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Saint Aphrem Theological Seminary

Ma'arrat Saydnaya, Syria

Catalogue of Courses

2025 – 2026

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Contact information

Saint Aphrem Theological Seminary

Saint Aphrem Monastery – Ma'arrat Saydnaya

Damascus, Syria

PO Box: 22260 Bab Touma, Damascus, Syria

Phone: (+963)-11-595 1870

Director of the Seminary:

His Eminence Mor Yakoob Babawi

Phone: (+963)-931 631 777

Email: yaakob.babawee@yahoo.com

Spiritual Director:

Very Rev. Fr. Barsum George

Phone: (+963)-992 851 856

Email: souryoyo78@gmail.com

Academic Calendar 2025-2026¹

FALL SEMESTER

Sunday, September 14, 2025: *Feast of the Cross* – Opening Divine Liturgy for the academic year

Monday, September 15: Fall semester begins

Friday, December 19: Fall semester classes end

Saturday, December 20, 2025 – Thursday, January 5, 2026:
Christmas and New Year holiday

Tuesday, January 6: *Feast of the Epiphany*

Wednesday, January 7 – Sunday, January 11: Study Days

Monday, January 12 – Friday, January 28: Final Exams

Thursday, January 15: *Feast of Our Lady of the Sowing*²

Saturday, January 17: *Feast of St Anthony the Great*

Thursday, January 21 – Sunday, February 1: Intersemester Break

SPRING SEMESTER

Monday, February 2: *Feast of the Presentation of the Lord in the Temple*

Tuesday, February 3 – Wednesday, February 4: *Fast of Nineveh*

¹ Classes do not meet on bolded weekdays. Liturgical events in italics; academic dates in regular type.

² Divine Liturgy begins at 08:00 AM; exams follow at 10:30 AM.

Thursday, February 5: Spring semester begins

Monday, February 23: *Beginning of Great Lent*

Saturday, February 28: *Feast of Saint Aphrem*, patron saint of the Monastery and Seminary

Wednesday, March 18: *Mid-Lent and Exaltation of the Holy Cross*

Wednesday, March 25: *Feast of the Annunciation of the Virgin Mary*

Saturday, April 4 – Sunday, April 19: Holy Week and Resurrection holiday

Thursday, May 15: *Feast of Our Lady of the Crops*

Thursday, May 21: *Feast of the Ascension of Our Lord*

Friday, May 29: Spring semester classes end

Sunday, May 31: *Feast of Pentecost*

Monday, June 1: Study Day

Tuesday, June 2 – Saturday, June 13: Final Exams

Wednesday, June 15: *Commemoration of the Martyrs of Sayfo* – Closing Divine Liturgy for the academic year

I. Historical overview of Saint Aphrem Theological Seminary

The idea of establishing a clerical seminary and a theological institution for the Syriac Orthodox Church of Antioch was a dream of Syriac Patriarchs in modern times. By the help of God, what was once a dream became reality at the hands of Patriarch Aphrem Barsoum (+1957) of blessed memory, who, in 1934, built an appropriate building for this purpose in the city of Zahlé, Lebanon. Later, in 1939, he inaugurated the clerical institute under the name of "St. Aphrem Clerical School". Since then, this establishment has gone through six stages that are summarized as follows.

First stage: St. Aphrem Clerical School, 1939-1946 (Zahlé, Lebanon)

This first stage was the phase of establishment and organization. The School had fifteen students, of which some taught and studied at the same time, and was under the supervision of its director: His Holiness Patriarch Aphrem I Barsoum.

Second stage: St. Aphrem Clerical School, 1946-1962 (Mosul, Iraq)

For many reasons, the school was relocated from Zahlé to Mosul Iraq in 1946. It was set up at a building next to Al-Tahra Church. It moved rapidly towards success and provided the Church with an elite group of graduates.

Third stage: St. Aphrem Clerical School, 1962-1968 (Zahlé, Lebanon)

Yet again, for urgent reasons and pressing circumstances, Patriarch Mor Ignatius Jacob III of blessed memory brought it back to its old location in the city of Zahlé, Lebanon in 1962.

Fourth stage: St. Aphrem Clerical School, 1968-1982 (Atchaneh, Lebanon)

Patriarch Mor Ignatius Jacob III of blessed memory had constructed a special building for the School in Atchaneh, Lebanon. The School moved to Atchaneh and remained there until 1976, when its doors were closed due to the civil war in Lebanon. The students were obliged to return to their homes and countries. During the academic year 1977-1978, the Clerical School reopened its doors in Atchaneh and twelve students enrolled it, but the School did not persist and students had to move to Damascus during the academic year 1978-1979. Later, they returned to Atchaneh between 1979-1982.

Fifth stage: Saint Aphrem Clerical Institute, 1984-1996 (Damascus, Syria)

When the late Patriarch Mor Ignatius Zakka I Iwas of blessed memory was installed in 1980, he gave special attention to this institution. In 1981, during the first Synod following the election of His Holiness, the topic of this institution was the most important item of the meeting's agenda. The issue was studied in depth and the Fathers of the Synod decided to elevate its academic and spiritual level. An episcopal committee was formed to carry on the work, and to relocate the institute to Ma'arrat Saydnaya, after preparing the building.

In February of 1984, the Holy Synod decided to make Damascus the temporary headquarters of the Institute, under the

direct supervision of His Holiness, until its permanent building at Ma'arrat Saydnaya was completed. In accordance with the decision of the Synod, His Holiness opened the Institute in Damascus on October 1, 1984. An old building in Haret Al-Zeitoun, Bab Sharqi, was chosen as its headquarters. His Holiness restored it and built new rooms. The number of students was more than thirty. A new code was adopted and the academic regulations were revised. Being the supreme head of the Institute, His Holiness devoted much of his time to manage the Institute and to give some lectures to the advanced classes.

His Holiness worked on raising the level of the Institute to that of other theological colleges in the Middle East, which required improving the educational curriculum and increasing the teaching staff.

Sixth stage: Saint Aphrem Theological Seminary, 1996 - today (Saint Aphrem Monastery, Ma'arrat Saydnaya, Damascus, Syria)

Saint Aphrem Theological Seminary was moved from its old headquarters in Al-Zeitoun to Saint Aphrem Monastery in Ma'arrat Saydnaya, its new headquarters, on September 14, 1996. The Seminary started its work on October 26, 1996, and it improved constantly especially when some monks, who were formerly sent abroad by the late Patriarch to continue their advanced studies, returned to teach in it.

Today, His Holiness Patriarch Mor Ignatius Aphrem II is working to strengthen its faculty and to develop its curriculum as to match international academic standards. On this account, it is well on the way to becoming a *Theological Faculty* within the *Antioch Syrian University* built in Ma'arrat Saydnaya.

II. The system of education at Saint Aphrem Theological Seminary

Education at Saint Aphrem Theological Seminary is rooted in an Orthodox Christian perspective, while remaining open to other Christian traditions and religious backgrounds. It seeks to address the academic, cultural, and spiritual needs of students of philosophy and theology, equipping them with the essential religious knowledge required for ecclesiastical ministry and for advanced research in Scripture, theology, and Syriac studies.

1. Seminary Administration

Ecclesiastical Head: His Holiness Patriarch Mor Ignatius Aphrem II.

Director: His Eminence Archbishop Mor Yakoob Babawi.

Spiritual Director: Very Rev. Fr. Barsum George.

