

# HCHC School Catalogue: Part III

## Holy Cross Greek Orthodox School of Theology

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## HCHC ACADEMIC GUIDE DISCLAIMER

*The Hellenic College Holy Cross guide is intended as a general guide to the institution's programs, courses, policies, fees, and procedures, all of which are subject to change without notice. All information contained within this document should be verified with the appropriate Hellenic College Holy Cross staff.*

*All efforts have been made by Hellenic College Holy Cross to ensure that the material is accurate and up to date, but Hellenic College Holy Cross, its board of trustees, and its employees are not liable for any loss or damage arising directly or indirectly from the possession, publication, or use of or reliance upon that information.*

*The provisions of this catalogue are not intended to constitute a contract between the student and the institution. HCHC reserves the right to make changes at any time within the student's term of enrollment. Courses and faculty are subject to change through normal academic channels. Students are responsible for meeting in full the requirements for graduation set forth in the school catalogue upon date of entry. The student's academic advisor assists in the planning of a program, but the final responsibility for meeting the requirements for graduation rests with the student.*

## HCHC, Inc. MISSION STATEMENT

The mission of Hellenic College, Inc., is the formation and the education of the person within the life of an Orthodox Christian community. To that end, it educates men preparing for the holy priesthood of the Greek Orthodox Archdiocese and other Orthodox Christian entities, as well as men and women for leadership roles in the Church, chosen professions, and society. Hellenic College, Inc., collaborates with Orthodox Church-affiliated institutions and ministries, and offers opportunities for lifelong learning.

## HOLY CROSS GREEK SCHOOL OF THEOLOGY MISSION STATEMENT

Holy Cross Greek Orthodox School of Theology is an Orthodox Christian seminary and graduate school of theology founded on the Trinitarian faith as revealed by Jesus Christ and as preserved in its fullness, genuineness, and integrity by the one, holy, catholic, and apostolic Church. The school embodies the historic and specific educational mission of the Ecumenical Patriarchate of Constantinople within the Greek Orthodox Archdiocese of America. Holy Cross educates its students to integrate the biblical, historical, dogmatic, ethical, and liturgical traditions of the Orthodox Church into a life of worship and spiritual formation. Students are prepared to become future Orthodox clergy and lay leaders, as well as to pursue further theological and pastoral education.

Holy Cross Greek Orthodox School of Theology Faculty  
2025-2026

**Administration**

**His Eminence Archbishop Elpidophoros of America**

Chairman of the Board of Trustees of Hellenic College Holy Cross

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**Rev. Fr. John Chryssavgis**

Professor of Theology, Executive Director, Huffington Ecumenical Institute at HCHC, BTh, DPhil, Dipl Byzantine Music

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Dean, Holy Cross, Archbishop Demetrios Professor of Biblical Studies and Christian Origins, and Professor of Old Testament and Semitic Languages, LicTh, MA, ThD, PhD

**Bruce Beck**

Assistant Professor of New Testament (Holy Cross), Director of the Religious Studies Program (Hellenic College), AB, MDiv, ThD

**His Grace Bishop Joachim (Cotsonis) of Amissos**

Director of the Archbishop Iakovos Library and Learning Resource Center, BS, MDiv, MA, MLIS, PhD

**Philip Mamalakis**

Associate Professor of Pastoral Care, BS, MDiv, PhD

**Timothy Patitsas**

Assistant Professor of Christian Ethics, BSFS, MDiv, PhD

Rev. Fr. George Parsenios,  
Professor of New Testament  
BA, MA, MDiv, MPhil., PhD

James Skedros

Michael G. and Anastasia Cantonis Professor of Byzantine Studies and  
Professor of Early Christianity, BA, MTS, ThM, ThD

Rev. Fr. Philip Zymaris

Assistant Professor of Liturgics, BA, MDiv, ThD

### **Adjunct Theology Faculty**

Ann Bezzerides,

Director of the Office of Vocation & Ministry, Adjunct Assistant  
Professor, Youth Ministry, PhD

Rev. Odisseys Drossos

Adjunct Professor

Rev. Fr. Elie Estephan

Adjunct Assistant Professor, Arabic Studies, PhD

Stavroula Gurguliatios

Instructor, Field Education

Rev. Dr. Philip Halikias

Adjunct Instructor, Ecumenical Studies

Rev. Fr. Romanos Karanos

Adjunct Assistant Professor, Byzantine Liturgical Music, PhD

Very Rev. Fr. Bartholomew Mercado

Adjunct Assistant Professor, Canon Law, PhD

Tikhon Pino

Adjunct Assistant Professor, Liturgical Greek, PhD

Constantine Psimopoulos,  
Adjunct Professor, Orthodox Christian Ethics, PhD

Georgios Theodoridis  
Adjunct Instructor, Byzantine Music

Bishop Maxim (Vasiljević) of Los Angeles and Western America  
Adjunct Professor, Dogmatics and Patristics

Rev. Fr. Luke Veronis  
Adjunct Instructor, Missiology and Director of the Missions Institute of  
Orthodox Christianity, BS, MDiv, ThM

Bishop Anthony (Vrame) of Synada  
Director, Holy Cross Orthodox Press, Adjunct Associate Professor,  
Religious Education, BA, MA, MDiv, PhD

Brooke Wilcox  
Adjunct Professor, Voice

#### **Professors Emeriti**

Rev. Fr. Alkiviadis Calivas  
Professor of Liturgics Emeritus

Rev. Fr. George D. Dragas  
Professor of Patristics Emeritus

Photios Ketsetzis  
Professor of Byzantine Music Emeritus

Rev. Fr. George Papademetriou  
Associate Professor Emeritus

Lewis Patsavos  
Professor of Canon Law Emeritus

Rev. Fr. Theodore Stylianopoulos  
Professor of New Testament Emeritus

## ABOUT HOLY CROSS

### **History and Mission**

Holy Cross was founded in 1937 in Pomfret, Connecticut. Its purpose was to prepare future priests and teachers to serve the Greek Orthodox Archdiocese of North and South America, a province of the Ecumenical Patriarchate of Constantinople. Since that time, Holy Cross has served as the only seminary and school of theology of the Greek Orthodox Archdiocese in the Americas. Its mission is to provide theological education and formation for future clergy and lay leaders of the Church and society. Holy Cross has educated over a thousand clergy and lay leaders who are serving, or who have served, in the Greek Orthodox Archdiocese and other Orthodox jurisdictions both in this country and in other parts of the world. Graduates of Holy Cross are leading the Church here in North America as well as in South America, Europe, Africa, and Asia.

In 1946, the school moved to Brookline, Massachusetts, where the students and faculty could take advantage of the educational and cultural opportunities of the Greater Boston area. In response to the emerging needs of the Church, and by virtue of its own academic maturation, in 1966 Holy Cross expanded its collegiate division into a full four-year liberal arts college, a distinct undergraduate institution known as Hellenic College.

Today the faculties and students of the undergraduate and graduate schools continue to form one community, sharing the same campus and facilities. However, the two schools are academically separate entities. Holy Cross has developed into an accredited graduate school of theology, and as such has become one of the most important institutions of the Orthodox Church in the Western Hemisphere.

At Holy Cross, education is understood to involve the integration of learning and faith. While committed to providing excellence in teaching, learning, and scholarship, Holy Cross programs also reflect the religious and cultural values of the Orthodox tradition, values expressed in the historic witness and mission of the Ecumenical Patriarchate of Constantinople.

The school is engaged in a variety of teaching, scholarship, service, and worship activities directed toward developing the intellectual and spiritual potential of its students, and which also enables the faculty to pursue teaching and scholarship in their various disciplines with academic freedom. The school is a community which encourages personal maturity, faith commitment, and a desire to contribute to the well-being of the Church and society.

Holy Cross is located in Boston, which is known as the “Athens of America.” The city of Boston is well known for its numerous colleges and universities as well as a center for theological education as reflected in the Boston Theological Institute, a consortium of ten theological schools within close proximity to one another. As a center of learning, the city is rich in religious, cultural, educational, artistic, and athletic opportunities.

The underlying source of all of our experiences is our deep commitment to our Orthodox Christian faith and learning, to heritage and service, which allows us to blend a unified vision of the past, present, and future in all that we do.

Theological education involves much more than purely academic endeavors. In the true spirit of Orthodox Christianity, formal educational growth, academic excellence, and spiritual formation are inseparably connected. Worship is central to the life of our community. Prayer and the sacramental life are indispensable to spiritual nurture. Holy Cross is thus concerned not only with the academic, but also with the spiritual and moral development of students. The theological student is one who strives not only to gain a deep understanding of the faith, but also to live this faith with all its transformative power and practical implications in the course of daily life.

Holy Cross has the responsibility of preparing future clergy for the Greek Orthodox Archdiocese and a number of other Orthodox jurisdictions. This is a sacred responsibility. The mission and well-being of the Church requires clergy who have a strong devotion to Christ, nurtured by theological education, spiritual disciplines, pastoral insights, and leadership skills.



Holy Cross also provides education and formation to men and women who desire to serve the Church and society with the benefit of theological education and spiritual formation. Many hope to serve in positions such as chaplains, theologians, missionaries, parish administrators, religious educators, counselors, iconographers, and church musicians. The call to ministry has always been viewed as a vocation. Each vocation must be nurtured and supported in a community of faith, learning, and worship.

### **Faithful Guides for Church and Society**

The education of future clergy and lay leaders at Holy Cross is multidimensional. Through worship, graduate theological studies, and community life, students are challenged to deepen their understanding of the various areas of Orthodox theology, to cultivate an attitude of faithful service to others, and to be persons of prayer.

We expect our future clergy and lay leaders to be persons of faith who appreciate our rich heritage of Orthodox Christian faith, learning, culture, and philanthropy. We also expect them to be caring persons who are well aware of the pastoral needs of all God's people. We expect them to be thoughtful people who are aware of the realities of today's society. The expectations of our clergy and lay leaders are great because the needs are great.

### **Our Students and Community**

We have a remarkable student body, both men and women, in our three graduate degree programs and three certificate programs. These students are bound together by their devotion to Jesus Christ and a desire to serve as His ambassadors. Many are 'second career' students with families. The majority of our students are preparing for ministry in the Greek Orthodox Archdiocese, although they come from a variety of backgrounds and have different degrees of preparation. The makeup of our student body reflects the changing demographics and missionary activity of the Church.

We also have students from other Orthodox and Oriental Orthodox jurisdictions in this country, including the Antiochian Orthodox Christian Archdiocese, the Orthodox Church in America, the Ukrainian Orthodox Church, the Serbian Orthodox Church, the Malankar Orthodox Syrian Church, and the Coptic Orthodox Church.

International students come from Orthodox Churches in a number of countries, including Albania, Bulgaria, Canada, China, Georgia, Greece, Jordan, Kenya, Lebanon, Romania, Serbia, Uganda, and the United Kingdom. The presence of these students enriches our community and contributes to cross-cultural understanding. The presence of international students indicates that Holy Cross is recognized throughout the world as a center of Orthodox theological education and formation.

### **The Faculty**

Holy Cross faculty members are recognized for their teaching and their contributions to theological scholarship, conferences, and retreats. Many are involved in ecumenical and interfaith dialogues. A number contribute to the ministries of the Ecumenical Patriarchate, to the Greek Orthodox Archdiocese, and to the Assembly of Canonical Orthodox Bishops of the United States of America. All the members of the faculty are called to be faithful teachers, mentors, and role models. Serving as a faculty member at Holy Cross does not simply require scholarly credentials. It also requires a commitment to Christ as known through the Orthodox Faith, and a dedication to the students and the well-being of the community. Our small classes encourage close interaction between faculty and students.

## ACADEMIC PROGRAMS

Our academic programs are intended to provide the student with significant exposure to the various disciplines of Orthodox theology. While courses are offered in each of these areas of theological inquiry, the faculty of Holy Cross seeks to keep the disciplines integrated and related to life in the world. The thread that unites the major disciplines is apostolic faith, life, and witness as it is lived and interpreted in the liturgical tradition of Orthodoxy and in the writings of the Fathers of the Church. The faculty is committed to bringing the example and the teachings of the Fathers to bear upon the issues and challenges of life. This constitutes more than an academic principle of organization. It is a spiritual perspective, an ethos that permeates every aspect of the educational endeavor at Holy Cross.

The study of Orthodox theology is undertaken within the lived witness and fulfillment of the teachings of Jesus Christ, the frequent participation in the holy sacraments, and the life of prayer. The faculty of Holy Cross, therefore, encourages students of theology to study the content of the Christian revelation and to appropriate, in a personal way, that saving revelation. While specific expectations are placed upon those students who are preparing for ordination, all Orthodox students at Holy Cross are expected to share in the liturgical life of the community and to contribute to its well-being under the guidance of their spiritual fathers and their academic advisors.

Required courses are arranged in set patterns for both pedagogical and scheduling reasons. Because most required courses are offered only once during the academic year, students are strongly encouraged to follow the sequence of required courses so as to avoid creating scheduling conflicts.

### **Theological Degrees**

The school offers three graduate degree programs to qualified students who have completed undergraduate studies. Each of these programs includes courses in Biblical Studies, Church History and Ecumenism, Patristics, Dogmatic Theology, Ethics, Liturgics, Canon Law, Pastoral Theology, Church Music, and Ancient and Modern Languages.

The Master of Divinity (MDiv) is a three or four-year program designed for students seeking comprehensive theological and ministerial

education, and for those who seek to serve the Church as clergy or as lay leaders. A supervised Field Education Program is part of the degree requirements. This degree program is required for seminarians of the Greek Orthodox Archdiocese with a calling to the priesthood.

The Master of Theological Studies (MTS) is a two-year program designed for students seeking an introduction to the various disciplines of Orthodox theology.

The Master of Theology (ThM) is a one-year program of advanced theological studies including a thesis in a specialized discipline. It is designed primarily for students who already have the MDiv degree.

### **Certificate Programs**

Holy Cross also offers three certificate programs. *The Program for the Diaconate* is designed especially for those who sense a call to serve as ordained deacons. Courses are offered during three summer sessions and relate to additional programs offered at the Metropolis and parish levels. This program is not designed for those who sense a call to the priesthood.

*The Certificate in Byzantine Music* imparts to students a mastery of the skills required for chanting the sacred hymns of the Orthodox Church. The program provides thorough knowledge of the psaltic notational system; the theoretical framework of the modal system; the ability to sight-read musical scores at all levels of complexity; and an extensive familiarity with the contents and usage of liturgical books and the rubrics of the Orthodox Church.

*The Certificate in Youth & Young Adult Ministry* is designed for those who have completed their bachelor's degrees and wish to deepen their theological knowledge while developing their skills for ministry and leadership. The certificate requires 18 credits of graduate level academic work with a work study component, which is completed within a year.

Holy Cross also offers special lectures and conferences during the academic year. They are open to clergy and laity as well as to scholars and non-degree candidates. The Archbishop Iakovos Library and Learning Resource Center, library, which contains over 65,000

monographs, 400 active print journal titles, and a variety of electronic databases, is a significant center of research for our faculty, students, and visiting scholars.

## MASTER OF DIVINITY

The Master of Divinity degree (MDiv) is a graduate degree in theology as well as a professional degree for those interested in all forms of ministry in Church and society, and especially for those preparing for ordination in the Orthodox Church. The program is open to qualified students who have a bachelor's degree or its equivalent from an accredited college or university. The program gives students a foundation in academic theological disciplines and in practical ministry through field education. Applicants who are preparing for ordination (seminarians) and who have recently joined the Orthodox Church are expected to have spent a minimum of two years living an active life in an Orthodox parish community prior to enrolling in the MDiv program.

The degree of Master of Divinity is awarded to regular students in good standing who have satisfactorily completed the course of study with an average grade not lower than C (2.0), and the following requirements:

- A minimum number of credit hours as required by the particular version of the MDiv program in which a student is enrolled
- Supervised field education as prescribed by the faculty
- One elective in the area of ecumenical studies or in a religious tradition other than the Orthodox Christian tradition
- One elective should be either *Religious Education* or *Youth Ministry*.
- If the student so chooses, the successful completion of a thesis in accordance with the "Guide for the Preparation of the MDiv Thesis." A copy of the guide may be obtained from the director of the MDiv thesis program. This replaces 6 credit hours of electives.

