in Higher Education must obtain prior approval of the committee on their thesis title, research methodology, and their thesis advisor, before starting their work on the thesis.
9. It suggests the decisions to be made within the programs of Higher Education.

STUDENT LIFE

1. SOCIAL LIFE

The uniqueness of student life at the Institute of St. John of Damascus is based on the parallel growth of the student in academic 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 knowledgeable and empowered future generation.

The study of theology in Balamand is different from other academic branches in 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 years, representing a phase of abstract intellectual and applied practical preparation to those who are getting ready for a life of consecration, service, and instruction in the Church.

The Office of Student Life consists of the assistant dean, the supervisor of interior life and the supervisor of student activities. It attends to - and supervises - all that is related to student life and interaction with colleagues, planning activities that enrich his or her experience in order to ensure that the student is spending a constructive and an 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 teachers 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 he expresses his individuality at the Institute. He is entitled to arrange it as he pleases, so that it may mirror his or her personality, be an atelier for his studies, a chamber of prayer, or 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 worship ceremonies 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, and 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 performance in the Church of the Balamand monastery, but also, when the need arises, performs to 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 a University institution aiming to serve the Church of Antioch through the preparation of ecclesiastical, intellectual and scientific resources meant to support the Church's life in its witness journey. Therefore, the uniqueness of Institute and student life therein arises from the need of balanced student development in 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 ecclesiastical responsibilities, to apply their theology to real life, and to draw up a 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 in 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 sacramental aspect
- C. The life aspect

This statute applies to all students following the full university program and getting prepared to handle pastoral and leadership responsibilities in 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 in 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 teachers 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 communal chanting. It also helps the Convent 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 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 teachers 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: SACRAMENTAL 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 Convent. Prayer takes place on, but is not restricted to, the following occasions:

- D. Daily prayers, mainly Matins and Vespers.
- E. Sunday service and weekly service held in the Institute.
- F. Vigils and other prayers held on liturgical occasions.

Failing to attend the prayers regularly is viewed as a major obstacle 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 Convent 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 the Holy Communion.

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

Article 10:

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

2.3 THIRD SECTION: COMMUNITY LIFE REQUIREMENTS

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

Article 11:

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

- A. Between the Holy Christmas and Epiphany
- B. The week following Easter
- C. The semester vacation in February
- D. 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 is a test for living with others and interacting positively with them. 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 the other 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 6:30 AM
- B. Breakfast at 7:30 AM
- C. First course session from 8 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 using the reading room and computers halls is available all day long till 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 legal obsession

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

St. John of Damascus Institute of Theology in the University of Balamand provides the student with a wealth of different library resources. St. John's Library collection in Arabic, French, English, Russian, Romanian, and Greek contains more than thirty thousands volumes of books, local and international periodicals, general and specialized encyclopedias, in addition to rare and diverse dictionaries.

St. John's library is particularly rich in general human history, church history, civilizations, philosophy, Church Fathers, holy scriptures, and various religions, in particular Islam. The library also holds the dissertations of undergraduate and Master program students.

Due to automation, the whole collection of the St. John's 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. Students at St. John 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 Electronic Journals Service, which provides a wide subscription in various specialized world magazines.

Furthermore, St. John's Library provides special electronic service of the Holy Scriptures: Old and New Testaments in its original languages (Hebrew, Greek, & Syriac) and its translations in European languages.

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

FACULTY MEMBERS

Georges N. Nahhas

Dean

Professor of Education

Dr. Nahhas' research is based on modern cognitive theories and their application in learning, as well as their impact on the curricula, learning methodology, and education production. Dr. Nahhas works as well on linking this field of research with the pedagogical needs of the Church at all levels. He has published several articles in local and international journals and books.

Archimandrite Isaac Barakat

Assistant to the Dean

Professor of Liturgics

As the Abbot of the Monastery of Our Lady of Balamand and a former parish priest, Archimandrite Isaac's interest focuses on the applied study of liturgy in the service, with a continuous endeavor to convey to the students the meanings of liturgical gestures and symbols. He is also interested in the meanings of liturgical services and divine sacraments, with emphasis on practical and applied aspects, aiming at a better practice in the parish. He joined the faculty in 2000.

Daniel Ayuch

Associate Professor of New Testament and of Classical Greek

Dr. Ayuch is concerned with reading the New Testament not only to rediscover the roots of the Antioch, but also to help students navigate the Enlightenment and modern critical thought. His research is based on linguistic and narrative text analysis and his fields of interest include the Lukan Diptych, the Synoptic Gospels, and the Early Jewish Wisdom in intertestamentarian literature. He has been a member of the faculty since 2000.

Nicolas Abou Mrad

Assistant Professor of Old Testament and Biblical Hebrew

Dr. Abou Mrad's interest revolves around reading the Old Testament in its cultural environment and against the background of the Ancient Near Eastern Civilizations which prompted the appearance of Old Testament traditions and formulations, especially in the first five books. Abou Mrad is also interested in how the theology of the Old Testament was received within the Christian faith as expressed in the New Testament. He joined the faculty in 2006.

Fadi Georgi

Assistant Professor of Dogmatic Theology

Dr. Georgi's research in early Christianity, late Byzantine theology, and contemporary Orthodox thought has been inspired by his interest in interpreting the Orthodox dogma and patristic teachings in a pluralistic, culturally complex world. His research interests include Christian ecumenical discussions and Arabic literature. Fadi maintains an active interest in Islamic Culture and religion. He has been a member of the faculty since 2006.

Rami Wannous

Lecturer in Church History

His research interests include, in addition to church history, history of the churches in the east, thought of the Byzantine church Fathers, and principally the relation between their teachings and contemporary Orthodox theology. Editing and publishing Christian Arabic manuscripts, primarily the Antiochian manuscripts, is one of Mr. Wannous' research interests. Mr. Wannous joined the faculty 2006.

Fr. Bassam Nassif

Secretary of the Institute and head of the Dean's Office

Lecturer in Pastoral Theology

As a pastor in the Antiochian Orthodox Church, Rev. Bassam Nassif is concerned with integrating the pastoral theology of the Orthodox Church with the research and experience of the human sciences, leading to the formation of a therapeutic pastoral care approach. Rev. Nassif's aim is to deal with modern challenges facing the Church in a pluralistic and secularized world. Building on scientific research and on the rich tradition of the church, he endeavors to offer a modern approach to pastoral care leading to the righteousness of modern man. He joined the faculty in 2005.

Archimandrite Jack Khalil

Assistant Professor of New Testament

A young Orthodox biblical scholar, Archimandrite Jack Khalil specializes in the exegesis of St. Paul. His Book on Pauline Soteriology, published in Greece (2004) and adopted as a text book at Aristotle University of Thessalonica since 2005, provided a ground-breaking study of the still hotly debated theme of Justification and Reconciliation by Faith in the Pauline Corpus. Archimandrite Jack is the author of various articles in different languages contributing to Pauline scholarship, as well as the interpretation of the New Testament, and has been invited to read in several Orthodox, Catholic and Protestant faculties worldwide as a visiting professor. He joined the faculty in 2000.

Fr. Ibrahim Chahine

Professor of Canon Law

Fr. Ibrahim Chahine, who joined the faculty in 1986, brings over 20 years of teaching experience to the field of canon law. He was the president of the Primary Spiritual Court of Archdiocese of Greek Orthodox in Tripoli for more than 20 years and now as Councilor of the Spiritual Patriarchal Court of Greek Orthodox in Lebanon. Among his books are *You and the Law* containing three volumes which talks about personal conditions of the Greek Orthodox, Catholic and Muslim sects, and volume IV contains judgments and religious interpretations of the Primary Spiritual Court of Archdiocese of Greek Orthodox in Tripoli.

Marlène Kanaan

Professor of Philosophy and Civilizations

Dr. Kanaan joined Balamand in 1989. Specializing in and teaching contemporary French philosophy, she also teaches general philosophy, ancient Greek philosophy, and medieval and modern philosophy, and taught for many years in the Civilization Sequence Program. She is interested in French and Arabic literature, the history of civilizations, the history of the Church, and the patristic and the spocryphal literature. Author of numerous studies, Dr. Kanaan is a member in various international associations such as Les Rencontres Nationales de Patristique-France, the Association pour l'Étude de la Littérature Apocryphe Chrétienne (AELAC)- Suisse, the Union des Philosophes Arabes, etc.

Fr. Georges Massouh

Assistant Professor of Islamics

Fr. Dr. Massouh's interests focus on Islamo-Christian studies in various fields. He works on topics which might add new knowledge to this field. He is attracted to the issue of relations within pluralistic communities, and the evolution of their mutual attitudes throughout centuries, without underestimating the theological basis in respecting the Other religiously and its place in divine providence and salvation.

Fr. Romanos Jibran

Lecturer in Byzantine Music

Fr. Jibran is a leading chorist in the Antiochian Orthodox Church. He has established several choirs in various parishes. His method of teaching is based on conveying to the students theoretical knowledge as well as practical performance.

