# Δ. ΠΕΡΙΓΡΑΦΕΣ ΜΑΘΗΜΑΤΩΝ ΣΤΑ ΑΓΓΛΙΚΑ

**Undergraduate 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***

***Ia***

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

**SEMESTER 1**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ006]****Introduction to the Old Testament** |
| **Instructor(s)** | Department of Theology |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 6** |  |
| **Content:** | Introductory, hermeneutical and theological approaches to the books of the Old Testament (canonical and deuterocanonical). History of the Canon (Judaic and Alexandrian). Socio-political, religious and ideological issues in the five basic periods covered by the books of the OT (Patriarchal age, Exodus from Egypt and the entry to the land of Israel, Monarchy, Exile, Second Temple period). Translation, policy and theology of the Septuagint and the distinct character of intertestamental literature (1 and 2 Maccabees). History and critical research of the Hebrew and Greek text.**Seminars:** electronic tools, corpora and resources for the study and interpretation of the Old Testament, interdisciplinary approaches (linguistics, comparative literature, anthropology, lexicography), English terminology, parallel texts from the Near and Middle East, the sources of the Pentateuch, Deuteronomistic theology and the Chronicler.**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). |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ007]****Introduction to the New Testament** |
| **Instructor(s)** | S. Despotis - A. Antonopoulos |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 6** | 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. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ108][[1]](#footnote-1)****Biblical Hebrew** |
| **Instructor(s)** | Department of Theology |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | Introduction: The study of the Old Testament and the Hebrew language. On the term “Hebrew language”. On Semitic languages. Brief history of the Hebrew language. The monuments of the Hebrew language. The history of the text of the Old Testament. Grammatical processing of the Hebrew language. A short history of the text of the Old Testament. 2. Phonetics: The alphabet. Pronunciation and categorisation of the consonants. Vowel letters and vowels. Word division. Changes of the consonants. 3. Parts of speech. Pronouns. The article. The noun. Pronoun suffixes. Noun formation. Numerals. The verb. The stem of the verb. Verb tense sequence. The pronoun suffix of the verb. Prepositions. Conjunctions.**Seminars:** electronic resources for the study and practice of Ancient Hebrew, lexicological exercises with an emphasis on important theological terms |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311020]****Introduction to Biblical Manuscripts** |
| **Instructor(s)** | A. Antonopoulos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
| **Content:** | COURSE DESCRIPTION: The purpose of this course is the introduction to biblical manuscript’s tradition of the Old and New Testaments, the critical approach of the biblical texts, as well as the introduction to the Byzantine paleography.COURSE 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. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[ 31Π024]** **Exegetical Approaches to Evangelical and Apostolic Texts** |
| **Instructor(s)** | S. Despotis |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** | Open Course <http://opencourses.uoa.gr/courses/SOCTHEOL1/>http://eclass.uoa.gr/courses/SOCTHEOL103/ |
| **Content:** | **1.** Hermeneutical approach to excerpts of the Epistles of Paul using 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>  |

**SEMESTER 2**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε112]****Exegesis and Theology of the New Testament** |
| **Instructor(s)** | S. Despotis – A. Antonopoulos |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** | Open Course <http://opencourses.uoa.gr/courses/SOCTHEOL102/>http://eclass.uoa.gr/courses/SOCTHEOL101/ |
| **Content:** | Presentation of the methods for the theological Interpretation of the New Testament Canon with emphasis on the most ancient Texts of Christianity: the **Pauline letters**. Systematic presentation of key-issues in New Testament 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. [**http://eclass.uoa.gr/modules/document/?course=SOCTHEOL101**](http://eclass.uoa.gr/modules/document/?course=SOCTHEOL101) |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε109]****Biblical Archaeology** |
| **Instructor(s)** | A. Antonopoulos |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** | <http://opencourses.uoa.gr/courses/SOCTHEOL103/>http://eclass.uoa.gr/courses/SOCTHEOL147/ |
| **Content:** | **COURSE DESCRIPTION:** The purpose of this course is the introduction to the science of biblical archeology in Israel as well as the archeology of the New Testament era**COURSE CONTENT:** 1. Sources of Biblical Archaeology 2. Methods of Biblical Archeology. 3. The Worship in Biblical Israel. 4. The Sites of Religious-Worship in the Greco-Roman world. 5. Images and Inscriptions in the Greco-Roman world. 6. Religious-Artistic creation in the Greco-Roman world.The lesson comprises two parts, namely, **Biblical Archaeology** and **Studies on Biblical Institutions**. *Part A, Biblical Archaeology*: Introduction, prehistoric times, historic times. Judges, reign, period of Palestine’s submission after 586 BC. *Part B, Studies on Institutions*: Introduction, institutional framework, biblical societies, social strata, the institution of marriage and family, the institution of power and the forms of government of ancient Israel, the institution of property, religious institutions and religious practice (worship, priests, sacrifices, purifications, feast days). |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311026]****Bible and Pedagogical Applications** |
| **Instructor(s)** | S. Despotis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://opencourses.uoa.gr/courses/SOCTHEOL3/ |
| **Content:** | Creative and effective teaching Methods of **biblical “icons-logos-symbols”** (characters/figures as models, Leitmotifs) and excerpts or books to pupils attending the elementary - Lower Secondary Education (Gymnasio) and Unified Upper Secondary Schools (Genika Lykeia) in the context of “new Learning” (www.neamathisi.com/) and the Digital Age and according to Development Psychology. **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, Antisemetismus, 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”). |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311002]****Comparative Interpretation of the Old Testament: Hebrew original texts and Septuagint translation** |
| **Instructor(s)** | Department of Theology |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL148/ |
| **Content:** | Methods of interpretation of the masoretic text of the Old Testament. Comparative hermeneutical approach to excerpts of the Old Testament (**Jonah**)from the Masoretic (Hebrew) text and from the LXX translation. Genres and forms in the Old Testament. The intricacies of Old Testament poetic and prophetic texts.**Seminars:** electronic resources for comparative linguistic studies, the concept of “translator” in antiquity, the importance of the LXX in the emendation and critical restoration of the Hebrew text (practical applications and exercises). |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311014]****New Testament and Rhetoric** |
| **Instructor(s)** | S. Despotis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **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 |

**SEMESTER 3**

|  |  |
| --- | --- |
| **Code/Τitle** | **[311006]****New Testament and Religious Travel: On the Footsteps of Saint Paul** |
| **Instructor(s)** | S. Despotis – A. Antonopoulos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** | 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[[2]](#footnote-2) [**http://eclass.uoa.gr/modules/document/?course=SOCTHEOL144**](http://eclass.uoa.gr/modules/document/?course=SOCTHEOL144) |
| **ori** |  |

**SEMESTER 4**

|  |  |
| --- | --- |
| **Code/Τitle** | **[311007]****The Revelation of John and Apocalyptic Movements** |
| **Instructor(s)** | S. Despotis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | **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.[**http://eclass.uoa.gr/modules/document/?course=SOCTHEOL102**](http://eclass.uoa.gr/modules/document/?course=SOCTHEOL102) |
| **Vis** |  |

**SEMESTER 5**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε011]****Biblical History and Theology** |
| **Instructor(s)** | A. Antonopoulos |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
|  **Content:** | COURSE DESCRIPTION:This course aims to examine the history of Judaism during the biblical times as well as the historical, religious, sociological and cultural aspects of the Mediterranean world during the New Testament era.COURSE CONTENT:1. History of Judaism. 2. The Second Temple era. 3. The Hellenistic Period. 4. The Graeco-Roman World. 5. The New Testament era. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311022]****Introduction to the Apocryphal Biblical Literature** |
| **Instructor(s)** | A. Antonopoulos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
|  **Content:** | COURSE DESCRIPTION:The course aims to the introductory approach of the so-called non-canonical (apocryphal) Old and New Testament literature.COURSE CONTENT: 1. Old Testament Apocrypha. 2. New Testament Apocrypha. 3. Judeo-Christian Apocryphal Gospels. 4. Apocryphal Gnostic Gospels. 5. Apocryphal Acts. 6. Apocryphal Revelations. 7. Apocryphal Epistles. |

