**Postgraduate Study Program Lessons by Sections**

***I***

***Section of Canonical Law and Byzantine Theology from the 9th century - Biblical Studies and Cultural Life of the Mediterranean***

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***Section of Biblical Studies and Cultural Life of the Mediterranean***

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| **Code/Τitle** | Scientific Research and Writing Methodology (Theory and Practice)Μεθοδολογία Επιστημονικής Έρευνας και Συγγραφής (Θεωρία και Πρακτική |
| **Instructor(s)** | S. Despotis |
|  | <http://opencourses.uoa.gr/courses/SOCTHEOL6/>http://eclass.uoa.gr/courses/SOCTHEOL105/ |
| **Content:** | 1. An introductory study of the various techniques in the creation of manuscripts. 2. An introductory study of the biblical scrolls, manuscripts, codices and palimpsests. 3. The Dead Sea Scrolls. 4.New Testament Manuscripts. 5. An introductory study of the modern methods in copying and analyzing the biblical manuscripts.The **hermeneutical principles of the Church Fathers** (philological, ecclesiastical, liturgical and ascetical interpretation - spiritual “Theoria” of the “Ἀπόθετον κάλλος” [= stored up beauty]) Modern [synchronic and diachronic approaches to biblical interpretation](http://litthe.oxfordjournals.org/content/7/2/130.full.pdf). (Source-, Form-, Redaction-, Socio Historical-, Reader Response-, Narrative) Criticism of the Gospels. Hermeneutical approach of the Gospel of Mark. **Educational aims:** To acquaint the students with the art of interpreting as well as with the hermeneutical (synchronic-diachronic) methods. practical implementation of the methods. <http://eclass.uoa.gr/modules/document/?course=SOCTHEOL105> **Seminars:** electronic tools and resources for the study and interpretation of the New Testament, as well as the Hellenistic literature, basic semantic remarks on important lemmas of the New Testament, the importance of critical editions for research purposes (the Byzantine text and its variations), multicultural environment and syncretism in the NT era. comparative study of the semantics in lemmas used by John and the Synoptic Gospels: Towards a study of style through convergence and divergence.**Studies on Biblical Institutions**: institutional framework, biblical societies, social strata, the institution of marriage and family, the forms of government of ancient Israel, the institution of property, religious institutions and religious practice (worship, priests, sacrifices, purifications, feast days). |

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| **Code/Τitle** | The History and Art of the Interpretation of the Gospels (Exegeticum 1) Η Ιστορία και η Τέχνη της Ερμηνείας των Ευαγγελίων (Exegeticum 1) |
| **Instructor(s)** | S. Despotis |
|  | Open Course <http://opencourses.uoa.gr/courses/SOCTHEOL1/> <http://eclass.uoa.gr/courses/SOCTHEOL100/>  |
| **Content:** | Introductory, hermeneutical and theological problems of all the books of the New Testament. **Educational aims:** To acquaint the students with the literary genres, the content and the message/*Gospel* of the 27 Books of the New Testament to the original audience but also to our modern postmodern era. *Kaine Diatheke* (= New Covenant) as Eucharistic Experience. Old (First) Testament as the “Bible” of the Early Christianity and New Testament. Unity and Diversity in the New Testament. The *audition* of the Gospels (The Books of the New Testament as Listenings and as Readings). “**Jesus of History and Christ of faith”**: The Quests for Jesus. Are the Gospels Biographies? The Synoptic Problem. The Relation of John to Synoptics. The Community of Jesus’ disciples as “Reversed Pyramid” (*Contrast-society*). Parables as Metaphers and Dynameis (Miracles) as Semeia (Signals). Basileia Theou (Kingdom of God), Ecclesia (Church) and Politics.<http://eclass.uoa.gr/modules/document/?course=SOCTHEOL100> **Seminars:** electronic tools and resources for the study and interpretation of the New Testament, as well as the Hellenistic literature, basic semantic remarks on important lemmas of the New Testament, the importance of critical editions for research purposes (the Byzantine text and its variations), multicultural environment and syncretism in the NT era. |