2. Academic Programs

Saint Aphrem Theological Seminary offers three different academic programs, each leading to a formal certificate:

- *Diploma in Theology:* Awarded upon the successful completion of 60 academic credits over a four-year period of study.³

³ One credit hour corresponds to one hour of classroom instruction per week over a 14-week semester.

- *Bachelor of Theology*: Conferred upon completion of 120 academic credits, including a 20-credit thesis component.
- *Diploma in Syriac Language and Liturgy*: Granted to students who complete all three levels of the Syriac language program, alongside designated liturgical courses, for a total of 60 credits.

3. Admission Requirements

- A. Applicants must hold a ‘baccalauréat’ (high school diploma) in sciences or literature, or have completed university-level studies.
- B. The applicant must submit the following:
 - A valid identity card or civil status record.
 - A recommendation letter from the bishop of his diocese.
 - A certified copy of the high school diploma.
 - Two recent color photographs.
 - A medical certificate confirming the absence of contagious diseases, congenital conditions, and psychological disabilities.
 - A Statement of Purpose, in which the applicant explains why he wishes to join the Theological Seminary, presenting his personal, familial, ecclesial, spiritual, and academic background that he believes qualifies him to become part of the seminary community. The statement should focus on the following points: how his service within and outside the Church has contributed to shaping his spiritual identity; his academic qualifications; his understanding

of vocation, discipleship, and ecclesial service; one or more books he has read that helped him understand spiritual calling and church ministry; his vision for the future of his vocation (priesthood, monastic life, or other); and a commitment to abide by the seminary's regulations, obey its authorities, respect its faculty, and love his fellow students.

The application must be submitted in person to the Theological Seminary, located at Saint Aphrem Monastery, Ma'arrat Saydnaya, no later than the end of June. An interview is conducted at the time of submission to determine final admission.

4. Language of Education

Theological courses are delivered in Arabic, while Syriac language and grammar classes, as well as liturgical services, are conducted in Classical Syriac. Proficiency in English is required, as students are expected to consult English-language references and academic sources during their research and coursework.

5. Study Format

The academic year begins in September and concludes by mid-June. It is divided into two semesters, each consisting of 14 weeks of instruction, followed by additional weeks allocated for examinations and extra summer courses in Syriac language and liturgy.

The year opens with the celebration of the Divine Liturgy on the Feast of the Holy Cross (September 14). The first semester begins in the third week of September and ends in the third week

of January. The second semester begins in the first week of February and concludes in mid-June.

The Bachelor of Theology program spans four years (eight semesters). The first year serves as a preparatory year, focusing on foundational courses in Syriac, English, Arabic, and the Holy Bible. A ninth semester is dedicated to the preparation of the Bachelor's thesis, which should be between 40 and 60 pages in length.

During the second, third, and fourth years, students typically complete approximately 16 credit hours per semester, in addition to language course credits. All courses are mandatory for regular students, who are expected to attend consistently.

Students who join as auditors (non-credit participants) may choose which classes to attend. While they do not receive a Bachelor of Theology, they are granted a certificate listing the courses they attended in audit status.

6. Evaluation and Grading

A. Assessment Method:

Each instructor determines the most appropriate method for evaluating student learning. Assessment may take the form of oral or written examinations, directly related to the course content or based on relevant research. Class participation accounts for 20% of the final grade.

B. Grading Scale:

Grades are assigned according to the following scale:

- 90 – 100: Excellent
- 80 – 90: Very good
- 70 – 80: Good
- 60 – 70: Fair

C. Criteria for Failure:

A student is considered to have failed a course under any of the following conditions:

- Receiving a grade below 60.
- Being absent from three or more sessions in a single semester.
- Proven involvement in cheating or attempted cheating during examinations.

Students who fail a course have the right to retake the examination either during the inter-semester break or the summer period.

D. Grounds for Dismissal

The seminary administration reserves the right to dismiss a student under the following circumstances:

- Failing two courses, twice, across two consecutive semesters.
- Exhibiting seriously inappropriate behavior.

7. Spiritual Life in the Theological Seminary

The seminarians live in Saint Aphrem Monastery and join the monks in praying the daily prayers—morning, noon, and evening. After the evening prayer, they read a chapter from the Holy Bible

each day. They participate in the Divine Liturgy on Wednesdays and Sundays. The appointed spiritual director oversees their spiritual well-being and hears their confession every Saturday evening. Students may watch movies about saints and other religious films every Sunday evening. They also take part in spiritual retreats and gatherings at designated times throughout the year.

8. Saint Aphrem Theological Seminary's Relationship with Other Theological Institutions

Saint Aphrem Theological Seminary is a founding member of ATIME (Association of Theological Institutes in the Middle East). It is recognized as the principal theological seminary of the Syriac Orthodox Church, and maintains connections with the following seminaries and institutes:

- Beth Suryoye, The Syriac Theological Seminary, Salzburg, Austria
- Saint Ignatius Syriac Orthodox Seminary, Södertälje, Sweden
- Malankara Syrian Orthodox Theological Seminary, India
- Saint Matthew Clerical Institute, Iraq
- The Institute of Al-Za'faran Monastery, Mardin, Turkey
- The Institute of Saint Gabriel Monastery, Tur Abdin, Turkey

Saint Aphrem Theological Seminary also maintains formal relations with theological colleges of the Coptic Orthodox

Church in Egypt and the Armenian Orthodox Church in Lebanon, aimed at the exchange of teachers, students, printed books and periodicals, research, and academic studies.

Through the ecumenical relations of the Syriac Orthodox Church, Saint Aphrem Theological Seminary endeavors to secure scholarships for outstanding students, enabling them to pursue academic studies at international universities and colleges in Athens, Thessaloniki, Rome, Paris, London, Dublin, the U.S., Germany and other locations.

III. General List of Subjects

1. The Holy Bible

A. Old Testament

Code	Course Title	Credits
THB100	Introduction to Old Testament	2
THB401	Pentateuch	2
THB110	Historical Books	2
THB301	Prophetic Books (1)	2
THB302	Prophetic Books (2)	2
THB201	Books of Wisdom	2
THB402	Old Testament Theology	2

B. New Testament

Code	Course Title	Credits
THB101	Introduction to New Testament	2
THB111	Biblical Study on Passages from the Gospels of Matthew, Mark and Luke	2
THB211	The Synoptic Gospels	2
THB311	The Gospel of John	2
THB312	The Book of Revelation and the Letters of John	2
THB411	Acts and Letters of Saint Paul (1)	2
THB412	The Letters of Saint Paul (2)	2

C. Languages of the Holy Bible

Code	Course Title	Credits
LGG201	Greek (1)	1
LGH301	Hebrew (1)	1

2. Theology

A. Dogmatic Theology

Course Code	Course Title	Credits
THD101	Introduction to Systematic Theology	2
THD401	The Doctrine of the Holy Trinity	2
THD201	The Incarnation of the Word (Christology)	2
THD301	The Holy Spirit: Gifts and Work (Pneumatology)	2
THD202	The Doctrine of Salvation (Soteriology)	2
THD102	The Study of the Church (Ecclesiology)	2
THD402	The Study of Humanity from a Christian Perspective (Anthropology)	2
THD302	The Study of the End Time (Eschatology)	2

B. Liturgical Theology

Code	Course Title	Credits
THL201	Introduction to Liturgical Theology	2

THL301	Baptism, Chrismation and Eucharist	2
THL401	Priesthood, Repentance and Anointing of the Sick	2

C. Moral Theology

Code	Course Title	Credits
THM201	Introduction to Moral Theology	2
THM301	Bioethics	1
THM302	Ethics of Sexuality and Family Life	1

