



## **School Theology**

### **Undergraduate Program of Studies in English Orthodox Theology and Spirituality**

#### **ιδ. Programme Handbook**

Ιανουάριος / 2026

# School Theology

**Undergraduate Program of Studies in English**

id.

Programme Handbook  
Orthodox Theology and Spirituality



January / 2026

SCHOOL OF THEOLOGY, ARISTOTLE UNIVERSITY OF THESSALONIKI

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Editor of the Guide Orthodox Theology and Spirituality Koutris  
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## 1. Part One

### 1.1 Aristotle University of Thessaloniki (AUTH)

[www.auth.gr](http://www.auth.gr) - <http://qa.auth.gr/el/node/4381>

The Aristotle University of Thessaloniki was founded in 1925 as the second Greek university and is now the largest in the country. The main campus is located in the city centre and covers an area of approximately 430,000 m<sup>2</sup>, while some of its facilities, both educational and administrative, are located outside the campus or in other cities. In total, it comprises 10 schools, consisting of 40 schools and 1 single-school. AUTH offers 42 undergraduate programmes and 92 postgraduate programmes in individual schools, as well as interdepartmental, interuniversity and international programmes. There are also 23 collaborations with foreign institutions for the preparation of doctoral theses by Greek and foreign doctoral candidates under joint supervision.

Today, there are 88,283 students enrolled, of whom 77,198 are enrolled in undergraduate programmes and 6,588 in postgraduate programmes. In addition, 3,952 are doctoral candidates.

The teaching and research staff (ΔΕΠ) numbers 1,682, the laboratory teaching staff (Ε.ΔΙ.Π.) numbers 311, and the special teaching staff (ΕΕΠ.) numbers 104. The educational work is also assisted by 144 members of the Special Technical Laboratory Staff (Ε.Τ.Ε.Π.), while 278 permanent employees and 256 employees under private law contracts of indefinite duration (Ι.Δ.Α.Χ.) work in administration.

Aristotle University of Thessaloniki comprises schools and departments covering the entire spectrum of sciences, from natural and technological sciences to humanities, social sciences and health sciences. Our university's goal is to provide equal opportunities in knowledge, research and human communication, and for the university to be a place where, in an open environment of education and research, the vision for a better world can be realised, with opportunities for equal participation in education and the pursuit of the benefits of economic development and social prosperity.

The rights and obligations of undergraduate and postgraduate students, registration and tuition fees, holidays, the duration of semesters, examinations, student welfare and scholarships awarded by the Aristotle University of Thessaloniki are defined by a legal and institutional framework (laws, internal regulations and the university's operating structure). For more information, visit the Department of Studies website at [dps.auth.gr](http://dps.auth.gr)

#### **Contact**

Aristotle University of Thessaloniki Campus

54124 Thessaloniki

Call centre: +30 2310 996000

#### 1.1.1 Legal framework of Aristotle University of Thessaloniki

Higher Education [Legislation](#)

[Internal Regulation – ARISTOTLE UNIVERSITY OF THESSALONIKI](#)

#### 1.1.2 Academic Calendar

<https://www.auth.gr/en/academic-calendar-en/>

The academic year begins on 1 September and ends on 31 August of the following calendar year. The educational programme for each academic year is divided into two semesters, winter and spring, each of which includes 13 weeks of teaching and two or three weeks of examinations.

The winter semester begins in the last week of September and ends in the first ten days of January. This is followed by the first examination period of the winter semester.

The spring semester begins in mid-February and ends in late May. This is followed by the first examination period of the spring semester.

The exact dates are set by the university senate. However, in exceptional cases, the Minister of Education, following a proposal by the senate, may adjust the start and end dates of the two semesters outside the normal dates in order to complete the required number of teaching weeks.

Each semester has two examination periods:

Winter semester courses are examined during the period of January-February and repeated during the period of September.

Spring semester courses are examined during the June period and again during the September period.

The January–February and September examination periods last three weeks, while the June examination period lasts two weeks according to the law, but all of them are usually extended to a longer period.