### MDiv Learning Outcomes

1. Religious Heritage: Articulate and illustrate the Orthodox Christian tradition in its defining elements.
2. Cultural Context: Engage diverse theological discourses (traditions) and cultures with respect and integrity.
3. Spiritual Formation and Growth: Demonstrate a commitment to spiritual growth and to the care of themselves and those around them, and define an informed vocational direction.
4. Capacity for Ministerial and Public Leadership

- a. Participate knowledgeably in, or when appropriate lead, Orthodox liturgical services.
  - b. Expound and apply the Gospel and Orthodox theology in public, worship, and ministerial settings.
  - c. Demonstrate the skills needed for church administration and leadership.
5. For those on the ordination track in the Greek Archdiocese: Demonstrate pastoral and liturgical competency in the Greek language.

There are three categories of students in the MDiv program. These are outlined below, together with their particular version(s) of the MDiv program.

### **Seminarians of the Greek Orthodox Archdiocese**

Seminarians of the Greek Orthodox Archdiocese are admitted to one of two versions of the MDiv program according to their qualifications. Those who are graduates of the Religious Studies seminarian program of Hellenic College enroll in a three-year program, while those who have received their bachelor's degrees from other institutions ordinarily enroll in the four-year program. The difference lies in certain courses which graduates of Hellenic College will already have had but which are unlikely to have been taken by graduates of other schools. These courses include New Testament Greek, Modern Greek (which fulfills an important pastoral need within the Greek Orthodox Archdiocese), and Byzantine music.

Seminarians of the Greek Orthodox Archdiocese are required, in addition, to fulfill the following:

- A voice review during orientation and at least one semester of voice class before graduating.
- Participation in the Holy Week Seminar during the student's first year of study.
- Participation in the St. Helen's Pilgrimage Study Abroad program, as part of the Ecumenical Patriarchate summer course.
- Participation in the Archdiocesan Seminar held at the headquarters of the Greek Orthodox Archdiocese of America in New York City during the spring semester of the senior year.

## **Modern Greek Language Requirements for GOA**

Modern Greek language preparation is a central element in training for ordained ministry in the Greek Orthodox Archdiocese of America. To that end, non-native Greek-speaking seminarians complete 18 credits in Modern Greek language instruction regardless of their knowledge of Modern Greek at the time of matriculation. The typical course of study is as follows:

Beginning Modern Greek I-II	6 cr.
Intermediate Modern Greek I-II	6 cr.
Advanced Modern Greek I-II	6 cr.

Proficiency exams offered each spring will determine whether students have attained the necessary degree of competence to move to the next level of Greek, or whether a remedial course is required first. Students with prior knowledge of Modern Greek will take a placement exam to determine at what level their studies begin, and they will continue their studies in domain-specific courses (e.g., culture, literature, history, post-advanced level language courses).



## *Master of Divinity – Three Year Program*

For seminarians of the Greek Orthodox Archdiocese who are graduates of the Hellenic College Theology  
(Seminarian) Program

### Semester I (Fall)

Church History I	3 cr.
Pastoral Care I	3 cr.
Patrology I	3 cr.
Religious Education	3 cr.
Intro to Old Testament	3 cr.
Byz. Music IV	<u>1.5 cr.</u>

Total: 16.5 cr.

### Semester II (Spring)

Church History II	3 cr.
Pastoral Care II	3 cr.
Patrology II	3 cr.
Old Testament Exegesis	3 cr.
Byz. Music V	1.5 cr.
Holy Week Seminar	<u>0 cr.</u>

Total: 13.5 cr.

### Semester III (Fall)

Preaching*	3 cr.
Dogmatics I	3 cr.
Ethics	3 cr.
Canon Law	3 cr.
Intro to New Testament	<u>3 cr.</u>

Total: 15 cr.

### Semester IV (Spring)

Liturgics	3 cr.
Dogmatics II	3 cr.
Dogmatics III	3 cr.
New Testament Exegesis	3 cr.
Preaching Practicum	<u>0 cr.</u>

Total: 12 cr.

### Summer II

Ecumenical Patriarchate**	3 cr.
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### Semester V (Fall)

Ecumenism/World Religions	3 cr.
Elective	3 cr.
Elective	3 cr.
Thesis or Elective	3 cr.
Teleturgics I	<u>2.5 cr.</u>

Total: 14.5 cr.

### Semester VI (Spring)

Social Ministries	3 cr.
Parish Administration	3 cr.
Youth Ministry	3 cr.
Thesis or Elective	3 cr.
Teleturgics II	<u>2.5 cr.</u>

Total: 14.5 cr.

**Total Credits: 89**

*\*Preaching is a single course offered in two segments. Classroom instruction occurs in the fall semester, and in the spring semester, the student finalizes and delivers the sermon publicly.*

*\*\* The Ecumenical Patriarchate course is a travel course that involves attending a series of lectures, and the producing a written project during the time abroad, based on the lectures and the experience of travel.*

## *Master of Divinity – Four Year Program*

For seminarians of the Greek Orthodox Archdiocese

### Semester I (Fall)

Old Testament Intro.	3 cr.
Church History I	3 cr.
Biblical Greek I	3 cr.
Patrology I	3 cr.
Service Rubrics	1.5 cr.
Beginning Voice Class	1.5 cr.

Total: 15 cr.

### Semester III (Fall)

New Testament Intro	3 cr.
Dogmatics I	3 cr.
Pastoral Care I	3 cr.
Beginning Modern Greek I	3 cr.
Byz. Music II	1.5 cr.

Total: 13.5 cr.

### Semester V (Fall)

Preaching*	3 cr.
Ethics	3 cr.
Inter. Modern Greek I	3 cr.
Elective	3 cr.
Byz. Music IV	1.5 cr.

Total: 13.5 cr.

### Summer III

Ecumenical Patriarchate**	3 cr.
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### Semester VII (Fall)

Ecumenism/World Religions	3 cr.
Canon Law	3 cr.
Advanced Modern Greek I	3 cr.
Thesis or Elective	3 cr.
Teleturgics I	2.5 cr.

Total: 14.5 cr.

### Semester II (Spring)

Old Testament Exegesis	3 cr.
Church History II	3 cr.
Biblical Greek II	3 cr.
Patrology II	3 cr.
Byz. Music I	1.5 cr.
First Year Voice	.5 cr.
Holy Week Seminar	0 cr.

Total: 14 cr.

### Semester IV (Spring)

Liturgics	3 cr.
Dogmatics II	3 cr.
Pastoral Care II	3 cr.
Beginning Modern Greek II	3 cr.
Byz. Music III	1.5 cr.

Total: 13.5 cr.

### Semester VI (Spring)

Dogmatics III	3 cr.
New Testament Exegesis	3 cr.
Inter. Modern Greek II	3 cr.
Elective	3 cr.
Byz. Music V	1.5 cr.
Preaching Practicum	0 cr.

Total: 13.5 cr.

### Semester VIII (Spring)

Parish Administration	3 cr.
Social Ministries	3 cr.
Advanced Modern Greek II	3 cr.
Thesis or Elective	3 cr.
Teleturgics II	2.5 cr.

Total: 14.5 cr.

### **Total Credits: 114.5**

*\*Preaching is a single course offered in two segments. Classroom instruction occurs in the fall semester, and in the spring semester, the student finalizes and delivers the sermon publicly.*

*\*\* The Ecumenical Patriarchate course is a travel course that involves attending a series of lectures, and the producing of a written project during the time abroad, based on the lectures and the experience of travel.*

*At least one elective in the MDiv program must be dedicated to either Religious Education or Youth Ministry*

## *Master of Divinity – Antiochian Archdiocese Seminarians*

Antiochian Archdiocese seminarians complete the basic three-year program with requirements in language and liturgical practice appropriate to their jurisdiction. All incoming seminarians are required to take a voice review during orientation and at least one semester of voice class before graduation, and to participate in the Holy Week Seminar during their first year of study.

### Semester I (Fall)

Church History I	3 cr.
Old Testament Intro.	3 cr.
Patrology I	3 cr.
Pastoral Care I	3 cr.
Beginning Arabic I	1.5 cr.
Service Rubrics	1.5 cr.
Beginning Voice Class	1.5 cr.

Total: 16.5 cr.

### Semester III (Fall)

New Testament Intro.	3 cr.
Biblical Greek I	3 cr.
Dogmatics I	3 cr.
Ethics	3 cr.
Intermediate Arabic I	1.5 cr.
Ecclesiastical Chant II	1.5 cr.

Total: 15 cr.

### Semester V (Fall)

Ecumenism/World Religions	3 cr.
Canon Law	3 cr.
Preaching	3 cr.
Thesis or Elective	3 cr.
Teleturgics I	2.5 cr.
Advanced Arabic I	1.5 cr.

Total: 16 cr.

### Semester II (Spring)

Church History II	3 cr.
Old Testament Exegesis	3 cr.
Patrology II	3 cr.
Pastoral Care II	3 cr.
Beginning Arabic II	1.5 cr.
Ecclesiastical Chant I	1.5 cr.
First Year Voice	.5 cr.
Holy Week Seminar	0 cr.

Total: 15.5 cr.

### Semester IV (Spring)

New Testament Exegesis	3 cr.
Biblical Greek II	3 cr.
Dogmatics II	3 cr.
Liturgics	3 cr.
Intermediate Arabic II	1.5 cr.
Ecclesiastical Chant III	1.5 cr.

Total: 15 cr.

### Semester VI (Spring)

Dogmatics III	3 cr.
Parish Administration	3 cr.
Social Ministries	3 cr.
Thesis or Elective	3 cr.
Teleturgics II	2.5 cr.
Advanced Arabic II	1.5 cr.
Preaching Practicum	0 cr.

Total: 16 cr.

**Total Credits: 93.5**

*\*Preaching is a single course offered in two segments. Classroom instruction occurs in the fall semester, and in the spring semester, the student finalizes and delivers the sermon publicly.*

## *Master of Divinity – Seminarians of Other Jurisdictions and Candidates for Lay Ministry*

Seminarians of other jurisdictions follow the program below. They may be required to take courses in liturgical practices appropriate to their jurisdictions. Additionally, all incoming seminarians are required to take a voice review during orientation and at least one semester of voice class before graduation, and to participate in the Holy Week Seminar during their first year of study.

This program is also designed for male and female students whose future plans relate to Church ministry in both its theological and its pastoral dimensions as these pertain, for example, to various parish ministries, hospital work, or counseling.

### Semester I (Fall)

Old Testament Intro.	3 cr.
Biblical Greek I	3 cr.
Church History I	3 cr.
Patrology I	3 cr.
Service Rubrics	1.5 cr.
Beginning Voice Class	1.5 cr.
Total:	15 cr.

### Semester II (Spring)

Old Testament Exegesis	3 cr.
Biblical Greek II	3 cr.
Church History II	3 cr.
Patrology II	3 cr.
Byzantine Music I	1.5 cr.
First Year Voice	.5 cr.
Holy Week Seminar	0 cr.
Total:	14 cr.

### Semester III (Fall)

New Testament Intro.	3 cr.
Dogmatics I	3 cr.
Pastoral Care I	3 cr.
Ethics	3 cr.
Byzantine Music II	1.5 cr.
Total:	13.5 cr.

### Semester IV (Spring)

New Testament Exegesis	3 cr.
Dogmatics II	3 cr.
Pastoral Care II	3 cr.
Liturgics	3 cr.
Byzantine Music III	1.5 cr.
Total:	13.5 cr.

### Semester V (Fall)

Ecumenism/World Religions	3 cr.
Canon Law	3 cr.
Preaching*	3 cr.
Elective	3 cr.
Thesis or Elective	3 cr.
Total:	15 cr.

### Semester VI (Spring)

Dogmatics III	3 cr.
Parish Administration	3 cr.
Social Ministries	3 cr.
Elective	3 cr.
Thesis or Elective	3 cr.
Preaching Practicum	0 cr.
Total:	15 cr.

**Total Credits: 85.5**

*\*Preaching is a single course offered in two segments. Classroom instruction occurs in the fall semester, and in the spring semester, the student finalizes and delivers the sermon publicly.*

*At least one elective in the MDiv program must be dedicated to either Religious Education or Youth Ministry*

## FIELD EDUCATION PROGRAM

The Field Education program rests on the conviction that theological studies cannot be separated from or unrelated to church life. An intimate and necessary relationship binds theological study, worship, and loving service to others. The purpose of the Field Education program is to help students to connect worship, theological study, and service to God's people. The supervised field education experiences offered have one fundamental concern: to assist students in deepening their relationship to God and to nurture their vocation to serve God through the Church.

Further information is available on the Field Education page of the school's website.

# MASTER OF THEOLOGICAL STUDIES

## Introduction

The program leading to the degree of Master of Theological Studies (MTS) is open to any qualified student who has a bachelor's degree or its equivalent from an accredited college or university. This program is designed primarily for students who seek graduate study of the various disciplines of Orthodox theology, but who are not candidates for ordination in the Orthodox Church. The program may serve as part of the preparation for further studies in theology or religion. The program requires a minimum of two years of full-time study.

### *Program Learning Outcomes*

- Articulate and illustrate the Orthodox Christian tradition in its defining elements.
- Display focused knowledge in one of the disciplines of theology.
- Demonstrate an ability to use at least two theological disciplines in framing a response to a historical or contemporary issue or problem.

The Master of Theological Studies degree is awarded to students in regular standing who have satisfactorily completed the two-year course of study with an average grade not lower than C (2.0). The MTS program consists of 49.5 credit hours of coursework, including 8 required courses (24 credits), 8 electives (24 credits), and the Integrative Academic Essay (1.5 credits).

As part of the Master of Theological Studies Program at Holy Cross, students are required to write an Integrative Academic Essay that serves as a capstone to their theological education. The MTS Integrative Academic Essay gives students the opportunity to demonstrate their ability to integrate various sources of the Orthodox theological tradition in conversation with contemporary concerns. The essay is used as a learning tool, to assist students in synthesizing the various aspects of their theological education prior to graduation. It is also an assessment tool providing evidence of the extent to which students have achieved the goals of the degree program, and of the extent to which Holy Cross has met the goals for teaching and learning in the MTS program.

Students submit their Integrative Academic Essay during the final semester of the MTS degree program. To facilitate the completion of the essay, students will register for the MTS Integrative Essay course, INDS 7050 (1.5 credits) during their final semester. Students must submit their essay to their academic advisor by November 15 for fall completers, and by April 15 for spring completers. Further details regarding the Integrative Academic Essay are available in the Office of the Dean and the Office of the Registrar.



## *Masters of Theological Studies*

<u>Semester I (Fall)</u>	
Intro to Old Testament	3 cr.
Church History I <i>or</i> Elective	3 cr.
Patrology	3 cr.
Elective*	3 cr.
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Total: 12 cr.	

<u>Semester II (Spring)</u>	
Ecumenism/World Religions	3 cr.
Church History II <i>or</i> Elective*	3 cr.
Liturgics	3 cr.
Elective	3 cr.
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Total: 12 cr.	

<u>Semester III (Fall)</u>	
Intro to New Testament	3 cr.
Dogmatics I	3 cr.
Elective	3 cr.
Elective	3 cr.
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Total: 12 cr.	

<u>Semester IV (Spring)</u>	
Dogmatics II	3 cr.
Elective	3 cr.
Elective	3 cr.
Elective	3 cr.
Integrative Academic Essay	1.5 cr.
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Total: 13.5 cr.	

### **Total Credits: 49.5**

\* Students are required to take either Church History I or Church History II.