D. Pastoral Theology and Homiletics

Code	Course Title	Credits
THPa401	Principles of Pastoral Ministry	2
THPa402	Pastoral Care of Marriage and Family	1
THHm401	The Art of Preaching	1

E. Ascetical Theology

Code	Course Title	Credits
THA201	Syriac Ascetical Theology	2

3. Patristics

Code	Course Title	Credits
THF201	Church Fathers of the Second and Third Centuries	2
THF301	Church Fathers of the Fourth and Fifth Centuries	2
THF401	Introduction to the Syriac Church Fathers	2
LGS202	Syriac Church Fathers: Aphrahat and Bar Kipho	3
LGS203	Syriac Church Fathers: John of Dara	3
LGS204	Syriac Church Fathers: Saint Jacob of Serugh	3
LGS301	Syriac Church Fathers: Saint Aphrem the Syriac (aka Ephrem)	3
LGS302	Syriac Church Fathers: Saint Philoxenus of Mabbug	3
LGS303	Syriac Church Fathers: Isaac of Nineveh and Isaac of Antioch	3
LGS304	Syriac Church Fathers: Saint Severus the Great and Bar Hebraeus	3

4. Ecclesiastical History

Code	Course Title	Credits
THH201	History of the Early Church (1st–4th Centuries)	2
THH301	Church Councils (4th–6th Centuries)	2
THH401	History of the Syriac Church during the Middle and Modern Ages	2

5. Canon Law

Code	Course Title	Credits
THC201	Introduction to Canon Law and Church Constitution	2
THC202	Personal Status Code	1

6. Religions and Ecumenism

Code	Course Title	Credits
THR301	Introduction to Islam	2
THR302	Ecumenical Movement and Theological Dialogues	1

7. Philosophy

Code	Course Title	Credits
THPh101	Introduction to the History of Philosophy	2
THPh201	Ancient Greek Philosophy	2
THPh202	Philosophy and Knowledge of Man	2
THPh301	Medieval Philosophy	2
THPh302	Philosophical Problems	2
THPh303	Islamic Philosophy	2
THPh401	Modern Philosophy	2
THPh402	Moral Philosophy	2

8. Humanities

Code	Course Title	Credits
THPs202	Introduction to Psychology	2
THPs402	Introduction to Social Psychology	2
THS301	Introduction to Sociology	2
THS401	Sociology of Religion	2

THMe401	Research Methods	1
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9. Languages

Code	Course Title	Credits
LGS101	Syriac: Reading and Writing comprehension (1)-1	8
LGS102	Syriac: Reading and Writing comprehension (1)-2	8
LGS201	Syriac: Reading and Writing comprehension (2-a)-1	3
LGS202	Syriac: Reading and Writing comprehension (2-a)-2	3
LGS203	Syriac: Reading and Writing comprehension (2-b)-1	3
LGS204	Syriac: Reading and Writing comprehension (2-b)-2	3
LGS301	Syriac: Reading and Writing comprehension (3-a)-1	3
LGS302	Syriac: Reading and Writing comprehension (3-a)-2	3
LGS303	Syriac: Reading and Writing comprehension (3-b)-1	3

LGS304	Syriac: Reading and Writing comprehension (3-b)-2	3
LGS110	Syriac: Grammar (1)-1	3
LGS111	Syriac: Grammar (1)-2	3
LGS210	Syriac: Grammar (2)-1	2
LGS211	Syriac: Grammar (2)-2	2
LGS310	Syriac: Grammar (3)-1	2
LGS311	Syriac: Grammar (3)-2	2
LGA101	Arabic	2
LGE101	English	2

10. Liturgies

Code	Course Title	Credits
THT101	Divine Liturgy and Psalms	3
THT102	Shhimo	4
THT201	Beth-Gazo (1)	2
THT202	Beth-Gazo (2)	2
THT203	Beth-Gazo (3)	2
THT401	Liturgical ministry	6

IV. Course Descriptions

1. The Holy Bible

A. Old Testament

(THB100) Introduction to Old Testament: Two credits

This course offers a general introduction to the Holy Bible, addressing its canon, composition, translations, and principal divisions. It then embarks on a preparatory survey of the books of the Old Testament, during which the student becomes acquainted with their arrangement, literary styles, and major historical stages—such as creation and the fall, the flood, the patriarchal era, the exodus, the period of the judges, the age of priests, kings, and prophets, the division of the kingdom, the exile and the return, among others. The course also highlights the geographical locations significant to biblical events, alongside the key figures who shaped the course of sacred history.

(THB401) Pentateuch: Two credits

This course examines the emergence of the Pentateuch and the impact of the Babylonian Captivity on the formation of Israelite identity, in light of modern critical theories. In addition to introductory surveys of each of the five Pentateuchal books, the course explores the following foundational themes: the Creation and Fall of Man (Gen. 1–3); the Primeval History (Gen. 4–11); the Promise to the Patriarchs of Israel (Gen. 12–50); the Exodus from Egypt (Ex. 1–15); the Covenant at Mount Sinai (Ex. 16–25); the Law and Rituals (Ex. 20:22–23:33; 25–40); the Rituals and

Holiness (Leviticus); the Journey through the Wilderness (Numbers); and the Conclusion of the Journey to the Promised Land (Deuteronomy).

(THB110) Historical Books: Two credits

This course aims to study the historical books of the Hebrew Bible, covering the span from the Book of Joshua to Second Chronicles. It demonstrates that their theological perspective is grounded in Deuteronomistic Theology. The course provides an overview of each book, while also addressing the authors' engagement with the cultures and civilizations surrounding Israel. It examines the Israelites' entry into Canaan (Joshua), the formation of Israel as a nation within Canaan (Judges and Ruth), and the establishment of the Kingdom, its eventual destruction, and the Exile (First Samuel to Second Chronicles).

(THB301) The Prophetic Books (1): Two credits

This course introduces the concept of prophecy both within the Holy Bible and in extrabiblical contexts. It examines the role of the prophet as a bearer of God's word—calling people to faith, reinterpreting history through a spiritual lens, and awakening the moral conscience of the community. The course then focuses on the pre-exilic prophets, studied individually: Amos and Hosea in the Kingdom of Israel; and Isaiah (chapters 1–39), Micah, Jeremiah, Nahum, Zephaniah, and Habakkuk in the Kingdom of Judah.

(THB302) The Prophetic Books (2): Two credits

The study in this course is divided into two main parts: (1) the prophets of the Exilic period—namely Ezekiel and Isaiah (chapters 40–55); and (2) the prophets of the Persian period, that

is, after the Exile—Haggai, Zechariah, Joel, Obadiah, Jonah, Isaiah (chapters 56–66), and Malachi. The course concludes with an examination of the Book of Daniel, which originates from the Hellenistic era.

(THB201) Books of Wisdom: Two credits

This course explores the section of the Hebrew Bible known as the *Ketoubim* (“Writings”), which includes the Psalms and the wisdom literature. Following a general introduction that examines how the poetic books responded to the cultural influence of Hellenism, the course engages with selected passages addressing key themes such as women, wisdom, life, death, reward, and the prayers of praise and gratitude found in the Psalms, among others.

(THB402) Old Testament Theology: Two credits

This course addresses select ambiguous passages in the Old Testament—particularly those that raise objections regarding God’s relationship to violence, revenge, war, and evil more broadly. Through a careful examination of the historical, cultural, and religious contexts, as well as the literary genres in which these texts were composed, the course seeks to offer a deeper and more nuanced understanding of the passages in question.

