

**SAINT JOHN OF DAMASCUS
INSTITUTE OF THEOLOGY**

MISSION STATEMENT

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

Drawing upon the Eastern Christian heritage, the Institute is one of the few Orthodox theological institutions in the world that offer three degrees of the academic cycle - B.Th., M.Th. and Ph.D. -, as well as three e-Learning theological and educational programs in Arabic and Spanish.

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

FACULTY AND STAFF

UNIVERSITY OFFICERS

Warrak, Elias	President of the University
Bahr, Georges	Acting Provost
Archimandrite Jack Khalil	Dean of the Institute

ACADEMIC PROGRAM COORDINATORS

Archimandrite Jack Khalil	Ph.D. Program Director
Archimandrite Romanos Al Hannat	M.Th. Program Coordinator
Father Bassam Nassif	B.Th. Program Coordinator
Ayuch, Daniel	CBB and SOFIA Programs Coordinator
El Mecherki, Maher	Kalima Program Coordinator

INSTITUTE STAFF

Archimandrite Damaskinos Al Keadeh	Student Life Affairs Director
Father Hareth Ibrahim	Director of St Joseph of Damascus Center for Manuscripts' Conservation
Father Gebran Al Laty	Personnel Office and Publications
Haddad, Perla	Assistant Registrar
Hanna, Gilbert	Assistant Librarian
Kartabani, Beata	Translator and Executive Assistant
Nassar, Alexandra	Library Circulation and Assistant Accountant
Jabbour, Jacqueline	Finance
Al Assil, Rony	Maintenance and Purchasing

FULL-TIME FACULTY MEMBERS

Archimandrite Jack Khalil	Ph.D., New Testament, Aristotelian University, Thessaloniki, Greece
Archimandrite Romanos Al Hannat	Ph.D., Byzantine Music, Aristotelian University, Thessaloniki, Greece
Archimandrite Parthenios Al Laty	Ph.D., Oriental Canon Law, Pontifical Oriental Institute in Rome
Protosphyter Porphyrios Georgi	Ph.D., Dogmatic Theology, Aristotelian University, Thessaloniki, Greece

Father Bassam Nassif	Ph.D., Pastoral Theology, University of Balamand, Lebanon D.Min., Pittsburgh Theological Seminary, USA
Ayuch, Daniel	Ph.D., New Testament, Wilhelm University of Muenster, Germany