Each semester, before the start of the examination period, students have the right and obligation to evaluate their courses and instructors, with the aim of improving the quality of their studies. More information is available on the website of the Quality Assurance Unit (MODIP-AUTH <http://qa.auth.gr>) and on the website of their Faculty/School.

## HOLIDAYS

During July and August, no courses or exams are held, and these months are considered summer holidays. The following are also included in the holidays:

**Christmas holidays:** From 24 December to 7 January.

**Carnival holidays:** Clean Monday and the following day.

**Easter holidays:** From Holy Monday to Thomas Sunday.

## HOLIDAYS AND PUBLIC HOLIDAYS

**26 October:** Feast of the patron saint of the city, Saint Demetrius. Liberation of Thessaloniki (national holiday).

**28 October:** Anniversary of the "OXI" to Italian fascism (national holiday).

**17 November:** Anniversary of the 1973 Polytechnic uprising.

**30 January:** Feast of the Three Hierarchs (religious holiday).

**25 March:** Anniversary of the 1821 revolution against Turkish rule (national holiday). **1 May:** May Day. – Day of class solidarity among workers (Labour Day – strike). **Holy Spirit:** (Movable religious holiday). **University bodies**

### 1.1.3 University Bodies

#### 1.1.3.1 *Rector's Council*

##### **Rector's Authorities**

**Rector:** Professor Kyriakos Anastasiadis

##### **Vice-Rectors:**

Professor Ioannis Rekanos, Vice-Rector for Research and Innovation

Professor Nikolaos Mangioros, Vice-Rector for Academic Affairs and Development

Professor Iakovos Michaelides, Vice-Rector for International Relations, Outreach, Lifelong Learning and  
Student Welfare

#### 1.1.3.2 *Senate*

The Senate consists of the Rector, the Vice-Rectors, the Deans of the Faculties, the Heads of Schools, the representatives of the students (undergraduate and postgraduate), the representatives of the members of the EEP, E.D.I.P. and E.T.E.P. members, and the representative of the administrative staff.

#### 1.1.3.3 *Faculty*

The Faculty covers a range of related scientific disciplines and ensures an interdisciplinary approach, communication between them and the coordination necessary for teaching and research. The bodies of the Faculty are the Dean, the Dean's Office and the General Assembly.

#### 1.1.3.4 *Dean's Office*

The Dean's Office consists of the Dean of the Faculty, the Heads of Schools, the Directors of Departments and representatives of the students and members of the School's EEP, E.D.I.P. and E.T.E.P.

#### 1.1.3.5 *General Assembly of the Faculty*

The General Assembly of the Faculty consists of the Dean of the Faculty, the members of the Faculty's academic staff, and representatives of the students and members of the Special Teaching Staff, Special Laboratory Teaching Staff, and Technical Laboratory Staff.

#### 1.1.3.6 *School*

Each School covers the subject area of a science and awards a single degree. The School is responsible for the educational and research organisation and operation in the subject area of science it covers. The School is administered by the Chair and the Department's administrative bodies, which are the Department Assembly and the Department Administrative Council.

##### **Head of School**

The Chairperson heads the School's services and supervises the smooth operation of the School and compliance with the laws, the Organisation and the Internal Regulations.

##### **School Assembly**

The School Assembly consists of the Head of the School, the Deputy Head, the Directors of the Department, the faculty members (up to 30 representatives, not including the Directors of the Departments) and the representatives of the students and members of the Special Teaching Staff, Special Laboratory Teaching Staff and Technical Laboratory Staff of the School.

##### **Administrative Council**

The Administrative Council consists of the Head and Deputy Head, the Directors of the Sections and one of the elected representatives of the members of the Special Teaching Staff, EEP and E.D.I.P. members at the School Assembly.

### **Department**

The School is divided into Departments, which coordinate the teaching of part of the School's curriculum, corresponding to a specific field of science. The organs of the Department are the Director and the General Assembly.

### **Department Director**

The Department Director convenes the School General Assembly, prepares the agenda, chairs its proceedings and ensures that its decisions are implemented.