**SEMESTER 6**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ010]****Exegesis and Hermeneutics of the New Testament** |
| **Instructor(s)** | S. Despotis |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 6** | <http://opencourses.uoa.gr/courses/SOCTHEOL6/>http://eclass.uoa.gr/courses/SOCTHEOL105/ |
| **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 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. |

***Ib***

***Section of Canonical Law and Byzantine Theology from the 9th century***

**SEMESTER 1**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π018]****Sources of Canon Law** |
| **Instructor(s)** | E. Giannakopoulou |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
| **Content:** | A presentation of the sources constituting the Canon Law of the Orthodox Church.This course is essentially an introduction to Canon Law of the Orthodox Church: Introduction. Context of the technical terms "sources", "Canon Law". Origin and distinction of the sources: the Bible; Ecumenical Councils; Local Councils and Writings of Church Fathers ratified by the Sixth Ecumenical Council; canonical collections; significance of the book "Pedalion"; critical editions; purpose of formulating canonical regulations; special features of Canon Law (law of grace, soteriological purpose).The course includes visual material (projections of power points). |

**SEMESTER 2**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ204]****General Ecclesiastical History** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of AbydosE. Karageorgoudis |
| **Course Type: Compulsory****Period: S****Units: 6****ECTS: 7** |  |
| **Content:** | Systematic exposition of the historical life of the Church from its foundation up to the present. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε102]****Ancient Greek** |
| **Instructor(s)** | V. Gaitanis |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
| **Content:** | Texts of the Rhetoric of Attica with emphasis on Demosthenes and Grammar-Syntactical Education. Introduction to Greek Literature with an emphasis on Later Antiquity. Plato’s *The Apology of Socrates*. Text, translation, interpretative approach, remarks. Saint Basil’s “Address to young men” (*Πρὸς τοὺς νέους, ὅπως ἂν ἐξ Ἑλληνικῶν ὠφελοῖντο λόγων)*. Text, approach, remarks. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π004]****Criminology - Victimology (Theological aspects)** |
| **Instructor(s)** | E. Christinaki |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** | 1. Introduction. 2. Theology and Criminology. Victimology. 3. Crime and Sin. 4. Criminal and sinner. 5. Criminality and sin. 6. Punishments, security measures and acts of penance. 7. General causes of crimes. 8. Personal causes of crimes. 9. Prevention and suppression of the crimes. State, Church, private initiative. 10. General crime prevention. 11. Specific crime prevention. 12. Preinterrogational, interrogational and judicial treatment of a criminal. 13. Correctional and pastoral treatment of a criminal. 14. Special issues. Victimology in Theological sources, Victim, Victim types, Prevention of victimisation, the Contribution of Theology and of the Church to the prevention of criminality and victimization. |

**SEMESTER 3**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ005]****Patristics** |
| **Instructor(s)** | A. Glaros |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 5** |  |
|  **Content:** | General Introduction. Critical examination and exposition of the life, writings and theology of the Fathers of the Church and of the Ecclesiastical Writers. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π063]****Entrepreneurship and ecclesiastical management** |
| **Instructor(s)** | E. Christinaki |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
|  **Content:** | The lesson aims at systematically providing basic knowledge around the economy, the market and entrepreneurship in Europe and Greece with an emphasis on the art of entrepreneurship in fields related to the social dimension and action of the Church. The objectives of the lesson is to provide the students with knowledge of the general principles of the Church’s teachings in relation to the business activity of the Church and its members, knowledge of various former and current business applications in the administration of ecclesiastical goods, skills of comprehending the particularities inherent in business activity related to the management of ecclesiastical goods, skills required to carry out business activity in relation to the administration of ecclesiastical goods pertinent communication, multiple cultures, the rise to prominence of the identity and the values of the Orthodox Church and the rest of the religious communities. |
|  |  |

**SEMESTER 4**

|  |  |
| --- | --- |
| **Code/Τitle** | **[311018]****Ecclesiastical Personalities of 19th and 20th Century** |
| **Instructor(s)** | Ε. Karageorgoudis |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
|  **Content:** |  |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π062]****Mental Health Promotion** |
| **Instructor(s)** | M. Vassiliadou |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
|  **Content:** | **Aims:** The course is aiming at the familiarization of students with terminology, fundamental principles, and educational and research methods of the interdisciplinary field of “Mental Health Promotion”. **Contents:** 1. Mental Health Promotion: definition, origins. 2. Physiological (healthy) mental functioning: Medical and Theological model. 3. Axiological Anthropology: Psychosomatic Physiology and Pathology. 4. Acquired Psycho-Deficiency Syndrome. 5. Essential strategies for the reinforcement and the protection of healthy (adaptive) mental functioning. 6. Mental Health Promotion and Education. 7. Mental Health Promotion and Research. 8. Soteriological dimensions of Mental Health Promotion.  |

**SEMESTER 5**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ001]****Canon Law** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of AbydosE. Christinaki |
| **Course Type: Compulsory****Period: F****Units: 6****ECTS: 7** |  |
| **Content:** | Introduction. Sources of Canonical Law.Organisation and Administration of the Church. Church system of government. Council System. The Church’s relations with the State and other Religious Organisations. Canonical Criminal Law. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311021]****Parameters of Health in the Bible** |
| **Instructor(s)** | M. Vassiliadou |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:**  | **Aims:** The course is aiming at the familiarization of students with essential components and dimensions of health, as emerging from the Bible. **Contents:** 1. Health: definition, components. 2. Axiological parameters of Health. 3. Health and Disease: Biblical v. contemporary Medical parameters. 4. Essential characteristics of Health as presented in the Bible. 5. Exploration of psychosomatic components of Health. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311019]****National and Social Contribution of the Church** |
| **Instructor(s)** | E. Karageorgoudis |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
|  **Content:** |  |

**SEMESTER 6**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε005]****Orthodox Ecclesiastical Literature** |
| **Instructor(s)** | A. Glaros |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
|  **Content:** | Introduction, sources, history, method, subject and research method, division of the lesson, life, works and teachings of the Holy Fathers and Orthodox Ecclesiastical Writers from the 9th century on. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ002]****Greek Ecclesiastical Law** |
| **Instructor(s)** | E. Christinaki |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
| **Content:** | 1. General Part. 2. Organisation of the Church of Greece. 3. Administration of the Church of Greece. 4. Criminal Law and Criminal Legal Procedure of the Church of Greece. 5. Ecclesiastical Condition of Mount Athos (Agion Oros), Crete and the Dodecanese. 6. Special Issues of Ecclesiastical Law in current Greek legislation. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π061]****Equality of the sexes according to the teachings of the Fathers of the Church** |
| **Instructor(s)** | M. Vassiliadou |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/modules/auth/opencourses.php?fc=311 |
|  **Content:** |  |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π013]****Ecclesiastical Offenses and Ecclesiastical Judicial Procedures** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of Abydos |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
|  **Content:** | 1. Introduction. 2. Theology and Criminology- Victimology. 3. Crime and Sin. 4. Criminal and sinner. 5. Criminality and sin. 6. Punishments, security measures and acts of penance. 7. General causes of crimes. 8. Personal causes of crimes. 9. Prevention and suppression of the crimes. State, Church, private initiative. 10. General crime prevention. 11. Specific crime prevention. 12. Preinterrogational, interrogational and judicial treatment of a criminal. 13. Correctional and pastoral treatment of a criminal. 14. Special issues. Victimology in Theological sources, Victim, Victim types, Victimisation, Prevention of victimisation, the Contribution of Theology and of the Church to the prevention of criminality and victimization. |