Annibal Karam

Lecturer of Arabic and Research Methodology

Mr. Karam worked in the field of journalism for four years before choosing academia. Since 1999 he has taught Arabic for foreigners, Arabic language, and Research Methodology at the University of Balamand. He is also a professor at the School of Balamand. Some of his writings will be published soon.

Maria Alexiou

Professor of the Modern Greek Language

Besides her theological knowledge, Mrs. Alexiou is also interested in literature and philosophy as well as modern poetry and European and American novels. She is also interested in linguistics. She has a wide knowledge of Greek mythology and the history of Semitic and oriental civilizations.

Elie Dannaoui

Lecturer in Church History

Lecturer in Educational Technology

The academic interest of Mr. Dannaoui is predominantly the history of Christianity under Ottoman rule. He also has interests in philology and the study and critical edition of Christian manuscripts written in Arabic. Besides theology, Mr. Dannaoui is working on the integration of technology with education with focus on the use of active methods, E-learning, and distance learning. He joined the faculty in February, 2008.

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

- 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 within a period of one month after the beginning of the next regular semester.
- 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.
- 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

- Students are expected to attend all classes and laboratory sessions.
- 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.
- 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. WITHDRAWAL FROM COURSES

- Students are permitted to withdraw from courses no later than 10 weeks after the start of the semester (four weeks in the case of the summer session).
- Students withdrawing from a course will receive a grade of "W" for this course. A "W" grade and the corresponding course credits are not included in computing the semester or the cumulative average.
- The student's academic advisor must approve all withdrawals. Withdrawing from an entire semester requires the approval of the Faculty Council.
- If a student withdraws or is dropped (for any reason) from one course or more resulting in a credit load lower than 12 credits, the case will be reviewed by the Faculty Council. The Council will determine:
 - o The eligibility of the student to continue the semester
 - o The withdrawal of the student from that semester
 - o The dismissal of the student from the Faculty

5.3. REPEATING COURSES

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

5.4. 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 credit 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.

5.5. 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.

8.5.6. 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:

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

To remove the strict probation the student must:

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

8.5.7. DROPPING FROM THE FACULTY (INSTITUTE)

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

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

PROGRAM OF “THE BACHELOR OF THEOLOGY” (B.Th)

1. THE AIM OF THE CURRICULUM

The curriculum’s goal is to set up basic academic knowledge which contributes to the fulfillment of Church requirements, in terms of:

1. Providing Church clergy who are capable of protecting their parishioners with the power of knowledge and piety, and who have the necessary capacities to meet the cultural requirements of the contemporary world.
2. Ensuring the necessary intellectual basis to launch multiple workshops which are important to modernizing the various aspects of the Antiochian Orthodox Church life while preserving an approach based upon the Holy Tradition and the Antiochian character.
3. Providing the capacity to fulfill the auxiliary and necessary needs of the Antiochian parishioners’ life.
4. Providing the appropriate atmosphere to experience pastoral life and launch new pastoral expertise, which will benefit the Antiochian Church as a whole.
5. Creating the appropriate occasions for intellectual theological debates which are directly related to the life of the Orthodox Church and its followers.

2. THE CURRICULUM’S FOUNDATIONS

The curriculum is based upon the following foundations:

1. The Institute’s curriculum is an academic curriculum which emphasizes the importance of intellectual training in an atmosphere of responsible intellectual freedom.
2. The Institute enjoys a unique academic status, as learning is closely related to life experience deeply rooted in the Christian legacy which does not separate life from scientific acquisitions.
3. The Institute has a specific Antiochian identity within the framework of the Orthodox Church. It is an identity that connects the Institute to the land where the Church seeks testimony either in its immediate Arab environment or abroad.

3. LEARNING METHODOLOGY

The curriculum favors learning methods which develop learners’ personality and scientific capacities on one hand, and introduces them to the characteristics of church service on the other. This is made possible thanks to an educational methodology which builds knowledge upon real life experience and relates it to theology in order to make church service more efficient and to achieve the desired pastoralship.

The Institute adopts:

1. A learning methodology which departs from prescriptive thinking and rigid thinking and 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 interrelational dimensions, without hindering their personal growth. Providing high-quality performance is only one of many methods that the Institute uses to achieve its goals.
3. An educational methodology that provides knowledge, the opportunity to develop the student’s personal talents for better future service, and versatile training of future clergy.

4. CURRICULUM ORGANIZATION

According to what has previously been mentioned, the curriculum is composed of 123 credits:

1. They include:
 - c. Required courses which are in common with the university program (20% of the total number of courses).
 - d. Required courses for all the Institute's students (68%).
 - e. Four major elective courses which are of direct interest to the Church (12% of the total number of courses):
 - i. The Holy Bible
2. Pastoral Studies
3. Education
4. Liturgy and Church Music
5. The program is spread over four years and leads to a Bachelor of Theology + an Applied Diploma.

5. THE CONTENT OF THE CURRICULUM

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

5.1. THE HOLY BIBLE

The Holy Bible is the basis of church life, whether at the community or individual level. Identifying the Bible, becoming acquainted with it, and understanding it correctly are the intellectual basis to all other students' attainments.

The Institute's students are expected to:

1. Acquire basic knowledge about the Holy Bible in order to help them understand the relation between the Holy Book and various other aspects of pastoral life.
2. Understand the main concepts of the Holy Bible in order to refer to it while preaching and to relate it correctly to the doctrine.
3. Become well-versed in the accurate explanation of the Holy Bible for pastoral and preaching purposes.

5.2. DOCTRINE AND LIFE

Doctrine consists of all aspects which shape the Church's faith in God, and relate this faith to the life of the Church as a community trying to live according to God's heart and to the growth of man in Christ.

Therefore, theology students are expected to:

1. Have a full knowledge of the Christian faith according to the Nicene–Constantine Creed, including the ability to clarify Christian thought, which has accompanied its drafting and explanation in the light of divine inspiration over the previous ages until the present.
2. Be able to distinguish between different doctrinal contents and express them in a way which is most appropriate to the requirements of communication and witness today.
3. Be able to translate the requirements of faith to the life of the Church and the life of Church followers, away from any kind of fundamentalism, projections, or prejudice.

5.3. CHURCH HISTORY

Church history is summarized in the diligent Church life on earth. The main stages of this life appear in the situations that express the faithfulness of the Church to the Lord, individually or as a community.

A theology student is expected to:

1. Establish a critical knowledge of church life, especially that of the Antiochian Church, in order to read this history in a constructive way, away from any kind of fanaticism and partisanship.
2. Benefit from historical-cast experience in order to know how to deal with the present in a way that Best serves testimony to Christ.
3. Identify with the dynamics of thought of the Church Fathers in order to deliver the faith and live with Christ in the contemporary world.

5.4. SACRAMENTAL LIFE AND RITUAL PERFORMANCE

Sacramental church life translates into various liturgical dimensions: fasting, praying, and expressionist and impressionist 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 a singular and holy Apostolic Church.

Therefore, a theology student is expected to:

1. Have a clear knowledge of sacramental life which goes beyond outward appearances, and instead reaches to creativity in order to serve the aims of sanctification.
2. Be able to transmit this sacramental concern in the activities of the pastoralship and clearly relate it to the Holy Tradition.
3. Be able to invent new forms of expression which will be used to service of God's worshippers according to the talents generously distributed to each and every individual.

5.5. PASTORAL STUDIES

As the whole program is characterized by its incarnate dimension, the future direction of the pastoralship is essential and pivotal. Therefore, a theology graduate is expected to:

1. Be aware of existing social changes in the contemporary world in order to plan his pastoral work accordingly.
2. Devise new pastoral formations which meet communication needs with all parishioners, social classes and special cases.
3. Benefit from the talents given to church followers for supporting his or her pastoral activity.

5.6. GENERAL CULTURE AND INFORMATION TECHNOLOGY

Witness for Christ, as well as living 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 a major principle of faith, a theology student must:

1. Be updated with cultural changes taking place around him/her and deal with them in a positive and open-minded way.
2. Define his/her witness in the situations that God in His wisdom puts him/her in.
3. Translate his/her faith creatively in all the circumstances that emerge around him.

On the other hand, 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 will be the language of perception, preaching, and daily communication in his/her future activities.
2. An adequate knowledge of one or several foreign language(s) so as to be constantly informed of new general and theological worldviews.
3. The ability to deal with modern technology in order to make communication easier and service around him more efficient.

6. ADMISSION REQUIREMENTS

In order to benefit from this program in concordance with expectations, the admission requirements of the Institute will be as following starting the academic year 2006-2007:

1. Holding the Lebanese Secondary Certificate or its equivalent.
2. Be above 20 years old.
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:

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

It recommends admission to the Institute Council after interviewing the applicants one by one, and after the applicants' results in the entrance examinations are issued by the Registrar.