PART-TIME FACULTY MEMBERS

Metropolitan PAUL (Yazigi)	Ph.D., Patristics, Aristotelian University, Thessaloniki, Greece
Metropolitan EPHREM (Kyriakos)	Bachelor of Divinity, University of Balamand, Lebanon
Metropolitan JACQUES (El-Khoury)	Ph.D., Patristics, Aristotle University, Thessaloniki, Greece
Bishop DEMETRIOS (Sharback)	Ph.D., Dogmatics & Ecumenical Studies, Aristotelian University, Thessaloniki, Greece
Bishop CONSTANTINE (Kayyal)	Ph.D., Liturgics, Aristotelian University, Thessaloniki, Greece
Bishop MOSES Al-Khasi	Ph.D., Biblical Studies, Aristotelian University, Thessaloniki, Greece
Archimandrite Alexis Nassour	Ph.D., Church Art, Aristotelian University, Thessaloniki, Greece
Archimandrite Jean Mansour	Th.D., Divinity, Provident University, Delaware, USA
Father Youhanna Baddour	Ph.D., Sociology of Religions, Aristotelian University, Thessaloniki, Greece
Father Seraphim Khoury	Ph.D., Canon Law, National and Kapodistrian University, Athens, Greece
Father Ibrahim Chahine	Ph.D., Law and Arabic Literature, Lebanese University, Lebanon
Slim, Souad	Ph.D. History, Paris IV, France, Ph.D., Islamology, Birmingham, UK
Kanaan, Marlène	Doctorat ès-Lettres, Philosophie, Université Saint-Joseph, Liban
Saab, Adib	Ph.D., Religious Studies, University of London, UK
Nahas, Nayla	Ph.D., Psychologie, Université de Toulouse Le Mirail, France
Dannaoui, Elie	Ph.D., Eastern Ecclesiastical Studies - History, Pontifical Oriental Institute - Rome, Italy
El Mecherki, Maher	Ph.D., Old Testament, Aristotelian University, Thessaloniki, Greece
Father Philip Said	M.Th., St. Vladimir's Orthodox Theological Seminary, USA
Father Romanos Joubran	M.Th., University of Balamand, Diploma in Byzantine Music, Zoodhokhou Pigi Institute, Greece
Cortas, Nabil	Teaching Diploma, Sociology, Lebanese University, Lebanon
Father Gebran Al Laty	Teaching Diploma, Arabic Language and Literature, Lebanese University, Lebanon
Najjar, Feyrouz	B.A., Teaching Diploma, Arabic Literature, Lebanese University, Lebanon
Hamoui, Samira	B.Th., Aristotelian University, Thessaloniki, Greece
Hanna, Gilbert	Diploma in Byzantine Music, Zoodhokhou Pigi Institute, Greece
Jreige, Jocelyne	M.S., Computer Science, University of Balamand, Lebanon
Rbeiz, Imad	M.A., Educational Psychology, American University of Beirut, Lebanon
Tabchoury, Bassam	M. Eng., American University of Beirut, Lebanon
Saliba Peter	M.A., Ancient Christian Greek texts and Late Antiquity, University of Crete, Rethymnon, Greece
Lebnen, Rouba	B.A., Library Science, Lebanese University, Lebanon
Karam, Hanibaal	M.A., Christian-Muslim Studies, University of Balamand, Lebanon

VISITING PROFESSORS

Protopresbyter Michel Najim	Th.D., Patristics, Aristotelian University, Thessaloniki, Greece
Protopresbyter Nikolaos Loudovikos	Ph.D., Theology, Aristotelian University, Thessaloniki, Greece
Protopresbyter Chrysostomos Nassis	Ph.D., Theology, Aristotelian University, Thessaloniki, Greece
Paschalidis, Symeon	Ph.D., Theology, Aristotelian University, Thessaloniki, Greece
Arabatzi, Christos	Ph.D., Theology, Aristotelian University, Thessaloniki, Greece
Paparnakis, Athanasius	Ph.D., Theology, Aristotelian University, Thessaloniki, Greece
Belezos, Konstantin	Ph.D., Theology, National and Kapodistrian University, Athens, Greece
Bakas, Ioannis	Ph.D., Theology, Aristotelian University, Thessaloniki, Greece
Kanellopoulo, Konstantina	M.Th., Aristotelian University, Thessaloniki, Greece

STUDENT LIFE

1. COMMUNAL LIFE

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

The study of theology at Balamand does not settle for only intellectual dialogue but seeks to foster authenticity in relationships among people. Thus, the students reside at the Institute of Theology for a period of four to five years, experiencing a phase of spiritual, intellectual, applied, and practical preparation for a life of consecration, service, and teaching in the Church.

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

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

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

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

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

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

2. STUDENT LIFE CHART

The St John of Damascus Institute of Theology is an ecclesiastical (spiritual and academic) institution aiming to serve the Church of Antioch through the preparation of Church leaders on both a spiritual and intellectual level. Its unique role supports the Church in her witness. The growth in Christ is what grants the students their theological knowledge the tincture that enables them to assume all kinds of responsibilities in the Church, to apply their acquired knowledge to real life, and to draw up an appropriate religious speech to address the current challenges.

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

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

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

2.1. FIRST SECTION: EDUCATIONAL LIFE REQUIREMENTS

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

Article 1:

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

Article 2:

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

Article 3:

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

Article 4:

The Institute of Theology has a private choir that contributes to the training of the students on solo and choral chanting. The choir also facilitates the pastoral role of the Our Lady of Balamand Patriarchal Monastery amid its surrounding cities and villages and farther Antiochian dioceses. Students can join the choir according to the order mentioned in the curricula. Exemption requires a decision from the Institute Council upon the suggestion of the choirmaster.