**SEMESTER 7**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε004]****Ecclesiastical History of Greece** |
| **Instructor(s)** | E. Karageorgoudis |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 6** |  |
| **Content:** | Foundation, organisation and historical development of the Orthodox Churches in Greece. The historical life of the“Church of Greece” from 1821 up to the present. The Ecclesiastical History of Mount Athos (Agion Oros), Crete and the Dodecanese. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε103]****Canon Law and the function of the synodical system** |
| **Instructor(s)** | E. Giannakopoulou |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | Introduction: Definition, meaning, purpose, context and usefulness; main events of the first 8 centuries of the History of the Orthodox Church. Holy Canons; value of the Proceedings of the Ecumenical Councils; criteria and procedure for the convention of Ecumenical Councils, as compared with the procedure for the convention of the Great and Holy Council (Crete, 2016). A brief exposition of regular and dogmatic teachings of the Ecumenical Councils of the Orthodox Church |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311023]****Promotion of Mental Health and Remarks on Patristic Anthropology** |
| **Instructor(s)** | M. Vassiliadou A. Glaros |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
|  **Content:** | The course is aiming at the familiarization of students with essential issues of Mental Health Promotion, as well with the way they are expressed in Patristic anthropological texts. Contents: 1. Essential issues of Mental Health Promotion. 2. Mental Health and Mental Disorder. 3. The notion of Mental Health in the Patristic Instructions. 4. Keeping passions under control: towards the Promotion of Mental Health. 5. Components of Patristic Anthropology and the contemporary Bio-Psycho-Social conception of human nature. |

**SEMESTER 8**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε101]****Patristic Exegesis and Theology** |
| **Instructor(s)** | A. Glaros |
| **Course Type: Required****Period: S****Units: 6****ECTS: 4** |  |
| **Content:** | a) Interpretation and theological approach to a selection of works or extracts from writings of the Holy Fathers and the Ecclesiastical Writers. b) Presentation of selected issues of Patristic Theology: The iconological framework according to the teachings of Ioannis Damaskinos.  |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311008]****Contemporary issues within the field of Church Law** |
| **Instructor(s)** | E. Giannakopoulou |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
| **Content:** | Introduction. Meaning of the terms “Ecclesiastical Law" and "Greek Ecclesiastical Law"; their relationship with "Canon Law"; A brief reference to the four different types of ecclesiastical status of Church territories in Greece (Church and Bishoprics of the “New Territories”; Churches of Crete, Dodecanese and Mount Athos); Relations between regional Orthodox Churches (Inter-Orthodox dimension of the Canon Law), with a reference to the Great and Holy Council (Crete 2016); Relations between Church and State; Collective administrative bodies of the Church of Greece; A comparison between the Holy Canons and ecclesiastical law, etc. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π011]****Byzantine Civilization** |
| **Instructor(s)** | Ant. Panayiotou  |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/PHIL613/ |
| **Content:** | The foundation of Constantinople. The emperor, hisfamily and his court. The Church and the clergymen. The Administration and the servicemen. The infantry and the navy. The merchants and the craftsmen. Seamanship and country life. The schools, the scholars and charity in Byzantium. Selected noble women and other female figures in Byzantium. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π067]****History and Contemporary Condition of Mount Athos (Agion Oros)** |
| **Instructor(s)** | E. Karageorgoudis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** | A presentation of the pre-Christian history and of the history of the Monastic City of Mount Athos (Agion Oros), the first (972) and the last (1924) formulary, as well as the personalities of contemporary Mount Athos monasticism. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311025]****Mental Health Promotion: Special Applications** |
| **Instructor(s)** | M. Vassiliadou |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** | Aims**:** The course is aiming at the familiarization of students with a) fundamental directions for the detection of conditions that may threaten mental and therefore physical health, b) key principles of medical prevention and of health promotion. Contents: 1. Acute and chronic psycho-traumatic conditions that are threatening mental and physical health. 2. Protection of victims. 3. Protection of rescuers. 4. Protection of witnesses and of the public. 5. Essential instructions for the promotion of health in both, individual and public level. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311005]****Undergraduate Student Traineeship** |
| **Instructor(s)** | A. Glaros |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** | It provides a grant for students to carry out a (2 Months) work experience in a choice of a number of Highschools, Commonwealth Foundations etc. as part of their degree. See also **Erasmus+ traineeships** **http://www.interel.uoa.gr/erasmus/pm.html** |

***II***

***Section of Christian Worship, Education and Pastoral Studies***

**SEMESTER 1**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ014]****Introduction and Theology of ecclesiastical Hymns**\*Practical Application of the Course (in situ tutorials) |
| **Instructor(s)** | G. FiliasDr. Ar. Sarantoulakou, Laboratory Teaching Staff\*Practical Application of the Course (in situ tutorials) |
| **Course Type: Required****Period: F****Units: 3+1 Laboratory teaching application** **ECTS: 4**  | http://opencourses.uoa.gr/courses/SOCTHEOL104/ |
| **Content:** | Historical and theological examination of the content of the ecclesiastical hymns combined with a short reference to the history, the creation, the causes, the purpose, the liturgical necessity, the sources, the topics, the creators, the periods, the categorisation of types, the editions of the hymns; special reference to the scientific methodology of theological and systematic (doctrinal-ethical) assessment and use of the hymnographic passages of various liturgical books, ceremonies, holy days and holy-day cycles of theorthodox worship. \* **Laboratory teaching application:** On an individual and collective level of working on a text of an ‘Asmatiki’ Office of a saint, chosen by the students themselves who are separated into groups of five people, an hagiological subject is analysed through ecclesiastical Hymnography. The purpose is to highlight the biographies of the saints, their virtues, the causes that led to their recognition of sanctity and finally the deeper message of Saints for us today. |

**\* 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**

|  |  |
| --- | --- |
| **Code/Τitle** | **[311001]****History of Modern Greek Education and Religious Education** |
| **Instructor(s)** | E. PerselisDr. Ar. Sarantoulakou, Laboratory Teaching Staff\*Practical Application of the Course (in situ tutorials) |
| **Course Type: Required****Period: F****Units: 3+1 Laboratory teaching application****ECTS: 4**  | http://eclass.uoa.gr/modules/auth/opencourses.php?fc=306 |
| **Content:** | The main historical points of modern Greek education (from the time of Kapodistrias to date). The position and the content of School Religious Education as part of the major reforms of the Greek educational system. The main theological and pedagogical currents shaping school religious education in Greece. The role of the Greek intellectuals from the 19th century until today in shaping the educational ideal of School Religious Education.\*\***Laboratory teaching application:** Yesterdays school viewed in the perspective of nowadays: school life is examined, through literary texts chosen at the beginning of the session, based on : a) the structure and function of school as an institution that transforms as influenced by society and historical period, b) school as an institution of children’s socialization., b) school as an institution of children’s socialization. |

**\*\* 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**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π032]****Study of Rituals** |
| **Instructor(s)** | Protopresbyter rev. Th. Koumarianos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
| **Content:** | History and theology of ritual or order ("ordo") in Christian worship. The ritual of the Services of Orthodox Church, the present practice and the tradition of the various liturgical actions. The existing ritual of the Divine Liturgy and its historical evolution. The ritual of Baptism, of the Wedding Ceremony, as well as of the Funeral. The beginning and the historical processes and additions to the Liturgical Year and the daily Services (Vespers, Matins, the Hours). By the end of the course you should know the history and theology of the rituals of Christian worship. You should know the basic parts about the existing rituals of the Divine Liturgy and their historical evolution. In addition to that you should know the present ritual and its history concerning to Baptism, probaptismal rites, the Wedding, the Funeral, as well as the history of the development of the Liturgical year and the daily worship.   |