### **General Assembly of the Department**

The General Assembly consists of the Director of the Department, the faculty members of the School, and representatives of the members of the Special Teaching Staff, the Special Laboratory Teaching Staff, and the Technical Laboratory Teaching Staff of the Department, as well as student representatives.

#### **1.1.4 [Quality Assurance Unit \(MODIP\)](#)**

#### **[Quality Assurance Unit – ARISTOTLE UNIVERSITY OF THESSALONIKI](#)**

The Quality Assurance Unit (MODIP) is an advisory body for the University administration which, through the coordination of internal and external evaluation procedures for the academic units of the Institution, gathers valuable information on the strengths and weaknesses of the University, on its shortcomings and needs, and recommends improvements and changes with a view to ensuring a high level of quality of services to its students, its human resources, and the wider community.

The role of the Quality Assurance Unit (MOIP) of Greek universities (in accordance with Law 4009/2011, Article 14) can be summarised as follows:

1. Development of policies, strategies and procedures for the improvement of the Institution
2. Organisation, operation and improvement of the quality assurance system
3. Coordination and support of unit evaluation procedures
4. Support for external evaluation and certification procedures for educational programmes

MODIP-AUTH wishes to continue the tradition of our University, to pioneer and stand out among Greek and many foreign universities at all levels: education, research, culture, and connection with society.

MODIP's objectives are:

- to improve the quality of educational and research work
- to improve the quality of the procedures and services of the Aristotle University of Thessaloniki, primarily for students, but also for all staff, teaching and administrative, etc.
- to improve the quality of work and life at the Aristotle University of Thessaloniki
- to promote the work carried out at the Aristotle University of Thessaloniki to society and political leaders, as well as to the international academic community

The Aristotle University of Thessaloniki Quality Management System (the "MODIP" information system or MODIP Project, as it is commonly known) contributes significantly to this goal.

**Staff:** Paraskevi Topaloglou, Sofia Tsipa, Georgia Vouvari

MODIP Secretariat K. Karatheodori Administration Building, Ground Floor 54124 Thessaloniki

### **Contact**

2310994700

[modip@auth.gr](mailto:modip@auth.gr) <https://qa.auth.gr/>

### 1.1.5 Special Account for Research Funds

The Special Account for Research Funds operates in accordance with Ministerial Decision KA 679/96 on the establishment of "Special Research Fund Accounts" (ELKE) at universities and technical colleges in Greece and in accordance with national and EU legislation. It is the institutional body of the Aristotle University of Thessaloniki for the management of research and related activities of the Institution. The purpose of ELKE is to allocate and manage funds from any source intended to cover expenses of any kind that are necessary for research, educational, training and development projects. ELKE may also undertake continuing education programmes, projects for the provision of scientific, technological and artistic services, the preparation of special studies, the performance of tests, measurements, laboratory tests and analyses, the provision of opinions, drafting specifications on behalf of third parties, as well as other related services or activities that contribute to linking education and research with production and are carried out or provided by the scientific staff of the Aristotle University of Thessaloniki and in collaboration with other specialist scientists.

For more information on research, visit the following website:

<https://www.auth.gr/en/rc-en/>

### 1.1.6 [European Credit Transfer System \(ECTS\)](#)

At Aristotle University of Thessaloniki, the European Credit Transfer System (ECTS) is applied in all Schools. ECTS is a system for awarding and transferring academic credits, which was developed on an experimental basis and is already widely used. Its purpose is to strengthen and facilitate academic recognition procedures between cooperating institutions in Europe through the use of real and generally applicable mechanisms. ECTS provides a code of good practice for the organisation of academic recognition by enhancing the transparency of study programmes and student achievements. ECTS itself does not regulate the content, structure or equivalence of academic programmes. These are quality issues that must be determined by the universities themselves.

