

GENERAL INFORMATION

The Antiochian House of Studies was established on December 29, 1980 as a theological education program to be offered through a Directed Reading Curriculum electronic education. . The program was placed under the patronage of Protomartyr and Archdeacon Stephen and is entitled the **St. Stephen's Diploma Program in Orthodox Theology, within the Greek Orthodox Patriarchate of Antioch..**

St. Stephen's Diploma Program, with its program of guided readings, written examinations, residency units and required field ministerial praxis offers a unique home-study opportunity for Orthodox Christians, and others, to increase their knowledge of the faith and to acquire practical skills in church work.

Areas of study include Fundamentals of Orthodoxy, Scripture, Doctrine, Liturgical Theology, Pastoral Theology, Church History, Patristics, Canon Law and Spirituality, Youth Ministry, Byzantine Iconology and Musicology. **After each year of study, the student must complete one Residency Program at the Antiochian Heritage and Learning Center in Ligonier, PA.** Upon successful completion of the program described herein, a diploma is issued to the graduate.

Those interested in the **Youth Ministry Concentration** should turn to page 9.

Those interested in **Byzantine Iconology** or **Byzantine Musicology** should turn to page 13.

Those interested in **Oriental Orthodox Concentration** should turn to page 20.

The Master of Theology in Applied Orthodox Theology begins when the student completes the St. Stephen's Diploma Program, to which is added a research component. The research component consists of the composition of a fifty (50) page research paper with full scholarly apparatus under the guidance of a faculty member. (see below)

St. Stephen's offers specialized training on a professional level and the support system to buttress the training. Each course is guided by a mentor who is a specialist in his field. For the Ministerial Field Praxis, Fr. George Kevorkian is the coordinator. This mentor guidance, the praxis and residency programs, place this distance program on the highest professional level and makes it more than a mere reading program.

As is true of any distance education program, the keys to deriving maximum benefit are the SELF-MOTIVATION and SELF-DISCIPLINE of the student. It is strongly recommended that the student dedicate specific study hours- totaling five to seven hours per week to the program from the start.

APPLICATION FOR ADMISSION

All applicants must submit a complete application package to:

St. Stephen's Studies
Antiochian House of Studies
385 Ivy Lane
Bergenfield, NJ 07621-4598
Attention: Registrar
Tel: 201-569-0095

A complete application package for the Diploma programs consists of the following:

1. the completed application form (last page of this catalog);
2. a recent full-face photograph of the applicant;
3. a brief autobiography with an emphasis on church activities;
4. a statement of the reason for application to the program;
5. FOR LAYMEN, a letter from the applicant's pastor;
FOR ALL CLERGY, a letter from the applicant's bishop or pertinent ecclesiastical authority;
6. a non-refundable application fee of seventy-five dollars (US \$75.00) by check or money order payable to "The Antiochian Archdiocese", designated for "Antiochian House of Studies".

Master of Theology DEGREE IN APPLIED ORTHODOX THEOLOGY

The Masters Degree in APPLIED ORTHODOX THEOLOGY: to apply for the Masters Degree, the student must have finished the complete St. Stephen's Diploma Program, including the three Ministerial Field Praxis and three Residency programs with no failures. A Bachelor's Degree from an accredited college or university and two

academic references are required. This accredited degree is given in partnership with the St. John of Damascus Institute of Theology, University of Balamand, which is accredited under the Greek Orthodox Patriarchate of Antioch by the Republic of Lebanon. The masters degree has international accreditation.

THE STUDIES

The original curriculum is structured to be completed in six semesters covering three academic years. Tuition is due and payable prior to the start of each semester. Once an applicant has been accepted into the program and tuition has been received, the student will be provided with the syllabi, listing course goals, objectives and requirements, and bibliography for the entire program, as well as a list of texts and bookstores. Each student is responsible for purchasing personally the required texts.

Written examinations are administered at the conclusion of each reading period. The grading scheme is as follows: P+ (pass with distinction); P (pass); P- (pass, below average), and F (fail). Students may continue in the program while carrying up to two failing grades. If the student desires, he may attempt to improve them (once per course failed) later in the program. (See “Policy”, below, regarding rewrites.) Nevertheless, the student will be issued a Diploma at the conclusion of the course as long as he or she has no more than two failing grades. N.B., no failures can be carried in order to obtain the M.Th. in Applied Orthodox Theology.

All students must complete three Ministerial Praxis. The praxis is to be coordinated with the local pastor or director and should include practical leadership experience with a parish youth group, church school, choir, adult education program, senior citizens’ program, retreats, etc. Guidelines for all field Ministerial Praxis are included with the syllabi.

The programs of the House of Studies *do not* guarantee ordination. All policy regarding ordination resides with the student’s respective hierarchy.

FINANCIAL INFORMATION

The tuition for each unit of study is five hundred twenty-five dollars (US \$525.00). Checks and money orders for tuition should be made payable to “The Antiochian Orthodox Christian Archdiocese” and designated for “Antiochian House of Studies.” In addition, students are expected to purchase their own textbooks in accordance with the syllabi. The cost of participation in the M.Th. research paper component is a \$75 application fee: upon acceptance there is a \$1500 tuition fee, the cost for the entire year, i.e. Units VII and VIII. Also, there is a one-time \$25 library fee paid with the first tuition payment.

POLICY

Each of the units of study lasts five months, a four month reading period plus one month during which examinations are written. A student must begin the program with the Fall unit, which extends from October through February of the following year. The Spring unit lasts from March through July. To be considered for admission to the Fall unit, the applicant’s complete application package must be received by the Registrar no later than August 15.

Examination questions will be sent to the student at least one month prior to the date the completed examinations are due. Completed examinations must be submitted to the appropriate mentors on or before the deadlines given with the examination questions. If necessary, the student may request an extension of the deadline **from the appropriate mentor and ONLY from the appropriate mentor !**

If the student desires to rewrite an examination for which he or she received a failing grade, he or she may do so with the consent of the mentor. Only one rewrite per examination is permitted.

LIBRARY FEE AND USE

Students will be assessed a library fee of \$25 when accepted into their program. Students may use the House of Studies Library at the Antiochian Village Heritage and Learning Center, Bolivar, PA in person or access it by Internet. Specific instructions regarding library usage will be sent to each student under a separate cover.