**SEMESTER 2**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ213]****Liturgics** |
| **Instructor(s)** | G. Filias |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 6** | <http://opencourses.uoa.gr/courses/SOCTHEOL101/>  |
| **Content:** | **Introduction to Liturgics:** Meaning, purpose and content of Liturgics. Method, usefulness and spiritual preconditions. History of Liturgics. **Sources of Liturgics:** The Old and the New Testament. Works of the Apostolic Fathers and the ecclesiastical writers of the first three centuries (a selection). Phenomenology of the factors, laws and principles of liturgical development. The main liturgical types. The current forms of Byzantine liturgical type. Preconditions for reviewing the current liturgical forms. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π030]****Religious Development and Education of Childhood and Adolescence** |
| **Instructor(s)** | E. Perselis |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** | http://eclass.uoa.gr/modules/auth/opencourses.php?fc=307 |
| **Content:** | Erik Erikson’s psychological and social theory for the development of childhood and adolescence and J. Piaget’s theory of the genetic epistemology concerning the origin and the procedures of human intelligence. The relationship between these theories and the religious development and education of children and adolescents. R. Goldman’s theory for the development of the religious concepts in children and adolescents. J. Fowler’s theory for the development of faith. A. Godin, D. Elkind and other people’s research on issues concerning religious development of children and adolescents. Analysis and discussion on the findings of developmental research carried out for concepts such as: “god”, “prayer”, “death”, etc. Patristic views on a person’s psychosomatic development. Analysis and discussion of the patristic views on the basis of selected excerpts from the works of: St. Basil, *Homilies on the Hexaemeron*, Gregory of Nyssa, *On the creation of man*, St. John Chrysostom, *On vanity and child raising*, etc. |

**SEMESTER 3**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ011]****Theory and Practice of Christian Education** |
| **Instructor(s)** | E. Perselis |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 7** | http://eclass.uoa.gr/modules/auth/opencourses.php?fc=308 |
|  **Content:** | The main historical points of development and the most important theological and pedagogical characteristics of the development of Christian religious education in Greece. The place of Christian theological education in the educational system of the free Greek State. Influences of the various trends of the Greek 19th century intellectuals on the formation of the educational ideals of the Christian and catechetic religious education. Analysis of the theological and pedagogical principles and directions of modern Greek Christian religious education. Analysis of the concept “education”, its aims and the examination of its content; the means of defining the modern theological and pedagogical criteria for an effective Christian religious education. The effects of the European Union on Christian religious education in Greek schools. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ012]****Introduction to Pedagogy – General Pedagogy** |
| **Instructor(s)** | Faculty of Philosophy, Pedagogy and Psychology,A. Michalis |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:**  | **Α. Theoretical framework:** Pedagogy as a discipline. Characteristic features. The relationship of pedagogy with other disciplines. The field of Pedagogy. The aim, the factors and the means of education. Counselling at school. Types of education. Β. Practice: Students are obliged to attend lessons for 3 days at various levels of Junior and Senior High School. The aim is to create a parallel between what the students are taught and what they see in the classroom. The practice stage is completed with an assessment of the lessons taught. The students create lesson plans corresponding to the offered lessons. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311004]****Homiletics** |
| **Instructor(s)** | G. Filias |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | **Introduction to Homiletics.** Concept, name, position, usefulness of the lesson. History of Homiletics: the apostolic sermon, the sermons during the 2nd, 3rd, 4th, 5th, 19th and 20th centuries. Concept, purpose and means of the sermon. Sources and apportionment of the homiletic material. Content of the sermon Christocentric, liturgical, personal, etc). **Features of the sermon:** Explanation, documentation, motives, implementation. The form of the sermon. Lower or analytical speech. Higher or synthetical speech. The style of the sermon. Concept, qualities, method of formation. Language, writing, delivery of the sermon. The deacon of the sermon. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π068]****Byzantine Music – Psalmody** |
| **Instructor(s)** | Faculty of Music Studies |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** | http://eclass.uoa.gr/modules/auth/opencourses.php?fc=314 |
| **Content:** | **Historical and institutional elements.** The most important stages of history and notation. Relationship between hymnography and the art of psalmody. Psalmody as a liturgical art. Psalmody as a biblical institution and an ecclesiastical charisma. Theological study of the elements of holy Psalmody. The characteristics of Greek-Orthodox Psalmody. The choral chanting system. Byzantine ecclesiastical music and popular songs. Modern notation. Octoechos. Elocution practice. Categories of ecclesiasticalmusic. Information on the genres and the sounds. Formation and practice of an ecclesiastical choir. |

**SEMESTER 4**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε115]****Hagiology** |
| **Instructor(s)** | Dr. Ar. Sarantoulakou, Laboratory Teaching Staff |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
| **Content:** | Introduction and theory of the Hagiology of the Orthodox Church, reference to the ancient sources of the Science of Hagiology, to the particular characteristics of the groups of the Saints, to the particular hagiological views of the historical periods of Hagiology and recognition of the Saints. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π034]****Theology and Counselling of Marriage and Family** |
| **Instructor(s)** | P. Koufogianni |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL110/ |
| **Content:** | I. Theological approach to the mystery of marriage. II. Marriage and family as an opportunity for maturity and blessing. III. Love and Sexuality. IV. Development of the Greek family (traditional, nuclear family, modern forms of family). V. Issues of marriage and family Counselling. VI. The exertion of power within the modern family.Educational aim: To better familiarise the students with the theology of marriage in the orthodox Church and to teach them way of experiencing this theology within the contemporary reality of family, society and science. |

**SEMESTER 5**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π033]****Byzantine Palaeography and Diplomatics** |
| **Instructor(s)** | G. FiliasProtopresbyter rev. Th. Koumarianos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL130/ |
|  **Content:** | Meaning, content and limits of Palaeography. Writing and its development. Materials and instruments for writing. The history of Greek writing, majuscule (uncial) and minuscule writing. The manuscript: its creation, history and reading. Manuscript research and dating. Range and limits of Diplomatics. Documents, Files and Collections. Document categories. Document tradition. Edition of documents and commentary on them. By the end of the course you should know the history of Greek writing from the beginning of its existence until nowadays, and particularly those endurable materials of writing, such as papyrus, pergamene, paper, as well as their influence to the development of writing from majuscule (uncial) to minuscule Greek writing. You should know the manner of construction of a manuscript and the proceeding in writing it. You should know the primary parameters for the dating and the allocation of a manuscript. You should be elementary able to read a manuscript and to identify the abbreviations and complex of letters. You should be aware of the history of "diplomata" and archives, as well as the elements of critical edition of manuscripts and texts.  |

**SEMESTER 6**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε117]****Pedagogics of Religious Education in Schools** |
| **Instructor(s)** | E. PerselisDr. Ar. Sarantoulakou, Laboratory Teaching Staff\*Practical Application of the Course (in situ tutorials) |
| **Course Type: Compulsory****Period: S****Units: 3+ 1 Laboratory teaching application****ECTS: 7**  |  |
| **Content:** | 1) A historical review of the place of Religious Education in the school Curriculum. 2) The aim and objectives of Religious Education in the current curriculum of Secondary education. 3) Modern pedagogical theories, teaching methods and Religious Education. 4) Structure and content of Religious Education textbooks currently in use for Junior and Senior High School. 5) Analysis of concepts such as: narrative, symbol, doctrine, ritual, parable, miracle, etc. 6) Catechesis, sermon and Christian education. 7) Family education according to the Fathers of the Church. 8) Religious pluralism, ecological crisis, human rights and Religious Education.\*Laboratory teaching application: Based on the fifth parameter of the course content it is examined: a. Narrative theory and functions (author, narrator, narrative modes and techniques, time in narration) with applications in religious narratives. b. Concepts of symbol, archetype, metaphor and ritual. Applications on religious narratives. c. Parables and narratives of miracles in orthodox hagiological texts. Ways of approaching and analysing their structure. d. Concept of myth and its religious approach. |