Article 5:

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

Article 6:

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

Article 7:

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

2.2 SECOND SECTION: SPIRITUAL LIFE REQUIREMENTS

Life within the Institute has both its personal and communal character. Students are called upon to work on consecrating themselves and participating in the sanctification of others. Students must live up to the following:

Article 8:

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

- A. Daily Matins and Vespers.
- B. Sunday Divine Liturgy.
- C. Vigils and liturgies on Festal occasions.

Failing to attend the prayers regularly is viewed as an impediment to studying at the Institute of Theology. The Institute Council considers the cases that are reported by the supervisor of Student Life.

Article 9:

Besides prayer, students have to learn to lead a spiritual life. In this framework, the Institute of Theology with the Monastery of Balamand offer the necessary guidance, and therefore:

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

Article 10:

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

2.3 THIRD SECTION: COMMUNITY LIFE REQUIREMENTS

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

Article 11:

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

- A. The vacation between the Fall and the Spring Semesters
- B. Bright Week following Holy Pascha
- C. Summer Vacation, unless students have to participate in a language Summer program

Article 12:

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

Article 13:

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

Article 14:

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

Article 15:

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

Article 16:

Daily life schedule is in general as follows:

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

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

Article 17:

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

Article 18:

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

Article 19:

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

THE LIBRARY

The history of the library of Saint John of Damascus goes back to the era of Patriarch Methodius in the 19th century. When Archimandrite Athansios Kassir established the first clerical school at Balamand Monastery in 1832, the library was located inside the monastery and it held few hundred books. The library continued to develop accordingly with the school until the establishing of the Saint John of Damascus Institute of Theology in 1970.

With the foundation of the Institute, the library developed tremendously. Thousands of books and journals were added and the new location provided the library with a huge panoramic reading room, a storage room, two offices, a circulation desk and two spacious levels for stacks.

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

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

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

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

LIBRARY STAFF

Assistant Librarian

Gilbert Hanna

Tel: 06 930 305 ext 118

E-mail: Gilbert.Hanna@balamand.edu.lb

Library Circulation

Alexandra Nassar

Tel: 06 930 305 ext 118

E-mail: Alec.Nassar@balamand.edu.lb

OPENING HOURS

The Library is open:

Monday through Friday

8:00 AM – 4:00 PM and 9:00 PM – 11:00 PM

Saturday

10:00 AM – 10:00 PM

Sunday

4:00 PM – 8:00 PM

Closing Hours

1:00 PM – 2:00 PM and 6:00 PM – 8:00 PM

LENDING PRIVILEGES

UOB Community:

<u>Category</u>	<u>No. of items</u>	<u>Duration</u>
Freshman	7	2 weeks
Undergraduates	7	2 weeks
Graduates	15	4 weeks
Postgraduates	30	1 academic semester
Full-Time Faculty	30	1 academic semester
Part-Time Faculty	7	1 academic semester
Staff	7	4 weeks

MEMBERSHIP SERVICES

The UOB Libraries are primarily for use by students, faculty, and staff. Alumni, researchers, scholars and community users not affiliated with the University of Balamand, however, may utilize the libraries' collections according to the four categories below:

1. Researchers coming from other institutions and Community Users:

- Researchers coming from other universities or abroad must provide a proof of affiliation with another institution (the letter must include the topic of the research and the duration of stay).
- Requirements: Photo ID – Statement of purpose.
- Membership fees*: 20\$/month – 80\$/6 months – 120\$/year + VAT + Deposit* of 100\$
- Privileges: Unlimited access to circulated materials inside the library; borrowing up to 3 books for 2 weeks; 1 article/month through Inter-Library Loan and Document Delivery Services (ILL-DDS).
- A membership card will be issued and should be presented at all times.

2. Alumni:

- Requirements: Photo ID – Proof of previous affiliation with UOB, or letter from the Development Office.