**COURSE REQUIREMENTS FOR
THE ST. STEPHEN'S DIPLOMA IN ORTHODOX THEOLOGY
AND
THE M.Th. IN APPLIED ORTHODOX THEOLOGY**

UNIT I:

Fundamentals of Orthodoxy
Church History I
Liturgical Theology I

UNIT II:

Church History II
Holy Scripture I
Field Ministerial Praxis 1

UNIT III:

Liturgical Theology II
Holy Scripture II
Patristics

UNIT IV:

Holy Scripture III
Doctrine I
Field Ministerial Praxis 2

UNIT V:

Doctrine II
Canon Law
Pastoral Theology I

UNIT VI:

Pastoral Theology II
Spirituality
Field Ministerial Praxis 3

RESEARCH COMPONENT THE FOR M.Th. PROGRAM:

UNIT VII

Guided Research

UNIT VIII

Research Paper Composition

**COURSE REQUIREMENTS FOR
THE YOUTH MINISTRY CONCENTRATION**

UNIT I:

Fundamentals of Orthodoxy
Church History I
Liturgical Theology I

UNIT II:

Church History II
Fundamentals of Youth Ministry
Youth Ministry Praxis 1

UNIT III:

Relational Ministry and Spiritual Development in Youth
Holy Scripture II: New Testament
Patristics

UNIT IV:

Holy Scripture III
Doctrine I
Youth Ministry Praxis 2

UNIT V:

Doctrine II
Moral and Ethical Issues Confronting Orthodox Youth
Pastoral Theology I

UNIT VI:

Pastoral Theology II
Designing and Building a Parish Youth Ministry
Youth Ministry Praxis 3

RESEARCH COMPONENT FOR THE M.Th. PROGRAM:

UNIT VII

Guided Research

UNIT VIII

Research Paper Composition

**COURSE REQUIREMENTS FOR
THE BYZANTINE ICONOLOGY OR BYZANTINE MUSICOLOGY**

UNIT I:

Fundamentals of Orthodoxy
Church History I
Liturgical Theology I

UNIT II:

Church History II
Byzantine Iconology I or Byzantine Musicology I
Byzantine Iconology Praxis or Byzantine Musicology Praxis

UNIT III:

Byzantine Iconology II
Holy Scripture II: New Testament
Patristics
or
Byzantine Musicology II
Liturgical Theology II
Patristics

UNIT IV:

Holy Scripture III
Doctrine I
Byzantine Iconology Praxis II or Byzantine Musicology Praxis II

UNIT V:

Doctrine II
Canon Law
Pastoral Theology I

UNIT VI:

Pastoral Theology II
Byzantine Iconology III or Byzantine Musicology III
Byzantine Iconology Praxis III or Byzantine Musicology Praxis III

RESEARCH COMPONENT FOR THE M.Th. PROGRAM:

UNIT VII

Guided Research

UNIT VIII

Research Paper Composition

**COURSE REQUIREMENTS FOR
THE ST. STEPHEN'S DIPLOMA IN ORTHODOX THEOLOGY AND
THE MTh. IN APPLIED ORTHODOX THEOLOGY
(THE ORIENTAL ORTHODOX CONCENTRATION)**

UNIT I:

Fundamentals of Orthodoxy
Church History I
Liturgical Theology I

UNIT II:

Church History II: Oriental Orthodox History after the 5th Century
Fundamentals of Youth Ministry
Ministerial Project I

UNIT III:

Relational Ministry and Spiritual Development in Youth
Holy Scripture II: New Testament
Patristics I

UNIT IV:

Patristics II: The Syriac Fathers
Doctrine I
Ministerial Project II

UNIT V:

Doctrine II
Moral and Ethical Issues Confronting Orthodox Youth
Pastoral Theology I

UNIT VI:

Pastoral Theology II
Doctrine III: Oriental Orthodox Christology
Ministerial Project III

RESEARCH COMPONENT FOR THE MTh. PROGRAM:

UNIT VII:

Guided Research

UNIT VIII:

Research Paper Composition

COURSE DESCRIPTIONS

(Regular Diploma Course)

Unit I:

Fundamentals I: An Introduction to Orthodoxy (3 credits)
Fr. Allen

Introducing the student to the basics of Orthodox Christian beliefs and practices, it surveys the Church's history, doctrines, worship, sacraments, and spirituality. It provides a broad-based overview of the topics dealt with in the remainder of the program.

Church History I: The Christian Church from Its Foundation through the Seventh Century (3 credits)
Fr. Najim

This course provides a survey of the history of the Christian Church from an Orthodox perspective from the coming of our Lord to the resolution of the monothelite heresy at the Sixth Ecumenical Council (681). Topics to be covered include the Apostolic period, the Early Fathers, the first six Ecumenical Councils, and the development of the Church's ecclesiology noting the beginnings of east-west divergences.

Liturgical Theology I: Introduction to Liturgical Theology, Baptism and Eucharist (3 credits)
Dr. Meyendorff

Here the student is introduced to the subject of Christian initiation. The readings emphasize the integral character of Baptism, Chrismation, and Eucharist constituting together the beginning of the Christian life. Also, it emphasizes the understanding of sacrament or mystery as an action of the Church, rather than a "private" rite.

Unit II:

Church History II: The Orthodox Church from the Seventh Century to 1453 (3 credits)
Fr. Najim

This course completes the Church History sequence. It continues the focusing on the Orthodox Church per se covering events from the heresy of iconoclasm to the fall of Constantinople in 1453. Topics presented include the restoration of the icons by the Seventh Ecumenical Council (787), the development of the east-west schism, the Crusades and their impact on east-west relations, and the progressive encroachment of the Islamic states on the Orthodox Byzantine world culminating in the fall of the Byzantine Empire.

Holy Scripture I: The Old Testament (3 credits)
Fr. Tarazi

A survey of the Old Testament, this course introduces the student to salvation history as recorded in the scripture from the creation narrative through the overthrow of Selucid rule in Palestine by the Maccabees. Emphasis is placed upon Old Testament typologies pointing to New Testament realities while paying attention to the meaning of types for the Hebrew people in the ancient world.

Unit III:

Liturgical Theology II: Sanctification of life and Time (3 credits)
Dr. Meyendorff

This second course on liturgical theology focuses on the sacraments of penance, unction, marriage, and holy orders as well as on the services of the Horologion including Vespers, Orthros, and the minor hours. It focuses on how the prayer of the Church transfigures the life of the Christian.

Holy Scripture II: The New Testament (3 credits)
Fr. Tarazi

A survey of the New Testament, this course covers the life and redemptive work of our Lord and Savior Jesus Christ and the early development of the Church through the Acts of the Apostles and the Epistles. Readings outside of

scripture set the historical background for the reading of the primary texts.

**Patristics: The Fathers of the Church
During the First Five Hundred Years**

(3 credits)
Fr. Najim US

This course covers the teaching of the Fathers from the period of the Apostolic Fathers through the refutation of Monophysitism including the development of Orthodox dogmatic formulae rejecting Gnosticism, Modalism, Adoptianism, Arianism, and Nestorianism.

Unit IV:

**Holy Scripture III:
Biblical Topics**

(3 credits)
Fr. Tarazi

Following on the first two scripture courses, the student now learns to expound the Bible with a view to its use in teaching the Church's doctrine.

**Doctrine I: The Doctrine of Knowledge
In the Tradition of the Church**

(3 credits)
Fr. Antypas

This course focuses on the experiential nature of the knowledge of God in the practice of Orthodox Theological method. It identifies that methodology with the cure of the soul and salvation.

Unit V:

**Doctrine II: The Orthodox Doctrine
of the Holy Trinity**

(3 credits)
Fr. Antypas

Here the student comes to an understanding of the Orthodox approach to the mystery of the Holy Trinity, i.e., a personal encounter between the believer and community of believers with the three hypostases of the Godhead.