B. New Testament

(THB101) Introduction to New Testament

This course offers an introduction to the New Testament, surveying its historical background—including the intertestamental period, as well as its political, geographical, cultural, civilizational, social, and religious contexts. It then proceeds with an overview of

the New Testament books, their authors, languages, traditions, composition, canonical arrangement, and translations. The course also presents a synopsis of the Gospels and the life of the Lord Jesus Christ, the spread of the Church in the Acts of the Apostles, the preaching to Jews and Gentiles, an introduction to Paul's missionary journeys and epistles, the general epistles, and the Book of Revelation.

(THB111) Biblical Study on Passages from the Gospels of Matthew, Mark and Luke: Two credits

This course offers a general introduction to the environment of the New Testament, followed by a detailed study of the first three Gospels. Each Gospel is introduced individually, and selected passages are examined to highlight its distinctive theological and literary features. From Matthew, the course explores the Genealogy of Jesus and the Dream of Joseph (Matt. 1), the Sermon on the Mount (Matt. 5–7), the Parable of the Sower (Matt. 13:1–23), and the Death of Judas Iscariot (Matt. 27:3–10). In Mark, the focus is on the first three chapters and the account of the Canaanite Woman (Mark 7). In Luke, the course studies the Call of Peter (Luke 5:1–11), the Parable of the Good Samaritan (Luke 10:25–37), and the Parable of the Prodigal Son (Luke 15:11–32).

(THB211) The Synoptic Gospels: Two credits

This course examines the Synoptic Gospels—Matthew, Mark, and Luke—by exploring their similarities and differences through two complementary perspectives. The first perspective focuses on the formation of the Gospel material, demonstrating that the Resurrection was the foundational event of the New Testament, transforming the disciples' understanding of the Rabbi of Nazareth (Chapter 1). It then considers the early Christian communities as

the context in which essential theological questions emerged—questions that prompted the recollection of our Lord Jesus’ deeds and sayings (Chapter 2), and their subsequent recording by the Evangelists (Chapter 3). The second perspective engages selected passages from the Synoptic Gospels through three scholarly approaches: diachronic analysis (Chapter 4), synchronic analysis (Chapter 5), and historical interpretation (Chapter 6).

(THB311) The Gospel of John: Two credits

This course offers a comprehensive introduction to the Gospel of John, with particular attention to the enigma of the beloved disciple and the distinctive character of the Fourth Gospel in comparison to the Synoptic Gospels. It also examines the intellectual milieu in which the Gospel of John emerged. The course includes the study of the following selected passages: the Messianic titles (John 1:19–51), the Wedding at Cana (2:1–12), Jesus and Nicodemus (3:1–21), Jesus and the Samaritan Woman (4:5–42), the Bread of Life discourse (6:22–71), the washing of the disciples’ feet (13:1–20), and the dialogue about love with Simon Peter (21:15–19). Through these texts, students will explore key Johannine concepts such as testimony, the hour, signs, glory, faith, and love.

(THB312) The Book of Revelation and the Letters of John: Two credits

This course explores the Book of Revelation in dialogue with apocalyptic literature both within and beyond the biblical canon. The introductory phase will examine questions of authorship, date of composition, canonicity, literary structure, symbolic language, and theological perspectives—particularly in relation to Christology, Eschatology, and Ecclesiology. Following this,

students will engage in a guided reading of Revelation, pausing to reflect on key theological and pastoral insights found in its letters and visionary sequences.

The course also includes a study of the First Letter of John, focusing on its literary structure, didactic purpose, historical context, and theological content. Special attention will be given to its date and place of composition.

(THB411) The Acts and Letters of Saint Paul (1): Two credits

This course follows Saint Paul's three missionary journeys as recorded in the Book of Acts, and examines the following seven Pauline letters: Romans, First and Second Corinthians, Galatians, Philippians, First Thessalonians, and Philemon. The study will be conducted through three main axes: (1) the apostolic ministry, (2) Christian communities under the word of the Cross, and (3) justification by faith.

(THB412) The Letters of Saint Paul (2): Two credits

This course explores Paul's reflections on ecclesiological themes, the Cosmic Christ, eschatology, and Christian ethics, as developed in his letters to the Colossians, Ephesians, and Second Thessalonians. This will be followed by a study of Pauline thought as it emerges in the Pastoral Epistles (First and Second Timothy and Titus), with a particular focus on the various ministries within the Church, the stewardship of God's household, and the heterodox teachings of which one ought to be aware.

C. Languages of the Holy Bible

(LGG201) Greek (1): One credit

(LGG301) Hebrew (1): One credit

2. Theology

A. Dogmatic Theology

(THD101) Introduction to Systematic Theology: Two credits

This course examines the meaning of dogma in Christianity and in the Church Councils that affirmed it, grounding their declarations in Divine Revelation and Holy Ecclesiastical Tradition. It includes studies on the nature of revelation, prophecy and miracles, the relationship between faith and reason, the authenticity of the Holy Bible, and the existence and attributes of God. The course also addresses various ideologies that reject the concept of faith, along with the Church's responses to them.

(THD401) The Doctrine of the Holy Trinity: Two credits

This course focuses on the doctrine of the Holy Trinity and Monotheism, as understood by the Orthodox Church Fathers and affirmed by the Holy Councils, particularly as these teachings emerged in response to the heresies of the fourth century. In addition, the course sheds light on the Church's teaching—and that of the Fathers—regarding angelology and the fall of Satan and his followers.

(THD201) The Incarnation of the Word (Christology): Two credits

This course explores the mystery of the Incarnation of the Word of God, tracing how the teachings of Arianism and Apollinarism led to the Christological controversies of the fifth century, particularly between Saint Cyril of Alexandria and Nestorius, Patriarch of Constantinople (Council of Ephesus), and between

Saint Dioscorus of Alexandria and Pope Leo of Rome (Council of Chalcedon). The course also clarifies key Christological terms—including essence, nature, hypostasis, property, energy, will, *Theotokos* (Mother of God), and both natural and hypostatic union. Finally, the course offers a historical overview of the development of Christological discourse, culminating in the recent joint statements among Churches.

**(THD301) The Holy Spirit: Gifts and Work (Pneumatology):
Two credits**

This course aims to cultivate a comprehensive understanding of the person of the Holy Spirit and His role in the Church and in the personal life of every Christian, as presented by Syriac Patristic literature. From His descent at Pentecost until the end of times, the Holy Spirit is the life-giving agent at work within the Church. In the personal life of the believer, He is the giver of divine gifts; within the Church, He is the perfecter of the mysteries. The course also addresses the gravity of blasphemy against the Holy Spirit, recognized as an unforgivable sin. Furthermore, it elucidates ancient and contemporary heresies that, in various ways, deny the personhood of the Holy Spirit or distort His gifts into instruments of self-interest within Christian life.

(THD202) The Doctrine of Salvation (Soteriology): Two credits

This course examines the doctrine of salvation (soteriology), its foundational principles and transformative effects. It clarifies the meaning of Christ's atoning mediation and offers a correct understanding of salvation by grace, adoption, and justification. Drawing on the Syriac Fathers, the course explores perspectives on the salvation of non-Christians, critiques the heresy of an

immediate or static view of salvation, and investigates the dynamic relationship between faith and works within the soteriological framework. Finally, it addresses the theme of divinization—the believer’s participation in the divine nature.