**\*“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**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε016]****Theology of Worship** |
| **Instructor(s)** | G. Filias |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
|  **Content:** | The introduction includes the study of the “theology of worship” concept (theological meaning of worship /theology and function/“liturgical theology” and “theology of worship”) as well as its sources (catecheses/interpretations of the Divine Service/liturgicalspeeches). Then, there follow the study of the relationship between Judaic and Christian worship (influences and differences/ worship “εν πνεύματι και αληθεία”) as well as the study of the relationship between the Bible and worship. There is particular reference to the issues of worship as Mystagogy (reference to Odo Casel’s theory of the relationship between Christian worship and ancient mystic worships/Mystagogic Catecheses/The concept of “Mystery” and of “Mystagogy” in the Byzantine commentators of the Divine Service), the synonymity of the concepts of “Church” and “Divine Eucharist”, the connection between worship and eschatology as well as the relationship between *lex orandi* and *lex credendi*. Also, there is the study of the teachings on concealing the Mysteries (disciplina arcana), Christological/Trinitarian/ Pneumatological/Mariological issues of worship, of symbolism and realism in worship, the relationship between worship and practice, the “Liturgical Movement” in the Western Church and the demand for “Liturgical renaissance” in the Orthodox Church. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π041]****Studies on Feast Days** |
| **Instructor(s)** | G. Filias |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://opencourses.uoa.gr/courses/SOCTHEOL105/ |
|  **Content:** | The formation, development and theology of Christian feast days are studied. To this end, there is an introductoryreference to the sources of the Studies on Feast Days science (the Bible, Peregrinations, Apocrypha texts, Ecumenical Councils Decisions etc.) and there is a study of the creation, development and final shaping of the weekly, yearly and moveable cycle of feast days as well as a study of the formation of the liturgical year (formation of liturgical week / from the Hebrew Sabbath to the Christian Sunday/feast cycles of Christmas, etc). There is special reference to the sources and the development of the feast days devoted to Virgin Mary and the Lord and to their theology. There is also a study related to issues pertaining to the feast days of the Martyrs, Apostles, Angels, Prophets, openings, miraculous events and struggles against heresies. Moreover, there is an examination of the Byzantine period feast days and the feast days of the period after the Conquest of Constantinople as well as issues of the feast days of Western Church, of the enrichment of feast days as a factor of liturgical development and of the participation of the faithful people in the feast days. |

**SEMESTER 7**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε019]****Counselling Psychology** |
| **Instructor(s)** | P. Koufogianni |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** | http://eclass.uoa.gr/courses/SOCTHEOL110/ |
| **Content:** | I. Introduction to Psychology – Counselling Psychology. II. Counselling Psychology theories: 1. S. Freud’s psychoanalytical Theory. 2. Basic elements of M. Klein’s theory and of the *attachment theory* of J. Bowlby. 3. Cognitive-Behavioural theory. 4. Humanistic-existential Psychology (Maslow’s Hierarchy of Needs theory and Roger’s individual-centred theory). ΙΙΙ. Counselling Psychology in practice: 1. The counselling relationship (the counsellor’s personality, Communication, Counselling abilities). 2. Counselling and Christian faith.• During the lectures, some time is devoted to the assimilation of the theory through experiential exercises aiming at self-knowledge (“know thyself”) and the students’ sensitization to Counsellingabilities.• Educational aims: a. To theoretically and practically familiarise the students with introductory knowledge on the psychodynamic, knowledge-behavioral and individual-centered approached to psychology. b. To sensitise the students in relation to practices and abilities concerning Counselling. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π039]****Mass Media and the Orthodox Tradition** |
| **Instructor(s)** | V. Gaitanis |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | Structures, theories and procedures of mass communications from the point of view of Orthodox spirituality. De Bord’s theory of spectacle. Postman’s theory of entertainment. M. Perniola’s theory. Brief history of world cinema and theological interpretations. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π035]****Hermeneia of the Divine Liturgy of Constantinople**  |
| **Instructor(s)** | Protopresbyter rev. Th. Koumarianos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL132/ |
|  **Content:** | Analysis of the fundamental relationship between God, the creation and man. Cosmic Liturgy and Divine Liturgy. Jesus Christ the priest of creation. Shadow - Icon - Truth, the mystery of the world’s redemption, the mystery of Divine Providence. Two interpretative approaches to the Divine Liturgy, the ritualistic or historical and the iconological or eschatological. The theology of the Divine Liturgy and the interpretative writings of the Divine Liturgy until the 14th century (St. Ignatius the Theoforos, St. Cyril of Jerusalem, St. John Chrysostom, Theodore of Mopsuestia, Areopagitan Writings, St. Maximus the Confessor, St. Germanus of Constantinople, St. Nikolas of Kavasilas, St. Symeon of Thessalonica) |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π040]****Pastoral Studies and Counselling** |
| **Instructor(s)** | B. Giannakopoulou |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL106/ |
| **Content:** | Counselling Pastoral Studies, as a field of Pastoral Studies which are based on theology and the action of the Apostles, the Holy Fathers and the Saints, deal with the practice of pastoral counselling or spiritual guidance exercised by the Church according to the Orthodox tradition and spirituality and it comprises: Introduction to Orthodox Counselling Pastoral Studies. Aspects of thepersons exercising pastoral counselling or spiritual guidance. The model of the counsellor (preconditions-virtues-gifts-qualifications). The principles permeating pastoral counselling and its aim. The preconditions of the persons receiving counselling. The lesson combines theory and practice and, to that aim, includes texts of pastoral counselling epistles in chronological orders and philocalical pastoral counselling in order to help students study and apply the timeless counselling practice of the spiritual guides of Orthodoxy. Within the framework of the students’ practice, we also provide them with the ascetic pastoral counselling of Saint Nektarios of Pentapolis, based on the pastoral epistles and the validity of his Person, being a contemporary spiritual Father of the Church and Professor of Pastoral Theology. Through these timeless texts, he provides guidance to the aim of achieving the objective of Pastoral Counselling and of pastoral service in general. |
|  |  |

**SEMESTER 8**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ015]****Pastoral Theology** |
| **Instructor(s)** | B. Giannakopoulou |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 6** |  |
| **Content:** | Introduction to Pastoral Theology. Preconditions of pastoral service. The personality of the spiritual pastor. Aspects of pastoral service. Texts of pastoral theology. The lesson is based on the pastoral theology and action of the Apostles, the Holy Fathers and the holy pastors of all centuries, who, as imitators of the Chief Shepherd Jesus Christ, proved to be pastoral model beyond time limits. Pastoral Studies, by combining theory and practice, include not only theoretical teachings but also pastoral practice, pastoral visits to place where pastoral service takes place and preparatory practice to the aim of preparing the students for their future service. During their preparatory practice the students are guided by the professor and they receive methodological assistance through lectures and “Notes on the Methodology of scientific research and of composing preparatory practise” with a bibliographical guide. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε018]****Communicational Theology** |
| **Instructor(s)** | V. Gaitanis |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 5** |  |
| **Content:** | Development of the Communications Media and patterns of their fundamental structures. Lasswell’s theory. Fundamental principles and side effects of Mass Communications. Sociology of Mass Communications Media and the development of their alienating dimensions. Fundamental principles of the “Communicative Theology”. The saints as intermediates ofcommunication with God. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε020]****Pastoral Psychology** |
| **Instructor(s)** | P. Koufogianni |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** | http://eclass.uoa.gr/courses/SOCTHEOL108/ |
| **Content:** | Ι. An introduction to the dialogue between Theology and Psychology. II. Psychology and Orthodox theology (An examination of the basic concepts and positions of psychology from the viewpoint of Christian faith and life as well). III. The philosophy of humanistic psychology from the viewpoint of Christian faith.• Educational Aim: To sensitize the students to an interdisciplinary approach of man (from a theological and psychological aspect). |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311024]****Theology and Cinema** |
| **Instructor(s)** | V. Gaitanis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** |  |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311015]****Practical Assignments on Religious Education in Schools and Evaluation of Teaching** |
| **Instructor(s)** | Ε. Perselis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/modules/auth/opencourses.php?fc=313 |
| **Content:** | The course "Practical Assignments on Religious Education in Schools and Evaluation of Teaching " aims to connect theory and practice through education of students in real conditions of teaching. The objectives of the course is to raise awareness and training of trainees: a) the whole issue of class preparation and the knowledge and skills required to implement experimental religious teaching in the classroom b) the design of original religious instruction to be executed in the classroom c) the evaluation of teaching experience, as well as problems arising from it.To achieve these objectives requires: a) at least one test design of a religious course for a classroom to be chosen at the initiative of the teacher or by the same learners. The control and execution of the test design will be the presentation of the religious course of the trainee within the tutorial hours of the course " Pedagogics of Religious Education in Schools" b) observing and carrying out religious teaching in partner schools to be selected each year for this purpose. c) an evaluation report to be submitted by the student and the student on the project and the experiences gained from the course and the classroom in general. d) a report by the mentor school theologian cosigned by the director of the school which the practice teaching will be conducted. |