For more information:

<https://www.auth.gr/ects/>

[https://ec.europa.eu/education/education-in-the-eu/european-education-area\\_el](https://ec.europa.eu/education/education-in-the-eu/european-education-area_el)

and

[DEPARTMENT OF EUROPEAN EDUCATIONAL PROGRAMMES, AUTH](#)

[www.eurep.auth.gr](http://www.eurep.auth.gr)

### 1.1.7 [Diploma Supplement](#) (DS)

[http://www.auth.gr/diploma\\_supplement](http://www.auth.gr/diploma_supplement)

In 2012, Aristotle University of Thessaloniki obtained the European Commission's DS Label certification. The Diploma Supplement is a personal document issued to graduates of higher education institutions (AEI and ATEI) together with their diploma or degree. It does not replace the degree but is attached to it and helps to make it easier to understand, especially outside the borders of the country of origin. The Diploma Supplement is an explanatory document containing information on the nature, level, general context, content and status of the beneficiary's studies. It is a document that does not contain any evaluative judgements, statements of equivalence or correspondence, or proposals regarding the recognition of the qualification abroad.

The Diploma Supplement is not:

- a substitute for the original diploma or degree,
- an automatic system guaranteeing the recognition of the qualification.

According to Article 15 of Law 3374 (Government Gazette A 189/02.08.2005) "Quality assurance in higher education. Credit transfer and accumulation system. Diploma Supplement", it is provided that the Diploma Supplement is issued automatically by the Single-Faculty Schools/Departments of the Aristotle University of Thessaloniki upon completion of studies and at no cost in Greek and English.

#### 1.1.8 [Department of European Educational Programmes, Aristotle University of Thessaloniki](#)

[www.eurep.auth.gr](http://www.eurep.auth.gr)

Aristotle University of Thessaloniki holds the [Erasmus Charter for Higher Education](#).

Erasmus University Charter Code of the Institution (EUC): 31579-IC-1-2007-1-GR-ERASMUS-EUCX1 - Erasmus ID Code: G THESSAL 01

The Department of European Educational Programmes guides participants in mobility programmes through the necessary formal procedures, while strengthening the dynamic presence of Aristotle University of Thessaloniki in European educational networks.

Specifically:

- it manages the bilateral agreements of the Aristotle University of Thessaloniki within the framework of European Educational Programmes (Erasmus+ (mobility for studies and traineeships/teaching/training), Erasmus+ International Mobility, ERASMUS MUNDUS, etc.)
- it is in constant communication with European universities to deepen bilateral relations and address all mobility-related issues
- encourages and supports the participation of Aristotle University of Thessaloniki in European networks (thematic, intensive programmes, etc.)
- actively supports all initiatives and actions of the Aristotle University of Thessaloniki towards compliance with the European University Charter (implementation of the ECTS system, implementation of the Diploma Supplement, etc.). AUTH has been awarded the DS Label (2012-2015).
- It serves Greek and foreign students participating in mobility programmes, as well as visiting professors and staff.
- informs the members of the Aristotle University of Thessaloniki community on a regular basis about the opportunities offered by European educational programmes
- promotes the educational opportunities offered by the Aristotle University of Thessaloniki to universities abroad

#### **Contact**

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#### 1.1.9 [Lifelong learning](#)

<http://www.auth.gr/diaviou>

The Aristotle University of Thessaloniki, in order to meet the increased needs for training,

training, and specialisation in Greek society, has decided to run Lifelong Learning programmes, within the framework of Law 3879/10 (Government Gazette 163A/21-9-10). To this end, the Senate (meeting 2827/3-11-10) established the Scientific Committee for Lifelong Learning was established, which, in repeated meetings, discussed in detail the existing institutional framework, international and national experience, the feasibility and conditions for the operation of Lifelong Learning programmes at the Aristotle University of Thessaloniki.

The Commission considered that the operation of self-financed lifelong learning programmes would contribute more fully to reducing social exclusion in education, modernise the country's education system and improve the quality of formal and informal education. The Commission also considered that lifelong learning programmes should operate within a framework that guarantees a high level of studies, their compatibility with the role of public universities, their effectiveness, reliability and validity of the educational services provided, and ensure the certification of the qualifications and credentials awarded and the transparency of the management of programme resources. With these objectives in mind, it proceeded to draft internal regulations for the organisation and operation of Lifelong Learning at the Aristotle University of Thessaloniki.

