

St Vladimir's Seminary
Elective Course Descriptions – Spring 2023

BIBLICAL LANGUAGES 200

Credits: 3 credits

DR JOHN BARNET

Reading Biblical Greek. This course completes the introduction to the fundamentals of New Testament Greek grammar. By the end of this semester students should be able to: 1) recognize the distinguishing lexical features of verbs, nouns, and adjectives; 2) identify their grammatical form and syntactical function; 3) recall basic vocabulary, based on the frequency of occurrence in the New Testament; 4) competently read New Testament Greek aloud, using modern pronunciation; and 5) parse and translate selected passages of the Greek New Testament. *Prerequisite: Biblical Languages 100 or permission of instructor.* [Required course for Theological Scholarship & Research concentration]

Tuesday, 9:15a–12:00p

CHURCH HISTORY 361

Credits: 3 credits

THE REV. DR ANTHONY ROEBER

Orthodox Christianity in North America. This course explores the historical contexts in which both Eastern and Oriental Orthodox have wrestled with the problem of proclaiming the Gospel in a pluralistic and increasingly “secular” North American culture that continues to be fascinated by the “spiritual.” Topics will include: tensions between clergy and laity and their respective “rights”; jurisdictional quarrels; the challenge of ecumenical dialogue; debates over “diaspora” and “autocephaly”; the increase in both mixed and disparate marriages; the question of “ethnic identity”; the loss of young members. *Prerequisite: Church History 110.* [Two in person class sessions during the first week of classes, six weeks of synchronous online education, a full onsite intensive week during March 20-24, followed by one week of synchronous online education]

Monday, 2:00–4:45p

CHURCH HISTORY 420

Credits: 3 credits

DR IONUȚ-ALEXANDRU TUDORIE

Confessing the Orthodox Faith (15th-18th centuries). A seminar course focused on a close reading of the most authoritative texts produced after the Fall of Constantinople (May 29, 1453) and during the long process of building confessional identity of the Eastern Orthodox Church (16th-17th centuries), including: “The Confession of Faith of Gennadios II” (1455/1456), “The Replies of Jeremias II to the Augsburg Confession” (1576/1579/1581), “The Confession of Faith of Metrophanes Kritopoulos” (1625), “The Minutes of the Synod in Constantinople” (1638) in response to “The Eastern Confession of the Christian Faith” by Kyrillos Loukaris (1629/1633), “The Orthodox Confession of the Catholic and Apostolic Eastern Church” by Peter Mohila (1638/1642), “The Confession of Dositheos II” (1672), and “The Theological Dialogue between the Nonjuror Anglicans and the Eastern Church” (1716-1725). The scrutiny into this long process of confession-building of the Eastern Orthodox Church would reveal the obvious shift from the Byzantine-Latin polemical discourse to the “symbolic books” that explored new ways of “answering the questions that were never asked before.” *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of the Academic Dean.*

Monday, 2:00–4:45p

OLD TESTAMENT 344

Credits: 3 credits

THE RT REV. DR VAHAN (HOVHANESSIAN)

Second Temple Literature and History. Generally speaking, the Second Temple period covers the time that extends from the reconstruction of the temple in Jerusalem at the end of the sixth century BC to its destruction by the Romans in 70 AD. Some scholars would now argue that the final redaction of the Torah

must be placed during the Second Temple period, which was a very productive period for new texts in the Jewish community. The literature of this period may be divided into the following three categories: Apocrypha and Pseudepigrapha; the Dead Sea scrolls; and the literature of the Greek-speaking diaspora. In this course, we will be examining the history and literature associated with the Second Temple Period, focusing on the background and contents of the three categories of writings mentioned above. Historical and literary methods of interpretation and textual criticism will be employed to analyze this important corpus. The objective of the course is to help the student understand the Second Temple Period as one of great change and diversity, which witnessed the origins of both Christianity and contemporary Judaism. Close attention will be given to the Dead Sea manuscripts. *Prerequisite: Old Testament 100.*

Tuesday, 9:15a–12:00p

OLD TESTAMENT 418

Credits: 3 credits

DR MICHAEL LEGASPI

Interpreting the Book of Job: Traditional and Critical Approaches. Though often understood in terms of theodicy, divine inscrutability, and the problem of evil, this seminar examines the book of Job in light of Orthodox tradition and the ways that we encounter Job in patristic thought, iconography, and hymnography. We will read and interpret the text, with a view to understanding its distinctive presentation of piety, suffering, and spirituality. We will also study the book's historical and textual backgrounds, as well as contemporary scholarship, to understand better how this particular text is treated in academic biblical studies and in the wider culture. By also considering the wider resonance of the book of Job outside the Orthodox churches, we gain a clearer, theologically sharper perspective on this crucial part of Scripture. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of the Academic Dean.*