***III***

***Section of Religious Studies, Philosophy and Sociology***

**SEMESTER 1**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ214]****Introduction to Philosophy and to the History of Philosophy** |
| **Instructor(s)** | V. Gaitanis |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | Introduction to key issues such as the import of philosophy, its relation to art, sciences, theology, major fields (ontology, ethics, aesthetics etc), major philosophical traditions since antiquity. The course intends to introduce students to philosophical meditation and to outline approaches to perennial questions such as the relation of matter to spirit, concerning God and its alleged properties, the possibility of knowledge, free will and agency etc. The development of philosophy through time, influential notions, timely impact of key tenets, major currents and traditions, the overall evolution of philosophy in the course of time.  |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π054]****Religious Art** |
| **Instructor(s)** | D. Liantini |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
|  **Content:** | Christian Art during the Renaissance at the times of Giotto. The School of Venice. Range of topics (Old and New Testament) of the works in the Great School of San Rocco. Museum practice. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311009]**An Introduction to Psychology |
| **Instructor(s)** | Sp. Tsitsigkos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL145/ |
| **Content:** | Like any Introduction to a subject, introduction to Psychology constitutes —in a historical and systematic manner— an overview of all of the so far theories of various psychological Faculties and currents.The purpose of this course, basal to a social (academic) Department, is the study and learning of basic terms, of thinking, of the findings and methods of the science of Psychology, in order for students to be able to perceive easily lessons more specialized disciplines of Psychology, either within the same Faculty (e.g. *Pastoral Psychology*, *Psychology of Religion*), or outside |

**SEMESTER 2**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε114]****Christian / Byzantine Archaeology and Art** |
| **Instructor(s)** | D. Liantini |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
| **Content:** | A) The beginning and the development of palaiochristian art. B) Byzantine painting in proto-byzantine, middlebyzantine and later-byzantine period. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311017]****Methodology of Scientific Research** |
| **Instructor(s)** | K. Kefalea |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** | The elective course “Methodology of Scientific Research” aims at familiarizing students with research procedures in Libraries and in other investigatory sites. The course includes visits to Libraries (Library of School of Theology, Library of School of Philosophy, National Library) and research exercises on the spot. A written essay is required to complete the course. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π066]****Theology of Religions** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of Abydos |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** | Introduction. Religion and Religions. Christianity and Religions (Historical study). The position of the Roman-Catholic Church. *Inclusirismus*. *Exclusirismus*. Religious Pluralism. Divine Revelation and Religions. The concept of redemption in Religions. Interreligious dialogues. Missionary at the age of interreligious Dialogue. Religions as means to redemption. Preconditions of the Orthodox viewpoint. |

**SEMESTER 3**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ019]****Dogmatics** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of Abydos |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 6** |  |
|  **Content:** | Introduction, Theology, Cosmology, Christology,Soteriology, Ecclesiology, Mysteriology, Eschatology. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π052]****Introduction to the Study of Religion** |
| **Instructor(s)** | S. Papalexandropoulos |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | The classic methods of approach of the phenomenon of religion (comparative, phenomenological, historical). The issue of its definition. Taxonomy (typology) of religions. The history of the Study of Religion: the period of the theory of evolution (19th. cent.) and of the search with the help of literary methods and anthropology of the first form of religion (comparative mythology, animism, animatism, “high gods”, totemism, witchcraft etc), that the evolution theory brought about. The combinations of religion with the concept of experience, of the unconscious, of culture, of history, of the phenomenological syntheses around the idea of the “sacred” etc. The contemporary methodological currents and discussions about religion. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311012]****Religious Tourism** |
| **Instructor(s)** | D. Liantini |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
|  **Content:** |  |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π051]****Interorthodox and Interchristian Relationships** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of Abydos, |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
| **Content:** | The contribution of Orthodoxy to the great human problems of our century through the official Literature of Orthodox Churches, through interorthodox and interchristian meetings, through “Synodical” messages and meetings of theologists. The way to the holy and great council of Orthodoxy. Fanari and the autocephalous Churches of each place. |

**SEMESTER 4**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ122]****Sociology of Religion** |
| **Instructor(s)** | A. Nikolaidis |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 5** |  |
| **Content:** | Religion and society, essence and content of the Sociology of religion. Religion as an institution, as a society, as a factor and product of society, politics, economy, civilisation. Social function of Religion. Critique about religion and critique of religion. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε124]****Psychology of Religion** |
| **Instructor(s)** | Sp. Tsitsigkos |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 5** | http://eclass.uoa.gr/courses/SOCTHEOL137 |
|  **Content:** | *Psychology of Religion* is the systematic study —based on current scientific (psychological) theories and methods— of individual and collective identities, beliefs (cognitions, reflexivity, mindsets, etc.), impulses, desires, emotional and affective reactions, experiences, attitudes, values and behavior that neuro-biological, cognitive, empirical, socially and culturally associated with the religious and spiritual "*signifiant*" (via language, symbols, conscious and unconscious practices etc.).The purpose of this course, which constitutes a distinct science, on the one hand is the acquisition of knowledge about the bio-psychical functions of man, when he involved in dimension (parameter) of *Transcendental* (Holly/Sacred), on the other hand the ―humanly as possible— personal awareness of «being religious», which contributes greatly to the understanding of the distinction between a healthy (Orthodox) and a morbid/neurotic ("*toxic*") functioning and viability of religiousness/spirituality. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε028]****Sociology** |
| **Instructor(s)** | A. Nikolaidis |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
| **Content:** | The Science of Sociology. Society, State, nature, people and things. Social Stucture and organization, social tools, functions and malfunctions, deviations and conflicts. Social development, transformation and social change. French Sociology: dialectics of the holy and the social. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε026]****Symbolics** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of Abydos |
| **Course Type: Required****Period: S****Units: 4****ECTS: 4** |  |
| **Content:** | Orthodox doctrinal teachings in comparison to the doctrinal teachings of the Roman-Catholic and the Protestant communities and groups. Older and modern heresies. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π047]** **Sociology of Christianity** |
| **Instructor(s)** | A. Nikolaidis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
|  **Content:** | Introduction. Church, heresy, mysticism. Church and institution - social customs. Orthodox and Heterodox people. Christianity and Society. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π060]****Issues of Psychology of Religion** |
| **Instructor(s)** | Sp. Tsitsigkos |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL146/ |
| **Content:** | This course examines, from a psychological point of view, certain key variables of the *Psychology of Religion*, such as is the "being religious" in general, the human soul, the psychology of (religious) Orthodox or/and heretic, etc.The purpose of this class is to enhance cognitive and educational training of students for the better (richer and better) understanding of the subjects, which *Psychology of Religion* surveys and examines. |