- Membership fees: Free membership + Deposit* 100\$
- Privileges: Unlimited access to circulated materials inside the library; borrowing up to 3 books for 2 weeks; 1 article/month through ILL-DDS.
- A membership card will be issued and should be presented at all times.

3. Donors and trustees:

- Requirements: Photo ID – Letter from the Development Office.
- Membership fees: Free membership + Deposit* 100\$
- Privileges: Unlimited access to circulated materials inside the library; borrowing up to 3 books for 2 weeks; 1 article/month through ILL-DDS.
- A membership card will be issued and should be presented at all times.

4. Institutions:

- Requirement: Statement of purpose from the institution.
- Membership fees*: 400\$/year + VAT + Deposit* 150\$
- Privileges: Unlimited access to circulated materials inside the library; borrowing up to 10 books for 2 weeks; 3 articles/month through ILL-DDS.
- One membership card will be issued for the institution's representative. However, members of the institutions can use it upon the written approval of the representative.

The below guidelines are applicable to all the membership categories:

- Visitors may access the library databases on the library premises only, due to copyright and licensing terms and conditions. A computer account will be provided for this purpose which will also allow visitors to benefit from the printing services.
- Visitors may also benefit from the photocopying services for a charge.
- The library reserves the right to restrict or modify guest access during times of peak library use or enhanced security (i.e. reading periods and exams).
- Visitors should abide by the libraries' code of conduct and general rules.

Please click on the following link to apply for a membership:

<http://www.balamand.edu.lb/library/forms/membership>

*Deposit is only needed if the user needs to borrow books through the membership

*The USD/LBP rate will be calculated according to the exchange rate applied by the university.

For further help please contact:

Issam Fares Library Learning Center (Main Campus)

Access Services Department

Ground Floor, Room 013

Tel. +961 6 931 958 , 931 962/ 964 Ext. 4066

E-mail: circulation@balamand.edu.lb

BACHELOR OF THEOLOGY PROGRAM (B.Th.)

MISSION STATEMENT

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

OBJECTIVES

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

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

LEARNING OUTCOMES

The B.Th. graduates will demonstrate:

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

LEARNING METHODOLOGY

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

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

CURRICULUM ORGANIZATION

The program is spread over four years, and leads to the attainment of a Bachelor of Theology. The curriculum includes:

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

COURSE OFFERING

Preparatory Year

Code	Course Title	Semester	Hours	Credits
	English (University Program)	2		
GREE 001	Modern Greek I	1	225	15
THEO 207	Ecclesiastical Chant for Beginners	1	30	1
THEO 200	Introduction to Spiritual Life	1+2	45	-
BIBL 200	A Guided Reading of the Bible	1+2	45	1
ARAB 101T	Arabic Language I	1+2	45	-
COMP 200	Computer Applications	2	30	1
GREE 002	Modern Greek II	2	75	5
LISP 200	Library Use and Research Methods	2	30	1
	English in Summer (University Program)	3		

First Year*

Code	Course Title	Semester	Hours	Credits
ENGL 101	English 101	1	45	3

* Exceptionally, the First Year courses are not offered for the Academic Year 2022-2023 because of the Greek Language Introduction.

METH 200	Methodology of Research	1	30	1
THEO 206	Church Music I	1	90	4
THEO 201	Introduction to the New Testament	1	60	4
LISP 200	Library Use and Research Methods	1	30	1
THEO 203	Introduction to Christian Doctrine	1	45	3
THEO 204	Introduction to Liturgy	1	30	1
ARAB 201T	Arabic Language II	1+2	45	3
BIBL 200	A Guided Reading of the Bible	1+2	45	1
THEO 200	Introduction to Spiritual Life	1+2	45	-
ENGL 102	English 102	2	45	3
COMP 200	Computer Applications	2	30	1
HEBR 200	Introduction to Biblical Hebrew	2	45	3
THEO 276	Introduction to Typicon	2	45	1
PHIL 201T	Ancient Philosophy	2	45	3
GREE 201	New Testament Greek I	2	45	2
THEO 202	Introduction to the Old Testament	2	45	3