(THD102) The Study of the Church (Ecclesiology): Two credits

This course explores the image of the Church as conceived in God’s eternal plan, manifested in the history of the Old Testament people, and purchased by the Blood of Christ in the New Testament. It examines the symbols and prefigurations of the Church in the Old Testament, alongside the concepts of the chosen people and the Kingdom of God. The course then investigates the relationship of the Lord Jesus Christ to the Church—as its Head, Bridegroom, Husband, Lord, King, and Teacher. Drawing on Scripture, patristic writings, and liturgical tradition, the Church is presented as both the instrument and fruit of God’s saving plan. Special attention is given to key ecclesiological concepts, including the universal Church and the local church, authority within the Church, and the communion between churches.

(THD402) The Study of Humanity from a Christian Perspective (Anthropology): Two credits

This course examines God’s relationship and providential care to His creation, while exploring the meaning of being human—composed of body, soul, and spirit—created in the image and likeness of the Creator. It explores the pre-fallen state of creation, the consequences of Adam’s sin, and the resulting corruption of nature, as understood in both Eastern and Western theological

traditions. These themes culminate in a discussion of the concept of evil and the mystery of salvation through Christ.

(THD302) The Study of the End Time (Eschatology): Two credits

This course addresses the Orthodox understanding of the end of time and history. It explores how the Oriental Church Fathers explain the state of the soul after death, Christ's Second Coming, the resurrection of the dead, the nature of the risen bodies, and the final judgment. It also examines the meaning of heaven and hell. These questions are studied without overlooking ancient and contemporary eschatological issues, such as the thousand-year reign, purgatory, reincarnation, necromancy, and apocatastasis.

B. Liturgical Theology

(THL201) Introduction to Liturgical Theology: Two credits

Following a general introduction to liturgical theology, this course explores the liturgies of the East—particularly the Alexandrian and Antiochian traditions and their respective branches—through comparative analysis. It then offers an in-depth theological study of the Antiochian Syriac rite, examining the liturgical books still in use and analyzing key theological themes embedded in the texts. The course also elucidates the symbolism of clerical vestments, ecclesiastical vessels, and the architectural structure and order of the church building. Finally, it investigates the liturgical year in both Eastern and Western traditions.

(THL301) Baptism, Chrismation and Eucharist: Two credits

Based on the Holy Bible, the patristic tradition, and liturgical practice, this course explores the Christian sacraments of

initiation: Baptism, Chrismation, and the Eucharist. It aims to explain the theological meanings and spiritual dimensions of these holy mysteries, with particular attention to the features and spirituality of the Syriac Liturgy and its historical development. Comparative insights from other Church traditions will also be considered.

(THL401) Priesthood, Repentance and Anointing of the Sick: Two credits

This course addresses the crisis in the West, marked by the decline in priestly vocations, a nonconforming understanding of the common priesthood of the faithful, and increasing calls for the ordination of women. These challenges prompt a study of the Orthodox understanding of ministry and the particular (ordained) priesthood, in light of the Holy Bible and the teachings of the Church Fathers. A proper comprehension of the historical development of the sacerdotal ministry is essential for understanding the particular priesthood entrusted to bishops, priests, and deacons.

The same approach applies to the sacraments of penance and the anointing of the sick. A scriptural study alone is insufficient for a full and accurate understanding; one must also turn to the patristic witness, examine their historical development across ecclesiastical traditions, and explore the relevant canons and liturgical rites.

C. Moral Theology

(THM201) Introduction to Moral Theology: Two credits

Christian Morality, as studied in theological institutions, is deeply rooted in Christian Doctrine. The foundation of moral theology

lies in doctrinal truth, and the most authentic expression of doctrine is found in the moral life of the faithful. The Church's dogmatic and moral teachings are inseparably united in the lived experience of faith although distinct in academic treatment.

In contemporary theological education, the study of Christian Morality increasingly intersects with Christian Sociology. This interdisciplinary approach highlights the relevance of moral theology to the practical challenges of daily life, while maintaining its essential connection to Christian dogma and the patristic tradition of the Church.

This course, Introduction to Moral Theology, begins by defining Christian Morality as a scientific discipline. It explores its sources, methodology, and its relationship with other branches of theology. Central to this study is the human person, created in the image of God. Through an in-depth examination of freedom, ethical dilemmas, divine commandments, and Christian values, we will investigate the dynamic relationship between God and humanity, and confront the profound questions of evil and suffering.

Further topics include the nature of right and wrong, the concept of virtue, and related ethical principles. Special attention will be given to the human person's role within society and the reciprocal influence between individual moral action and the broader human environment.

(THM301) Bioethics: One credit

Bioethics is concerned with the study of vital contemporary issues arising from medical developments related to the beginning, preservation, and end of life—such as abortion, artificial insemination and surrogacy, experimentation on the

human embryo, cloning, genetic engineering and gene therapy, brain death and organ transplantation, end-of-life care, and euthanasia. The course also addresses emerging topics such as medical applications of artificial intelligence and biological uses in technological contexts. Students learn the foundational Orthodox approach to these issues, grounded in the dignity of human life created in the image of God.

(THM302) Ethics of Sexuality and Family Life: One credit

This course presents a historical overview of the development of ecclesial and societal perspectives on sexuality. It explores sexual themes in the Holy Scriptures and in psychoanalytic theory. The course also addresses gender theory as proposed by those who reject the binary distinction between sexes, and examines gender identity and sexual orientation from an Orthodox perspective. Topics include pleasure and sexuality within and outside of marriage, as well as celibacy and priesthood. The course further investigates ethical issues related to reproduction and birth control.

D. Pastoral Theology and Homiletics

(THPa401) Principles of Pastoral Ministry: Two credits

This course explores the structures of pastoral care and ministry within the Church, focusing on methods of the winning of souls, and the cultivation of gifts and abilities in individuals. It addresses outreach ministry to children, youth, and the elderly, as well as visitation of the sick, accompaniment of suffering families, attentive listening, spiritual guidance, and evangelization. The course equips students with the knowledge needed to navigate complex pastoral situations within ecclesial service. It also examines the particular characteristics and challenges of ministry in diaspora churches.

(THPa402) Pastoral Care of Marriage and Family: One credit

This course focuses on the Christian understanding of marriage, the maturity required for it, and the means of preparing those approaching it. It examines the characteristics of the Christian family, the transmission of faith within its framework, and sound upbringing. The course also addresses the various challenges facing Christian families—economic, spiritual, social, and others—as well as issues of birth control, family planning, peaceful conflict resolution, and the relationship between the Christian family and the Church, including its role in building up the ecclesial community.

(THHm401) The Art of Preaching: One credit

During this course, the student will learn and practice the art of religious preaching as a means of delivering the Word of God, promoting the faith, and transmitting moral values to the listeners. In the theoretical introduction, the student will study the characteristics of a rich and inspiring homily, the essential qualities of the preacher, and the principles of rhetoric and persuasion. He will then train in selecting a topic for preaching, preparing the homily using biblical and patristic sources, and finally, delivering it both in the classroom and in church.

E. Ascetical Theology

(THA201) Syriac Ascetical Theology: Two credits

This course introduces the principal writers and schools of thought that shaped asceticism and monasticism within the Syriac tradition, whether they wrote in Syriac or Greek. The presentation follows a chronological trajectory, beginning with the Odes of Solomon, the Demonstrations of Aphrahat, and the works of Aphrem (Ephrem)

the Syriac. It continues with the Book of Steps, the controversy surrounding the Messalian heresy, and the writings of Pseudo-Macarius and Evagrius Ponticus. The course then explores the spiritual teachings of John of Apamea (the Solitary), Mark the Monk, and the Discourses of Philoxenus of Mabbug. It concludes with the Admonitions and Exhortations on the Schema of Monasticism and Anchoritism by Athanasius Abu Ghalib, and the Ethicon and Book of the Dove by Bar Hebraeus.