THE B.A. PROGRAM IN RELIGIOUS STUDIES

1. OBJECTIVES

The main aim of the BA Program in Religious Studies is to foster interaction and dialogue between theology and human sciences. This program has been particularly tailored for those students who are interested in theology and religion from other perspectives than the priesthood vocation and / or would like to deepen their knowledge in this field as a complement to their major studies. This program benefits the university by initiating interdisciplinary dialogue, the Church of Antioch by enhancing the education of its flock, and society by creating a space of dialogue and critical thinking in such a pertinent issue.

2. ADMISSION AND REGISTRATION

The Institute Registrar processes admission to this program. All inquires, requests for application forms, and correspondence must be sent to the Office of the Registrar at the Institute of Theology. Pertinent to this program is the General Admission and Registration Rules determined in the UOB catalogue under the title of "Admissions and Registration" as well as in the paragraph related to undergraduate students.

3. ACADEMIC RULES AND REGULATIONS

As determined in the UOB Catalogue under the title "Academic Rules and Regulations" unless it be otherwise specified in the special regulations.

4. SPECIAL REGULATIONS

In accordance with the nature of the program and the services that will be offered through its implementation, the following special regulations are to be observed:

- Arabic is the main teaching language. Knowledge of English (ENGL 102 at least) is a requisite in order to use secondary literature.
- Application, entrance examination, and tuition fees will be set by the Institute Council at the end of each academic year for the coming period. The fees for this program are supported by the university. Any further information on the tuition fees will be given by the Office of the Registrar at the Institute.
- Residence on campus is not a requisite.
- Participation in the community life of the Institute is recommended when possible.
- This program does not prepare the student for priesthood ordination. Students who have followed this program must reside at the Institute more than two years and follow a special program of courses and community life in order to obtain the Institute's recommendation for priesthood orders.
- No ecclesiastical recommendation is required to apply for this program.

5. THE PROGRAM CONTENTS (CURRICULUM)

The following spreadsheet shows the contents according to the fields of study: Biblical Sciences, Systematic Theology, History of the Church, Orthodox Liturgy, Pastoral Theology, Modern and Ancient Languages, Philosophy and Social Sciences.

Table 2: The Courses of the Bachelor of Religious Studies

	Course	Credits	Hours
THEO 201	Introduction to the New Testament	4	60
THEO 202	Introduction to the Old Testament	3	45
THEO 223	Old Testament Exegesis 1	2	30
THEO 224	Old Testament Exegesis 2	2	30
THEO 214	Exegesis of the Gospels	2	30
THEO 215	Exegesis of the Epistles	2	30
THEO 219	Seminar	3	45
THEO 203	Introduction to Christian Doctrine	3	45
THEO 236	Dogmatics	3	45
THEO 233	Modern Theology	3	45
THEO 235	Introduction to Anthropology and Christian Ethics	3	45
THEO 236	Christian-Islamic Dialogue	3	45
ENGL 101	English Language	5	150
GREE 200	Introduction to the Greek of the New Testament	3	60
ARAB 201	Arabic Language and Research Methodology	3	45
CVSQ 201	Early Formation of Civilization	3	45
CVSQ 203	Introduction to Modernity	3	45
CVSQ 204	Contemporary Challenges in the Arab World	3	45
	Obligatory from the university	6	90
	Elective from the FASS	6	90
	Free Elective	9	135
THEO 240	General Church History	3	45
THEO 262	History of the Church of Antioch	4	60
THEO 256	Patristics (Antiochian) الأباء الأنطاكيون	3	45
THEO 204	Introduction to Liturgy and Typicon	1	15
THEO 274	Liturgical Order and its Sources	3	45
THEO 271	Sacramental Life in the Church	3	45
THEO 205	Introduction to Pastoral Care	2	45
THEO 282	Education in Christ	3	45
THEO 283	Canon Law	2	30
	Total	98	

MASTER OF THEOLOGY (M. Th)

The Master of Theology, offered by the St. John of Damascus Institute of Theology, is a three-year academic program that provides in-depth study in a particular discipline within theological education, and culminates in a thesis written under the supervision of a faculty member. The core educational purpose of this program is to train, equip, and inform students concerning the methodological diversity and variety of concerns within theological studies. Students are expected to become critically acquainted with the 'sources' of theology: e.g. scriptural writings, historical traditions, patristic literature, doctrinal issues, and liturgical traditions, with a special focus on the contributions of the theological heritage of Antiochian Christianity. In terms of training, students will be encouraged to interrogate and critically analyze their own, and others, presuppositions, and approach their studies in ways that show sensitivity to the multi-perspective nature of issues under discussion. The Master of Theology Program of the St. John of Damascus Institute of Theology is shaped in such a way that, in selected courses or seminars, it encourages inter-disciplinary approaches to the subjects of specialization. It is also meant as a base for further academic studies, or as a preparation for specific tasks such as religious education, writing, and editing in the field of religion, and last but not least, for better pastoral performance in the parish.

1. ADMISSIONS AND REGULATIONS

1. Applicants to the MTh program must have completed their BTh at the Institute or at any other Orthodox theological school. Applications of students from theological schools other than Orthodox are individually evaluated and accepted upon approval of the Institute Council. In all cases, the Institute reserves the right to ask applicants to take additional courses to make up for deficiencies in undergraduate preparation.
2. Candidates for the MTh program, who are following-up their undergraduate studies in theology at St. John of Damascus Institute of Theology, or at any other accredited institution of higher education, must have maintained a general average of 80/100 or its equivalent throughout their studies.
3. Students wishing to pursue an MTh in fields such as the New Testament, the Old Testament, or Dogmatic Theology, must demonstrate their competence in Hebrew or Greek as part of the admission process. Deficiencies in Biblical Hebrew and Ancient Greek must be made up before more than nine credits in other subjects may be taken. Failure to do so may lead to the cessation of candidacy. Any credits taken in Biblical Hebrew or Ancient Greek do not count towards the total number of credits required for the MTh.
4. Candidates for the MTh program must demonstrate an adequate knowledge of English equivalent to ENGL 203 or higher, as well as an adequate knowledge of Arabic equivalent to ARAB 203 or higher.
5. Applicants for the MTh degree are required to file a full application providing the following documents:
 - a. a letter of recommendation issued by the respective canonical ecclesial authority
 - b. a personal statement expressing their career goals and personal objectives in seeking the MTh degree
 - c. photocopy of acquired diplomas or degrees
 - d. résumé and 2 passport photos
 - e. medical report
 - f. judicial record for non-clerics
 - g. canonical certificate for clergy
 - h. photocopy of identity card
 - i. application form for admission

The Registrar of the Institute processes admission to this program. All inquiries, requests for application forms, and correspondence must be sent to the Office of the Registrar at the Institute of Theology.

2. REQUIREMENTS FOR THE DEGREE

1. Candidates for the MTh degree shall satisfactorily complete work amounting to 33 credits distributed as follows:
 - a. 3 credits in Research Methodology
 - b. 24 credits of specialized courses in the area of concentration
 - c. 6 credits in directed thesis preparation
2. The normal course load is two courses per semester for four semesters. The fifth and sixth semesters are reserved for the thesis preparation.
3. The academic year is made up of two semesters. The first semester begins on Monday of the first week of October and ends in mid-February. The second semester begins in late February and ends in late June.
4. Courses are offered in block mode. Students are required to attend courses during the semester every fourth week for a period of five days of intensive study. During this period, accommodation is available at the Institute. Block courses may supply study material either at the beginning of the semester, or shortly before the block course itself. Regarding examinations, some block courses schedule examinations at the end of the semester while others complete all assessment within the block course.
5. The field of specialization shall be one of the following: Biblical Studies (New Testament and Old Testament), History of the Church, Dogmatic Theology, Pastoral Theology, Canon Law, Polity and Administration, Liturgy, or Christian Education. Only two of these concentration areas are offered per academic year. The choice depends on availability of specialized faculty.
6. Candidates must submit in the second and fourth semesters respectively, two research papers of 15 – 20 pages, conforming to the standards of research and writing reflected in *MLA Handbook for Writers of Research Papers*, by Joseph Gibaldi (6th edition, 2003). Students will select the topic for their research paper with a faculty member from the area of their specialization, who is available to serve as the paper's director. The research paper shall be completed no later than one month after the end of the semester.

In rare cases exceptions may be allowed, but only by permission of the Academic Committee upon the recommendation of the teacher directing the research.

3. GRADUATION REQUIREMENTS

1. Students shall begin their course of study in the fall semester when the courses are offered.
2. Students in the MTh program shall complete the degree within four years after admission to candidacy. Those who fail to fulfill their MTh requirements within that period of time, lose their candidacy for the MTh degree.
3. To qualify for graduation, candidates must have completed all required coursework (27 credits) with a minimum grade average of 80/100. No grade less than 70/100 will be credited toward the MTh degree.
4. After completing course requirements, students will register for the thesis preparation.