**SEMESTER 5**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ020]****History of Doctrines** |
| **Instructor(s)** | † Bishop Kyrillos (Katerelos) of AbydosE. Giannakopoulou |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 6** |  |
| **Content:** | Divinity and creation. Divine Theophanies in thehistory of Israel and of the Church. Three-fold unit. Filioque. The creation ex nihilo. Gradation and hierarchy of the entities. HereticalChristology until the 5th century. Further effects of Christological disputes. Creation and the Church. Phases of the Church. The infallibility of the Church. The mysteries. Ecclesiological anthropology. Redemption and immortality. Scholastic theology. The general principles of Protestantism. The formation of the doctrinal teaching of Luther, Zwingli and Calvin. The contacts of the Reformation with the Orthodox Church. Protestant orthodoxy. Natural theology. History of the biographies of Jesus. Final changes in protestant theology. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Υ017]****Christian Ethics** |
| **Instructor(s)** | A. Nikolaidis |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 5** |  |
| **Content:** | Introduction. History of ethical problematization. Modern issues of Christian Ethics: The problem of freedom, essence and ethics of politeness, work ethics, the problem of violence. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311003]****Social Ethics** |
| **Instructor(s)** | A. Nikolaidis |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | Definition and problematization. Historical background. Contemporary issues of Social Ethics: Ethics of the Economy, the Law, the Mass Media, politics, the Church.Professional and Entrepreneurial Ethics. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π007]****Bioethics** |
| **Instructor(s)** | A. Nikolaidis |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | Bioethics as a science, Life and Death, Ecological conditions of life, Destruction of life, Diagnosis and healing of life, Physical and artificial continuation of life, Giving and prolonging life, The end of life, Burial or cremation, Commercialization of life and death, Bioethics of love.Assisted reproductive technologies, Euthanasia, Assisted suicide, Transplantations, Stem cell Research, Neuroscience-neuroethics |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε123]****History of Religions – Islam**  |
| **Instructor(s)** | S. Papalexandropoulos |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** |  |
| **Content:** | The conditions within which Islam was born: the pre-islamic Arabia. The founder of Islam: the life of Mohamed. The realization of a new religion. The Quran. Sunna. Hadith. The expansion of Islam. Basic concepts of the Islamic doctrine. Monotheism, the idea of the prophet, the concept of the absolute, final religion. The “five pillars of Islam” (confession, alms-giving, fasting, worship, pilgrimage). Schools of interpretation of the Islamic Law. Sharia. The Islamic family. The position of women in Islam. Eschatology. The mosque. Types of Islamic clergy. Islamic education (Islamic schools etc). Various Islams (sunnitic, siitic, but also the different forms it has taken on in the various geographical areas where it prevailed). Islam and colonialism. Contemporary expansion of Islam into the West. Fighting groups, terrorism, “islamophobia”. Rise of Islam as one of the main factors in the formation of the universal political, cultural, social, economic etc scene. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π046]****Ecumenical Movement** |
| **Instructor(s)** | A. Nikolaidis |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
| **Content:** | History, theology, ethics and sociology of the Ecumenical movement. Modern theological trends. Self-Consciousness of the Orthodox Church. |

**SEMESTER 6**

|  |  |
| --- | --- |
| **Code/Τitle** | **[311011]****History of Religions – Buddhism**  |
| **Instructor(s)** | S. Papalexandropoulos |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 5** |  |
|  **Content:** | The sources of Early Buddhism. Compilation and reliability of the Pali Canon. The biographical issues of the historical Buddha. The doctrine of the Pali Canon: the issue of the central doctrine. Cosmology. The problem that faced early Buddhism: the round of transmigration and the liberation therefrom. Karma. The “four noble truths”: analysis of the problems surrounding each of them in the Pali Canon. The “non-essentialism”. The central doctrine: The Dependent Origination. Abhidharma. Mahayana Buddhism. Its sources. Its doctrines. The new cosmology. Buddhas and their types. Boddhisatvas. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π053]****Chinese and Japanese Religions** |
| **Instructor(s)** | S. Papalexandropoulos |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
|  **Content:** | China: the religions of the period of the Three Dynasties, especially of the Shang and Chou. Sources (inscriptions, oracle bones, the Five Classics). The first form of the Chinese Ancestor Worship. The notion of Dao and of the compliance with it. Various conceptions of Dao, especially the bipolarization (yin and yang). The *Yi Ching*. Confucius and his doctrine. Philosophical Daoism (Lao Tzu and the doctrine of *Dao de Ching*). Religious Daoism. Chinese Buddhism. The contemporary period. Common and folk Chinese religion. The feasts.Japan: Polytheism as the basic religion of the Japanese people. Shinto as historicall continuity and discontinuity. Kami. Prehistoric Japan. The Kofun Period. Asuka period (552-710 A.D. Introduction of Buddhism. The contribution of Shōtoku Taishi). Nara period (710-794. First systematization of Shinto. The establishment of Buddhism by emperor Shōmu. The Six Schools of Nara. The amalgamation of Shinto and Buddhism. Heian period (794-1185. Saichō and Tendai. Kūkai and the Esoteric Buddhism. The theory of “honji suijaku”). Kamakura period (1185-1333. Old and New Buddhism. The Buddhism of Pure Land (Hōnen and Shinran). Zen. Nichiren Buddhism). Muromachi period (1336-1573. The climax of Zen. The revival of Shinto). Edo period (1600-1867. The establishment of hon’ji suijaku. Confucian Shinto. The Kokugakusha. Meiji period (1868-1912. The separation of Shinto and Buddhism). Buddhism and Shinto after the war and today. The doctrine of Shinto. The shrines. Shinto feasts (matsuri). |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε126]****New Religious Movements** |
| **Instructor(s)** | S. Papalexandropoulos |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
|  **Content:** | The history of the phenomenon of New Religious Movements is divided into two periods and described accordingly: these are the period of the so called “spirituality” and the period of what we may call “cosmotheism”. Both are taken to be continuations of the movement of Romanticism. The period of spirituality opens with the coming of Eastern religions to the West and continues with the rise of Theosophy, the expansion of Zen, the activity of gurus like Swami Yogananda, Maharishi, Swami Prabhupada, Rajneesh etc. In parallel also other New Religious Movements of the same era are surveyed, as spiritism, the counter-culture of the fifties and sixties (beatniks – hippies), the first form of New Age, Scientology etc. The period of cosmotheism opens with the transference of the notion of the absolute from a transcendental reality, to various elements of the world, like the universe itself, various forms of energy (e.e. reiki), nature (revival of the cult of Goddess), of extraterrestrial or supernatural beings or entities (UFO religions, Superman etc). Also are examined religions as the New Age in its modern form of non-belonging, Neopaganism, Satanism, witchcraft, wicca etc.  |