3. Patristics

(THF201) Church Fathers of the Second and Third Centuries: Two credits

Patristics is the study of the lives and writings of the Syriac, Greek, and Latin Church Fathers. It explores their cultural and theological thought, and examines how their teachings shaped the life of the Church across centuries.

In this course, students will be introduced to the Apostolic Fathers—Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, the Letter of Barnabas, the Shepherd of Hermas, the Epistle to Diognetus, Papias, and the Didache. The course then turns to the Apologists—Justin Martyr, Tatian the Syrian, Theophilus of Antioch, Melito of Sardis, and Tertullian. It continues with authors who wrote against heresies, such as Serapion of Antioch and Irenaeus of Lyons, and concludes with key figures from the School of Alexandria: Clement, Origen, and Dionysius.

(THF301) Church Fathers of the Fourth and Fifth Centuries: Two credits

In this course, the Church Fathers will be studied according to their theological and ecclesial schools—Alexandrian, Antiochian,

and Cappadocian. From the School of Alexandria, students will engage with the writings and legacy of Alexander of Alexandria, Athanasius the Great, Didymus the Blind, Theophilus of Alexandria, Cyril the Pillar of Faith, Dioscorus, and Timothy II Aelurus. From the School of Antioch, the course will explore Eustathius of Antioch, Eunomius, Apollinaris of Laodicea, Marcellus of Ancyra, Meletius of Antioch, Diodore of Tarsus, Severian of Gabala, Theodore of Mopsuestia, Nilus of Ancyra, John Chrysostom, Acacius of Aleppo, Theodore of Cyrus, and Proclus of Constantinople. Finally, the Cappadocian Fathers will be approached through the works of Gregory Thaumaturgus, Basil the Great, Gregory of Nazianzus, Gregory of Nyssa, and Amphilochius of Iconium.

(THF401) Introduction to the Syriac Church Fathers: Two credits

This introductory course explores the major theologians and authors of the West Syrian tradition. It begins with early figures such as Tatian and Bardaisan, and continues with Jacob of Nisibis, Asuna, Shemon Bar Sabbae, Aphrahat the Persian Sage, and Aphrem the Syriac. The course then examines the contributions of Maroutha of Martyropolis (Miapharqat), Rabbula of Edessa, Balai, Isaac of Amida, Isaac of Antioch, and Simeon the Stylite. Further study includes Jacob of Serugh, Simeon the Potter, Philoxenus of Mabbug, Severius of Antioch, Jacob Baradaeus, Jacob of Edessa, John of Dara, Moshe Bar Kipha, Bar Salibi, and Bar Hebraeus.

(LGS202) Syriac Church Fathers: Aphrahat and Moshe Bar Kipho: 3 credits (Reading in Syriac)

(LGS203) Syriac Church Fathers: Jacob Bar Salibi or John of Dara: 3 credits (Reading in Syriac)

(LGS204) Syriac Church Fathers: Jacob of Serugh: 3 credits (Reading in Syriac)

(LGS301) Syriac Church Fathers: Aphrem the Syriac: 3 credits (Reading in Syriac)

(LGS302) Syriac Church Fathers: Philoxenus of Mabbug: 3 credits (Reading in Syriac)

(LGS303) Syriac Church Fathers: Isaac of Nineveh and Isaac of Antioch: 3 credits (Reading in Syriac)

(LGS304) Syriac Church Fathers: Severus of Antioch and Bar Hebraeus: 3 credits (Reading in Syriac)

4. Ecclesiastical History

(THH201) History of the Early Church (1st-4th centuries): Two credits

Before entering the field of ecclesiastical history, this course offers a brief survey of the Aramaean kingdoms and their neighboring nations. It then explores the origins of the Christian Church, beginning with the biographies of the Twelve Apostles and the Seventy Disciples, along with the regions where they preached. The course traces the spread of Christianity during the first four centuries, culminating in the Edict of Milan (313 AD). It examines the ten major persecutions endured by the Church, and sheds light on the principal heresies that threatened its unity and doctrine in the early centuries.

(THH301) Church Councils (4th-6th centuries): Two credits

This course examines the first three Ecumenical Councils—Nicea (325 AD), Constantinople (381 AD), and Ephesus (431 AD). Students will explore their historical context, the reasons for their convocation, the key participants, and the constitutions, doctrines, and decisions that emerged from each gathering.

Special attention will be given to the Council of Chalcedon (451 AD), with a detailed study of its historical circumstances, its Christological confession, its decisions, and the profound schism it provoked—one that continues to shape the ecclesial landscape to this day.

(THH401) History of the Syriac Church during the Middle and Modern Ages: Two credits

In this course of ecclesiastical history, the focus shifts to the Syriac Orthodox Church of Antioch, whose history is examined across three distinct periods. The first period spans the sixth to the thirteenth century, beginning with the schism of the Antiochian Patriarchate and continuing through the Islamic conquests, the Umayyad and Abbasid caliphates, and the Frankish wars (commonly referred to as the Crusades). This period also explores the intellectual, cultural, and religious exchanges that arose from the encounter of diverse peoples and traditions in the East.

The second period covers the fourteenth to the nineteenth century, addressing the impact of Western monastic missions in the East and the emergence of Eastern Catholic Churches.

The third period focuses on the twentieth and twenty-first centuries, shedding light on the Syriac Church's patriarchs, holy

synods, theological and cultural contributions, ecumenical relations, and the tragic Sayfo genocide endured under the Ottoman Empire.

5. Canon Law

(THC201) Introduction to Canon Law and Church Constitution: One credit

This course begins with a brief historical overview of the development of Canon Law in the Syriac Orthodox Church. It then examines the meaning of Canon Law, ecclesiastical jurisprudence, categories of laws, legislative principles, and the sources of law within the Syriac Orthodox Church of Antioch. These sources include the Holy Bible, Church Tradition, patristic canons, collections of ecclesiastical law such as the Nomocanon of Bar Hebraeus, and the canons of the Ecumenical Councils, as well as general and local synods. The course will specifically focus on the Church's current constitution, exploring its legal, dogmatic, and pastoral dimensions.

(THC202) Personal Status Code: One credit

This course addresses the regulations of Personal Status as recognized by the Syriac Orthodox Church and the civil legislation currently in effect in Syria and Lebanon. Topics include engagement, marriage (its contract, annulment, and decrees), separation, dissolution of marriage or divorce, custodianship, adoption, alimony, guardianship and tutelage, endowment, and wills—with particular attention to the wills of clergy and their inheritance. The course also explores the Church's position on civil marriage and offers pastoral guidance for addressing such cases within diaspora communities.

6. Religions and Ecumenism

(THR301) Introduction to Islam: Two credits

This course aims to provide a comprehensive understanding of the historical, social, and religious context in which Islam emerged. It begins with a study of the milieu of Mecca and the biography of prophet Muhammad, followed by an exploration of the history and content of the Qur'an. The course then examines the fundamental spiritual principles of Islam, including its dogmas, moral teachings, forms of worship, and religious feasts. Students will also learn to distinguish between the major schools and sects within Islam, identifying their principal doctrinal differences.