**Canon Law: The Canon Law
of the Orthodox Church**

(3 credits)
Fr. Viscuso

Introducing the student to Orthodox Canon Law, it provides grounding in the basics of their implementation and the spirit of the application. It also provides an overview of the key concepts of **economia** and **akriveia**.

Pastoral Theology I

(3 credits)
Fr. Allen

This course provides the student with an introduction to the theory and practice of pastoral theology in the context of the faith of the Orthodox Church. It includes the ministry of the liturgy, the word and of spiritual counsel.

Unit VI:

Pastoral Theology II

(3 credits)
Fr. Allen

Building on the first course in pastoral theology, this course examines a variety of "case study" applications of the pastoral method in an Orthodox context, including the Ministry of Spiritual Direction.

Spirituality

(3 credits)
Fr. Allen

This course introduces the student to a sample of the literature concerning Orthodox Spirituality and emphasizes its organic connection to correct dogma and proper practice of the faith.

St. Stephen's Program of Studies for Youth Ministry Concentration

The St. Stephen's Program is a graduate-level directed-reading course of studies in Applied Orthodox Theology. Successful completion of the program leads to a Diploma in Applied Orthodox Theology.

Youth Ministry Concentration Overview

The Youth Ministry concentration in the St Stephen's Program comprises 15 directed-reading courses, three praxis, and three weeks of residency (one week each year). Each entering Class completes the coursework, praxis, and residency on the same trimester schedule (two long sessions and one residency) during the course of the Program. Each Fall session includes three directed-reading courses; each Spring session includes two reading courses and one directed-praxis course; and each Summer session includes one week of residency in the Antiochian House of Studies.

Directed-Reading Courses

The directed-reading courses for the Youth Ministry concentration are identical to those in the standard Applied Theology concentration of the St. Stephen's program, with the exception of four courses, which specifically focus on preparing the student for Youth Ministry. The directed-reading courses are offered in the Fall and Spring trimesters. In general, the coursework includes:

- Reading the Required Texts for each course and additional recommended reading, which often is relevant across multiple courses.
- Successful completion of the required Exam Papers (typically three for each course) at the end of the semester.
- Students without sufficient background in the subject may find it necessary to undertake some amount of remedial reading in order to establish an appropriate basis and context in which to understand the required readings.

Directed-Praxis Courses

The St. Stephen's Program directed-praxis courses are offered in the Spring trimesters (Sessions II, IV, and VI). The directed-praxis courses for the Youth Ministry concentration are to focus on an area of Youth Ministry. They generally will address a particular need in this area. The Youth Ministry Praxis courses include:

- A Praxis Proposal (abstract), which the student submits at the beginning of the Spring trimester before undertaking the praxis to:
- the Chair of the Department of Youth Ministry for acceptance of relevancy

- and, upon acceptance by the YM Chair, to the Praxis Mentor for approval.
- The directed Praxis itself.
- A Praxis Paper with supporting detail.

Residency

The required residency courses are offered in the Summer trimesters (the last week of August or the first week of September). All students in the St. Stephen's Program are required to attend one week of residency in the Antiochian House of Studies each year (alternating week one or week two). Students in the Youth Ministry concentration will attend the **second week** of the House of Studies each year and will also attend an intensive Saturday session at the beginning of the week.

Masters Degree Program

Students who successfully complete the St. Stephen's Diploma program and who satisfy the other prerequisites, may apply to enter the Masters Degree Program, leading to a Master of Theology in Applied Orthodox Theology. Upon successful completion of the Youth Ministry concentration of the St Stephen's Diploma program, students may apply for acceptance into the Masters of Theology Degree Program in Applied Orthodox Theology with an emphasis on Youth Ministry. This accredited degree is offered by the Greek Orthodox Patriarchate of Antioch through partnership with St. John of Damascus School of Theology, Balamand University.

The Masters Degree Program with the Youth Ministry concentration focuses on a practical need in Youth Ministry and, in general, includes:

- Presentation of a Thesis Proposal (abstract)
- Two Trimesters (Fall and Spring) of thesis research and preparation.
- Completion and defense of the Master's Thesis.

In the Masters Degree program, the Thesis must be focused on Youth Ministry and the Thesis topic must be approved by the Chair of the Department of Youth Ministry before it is submitted to the Thesis Committee.

Examples of Youth Ministry Praxis

- Extended Teen Ministry Outreach praxis, including preparing teens, implementing praxis and debriefing teens
- Designing, building and training a Parish Youth Ministry Team
- Developing and implementing a Teen Weekend Retreat
- Developing and teaching a Semester Course in Moral and Ethical Issues Confronting Orthodox Youth to teens (for at least a 4 month period)
- Designing, implementing and evaluating a Youth Group Calendar of Events (for at least a 6 month period)
- Teaching teens Orthodox Liturgical Music, performed and useable in an Orthodox setting (quality recording of the event required)
- Developing a web-based Youth Ministry Program
- Developing a CD-based Youth Ministry Teaching Tool for teens
- Developing and implementing a Teen Bible Study Program

Course Description for Youth Ministry Concentration

Unit I:

Fundamentals I: An Introduction to Orthodoxy

(3 credits)
Fr. Allen

Introducing the student to the basics of Orthodox Christian beliefs and practices, it surveys the Church's history, doctrines, worship, sacraments, and spirituality. It provides a broad-based overview of the topics dealt with in the remainder of the program.

Church History I: The Christian Church from Its Foundation through the Seventh Century

(3 credits)
Fr. Najim

This course provides a survey of the history of the Christian Church from an Orthodox perspective from the coming of our Lord to the resolution of the monothelite heresy at the Sixth Ecumenical Council (681). Topics to be covered include the Apostolic period, the Early Fathers, the first six Ecumenical Councils, and the development of the Church's ecclesiology noting the beginnings of east-west divergences.

Liturgical Theology I: Introduction to Liturgical Theology, Baptism and Eucharist

(3 credits)
Dr. Meyendorff

Here the student is introduced to the subject of Christian initiation. The readings emphasize the integral character of Baptism, Chrismation, and Eucharist constituting together the beginning of the Christian life. Also, it emphasizes the understanding of sacrament or mystery as an action of the Church, rather than a "private" rite.

Unit II:

Church History II: The Orthodox Church from the Seventh Century to 1453

(3 credits)
Fr. Najim

This course completes the Church History sequence. It continues the focusing on the Orthodox Church per se covering events from the heresy of iconoclasm to the fall of Constantinople in 1453. Topics presented include the restoration of the icons by the Seventh Ecumenical Council (787), the development of the east-west schism, the Crusades and their impact on east-west relations, and the progressive encroachment of the Islamic states on the Orthodox Byzantine world culminating in the fall of the Byzantine Empire.

Practical Aspects of Youth Ministry: Fundamentals of Youth Ministry

(3 credits)
Fr. Purpura

This course is designed in two parts.