**Contact** <http://diaviou.auth.gr> Administration Building, Aristotle University of Thessaloniki, Email:gd@cso.auth.gr T: +30 2310.99.7340 F: +30 2310.99.5312

## 1.2 The Theological Faculty of Aristotle University of Thessaloniki

The Faculty of Theology at Aristotle University of Thessaloniki comprises two Schools: the School of Theology and the School of Pastoral and Social Theology.

The Dean's Office consists of:

- a) the Dean, Professor of the Department of Pastoral and Social Theology, Father Athanasios Gikas,
- b) the Head of the School of Theology, Professor Elias Evangelou, and the Head of the School of Pastoral and Social Theology, Professor Apostolos Kralidis.
- c) the Directors of the Departments of the two Schools
- d) representatives of the members of the Faculty's EEP, E.D.I.P. and E.T.E.P. e) representatives of the Faculty's students

Secretary: Zacharena Symeonidou

### **Contact**

T: +30 2310 996699

E [info@theosch.auth.gr](mailto:info@theosch.auth.gr)

### 1.3 The School of Theology of the Aristotle University of Thessaloniki <https://theo.auth.gr/>

The School of Theology at Aristotle University of Thessaloniki (AUTH) began its journey as an independent school in 1982, but its history is intertwined with that of the School of Theology, which began operating in 1941. In its nearly forty years of operation, it has developed its own identity and character. It has consistently sought and served the creative synthesis of tradition and renewal, a synthesis it expresses in a liberal and ecumenical spirit. It systematically cultivates theological dialogue with the academic and research community. It monitors and participates in developments in the field of scientific study of religion and culture, in the field of interfaith dialogue and cultural pluralism, religious education in the modern world, as well as the prospects for a unified European higher education area.

The School places particular emphasis on the study of Orthodox Tradition and the culture that stems from it and embodies it in various monuments of literature and art. The methodological tools used to approach and research these monuments are free from confessional commitments, follow international scientific standards, and respect the principle of academic freedom.

The above elements shape the character and philosophy of the School, which is based on the triptych of openness, dialogue and culture.

The School of Theology is aimed at young people who, having completed their secondary education, wish to continue their studies at tertiary level, as well as at anyone, regardless of gender, age, national identity, cultural background, religious commitment, philosophical beliefs, studies, and professional experience.

#### 1.3.1 Administrative Bodies and Operation

##### 1.3.1.1 Head of the School

Professor Evangelos Elias

**Deputy Head:** Associate Professor Petros Panagiotopoulos

##### 1.3.1.2 School Assembly (2026-2027)

The School Assembly consists of the Head of the School, the Deputy Headr, the Directors of the Departments, the faculty members, and the representatives of the students and members of the Special Teaching Staff, Special Laboratory Teaching Staff, and Technical Laboratory Staff of the Department, as follows:

#### Section Directors

|                           |                                             |
|---------------------------|---------------------------------------------|
| Director of Department A: | Professor Moschos Goutzioudis               |
| Director of Department B: | Associate Professor Athanasios Athanasiadis |
| Director of Department C: | Associate Professor Liantas Grigorios       |
| Director of Department D: | Associate Professor Athanasios Stoyannidis  |
| Director of Sector E:     | Associate Professor Koios Nikolaos          |

#### Faculty Members

**Professors:** Amoiridou Evangelia, Arabatzis Christos, Ziaka Angeliki, Ioannidis Fotios, Kourebelis Ioannis, Mangioros Nikolaos, Mitropoulou Vasiliki, Papageorgiou Niki, Tsopanidis Stylianos, Tsironis Christos, Yfantis Panagiotis.

**Associate Professors:** Chrysostomou Georgios (His Eminence, Metropolitan of Kithros), Papazis Dimitrios.

**Assistant Professors:** Galani Timoleon, Koutris Charidimos, Kyriatzis Antonia, Marnellos Sergios (protopresbyter), Nikolaos Myridis, Marina Pyrovolaki, Maria Rantzou, Vasileios Tzerpos, Georgios Cheilas (protopresbyter), Thomai Chouvarda.