(THR302) Ecumenical Movement and Theological Dialogues: One credit

This course explores the historical development of relations among Christian Churches, with particular emphasis on the emergence of the ecumenical movement in the twentieth century. It examines major ecumenical forums, international assemblies, and key agreements reached through interchurch dialogue. The course also highlights doctrinal differences between Churches and the distinct ways in which their teachings are formulated. Special attention is given to the dialogue between the Oriental Orthodox Churches and other Christian traditions, offering students an overview of ongoing discussions and unresolved theological issues.

7. Philosophy

(THPh1101) Introduction to the History of Philosophy: Two credits

The aim of this introductory course is to map out the fields of philosophy. The course will then present its fields and essential schools at a glance, highlighting their historical development.

(THPh201) Ancient Greek Philosophy: Two credits

This course will discuss the following topics:

- The Ionian School and its representatives.
- The Eleatic School and its representatives.
- Stoicism and Epicureanism.
- Socrates, Plato and Aristotle.
- Sophism and its representatives.
- The atomistic natural philosophers (Democritus).

(THPh202) Philosophy and Knowledge of Man: Two credits

This course proceeds from Socrates' statement "know yourself" to address the problem of knowing man. Is knowledge of man possible? And by what means can it be attained? Philosophical anthropology also examines related issues such as human existence, reason, perception, free will, and more.

(THPh301) Medieval Philosophy: Two credits

The medieval period spans over ten centuries, beginning with the fall of the Roman Empire to the Barbarian invasions in 476 AD and concluding with the conquest of Constantinople by the Ottoman Turks in 1453 AD. More precisely, the core of medieval

philosophical inquiry is concentrated between the 10th and 13th centuries.

In the first part of this course, we will examine the thought of Augustine, whose profound influence shaped the foundations of medieval philosophy. We will then explore major Western theologians and philosophers of the period, including Johannes Scotus Erigena, Anselm of Canterbury, Albert the Great, Thomas Aquinas, and William of Ockham, as well as key translators and founders of medieval universities.

This course will also investigate the intricate relationship between philosophy and theology, highlighting its enduring significance for theological research and intellectual formation.

(THPh302) Philosophical Problems: Two credits

During this course, we will reflect on prominent philosophical problems concerning human nature, knowledge, and freedom. We will also examine the issues of evil and death, which have contributed to the rise of new atheism and to Nietzsche's intellectual proclamation that "God is dead."

(THPh303) Islamic Philosophy: Two credits

This course explores the history of philosophy in the Islamic world, with particular emphasis on:

- *ʿIlm al-Kalam* (Islamic scholastic theology), including the Muʿtazila school; the pioneering role of Al-Kindi in applying logical methods to Islamic sciences; and Al-Razi's rationalist critique, marked by his insistence on separating religious authority from philosophical inquiry.

- Cosmogenic theories of creation and nature as articulated by Al-Farabi, the Ikhwan al-Safa, Avicenna (Ibn Sina), and Al-Ghazali, with attention to the Neoplatonic influences that shaped their metaphysical frameworks.

(THPh401) Modern Philosophy: Two credits

This course, focused on modern philosophy, is divided into two main parts:

- Continental Rationalism, represented by key thinkers such as Bacon, Descartes, Spinoza, Leibniz, Hegel, and Kant.
- Empiricism, as developed by Hobbes, Hume, Locke, and Berkeley.

(THPh402) Moral Philosophy: Two credits

This course in moral philosophy centers on the foundational concepts of freedom and justice. We begin by examining these ideas through three ethical frameworks—Arabic, Soviet, and Western—and in relation to Alvin Toffler’s notion of “future shock.” We then trace the emergence of ethical thought in early Greek poetry and the philosophical legacy of Socrates. Finally, we explore the concept of affection, considering its definition, its diverse expressions, and its vulnerability to distortion and decline.

8. Humanities

(THPs202) Introduction to Psychology: Two credits

This course offers a general introduction to psychology, covering key topics such as the brain and behavior, perception and consciousness, learning and memory, and human development across life stages. It surveys major psychological schools of

thought—including Freud and psychoanalysis, humanistic and existential approaches, psychodynamic theory, family systems, attachment theory, and others—before delving into foundational theories of personality and its formation. The course also examines prominent psychological and personality disorders, alongside practical applications of psychology in pastoral contexts.

(THPs402) Introduction to Social Psychology: Two credits

This course offers a comprehensive introduction to social psychology. Topics include:

- Foundations of general psychology
- Definition of social psychology, its historical development, and key figures
- Major psychological theories and their contributions to social psychology
- Research methods and tools for analyzing values, trends, and public opinion
- The dynamics of public opinion and emerging social trends
- The individual within the cultural system (psychology of culture)
- Forms of social interaction among groups and organizations; the concept of community—its definition, characteristics, and typologies; and models of leadership
- Applications of social psychology in educational settings
- An exploration of the psychology of terrorism

(THS301) Introduction to Sociology: Two credits

Sociology is the scientific study of social behavior and social facts as observable phenomena. Its research framework centers on analyzing the effects and interrelations among human beings across various domains of life.

This course, both theoretical and practical in nature, seeks to examine and comprehend the human person as inherently social. Such understanding is vital to theological education, as it frames the faithful not merely as individuals, but as members of society, and the Church as a community of believers.

The course will involve defining key terms and delineating the scope of sociological inquiry. It will also engage with major social theories and prevailing trends, while clarifying sociology's relationship to other human sciences. Students will become acquainted with its sources, historical development, and branches, as well as with concepts such as social networking, social change, and the obstacles to social progress.

(THS401) Religious Sociology: Two credits

Religious branches within sociology emerged when scholars recognized the structural interdependence between religion and society. The human being is, by nature, not only social but also religious; thus, a dialectical relationship exists between the religious and the social dimensions of the person, allowing each to influence and exchange characteristics with the other.

This course will begin by identifying the essence and scope of religious sociology. It will then define religion through the lens of sociological theory, with particular reference to the contributions

of Feuerbach, Marx, Durkheim, Weber, and others. By examining religion as both a social phenomenon and a social construct, we will investigate the religious dimension of human life within the contexts of family, social class, and political structures. Special attention will be given to religion's stance on issues such as social change, secularization, and globalization.

Additional topics will include religious expressions, atheism, the role of the Christian in society, and the relationship between Church and State.

(THMe401) Research Methods: One credit

This course:

- Aims to introduce students to the methods of scientific research as applied in university-level studies.
- Equips students with the foundational skills necessary to prepare theoretical and experimental research, beginning with topic selection, identifying appropriate methodologies, locating relevant sources and scientific material, planning the study, conducting close reading, and initiating composition.
- Clarifies the content of each step in the research process, explaining its proper placement within the study and the appropriate timing for its execution.
- Presents the correct format for writing references, whether in Arabic or other foreign languages, in accordance with the agreed-upon citation style.
- Enhances the student's ability to construct scientific arguments and engage in logical discussion of their written work, thereby fostering a critical and research-oriented mindset.

9. Languages

Syriac Language

(LGS101/102) Syriac: Reading and Writing Comprehension (1): Sixteen credits

This introductory Syriac course engages students in a structured study of the first five volumes authored by Abd al-Massih Qarbash.

(LGS201/202) Syriac: Reading and Writing Comprehension (2-a): Six credits

This course will consist of a reading of the sixth volume of Abd al-Massih Qarbash during the fall semester, followed in the spring semester by selected readings from the Demonstrations of Aphrahat and the writings of Moshe Bar Kipho.