NB: A student who already has a Master of Theological Studies degree from Holy Cross and who wishes to enroll in the Master of Divinity degree program may receive a maximum of 24 credits advanced standing towards fulfillment of the Master of Divinity degree requirements. In consultation with the faculty, the Dean will determine which requirements would still need to be satisfied. A minimum additional residency of one and one-half years is also required.

# MASTER OF THEOLOGY

## **Introduction**

The Master of Theology (ThM) program is an advanced course of study which builds on the first graduate-level theological degree. The primary goal of the program is to provide an advanced theological education in the context of an Orthodox community. It is intended for candidates who: (a) may later pursue studies at the doctoral level; (b) desire to teach formally; (c) desire scholarly enhancement of their priestly or ministerial practice; or (d) are interested in personal theological and spiritual enrichment. While the program is of particular interest to Orthodox students who have received their first graduate theological degrees from Orthodox theological schools in the United States and abroad, it welcomes all qualified applicants.

ThM program at Holy Cross has two tracks: in-person and online. The online track, while following all the general requirements listed below, consists of asynchronous courses crafted specifically for the academic requirements of the ThM program. Further details regarding the online track are available from the Registrar or the Director of the ThM program.

## *ThM Program Requirements*

### **Admission Requirements**

Admission into the program requires a first graduate-level theological degree (Master of Divinity, Licentiate of Theology awarded to graduates of Orthodox schools of theology abroad, Master of Theological Studies, etc.). Applicants must have demonstrated previous academic work of high quality, an aptitude for critical thinking, and independent study under faculty supervision. Language requirements include proficiency in English as well as sufficient language preparation for the proposed course of study. Holy Cross has eliminated the requirement of the Graduate Record Exam (GRE). If you wish to send your GRE score, the School of Theology code number is R-34496). International applicants must show competence in English by scoring at least 550, or 80, for the computer-based testing on the TOEFL exam (the School of Theology code number is 9794) or demonstrate their competency in English in other ways.

### **Program Administration**

The ThM program is under the supervision of the faculty, which works through the ThM Committee appointed annually by the Dean. The Director of the ThM program, also appointed by the Dean, chairs the committee. The Director's duties involve providing information to applicants on all matters pertaining to the program, advising them regarding courses and registration, keeping appropriate records on behalf of the Committee, and generally overseeing the entire program. The ThM Committee deliberates on all policy and curricular changes, and recommends proposals to the faculty for final decision.

### *Program. Learning Outcomes*

1. Show competence beyond MDiv or MTS level in one area of theology; e.g., biblical, historical, patristic, systematic, or practical.
2. Conduct advanced research in theology and produce written work of publishable quality.

### **Course Requirements**

ThM students must complete a minimum of half their required coursework in upper level courses (7000-level). Courses at the 6000 level may be taken according to a student's program needs and under the supervision of the director of the ThM program. A minimum of 12 credits or 4 courses must be completed at Holy Cross, while the remaining 6 credits or 2 courses may be taken through member schools of the Boston Theological Institute (BTI) or other accredited theological schools.

The Master of Theology degree requires one-year residency. It is awarded upon the successful completion of 24 credits (12 credits per each semester) and the approval of the thesis.

The program is also open to qualified part-time students. However, all candidates must complete the program, including the acceptance of the thesis, within a period three years from the date of matriculation into the program.

## **Thesis Requirements**

The ThM thesis is an advanced research paper written in the student's chosen area of concentration. It is intended to demonstrate competence in a theological field beyond the MDiv level. The topic of the ThM thesis should be treated with significant scholarly depth within the usual scope of 50-60 pages. In consultation with the ThM director, the student selects a thesis advisor from among the Holy Cross faculty teaching in that field. Exceptions to this policy may be granted by the ThM program director if there is a special need. The thesis advisor works with the student to develop a thesis proposal and recommends a second reader. The thesis advisor supervises the student's research and writing. If the thesis advisor is a Holy Cross faculty member, the second reader may be from outside of Holy Cross.

Students are required to submit a written thesis proposal (5-6 pages) that presents the topic, describes the problem or area of research and its significance, and lays out the methodology of the thesis. The proposal provides a table of contents and a preliminary bibliography. The thesis proposal should be approved by the thesis advisor and the second reader and is submitted to the director of the ThM program by October 15 for fall admission or March 1 for spring admission.

The student registers for the ThM Thesis for 3 credits each semester. Credit will be granted upon successful completion of the thesis.

The ThM thesis serves as a capstone seminar for the ThM online program by demonstrating a student's ability to conduct research and write at a significantly high academic level and produce a thesis that is of sufficient quality for publication within a peer-reviewed context.

The completed thesis is due three weeks prior to graduation.

All students must maintain a semester grade point average of 2.0 (C) per semester in order to be considered in good academic standing. A cumulative grade point average of 2.0 is required for graduation.

## **Financial Aid**

Candidates are eligible for financial assistance. Students seeking financial aid should apply through the Student Financial Aid Office.

# PROGRAM FOR THE DIACONATE

## **Introduction**

The Program for the Diaconate is an educational and formational initiative of Holy Cross Greek Orthodox School of Theology offered in conjunction with the Holy Eparchial Synod of the Greek Orthodox Archdiocese of America.

The certificate program is designed to prepare a candidate for the ordained diaconate. The candidate must be a committed and mature Orthodox Christian who has been active in a parish, and who senses a calling from the Lord to serve the Church in the diaconal ministry.

The program is the basis for other meetings and studies required by the local hierarchy and complemented by service in a parish under the mentorship of the local priest.

The program is designed especially for persons who are members of the Greek Orthodox Archdiocese of America and who have the blessing of their Metropolitan to participate. Persons from other Orthodox jurisdictions may also apply to participate in the program. This program is not designed for persons who sense a calling to the priesthood.

The program is intended for individuals who are interested in serving the Greek Orthodox Archdiocese of America as deacons and is designed to prepare these candidates for service to the Church as deacons. Upon successful completion of the program, candidates will receive a Certificate of Study and transferable graduate credits.

The program does not meet the requirements for ordination to the priesthood nor is the program a first step in the process leading towards ordination to the priesthood. Individuals interested in pursuing ordination to the priesthood are encouraged to apply for admission to the full-time Master of Divinity (MDiv) program at Holy Cross. Applicants should be aware that admission into and successful completion of the Diaconate Program is not a guarantee for ordination. It is understood that the Holy Eparchial Synod will determine the final criteria for ordination to the diaconate and that diaconal assignments to a particular parish, or ministry, are made by one's local hierarchy.

### *Program Goal*

- To educate, train, and prepare diaconate candidates for service in the Orthodox Church. Instruction in diaconate teleturgics is based on service in the Greek Orthodox Archdiocese of America.

### *Program Learning Outcomes*

- Demonstrate basic competency in Orthodox theology
- Demonstrate competency in the teleturgical responsibilities of an Orthodox deacon including the liturgical cycle, major feasts, and various services of the Orthodox Church.
- Demonstrate an understanding of how to support the local Priest with pastoral visitations and other pastoral needs of the community.
- Demonstrate a willingness to offer their God-given gifts, beyond pastoral care, to the Priest so he may direct them in ministry to support the needs of the parish.

Students will receive a Certificate of Study and 16.5 transferable Graduate credit hours from Holy Cross upon the successful completion of the Diaconate Program. Further information is available on the Program of the Diaconate page of the school's website.

### **Program Expectations**

All candidates are required to complete three summer sessions and all courses to qualify for the Diaconate Program Certificate. In-person attendance during the summer sessions is mandatory. Candidates must arrive by the first Saturday and not depart before evening of the second Saturday.

Candidates must pass a final exam each week administered on the last Saturday of the Summer Session. If a candidate does not pass the exam, they must attend the first Saturday of the next Summer Session to re-take the final. These arrangements must be made before attending the next session. Likewise, if the candidate has demonstrated that they have not acquired the necessary teleturgical ability when the final exam is re-taken, then the candidate will have to re-take the summer course they did not pass, thus delaying their completion of the program.

## **Program Structure and Requirements**

### **There are four main components to the program:**

1. Summer Sessions and semester courses
2. Clergy Mentor and Candidate communication and required forms
3. Metropolis/Regional Fellowship Groups
4. Alumni retreat/Events and continued education

### **Diaconate Summer Session General Information**

The Summer Sessions of the Diaconate Program are administered directly by the faculty of Holy Cross Greek Orthodox School of Theology and provide the liturgical and theological content and context for the diaconal ministry. The Diaconate Program is usually completed within a period of three years, though candidates may take up to six years to complete all the requirements.

Candidates are required to complete three (3) eight-day summer sessions at Holy Cross in Brookline, MA. Each summer. Over three years, a candidate will be able to complete the entire cycle of courses regardless of when the candidate began the program.

The summer session is usually held during July. Each session begins on a Saturday and ends on the Sunday of the following week. A welcome gathering is held on the first Saturday at which Metropolitans, Clergy, Faculty, and Program Alumni are invited and welcome for food and fellowship and to support the attending candidates. Formal instruction starts on Sunday afternoon and ends in the early evening on Saturday of the following week. Candidates are encouraged to arrive on campus the Saturday before the start of the summer session.

Candidates are required to remain in residence at Holy Cross during the week. Each day begins with Orthros at 7:45 am and ends with Vespers at 5:00 pm and continues with evening lessons and fellowship.

Further information is available on the Program of the Diaconate page of the school's website.

*Diaconate Program Map*

<b>YEAR 1</b>			
<b>WHEN</b>	<b>WHAT</b>	<b>WHERE</b>	<b>CREDITS</b>
Summer	Teleturgics/Byzantine Music	In-person at HCHC	.5
Fall	Intro to New Testament	Online, Asynchronous	3
Fall/Spring	Clinical Pastoral Education	Online, bi-monthly, RMCSCG	1.5
Spring	Liturgics	Online, Asynchronous	3
<b>YEAR 2</b>			
Summer	Teleturgics/Byzantine Music	In-person at HCHC	.5
Fall	Preaching	Online, Asynchronous	3
Fall/Spring	Clinical Pastoral Education	Online, monthly, RMCSCG	1.5
Spring	Dogmatics III Sacramental Theology	Online, Asynchronous	3
<b>YEAR 3</b>			
Summer	Teleturgics/Byzantine Music	In-person at HCHC	.5
<b>TOTAL CREDITS</b>			<b>16.5</b>
<b>TOTAL CLINICAL PASTORAL UNITS (CHAPLAINCY)</b>			<b>1</b>



## CERTIFICATE IN BYZANTINE MUSIC

The Certificate in Byzantine Music program equips students with a mastery of the skills required for chanting the sacred hymns of the Orthodox Church. The program provides thorough knowledge of the psaltic notational system, the theoretical framework of the modal system, the ability to sight-read musical scores at all levels of complexity, and an extensive familiarity with the contents and usage of liturgical books and the rubrics of the Orthodox Church. Upon completion of its requirements, students will be able to perform all musical parts of the daily liturgical cycle and the sacraments of the Orthodox Church.

### *Program Learning Outcomes*

- Knowledge of the notational system of the Psaltic Art.
- Knowledge of the theory of the eight modes
- Ability to sight-read musical scores in psaltic notation at all levels of complexity
- Thorough familiarity with the contents and usage of music books
- Extensive familiarity with the contents and usage of liturgical books
- Extensive familiarity with the rubrics of liturgical services in the Byzantine Rite
- Ability to perform all the musical parts of the daily office of the Greek Orthodox Church
- Ability to perform all the musical parts of the sacraments of the Greek Orthodox Church

Students are required to take a comprehensive final oral examination before a committee of examiners for successful awarding of the Byzantine Music Certificate.

Further information is available on the Certificate in Byzantine Music page on the school's website.

## *Certificate in Byzantine Music*

### Semester I (Fall)

Service Rubrics	1.5 cr.
Choir	0.5 cr.
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Total:	2 cr.

### Semester II (Spring)

Byzantine Music I	1.5 cr.
Holy Week Seminar	0 cr.
Choir	0.5 cr.
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Total:	2 cr.

### Semester III (Fall)

Byzantine Music II	1.5 cr.
Byzantine Music IV	1.5 cr.
Choir	0.5 cr.
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Total:	3.5 cr.

### Semester IV (Spring)

Byzantine Music III	1.5 cr.
Byzantine Music V	1.5 cr.
Byzantine Music VII	1.5 cr.
Byzantine Music IX	1.5 cr.
Choir	0.5 cr.
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Total	6.5 cr.

### Semester V (Fall)

Byzantine Music VI	1.5 cr.
Byzantine Music VIII	1.5 cr.
Byzantine Music X	1.5 cr.
Choir	0.5 cr.
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Total	5 cr.

### **Total Credits: 19.0**

*NB: Students have the opportunity to take additional music offerings when available. For example, Voice Class, History of Byzantine Music, and Ecclesiastical Chant in English.*

## CERTIFICATE IN YOUTH & YOUNG ADULT MINISTRY AND LEADERSHIP

The Certificate in Youth and Young Adult Ministry and Leadership (CYML) program is designed for those who have completed their bachelor's degrees and wish to deepen their theological knowledge while developing their skills and understanding for ministry and leadership with youth and young adults. During the program, students will have a work study placement which gives them concrete skills in a particular field: administration, development, photography/media, communications, and/or direct ministry with youth. CYML leadership works with student to determine career goals and grow in their potential to serve in any career field. The program is ideal for those seeking to serve as youth directors, youth activity coordinators, administrators, and other roles at the parish, diocese, or metropolis level.

### **Academic Program**

The Certificate is 18 credits of graduate level academic work with a work study component. Students will begin with the HCHC academic calendar while simultaneously taking part in a work study that focuses on one particular aspect of ministry. By the end of the program, students should be able to demonstrate a basic familiarity with Orthodox theology and history; articulate a framework for how Orthodox thought and life will guide their own personal lifelong spiritual and vocational growth; and think theologically and critically about the Orthodox Christian tradition, both historically and within the contemporary Church and society.

### *Program Learning Outcomes*

Graduates will:

- Demonstrate an introductory familiarity with Orthodox theology and history.
- Articulate a framework for how Orthodox thought and life will guide their own personal lifelong growth – i.e., their familiarity with and ability to access the tradition for their own ongoing spiritual/vocational formation.
- Think theologically and critically about the Orthodox Christian tradition both historically and within contemporary Church and society.

### *Required Courses*

#### **Fall**

Orthodox Christianity	1.5 cr.
Introduction to New Testament	3 cr.
Church History I	3 cr.
Youth Ministry	3 cr.

#### **Spring**

Orthodox Christianity	1.5 cr.
Religious Education	3 cr.
Church History II <i>or</i>	
Intro to Old Testament <i>or</i>	
Approved Elective	3 cr.

*Total: 18 cr.*

### **Work Study Component**

Certificate program students will be required to participate in a yearlong work study training on youth/young adult leadership. The work study will be conducted through CrossRoad Institute, giving participants intensive, mentored training as they deepen their theological knowledge and spiritual formation. Each of these work studies will be closely supervised and students will be given regular feedback on their progress and learning. Additionally, each work study assignment will include an applied project requiring the integration of theological learning and practical training.

### **Cost & Timeline**

The Certificate program will start in September and run through July/August of the following year. Thanks to generous funding from Leadership 100, several full-tuition scholarships are available for new students accepted into the Certificate program. All work study assignments are paid and each student will earn at least \$4,500 over the course of the year; this funding can help defray housing and out-of-pocket expenses. Please see the following link for the cost for on-campus room and board. <https://www.hchc.edu/scholarships-and-aid/>

If a student decides to continue into an MTS or MDiv degree program after they complete the certificate, they can use the certificate courses toward the degree. Students must apply for admission into the respective degree program.

## **SPECIAL PROGRAMS**

### **The Boston Theological Interreligious Consortium**

The Boston Theological Interreligious Consortium, a consortium of ten theological schools in the Boston area of which Holy Cross is a member, allows Holy Cross students to cross-register for courses throughout the consortium network. It also offers two certificate programs to students registered in any of the BTI schools. The Certificate in Religion and Conflict Transformation and the Certificate in International Mission and Ecumenism are awarded to students who have successfully completed particular course and seminar requirements of the respective certificate programs. The BTI also runs a regular conference on international evangelism, the Costas Consultation on Missions.