**Representatives**

E.E.P.: Papadopoulou Chrysoula E.E.D.I.P.:

Tzirtzis Athanasios E.T.E.P.: Stratou

Aikaterini

Representatives of undergraduate and postgraduate students.

*1.3.1.3 The Administrative Council*

It has the powers described in Article 22(3) of Law 4485/2017 and consists of the Head and Deputy - Head, the Directors of the Departments and one of the elected representatives of the ETEP, EEP and E.DIP members at the School Assembly.

*1.3.1.4 Departments of the School*

Since 1983 (Ministry of Education Decision B1/76), the following departments have been established and operate within the Department of Theology:

**Department of Biblical Literature and Religious Studies.** Covers the subjects of the Old Testament, the New Testament, Religious Studies and Classical Languages (Ancient Greek, Hebrew, etc.).

**Department of Ecclesiastical History, Christian Literature, Archaeology and Art.** It covers the subjects of General Ecclesiastical History, Ecclesiastical History of Greece, History of the Slavic Churches, Ecclesiastical Literature, and Christian and Byzantine Archaeology.

**Department of Dogmatic Theology.** Covers the subjects of Dogmatics, Symbolics, History of Dogmas, Ecumenical Movement, and History of Philosophy.

**Department of Worship, Christian Education and Ecclesiastical Administration.** Covers the subjects of Liturgy, Homiletics, Ecclesiastical Music, Catechetics, Pedagogy, Canon and Ecclesiastical Law, and Introduction to Theology.

**Department of Ethics and Sociology.** Covers the subjects of Ethics, General Sociology, Introduction to the Sociology of Religion, Sociology of Christianity, and Pastoral Care.

**Department Staff**

**1. Department of Biblical Studies and Religious Studies**

Professors: Moschos Gkoutzioudis, Angeliki Ziaka

Associate Professors: -

Assistant Professors: Galani Timoleon, Pyrovolaki Marina, Tzerpos Vasileios

E.E.P.: Papadopoulou Chrysoula

E.E.D.I.P.: Evangelos Anastasiou, Stylianos Archontidis

**2. Department of Ecclesiastical History, Christian Literature, Archaeology and Art**

Professors: Evangelia Amoiridou, Christos Arabatzis, Elias Evangelou, Fotios Ioannidis, Panagiotis Yfantis Associate Professors:

Athanasios Athanasiadis, Dimitrios Papazis

Assistant Professors: Kyriatzis, Antonia, Chouvarda, Thomai E.E.D.I.P.:

Kaloudi, Aspasia, Tzirtzis, Athanasios

E.T.E.P.: Kaplani Elisavet

### 3. Department of Dogmatic Theology

Professors: Ioannis Kourembeles, Stylianos Tsopanidis Associate Professors:

Grigorios Liantas

Assistant Professors: Koutris Charidimos E.E.D.I.P.:

Hatzis Dionysia

### 4. Department of Worship, Christian Education and Ecclesiastical Administration

Professors: Nikolaos Mangioros, Vasiliki Mitropoulou-Mourka Associate Professors: Athanasios Stoyannidis

Assistant Professors: Marnellos Sergios (protopresbyter), Rantzou Maria, Cheilas Georgios (protopresbyter)

E.E.D.I.P.: Fousas Georgios

### 5. Department of Ethics and Sociology

Professors: Niki Papageorgiou, Christos Tsironis

Associate Professors: Koios Nikolaos, Panagiotopoulos Petros Assistant

Professors: Myridis Nikolaos,

E.E.D.I.P.: Kagiara Ilias E.T.E.P.: Stratou Aikaterini

E.E.D.I.P.: Dimitriadou Bantaoui Efthimia, Tsirevelos Nikolaos

## 1.3.2 School Laboratories

### 1. Pedagogy Laboratory

**Director: Professor Mitropoulou-Mourka Vasiliki**

T: +30 2310 996961 / 2310 996965, email: [mitro@theo.auth.gr](mailto:mitro@theo.auth.gr)