1. The first half will establish basic definitions and visions of youth ministry in the Orthodox Christian Church. Students will research common characteristics of adolescence and discuss how those characteristics manifest the life of today's adolescent at home, school, work, the parish, and at play. Various models of youth ministry will be explored and critiqued in the light of the life and teachings of the Church.
2. The second half of the course will seek to develop criteria for parish programs to meet the needs of youth and foster their responsible participation in church life. Topics will include: organizing youth group meetings, locating parental release and medical forms, starting a youth ministry from scratch, recruiting volunteers, etc.

Unit III:

Practical Aspects of Youth Ministry: Relational Ministry and Spiritual Development in Youth

(3 credits)
Fr. Purpura

The purpose of this unit's reading is to discover and develop a philosophy of youth ministry, which is consistent with Eastern Orthodox ecclesiology, and that leads to a healthy praxis of relational ministry and adolescent spiritual development. This goal will be accomplished by critically examining and reacting to several contemporary youth ministry models in light of Orthodox ecclesiology.

Holy Scripture II: The New Testament

(3 credits)
Fr. Tarazi

A survey of the New Testament, this course covers the life and redemptive work of our Lord and Savior Jesus Christ and the early development of the Church through the Acts of the Apostles and the Epistles. Readings outside of scripture set the historical background for the reading of the primary texts.

**Patristics: The Fathers of the Church
During the First Five Hundred Years**

(3 credits)
Fr. Najim US

This course covers the teaching of the Fathers from the period of the Apostolic Fathers through the refutation Monophysitism including the development of Orthodox dogmatic formulae rejecting Gnosticism, Modalism, Adoptianism, Arianism, and Nestorianism.

Unit IV:

**Holy Scripture III:
Biblical Topics**

(3 credits)
Fr. Tarazi

Following on the first two scripture courses, the student now learns to expound the Bible with a view to its use in teaching the Church's doctrine.

**Doctrine I: The Doctrine of Knowledge
In the Tradition of the Church**

(3 credits)
Fr. Antypas

This course focuses on the experiential nature of the knowledge of God in the practice of Orthodox Theological method. It identifies that methodology with the cure of the soul and salvation.

Unit V:

**Doctrine II: The Orthodox Doctrine
of the Holy Trinity**

(3 credits)
Fr. Antypas

Here the student comes to an understanding of the Orthodox approach to the mystery of the Holy Trinity, i.e., a personal encounter between the believer and community of believers with the three hypostases of the Godhead.

**Practical Aspects of Youth Ministry:
Moral and Ethical Issues Confronting Orthodox Youth**

(3 credits)
Fr. Purpura

The purpose of this unit's reading is to (1) examine the moral and ethical issues confronting young people today; (2) examine the Church's teachings on these issues, (3) enable youth workers to effectively impart the Church's teachings on these issues to young people in a way that brings young people into a closer relationship with Jesus Christ and His Church.

Pastoral Theology I

(3 credits)
Fr. Allen

This course provides the student with an introduction to the theory and practice of pastoral theology in the context of the faith of the Orthodox Church. It includes the ministry of the liturgy, the word and of spiritual counsel.

Unit VI:

Pastoral Theology II

(3 credits)
Fr. Allen

Building on the first course in pastoral theology, this course examines a variety of "case study" applications of the pastoral method in an Orthodox context, including the Ministry of Spiritual Direction.

**Practical Aspects of Youth Ministry
Designing and Building a Parish Youth Ministry**

(3 credits)
Fr. Yazge

The purpose of this unit's reading is to give the reader an understanding of the essential elements necessary for an effective Parish Youth Ministry Team. In particular, the readings will focus on the recruitment, training and maintenance of a volunteer team of youth workers. The readings will also provide a framework for establishing a parish youth group.

St. Stephen's Program of Studies for Byzantine Iconology or Byzantine Musicology

The St. Stephen's Program is a graduate-level directed-reading course of studies in Applied Orthodox Theology. Successful completion of the program leads to a Diploma in Applied Orthodox Theology.

Byzantine Iconology or Byzantine Musicology Overview

The Byzantine Iconology or Byzantine Musicology concentration in the St Stephen's Program comprises 15 directed-reading courses, three praxis, and three weeks of residency (one week each year). Each entering Class completes the coursework, praxis, and residency on the same trimester schedule (two long sessions and one residency) during the course of the Program. Each Fall session includes three directed-reading courses; each Spring session includes two reading courses and one directed-praxis course; and each Summer session includes one week of residency in the Antiochian House of Studies.

Directed-Reading Courses

The directed-reading courses for the Byzantine Iconology or Byzantine Musicology concentration are identical to those in the standard Applied Theology concentration of the St. Stephen's program, with the exception of three courses, which specifically focus on preparing the student for Byzantine Iconology or Byzantine Musicology. The directed-reading courses are offered in the Fall and Spring trimesters. In general, the coursework includes:

- Reading the Required Texts for each course and additional recommended reading, which often is relevant across multiple courses.
- Successful completion of the required Exam Papers (typically three for each course) at the end of the semester.
- Students without sufficient background in the subject may find it necessary to undertake some amount of remedial reading in order to establish an appropriate basis and context in which to understand the required readings.

Directed-Praxis Courses

The St. Stephen's Program directed-praxis courses are offered in the Spring trimesters (Sessions II, IV, and VI). The directed-praxis courses for the Musicology/Iconology concentration are to focus on an area of Musicology/Iconology. They generally will address a particular need in this area. The Musicology/Iconology Praxis courses include:

- A Praxis Proposal (abstract), which the student submits at the beginning of the Spring trimester before undertaking the praxis to:
 - the Director of Musicology/Iconology for acceptance of relevancy

- and, upon acceptance by the Director, to the Praxis Mentor for approval.
- The directed Praxis itself.
- A Praxis Paper with supporting detail.

Residency

The required residency courses are offered in the Summer trimesters (the last week of August or the first week of September). All students in the St. Stephen's Program are required to attend one week of residency in the Antiochian House of Studies each year (alternating week one or week two). Students in the Musicology/Iconology concentration will attend the **first or second week** of the House of Studies each year and will also attend an intensive Saturday session which is held between the first and second week.

Masters Degree Program

Students who successfully complete the St. Stephen's Diploma program and who satisfy the other prerequisites, may apply to enter the Masters Degree Program, leading to a Master of Theology in Applied Orthodox Theology. Upon successful completion of the Musicology/Iconology concentration of the St Stephen's Diploma program, students may apply for acceptance into the Masters of Theology Degree Program in Applied Orthodox Theology with an emphasis on Musicology/Iconology. This accredited degree is offered by the Greek Orthodox Patriarchate of Antioch through partnership with St. John of Damascus School of Theology, Balamand University.

The Masters Degree Program with the Musicology/Iconology concentration focuses on a practical need in Youth Ministry and, in general, includes:

- Presentation of a Thesis Proposal (abstract)
- Two Trimesters (Fall and Spring) of thesis research and preparation.
- Completion and defense of the Master's Thesis.