For more information about these programs and opportunities, visit the BTI website at [www.bostontheological.org](http://www.bostontheological.org).

### **St. Helen's Pilgrimage**

All students enrolled in the Master of Divinity Program must complete a summer study and travel program in the Holy Land, Greece, and at the Ecumenical Patriarchate. The costs for this program are covered by Holy Cross through the support of a generous donor. The Pilgrimage is a multi-week educational excursion and spiritual pilgrimage to various sites of historical, cultural, Biblical, and ecclesiastical significance in the worlds of Hellenism, early Christianity, Byzantium, and the Orthodox Christian heritage. During the Pilgrimage, students also must complete an intensive Modern Greek language course.

### **Middler Year Abroad in Greece**

As a recognized school of theology by the government of Greece, Holy Cross is the recipient of a limited number of annual scholarships for its students to study at the schools of theology of the Universities of Athens and Thessaloniki. These scholarships are provided by the Government Scholarships Foundation in Greece (commonly referred to by the acronym IKY). Each scholarship covers full tuition, provides a monthly living stipend for an entire academic year, and covers part of the cost of the airfare between Boston and Greece. Normally, the IKY Scholarship is awarded for study in Greece during the second or third year of a three- or four-year course of study at Holy Cross. To be eligible for the scholarship, a student must be of Greek descent, demonstrate

proficiency in the Greek language, and petition the faculty of Holy Cross for its approval. Information and application materials can be obtained from the Office of the Dean. The availability of scholarships depends on funding from the Government of Greece. Students should inquire through the Office of the Dean to confirm funding availability.

### **Exchange Program with St. Vladimir's Seminary**

Holy Cross and St. Vladimir's Orthodox Theological Seminary, located in Crestwood, NY, offer an annual student exchange program for interested and qualified students\*. The exchange program allows the exchange student to spend one semester (fall or spring) at the host institution. The exchange student pays all applicable tuition and fees for the semester to his or her home institution. Interested Holy Cross students should speak with the Dean for more information.

\*Students must be in good academic and moral standing and have the approval of the School of Theology Faculty, in addition to the final approval of St. Vladimir's Theological Seminary.

### **Holy Cross and Aristotelian University of Thessaloniki Educational Cooperation**

Holy Cross Greek Orthodox School of Theology and the Theological School of the Aristotelian University of Thessaloniki have created a formal educational cooperative for the purpose of the mutual enrichment of the advanced theological programs of studies offered at the two institutions. This collaboration allows for the formal exchange of faculty and students between the two institutions. Specifically, graduating students of Holy Cross are encouraged to continue their postgraduate specializations at Aristotle University through this program. Additionally, the two schools publish proceedings of their joint theological conferences and the results of their theological research.

### **Holy Cross Fellowship**

The school makes available a limited number of fellowships for international scholars from canonical Orthodox Churches who wish to experience theological education and Church life in the United States, audit advanced courses at Holy Cross and the BTI, and pursue theological research. Each Fellow works out a plan of study with the Dean and a personal faculty consultant. The Fellow, in addition to the programs of studies, may be asked to offer lectures, lead group

discussions, and participate in other activities of the school. An applicant is required to submit a curriculum vitae, a letter verifying his or her status, and a brief statement describing the plan of study/research for the time of residency at Holy Cross.

### **Resident Fellow Program**

Holy Cross seeks to assist the advancement of Orthodox studies by accepting established scholars as well as doctoral candidates as Resident Fellows to engage in research, teaching, publications, and other scholarly activities related to Orthodox studies. Inquiries may be addressed to the Office of the Dean. A cover letter, two recommendations from colleagues or former instructors, as well as a proposal of five pages or more presenting one's scholarly plans and objectives, must be submitted to the Office of the Dean. The Dean and the faculty will make recommendations to the President, who will make the final determination of the award. Normally, one Fellow is appointed at a time, either for a period of one semester or for an entire year. The appointment ends with the completion either of the semester or the academic year. The Fellow is offered housing, limited board, and a stipend. In return, he or she may be asked to give one or more lectures in his or her area of specialization, sharing the findings of his or her research with the faculty and community.



# COURSE DESCRIPTIONS

## School of Theology

### *Biblical Studies: Old Testament*

#### **OLDT 5001: Introduction to the Old Testament**

##### *3 Credits*

The *Introduction* to the study of the Old Testament is not, and cannot be, a substitute of the Old Testament, but rather a preparatory step, a reading guide, and a candid invitation to reading the Old Testament. The course is divided into two parts. The *General Introduction* deals with the Old Testament as history, literature, and part of the living tradition. The following topics are discussed in detail: unity in diversity of the Christian Bible, biblical text, biblical canon, and relationship between Scripture and Tradition. The *Special Introduction* survey the books of the Old Testament (including the *anaginoskomena*) and focuses on some theological themes rooted in the Pentateuch and running throughout the Old and New Testaments along with their interpretations within various hermeneutical contexts (Jewish, Christian, modern scholarship). The two themes discussed here are God and humanity.

#### **OLDT 5045: Biblical Hebrew**

##### *3 Credits*

This course is a thorough and rigorous introduction to biblical Hebrew following Lambdin, *Introduction to Biblical Hebrew*. The course aims at providing students a fundamental knowledge of the following: basic Hebrew vocabulary, grammar, reading and translation of basic sentences from the Hebrew Bible, use of lexica, dictionaries, and electronic programs.

#### **OLDT 5154: Old Testament Exegesis**

##### *3 Credits*

The course focuses on selected texts of the Old Testament, based on the Hebrew (the Masoretic Text) and Septuagint versions. Special attention will be given to the ways these texts were interpreted at the time of their translation into Greek (the Septuagint), in the New Testament books, and during the golden age of patristic literature. In addition to these ancient interpretations, the main steps of modern biblical exegesis (e.g., textual criticism, rhetorical and canonical approach, etc.) will be discussed.

### **OLDT 6061: Syriac**

*3 Credits*

This course is designed to introduce the student to the fundamentals of the grammar of the Syriac language. This will be accomplished by working systematically through an introductory grammar. Class work will consist primarily of formal grammatical drills and simple reading passages from the Syriac Bible and early Syriac Literature. Emphasis will be placed on acquiring the vocabulary and the grammatical structure of the language, while some time (at the end of the year) will also be given to introducing the student to Syriac literature and culture.

### **OLDT 6353: The Prophets**

*3 Credits*

This course is a historical, literary, and theological introduction to the Hebrew prophets designed to aid the students in understanding the biblical prophets and the forces that shaped their sayings. We will examine various dimensions of biblical prophecy including the nature of prophetic revelation, the stylistic forms of Hebrew prophecy and the theological, ethical, and social ramifications of prophetic message. While we will examine the overall context for prophecy in the ancient world, our predominate emphasis will be reading the biblical texts focusing on particular prophets in Israel and Judah in their specific contexts.

### **OLDT 7100: Book of Hosea**

*3 Credits*

This advanced exegesis seminar is a detailed interpretation of the Book of Hosea. Emphasis falls on Hosea, chapters 1-3, 6, 11, 12, 14, containing significant theological themes such as reconciliation, redemption, and God's tender love. The methodology followed in this course is that used by Ecole biblique (Jerusalem) in their digital study Bible project B.E.S.T. (La Bible en ses traditions / The Bible in Its Traditions). The instructor of this seminar is a main contributor and team leader working on the Book of Hosea for this international and ecumenical project (more on B.E.S.T. at [www.bibest.org](http://www.bibest.org)).

### **OLDT 7301: Christ in the Old Testament**

*3 Credits*

Christ's birth, life, crucifixion, and glorious resurrection were all prophesied centuries earlier in the Old Testament times. The prehistory of Christ in the Old Testament, as taught in patristic tradition, will be

examined in the light of modern biblical scholarship. Current methodologies will be used to analyze selected Messianic texts in the Pentateuch, Psalms, and Prophets. Knowledge of the original languages is not required and students of all backgrounds are welcome. This course may fulfill the Old Testament Exegesis requirement.

### ***Biblical Studies: New Testament***

#### **ECGK 5001: Biblical Greek I**

*3 Credits*

A study of the koine based on texts from the New Testament. The basic concepts of New Testament Greek grammar, syntax, and vocabulary are studied and applied on readings from the Gospels. The study is diachronic, taking into consideration the development of the Greek language from its Classical origin to the koine and Modern Greek. The aim of the course is to immerse the students in the study of the texts of the New Testament and introduce them to the language used in the Greek Orthodox services.

#### **ECGK 5012: Biblical Greek II**

*3 Credits*

A study of the koine based on texts from the New Testament. The basic concepts of New Testament Greek Grammar, syntax and vocabulary are studied and applied on readings from the Gospels. The study is diachronic, taking into consideration the development of the Greek language from its Classical origin to the koine and Modern Greek. The aim of this course is to immerse the students in the study of the texts.

*Prerequisite: Biblical Greek I*

#### **ECGK 5301: Liturgical Greek**

*3 Credits*

A study in the Septuagint translation of the Old Testament with concentration on the Psalms. This course also includes an introduction to the language of the Greek Fathers for the study of the patristic prayers used in the Orthodox services. The texts used include the Orthos and Vesper services. The aim of the course is to enable the students to understand, follow, and use the original Greek of the Orthodox services.

*Prerequisite: Biblical I & II or equivalent*

### **ECGK 7933: Readings in the Language of the Fathers**

*3 Credits*

This is a comparative study in the language of the Greek Fathers with the purpose of discerning differences and similarities in vocabulary and literary styles as they appear in selective Christian writings of the first four centuries of the Christian era. Excerpts from classical, New Testament, Septuagint, and patristic texts are used as points of reference for the study of the development of Greek forms of diction and for an in-depth understanding of the texts under consideration. The study of the texts is done using the tools of classical philology. Selective excerpts from the writings of the early Apologists and the Cappadocian Fathers are studied with concentration on the writings of St. John Chrysostom, St. Basil, St. Athanasios, and Cyril of Alexandria.

*Prerequisite: Two semesters of Biblical Greek or equivalent*

### **NEWT 5002: Introduction to the New Testament**

*3 Credits*

A required survey of the New Testament books in their historical and religious background with attention to hermeneutics, the patristic exegetical heritage, and modern biblical studies.

### **NEWT 5111: Gospel of Matthew**

*3 Credits*

This course builds skills for interpreting the Scriptures by studying their linguistic, historical, patristic, liturgical, and iconographical contexts. In addition, it studies the Gospel of Matthew in its historical setting, exegeting select passages from it. The goal of this course is to train students to study the Holy Scriptures for teaching, preaching, and personal spiritual formation. Classes will include lectures and discussions on the theological, literary, and historical aspects of the Gospel of Matthew. The second half of each class session will focus on studying a passage from Matthew to build exegetical skills. The students will have regular opportunities to practice certain skills. Students will participate in the exegesis by sharing their work and engaging in the work of their classmates. Students who have studied Greek should bring both an English and a Greek New Testament to class.

## **NEWT 5141: Gospel of John**

### *3 Credits*

This lecture-based course is an analysis of the Gospel of John, with emphasis on exegetical method as a means for enriching the historical, literary, and theological understanding of John's Gospel for the sake of preaching and teaching this Gospel more faithfully and effectively in the Orthodox Church. This is a 3.0-unit class requiring students to complete at least 9 hours of time outside of class, each week.

*Prerequisite: Introduction to New Testament or Professor Permission*

## **NEWT 6015: Prayer in New Testament and Early Christianity**

### *3 Credits*

The Orthodox Church is known for its beautiful written prayers. Together we pray words that have been spoken by Orthodox Christians for centuries. Some of our most central prayers, such as the "Thrice Holy Hymn" and the "Our Father," draw from the Scriptures and Second Temple sources. Why do we pray the prayers of our forefathers and mothers? Why do we follow these formal patterns in our worship services?

In this course, we will explore the ways that the Orthodox Church turns continually toward the well-tested patterns of prayer; we sing from a common hymnbook. This course will study select New Testament and ancient Christian prayers from the first four centuries, with attention to their scriptural and inter-testamental archetypes. Special focus will be given to prayers with biblical phrases and quotations. The "Our Father" and other prayers in the New Testament will be of special interest, including the commentaries written about them in the early patristic writings. The development of the Christian biblical odes will be also be traced, showing how Old and New Testament archetypes served as the basis for early liturgical prayers. What does this tendency toward "scripturalization" of prayers mean about the Orthodox faith?

One of the learning outcomes for this course is that students will gain a greater awareness and appreciation for some of the biblical stories and characters that lie behind many of the prayers of the church, heroes of faith whom God saved through their prayers. We will thus rediscover some prayers that will inspire us today, and give us a greater appreciation for the tradition of Christian prayer and those who have prayed them before us.

## **NEWT 6505: The Many Names of Jesus and the Many Names of Evil**

*3 Credits*

Jesus is called by many names in the New Testament: God, Lord, Son of God, Son of Man, Messiah, Prophet, Bread of Life, True Light, and many others. The Evil One is called by many names as well: Satan, Devil, Poneros and others. This course will explore the significance of each of these titles individually, by examining their prehistory prior to the New Testament, as well as the way in which these various titles coalesce into a coherent understanding of the identity of Jesus Christ, and the identity of the Evil One whom Christ overcomes.

3 credits *Prerequisite: Introduction to New Testament or Professor Permission*

## **NEWT 6550: St. Paul: His Legacy, Life, and Epistles**

*3 Credits*

This is course will study the epistles of St. Paul in their historical contexts, seeking to understand both the life of the saint who wrote these letters, as well as the theology they espouse for the life of the Church then and now. The student will become much better acquainted with the Pauline corpus as a result of close reading, exegesis, and group discussion of the legacy St. Paul gave us in his epistles, preserved as Holy Scripture by the Church. We will endeavor to keep the image of St. Paul in our mind's eye throughout the semester, and will give a privileged position to the preaching about Paul by our Father of the Church, St. John Chrysostom, by reading the seven sermons he preached "On the Praise of St. Paul."

## **NEWT 7015: Sunday Lectionary Readings**

*3 Credits*

This is a course on Orthodox exegesis methods and hermeneutics focused on the Sunday lectionary readings within their liturgical context. Each class the students will present her or his exegesis orally to the class, which will show a balance between historical, academic sources and a history of tradition approach, utilizing patristic and hymnological writings. This course builds on the skills learned in the required exegesis course, which is a prerequisite for this advanced course. Exegesis will be based on the Greek text with English translations. This course will focus on the art of interpreting Scripture, both as it has been done historically, as well as how it might be done in the Church today. The course seeks to integrate three contemporary areas or approaches to exegesis: 1) to gain

an appreciation for the weekly cycle of Gospel and Epistle readings within the lectionary of the Greek Orthodox Church; 2) to be introduced to theories and methods of biblical interpretation, both contemporary academic and patristic; and 3) to provide a structured environment in which the student will be encouraged to practice each week these foundational skills used in biblical exegesis, practicing this art within the larger context of equipping the students to use these skills for teaching, preaching, and personal spiritual formation. The course, therefore, has a very practical side, as it explores how these diachronic interpretations might be useful models to teach the stewards of God's word today.

### **NEWT 7025: The Apostle Paul as Pastor**

#### *3 Credits*

This exegetically based course will explore Paul's varied pastoral responses to the differing circumstances his communities presented to him. Particular attention will be given to (1) the character and work of Paul as a shaper of communities, and (2) the manner in which Paul relies on, but also transforms, ancient patterns of moral formation and ancient styles of rhetoric.

### **NEWT 7241: Romans and Galatians**

#### *3 Credits*

This course will study two of St. Paul's epistles (Romans and Galatians). These letters distinguish themselves among Paul's epistles since they both treat the boundaries of Christian identity, including issues concerning continuity with the covenants of Israel and the law given at Sinai. The course will focus closely on the interpretation of the texts from both historical and patristic perspectives. One major topic of the course will be the role of the Torah within early Gentile Christianity, including the rationale for its transformation, and its ethical implications for praxis within the Orthodox Church today. The student will be encouraged to utilize the Greek text.