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| **Code/Τitle** | **Bible, Preaching and Pastoral Theology** Βίβλος, Κήρυγμα και Ποιμαντική Θεολογία |
| **Instructor(s)** | S. Despotis |
|  | Open Course <http://opencourses.uoa.gr/courses/SOCTHEOL1/>http://eclass.uoa.gr/courses/SOCTHEOL103/ |
| **Content:** | the art of rhetoric in Service of political Culture in Hellenistic Period and Rome (Aristotle, Cicero’s Perfect Orator [as a Citizen and Politician], Quintilian’s *Institutes of Oratory*). **Ethos, Logos and Pathos**. The Second Sophistic - The **Areopagus sermon** by [Apostle Paul](https://en.wikipedia.org/wiki/Apostle_Paul) in [Athens](https://en.wikipedia.org/wiki/Athens) ([Acts 17:16-34](https://en.wikisource.org/wiki/Bible_%28American_Standard%29/Acts#17:16)) as a model of Christianity’s presentation in a “multi-faith” audience. Rhetoric as a Model of Persuasive Communication and Interaction - The Art-Method of Acculturation.**Seminars:** reader response criticism, stylistics, select excerpts from ancient Greek rhetorical texts**1.** Hermeneutical approach to excerpts of the New Testament uusing the **hermeneutical principles of the Church Fathers** (philological, Christological, ecclesiastical, liturgical and ascetical interpretation - spiritual “Theoria” of the “Ἀπόθετον κάλλος” [= stored up beauty]) and **modern hermeneutical methods** (Reader-response criticism, rhetorical and narratological analysis, cognitive interpretation). **2.** **Emphasis on their presentation / teaching in the modern Community or Parish (contextual theology):** Lectio divina (Relectura). “Hermeneutics of Suspicion”. *Re-membering* (Enthymisis), re*actualisation* (*Synchronising*) and acculturation of magnalia dei (= The Mighty Acts of God of Exodus). <http://eclass.uoa.gr/modules/document/?course=SOCTHEOL103>  |

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| **Code/Τitle** | **Poetry and Theology of the Gospel of John:** **Patristic Hermeneutics and Modern Exegetical Methods**Ιωάννεια Ποίηση και Θεολογία: Πατερική Ερμηνευτική και σύγχρονες εξηγητικές μέθοδοι |
| **Instructor(s)** | S. Despotis |
|  | Open Course <http://opencourses.uoa.gr/courses/SOCTHEOL102/>http://eclass.uoa.gr/courses/SOCTHEOL101/ |
| **Content:** | Exegesis, Eisegesis and Hermeneia. The **hermeneutical principles of the Church Fathers** (philological, ecclesiastical, liturgical and ascetical interpretation - spiritual “Theoria” of the “Ἀπόθετον κάλλος” [= stored up beauty]) Modern [synchronic and diachronic approaches to biblical interpretation](http://litthe.oxfordjournals.org/content/7/2/130.full.pdf). (Source-, Form-, Redaction-, Socio Historical-, Reader Response-, Narrative) Criticism of the Gospels. Hermeneutical approach of the Gospel of John. **Educational aims:** To acquaint the students with the art of interpreting as well as with the hermeneutical (synchronic-diachronic) methods. practical implementation of the methods on the “poetical and spiritual” **Gospel of John**. <http://eclass.uoa.gr/modules/document/?course=SOCTHEOL105> **Seminars:** comparative study of the semantics in lemmas used by John and the Synoptic Gospels: towards a study of style through convergence and divergence.[**http://eclass.uoa.gr/modules/document/?course=SOCTHEOL101**](http://eclass.uoa.gr/modules/document/?course=SOCTHEOL101) |
| **Code/Τitle** | **[311026]**Bible, Art - Literature and Pedagogical Applications Bible and Literature: pedagogical applications**Bible and Pedagogical Applications**

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|  | Βίβλος, Τέχνη - Λογοτεχνία και Παιδαγωγικές Εφαρμογές Βίβλος και Λογοτεχνία: παιδαγωγικές εφαρμογές |