Second Year

Code	Course Title	Semester	Hours	Credits
THEO 211	NT Exegesis: The Synoptic Gospels	1	45	3
THEO 255	Church Fathers I	1	45	3
THEO 205	Introduction to Pastoral Care	1	45	2
THEO 220	OT Exegesis: Pentateuch and Historical Writings	1	45	3
THEO 240	General Church History	1	60	4
THEO 254	Hagiology	1	15	1
GREE 202	New Testament Greek II	1	45	2
THEO 272	Church Music II	1+2	90	4
ARAB 202T	Arab Humanities I	2	30	2
PHIL 202T	Medieval and Modern Philosophy	2	45	3
THEO 230	Dogma I: The Mystery of the Holy Trinity and the Creation	2	45	3
GREE 203	New Testament Greek III	2	30	2
THEO 286	Social and Family Care	2	45	3
THEO 287	Pastoral Training I - Summer	3	50	2

Third Year

Code	Course Title	Semester	Hours	Credits
THEO 221	OT Exegesis: The Prophets	1	45	3
THEO 279	Liturgical Art	1	30	2
THEO 231	Dogma II: Christ and Redemption	1	45	3
THEO 273	Church Music III	1	90	4
THEO 256	Church Fathers II	1	45	3
THEO 294	Introduction to Islam and Christian-Muslim Dialogue	1	45	3
THEO 235	Sociology and Christian Ethics	2	45	3
THEO 241	History and Philosophy of Religions	2	45	3
THEO 209	Introduction to Canon Law	2	30	2
THEO 274	Liturgical Sources	2	45	3
THEO 213	NT Exegesis: Johannine Literature	2	30	2
THEO 262	History of the Church of Antioch	2	45	3
THEO 288	Pastoral Training II - Summer	3	50	2

Fourth Year

Code	Course Title	Semester	Hours	Credits
THEO 285	Homiletics	1	30	2
THEO 232	Dogma III: Church, Salvation, and Eschatology	1	45	3
THEO 257	Antiochian Fathers and Writers	1	45	3
THEO 282	Christian Education	1	30	2
THEO 290	Origins and Sources of Antiochian Jurisprudence	1	30	2
THEO 281	Counseling and Church Management	1+2	30	2
THEO 222	OT Exegesis: Psalms and Wisdom Books	2	45	3
THEO 292	Personal Status and Procedure Laws	2	30	2
THEO 271	Sacramental Life in Christ	2	45	3
THEO 212	NT Exegesis: Pauline Corpus	2	60	4
THEO 277	Teleturgics	2	30	2
THEO 214	NT Exegesis: The Books of Acts and Revelation	2	30	2
THEO 233	An Overview on Contemporary Theology	2	30	2
THEO 234	The Ecumenical Activity of the Church and Contemporary Apologetic Theology	2	45	3

ADMISSION REQUIREMENTS

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

1. Holding the Lebanese General Secondary Certificate or its equivalent.
2. Be at least 22 years of age.
3. ARAB 102 level in the University Arabic placement tests.
4. ENGL 101 level in the University English placement tests.

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

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

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

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

COURSE DESCRIPTION

A- Biblical Studies

BIBL 200 A GUIDED READING OF THE BIBLE

Credit: 1

Hours: 45

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

Prerequisites: None

GREE 201 NEW TESTAMENT GREEK I

Credits: 2

Hours: 45

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

Prerequisites: None

GREE 202 NEW TESTAMENT GREEK II

Credits: 2

Hours: 45

The students continue the program of studying the grammar (morphology), syntax, and vocabulary (semantics). They are introduced to more complex forms of nouns, adjectives, pronouns, verbs, and prepositions. Here,

more of the infinitives, participles and prepositions are introduced. Other syntactic forms are also tackled, such as coordinate and subordinate phrases, the syntactic use of the cases of the nouns, and the use of the verb aspect and tenses, especially the present, the past, and the perfect. Special attention is given to the syntax of infinitives, participles and the subjunctive. The students also delve into studying various forms of Greek irregular verbs. On a practical level, the students solve exercises covering a larger section of New Testament texts. They apply the principles of parsing, basic principles of syntactic analysis and vocabulary, so as to come out with a reasonable and logical translation of some narrative lines and paragraphs of the New Testament. All this aims for a better exegesis of texts and forms a rigorous prerequisite for the exegetical courses of the New Testament.