*Prerequisite: Introduction to New Testament or permission of the instructor*

## ***Canon Law***

### **CLAW 6012: Canon Law**

*3 Credits*

A study of the holy canons understood as practical expressions of doctrinal truth, and their application in the life of the Church. The administrative structure of the local church will also be examined.

### **CLAW 6045: Canonical Aspects of the 1923 Pan-Orthodox Congress**

*3 Credits*

This course will examine the various canonical questions presented at the 1923 Pan-Orthodox Congress held in Constantinople. This examination will be accomplished by analyzing the Acts and the decisions of the Congress and contextualizing them within our Orthodox canonical tradition. The course will focus on a number of issues such as, for example, the remarriage of clergy, marriage after ordination, and the calendar issue.

## ***Church History/Ecumenics***

### **CHST 5011: Church History I/The Ecumenical Patriarchate**

*3 Credits*

This course offers a general introduction to the history of the Church up to the year 787. Emphasis will be placed on the main ecclesiastical and theological issues and personalities and on the study of certain key texts. Special attention will be given to the history and role of the Ecumenical Patriarchate.

### **CHST 5022: Church History II/The Ecumenical Patriarchate**

*3 Credits*

This course is designed to introduce students to the institutions, personalities, and religious and theological expressions of Church life from the medieval period to the present. Special attention will be given to the history and role of the Ecumenical Patriarchate.

### **CHST 6020: Byzantine Church and Society**

*3 Credits*

This course examines the Orthodox Church within the wider historical trajectory of the Byzantine Empire and the political, economic and social



structures of Byzantine society. Particular attention will be given to popular religious expressions and movements both inside and outside of the official Church.

### **CHST 6051: Eastern Christianity and Islam**

*3 Credits*

Students will be introduced to the historical development of Islam in the Middle East from its origins in the seventh century to the Ottoman Empire and the impact Islam had upon the Christian communities of the region. Particular attention will be given to the historical political, and social conditions of these Christian communities under Islamic rule and law. The contemporary situation of Christians in the Middle East will also be examined.

*This course fulfills the World Religions/Ecumenism requirement.*

### **CHST 6250: Women and Christianity**

*3 Credits*

This course will focus on the lives of Christian women beginning in the first century CE, and moving through the early Christian period, the Byzantine and Medieval periods, and the modern period, ending with an account from the mid- twentieth century. The course will end with a discussion of a contemporary issue in the lives of Christian women, exploring the issue from the Protestant, Roman Catholic, and Eastern Orthodox perspectives. Primary source material by and about women are the course readings.

### **CHST 6252: Lives of the Saints**

*3 Credits*

This course examines the genre of early Christian and Byzantine lives of the saints (hagiography). Texts studied represent various literary forms and depict a wide range of saints' lives. Attention will be given to the historical and religious functions of the texts. Particular attention will be given to the place and use of the lives of the saints within the life and tradition of the Orthodox Church.

### **CHST 6275: Female Sanctity in the Orthodox Tradition: Context and Practice**

*3 Credits*

This course is designed to introduce students to women saints in their historical contexts along with the development of the Church's devotion

to them. It will begin with narrative accounts of the saints' lives, and will study their iconography, hymns, liturgical texts, and material forms of devotion and patronage. The saints under consideration include: Saints Helen, Mary Magdalene, Katherine of Alexandria, Macrina the Younger, Mary of Egypt, Gorgonia, Athanasia of Aegina, Marina-Marinos, Euphrosyne, Anna, and Marina of Antioch, as well as several nineteenth and twentieth century saints.

### **CHST 6652: Pilgrimage in Late Antiquity and Byzantium**

*3 Credits*

This course focuses on the veneration of relics, holy sites, and holy men and women in Late Antiquity and Byzantine Christianity. Beginning with the reign of Constantine, several centers of Christian pilgrimage will be examined including Rome, Jerusalem, Mt. Sinai, Qal'at Sem'an, Thessaloniki, and Constantinople. Various methodological approaches will be utilized: archaeological, art historical, textual, and socio-anthropological in understanding the social and religious dimensions of Christian pilgrimage.

### **CHST 7002: Christian Unity: Is it Possible?**

*3 Credits*

In 1920, the Ecumenical Patriarchate of Constantinople became one of the first world centers of Christianity to encourage ecumenical dialogue. Almost 100 years later, has that original vision held true? Is Christian unity possible, given the growth of denominations, the movement against denominations, and the tensions within individual Christian churches? This course will explore the role the Orthodox Church has played in the ecumenical movement and its interaction with other Christian churches. We will begin by looking at the reasons for the divisions within Christianity and what has been done to overcome those divisions.

*This course fulfills the World Religions/Ecumenism requirement.*

### **CHST 7012: Early Christian Literature**

*3 Credits*

This course focuses on the study of a number of texts belonging to the general category of early Christian literature. Texts to be read include works representative of various theological tendencies and literary forms. The study of each work will consider its form and genre, its relation to the New Testament, and its connection to the contemporary religio-

philosophical world. In addition, the historical context of each text will be examined in light of the history and development of Christianity in the first three centuries.

### **CHST 7020: History of the Greek Orthodox Archdiocese**

*3 Credits*

Incorporated in 1921, the Greek Orthodox Archdiocese is an eparchy of the Ecumenical Patriarchate and has served the spiritual and ecclesiastical needs of Greek Orthodox faithful for nearly a century. This course begins with an examination of the early history of Greek Orthodox communities in the United States prior to the official establishment of the Archdiocese (1922) and then proceeds with a study of the institutional history of the Archdiocese, its leadership over the decades, its interface with American society, and the Archdiocese's relationships with Greece and the Ecumenical Patriarchate.

### **CHST 7100: Conciliarity and Councils**

*3 Credits*

This seminar will focus on the renewal of conciliarity in the Orthodox Church from the early 20th century leading to the Great and Holy Council. Following a review of the earlier Councils and their characteristics, students will examine the relationship of conciliarity, primacy, and the People of God through a review of key documents and related theological studies. Particular attention will be given to the role of the Ecumenical Patriarchate in promoting unity and witness.

*Prerequisites: Church History I/The Ecumenical Patriarchate, Church History II/The Ecumenical Patriarchate*

### **CHST 7111: Topics in Byzantine Christianity: Iconoclasm**

*3 Credits*

This seminar examines the historical, theological, social, and political aspects of Byzantine Iconoclasm of the eighth and ninth centuries. Attention will be paid to the various explanations for the development of Iconoclasm, and, in particular, the relationship between imperial and ecclesiastical authority. One of the key themes that will run throughout the course is that of the development of Orthodox identity and the idea of “orthodoxy” as a term of self-definition within Byzantine church and society.

## **CHST 7115: Glory & Emotion in Byzantine Manuscript Illumination (6<sup>th</sup>-11<sup>th</sup> centuries)**

*3 Credits*

This course explores the role that the visual manifestation of glory and emotion plays in the illuminations of Byzantine Manuscripts during the sixth to the eleventh centuries. Glory in art is reflected in luminous artistic mediums and techniques, whereas emotion can be communicated through noetic images, facial expressions, and gestures. Through analyses of word, and image we carve new pathways of understanding the relationship between miniatures, icons, architecture, and liturgy. Thus, we examine how each aesthetic phenomenon is mobilized in its historical, sociological, religious, and geopolitical context. We study closely key manuscripts from Sinai, Constantinople, and Rome from major archival collections such as the Stanford University Special Collections, the Biblioteca Apostolica Vaticana in Rome, the Bibliothèque nationale de France, the Gennadios Library in Athens, The Sinai Collection in Egypt, the Patmos Library in Greece, and the Veneranda Biblioteca Ambrosiana in Milan, etc.

## **CHST 7252: Early Christian and Byzantine Hagiography**

*3 Credits*

Examines several different methodological approaches utilized in the study of Byzantine hagiographical literature. Texts studied represent a variety of literary forms and historical contexts. Particular attention is given to the historical, social, and religious function and context of hagiography in Byzantium.

## **CHST 7291: Orthodoxy in America**

*3 Credits*

An introduction to the establishment and development of Orthodoxy in North America. Special attention will be given to the pastoral and historical factors contributing to the growth of the various jurisdictions.

## **CHST 7701: Seminar on Orthodox-Catholic Relations**

*3 Credits*

Following a review of the issues of alienation and schism, the course will examine the documents of the cotemporary bilateral dialogues between the Orthodox Church and the Catholic Church.

*The course fulfills the World Religions/ Ecumenism requirement.*

*Prerequisite: Church History I/The Ecumenical Patriarchate, Church History II/The Ecumenical Patriarchate*

## ***Diaconate***

### **DIAC 5001/5002/5003: Teleturgics for the Deacon**

#### ***1.5 Credits***

A liturgical practicum designed primarily to help the candidate for ordination develop a liturgical ethos, style, and presence. The course offers an analysis of the structural elements of the divine services and instruction on the use of the liturgical books of the Orthodox Church. The course is especially concerned with helping the student develop skills for the proper conduct and celebration of the divine services. The class allows for role-playing and analysis. Teleturgics deals specifically with Vespers, Orthros, the preparatory rites for the Divine Liturgy, i.e., Kairos, vesting, and proskomide. The development, care, and meaning of vestments are also dealt with. Special attention will be given to how one conducts the liturgy when a hierarch is serving. After this, the class will deal with the administration of Holy Unction and the Eucharist in pastoral settings outside of the Divine Liturgy, and the Deacon's role in various other services. *Three in-person summer sessions in conjunction with Byzantine Music each year*

### **DIAC 5001/5002/5003: Byzantine Music**

This course is a study of the standard petitions and readings of vespers, orthros, divine liturgy, and the sacraments for practical use. All of the hymns will be studied in English with the aid of various musical settings. This course intends to provide Diaconate Candidates with proper movements, pronunciation, melody, and practice in the parts of the services for deacons. *Three in-person summer sessions in conjunction with Teleturgics for the Deacon each year*

### **DIAC 5010/5011 Clinical Pastoral Education**

#### ***3 credits***

Pastoral Counseling: Theory and Practice in conjunction with the CPE course from RCCSCG (below)

Listening is at the heart of pastoral counseling. Yet what the pastor/minister hears is shaped by his or her theoretical orientation, belief system, worldview, and lived experience. This course seeks to give students the opportunity to study different pastoral counseling theories

as they go beyond the limits of their own stories in the context of practicing foundational counseling skills.

### **DIAC 5010/5011: Clinical Pastoral Education (Rocky Mountain Center for Spiritual Care Givers)**

Clinical Pastoral Education (CPE) is professional education to teach about pastoral care to clergy and others for ministry. CPE is both a multicultural and interfaith experience that uses real-life ministry encounters of students to improve the ministry and pastoral care provided by them as caregivers.

CPE brings theological students and ministers of all faiths (pastors, priests, rabbis, imams, and others) into supervised discussions of encounters with persons in crisis. Out of an intense involvement with persons in need, and the feedback from peers and teachers, students develop new awareness of themselves as persons, as well as the needs of those to whom they minister. From theological reflection on specific human situations, they gain a new understanding of ministry. Within the interdisciplinary or team process of helping persons, they develop skills in interpersonal and interprofessional relationships.

An underpinning theory of education that structures clinical pastoral education is the “Action-Reflection” mode of learning. CPE students typically compose “verbatim” of their pastoral care encounters, in which they are invited to reflect upon what occurred and draw insight from these reflections that can be implemented in future pastoral care events.

### ***Dogmatic Theology***

#### **DOGM 5002: Dogmatics I**

*3 Credits*

The Orthodox doctrine of the knowledge of God and of the doctrines of the Trinity, Pneumatology, cosmology, anthropology, and eschatology. Emphasis will be placed on the ancient Fathers and on contemporary Orthodox dogmaticians.

#### **DOGM 6051: Dogmatics II**

*3 Credits*

The doctrines of Christology, pneumatology, soteriology, and ecclesiology in the conciliar patristic tradition. Emphasis will be placed

on certain patristic writings and on the official statements of the Ecumenical Councils.

### **DOGM 6075: Dogmatics III**

*3 Credits*

The study of the seven holy sacraments: baptism, chrismation, Eucharist, ordination, matrimony, repentance and unction in historical, liturgical, and dogmatic perspective.

### **DOGM 7015: Suffering and Hope**

*3 Credits*

A Systematic examination of the Biblical and Patristic views on suffering and hope within God's good creation and how such views affect the human understanding of God. The course will explore different pastoral approaches communicating God's healing Grace to those innocent ones who suffer unjustifiably in the present world.

### **DOGM 7025: Patristic and Conciliar Dogmatics**

*3 Credits*

This course will provide a detailed study and analysis of select passages from St John of Damascus' Exact Exposition of the Orthodox Faith, widely regarded as the most accurate and comprehensive summary of patristic and conciliar dogma up to the mid-eighth century. We will use the critical edition by Bonifatius Kotter and the recent English translation by Norman Russell. References will be made to the work's use by later authors in both the Eastern and the Western traditions. This course is a valuable addition to core courses in Dogmatics.

### **DOGM 7252: St. John of Damascus**

*3 Credits*

A study of the classic Exposition of the Orthodox Faith.

### **DOGM 7121: Experiential Theology of the Elders**

*3 Credits*

In this seminar, the embodied experiential theology of the Elders (Elder Joseph of Vatopedi, Archimandrite Sophrony, St. Silouan, Elder Paisios of Mount Athos, Elder Cleopa of Sihastria, Fr. Arseny, Elder Porphyrios, Elder Ephraim of Phoenix) will be studied. These elders presently influence and guide in a substantial way the spiritual life of many Orthodox Christians. The seminar will focus on the spiritual

discipline and ethos that guided these elders in their journey toward God; the theological and liturgical underpinnings of their experiential theology; and the historical antecedents of their monastic ethos. Given the fact that these elders lived and developed their experiential theology in monastic communities, the seminar will reflect on how their ascetical practices can guide those who espouse to live an authentic Christian life.

## ***Ethics***

### **ETHC 5001: Orthodox Christian Ethics**

#### *3 Credits*

Christian moral theology is concerned with virtue not as an end in itself, but as an indispensable, challenging, and rewarding dimension of the Good Life, the Life in Christ. As such, a proper aim of Christian ethics is happiness, or rather blessedness; thus, St. Seraphim of Sarov's famous dictum: The goal of the Christian life is the acquisition of the Holy Spirit. Taking our Lord and Savior Jesus Christ and the Panaghia as our primary ethical models, the class considers the meaning and shape of “right action” within the matrix of Uncreated Grace.

### **ETHC 5445: Ethics and Literature**

#### *3 Credits*

This course explores some of the fundamental issues that arise in philosophical discussions of morality and ethics. In this course we utilize philosophy and literature to deepen students' understanding of ethics. Great literature often delves into ethical issues and awakens our minds and hearts to new possibilities; it also encourages readers to understand the moral life in unique ways. Students are encouraged to reflect upon the perspectives and ideas that emerge from the literary selections and to analyze philosophical texts representative of major ethical theories. We explore ethical questions related to topics such as the purpose of morality, the nature of good and evil, the meaning of life, moral relativism, deontological ethics, and the importance of freedom, autonomy, and respect.

### **ETHC 6015: Rhetoric & Justice**

#### *3 Credits*

This course is centered on a close reading and examination of Aristotle's Rhetoric; specifically, we will be using the George A. Kennedy English



translation. Also studied will be classic speeches from across history which advanced the struggle for a more just social order.

### **ETHC 6205: Social Ministries**

*3 Credits*

This course is concerned with ethical consideration of social issues and social structures through the lens of Orthodox Christianity. Social Ministries is open to all students (regardless of location or degree program) and all students are required to have an associated field education placement.