4. REGULATIONS FOR THE MASTER OF THEOLOGY THESIS

1. Candidates select the subject of their thesis in consultation with the faculty adviser and with the approval of the appropriate division of the faculty. The division then submits the thesis topic to the Academic Committee and then to the dean for final approval. A deadline for thesis submission is set.
2. The thesis proposal must include the following:
 - a. a title
 - b. brief discussion of the existing scholarship on the topic
 - c. a statement of the nature and purpose of the thesis
 - d. a detailed outline describing the content of each chapter of the thesis
 - e. a working bibliography
3. Three months after the approval of the thesis topic, the candidate is required to submit a report, approved by the advisor, describing the work that was already done. The dean then appoints a second reader of the thesis, who follows up the work together with the advisor. The thesis cannot be submitted without the approval of the advisor and the consent of the second reader.
4. The thesis must reflect the use of standard research methods, display appropriate familiarity with the primary and secondary sources, and demonstrate a sound grasp of the subject. The text of the thesis shall be approximately 90 - 100 pages long, and should conform to the conventional standards of research and writing reflected in Policy and Style Manual for the Preparation of a Graduate Thesis, University of Balamand, (2nd Edition, 2004).
5. Three copies of the thesis to be used for the oral examination must be submitted by April 20 of the year of graduation. In rare cases exceptions may be allowed but only by permission of the Academic Committee upon recommendation of the candidate's division. A thesis abstract, in Arabic and English, of approximately 200 words must be submitted along with the examination copies.
6. All theses shall receive a grade in the following manner:

Graded	Notation
75 – 80	Fair
81 – 85	Good
86 – 90	Very Good
91 – 95	Excellent
96 – 100	Outstanding

7. Corrected copies of the thesis shall be submitted within four months after sustaining the oral examination.

5. PROGRAM CONTENTS

In the coming academic years the Master of Theology program shall offer two areas of specialization:

- A. Pastoral Theology
- B. New Testament Studies
- C. The courses are chosen in such a way that they show a certain inter-dependency, so that some of the subjects can be shared by students taking both specialties. Courses shall be offered according to the following schedule:

Table 3: The Courses of the Program of “The Master of Theology”

New Testament Studies

Code	Course	Credits
THEO 301	Research Methodology	3
THEO 311	Modern Critical Methods of Exegesis	3
THEO 312	Synoptic Problems: Mark	3
THEO 313	The Passion Narratives in the Gospels	3
THEO 314	Genuine and Ascribed Epistles in the Pauline Corpus	3
THEO 315	Apocalyptic Literature in the New Testament	3
THEO 316	Research Seminar: Israel and the Church in the New Testament	3
THEO 317	Research Seminar: Pauline Pastoral Theology	3
THEO 386	Research Seminar: The Bible in the Pastoral Work of the Parish	3
THEO 390	Thesis	6
	Total Credits	33

Pastoral Theology

Code	Course	Credits
THEO 301	Methodology of Research	3
THEO 381	Practical Theology	3
THEO 382	Church Leadership and Management	3
THEO 383	Homiletics	3
THEO 384	Pastoral Witnesses in the History of Antioch	3
THEO 385	Liturgical Practice and Sacramental Canon Law	3
THEO 386	Research Seminar: The Bible in the Pastoral Work of the Parish	3
THEO 317	Research Seminar: Pauline Pastoral Theology	3
THEO 388	Research Seminar: Sociology of Religion	3
THEO 390	Thesis	6
	Total Credits	33

KALIMAH THEOLOGY PROGRAM (ARABIC LANGUAGE)

ON-LINE COURSES

www.alkalimah.org

1. INTRODUCTION

There has always been a need for theological education to be easily accessible to a great number of people who cannot join a theology institute or any other church institution capable of providing them with the knowledge they long for. E-learning has become widespread all over the world in various domains, which reflects the urgent need to use new and flexible methods in religious education for pastoral and educational purposes.

To fulfill this need, the St. John of Damascus Institute of Theology has launched the Kalima Online Theology Program in Arabic. This program has been adapted to E-learning in a way that preserves course content and efficient communication between the instructor and the learner as well as the scientific and pastoral aspects of the curriculum in order to achieve the best results.

2. PROGRAM DESCRIPTION

The Kalima Online Theology Program is composed of 12 courses which are spread over three years, with students taking an average of two courses per semester. The courses cover the major theological fields (Holy Bible, Dogmatics, History of the Church, Liturgy and Pastoral Studies) within an academic and pastoral perspective. The program is addressed to all those who are interested in religious theoretical aspects by providing them with study of pastoralism, which is necessary in every theological endeavor. All those who seek to deepen their understanding of the foundations of their faith will benefit from this program.

Each course lasts 14 weeks with an average of one seminar per week.

At the end of the academic period and after passing all courses and fulfilling all the program requirements, the student is granted, with the approval of the Institute of Theology, a Diploma in Theology.

3. OBJECTIVES

The program's objectives are the following:

- Removing theology from a traditional framework and allowing it to benefit from online learning techniques (E-learning)
- Introducing a large number of people to theological knowledge
- Creating a forum for discussion between those admitted to the program and theology experts
- Establishing links between Church followers in the Antiochian See by providing them with the opportunity to communicate with each other or facilitating face-to-face meetings
- Emphasizing the presence of the Institute of Theology as a center for theological teaching under the authority of the Antiochian Church.
- Assisting clergy in their pastoral service in the field of teaching by giving them the opportunity to apply to the program
- Communicating with Orthodox Antiochian emigrants who wish to keep a strong relationship with their Mother Church

4. REGISTRATION

- Each person wishing to register in the Kalima Online Theology Program must follow the instructions mentioned on the program's webpage
- Students may register for all offered courses or only some of them, knowing that they will get a certificate stating that they have attended and passed the courses
- The tuition fee for each course is 50 USD. It must be paid before the end of the first week of the semester.

5. GENERAL RULES AND REGULATIONS

1. Each student who registers in any of the program's courses should abide by all rules and regulations in terms of attendance, fulfilling all the course requirements, submitting assignments, and preparing daily lessons.
2. Students must follow the lessons on a regular weekly basis, and must never fail to attend the courses being offered. For any absence exceeding two weeks, the student will be dropped out of the course and the program.
3. Students are subjected to a weekly examination, a midterm, and a final exam in all courses. The general average of the course consists of the weekly, the midterm and the final exam's grades.
4. Students must submit all assignments given by the course instructor. Assignments are graded according to the policy that the instructor has decided at the beginning of the course.
5. If the student's grade is less than 60, he/she will be considered as having failed the course and will not get a certificate of attendance.
6. Students may drop the course at anytime providing that they inform the instructor or the program's director in written form. In this case, they will receive a refund of the registration fee. However, if they wish to attend the course they dropped, they do not have to pay the tuition fee again.
7. Students must come, when necessary according to the course requirements, to the Institute of Theology or another location near to where they live in order to attend individual meetings with their instructors, sit for written exams, and participate in scheduled activities.

6. CURRICULUM

The following tables describe the coursework to be taken which include courses in the following disciplines: Biblical Studies, Doctrines, Church History, Orthodox Liturgy, and Social Sciences.

KALIMA E-LEARNING THEOLOGY COURSES

FIRST YEAR

<u>Code</u>	<u>Course</u>	<u>Credits hours</u>
KLMA 201	Introduction to the Holy Bible	14
KLMA 240	Landmarks in the General History of the Church	14
KLMA 203	Principles of the Christian Dogma	14
KLMA 204	History and Rules of the Christian Cult	14

SECOND YEAR

<u>Code</u>	<u>Course</u>	<u>Credits hours</u>
KLMA 210	New Testament Exegesis : Selected Texts	14
KLMA 230	Orthodox Dogma: The Trinity & Christology	14
KLMA 228	Pastoral Studies and Personal Status Law	14
KLMA 235	Introduction to Anthropology & Christian Ethics	14

THIRD YEAR

<u>Code</u>	<u>Course</u>	<u>Credits hours</u>
KLMA 211	Old Testament Exegesis : Selected Texts	14
KLMA 236	The Church and the Challenges of the Contemporary World	14
KLMA 293	Christianity and Other Religions	14
KLMA 282	Education in Christ	14

*Applicants may contact Dr. Nicolas Abu Mrad, the program's coordinator, by phone: 00961-6-930305 (#119)
or by email at: naboumrاد@balamand.edu.lb*

COURSE DESCRIPTIONS

1. BACHELOR OF THEOLOGY (BTH) COURSE DESCRIPTIONS

1.1. Department of Biblical Studies

INTRODUCTION TO THE NEW TESTAMENT THEO 201

Credits: 4 Year: First Hours: 60

Prerequisites: Introduction to the Old Testament THEO 202

This course begins with a survey of the political, cultural and social world, as well as that of both the Jewish and non-Jewish world in the time of the New Testament. Then, the focus turns to the study of the nature and origin of the New Testament, and how the first Christian books were written, preserved, and collected. In addition, the history of the canon of the New Testament will be reviewed. An overview of the methods of interpretation (hermeneutics) will be presented. Subsequently, the history of the text of the New Testament, namely the manuscript evidence for the text, will be exhaustively examined.