In the Masters Degree program, the Thesis must be focused on Musicology/Iconology and the Thesis topic must be approved by the Director of Musicology/Iconology course before it is submitted to the Thesis Committee.

Course Description for Byzantine Musicology or Byzantine Iconology Concentration

Unit I:

Fundamentals I: An Introduction to Orthodoxy

(3 credits)
Fr. Allen

Introducing the student to the basics of Orthodox Christian beliefs and practices, it surveys the Church's history, doctrines, worship, sacraments, and spirituality. It provides a broad-based overview of the topics dealt with in the remainder of the program.

Church History I: The Christian Church from Its Foundation through the Seventh Century

(3 credits)
Fr. Najim

This course provides a survey of the history of the Christian Church from an Orthodox perspective from the coming of our Lord to the resolution of the monothelite heresy at the Sixth Ecumenical Council (681). Topics to be covered include the Apostolic period, the Early Fathers, the first six Ecumenical Councils, and the development of the Church's ecclesiology noting the beginnings of east-west divergences.

Liturgical Theology I: Introduction to Liturgical Theology, Baptism and Eucharist

(3 credits)
Dr. Meyendorff

Here the student is introduced to the subject of Christian initiation. The readings emphasize the integral character of Baptism, Chrismation, and Eucharist constituting together the beginning of the Christian life. Also, it emphasizes the understanding of sacrament or mystery as an action of the Church, rather than a "private" rite.

Unit II:

Church History II: The Orthodox Church from the Seventh Century to 1453

(3 credits)
Fr. Najim

This course completes the Church History sequence. It continues the focusing on the Orthodox Church per se covering events from the heresy of iconoclasm to the fall of Constantinople in 1453. Topics presented include the restoration of the icons by the Seventh Ecumenical Council (787), the development of the east-west schism, the Crusades and their impact on east-west relations, and the progressive encroachment of the Islamic states on the Orthodox Byzantine world culminating in the fall of the Byzantine Empire.

Byzantine Musicology Concentration/Chanter

(3 credits)
V. Rev. Elias Bitar / Stratos Mandalakis

Note: General Course Description:

This course and its ensuing components are designed to afford the student an understanding of the myriad factors that contributed to the development of Byzantine Music/Hymnography, and the theological/liturgical implications of the development of this liturgical music art form. Students will also be instructed in the art/craft of Psaltic performance using liturgical resources available in English, preparing them for practical application of these studies in their roles as chanters and as teachers of the Psaltic Art. To accomplish this, internet/web-based educational methods will be used in conjunction with readings/integrated listening and hands-on instruction during the residency program.

Byzantine Musicology I / Chanter

In this reading period, the basic developmental roots of Byzantine Music/Hymnography will be analyzed through theological, cultural, scriptural, historical, and patristic influences, all of which shaped the evolution of both text and melody not only in the Eastern Churches, but in the West also. Exploration of pagan rituals, Jewish liturgy and secular music will be used to create a view of the melting pot in which Christian Chant was born. Readings will be coupled with integrated listening both of chant performance and interviews with scholars on the subject.

Byzantine Musicology Concentration / Choir Director

(3 credits)
V. Rev. Elias Bitar / Stratos Mandalakis

Note: General Course Description:

This course and its ensuing components are designed to afford the student an understanding of the myriad factors that contributed to the development of Byzantine Music/Hymnography, and the theological/liturgical implications of the development of this liturgical music art form. Students will also be instructed in the art/craft of Choral performance using liturgical resources available in English, preparing them for practical application of these studies in their roles as Choir Directors in his/her respective music tradition. To accomplish this, internet/web-based educational methods will be used in conjunction with readings/integrated listening and hands-on instruction during the residency program.

Byzantine Musicology I / Choir Director

In this reading period, the basic developmental roots of Byzantine Music/Hymnography will be analyzed through theological, cultural, scriptural, historical, and patristic influences, all of which shaped the evolution of both text and melody not only in the Eastern Churches, but in the West also. Exploration of pagan rituals, Jewish liturgy and secular music will be used to create a view of the melting pot in which Christian Chant was born. Readings will be coupled with integrated listening both of chant performance and interviews with scholars on the subject.

Byzantine Iconology Concentration:

(3 credits)
Nicolae Gavrilu

Note: *General Course Description*

The course is designed in two parallel sections: Iconology / Theology of Icon & Iconography / workshops.

Byzantine Iconology I:

The purpose of this first course is to develop a general view/understanding of ICON as a phenomenon, seen throughout the prism of a comparative analysis with the Western religious imagery, using three categories of criteria: 1) the ICON in the visual context, 2) the theological infrastructure and understanding of ICON, 3) the ICON in the liturgical context.

Unit III:

Byzantine Musicology II / Chanter

(3 credits)
V. Rev. Dr. Elias Bitar / Stratos Mandalakis

In this reading period, students will focus on hymnography and types of hymns, the liturgical cycle vis á vis the prescribed modes/hymns/service books, and will delve into the lives of some of the greatest Byzantine hymnographers including John of Damascus, Romanos the Melodist, Kassiane the Nun, and Joseph the Hymnographer to name a few. Students will also study the historical development of the Byzantine Notational system. Readings will be coupled with integrated listening both of chant performance and interviews with scholars on the subject.

Students will continue the work begun at the first residency program in mastering the reading of the Psaltic or Parasemantic Notational System of Byzantine music (the New Method). Assignments will be completed via audio podcasts and web conferencing/correspondence.

Byzantine Musicology II / Choir Director

(3 credits)
V. Rev. Dr. Elias Bitar / Stratos Mandalakis

In this reading period, students will focus on hymnography and types of hymns, the liturgical cycle vis á vis the prescribed modes/hymns/service books, and will delve into the lives of some of the greatest Byzantine hymnographers including John of Damascus, Romanos the Melodist, Kassiane the Nun, and Joseph the Hymnographer to name a few. Students will also study the historical development of the Byzantine Notational system. Readings will be coupled with integrated listening both of chant performance and interviews with scholars on the subject.

Students will continue the work begun at the first residency program in vocal and choral technique as it pertains to the Orthodox liturgical tradition(s) including repertory research, the challenges involved with English settings of arrangements originally created in one of the “Mother Tongues”. Assignments will be completed via audio podcasts and web conferencing/correspondence.

Liturgical Theology II: - cf.p.6 (for musicology students)

(3 credits)
Dr. Paul Meyendorff

Byzantine Iconology II:

(3 credits)
Nicolae Gavrilu

The purpose of the Iconology II (Unit III) is to offer an understanding of:

i) the substance of the Icon; ii) the theology of Light within the context of Icon; iii) the Icon as epiphania / the epiphanic dimension of Icon; iv) diaphania and the metamorphosis of human being towards iconic state on the ground of theosis; v) the Icon as Sacrament: the position of the iconographer as ‘priest’ of the ‘visual sacrament’ of Icon; vi) Beauty: diaphanic/transcendent/divine beauty vs. ‘residual’ beauty; vi) the iconographer and the askesis of sight.