### **ETHC 6345: The Ethics of Beauty**

*3 Credits*

What is an ethical approach to art and beauty? Why does some beauty save and heal, while other beauty wounds or even kills? Must one be holy to produce a work of beauty, or is it only in attempting to create something beautiful that we acquire human wholeness? Relevant authors will include Fotios Kontoglou, Christopher Alexander, Michael J. Lewis, and others.

### **ETHC 6747: Ethics and Elders**

*3 Credits*

This course examines Russian, Romanian, and Greek elders of the last two centuries, looking especially at what connections they draw between ethical action and the healing of the soul.

### **ETHC 7132: Bioethics**

*3 Credits*

This seminar will consider end of life, origin of life, and medical ethical issues from an Orthodox perspective. In particular, students will be challenged to ask what difference an Orthodox Christian anthropology would make in treating these areas. The course makes use of texts by Fr. John Breck, Tristram Engelhardt, and the Blackwell Reader in Bioethics.

### ***Interdisciplinary Studies***

### **INDS 5000: Orthodox Ethos**

*2 Credits*

The goal of this course is to explore the ethos or phronema of the Orthodox Christian Church. According to Fr. George Nicozisin,

phronema is not merely the external forms of Orthodoxy, vestments, icons, candles, incense, etc.—but its inner spirit, its way of thinking, its way of living. Phronema is the lived life of an Orthodox Christian within and without the Church. Students will explore the rich ethos of the Orthodox Church through readings and in conversation with Holy Cross faculty and selected alumni. One of the goals of the course is for students to make connections between the phronema of the Church and their own vocational goals and aspirations as they prepare for further theological study and ministerial preparation.

### **INDS 6070: The Ministry of Fundraising**

*3 Credits*

Translating theology into well-funded and engaging ministry that draws people closer to Christ remains a difficult challenge for clergy and lay ministry leaders. An effective leader – be they in a parish or nonprofit organization – must understand fundraising and donor relationships as an actionable ministry that is not just about meeting financial needs, but about expressing faith while building community and transformative ministries so that people can deepen their relationship to Christ and achieve His Salvation.

### **INDS 6100 Grant Writing**

*3 Credits*

This course offers a practical introduction to grant writing, covering the skills needed to develop competitive grant proposals for nonprofit organizations. Students will learn how to research funding opportunities, write compelling narratives, create budgets, and manage the grant submission process. The course will also explore funder expectations and post-award management.

### **INDS 6155: For the Life of the World: A Social Statement for the Times**

*3 Credits*

This course explores the seminal document *For the Life of the World: Toward a Social Ethos of the Orthodox Church* (hereafter FLOW) and the dialogue it has generated within and beyond the Orthodox Church. Through a detailed examination of FLOW and related texts, students will gain insights into how the Ecumenical Patriarchate seeks to engage with contemporary social,

ethical, and environmental issues since the Great and Holy Council of Crete 2016. The need to clarify the social ethos of the Orthodox Church has been starkly illustrated on a broad scale by the frequently mishandled responses to the Covid pandemic and the Russian invasion of Ukraine, not to mention the growing complexity of pastoral care on a more personal level. Finally, the course emphasizes ecumenical and interfaith dialogue as fundamental components of Orthodox social ethics. Students will hear live lectures and discussions with the theologians that were instrumental in creating FLOW. The course will draw extensively from the newly constructed archive of articles, interviews, and reviews of FLOW available at [www.huffingtoninstitute.hchc.edu](http://www.huffingtoninstitute.hchc.edu).

### **NPLM 6250: Strategic Management**

#### *3 Credits*

This course focuses on the principles of strategic management and leadership as they apply to nonprofit organizations. Students will learn how to develop and implement strategies that align with the mission and goals of a nonprofit, lead teams effectively, and navigate the unique challenges of nonprofit leadership. Case studies will highlight the critical role of vision, values, and stakeholder engagement.

### **INDS 6300: Marketing and Communications for Nonprofits**

#### *3 Credits*

This course focuses on marketing strategies and communication tools tailored to nonprofit organizations. Students will learn how to create effective marketing plans, build brand identity, engage stakeholders, and utilize digital media for fundraising, awareness campaigns, and advocacy. Emphasis is placed on ethical marketing practices and mission-driven messaging.

### **INDS 6400: Accounting for Nonprofits**

#### *3 Credits*

This course provides an introduction to accounting principles as applied to nonprofit organizations. Students will learn how to prepare financial statements, manage budgets, and ensure compliance with accounting standards specific to nonprofits. Topics include fund accounting, internal controls, and financial reporting for grants

### **INDS 6500: Leadership Theory and Practice**

*3 Credits*

This course explores the complex nature of leadership in modern organizations. Through readings, discussion, and case studies, students will examine theories of leadership and motivation and the relationship between organizational power, authority and leadership styles.

Prerequisite: None

### **INDS 6550: Philanthropy and the Nonprofit Sector: Origins and Impact**

*3 Credits*

This course explores the historical foundations and evolving role of philanthropy within the nonprofit sector. Students will examine how philanthropy has shaped societies, the impact of charitable giving, and the role of nonprofits in addressing social issues. Emphasis is placed on understanding the motives behind philanthropic efforts and evaluating their effectiveness in creating lasting change.

### **INDS 6600: Impact Monitoring and Evaluation**

*3 Credits*

This course will introduce students to the work of evaluating the impact of nonprofit programs using both qualitative and quantitative methods. This is a crucial skill set for nonprofit leaders and executives especially. We will focus especially on the dynamics of evaluating "faith-based" programs tied to religious organizations such as parishes and broader church structures. Students will gain the ability to choose evaluation models to fit the context, form theories of change/logic models, identify benchmarks, design surveys, lead interview and focus group sessions, provide reports to stakeholders, and to assess the validity and usefulness of existing evaluations. We will also discuss what level of rigor an evaluation should have in order to meet the goals of stakeholders. Assignments will produce actionable evaluation items for existing or theoretical programs. The course will not require formal knowledge of statistics.

### **INDS 6800: Nonprofit Law and Ethics**

*3 Credits*

This course examines the legal and ethical frameworks governing the nonprofit sector. Topics include tax-exempt status, governance, compliance with state and federal regulations, and ethical decision-making. Students will explore case studies and engage in discussions about real-world ethical dilemmas and legal challenges faced by nonprofit leaders.

### **INDS 7015: Jews, Christians and Muslims Interacting: An Inter-Religious Course**

*3 Credits*

An inter-religious seminar bringing together Jewish, Christian, and Muslim students to interact, share, learn, and engage theologically on fundamental theological topics important to all three religious traditions. The course will be broken up into three overarching modules: Sacred Scriptures, The Divine, and Humanity. The module on Sacred Scriptures focuses on the relation between revelation and scriptures, views on scriptural inspiration, sacred languages and their role today in conveying the scriptural message, and scriptures and traditions. The module on The Divine (including worship) focuses on God's essence and attributes (love, power, creation, and judgment), God's court, God's plan for creation and humanity, and encountering God in worship. The final module, Humanity (that is, anthropology, which will include ethics and ecology), examines the genesis of humanity and its place in God's creation (ecology), God-humanity relationship, and human freedom (rights and responsibilities). The course will be team-taught and consist of faculty from Holy Cross, Hebrew College (Newton, MA), and The Islamic Society of Boston (Roxbury, MA).

*The class is limited to 15 students and efforts will be made to have a representative balance of students from each of the three religious traditions. The course will meet primarily at Holy Cross but some meetings will be held at Hebrew College and The Islamic Society of Boston.*

### **INDS 7020: The Ecumenical Patriarchate post-1453**

*3 Credits*

This course will offer a general introduction to the place of the Ecumenical Patriarchate (EP) of Constantinople in the Orthodox Church from the dissolution of the Byzantine Empire (1453) to the 20th century. It will concentrate on the relation of the Ecumenical

Patriarchate to the Ancient Patriarchates and the New Patriarchates and autocephalous Orthodox Churches which emerged during this period. Special attention will be given to the 19th and 20th centuries and church problems, such as Slavophilism, ethnophyletism, diaspora, ecumenism, and conciliarity.

### **INDS 7050: MTS Integrative Academic Essay**

#### *1.5 Credits*

As part of the Master of Theological Studies Program at Holy Cross, students are required to write an Integrative Academic Essay that serves as a capstone to their theological education. The MTS Integrative Academic Essay gives students the opportunity to demonstrate their ability to integrate various sources of the Orthodox theological tradition in conversation with contemporary concerns. The essay is used as a learning tool, to assist students in synthesizing the various aspects of their theological education prior to graduation, and as an assessment tool, as evidence of the extent to which students have achieved the goals of the degree program, and the extent to which Holy Cross has met the goals it has set out for teaching and learning in the MTS program.

*Students submit their Integrative Academic Essay during the final semester of the MTS degree program. To facilitate the completion of the essay, students will register for the MTS Integrative Essay course during their final semester. Students must submit their essay to their academic advisor by November 15 for fall completers, and by April 15 for spring completers. Further details regarding the Integrative Academic Essay are available in the Office of the Deans and the Office of the Registrar.*

### **INDS 7100 The Ecumenical Movement – The Sources**

#### **3 Credits**

The Ecumenical Movement that started in the second half of the 19th century does not constitute an ideology but rather reflects the authentic commitment to reconcile divided Christians in the unity of the Church and the reality of communion. Throughout the past century, the quest for Christian unity has assumed many shapes and forms that may be studied through major documents produced along the history of the 20th century and beyond. This course will define the boundaries of Ecumenism and its challenges for contemporary Orthodoxy by looking inward as well as outward as faithful and thoughtful Christians.

### **INDS 7130 Anglicans and Orthodox in Dialogue**

*3 Credits*

The course will examine the theological conversations between Anglicans and Orthodox, especially through the official bilateral dialogue that was established 50 years ago as well as in the work of the International Commission for Anglican-Orthodox Dialogue (ICAOTD) and the Agreed Statements produced by the Commission. This has been one of the most important dialogues of the Orthodox Church marked by contributions of distinguished contemporary Orthodox theologians, among them, Metropolitan John Zizioulas and Metropolitan Kallistos Ware. Part of the course will coincide with the next meeting of the ICAOTD which will take place in October for the first time on the campus of Hellenic College-Holy Cross School of Theology sponsored by the Huffington Ecumenical Institute at HCHC. This will offer a unique opportunity for students to be exposed to firsthand experience of this bilateral ecumenical dialogue.

### **INDS 7200: Seminar on the Ecumenical Patriarchate**

*3 Credits*

The seminar will examine the origins, canonical basis, and historical development of the Ecumenical Patriarchate. The distinctive contributions of the Patriarchate to theology, liturgy, spirituality, philanthropy, social welfare, missions, iconography, and architecture will be discussed. Special attention will be given to the contemporary mission and witness of the Ecumenical Patriarchate as the first see of the Orthodox Churches, as well as its primatial responsibility in guiding Orthodox conciliarity and addressing contemporary concerns. The special role of the Patriarchate in the ecumenical dialogues, inter-faith conversations, and environmental protection will be highlighted. This seminar is especially designed for students who plan to participate in the Study and Travel Program in Greece and Istanbul (Constantinople).

### **MISC 5010: Orientation to Online Learning**

*0 Credits*

This course is a required prerequisite for students participating in an online course at HCHC. This course is intended to enhance your online success with an early introduction to the use of technology tools and support services you may need. In this course, you will be introduced to the Learning Management System, Canvas. As part of this course, you will access a syllabus, practice submitting “assignments,” participate in

“discussions,” and complete short “quizzes.” You will be asked to engage in activities that are similar to those you might find in your online classes. MISC 5010 takes approximately 2 hours to complete. Students must complete prior to the conclusion of the add/drop period. This course is Pass/Fail.

### *Liturgics*

#### **LITG 1252: Holy Week Seminar**

*0 Credits*

This one-week seminar will comprise an in-depth look at the liturgical form and hymnology of Holy Week in the Greek Orthodox Church. Special emphasis will be given to the interpretation of the hymns and themes of each day during Holy Week in order to ascertain what message the Church wants to communicate to us. Some attention will also be given to the actual historical evolution of these services.

*This is required for all MDiv seminarians in the first year.*

#### **LITG 5022 Liturgics**

*3 Credits*

This course will explore the structures, content, theology, and ethos of the Church's Liturgy. It will also provide a fast but inclusive glimpse of the historical evolution of the liturgical rites. Furthermore, the Liturgy will be studied from pastoral, spiritual, and theological perspectives. The course seeks to provide the student with basic theological criteria for the comprehension of the whole liturgical tradition of the Church.

#### **LITG 5301: Teleturgics I**

*2.5 Credits*

A liturgical practicum designed to help the candidate for ordination to develop a liturgical ethos, style, and presence. The course offers an analysis of the structural elements of the divine services and instruction on the use of the liturgical books of the Orthodox Church. The course is especially concerned with helping the student develop skills for the proper conduct and celebration of the divine services. The class allows for role-playing and analysis. Teleturgics I deals specifically with Vespers, Orthros, the preparatory rites for the Divine Liturgy, i.e., Kairos, vesting, and proskomide. The development, care, and meaning of vestments is also dealt with. *Prerequisites: Biblical Greek I and II*



### **LITG 5322: Teleturgics II: A Liturgical Practicum**

#### *2.5 Credits*

A liturgical practicum designed primarily to help the candidate for ordination develop a liturgical ethos, style, and presence. The course offers an analysis of the structural elements of the divine services and instruction on the use of the liturgical books of the Orthodox Church. The course is especially concerned to help the student develop skills for the proper conduct and celebration of the divine services. The class allows for role-playing and analysis. Teleturgics II deals specifically with the Divine Liturgy of St. Basil and Chrysostom as well as the Pre-sanctified Liturgy. Special attention will be given to how one conducts the liturgy when a hierarch is serving. After this, the class will deal with Baptism, Christmation, Marriage, Ordination, Confession, Unction, Funeral, and various other blessing services. *Prerequisites: Biblical Greek I and II*

### **LITG 5323: Teleturgics II for Antiochians**

#### *2.5 Credits*

A liturgical practicum designed to help the candidate for ordination to develop a liturgical ethos, style, and presence. The course offers an analysis of the structural elements of the divine services and instruction on the use of the liturgical books of the Orthodox Church. The course is especially concerned with helping the student develop skills for the proper conduct and celebration of the divine services. The class allows for role-playing and analysis.

### **LITG 5324: Teleturgics I for Antiochians**

#### *2.5 Credits*

A liturgical practicum designed to help the candidate for ordination to develop a liturgical ethos, style, and presence. The course offers an analysis of the structural elements of the divine services and instruction on the use of the liturgical books of the Orthodox Church. The course is especially concerned with helping the student develop skills for the proper conduct and celebration of the divine services. The class allows for role-playing and analysis.

### **LITG 6350: A Seminar on the Sacrament of the Priesthood**

#### *3 Credits*

This is a theological, historical, and liturgical examination of selected texts on the holy priesthood.

### **LITG 6355: The Sacrament of Baptism**

*3 Credits*

This class will deal with initiation (baptism, chrismation and the Eucharist) from a historical, theological, liturgical, and pastoral point of view.

### **LITG 7521: Sacrament of Marriage**

*3 Credits*

This course is a theological, historical, and liturgical examination of selected texts on the holy sacrament of marriage.

## ***Modern Languages***

### **ARBC 5101: Beginning Arabic I**

*1.5 Credits*

Introduction to the Arabic alphabet and grammar with elementary lessons in basic pronunciation and vocabulary as related to the Orthodox Church.

### **ARBC 5152: Beginning Arabic II**

*1.5 Credits*

Continuation of elementary Arabic lessons and vocabulary, with an introduction to simple conversational and liturgical phrases, including, for example, the Trisagion Prayers and Little Ektenia.

*Prerequisite: Beginning Arabic I*

### **ARBC 6201: Intermediate Arabic I**

*1.5 Credits*

A focus on the vocabulary as found in Vespers and Orthros, and the Divine Liturgy.