An important section of the course deals with problems related to the gospels (gospel genre, their relationship to Jesus, the synoptic problem, and the Q source). Afterwards we will devote time to questions peculiar to each gospel and to the book of Acts. Finally, before individually analyzing some of Paul's writings, we will analyze the format that shaped Paul's letter communication, and report what we know of Paul's life.

INTRODUCTION TO THE OLD TESTAMENT THEO 202

Credits: 3 Year: First Hours: 45

Prerequisites: None

This course presents an introduction to the background and history of the Old Testament. The circumstances of the redaction of each book, its principle theses, structure, content and role within the Old Testament, and its function within the intellectual and theological trajectory from the Old Testament to the New Testament. Covers the main issues raised by modern criticism and 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 different literary forms and their function.

NEW TESTAMENT EXEGESIS: SYNOPTIC GOSPELS AND ACTS THEO 211

Credits: 4 Year: Second Hours: 60

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

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 Lukan diptych in a synchronic and narrative reading that aims to find out the most relevant theological teaching given by each evangelist about history, salvation, and the role of the disciples and the Church after the resurrection of the Nazarene. 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.

NEW TESTAMENT EXEGESIS: THE PAULINE CORPUS THEO 212

Credits: 3 Year: Third Hours: 45

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

It is universally recognized that the Pauline Epistles were highly important for the teaching of the Church, and equally for Christian ethics and behavior. They were also a bone of contention. Hence, it's not difficult to understand the abundant and complicated debates arising between different New Testament scholars (but also in inter-Christian dialogue), even about every facet of St. Paul's theological and pastoral opinions. 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 of perspectives resulting from the changing circumstances that necessitated the writing of the epistles.

OLD TESTAMENT EXEGESIS: THE PENTATEUCH AND THE HISTORICAL BOOKS THEO 220

Credits: 3 Year: Second Hours: 45

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

In this course, the student reads the Pentateuch and the historical journeys synchronically in order to discover the correlations in these volumes and their narrative axis, to which all the episodes and speeches are related. During the course the student is encouraged to approach the Torah as a part of the Divine Revelation that addresses Christians today, and to explore the close relationship between the Torah and the Gospel. This course also aims to enable the student to use the modern exegetical methods and to deal with the differences of form and contents in the Masoretic and the Septuaginta texts.

OLD TESTAMENT EXEGESIS: THE PROPHETS THEO 221

Credits: 3 Year: Third Hours: 45

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

The prophetic literature occupies a central position in the Old Testament, based on the fact that its principal themes can be found in the whole book. This makes the study of the prophets a key to the reading of the Old Testament and understanding it. This course is an analysis of the biblical prophetic movement. This course follows the canonical order of the prophetic books, since this is how the editors of the bible wanted them to be read. This leads us to explore the perspective of the redactors and editors by selecting passages from the major and minor prophets, representing the prophetic line, and discussing its themes: the word of God, Prophetic calls, kingship, priesthood, the temple, the law, judgment, etc.

NEW TESTAMENT EXEGESIS: JOHANNINE LITERATURE THEO 213

Credits: 3 Year: Fourth Hours: 45

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

There are various and conflicting theories – all still hotly debated – about the composition of the Gospel according to John, the traditions that the evangelist drew on, and the world within which the Johannine narration developed. These make difficult the tasks of contemporary Johannine scholars, let alone debates on the existence of Sacramentalism in the fourth Gospel.

This course deals with the exegesis of selected passages from Johannine literature, chosen in sequence to highlight some central theological issues raised in the fourth Gospel, with an examination of the historic and present debates of Low and High Criticism. Also, it provides a brief introduction to the apocalyptic

literature and a commentary on selected readings from the Book of Revelation. Special interest will be given to the structure of this book and its narrative strategy.

OLD TESTAMENT EXEGESIS: PSALMS AND WISDOM LITERATURE THEO 222

Credits: 3 Year: Fourth Hours: 45

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

This course offers a thorough study of the psalms and the Wisdom Literature. Students are introduced to the main characteristics of the different groups of psalms, such as the messianic psalms, those which are centered on the kingship of Yahweh, and the historical psalms. 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.

NEW TESTAMENT GREEK II GREE 201

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Introduction to the New Testament Greek GREE 200

In this course students complete their knowledge of the basic rules of grammar and syntax of the New Testament Greek, while learning systematically the verbs and their roots. The course begins with texts from the Gospel of Mark and gradually moves on to more difficult gospel texts, comparing linguistically parallel texts. Upon the completion of this course students can, with the help of appropriate references, begin reading texts from the New Testament.

OLD TESTAMENT HEBREW GRAMMAR II HEBR 201

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Introduction to the Old Testament Hebrew HEBR 200

This course focuses on the translation of selected passages from the Old Testament, starting with narrative passages up to prophetic and poetic passages from the prophetic books. The students are expected to translate and study passages from the Old Testament using the dictionary and discern their linguistic particularities.

1.2. THE DOCTRINE DEPARTMENT

INTRODUCTION TO CHRISTIAN DOCTRINE THEO 203

Credits: 3 Year: First Hours: 45

Prerequisites: Nothing

This introduction aims at clarifying the status of dogma in the Church by highlighting the close connection between the doctrine and the way of life in Christianity. Despite its transcendence to every era and civilization is not independent of history. This creative approach that the Fathers of the Church had concerning the intellectual and literary expression of what pertains to God is a fundamental pivot in this subject. Therefore, the course intends to enable the student to specify the framework of academic approach to the study of dogma through:

- Clarification of the concept of Christian dogma; that is, understanding the relation of dogma to the communion of the Church and recognizing its redemptive significance
- Knowledge of sources of Orthodox dogma, and familiarity with the sources and references of dogmatic

study and research

- Clarification of the significance of the Holy Scriptures and their interpretation in the teachings of the Church
- Examining the issue of the authority of Dogma and the dynamics of creativity in its language
- A brief overview of the relationship of Dogma and Christian theology to philosophy, science, and human culture, highlighting the connection between the development and growth of dogmatic language and historic facts and influences, and the intellectual needs that accompanied the journey of the Church in real life.

GOD, THE MYSTERY OF THE HOLY TRINITY, AND THE CREATION THEO 230

Credits: 3 Year: Second Hours: 45

Prerequisites: Introduction to Christian Doctrine THEO 203

This course aims at enabling the student to form a systematic idea of the theological issues pertaining to the Christian notion of God, the sources of discernment between the created and the uncreated, the history of formulation of the Dogma of the Holy Trinity, and defining that which relates to the mystery of Divine Providence. The course begins from the scriptural notion of God in the Old Testament, explains how this notion was transformed by the incarnation of Christ in the New Testament, and explores the manners by which the Church and the Fathers received the Tradition, formulated the Dogma, and addressed the issues of their times. The course also examines the mystery of Divine Providence as it manifests itself in the act of creation and the safeguarding of this creation, before arrival at the study of the complexities surrounding the knowledge of God and the critique entailing this issue in the Christian world.

THE WORK OF CHRIST THE SAVIOR THEO 231

Credits: 3 Year: Second Hours: 45

Prerequisites: Introduction to Christian Doctrine THEO 203; God, the Mystery of the Holy Trinity, and the Creation THEO 230

This course sheds light on the theological issues pertaining to the historical and intellectual frameworks of the development of Christian Christology. It sets out from the early Church's need to formulate its faith in the unity of the person of the incarnate Logos, and moves on to the Conciliar definitions, exploring the major theological documents and the complexities and approaches pertaining to the dual nature and dual volition of Christ. The course discusses the *Economia* of salvation in Christ and their contents as tenets pertaining to Theotokos and the intercession of saints. It also delves into the theology of the icon, which is nothing but an extension of the mystery of Divine incarnation and an expression to the theology of beauty and sanctification of matter and the civilization of man and his culture in the Church.

ECCLESIOLOGY AND CHRISTIAN ESCHATOLOGY THEO 232

Credits: 3 Year: Third Hours: 45

Prerequisites: Introduction to Christian Doctrine THEO 203; God, the Mystery of the Holy Trinity, and the Creation THEO 230; The Work of Salvation of Christ THEO 231

This course aims at enabling the student to formulate a methodical picture of the theological issues pertaining to the nature of the Church and its life. It discusses the complexities related to the body of Christ in that it is a "workshop" of re-creation and renewal in Christ. It deals with theological issues such as the structure and the boundaries of the Church, the work of the Holy Spirit in it, its interaction with the world, and its message in the civilization of mankind, with emphasis on the potential of Orthodox ecclesiology in speaking to modern man and addressing his needs. The course also investigates the sacramental life of the

Church, the means of achieving salvation, and the major notions of Christian eschatology, whether they are present in the Church or expected and deferred.