Wednesday, 2:00–4:45p

PASTORAL THEOLOGY 385

Credits: 3 credits

THE REV. DR VARGHESE M. DANIEL

Pastoral Care for Immigrant and Ethnic Communities. This course introduces students to the challenges of pastoral ministry in an immigrant church setting, particularly as encountered in the Malankara community. Students will acquire the practical skills for creating and sustaining ministries to both immigrant families and the youth in their parish. Issues related to culture, language, standard of living, the generation gap, and social change will be examined. Special attention will be paid to the pastoral challenges of ministering to immigrant and non-immigrant believers in the same community. *Jurisdictional requirement for M.Div. candidates of the Malankara Orthodox Syrian Church. Prerequisite: None.*

Wednesday, 9:15–12:00p

PATRISTICS 318

Credits: 3 credits

THE REV. DR BOGDAN BUCUR

Early Fourth Century Theology: Anthony the Great, Eusebius, Athanasius. A survey of some of the main authors, texts, and theological themes of the early fourth century. We will be reading the Epistles of Anthony the Great and a variety of texts by Eusebius of Caesarea and Athanasius: works of biblical exegesis, apologetical writings aimed at defending the rationality and credibility of the Christian faith in relation to Greco-Roman world of their time; doctrinal polemics expressed in treatises, epistles, conciliar creeds. Students will gain a better appreciation for the deep roots that the articulation of doctrine at Nicaea and in the first half of the fourth century has in pre-Nicene thought (e.g., in the ascetical theories of the early Alexandrians; the Logos theology and protological speculations of Origen; the theological reaction to Paul of Samosata). *Prerequisite: Second-year standing.*

Wednesday, 2:00–4:45p

PHILOSOPHY 301

Credits: 3 credits

DR MICHAEL LEGASPI

Introduction to Christian Philosophy. The aim of this course is to introduce students to the study of philosophy by considering key texts, figures, and schools of thought in classical antiquity. Not only is ancient Greece considered the point of origin for philosophy as many people know it today; it was also the source of intellectual traditions, including key concepts and vocabulary, that would play important roles in the development of patristic thought. For this reason, the study of ancient philosophy has particular relevance to the study of Orthodox theology. The course will examine the early history of philosophy, both in its own right and with a view to later developments in Christian thought. The course begins with discussion of several Platonic dialogues (*Republic*, *Timaeus*, *Phaedrus*, and others) before moving on to selections from the works of Aristotle, Stoics, and representatives of Middle and Neoplatonism. The course turns in the final weeks to Christian engagement with Greek philosophy, from the New Testament to the Cappadocians. *Prerequisites: None.*

Monday, 9:15a–12:00p**SACRED ARTS 302**

Credits: 3 credits

THE REV. DN DR VITALY PERMIAKOV

Sacred Arts and Liturgy. Drawing on the expertise of faculty and ISA-affiliated scholars, this course focuses specifically on the arts in relation to liturgy in the Byzantine Orthodox tradition: the role of these arts in constituting the liturgy, and the role of the liturgy in giving coherence to the constitutive arts. The course explores hymnography, music, iconography and architecture, vestments and sacred objects, the rhetorical purpose and function of the homily, and other artistic aspects of the worship environment.

Prerequisites: Liturgical Theology 102. [Required course for General Theological Studies and Sacred Arts concentrations]

Monday, 9:15a–12:00p**SACRED ARTS 376**

Credits: 3 credits

DR PETER BOUTENEFF

Religious Themes in Film. The meeting place between high art and popular culture, cinema became arguably the most influential art form of the 20th century. This course will analyze ways in which religious themes are treated—explicitly as well as implicitly—in modern film and other popular media.

Prerequisites: None.

Wednesday, 2:00–4:45p**SACRED ARTS 441**

Credits: 3 credits

DR ALEXANDER LINGAS

Text, Sound, and Meaning in Byzantine Liturgy. Corporate worship in the Byzantine rite has, from its late antique origins to the present, normally been sung throughout, yet it is only recently that have scholars attempted to integrate the study of its sonic dimensions with those of its texts and mystagogical interpretations. In this seminar we will adopt such a holistic approach as we trace historically the emergence and transformation of contrasting approaches to biblical psalmody, hymnography, and melody. Much of our time will be spent reflecting on what Fr Robert Taft called, with apologies to Dickens, ‘A Tale of Two Cities (and Deserts),’ namely the patterns of liturgical development and interchange binding the cathedral and monastic traditions of Constantinople and Jerusalem that created the foundations for received traditions of Orthodox worship. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of Academic Dean.*

Monday, 9:15a–12:00p