Prerequisites: GREE 201.

GREE 203 NEW TESTAMENT GREEK III

Credits: 2

Hours: 30

The students will be able to use tools for translation, translate advanced passages from the Greek New Testament, LXX, and Church Fathers into Arabic or English, and show awareness of recent scholarly discussion of Koine Greek throughout the course. They will also be able to demonstrate competence in understanding intermediate-advanced Koine / ancient Greek syntax and acquiring intermediate-advanced vocabulary for Greek. The course offers an in-depth study of the syntax of cases, nouns, adjectives, pronouns, and prepositions in addition to the material already covered in Greek I and II. It also covers the use and non-use of articles, aspect, tense, voice, mood, infinitives, participles of verbs, and the syntax of clauses, such as independent, subordinate, conditional, volitional, and conjunctions. All of these are reflected practically through the translation of a selection of advanced texts from the New Testament, the Old Testament, in addition to some Patristic exegetical and rhetorical texts as those found in Saints Ignatius, Polycarpus, Origenes, John Chrysostom, Basil the Great, the two Gregories, John of Damascus, and Gregory of Palamas. This course helps make the students ready to indulge in studies of Ancient Christian Greek Text on the Bachelor's and Master's Degree levels.

Prerequisites: GREE 201, GREE 202.

HEBR 200 INTRODUCTION TO BIBLICAL HEBREW

Credits: 3

Hours: 45

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

Prerequisites: None

THEO 201 INTRODUCTION TO THE NEW TESTAMENT

Credits: 4

Hours: 60

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

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

Prerequisites: None

THEO 202 INTRODUCTION TO THE OLD TESTAMENT

Credits: 3

Hours: 45

This is an Introduction to the background and history of the Old Testament. It offers a survey on the circumstances of the redaction of each book, its main theories, as well as to its structure, content and role within the Old

Testament. Other issues are also raised, such as the History of the formation and transmission of the book as a whole. The students are introduced to the dynamics governing the rise and development of traditions, and to the different literary forms and their functions.

Prerequisites: None

THEO 211 NEW TESTAMENT EXEGESIS: THE SYNOPTIC GOSPELS

Credits: 3

Hours: 45

In this course, the students approach the first three canonical Gospels in a guided and synoptic exegetical work of their most outstanding pericopes. The Gospels according to Matthew, Mark and Luke are read from a synchronic and narrative approach in order to get acquainted with the theological topics proposed in the different literary forms of Christ's sayings and in the stories of his salvific deeds from the day of his birth until the day of his resurrection and ascension to heaven. While interpreting, the students learn the most important modern theories of historical-linguistic critical research, not without reviewing the ancient classical interpretations of Christian tradition.

Prerequisites: GREE 201, THEO 201, THEO 202.

THEO 212 NEW TESTAMENT EXEGESIS: PAULINE CORPUS

Credits: 4

Hours: 60

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

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

THEO 213 NEW TESTAMENT EXEGESIS: JOHANNINE LITERATURE

Credits: 2

Hours: 30

This course offers an exegesis of selected passages from Johannine Literature, chosen in sequence to highlight some central theological issues raised in the fourth Gospel. The historical and present debates about issues on composition, sources, sacramentalism, and other important issues, are within the scope of this course.

Prerequisites: THEO 201, GREE 201, GREE 202.