INTRODUCTION TO ANTHROPOLOGY AND CHRISTIAN ETHICS THEO 235

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Introduction to Christian Doctrine THEO 203; God, the Mystery of the Holy Trinity, and the Creation THEO 230; The Work of Salvation of Christ THEO 231; Ecclesiology and Christian Eschatology THEO 232

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.

EECUMENICAL ACTIVITY OF THE CHURCH THEO 234

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Introduction to Christian Doctrine THEO 203; God, the Mystery of the Holy Trinity, and the Creation THEO 230; The Work of Salvation of Christ THEO 231; Ecclesiology and Christian Eschatology THEO 232

DEPARTMENT OF LANGUAGES AND CIVILIZATIONS

ENGLISH LANGUAGE ENGL 101

Credits: 5 Year: First Hours: 150

Prerequisites: TOEFL score between 527 and 570

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

MODERN GREEK LANGUAGE GREE 203

Credits: 5 Year: First Hours: 75

Prerequisites: None

This course is addressed to beginners. It helps them to reach an acceptable level of communication in modern Greek. It is based on a method of communication which aims at using the language in a creative way. Grammatical structures are explained in different contexts and situations, a fact which helps the students enrich their vocabulary and deepen their knowledge of the cultural world of modern Greece.

INTRODUCTION TO THE GREEK OF THE NEW TESTAMENT GREE 200

Credits: 2 Year: First Hours: 60

Prerequisites: None

In this course students learn the fundamentals of the New Testament Greek grammar. Lessons are based on the most common vocabulary and syntax of the New Testament, particularly as given 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 student in the parsing principles of ancient languages and shows the role of linguistic analysis in the exegetical work.

INTRODUCTION TO BIBLICAL HEBREW HEBR 200

Credits: 3 Year: First Hours: 60

Prerequisites: None

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 others, but it most likely happened around the fifth century B.C. This course offers a detailed study of the biblical Hebrew grammars, their vocabularies, and grammatical peculiarities.

ARABIC LANGUAGE AND RESEARCH METHODOLOGY ARAB 201

Credits: 3 Year: First Year Hours: 45

Prerequisites: None

This course is divided in two sections: Arabic language and Research Methodology.

In the first sections, students learn the necessary techniques of writing, reading, and correct expression for use in sermons and speeches. This section is based on styles of argumentation and interpretation and narration, with examples and study texts.

In the second section, the course aims at helping the students acquire necessary techniques and methods to write academic research following the MLA system used in the University of Balamand. They also learn how to discover limits of text, define problems, and form hypotheses.

PHILOSOPHY 1 PHIL 201

Credits: 3 Year: Second Hours: 45

Prerequisites: None

This course offers a deepened study of ancient Greek philosophy, beginning with the pre-Socratics and moving on to Socrates, Plato, Aristotle and ending up with Plotinus. The objective of this course is to provide the students with the general introduction to philosophy, its major concepts, problems, and overall issues, such as the world, epistemology, Being, the soul, and immortality, with an overview of the basic ideas of the great philosophers.

PHILOSOPHY 2 PHIL 202

Credits: 3 Year: Second Hours: 45

Prerequisites: Philosophy 1 PHIL 201

This course is 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 the Greek philosophical heritage. The course deals also with the writings of Saint Augustine, Thomas Aquinas and other Scholastics, and studies them in the light of faith and reason. This course also discusses the philosophy of Averroes.

PHILOSOPHY 3 PHIL 203

Credits: 3 Year: Second Hours: 45

Prerequisites: Philosophy 1 PHIL 201; Philosophy 2 PHIL 202

This course presents an analysis of some major issues of western philosophical thought, starting with the renaissance until the early twentieth century. It analyzes rationalism as it appears in the writings of Descartes and Kant. It also tackles the question of empiricism and other important issues in this period of time. Readings revolve around metaphysical and epistemological themes.

CONTEMPORARY THOUGHT THEO 290

Credits: 3 Year: Third Hours: 45

Prerequisites: Philosophy 1 PHIL 201; Philosophy 2 PHIL 202; Philosophy 3 PHIL 203

This course reflects upon the situation in the Arab world through the study of east-west interaction since the end of the 18th century. Issues discussed are varied, including the Arab Awakening (an-nahda), the rise of nationalisms, human rights, modernity vs. tradition, political regimes, and globalization.

1.3. DEPARTMENT OF HISTORY AND PATRISTICS

GENERAL CHURCH HISTORY THEO 240

Credits: 3 Year: Second Hours: 45

Prerequisites: None

Our present state has been the result of several specific historical factors. For that reason, this course intends to – after introducing the student to the methods of studying Church history – draw out the guidelines of the history of the Church since its foundation until our present day. It also focuses on the political, theological and social factors which accompanied the spread of the Church in the world. In addition, the course will study the reasons behind some of the heresies which lead to schisms and ecumenical councils. It will also focus on Christianity in the Catholic and Orthodox west.

HISTORY OF THE CHURCH OF ANTIOCH THEO 262

Credits: 3 Year: Third Hours: 45

Prerequisites: General Church History THEO 240

The purpose of this course is to acquaint students with the history of the Antiochian Church, by showing the principle historical phases through which it has gone since the rise of Christianity until the present day, including the divisions and schisms within the Church and the rise of eastern Antiochian Churches, and the study of their historical background. In addition, the course will show some examples of creative theological thinking such as the Antiochian school, St. John Damascene, and the important figures of Church renaissance in the twentieth century.

EXAMPLES OF PATRISTIC STUDIES THEO 255

Credits: 3 Year: Fourth Hours: 45

Prerequisites: None

This course is a critical study of selected readings from the Fathers and Church authors. It offers a theological analysis of these texts and an analysis of their theological characteristics based on the context of the different Fathers or authors, against the background of the different theological questions that were raised in their times.

ANTIOCHIAN CHURCH FATHERS THEO 256

Credits: 3 Year: Fourth Hours: 45

Prerequisites: None

The purpose of this course is to introduce the student to the achievements of the main Antiochian Fathers, such as Ignatius the Martyr, Ephraim the Syriac, John Chrysostom, and concluding with John Damascene, whose theological and literature contributions had an impact on the evolution and elaboration of the Church's way of thinking. This is achieved by focusing on their main theological contributions, and studying the language and history of those contributions. This course stresses the relationship between the Fathers and

their time periods, and the necessity of understanding them from this point of view, without neglecting the importance of their thoughts in our present era.

SOCIOLOGY OF RELIGION THEO 292

Credits: 3 Year: Fourth Hours: 45

Prerequisites: None

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

ANTIOCHIAN TEACHERS THEO 257

Credits: 3 Year: Fourth Hours: 45

Prerequisites: General Church History THEO 240; History of Church of Antioch THEO 262; Antiochian Church Fathers THEO 256

This course aims at presenting and studying the teachings of some Antiochian Syriac teachers, such as Theodorus of Mopsuestia, Philoxenos of Mamej and Severus of Antioch, who played a crucial role in the formation of the doctrines of the so-called Jacobite and Nestorian Churches. This course seeks to shed light on the different Christological challenges of the early Church within the Antiochian sphere.

1.4. DEPARTMENT OF LITURGY AND CHURCH MUSIC

INTRODUCTION TO LITURGY AND TYPKON – THEO 204

Credits: 3 Year: First Hours: 45

Prerequisites: None

This course introduces the order of the services and their origins, and presents an understanding of liturgy and divine worship (individually or communally). Also offers a general view on the Christian sanctuary and its contents, and the daily, weekly, and yearly cycles of the divine services and their significance. It discusses liturgical books and the order of the daily services.

CHURCH MUSIC 1 THEO 206

Credits: 2 Year: First Hours: 90 (Yearly)

Prerequisites: None

This course offers theoretical and practical lessons in reading musical notation related to church melodies as applied in the Orthodox Church. It aims at making students aware of the chant techniques.

Students learn the music scale, music notations, rhythm, and how to apply them to one's voice and the movement of one's hand, enabling them to read the notations and respect the rhythm. Students will chiefly practice following the diatonic type.

SACRAMENTAL LIFE IN THE CHURCH THEO 271

Credits: 3 Year: Third Hours: 45

Prerequisites: Introduction to Liturgy and Typikon THEO 204

This course offers a historical, theological, and liturgical study of each sacrament. It includes an analysis of interrelated liturgical and pastoral issues. Furthermore, it provides a reflection on ways and possibilities

of improving liturgical and sacramental celebrations in accordance with tradition, taking into consideration contemporary developments.

CHURCH MUSIC 2 THEO 272

Credits: 4 Year: Second Hours: 90 (yearly)

Prerequisites: Church Music 1 THEO 206

This course offers more advanced practice in reading musical notes and hymn singing. It covers musical signs in the history of Church music, as well as the eight tunes, with their elements, particularities, and systems, without entering into detailed examination of each of the tunes. Students learn the musical patterns and how to apply them to Church hymns.