Holy Scripture II: cf. p7 (for iconology students)

(3 credits)

The New Testament

Fr. Tarazi

A survey of the New Testament, this course covers the life and redemptive work of our Lord and Savior Jesus Christ and the early development of the Church through the Acts of the Apostles and the Epistles. Readings outside of scripture set the historical background for the reading of the primary texts.

Patristics: The Fathers of the Church

(3 credits)

During the First Five Hundred Years cf. p7 (for both musicology & iconology students.)

Fr. Najim US

This course covers the teaching of the Fathers from the period of the Apostolic Fathers through the refutation of Monophysitism including the development of Orthodox dogmatic formulae rejecting Gnosticism, Modalism, Adoptionism, Arianism, and Nestorianism.

Unit IV:

Holy Scripture III:

(3 credits)

Biblical Topics

Fr. Tarazi

Following on the first two scripture courses, the student now learns to expound the Bible with a view to its use in teaching the Church's doctrine.

Doctrine I: The Doctrine of Knowledge

(3 credits)

In the Tradition of the Church

Fr. Antypas

This course focuses on the experiential nature of the knowledge of God in the practice of Orthodox Theological method. It identifies that methodology with the cure of the soul and salvation.

Unit V:

Doctrine II: The Orthodox Doctrine of the Holy Trinity

(3 credits)

Fr. Antypas

Here the student comes to an understanding of the Orthodox approach to the mystery of the Holy Trinity, i.e., a personal encounter between the believer and community of believers with the three hypostases of the Godhead.

Canon Law: The Canon Law of the Orthodox Church

(3 credits)

Fr. Viscuso

Introducing the student to Orthodox Canon Law, it provides grounding in the basics of their implementation and the spirit of the application. It also provides an overview of the key concepts of **economia** and **akriveia**.

Pastoral Theology I

(3 credits)

Fr. Allen

This course provides the student with an introduction to the theory and practice of pastoral theology in the context of the faith of the Orthodox Church. It includes the ministry of the liturgy, the word and of spiritual counsel.

Unit VI:

Pastoral Theology II

(3 credits)

Fr. Allen

Building on the first course in pastoral theology, this course examines a variety of "case study" applications of the pastoral method in an Orthodox context, including the Ministry of Spiritual Direction.

Byzantine Iconology III:

(3 credits)

Nicolae Gavrilu

The purpose of the 3rd unit of iconology is to offer an understanding of:

i) the compositional dynamics of the Icon; ii) visual hermeneutics | semiotics in Icon; iii) the mystical theology of Icon and its reflection in iconographer's mystical life; iv) Icon and Temple: visual/iconic theology of the Byzantine temple and the relation Icon – Temple; Iconic dynamics – Byzantine Temple architecture; visual motion, colour, light, atmosphere within temple's architecture; the Iconic temple vs. residual temple: comparative analysis of Byzantine temple as celestial architecture of vision (Iconic architecture) vs. secular temple | residual architecture; manifestations of mystical-architectural instinct in secular contexts; v) Iconographic / Iconologic analysis.

Byzantine Musicology III / Chanter:

(3 credits)

V. Rev. Dr. Elias Bitar / Stratos Mandalakis

In the final reading period, students will continue their studies in Byzantine Music History, including the periods of Late Byzantium, the Ottoman Period to the present. The contributions to the Psaltic Art of influential personalities such as Saint John Koukouzeles, the Three Teachers of the New Method, to name a few will be included. Students will also explore the traditions of non-Greek or Arabic Byzantine Chant and that of non-Byzantine Eastern Christian music, including the various Slavic, and Georgian Chant. The influences of late 19th and 20th Century musicians such as Sakellarides, Vrionides and Hilko on Byzantine chant in the New World will be considered. Finally, students will be delving into some of the challenges facing Eastern Christian Church Musicians today in the New World. Practical solutions will be formulated for how to plan/ create/ implement a music ministry, in the vernacular, that fully utilizes the craft of Byzantine Music as an intrinsic part of the liturgical celebration within an American Orthodox parish. Readings will be coupled with integrated listening both of chant performance and interviews with scholars on the subject.

Students will continue the work already begun in mastering the Psaltic or Parasemantic Notational System of Byzantine music (the New Method). Assignments will be completed via audio podcasts and web conferencing/correspondence.

Byzantine Musicology III / Choir Director

(3 credits)

V. Rev. Dr. Elias Bitar / Stratos Mandalakis

In the final reading period, students will continue their studies in Orthodox Church Music History, including the periods of the Christianization of the Slavs, Late Byzantium, the Ottoman Period to the present. The changes brought about to Orthodox Christian Music by influential personalities such as Saint John Koukouzeles, Ivan Shaidurov, the Three Teachers of the New Method, to name a few will be included. Students will concentrate on the development of the various polyphonic/choral music traditions that evolved from both Byzantine and non-Byzantine chant families including those of the Slavs, and the Chant tradition of Georgia. The influences of late 19th and 20th Century musicians such as Sakellarides, Vrionides and Hilko on Byzantine chant in the New World will be considered. Composers and arrangers that applied Western European choral music conventions to existing chant melodies and/or created freely composed hymns will be explored. Finally, students will be delving into some of the challenges facing Eastern Christian Church Musicians today in the New World. Practical solutions will be formulated for how to plan/ create/ implement a music ministry in the vernacular, that fully utilizes the corpus of Orthodox arranged choral music as an intrinsic part of the liturgical celebration within an American Orthodox parish. Readings will be coupled with integrated listening both of choral performance and interviews with scholars on the subject.

Students will continue the work begun at the first residency program in vocal and choral technique as it pertains to the Orthodox liturgical tradition(s) including repertory research, the challenges involved with English settings of arrangements originally created in one of the “Mother Tongues”. Assignments will be completed via audio podcasts and web conferencing/correspondence.

Directed-Praxis Courses – Byzantine Musicology Concentration / Chanter

Session II Directed-Praxis: Status Quo Except that the praxis should pertain to the area of concentration and will be moderated by the St. Stephens Musicology Staff.

Session IV Directed-Praxis: Students will do in depth study in the Psaltic Art, continuing their work during the previous residency/reading period. Assignments will be completed via audio podcasts and web conferencing/correspondence. Work will include:

- Lessons in reading/chanting Psaltic, mode by mode through examples available in books and via audio podcasts
- Practical applications of the above using examples from English language sources that utilize Byzantine Notation
- Practice with available recordings that accompany above materials
- Interaction with/coaching by the instructor via electronic submission of performance samples and video conferencing via the internet

Session VI Directed-Praxis: Students will continue in depth study in the Psaltic Art, continuing their work begun during the previous residency/reading periods. Assignments will be completed via audio podcasts and web conferencing/correspondence. Work will include:

- Lessons based on practical applications of the hymnology for Vespers and Matins/Divine Liturgy using examples from English language sources that utilize Byzantine Notation
- Beginning exploration of more difficult works such as Papadic chants used for Cherubic and Communion Hymns
- Practice with available recordings that accompany above materials

- Interaction with/coaching by the instructor through electronic submission of performance samples and video conferencing via the internet
- Practical application/teaching of the Psaltic art by preparing/teaching some basic lessons in the Psaltic Art to students on the parish level, and evaluating their success in a multi-page praxis narrative which will include:
 - Lesson plan outline
 - Samples of handouts/materials used
 - List of supplementary materials/bibliography on the subject
 - Video excerpts recorded during the teaching sessions

Teacher's evaluation of the Unit of Study... successes attained and goals to be set for an ongoing educational program

Directed-Praxis Courses – Byzantine Musicology Concentration / Choir Director

Session II Directed-Praxis: Status Quo except that the praxis should pertain to the area of concentration and will be moderated by St. Stephen's Musicology Staff.