**SEMESTER 7**

|  |  |
| --- | --- |
| **Code/Τitle** | **[311010]****History of Religions – Hinduism**  |
| **Instructor(s)** | S. Papalexandropoulos |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 5** |  |
| **Content:** | A survey of the main lines of the contemporary research on Hinduism (the revision of Hinduism, the post-colonial theory, the issue of the one or many Hinduisms etc). The Indus Valley Civilization. The Early Vedic Period (gods, sacrifice, the first form of the caste system, early vedic philosophy etc). The Late Vedic Period (Upanishads, monism, atman and Brahman, anthropology of the Upanishads, karma and transmigration, yoga in the Upanishads). The Epic Period (5th  cent. B.C. - 4th cent. A.D. The development of theism, the appearance of new religions, the Maurya dynasty; reorganization and transformation of Hinduism; the development of Vaisnavism; the *Bhagavat Gita*; Saivism; Sankya, Raja Yoga etc). The Purana Period (320–600. The puranic literature; time and cosmology in the Puranas). The Medieval Period (600-1800. Shaktism, Tantra, the new form of worship, the bhakti movements). Colonialism. Hinduism today (the religions of Hinduism, short term salvation and long term salvation, the worship in the temples, the domestic worship, the caste system, the pure and the impure. The feasts). |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε029]****Comparative Religious Literature** |
| **Instructor(s)** | K. Kefalea |
| **Course Type: Compulsory****Period: F****Units: 4****ECTS: 5** | http://eclass.uoa.gr/courses/SOCTHEOL124/ |
| **Content:** | 1. The Bible and its literaty value. 2. The Bible as a source of literature from ancient times to this day. 3. Analysis and interpretation of the topics in literature The Revelation, Mary Magdalene, the figure of Virgin Maria, the Life of Jesus. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π049]****Science and Christian Belief** |
| **Instructor(s)** | S. Tsitsigkos |
| **Course Type: Required****Period: F****Units: 4****ECTS: 4** | http://eclass.uoa.gr/courses/SOCTHEOL139/ |
| **Content:** | Today, as never before, presented an urgent need for dialogue and mental process of similar resolutions on behalf of Orthodox Christian Theology to actually amazing achievements but also to constantly increased problems that advanced Engineering and scientific discipline. The course "*Science and Christian belief*," without any smack of apologetics or defensive posture, considering: 1) the causes of the present disbelief in Christianity, 2) the problem of *theodicy*, 3) the history of relations between Religion and Science, 4) positions of contemporary scientific problematics, 5) the epistemological criteria of assessment Science and Religion, 6) the concept and the meaning of scientific progress, 7) relations between faith and knowledge, 8) Theology as a science, 9) the meaning of scientific research in Theology, 10) Theology of Physics and the Physics of Theology, and 11) the concept of miracle.The purposes of such a knowledge are a) provided non-confusion, based on the findings of contemporary Epistemology, both from the side of theologians, and from the side of "outside" (*secular*) scientists, on some pseudo-problems for any conflict between religion and Science, b) the best (cognitive) equipment of theologians in a modern interdisciplinary dialogue, c) the empowerment of Christian faith of already Christians, and d) the refute of censure for (scientific) ignorance or para-logism (or even for irrationalism) of "in Christ" Divine Revelation.  |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π045]****Philosophy of Religion** |
| **Instructor(s)** | A. NikolaidisV. Gaitanis |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** |  |
| **Content:** | Introduction. History. Issues of the philosophy of Religion. Secularisation and atheism. Further effects of theological thought. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311013]****Spirituality and Education** |
| **Instructor(s)** | S. Tsitsigkos |
| **Course Type: Elective****Period: F****Units: 3****ECTS: 2** |  |
|  | http://eclass.uoa.gr/courses/SOCTHEOL152/ |
| **Content:** | The "spirituality", a concept that, at least, most —even from those atheists them― not disputed, unlike the principles of an organized Religion, however, consistent best so the rules of epistemological neutrality and globalized ambience of tolerance. The course "*Spirituality and education*" encompasses a broad gamut of issues, transcending the dialectics between denominations and inter-religiosity. Thereby, we respond to the requirements of contemporary multicultural society, eliminating any national-religious and ethnic-phyletic prejudices.In particular, the future theologian teacher compiled a) to highlight the *Holly / Sacred* in children through nature, the world, history, society, life, playing, dance, man, language, manners and customs, b) to strengthen and nurture the child's spirituality and c) to highlight the symbolic structuring of societies and of civilization (for example, with awareness of the need to search for the meaning of life, love, forgiveness etc.), resulting in proposals for the existential needs of modern man. For instance, many new people today turning to alcohol, smoking, drugs, fleeting sex, occultism, Satanism, etc., which constitute a reserve for a dramatic existential frustration them. Even this kinesthetic mode baby constitutes the "primitive" spirituality, as, mutatis mutandis, the dynamic fruit of a tree constitutes its "virtue". Also, for example, oral infant's delight, when taking food, is a prime connotation of subsequent development of emotion of the Eucharist, which, of course, to the ultimate degree, can be traced back to the Creator-God.The entire material of this course, which will lay out historically and systematically, interdisciplinary will be pumped from all religions and civilizations, as easily as from the findings of related sciences, such as history of Civilizations, of Philosophy of Religion, Sociology of Religion, of Folklore and Psychology of Religion.  |

**SEMESTER 8**

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Ε025]****Art in Religion (Museum Practice**) |
| **Instructor(s)** | D. Liantini |
| **Course Type: Compulsory****Period: S****Units: 4****ECTS: 7** |  |
| **Content:** | The roots and the course of religious art in the ancient civilizations: Egyptian art and the art of the Mesopotamian people. Religious art of ancient Greece from the geometric to the Hellenistic period. Religion and art at the Renaissance and Baroque (the example of G. B. Tiepolo). Museum practice. |

|  |  |
| --- | --- |
| **Code/Τitle** | **[31Π058]****Religious Issues of Modern Greek Literature** |
| **Instructor(s)** | K. Kefalea |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL125/ |
| **Content:** | Introduction to the history of Modern Greek literature. Study and interpretation of religious themes, motifs and persons of the Old and the New Testament in the work of Greek poets (Solomos, Palamas, Kavafis, Sikelianos, Papatsonis, Seferis, Elytis, etc.) |

|  |  |
| --- | --- |
| **Code/Τitle** | **[311016]****Pedagogic Psychology of Religion** |
| **Instructor(s)** | S. Tsitsigkos |
| **Course Type: Elective****Period: S****Units: 3****ECTS: 2** | http://eclass.uoa.gr/courses/SOCTHEOL151/ |
| **Content:** | The archetype of the child has studied phenomenologically, religiously and psychologically, for several years. In Greece, unfortunately, it was not possible to become more widely recognized, even in school teaching.The course "*Educational Psychology of Religion*" discusses genre, styles and psycho-spiritual levels of religiosity and spirituality of the child — adolescent, while getting into account gender, socioeconomic environment and the diverse cultural stereotypes. For instance, is scientifically known that a (religious/spiritual) perception of the child to the Father-God depends, mostly, by the experienced mental images of biological (*real, imaginary or symbolic*) father's and/or female parent (see *Attachment Theory*). Also, we know psychologically that the satisfactions of raw bio-psychic needs of child attaching decisive mental pleasures, which, in the course of its development, can, "sublimated" (*idealized*), extended up to this (*numinous*) experience of Divine Bliss. Today, the children's religiosity and the children's spiritual experience occupy a very high place in international research and literature, not only in specialized magazines (*The International Journal for the Psychology of Religion*), but even in these officials and widely circulated (*secular*) journals of the *American Psychological Association*, as is the *Monitor on Psychology* and the *American Psychologist*.The aim of this course is on the one hand the awareness of educators and teachers in “forgotten” (*repressed*) this dimension of human nature, on the other hand the awakening, realization, development, growth and satisfaction of existential, metaphysical, religious and spiritual needs of human organisms, starting already from this childhood and adolescence.The entire material of this course, it will be cited historical and systematic, interdisciplinary will be pumped from all religions and cultures, as well as from the findings of related sciences, such as History of Civilizations, Philosophy of Religion, Sociology of Religion, Folklore and Psychology of Religion. |

1. The lesson is considered a “prerequisite” since its study is regarded as utterly essential for the Elective lesson of the 2nd semester with code number **[311002] “Comparative Interpretation of the Old Testament: Hebrew original texts and Septuagint translation”** Therefore, the “Ancient Hebrew Language” lesson must be taken at least one semester ahead of the lesson “**Comparative Interpretation of the Old Testament: Hebrew original texts and Septuagint Translation**”, but never simultaneously or after that. [↑](#footnote-ref-1)
2. “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-2)