*Prerequisite: Beginning Arabic I and II*

### **ARBC 6252: Intermediate Arabic II**

*1.5 Credits*

A continuation of the Divine Liturgy and selected portions of the baptism, wedding, and funeral services.

*Prerequisite: Beginning Arabic I and II, Intermediate Arabic I*

**ARBC 6301: Advanced Arabic I**

*1.5 Credits*

A focus on the vocabulary of selected troparia, hymns, and phrases from the services of Great Lent, Holy Week, and Pascha.

*Prerequisite: Beginning Arabic I and II, Intermediate Arabic I and II*

**ARBC 6352: Advanced Arabic II**

*1.5 Credits*

A focus on the vocabulary of troparia of the major feasts— the Elevation of the Cross, Christmas, Pentecost, Epiphany, and the eight resurrectional troparia.

*Prerequisite: Beginning Arabic I and II, Intermediate Arabic I and II, Advanced Arabic I*

**MDGK 5201: Beginning Modern Greek I**

*3 Credits*

This is an intensive course in the fundamentals of grammar, syntax, and vocabulary of the Modern Greek language. Extensive practice in listening, speaking and graded reading will take place. An oral-aural method is used to develop concurrently conversational and understanding skills.

**MDGK 5212: Beginning Modern Greek II**

*3 Credits*

A growing emphasis on reading, vocabulary building and writing as well as an extensive use of oral skills acquired in the first semester.

*Prerequisite: Beginning Modern Greek I*

**MDGK 6301: Intermediate Modern Greek I**

*3 Credits*

A continuation of the study of the Greek language. A quick review of grammar and syntax with an emphasis on vocabulary building.

Introduction to selected readings in Modern Greek.

*Prerequisite: Beginning Modern Greek I and II*

**MDGK 6312: Intermediate Modern Greek II**

*3 Credits*

This is a continuation of Intermediate Modern Greek I with further review of grammar and syntax. There will be a growing emphasis on

speaking, reading, and vocabulary building. An introduction to selected readings in Modern Greek.

*Prerequisite: Intermediate Modern Greek I*

### **MDGK 6401: Advanced Modern Greek I**

*3 Credits*

A continuation of Intermediate Modern Greek I. Intensive study of the language with emphasis on vocabulary building and oral usage. Readings of literary texts with selected passages on religion and Modern Greek culture.

*Prerequisite: Intermediate Modern Greek II*

### **MDGK 7234: Advanced Modern Greek II**

*3 Credits*

A continuation of Advanced Modern Greek I. Intensive study of the language with special focus on vocabulary expansion, advanced syntactical structures, and oral usage. Selected readings of literary texts with passages from contemporary writers and sermon presentations.

*Prerequisite: Advanced Modern Greek I*

## **Music**

### **MUSB 5002: Ecclesiastical Chant I in English**

*1.5 Credits*

The eight tones are studied. Hymns from various services, including Vespers and the Divine Liturgy are chanted in English.

*Prerequisite: Byzantine Music I and II.*

### **MUSB 5011: Ecclesiastical Chant II in English**

*1.5 Credits*

The sacraments and services found in the Great Euchologion are studied for practical use.

*Prerequisite: Byzantine Music I, Byzantine Music II, and Ecclesiastical Chant I in English.*

### **MUSB 5101: Byzantine Music I**

*1.5 Credits*

This course is a systematic introduction to the basic theory and notation of the Psaltic Art. It will provide a solid foundation for a further study of the liturgical repertoire of the Greek Orthodox Church. Topics to be

covered include the history and function of the notation, a thorough examination of key musical concepts (e.g., note, interval, scale, tempo, rhythm, genus, mode, tetrachord, etc.), and a study of the role of music in Greek Orthodox worship. By the end of the semester students will be able to sight-read and perform simple hymns written in the New Method of Analytical Notation in both parallage (solmization) and melos (melody).

### **MUSB 5202: Byzantine Music II**

#### *1.5 Credits*

This course is a systematic study of the theoretical and practical aspects of the First and Plagal Fourth Modes of the Psaltic Art within the context of the Anastasimatarion. We will study the resurrectional hymns of the liturgical book of Octoechos or Parakletike of the aforementioned modes in both parallage (solmization) and melos (melody). Additionally, we will examine the characteristics of the diatonic genus and the heirmologic and sticheraric styles of chant.

*Prerequisite: Byzantine Music I.*

### **MUSB 5261: History of Byzantine Music and Hymnography**

#### *1.5 Credits*

This course provides an overview of the history and development of the Psaltic Art of Greek Orthodox worship. Among the topics covered are: the beginnings of Christian hymnography and musical composition; the main hymnographic genres; the history of neume notation; the major landmarks in the development of the various genres of psaltic composition; the life and works of the great composers; and the current state of affairs in Greek Orthodox liturgical music in Istanbul (Constantinople), Greece, the United States and elsewhere.

### **MUSB 5551: Byzantine Music Chorus**

#### *0.5 Credits*

The Hellenic College and Holy Cross Chorale and Choir will be made up of students who have auditioned and have been accepted into the group. They will rehearse twice a week and present programs throughout the year. Each of the participants in turn will receive a scholarship.

### **MUSB 5502: Byzantine Music Chorus**

#### *0.5 Credits*

The St. Romanos the Melodist Byzantine Choir is a vocal ensemble that performs faithful and spiritually uplifting renditions of the Byzantine and post-Byzantine sacred musical works in the traditional style created and preserved at the Ecumenical Patriarchate in Constantinople. The choir regularly performs in liturgical services as well as at concerts, conferences, lectures, fundraising events, state and national holiday celebrations, and school ceremonies both in Boston and throughout the United States. In addition to Byzantine chant, it performs Greek folk music, popular and arts songs, as well as modern English adaptations and original settings of sacred texts. The choir meets weekly to study and rehearse the repertoire for upcoming performances.

### **MUSB 6022: Advanced Chant in English**

#### *1.5 Credits*

This course is a study of the standard hymns (Lord I have Cried, daily Prokeimena, God is the Lord, Great Doxology, Antiphons, Trisagion, etc.) of vespers, orthros, divine liturgy, and the sacraments for practical use. All of the hymns will be studied in English in all of the eight modes with the aid of various musical settings.

*Prerequisite: Byzantine Music I, Byzantine Music II, Ecclesiastical Chant I in English, and Ecclesiastical Chant II in English.*

### **MUSB 6301: Byzantine Music III**

#### *1.5 Credits*

This course is a systematic study of the theoretical and practical aspects of the Third, Fourth, and Plagal First Modes of the Psaltic Art within the context of the Anastasimatarion. By the end of the semester students will be able to perform the resurrectional hymns of the liturgical book of Octoechos or Parakletike of the aforementioned modes in both parallage (solmization) and melos (melody).

*Prerequisite: Byzantine Music I.*

### **MUSB 6402: Byzantine Music IV**

#### *1.5 Credits*

This course is a systematic study of the theoretical and practical aspects of the Second, Plagal Second, and Varys Modes of the Psaltic Art within the context of the Anastasimatarion. By the end of the semester students will be able to perform the resurrectional hymns of the liturgical book of

Octoechos or Parakletike of the aforementioned modes in both parallage (solmization) and melos (melody).

*Prerequisite: Byzantine Music I.*

### **MUSB 6501: Byzantine Music V**

*1.5 Credits*

This course is a systematic study of the model melodies (prologoi-prosomoia) commonly used in musical settings of Byzantine hymns, and the hymns chanted in sacraments and other services of the Greek Orthodox Church (baptism, wedding, funeral, sanctification of water, etc.). By the end of the semester students will be able to perform the majority of hymns found in the liturgical books without relying on a musical score.

*Prerequisite: Byzantine Music I-IV*

### **MUSB 6551: Service Rubrics**

*1.5 Credits*

This course is a study of service rubrics, in accordance with the Typikon of the Great Church of Christ. Students will familiarize themselves with the liturgical books and study the services of the Orthodox Church with an emphasis on weekday Vespers and Orthros for Sundays. We will also study how the yearly cycles of moveable and immovable feasts work in parallel with the weekly cyclical system of the Octoechos and how their co-existence affects the structure and individual components of liturgical services.

### **MUSB 6602: Byzantine Music VI**

*1.5 Credits*

This course is a systematic study of the hymns chanted during Great and Holy Week and the Feast of Pascha in the Orthodox Church. The repertoire includes hymns in all eight modes and in all three melodic styles (heirmologic, sticheraric and papadic). Additionally, we will study the structure and rubrics of Holy Week and Pascha services.

*Prerequisite: Byzantine Music I - IV*

### **MUSB 6701: Byzantine Music VII**

*1.5 Credits*

This course is a systematic study of Byzantine hymns chanted during major feast days of the ecclesiastical year of the Greek Orthodox Church within the context of the Doxastarion. A great emphasis will be placed

on studying the idiomela and doxastika for the feasts of Christmas, Theophany, Annunciation, Dormition of the Virgin Mary, as well as the idiomela and doxastika for the periods of the Triodion and Pentecostarion.

*Prerequisites: Byzantine Music I-V*

### **MUSB 6802: Byzantine Music VIII**

*1.5 Credits*

This course is a systematic study of the papadic genus of the Psaltic Art in all eight modes with a great emphasis on hymns for the Divine Liturgy (trisagion, cherubic hymn, communion hymn, etc.). We will also briefly study slow doxologies, Triodion hymns and kalophonic heirmoi.

*Prerequisites: Byzantine Music I-VII*

### **MUSB 6831: Byzantine Music IX**

*1.5 Credits*

The material taught in this course is equivalent to the material taught in the fourth year of Greek conservatories and provides comprehensive preparation for the final examination required for a Holy Cross Certificate in Byzantine Music. Students are expected to become competent in performing more technically demanding repertoire, including Gregory Protosaltis' cherubic hymns, Petros the Peloponnesian's communion hymns, Petros the Peloponnesian's Kyrie i en pollais amartiais, Ioannis Koukouzelis' Anothen oi profitai, the ancient hymn Ton despotin kai archierea, and the anaphora hymns for the Divine Liturgy of St. Basil.

*Prerequisites: Byzantine Music I-VIII*

### **MUSB 6881: Byzantine Music X**

*1.5 Credits*

The material taught in this course is equivalent to the material taught in the fifth year of Greek conservatories and provides comprehensive preparation for the final examination required for a Holy Cross Certificate in Byzantine Music. Students are expected to become competent performing more technically demanding repertoire, including Petros Bereketis' eight-mode composition Theotoke Parthene, the Athenian funeral Trisagion, kalophonic heirmoi and kratimata in all eight modes, and a selection of verses from Koukouzelis' Anoixantaria.

*Prerequisites: Byzantine Music I-VIII*



### **MUSB 6913: Kalophonic Heirmologion**

*3 Credits*

This course is a systematic study of the post-Byzantine para-liturgical genre of kalophonic heirmos, intended for soloistic performance after the end of the Divine Liturgy, at banquets, visits of eminent secular or religious figures, and other festive occasions. We will study the history, development, and musical morphology of the genre, as well as its manuscript and print tradition and the lives and works of its composers

*Prerequisite: Byzantine Music I-VIII*

### **MUSB 7831: Mathimata**

*1.5 Credits*

This course is a study of technically demanding psaltic works from the 13th to the 21st centuries. The repertoire includes historic compositions, such as Pseudo-Damascus' cherubic hymn and Manuel Chrysaphes' Lament for the Fall of Constantinople, as well as mathimata, kratimata, doxologies, kalophonic heirmoi, 20th-century adaptations of kratimata in triple meter, and methods of learning the "deinai theseis" [complicated melodic formulae] in the melismatic genres of the Psaltic Art.

*Prerequisites: Byzantine Music I-X*

### **MUSW 5351: Voice Class**

*0.5 Credits*

Although open to all students, this semester-long course is required of all seminarians. The class aims to improve individual voices while working with a class. The fundamentals of chanting/singing will be used, which include: attitude, posture, control of breath, attacks and releases, the jaw (neck and throat), registers, resonance, enunciation, etc. It is recommended that seminarians take the course during their first year.

### **MUSW 5350: Beginning Voice Class: Matching & Interval Matching**

*1.5 Credits*

The class aims to provide the fundamental foundations of vocal coordination, which include: ear training, pitch matching, octave matching, and interval matching. All skills will be worked using the latest methodologies in voice science to coordinate the efforts of hearing, voice production, recall, and feedback interpretation. Syllables such as Parallagi, Solfeggio or Numerals will also be used as tools. Testing out of this class is optional with an individual assessment to be

arranged with the Professor, prior to the start of semester [Testing time TBD]. It is recommended that seminarians take the course during their first year of studies before they take the Voice Class (.5 credits).

### *Pastoral Theology*

#### **PAST 5052: Youth Ministry**

*3 Credits*

This course considers the various ministries in which participating students will eventually be engaged within the life of the Church. We will examine the current scope of youth ministry efforts across parishes within the canonical Orthodox jurisdictions in North America, with a special emphasis on certain youth programs/ministries that exist on the parish, metropolis (diocesan) and archdiocesan levels. Source documents and practices of Orthodox Youth Ministry across North America will be examined, as will the wide range of issues confronting Orthodox Youth.

#### **PAST 5301: Religious Education**

*3 Credits*

This course will explore basic questions related to the ministry of education in the life of the Orthodox Christian parish in North America. We will use the following questions as the basic organizing principles: Why do we teach in the Church? What is the goal of education in the Church? Does the Church have a curriculum? What can we learn from Acts 2:42-47 for parishes today? Whom are we teaching? What are some approaches to the education of Christians? Who is going to teach? What is the role of the teacher? Because the class also has a field component through the Field Education program, where it is assumed that the students are teaching Sunday school, presenting the faith to OCF groups, or working in educational settings, students will have the opportunity and will be expected to apply these skills in their field setting. Finally, there will be ample opportunity throughout the semester to reflect theologically on the experience of handing forward the Orthodox Christian faith.

#### **PAST 6010: Ministry for a Changing Orthodox Church**

*3 Credits*

There is a growing body of literature about the changing realities of religion in the United States and the Orthodox Christian Church. This course intends to engage students with this conversation, both the

demographic data and personal stories, from mixed marriage to conversions, from liberal to ultra-conservative trends, the rise of the “nones,” emerging adults, and “millennials,” as well as the theoretical understandings surrounding the sociological developments within the Church. Students will be asked to review the relevant literature on American religion and Orthodox Christianity in particular, interview individuals, and engage in their own research. Students will be asked to formulate proposals for ministry to meet the changing realities.

### **PAST 6011: Theology of Pastoral Care I**

#### *3 Credits*

As one part of your journey here at Holy Cross, this course, the Theology of Pastoral Care I, is intended to help you integrate and apply the knowledge you have acquired in other classes into your own life and in pastoral care situations. As a Field Education Course for hospital ministry, you will be placed in a local hospital for the semester. Specifically, we will explore hospital ministry as one aspect of pastoral care, as we develop a theology of pastoral care. The intent of this class is not to provide you with the right answers for pastoral situations. Rather, this course is designed, with the readings, class discussions, theological reflection groups, and assignments to develop your knowledge and skills related to hospital ministry as well as your personal identity as an Orthodox Christian seminarian and future minister or priest.

### **PAST 6022: Theology of Pastoral Care II**

#### *3 Credits*

Theology of Pastoral Care II is intended to build upon Theology of Pastoral Care I by presenting a framework for understanding contemporary pastoral issues through the lens of Orthodox theology of the person, sickness, healing, and salvation. This class is not intended to provide students with the ‘right’ answers for pastoral decisions. Rather, this course is designed, through the readings, class discussions, and assignments to develop their understanding of Orthodox pastoral care and their thinking as Orthodox Christians and future ministers/pastors. The models of Orthodox pastors/saints explored in the first semester class serve as witnesses to the Orthodox pastoral care framework we will develop and discuss this semester as we explore contemporary pastoral issues, basic helping skills, and secular theories and research. Particular attention will be placed on understanding how to access and integrate current secular knowledge into an Orthodox worldview to develop an

appropriate pastoral response. Students will be invited to explore and discuss different dimensions of the pastoral care relationship and explore, independently and as a class, how one might address contemporary pastoral care issues. As in the first semester, particular emphasis will be placed on how we work together in the classroom, and on campus, as we develop an Orthodox understanding and approach to pastoral care.