(LGS203/204) Syriac: Reading and Writing Comprehension (2-b): Six credits

This course will consist of a reading of the writings of Dionysius Bar Salibi or John of Dara during the fall semester, followed in the spring semester by selected texts from Jacob of Serugh.

A student who obtains an excellent grade in either (2-a) or (2-b) may proceed directly to Level Three, without being required to complete both components of Level Two.

(LGS301/302) Syriac: Reading and Writing Comprehension (3-a): Six credits

This course will consist of a reading of the writings of Aphrem the Syriac during the fall semester, followed in the spring semester by selected texts from Philoxenus of Mabbug.

(LGS303/304) Syriac: Reading and Writing Comprehension (3-b): Six credits

This course will consist of a reading of the writings of Isaac of Nineveh and Isaac of Antioch during the fall semester, followed in the spring semester by Lamp of the Sanctuary by Bar Hebraeus and selected texts from Severus the Great.

(LGS110/111) Syriac: Grammar (1): Six credits

The curriculum of Syriac grammar contains the following courses:

Introduction

1. The alphabet; 2. The vowels

Morphology

3. Parts of speech

Verbs: 4- Defective verbs; 5- Verbs with olaf; 6- Strong (sound) verbs; 7- Verb derivation patterns (base form verbs, extended verb form); 8- Patterns of passive voice; 9- Intransitive and transitive verbs

Nominals: 10- Substantive and adjective; 11- Proper noun, generic noun; 12- Astatic (primitive) noun and derivative noun; 13- Masculine and feminine; 14- Singular, dual, plural; 15- Cardinal numerals; 16- Numbers; 17- Pronoun; 18- Suffix; 19- Demonstrative pronouns; 20- Interrogative pronouns; 21- Relative pronouns; 22- Anthonomasia (ܡܥܢܐ: ܦܥܝܐ: ܐܚܝܐ)

Particles: 23- Prepositions; 24- Conjugation

Appendix: 25- Points; 26- Upper and under line; 27- Silent letters; 28- Unwritten letters; 29- Palatalization (Transformations in the pronunciation of some consonants)

(LGS210/211) Syriac: Grammar (2): Four credits

The second level of Syriac grammar contains the following morphology subjects:

Nouns: 1- Noun patterns; 2- Compound nouns; 3- Feminization of nouns; 4- Pluralization of nouns, 5- Adjectivization of nouns; 6- Diminutive; 7- Absolute state.

Derivation: 8- Verbal noun (base form verbs, extended verb form); 9- Noun of instance; 10-Infinite; 11- Active participle; 12 Passive participle; 13- Adjectives; 14- Noun of place; 15- Noun of instrument.

Particles: 16- Prepositions; 17- Adverbs.

Verb: 17- Objective pronouns.

Appendix: 18- Spirantization (Rukokho and Qushoyo).

(LGS310/311) Syriac: Grammar (3): Four credits

Third year curriculum of Syriac grammar contains the coming subjects of syntax:

Definiteness and indefiniteness: 1- Description of the definite and indefinite nouns; 2- Pronoun; 3-Proper noun; 4- Demonstrative pronoun; 5- Relative pronoun; 6- Ending *Olaf* as a definite marker; 7- Indefinite annexed to a definite.

Subject, Predicate: 8- Subject and predicate; 9- Agent; 10- Subject of a passive verb

Accusative and object: 11- Cognate accusative; 12- Direct object of transitive verb; the accusative of direct object; 13- Accusative adverb of time, manner, or place

Accusative: 14- Circumstantial accusative; 15- Accusative of specification; 16- Counted nouns after numerals; 17- Antonomasia (حَصَا: فَعَلَ: وَفَعَلَ)

Annexation: 18- Abstract annexation; 19- Formal annexation;

Appositives: 20- Adjective; 21- Comparative and superlative; 22- Corroboration, emphasis; 23- Apposition and substitution; 24- Rhetoric coordination (Explanatory coordination); 25- Sequential coordination

26- لَمَّا; 27- لَمَّا; 28- لَمَّا; 29- Thing and matter; 30- Annexed compound;

Particles: 31- Prepositions; 32- Adverbs.

33- Prepositions annexed to substantive; 34- Prepositions annexed to relative clause

35- Conditional particles; 36- Explanatory conjunctions; 37- Exceptive particles; 38- Particles of lengthening; 39- Interjection particles; 40- Particles expressing totality; 41- Particles of conclusion and consequence; 42- Particles of doubt and hoping; 43- Particles of assertion; 44- Particles of negation; 45- Particles of prohibition; 46- Particles of interrogation; 47- Particles of wishing; 48- Vocative particles; 49- Coordinating conjunctions; 50- Particles of embellishment;

51- Particles expressing joy and praise; 52- Particles of lamentation and soreness; 53- Particles of threatening; 54- Exclamatory particles; 55- Particles expressing mockery and irony; 56- Particles expressing aversion and repulsion;

Appendix: Sentence, equivalent sentence, terms semantically connected to adverbs and prepositions: 57- Sentence and equivalent sentence; 58- Terms semantically connected to adverbs and prepositions.

(LGA101) Arabic: Two credits

(LGE101) English: Two credits

Students study both Arabic and English throughout the four academic years. Final grades are calculated based on the cumulative average of performance across all semesters. Each language course carries two academic credits within the curriculum.

10. Liturgies

(THT101) Divine Liturgy and Psalms: Three credits

(THT102) Shimo: Four credits

(THT201/202/203) Beth Gazo: Six credits

(THT401) Liturgical ministry: Six credits

List of faculty members

(In alphabetical order)

Rabban Benyamin Abboud (Diploma in Theology and Syriac language): Syriac language and Church rituals.

Archbishop Dr. Severios Roger Akhrass (Ph.D. in patristics): Holy Bible, Ecumenical movement and theological dialogues.

Archbishop Timotheos Matta Al-Khoury (Diploma in Theology and Syriac language): Church history, Art of preaching.

Archbishop Yaakob Babawee (B.A. in theology): Dogmatic Theology, Syriac language.

Archbishop Dr. Joseph Bali (Ph.D. in Theology and Philosophy): Dogmatic Theology.

Rabban Daniel Chamoun (Diploma in Theology and Syriac language): Introductions to the Holy Bible.

Dr. Sousan Elias (Ph.D. in philosophy and psychology): Philosophy and humanities.

Rabban Barsom George (Diploma in theology and Syriac language): Old Testament, Islamic Studies.

Monk Abrohom Jacob (M.A. in Theology): English Language.

Rabban Fanuel Hazem (M.A. in Syriac Studies and Patristics): Church History.

Seminarian Fadi Homsy (Diploma in Theology and Syriac language): Syriac language and church music.

Archbishop Dr. Boutros Kassis (Ph.D. in sociology): Sociology and moral theology.

Archbishop Dr. George Kourie (Ph.D. in patristics): Dogmatic theology.

Priest Touma Kasouha (M.A. in Ethics): Patristics.

Priest Zakka Labib (B.A. in Theology): Hebrew Language.

Archbishop Chrysostomos Michael Shamoun (B.A. in Dogmatic Theology): Pastoral Theology.

Judge Dr. Fares Sattouf (Ph.D. in Law): Canon Law, Church Constitution, and Personal Status Code.

Dr. Rateb Sukkar (Ph.D. in Literature): Arabic Language.

Monk Imad Syryany (Master of Divinity and M.A. in Pastoral Counseling): Liturgical Theology, Patristics, Moral Theology, Psychology, Syriac Language.