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| **Instructor(s)** | S. Despotis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://opencourses.uoa.gr/courses/SOCTHEOL3/ |
| **Content:** | **1**. ***Bible and Identity building*** (formation of character, ethical and aesthetic knowledge/capability, capacity for wise deliberation and reflection as well as the development of personal autonomy). **2.** ***The Art of narrating, creative writing-designing and performance*** (´Poetical Theology/Christology”), Mimesis, Bibliodrama, Bibliolog, Godlyplay, Symbol didactics. “Elementar Making”- Existential Approach. [The Bible & Visual Culture](http://johnharvey.org.uk/index.php/bible-visual-culture/). **3.** ***Bible, Morality and Ethical Issues*** (Patriarchy, Antisemitisms, Violence, Ecology). [Designing an interdisciplinary biblical ***Project***](https://www.google.gr/search?client=firefox-b&biw=1725&bih=969&q=Designing+an+interdisciplinary+Project&spell=1&sa=X&ved=0ahUKEwjbndru7qTOAhVDI8AKHZzuBdUQvwUIFygA). *Correlation* through the active Participation in Liturgy and the Life of the Parish (”Cult and Culture”).Creative and effective teaching Methods of **biblical “icons-logos-symbols”** (characters/figures, Leitmotifs and books of Bible. |

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| **Code/Τitle** | On the "Steps of Paul" (Spiritual Experiential "Wandering" and Religious Tourism)Στα «Βήματα του Παύλου» (Πνευματική Βιωματική «Περιπλάνηση» και Θρησκευτικός Τουρισμός) |
| **Instructor(s)** | S. Despotis |
|  | Open Course (Interpretation of Acts)<http://opencourses.uoa.gr/courses/SOCTHEOL2/><http://eclass.uoa.gr/courses/SOCTHEOL144/>  |
| **Content:** | “A Spiritual - Therapeutical Journey of a lifetime”: Following Saint Paul’s steps in Greece (2nd + 3rd Journey 49-57 AD) according to the rhetorical and narratorogical analysis of the Acts 16-20, the self evidence of the Epistles of Paul and the Latest Archaeological Discoveries. The Gospel of Paul in the context of Politics and Religion, philosophical schools, Mysteries and Voluntary Associations [Collegia], everyday life, Ethics (as Therapie of Soul) and afterlife beliefs of 1 AD. **Homo viator** ("pilgrim man")and **homo zappiens** ("digital man").\*Practical Application of the Course (in situ tutorials): A sightseeing tour in Athens, Corinth and Patmos of 1 AD[[1]](#footnote-1) [**http://eclass.uoa.gr/modules/document/?course=SOCTHEOL144**](http://eclass.uoa.gr/modules/document/?course=SOCTHEOL144)Απόστολος Παύλος: Ιεραποστολή των Εθνών, Επιστολογραφία και ΘεολογίαApostle Paul: Mission to the Nations, Epistles and TheologyPresentation of the **Pauline letters**. Systematic presentation of key-issues in theology (Christology, Soteriology [Justification, Works of Law and Grace], Ecclesiology, Mission, Eschatology [Israel and the Nations]) as stressed by the Apostle born in the cosmopolitan Greco-Roman Tarsus and initiated into Pharisaism and Zelotism right in the centre of Judaism, the hellenistic Jerusalem. **Eastern Orthodox Interpretation of Paul and the Debate between Old and New Perspectives on Paul** (Saul, Judaism and the righteousness of God). **Conversion, Justification, Participation – Christosis / Theosis**. Pistis (= Faith, Confidence, Fidelity) and Lifeethics/ ethos (*Indicative and Imperative* - *Lifestyle* /*Living in the* *In-Between:* “Already-Now/*Not Yet*”- Body [Sexuality] and Sarx). The Struggle against judaizers (Ethno-Phyletism). Insiders and Outsiders. **Seminars:** reader response criticism, stylistics, select excerpts from ancient Greek rhetorical texts. |
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**SEMESTER**

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| **Code/Τitle** | **Judaism and Early Christianity: prophecy, messianism and apocalypticism**Ιουδαϊσμός και Αρχέγονος Χριστιανισμός: Προφητεία, Μεσσιανισμός και Αποκαλυπτισμός |
| **Instructor(s)** | S. Despotis |
|  | **Open Course**<http://opencourses.uoa.gr/courses/SOCTHEOL4/>http://eclass.uoa.gr/courses/SOCTHEOL102/ |
| **Content:** | Understanding *Jewish* and *Christian Apocalyptic* (2 BC – 2 AD) as Consolation Literature with resistance potential and as Vision of Justice. Historical, literary and theological presuppositions of the Interpretation of the *Revelation of John* as Drama. Its Reception History. Liturgical Eschatology as “Teleology” (Theology of Hope).**Seminars:** apocalyptic literature in a modern cultural framework (cinema and literature), intertextual studies (OT usage in the Revelation of John), select studies in Christian eschatological movements: causes and social influence. |
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**SEMESTER**