### **PAST 6052: Marriage and Family**

*3 Credits*

The course will examine the Orthodox theological understanding of marriage and family. It will include a focus on the characteristics of both healthy and unhealthy relationships. Issues which negatively affect marital and family relationships, such as addictions, as well as psychological, verbal, physical, and sexual abuse, will be examined. Attention will also be given to clergy marriages and the issue of clerical 'burnout.' The role of the pastoral caregiver in ministering to marriages and families will be emphasized.

### **PAST 6662: Pastoral Care & Mental Health**

*3 Credits*

Issues of mental illness and health continue to challenge pastors and ministers as they seek to guide their parishes and communities. Recent events related to the pandemic have increased the rates of mental illness in our communities, heightened the need for pastors to possess a basic level of competency related to understanding mental health and illness. Mental illness and health, how we define it, how we identify it, and how we address it calls into question how we understand God, human nature, the person, free will/personal agency, and the relationship that these issues, theologically, have with the broad field of mental health, commonly referred to as psychology. This class will explore these issues as they apply to the most prevalent issues of mental health that a pastor/priest/minister will encounter in the parish. Special emphasis will be placed on the relationship between theology and psychology and the role of the pastor/priest/minister in ministering to people struggling with issues of mental health in the parish.

### **PAST 6665: Advanced Pastoral Care for Couples**

*3 Credits*

For most people, their marriage is the context for living out the Gospel call to become perfect, as God himself is perfect (Mat 4:48). Yet we live within a culture and society with widely different ideas about the nature and purpose of marriage. In this course, we will take an in-depth look into the dynamics of couples and explore how to pastor couples within their marital journey. Beginning with a review of an Eastern Christian understanding of marriage and its implications for ministering to couples, we will explore different contemporary theoretical approaches to working with couples and some specific pastoral issues that couples face. Special emphasis will be placed on the role of the minister/pastor in working with couples.

### **PAST 7015: Pastoral Counseling: Theory and Practice**

*3 Credits*

Listening is at the heart of pastoral counseling. Yet what the pastor/minister hears is shaped by his or her theoretical orientation, belief system, worldview, and lived experience. This course seeks to give students the opportunity to study different pastoral counseling theories as they go beyond the limits of their own stories in the context of practicing foundational counseling skills.

### **PAST 7112: Spirituality and Addiction**

*3 Credits*

This course will approach addiction with a broader understanding of the term. Students will learn that the addictive process is an expression of progressive, spiritual disease. This has profound and inter-related ramifications in the psychological, emotional, cognitive, and physical domains. The addictive process also has serious consequences within relationships: at home, within the society, at work, and in the Church. Resources from Orthodox theology, spirituality, psychology, and the addictions field (with particular emphasis on the 12-step self-help movement) will be studied. Opportunities for personal reflection and expressions of pastoral response will also be explored.

### **PAST 7201: Preaching: Proclaiming the Kingdom**

*3 Credits*

This course is a preparation for the ministry of proclaiming the word of the Kingdom. Students are exposed to the theology of preaching, and

methods of interpretation, preparation, and production of sermons. Lectures examine the listening assembly and the listening pulpit; the Liturgy and the homily; and experiencing and expressing the word. The emphasis is on the prophetic, as well as on the practical, dimension of preaching.

*While this course is taught in the fall semester, the practical segment continues in the spring semester.*

### **PAST 7210: Missiology of Archbishop Anastasios**

*3 Credits*

This course will study in depth the life, missiology, and writings of the greatest contemporary Orthodox missionary, Archbishop Anastasios (Yannoulatos) of Albania. We will examine how he has practically lived out this missiology through his 10-year ministry in East Africa and 25-year ministry in the Church of Albania. The course will look at the foundation and calling of missions. We will consider the resurrection of the Church of Albania over the past 25 years, examining and analyzing the successes of how the Church has succeeded in living out the missiology of the Archbishop, and where the Church has not yet lived up to the missiology.

*This course will be combined with a 12-day mission outreach and pilgrimage to Albania at the end of the spring semester, witnessing firsthand the resurrection of the Church of Albania, meeting missionaries and the indigenous leaders of the Church.*

### **PAST 7212: Preaching Practicum**

*0 Credits*

A required practicum for those enrolled in PAST 7201 in the current/previous semester.

### **PAST 7252 Parish Leadership & Administration I**

*3 Credits*

The purpose of this course is to integrate the experiences that students have in their field education placement with the theological and organizational principles of parish administration. Students will have an opportunity to reflect upon various dimensions of ministry. Field placements have been designed to give exposure to various aspects of parish life, including pastoral visitations, preaching, worship, and administration.

## **PAST 7303: Parish Leadership and Administration II**

### *3 Credits*

An exploration of the leadership role of the priest, as well as an introduction to the nature of parish ministry and foundations, structures, and methods of parish administration, from historical, theological, and pastoral perspectives. A field education placement is part of this course.

## **PAST 7321: Creating a Healthy, Vibrant, Missions Minded Parish**

### *3 Credits*

In order to create a healthy, vibrant parish, which implies being a missions minded parish, we will begin by discussing the proper theology and ecclesiology of our Church, which requires a healthy understanding of the role of missions and missiology in the Church. We will evaluate the present reality of our churches, and ask the question, ‘How are we living out, or failing to live, the authentic theology of our Church?’ This course will help one catch a vibrant vision for a parish to become healthy and ‘missions minded,’ which will include: 1) how to teach and equip the faithful in our churches, 2) how to reach out to the lapsed and unchurched Orthodox; 3) how to understand and reach out to the unchurched of America; 4) how to offer a witness to non-Orthodox Christians; and 5) how to fulfill our ‘apostolic’ identity in a global outreach to the world at large. All of this will be discussed from the setting of an established parish, a dying parish in need of a “turnaround”, as well as starting a new church from scratch. We will study dynamic parishes and ministries throughout the country, and will have a guest speaker from one of these churches

## **PAST 7351: Missions and Evangelism**

### *3 Credits*

This course will help one understand the central importance and role in the Church of witnessing our faith through missions and evangelism. The “spirit of missions” is central in our ecclesiology and Orthodox worldview and identity. The need for Christians and churches to continue the work of Christ, welcoming and reaching out to those outside our Christian faith is paramount. We need Churches which instill in its members the spirit to raise up, train and send out missionaries and witnesses locally, nationally and globally. This course will educate and inspire students to understand the central spirit of missions and evangelism in the Church. The first part of the course will focus on the lives, ministries and methods of some of the greatest

Orthodox missionaries - the Apostle Paul and the early Christians, Cyril and Methodios, Innocent Veniaminov of Alaska, Nicholas Kasatkin of Japan - along with exemplar witnesses of the faith from last century like St Maria Skobtsova, St Tikhon (Bellavin) of Moscow, and St. Raphael (Hawaweeny) of Brooklyn, Sister Gavrillia Papayiannis, and contemporary missionaries like Archbishop Anastasios (Yannoulatos) of Albania and OCMC missionary Lynette Hoppe. The last third of the course will apply the studied missionary methods to evangelism in the contemporary American context. How should the Orthodox Church carry on this spirit of evangelism in its present reality in America?

### **PAST 7360: World Religions & Missions**

*3 Credits*

We will look at humanity's quest for God from the beginning of time, and how five of the world's major religious traditions – Judaism, Christianity, Islam, Hinduism, and Buddhism – developed. Along with their history, we will study their main teachings, worldview, and practice. Part of the class will include visiting the temples of these other faiths. We will also look at the phenomenon of atheism and its own religious perspective. With each of these different religions, we will discuss Orthodox Christianity's understanding of other religions, and how we are to dialogue and interact with them, trying to discover elements that could be acceptable within Orthodox Christianity, and how these bridges could be used in sharing our faith within other religions.

*This course fulfills the World Religions/ Ecumenism requirement.*

### **PAST 7361: Introduction to Orthodox Missiology**

*3 Credits*

We will study the biblical, theological, liturgical, and historical perspectives of Orthodox missiology, emphasizing how missions should be an essential element of the Orthodox Church's identity – on the individual, local parish, and archdiocesan level. We will discuss the various missiological methods and characteristics throughout the centuries. We will be introduced to the latest concepts and debates in missiological circles, looking at world statistics on unreached peoples, the 10/40 window, tent-making, evangelism to closed countries, and mobilizing the local church to respond to the needs of today.



## *Patristics*

### **PATR 5011: Patrology I**

*3 Credits*

This introductory core-course serves as a general introduction to the Fathers and the main periods of Patristic Literature from post-apostolic times to the end of the fourth century. The course combines an introduction to the central Fathers of this period, with attention not only to the doctrinal issues, but also the literary, historical, and cultural context of this period.

### **PATR 5020: Orthodox Christianity**

*1.5 Credits*

A basic introduction to the history, theology, and spirituality of the Orthodox Church. Emphasis will be placed on the theology of the Ecumenical Councils, the writings of the Church Fathers, and classic works of Orthodox spirituality.

*This course is limited to students in the Youth/Young Adult Ministry and Leadership Certificate program.*

### **PATR 5040: St. Gregory the Theologian**

*3 Credits*

St Gregory Nazianzen is honored alongside St Basil the Great and St John Chrysostom as one of the Church's Three Holy Hierarchs and Great Ecumenical Teachers. Surnamed 'the Theologian,' Gregory was one of the chief architects of the Church's Trinitarian theology in the fourth century, contributing in a special way to the Christian confession of the divinity of the Holy Spirit. In this course, we explore the seminal contributions of St Gregory the Theologian through a close reading of his monumental Orations, offering students the opportunity to encounter the rhetorical masterpieces, festal homilies, and polemic that shaped the hymnography of the Byzantine church and the later dogmatic formulations of the Church Fathers.

*Prerequisites: none (Patrology I and Dogmatics I strongly recommended)*

### **TR 6011: Patrology II**

*3 Credits*

This course is a general introduction to the Fathers and the main periods of Patristic Literature from the fifth century to the iconoclasm controversy in the ninth century. Like the companion course (PATR

5011), this course focuses on the doctrinal issues while also exploring the literary, historical, and cultural context of the period.

### **PATR 6012: Byzantine Fathers**

*3 Credits*

This course covers the period from the end of the iconoclastic dispute (843) to the dissolution of the Byzantine Empire (1453). Its purpose is to provide a general introduction to the Fathers and theologians of that period and to their work and concerns. It consists of three parts: a general survey of the period (843-1453) and its main subdivisions; a survey of the main Synods which were summoned during this period and the issues upon which they deliberated; an examination of the lives and writings of the most prominent Fathers and Church authors who lived and worked during this period, focusing especially on: Photius, Symeon the New Theologian, Gregory Palamas, Nicholas Cabasilas, Symeon of Thessalonica, Mark Eugenikos, and Gennadios Scholarios.

### **PATR 6025: Theology of the Icon**

*3 Credits*

An introduction to the icon as a theological category and a medium of devotion. Following a historical overview of the Iconoclastic Controversy (730-843), this course studies the works of John of Damascus, Theodore the Studite, and other Byzantine iconophile writers, along with the proceedings of the Seventh Ecumenical Council. Theological themes under consideration include the doctrine of creation, the Incarnation, and the hermeneutics of representation. Attention will also be paid to a number of key icons and the development of the icon screen.

### **PATR 6261: Patristic Christology**

*3 Credits*

This course will explore the shape of the patristic doctrine of Christology and will also review representative writings of the ante-Nicene and post-Nicene Fathers.

### **PATR 7045: Introduction to Greek Paleography**

*3 Credits*

This sixteen-week online course will give students practical experience in reading handwritten Greek books from the ninth through seventeenth century. Many Greek manuscripts are now available in digitised form

online and will be used as teaching material. Each class session will be supplemented with a take-home assignment: students will be expected to transcribe a short passage from a (photographed) manuscript and submit their transcription ahead of the next session. The final (closed-book) exam will itself consist of transcribing two such passages. Adequate knowledge of Classical Greek is a prerequisite for taking the course. Prerequisite: Liturgical Greek or equivalent.

### **PATR 7150: The Filioque in the Byzantine Fathers**

*3 Credits*

From St Photios in the ninth century to St Mark of Ephesus in the fifteenth, the Fathers of the middle and late Byzantine periods dedicated a great deal of their theological output to the issue of the Filioque--the Latin doctrine (rejected by the Orthodox Church) that the Holy Spirit proceeds "also from the Son." This course examines this facet of the Orthodox patristic tradition, from the early Fathers through the Council of Florence, with special attention to the events surrounding the Council of 879, the anti-Latin polemics surrounding the Council of Lyons in 1274, and the hesychast theology that developed in the wake of St Gregory Palamas.

*Prerequisite: Dogmatics I & Dogmatics II*

### **PATR 7202: St. John Chrysostom: His Life, Ministry, and Thought**

*3 Credits*

After a general review of contemporary scholarship on Chrysostom's method of exegesis, this course engages in an in-depth study of Chrysostom's Homilies on the Acts of the Apostles – the first 'full commentary' on this book in the Early Church. It consists of seminars which cover Chrysostom's 55 Homilies. Candidates will engage in a common project of producing a bird's eye view of its structure and contents.

### **PATR 7210: Orthodox Theology in Modern Greek I**

*3 Credits*

This is a Greek elective course and will be based on a Modern Greek theological textbook, and will involve reading, translating, and discussing its content. The purpose of this course is to get students to familiarize themselves with Modern Greek theological terminology with the view to acquire competence in reading Modern Greek theological literature. This semester's theme is Hellenism and Orthodoxy.

*Prerequisite: Intermediate Modern Greek II or equivalent*

### **PATR 7312: Orthodox Monasticism & Spirituality**

*3 Credits*

This course will be an introduction to the historic development of Orthodox monasticism and will concentrate on the great spiritual masters of the Orthodox Monastic tradition as well as some classic texts on Eastern Monasticism during the first millennium.

### **PATR 7350: Patristic Anthropology**

*3 Credits*

This course will explore the doctrine of man in the major Fathers of the first Millennium. It will be based on an examination of patristic texts and studies on major themes in Christian anthropology: 1) man's creation and constitution and his relation to God and the world; especially the meaning of the "image and likeness of God in man;" 2) man's fall and its implications for his relation to God and the world; especially the notions of "sin," "original sin" and "death" and 3) man's restoration or salvation in Christ; especially "man's role in salvation" and "resurrection," and "last judgment." Reference will be also made to the relevant literature in the History of Doctrine, including general manuals and monographs, as well as to such fathers as Irenaeus, Clement and Origen, Athanasius, the Cappadocians, the Antiochians and John Chrysostom, Cyril of Alexandria, Augustine, Maximus the Confessor and John Damascene.

### **PATR 7418: Angels in the Orthodox Tradition**

*3 Credits*

This course involves reading, discussing and evaluating specific literature on the topic with the view to engaging in research on specific topic(s) in any of the areas which emerge from the examination of this literature. Such areas will be "biblical" (OT/NT/Apocryphal), "exegetical" (patristic/modern), "liturgical" and "theological" (systematic/dogmatic). There will be 13 Seminars and students are required to attend and write two or three presentations. Also required is a research paper on a topic be determined by the student and the professor or a review paper of one relevant book from a list to be supplied by the professor.

**PATR 7700: Gregory the Theologian***3 Credits*

A close reading of select orations by Saint Gregory the Theologian, including the five Theological Orations, the Festal Orations, and Oration 2 (“On the Priesthood”). Related material from Gregory’s letters and poems will also be considered. These texts will be studied in light of the fourth-century theological controversies; contemporary liturgical and ecclesiastical life; and the rhetorical culture of the late classical world. Attention will also be given to Gregory’s reception in the later Byzantine period.

***Thesis*****THM 798/799: Master of Theology (ThM) Thesis***3-6 Credits*