CHURCH MUSIC 3 THEO 273

Credits: 4 Year: Third Hours: 90 (yearly)

Prerequisites: Church Music 1 THEO 206; Church Music 2 THEO 272

This course offers an advanced study of Church melodies. It focuses on the rules of musical composition. Each of the eight melodies and styles are discussed in details. Students practice how a deacon or a priest would chant, the rules of chanting the readings from the gospels and the epistles. They learn the rules of writing music, leading choirs and comparing the Church melodies and tunes, as well as the Turkish and Arabic Maqams using examples from Byzantine and Church hymns with an overview on the history of Church music.

LITURGICAL ORDER IN ITS SOURCES THEO 274

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Introduction to Liturgy and Typikon THEO 204; Sacramental Life in the Church THEO 271

In this course, a critical and analytic study of the content of the liturgical sources (biblical, patristic, and other texts) will be offered. This is meant to familiarize students with the classical liturgical practices and traditions, and enable them to draw parallels with present liturgical practice.

LITURGICAL TEXTS THEO 275

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Introduction to Liturgy and Typikon THEO 204; Sacramental Life in the Church THEO 271; Liturgical Order in its Sources THEO 274

This course discusses Church hymnology, focusing on its origins, types, historical development, and styles of Church poetry. Also discusses different Church poets (their lives, styles, and writings), and offers a selection of the most prominent texts of liturgical poetry.

CHOIR TRAINING THEO 276

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Church Music 1 THEO 206 & 2 THEO 272 & 3 THEO 273

This course offers lessons in forming, training, and leading Church choirs. It also offers practical applications and comparisons between different choirs with regards to their performance and order.

MUSIC SCHOOLS THEO 277

Credits: 3 Year: Fourth Hours: 45

Prerequisites: Church Music 1 THEO 206 & 2 THEO 272 & 3 THEO 273

This course contains lessons about the emergence of church music schools and their history to the present day. It also discusses the different types of schools, their styles, methods, and the characteristics of each of them.

1.5. DEPARTMENT OF PASTORAL CARE

INTRODUCTION TO PASTORAL CARE THEO 205

Credits: 2 Year: Second Hours: 45

Prerequisites: None

Good pastoral care is the purpose of all theological endeavors and the basis for the witness and ministry of the Church in the world today. Thus, this course works on the formation of the student's pastoral mindset based on the correct belief and practice, meaning, the mindset of Christ. It aims to equip the student with the tools necessary to deal with different pastoral challenges on a case-by-case basis. It deals with three main and interrelated issues, as they are practiced in the Antiochian Church today: The pastoral care, the pastor, and the parish. These issues are discussed in class and in special pastoral visits to parishes. Finally, the course presents practical suggestions on parish management, conflict management, fighting bad habits, and handling the daily challenges of priests.

SOCIAL PASTORAL CARE THEO 286

Credits: 2 Year: Second Hours: 45

Prerequisites: Introduction to Pastoral Care THEO 205

This course discusses possible ways of integrating the theological knowledge that students have accumulated throughout their studies into pastoral care for those who have special social, psychological and health needs, within the same parish or the same diocese. By seeing the compassionate face of the Lord in their lives, they will be better able to live their lives through Christ.

This course requires a special relationship between theological and pastoral knowledge and the other human sciences, such as sociology, psychology and education.

FAMILY CARE AND PERSONAL STATUS THEO 284

Credits: 3 Year: Third Hours: 45

Prerequisites: Introduction to Pastoral Care THEO 205

This course revolves around personal status, based on the law that was launched by The Patriarchate Orthodox of Antioch. It is therefore connected to personal life from the moment of birth till death. This course contains the following subjects: the ecclesiastic holy engagement, its effects, and its cancellation; marriage, its definition, purposes, conditions, effects and the duties of parents and their children; adoption, abandonment, and expense; and the dissolution of marital bonds by abolishment, separation, and divorce, and its effects on family members.

It also discusses the role of Fathers of the holy Church in the preparation of successful marriage and in limiting negative effects on Church followers.

EDUCATION IN CHRIST THEO 282

Credits: 3 Year: Third Hours: 45

Prerequisites: Level of Third Year

This course shows the students a holistic vision which instills faithfulness in Christ throughout their life in Church. Since the students at the institute are, in general, the pastors of the future and are invited to be aware of all the issues related to education, they must be qualified to study the content of an educational program and 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.

PASTORAL TRAINING 1 THEO 287

Credits: 3 Hours: 225

Prerequisites: Introduction to Pastoral Care THEO 205

This course aims at opening up the students to applied experiences which would be of benefit to them in their pastoral service, in addition to the theoretical knowledge they acquire in other pastoral courses. This pastoral training aims at encouraging the students to apply their knowledge of pastoral theology to the parish work. Every student accompanies a parish priest throughout the period of study and helps him in his pastoral work. The Institute coordinates with the parish priest about the best ways to qualify the student for this work.

PASTORAL TRAINING 2 THEO 288

Credits: 3 Hours: 225

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

This training aims at encouraging the students to apply their theological theoretical knowledge to church and social institutions, such as hospitals, elderly homes, schools for special needs, prisons, and other social institutions which support the priests in caring for men and their salvation. The Institute coordinates with those responsible for these institutions and with social assistants about ways to evaluate students.

HOMILETICS THEO 285

Credits: 2 Year: Fourth Hours: 30

Prerequisites: Introduction to Pastoral Care THEO 205

The aim of this course is to prepare the student for his preaching ministry, based on the Holy Scripture and the Orthodox Creed, using a clear, structured, directed, and systematic style. The course emphasizes the prophetic dimension of preaching, and the pastoral use of the Word of God. It studies preaching in the Holy Scripture and the preaching tradition of the Christian Church, with a special study on St. John Chrysostom.

Furthermore, it presents effective preaching forms and styles, principles, types of speech communication and public speaking, the sermon-making process, and effective delivery techniques. It relies on the most successful methods to implant the word of God in the mind of the faithful in the twenty-first century, so that they may abide by His word and repent.

CANON LAW THEO 283

Credits: 2 Year: Fourth Hours: 30

Prerequisites: None

This course provides a comprehensive introduction to canon law (law in general, the necessity of law in the Church). It discusses the sources of canon law, and the use of canonical sources with respect to the application of Church laws and the extent of their enforcement. Furthermore, focus will be placed on the interpretation and abrogation of laws, as well as the types of canonical sources used throughout the Church history.

INTRODUCTION TO EDUCATION EDUC 213

Credits: 3 Year: Fourth Hours: 45

Prerequisites: None

The objective of this course is to retrace the evolution of educational sciences and schools in their relation to the evolution of anthropology. At the end of the course, students are expected to identify different educational models and apply them, according to different contexts, to religious education.

PSYCHOGENESIS PSYC 212

Credits: 3 Year: Fourth Hours: 45

Prerequisites: None

This course allows students to understand the broad characteristics of child development including the cognitive, the social, the sexual, the emotional, and the mental faculties. It stresses the dynamic interaction between humans, in their physical and psychic aspects, on one hand, and their environments, on the other, as being an essential factor in their development.

ADOLESCENCE PSYCHOLOGY PSYC 214

Credits: 3 Year: Fourth Hours: 45

Prerequisites: PSYCHOGENESIS PSYC 212

This course introduces students to the main issues of adolescence, as well as the right way to deal with these issues while helping adolescents develop stable personalities.

SPECIALIZED EDUCATION EDUC 219

Credits: 3 Year: Fourth Hours: 45

Prerequisites: INTRODUCTION TO EDUCATION EDUC 213

This course provides the students with a clear idea about the meaning of “specialized education”. Students are expected to be able to identify cases which need specialized education and to decide which frameworks need to be created for better performance in the field of religious education with the cooperation of specialists.

2. BACHELOR OF RELIGIOUS STUDIES (BA) COURSE DESCRIPTIONS

See course descriptions of the Bachelor of Theology (BTh), in addition to the following courses:

OLD TESTAMENT EXEGESIS I THEO 223

Credits: 2 Hours: 30

Prerequisites: Introduction to the Old Testament THEO 202

This course offers a study of selected passages from the Pentateuch and the Historical Books, stressing their importance in the Old Testament in general. These passages are selected according to their position and theological and exegetical content so that students become better able to understand their contexts.

OLD TESTAMENT EXEGESIS II THEO 224

Credits: 2 Hours: 30

Prerequisites: Introduction to the Old Testament THEO 202, Old Testament Exegesis I THEO 223

In this course, selected passages from the books of the prophets, Psalms and the Wisdom Literature in the Old Testament and their relation to the Pentateuch and the Historical Journeys will be studied.

EXEGESIS OF THE GOSPELS THEO 214

Credits: 2 Hours: 30

Prerequisites: Introduction to the New Testament THEO 201

The course offers an exegetical study of selected passages from the synoptic gospels and the gospel of John. Students are introduced to the synchronic and narrative approach to the gospels of Matthew, Mark and the Lukan Dyptich, and to their most important theological theses about history, salvation, and the role of the disciples and the Church after the resurrection of Jesus. Students in the course also study selected passages from Johannine literature, chosen in such a way as to shed light on essential theological issues contained in the fourth gospel.