THEO 214 NEW TESTAMENT EXEGESIS: THE BOOKS OF ACTS AND REVELATION

Credits: 2

Hours: 30

In this course, the students approach the Book of Acts of the Apostles and the Revelation of John in a guided exegetical work of their most outstanding pericopes. Acts of the Apostles is read from a synchronic and narrative approach, in order to get acquainted with its most prominent theological topics such as the role of the disciples in the Church after the Resurrection of the Lord and their first kerygmatic sermons and deeds. Furthermore, this course provides a brief introduction to the Biblical apocalyptic literature, in addition to an expository treatment of selected pericopes from the Book of Revelation that reflect the theology of this extraordinary final book of the New Testament canon. While interpreting, students enrich their know-how in applying the modern theories of historical-linguistic critical research, not without reviewing the ancient classical interpretations of Christian tradition.

Prerequisites: GREE 201, THEO 201, THEO 202, THEO 213.

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

Credits: 3

Hours: 45

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

form and contents in the Masoretic, as well as in the Greek text of the Septuagint.

Prerequisites: HEBR 200, GREE 201, THEO 202.

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

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

Prerequisites: HEBR 200, GREE 201, THEO 202.

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

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

Prerequisites: HEBR 200, GREE 201, THEO 202.

B- Dogmatic Theology

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

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

Prerequisites: None

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

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

Prerequisites: THEO 203.

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

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

Prerequisites: THEO 203, THEO 230.

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

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

Church, or hoped for.

Prerequisites: THEO 203, THEO 230, THEO 231.

THEO 233 AN OVERVIEW ON CONTEMPORARY THEOLOGY Credit: 2

Hours: 30

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

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

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

Hours: 45

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

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

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

THEO 235 SOCIOLOGY AND CHRISTIAN ETHICS

Credits: 3

Hours: 45

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

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

C- History and Patrology

THEO 240 GENERAL CHURCH HISTORY

Credits: 4

Hours: 60

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

Prerequisites: None

THEO 241 HISTORY AND PHILOSOPHY OF RELIGIONS

Credits: 3

Hours: 45

This course investigates religious issues such as: the definition of religion, the existence of God, religious experiences, miracles, evil, morality, and afterlife. Other treated issues include: religious pluralism, dialogue, tolerance, religion and politics, religion and science, atheism, and teaching religion. Some theories of knowledge pertaining to religion, especially Empiricism, Logical Positivism, and Language Analysis are also discussed, with an attempt to arrive at an alternative epistemology, more suitable to the nature of belief and religious experience. It also covers the study of various religions, their inception, and development, sources, doctrines, and worship forms. The religions studied are Hinduism, Buddhism, Sikhism, Taoism, Shintoism, Zarathustra, Judaism, Christianity, and Islam, comparing them, and their differences, while seeking to understand religious

identity.

Prerequisites: PHIL 201T, PHIL 202T.

THEO 254 HAGIOLOGY

Credit: 1

Hours: 15

This course aims to present the sources and genres of the early Christian and Byzantine hagiography and the basic terminology of hagiography. It offers a detailed account of the most prominent writers of hagiographical texts and the most important milestones of hagiography in the Byzantine and Post-Byzantine periods. It also examines the 'choruses' of the saints, their 'boldness' and their intercessions with God. It approaches miracles from a theological perspective and examines the respective collections. It explores the theological establishment of the honor of the saints and the sacred relics, as well as the history and the contemporary canonical procedure for the canonization of new saints. Finally, it provides a historical outline of the church calendar.

Prerequisites: None

THEO 255 CHURCH FATHERS I Credits: 3

Hours: 45

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

Prerequisites: GREE 201.

THEO 256 CHURCH FATHERS II

Credits: 3

Hours: 45

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

Prerequisites: THEO 240, THEO 255, GREE 201.

THEO 257 ANTIOCHIAN FATHERS AND WRITERS

Credits: 3

Hours: 45

This course deals with achievements of the Antiochian Church Fathers and writers who left many works in Syriac and in Arabic, and who belong to various Syrian and Orthodox traditions. Their works play a substantial role in the elaboration and the clarification of Christian theology.

Prerequisites: THEO 240, THEO 255, THEO 256, GREE 201.