Session IV Directed-Praxis: Students will continue their study in the basics of the Psaltic art, continuing the work completed during the previous residency/reading period. Students then begin to explore the chant/choral music of their own tradition and others. Assignments will be completed via audio podcasts and web conferencing/correspondence. Work will include:

- Lessons in reading/chanting basic psaltic neumatic notation as an introduction. Students will then explore transliterations of both Byzantine/non-Byzantine melodies in Western notation available in books and through various internet based media.
- Practical applications of the above in various liturgical situations where choirs may not be a feasible alternative because of the nature of the parish.
- Exploration of simple arrangements of chant such as Obikhod or other simplified (2-3 part) arrangements for small choir or Children's choir
- Exploration of choral arrangements to "stretch" both director and his/her ensemble
- Interaction with/coaching by the instructor via electronic submission of performance samples done with the student's local singing ensembles and video conferencing via the internet

Session VI Directed-Praxis: Students will continue in depth study in Orthodox Christian choral music, continuing their work begun during the previous residency/reading periods. Assignments will be completed via audio podcasts and web conferencing/correspondence. Work will include:

- Lessons based on practical applications of settings that are from both the student's tradition and others, using examples from English language sources that are both linguistically and musically adept at best conveying the essence of the text.
- Creation of a choral director's "bag of tricks," including methods for improving blend, intonation, diction so that the ensemble conveys the texts/music intelligibly and in a manner befitting the Eastern Christian liturgical ethos.
- Creation of methodologies that will promote congregational participation, especially during the Eucharist and the sharing of same with students in a forum style arena.
- Interaction with/coaching by the instructor through electronic submission of performance samples and video conferencing via the internet
- Practical application of choral techniques through the rehearsal/performance of select musical settings explored above utilizing an ensemble or multiple ensembles in the student's parish, and evaluation their success in a multi-page praxis narrative that will include:
 - Rehearsal plans
 - Samples of arrangements used
 - List of supplementary materials/bibliography on the subject
 - Video excerpts recorded during the teaching sessions/final performance during synaxis (worship)

Teacher's evaluation of the Unit of Study... successes attained and goals to be set for an ongoing educational program

St. Stephen's Program of Studies for the Oriental Orthodox Concentration

The St. Stephen's Program is a graduate-level directed-reading course of studies in Applied Orthodox Theology. Successful completion of the program leads to a Diploma in Applied Orthodox Theology.

The Oriental Orthodox Concentration Overview

The Oriental Orthodox concentration in the St Stephen's Program comprises 15 directed-reading courses, three projects, and three weeks of residency (one week each year). Each entering Class completes the coursework, projects, and residency on the same trimester schedule (two long sessions and one residency) during the course of the Program.

Each Fall session includes three directed-reading courses; each Spring session includes two reading courses and one directed-project course; and each Summer session includes one week of residency in the Antiochian House of Studies.

Directed-Reading Courses

The directed-reading courses for the Oriental Orthodox concentration are identical to those in the Youth Ministry concentration of the St. Stephen's program, with the exception of three courses, which specifically focus on the Oriental Orthodox tradition. The directed-reading courses are offered in the Fall and Spring trimesters.

In general, the coursework includes:

- Reading the Required Texts for each course and additional recommended reading, which often is relevant across multiple courses.
- Successful completion of the required Exam Papers (typically three for each course) at the end of the semester.
- Students without sufficient background in the subject may find it necessary to undertake some amount of remedial reading in order to establish an appropriate basis and context in which to understand the required readings.

Directed-Project Courses

The St. Stephen's Program directed-project courses are offered in the Spring trimesters (Sessions II, IV, and VI). The directed-project courses for the Oriental Orthodox include:

- A Project Proposal (abstract), which the student submits at the beginning of the Spring trimester before undertaking the project to:
- The Project Mentor for approval.
- The directed Project itself.
- A Project Paper with supporting detail.

Residency

The required residency courses are offered in the Summer trimesters (the last week of August or the first week of September). All students in the St. Stephen's Program are required to attend one week of residency in the Antiochian House of Studies each year (alternating week one or week two).

Masters Degree Program

Students who successfully complete the St. Stephen's Diploma program and who satisfy the other prerequisites, may apply to enter the Masters Degree Program, leading to a Master of Theology in Applied Orthodox Theology. Upon successful completion of the Oriental Orthodox concentration of the St Stephen's Diploma program, students may apply for acceptance into the Masters of Theology Degree Program in Applied Orthodox Theology. This accredited degree is offered by the Greek Orthodox Patriarchate of Antioch through partnership with St. John of Damascus School of Theology, Balamand University.

The Masters Degree Program includes:

- Presentation of a Thesis Proposal (abstract)
- Two Trimesters (Fall and Spring) of thesis research and preparation.
- Completion and defense of the Master's Thesis.

Course Description for The Oriental Orthodox Concentration

Unit I:

Fundamentals I: An Introduction to Orthodoxy

(3 credits)
Fr. Allen

Introducing the student to the basics of Orthodox Christian beliefs and practices, it surveys the Church's history, doctrines, worship, sacraments, and spirituality. It provides a broad-based overview of the topics dealt with in the remainder of the program.

Church History I: The Christian Church from Its Foundation through the Seventh Century

(3 credits)
Fr. Najim

This course provides a survey of the history of the Christian Church from an Orthodox perspective from the coming of our Lord to the resolution of the monothelite heresy at the Sixth Ecumenical Council (681). Topics to be covered include the Apostolic period, the Early Fathers, the first six Ecumenical Councils, and the development of the Church's ecclesiology noting the beginnings of east-west divergences.

Liturgical Theology I: Introduction to Liturgical Theology, Baptism and Eucharist

(3 credits)
Dr. Meyendorff

Here the student is introduced to the subject of Christian initiation. The readings emphasize the integral character of Baptism, Chrismation, and Eucharist constituting together the beginning of the Christian life. Also, it emphasizes the understanding of sacrament or mystery as an action of the Church, rather than a "private" rite.

Unit II:

Church History II: Oriental Orthodox History after the 5th century

(3 credits)
Mary Ghattas

This course explores the historical trajectory of the Coptic and Syriac Churches after the Council of Chalcedon to the present day by tracing key historical events and themes to gain a better understanding of the Oriental Orthodox Christian tradition and its legacy in the Middle Eastern religious mosaic. The examination of this trajectory provides an opportunity to delve into the Oriental Orthodox viewpoint of Christian history. Participants analyze historical themes in order to strengthen their knowledge of and develop an appreciation for this tradition.