EXEGESIS OF THE EPISTLES THEO 215

Credits: 2 Hours: 30

Prerequisites: Introduction to the New Testament THEO 201

This course deals with selected passages from the Pauline epistles, chosen according to their sequence in such a way as to shed light on important theological issues contained within them. Old and actual discussions in biblical criticism are also discussed in this course, as well as the development of views related to the change of the circumstances which led to writing the epistles.

DOGMATICS THEO 236

Credits: 2 Hours: 30

Prerequisites: THEO 203

This introduction aims at clarifying the status of Dogma in the Church by highlighting the close connection between the doctrine and the way of life in Christianity. It deals with the most important Christian doctrines such as that of Christ's salvation, the mystery of the Holy Trinity, Creation, ecclesiology and Christian eschatology.

3.2. PASTORAL THEOLOGY

PASTORAL THEOLOGY THEO 381

Credits: 3

Hours: 45

Prerequisites: None

Pastoral theology is the scientific effort which has sought to provide the means of study and analysis for the Christian communities so that they may be aware of the veracity of their faith and understand the meaning of their commitment to live that faith. Hence the interest of pastoral theology in investigating the theological discourse to see how much it corresponds to the truth of the faith, and hence its interest, on the other side, in ecclesial practice as a practical translation of this discourse. The course is divided into two sections:

- A. a theoretical section dealing with the history of the interest in pastoral theology and Church leadership and the development of this interest particularly in western theology
- B. A practical section discussing modern studies in this respect and containing some practical exercises

LEADERSHIP AND ADMINISTRATION IN THE CHURCH THEO 382

Credits: 3

Hours: 45

Prerequisites: None

This course introduces the students to administration as a tool of pastoral work, as there is no contradiction between good organization and the Church view of oikonomia. Students are expected, at the end of the course, to acquire the ability to deal with administrative matters in a creative and scientific way with regards to the different components of administration as supportive tools in building the body of Christ. Accordingly, all modern administrative notions are dealt with against the backdrop of their relation to the identity of the Church, and the role of those responsible in the Church administration in managing the affairs of the followers and Church institutions in a harmonious and complementary way.

HOMILETICS THEO 383

Credits: 3

Hours: 45

Prerequisites: None

The aim of this course is to present necessary information on the history and sources of this science, on one hand, and the methodology of making a sermon and relating it to Orthodox rituals and liturgy on the other. The course also discusses the purpose of preaching and its need according to different contexts and situations. In addition, the course offers the necessary linguistic and rhetorical techniques required in preaching.

The course follows a double path of theory and practice, enabling the students to be trained in methodology and in acquiring theoretical information.

PASTORAL TESTIMONIES IN THE HISTORY OF THE CHURCH OF ANTIOCH THEO 384

Credits: 3

Hours: 45

Prerequisites: None

Students learn in this course the particularities of the Antiochian thinking in pastoral work. Prominent figures in the ancient and modern history of the Antiochian Church who have had pastoral achievements are studied and discussed together with the most important writings and manuscripts dealing with matters pertaining to pastoral care on different levels: Patriarchate, Diocese, parish and educational and social institutions.

This course offers students the opportunity to analyze pastoral work as it developed in Antioch throughout the centuries and to work on its realization and improvement in the present and the future.

LITURGY AND CANON LAW THEO 385

Credits: 3 Hours: 45

Prerequisites: None

The course discusses the relationship between Canon Law and Liturgy, especially the sacraments, and the laws related to them, such as the laws of ordination and marriage of clergy, re-acceptance of priests who fell in apostasy, the election of bishops, and the geographical division of bishoprics. Regarding Eucharist, the course discusses the issue of communion, the preparation of the priest and his personal readiness, as well as all that is mentioned in the law about these issues and about the permission for lay people and clergymen to take the communion.

SEMINAR: SOCIOLOGY OF RELIGION THEO 388

Credits: 3 Hours: 45

Prerequisites: None

This course aims at preparing masters students to think about religious experience and religious organizations as part of a vast social order. It presents important notions in the sociology of religion and a brief discussion of the historical and sociological dimension of religion in the modern world. Students are encouraged to read and discuss things openly in this class.

4. CURSOS BÍBLICOS DEL BALAMAND (CBB) COURSE DESCRIPTIONS

4.1 INTRODUCTION

The “Cursos Bíblicos del Balamand” Program is a first response to the large demand of Eastern Christian Education in Latin America. The courses cover a wide range of issues related to the Bible and its place in the Orthodox Church. It is well known that the Bible has a constitutive role in the shape and contents of the Byzantine Liturgy, the main spiritual source of every Orthodox believer. Therefore, the program focuses on those biblical texts that have a decisive role in the services and the sacramental celebrations of the Church. On the other hand, these courses invite their participants to rediscover the Antiochian hermeneutical tradition that has contributed with a large collection of writings and studies on the Scripture.

4.2 CURRICULUM

Students will not only be introduced to the main linguistic and historical-critical methods but will also get familiar with the biblical world particularly with those issues related to Lebanon and other Arab countries. A general introduction to both Testaments is the initiation to the program. Other courses interpret books according to their categories in the Biblical canon.

Old Testament Courses

Code	Course
CBBE 102	Introduction to the Old Testament
CBBE 220	Interpretation of the Pentateuch and the Historical Books
CBBE 221	Interpretation of the Prophets
CBBE 220	Interpretation of Psalms and the Wisdom Literature
CBBE 223	Interpretation of the Apocalyptic Literature

New Testament Courses

Code	Course
CBBE 101	Introduction to the New Testament
CBBE 210	Interpretation of the Pauline letters
CBBE 211	Interpretation of Matthew and Mark
CBBE 212	Interpretation of Luke and the Acts of the Apostles
CBBE 213	Interpretation of the Johannine Literature

A certificate is awarded to those who have successfully completed each one of the courses and a Diploma in Biblical Interpretation will be 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.

Applicants may contact Dr. Daniel Ayuch, the program’s coordinator, by phone: 00961-6-930305 (#140) or by email at: dayuch@balamand.edu.lb

5. KALIMAH PROGRAM OF RELIGIOUS EDUCATION (KALIMAH) COURSE DESCRIPTION

INTRODUCTION TO THE BIBLE KLMA 201

Year: First

This course offers a discussion of the background of the Bible and the circumstances which led to its appearance, starting with Babylonian civilization and ending with the Roman Empire. It also presents the contents of the books, their interrelation, their authors, the time of writing, the styles, and the literary genres. This course enables students to be acquainted with the Bible and provides them with what they need for the exegetical courses.

IMPORTANT MOMENTS IN CHURCH HISTORY KLMA 240

Year: First

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.

PRINCIPLES OF CHRISTIAN DOCTRINES KLMA 203

Year: First

This introduction aims at clarifying the status of Dogma in the Church by highlighting the close connection between the doctrine and the way of life in Christianity. It deals with the most important Christian doctrines such as Christ's salvation, the mystery of the Holy Trinity, Creation, ecclesiology and Christian eschatology.

HISTORY AND RULES OF CHRISTIAN WORSHIP KLMA 204

Year: First

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.

BIBLE EXEGESIS: SELECTIONS FROM THE NEW TESTAMENT KLMA 210

Year: Second

This course offers an exegesis of selected passages from the New Testament covering the four gospels, the Acts of the Apostles, and the letters of Paul. 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.

THE ORTHODOX DOCTRINE OF TRINITY AND CHRISTOLOGY KLMA 230

Year: Second

This course focuses on the doctrines related to the Holy Trinity and Jesus Christ and their elaboration 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.

PASTORAL CARE AND PERSONAL STATUS KLMA 228

Year: Second

This course revolves around personal status, based on the law that was launched by The Patriarchate Orthodox of Antioch. It is therefore connected to personal life from the moment of birth till death. This course contains the following subjects: the ecclesiastic holy engagement, its effects, and its cancellation; marriage, its definition, purposes, conditions, effects and the duties of parents and their children; adoption, abandonment, and expense; and the dissolution of marital bonds by abolishment, separation, and divorce, and its effects on family members.

INTRODUCTION TO ANTHROPOLOGY AND CHRISTIAN ETHICS KLMA 235

Year: Second

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.

BIBLE EXEGESIS: SELECTIONS FROM THE OLD TESTAMENT KLMA 211

Year: Third

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.

THE CHURCH AND THE CHALLENGES OF THE MODERN WORLD KLMA 236

Year: Third

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

CHRISTIANITY AND OTHER RELIGIONS KLMA 293

Year: Third

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.

EDUCATION IN CHRIST KLMA 282

Year: Third

This course shows the student a holistic vision which instills faithfulness in Christ throughout their life in Church. It enables students to study the content of an educational program and discuss it, and to criticize any educational paradigm 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.

LIST OF FACULTY AND STAFF

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1. FULL-TIME FACULTY

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