THEO 262 HISTORY OF THE CHURCH OF ANTIOCH

Credits: 3

Hours: 45

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

Prerequisites: THEO 240.

D- Church Music

THEO 206 CHURCH MUSIC 1

Credits: 4

Hours: 90

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

Prerequisites: None

THEO 207 ECCLESIASTICAL CHANT FOR BEGINNERS

Credit: 1

Hours: 30

In this course, the students learn some basic musical notations with practical examples preparing them to the

historical and practical introduction of Ecclesiastical (Byzantine) Music.

Prerequisites: None

THEO 272 CHURCH MUSIC 2

Credits: 4 Hours: 90

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

Prerequisites: THEO 206.

THEO 273 CHURCH MUSIC 3

Credits: 4 Hours: 90

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

Prerequisites: THEO 206 , THEO 272.

E- Practical Theology

THEO 200 INTRODUCTION TO SPIRITUAL LIFE

Hours: 45

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

Prerequisites: None

THEO 204 INTRODUCTION TO LITURGY

Credit: 1 Hours: 30

This course introduces the student to the characteristics and dimensions of liturgy in the Orthodox Church, description of the liturgical books and vestments and church building, in addition to explanation of the daily liturgical services.

Prerequisites: None

THEO 205 INTRODUCTION TO PASTORAL CARE

Credits: 2 Hours: 4

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

Prerequisites: None

THEO 209 INTRODUCTION TO CANON LAW

Credits: 2 Hours: 30

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

Prerequisites: None.

THEO 271 SACRAMENTAL LIFE IN CHRIST

Credits: 3 Hours: 45

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

Prerequisites: THEO 204.

THEO 274 LITURGICAL SOURCES

Credits: 3 Hours: 45

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

Prerequisites: THEO 204, THEO 271.

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

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

Prerequisites: None

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

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

Prerequisites: THEO 276.

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

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

Prerequisites: None

THEO 281 COUNSELING AND CHURCH MANAGEMENT**Credits: 2****Hours: 30**

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

Prerequisites: None

THEO 282 CHRISTIAN EDUCATION**Credits: 2****Hours: 30**

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

Prerequisites: Level of Third Year

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

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

Prerequisites: THEO 205.

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

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

Prerequisites: THEO 205.

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

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

Prerequisites: THEO 205.

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

This training aims at encouraging the students to apply their theoretical knowledge to social work in hospitals,

elderly homes, prisons, and with people who have special needs.
Prerequisites: THEO 205, THEO 286.

THEO 290 ORIGINS AND SOURCES OF ANTIOCHIAN JURISPRUDENCE

Credits: 2 Hours: 30

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

Prerequisites: THEO 209.

THEO 292 PERSONAL STATUS AND PROCEDURE LAWS

Credits: 2 Hours: 30

This course prepares the students for this important task of family legal related issues in their pastoral work. It is a legal study connected with issues of spiritual life for married and single alike. It studies how spiritual laws work together with the requirements of civil laws, as in article 28 on the principles of procedure laws. It reviews the work of spiritual courts and their administration, challenges, and solutions, according the spirit of the Antiochian Orthodox tradition.

Prerequisites: None

F- Philosophy and Languages

ARAB 201T ARABIC LANGUAGE II

Credits: 3 Hours: 45

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

Prerequisites: None

ARAB 202T ARAB HUMANITIES I

Credits: 2 Hours: 30

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

Prerequisites: None

METH 200 METHODOLOGY OF RESEARCH

Credit: 1 Hours: 30

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

Prerequisites: None

PHIL 201T ANCIENT PHILOSOPHY

Credits: 3 Hours: 45

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

Prerequisites: None

PHIL 202T MEDIEVAL AND MODERN PHILOSOPHY

Credits: 3 Hours: 45

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

Prerequisites: PHIL 201T.

THEO 294 INTRODUCTION TO ISLAM AND CHRISTIAN-MUSLIM DIALOGUE

Credits: 3

Hours: 45

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

Prerequisites: None