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| **Code/Τitle** | The Bible and Ethical DilemmasΒίβλος και Ηθικά Διλήμματα |
| **Instructor(s)** | S. Despotis |
| **Content:** | Christianity emerged at a time when man, uprooted from his native land and suffering from economic and social impoverishment, felt increasingly small and insignificant as a resident of colossal state compounds and helpless in the face of uncontrollable forces, thus asking himself: “τίνες ἦμεν͵ τί γεγόναμεν· ποῦ ἦμεν͵ [ἢ] ποῦ ἐνεβλήθημεν· ποῦ σπεύδομεν͵ πόθεν λυτρούμεθα· τί γέννησις͵ τί ἀναγέννησις */* who we were, what we have become; where we were, where we have been placed, where we are going; from what we are redeemed, what birth is, and what rebirth.” It was to this existential question and to the moral dilemmas stemming from it, that Greek philosophy sought to respond, chiefly through the Stoics and the Epicureans. At the same time, the Jewish Diaspora was in full bloom in the city centers of the Mediterranean world, propagating through the Alexandrian translation of the Old Testament by the Seventy the God of Exodus and the code of moral holiness ensuing from His Testament. Such was the cultural climate in which Christianity grew up and spread. The present unit aims to identify the moral principles assumed by Christianity from Greek philosophy and the apocalyptic Jewish religion. It also seeks to indicate how the crucified-Resurrected Person of Christ as well as Paul’s kerygma linked ethos to the healing and salvation of the whole human being and to the experiential ethos of a new life.**Expected Outcomes**After you have finished studying this unit, you’ll be able to* Grasp the principles of Greek ethics and, in particular, the ideals of knowing thyself, serenity, and apathy, which had been proposed by the philosophical schools of the Hellenistic times in response to humankind’s existential concerns.
* Discern the relevance of Judaic Torah-Testament for the entire Theology and divine *Economy* of the Old Testament, as well as discern between the casuistic and demonstrative right in it.
* Comprehend the transformation of the Testament to a Law, which occurred in inter-testament times Judaism and strengthened the divide concerning clean and unclean or holy and profane.
* Discern the healing value and significance of the personal relation based on love and freedom preached by Christ, who through His painful and disgraceful Passion and especially His Resurrection, freed humankind from the pain-guilt-death triptych, thereby creating a new, ecumenical Society with an eschatological perspective, i.e. the Church.
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**SEMESTER**

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| **Code/Τitle** | Bible, Judeo-Christianity and the Qur'an: A Comparative ViewΒίβλος, Ιουδαιοχριστιανισμός και Κοράνιο: Συγκριτική θεώρηση |
| **Instructor(s)** | S. Despotis |
| **Content:** | Islam, as the chief Biblical and out of revelation religion, accepts the historical position of "heavenly books". It's about the inspired by God books of the Holy Bible, which is Torah, psalms, and the Gospel. Initially Muslims saw the Bible as an inspired by God text, and this is why many of them turned to it, so that they could draw information, and develop their theology as well. After that however, when the Islamic Theology began to be formed and at the same time to be expressed many theories referring the position of the Bible in the Islam, Muslims rejected wholly the Biblical texts. The Holy Bible was considered to be a false, having been made changes book, which is not trustworthy. As a matter of fact, however, this didn't prevent them to turn to the Bible, in order to support their theological positions and at the same time to practice criticism against Christian teaching, and the same Biblical texts as well. So, during the Middle age "8th - 14th century" a big part of Islamic literature made an expanded use of the Bible, with the intention to develop the battle and the apologetic literature against Christianity. The Holy Bible consists a bridge of intersection between Christianity and Islam, since this book will be proved as the means of communication between the two religions.In addition to the comparison of the Bible and the Qur'an in matters of Theology, Anthropology, Christology and Cosmology, the course traces the influences exerted on Muhammad and the Qur'an by Judaism and a portion of Christians whose traces are lost after the first millennium. Thus, in a simple but scholarly way, the reader is introduced to the genesis and diversity of primitive Christianity, but also to the evolution of the formation of Islam, which spread rapidly in the Mediterranean basin.See more details <https://eclass.uoa.gr/courses/SOCTHEOL422/>  |
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1. “Laboratory teaching application (in situ tutorials)“ are course-specific tutorials that take place in locations pertaining to the scope and aims of the course and they are not examined. [↑](#footnote-ref-1)