Practical Aspects of Youth Ministry: Fundamentals of Youth Ministry

(3 credits)
Fr. Purpura

This course is designed in two parts.

1. The first half will establish basic definitions and visions of youth ministry in the Orthodox Christian Church. Students will research common characteristics of adolescence and discuss how those characteristics manifest the life of today's adolescent at home, school, work, the parish, and at play. Various models of youth ministry will be explored and critiqued in the light of the life and teachings of the Church.
2. The second half of the course will seek to develop criteria for parish programs to meet the needs of youth and foster their responsible participation in church life. Topics will include: organizing youth group meetings, locating parental release and medical forms, starting a youth ministry from scratch, recruiting volunteers, etc.

Unit III:

Practical Aspects of Youth Ministry: (3 credits)
Relational Ministry and Spiritual Development in Youth Fr. Purpura

The purpose of this unit's reading is to discover and develop a philosophy of youth ministry, which is consistent with Eastern Orthodox ecclesiology, and that leads to a healthy praxis of relational ministry and adolescent spiritual development. This goal will be accomplished by critically examining and reacting to several contemporary youth ministry models in light of Orthodox ecclesiology.

Holy Scripture II: (3 credits)
The New Testament Fr. Tarazi

A survey of the New Testament, this course covers the life and redemptive work of our Lord and Savior Jesus Christ and the early development of the Church through the Acts of the Apostles and the Epistles. Readings outside of scripture set the historical background for the reading of the primary texts.

Patristics: The Fathers of the Church (3 credits)
During the First Five Hundred Years Fr. Najim

This course covers the teaching of the Fathers from the period of the Apostolic Fathers through the refutation of Monophysitism including the development of Orthodox dogmatic formulae rejecting Gnosticism, Modalism, Adoptionism, Arianism, and Nestorianism.

Unit IV:

Patristics II: (3 credits)
The Syriac Fathers M. Wingert

This course surveys the perspective of the Syriac Fathers through their prose and poetic works examining the nuances of spiritual and theological exploration unique to the Semitic and Oriental Christian experience.

Doctrine I: The Doctrine of Knowledge (3 credits)
In the Tradition of the Church Fr. Antypas

This course focuses on the experiential nature of the knowledge of God in the practice of Orthodox Theological method. It identifies that methodology with the cure of the soul and salvation.

Unit V:

Doctrine II: The Orthodox Doctrine (3 credits)
of the Holy Trinity Fr. Antypas

Here the student comes to an understanding of the Orthodox approach to the mystery of the Holy Trinity, i.e., a personal encounter between the believer and community of believers with the three hypostases of the Godhead.

Practical Aspects of Youth Ministry: (3 credits)
Moral and Ethical Issues Confronting Orthodox Youth Fr. Purpura

The purpose of this unit's reading is to (1) examine the moral and ethical issues confronting young people today; (2) examine the Church's teachings on these issues, (3) enable youth workers to effectively impart the Church's teachings on these issues to young people in a way that brings young people into a closer relationship with Jesus Christ and His Church.

Pastoral Theology I (3 credits)
Fr. Allen

This course provides the student with an introduction to the theory and practice of pastoral theology in the context of the faith of the Orthodox Church. It includes the ministry of the liturgy, the word and of spiritual counsel.

Unit VI:

Pastoral Theology II

(3 credits)

Fr. Allen

Building on the first course in pastoral theology, this course examines a variety of “case study” applications of the pastoral method in an Orthodox context, including the Ministry of Spiritual Direction.

Doctrine III:

Oriental Orthodox Christology

(3 credits)

E. Gergis

The purpose of this unit’s reading is to give the reader an understanding of the essential underpinnings of the Oriental Orthodox view on Christology with special emphasis on the unitary reality of Christ. This course also engages with the epistemological questions related to the Council of Chalcedon and the contemporary efforts for the Christological dialogue.

**2015 Revised Faculty and Administration
of the Antiochian House of Studies**

V. Rev. Dr. Joseph J. Allen, Director, ThD.

Bishop Thomas (AOA) Overseer BA 1974, OTH 1983, MA 2002, Ed.D. 2006

Metropolitan Savvas (GOA)

Archbishop Michael Dahulich (OCA), PhD.

Bishop John P. Abdalah (AOA), D.Min.

Rev. Dr. David Alexander, D.Min.

V. Rev. Joseph Antypas, D.Min.

V. Rev. Dr. Elias Bitar, D.Min.

Rev. Archdeacon Peter N. Boulukos, D.C.

Mr. Nicolae Gavriiliu

Mr. Emmanuel Gergis, MTh.

Ms. Mary Ghattas

Fr. Isaiah Gillette, D.Min

V. Rev. Dr. David Hester BA 1970, S.T.B. 1973, S.T.M. 1977-78, S.E.O.L. 1981-1985

V. Rev. Edward Hughes

Rev. George Kevorkian, MTh

Ms. Genevieve Mandalakis

Mr. Stratos Mandalakis, MTh.

Dr. Paul Meyendorff BA 1972, M.Div. 1976, PhD 1987

Mr. Ramez Mikhail

Mss. Cheri Mullins

V. Rev. Dr. Michel Najim M.Div. 1974, M.Th. 1976, ThD 1985

V. Rev. Dr. Joseph Purpura BA 1976, M.Div. 1979, S.T.M. 1982, D.Min. 1999

V. Rev. Dr. George Shaloub BS 1979, MTS 1985, D. Min. 1989

V. Rev. Dr. Paul Tarazi M.Div. 1969, M.Th. 1972, Th.Ed. 1975

Rev. Dr. Patrick Viscuso BS 1978, M. Div. 1981, Ph.D..

V. Rev. Anthony Yazge

Kh. Vasi Vair

Mr. Michael Wingert

Application is on the following page.



Antiochian House of Studies
St. Stephen's Course of Study in Orthodox Theology
385 Ivy Lane, Bergenfield, N.J. 07621

APPLICATION

(Please type or print all information)

Name: _____

Address: _____ City: _____

State: _____ Zip Code: _____ Country: _____

Tel. (home): _____ Tel. (work): _____

Cell: _____ Fax: _____

Email: _____

Birthdate: _____ Jurisdiction _____
(if Orthodox)

Employment: _____

Name and Address of your parish priest or other significant ecclesiastic authority:

Application is being made for
(please carefully reread program descriptions)

- REGULAR DIPLOMA CURRICULUM (St. Stephen's)
- YOUTH MINISTRY CONCENTRATION
 - BYZANTINE ICONOLOGY
 - BYZANTINE MUSICOLOGY
- ORIENTAL ORTHODOX CONCENTRATION

Note: A separate application will be provided for the Masters Degree during the third year in the course.

SIGNATURE: _____ DATE: _____

Include all items listed on page 1.