*The Laboratory of Education of the School of Theology (Government Gazette, 1164, Issue B / 14-08-2003):*

- Provides space and technological infrastructure to support the teaching needs of core and elective courses in both the School and the Faculty in general.
- In particular, it supports the teaching of Student Teaching Practice within the framework of the course "Practical Training" which is part of the Pedagogical Competence courses.
- Participates in Student Teaching Practice in secondary schools (Gymnasiums and Lyceums) and Teaching Practice within the framework of the NSRF programme.
- It implements research programmes through the Research Committee of Aristotle University of Thessaloniki.
- It provides space and technological infrastructure for the presentation of undergraduate and postgraduate theses, dissertations and doctoral theses to students, as well as for the organisation of scientific workshops, conferences and symposiums.
- It offers training seminars and lifelong learning programmes aimed at theologians appointed to schools, graduates of the School of Theology, executives of Metropolises and parishes, clergy and catechists.

### 2. Laboratory "Languages of Dialogue and Study of Religions" (LADRE)

**Director: Professor Angeliki Ziaka**

T: +30 2310 956985, email: [ziaka@theo.auth.gr](mailto:ziaka@theo.auth.gr)

LADRE is the newly named successor of the "Greek Language of Christian Literature Workshop" (GLChRL). The mission of LADRE encompasses expanding its research and teaching scope from the Greek language of Christian literature to

include classical and Eastern languages, particularly Hellenistic Greek, Patristic Greek, Biblical and Modern Hebrew, Arabic, and Persian. Additionally, LADRE focuses on the study of religions and cultures, with a special emphasis on Christian, Jewish, and Islamic societies.

Among its various missions, the Laboratory aims to:

- Offer educational seminars and lifelong learning programmes on classical and oriental languages, and on research methodologies for the study of religions.
- Provide theoretical and practical training for qualified scientists in subjects related to the Laboratory.
- Foster interdisciplinary partnerships and collaborations with research centres, academic institutions, and other recognised organisations both domestically and internationally.
- Organise scientific lectures, workshops, seminars, symposia, conferences, summer schools, and other scholarly events.
- Collect, process, store, and disseminate scientific data.
- Conduct and publish specialised studies on topics aligned with the Laboratory's research interests.

### **3. [Laboratory for Social Research on Religion and Culture](#) Director: Professor Christos Tsironis**

T: +30 2310 996910, email: [tsironis@theo.auth.gr](mailto:tsironis@theo.auth.gr)

The Social Research Centre for Religion and Culture (EKETHRIPO) (Government Gazette, 3060/26-09-2016 vol. B, no. 3632) of the School of Theology:

- It supports the teaching and research needs of the School of Theology and other Schools of the University at undergraduate and postgraduate level in subjects falling within the scope of the Laboratory, such as the relationship between religion and culture, social theory and the study of contemporary social reality, the ethical parameters of various aspects of the modern world (institutional organisation and functioning, bioethics, technological development, gender relations, cultural and religious pluralism, religiosity, religious tourism, etc.), the social approach to Christianity and the Orthodox Heritage, as well as pastoral care.
- It supports the education (theoretical and practical training) of specialised scientists in the subjects covered by the Laboratory. In particular, it participates in the practical training of students in social organisations, local authorities and NGOs, as well as in churches, parishes and parish centres.
- It collaborates with research centres and academic institutions in Greece and abroad and organises scientific lectures, workshops, seminars, training programmes, conferences and other scientific events. It organises and implements the teaching (with visiting professors and distance learning) of Sociology, Ethics and Pastoral Care courses at the Faculty of Theology "Saint Athanasios the Athonite" in Kinshasa, Congo.
- It implements national and international research programmes, supports the conduct and publication of special studies and research, and develops links with various sectors of society, local government, NGOs and social organisations, the Church and productive bodies.

### **4. [Laboratory of Christian Worship and Culture](#)**

**Director:** -

Telephone: +30 2310 996657, email:

The "Christian Worship and Culture" Laboratory, abbreviated as

"CHRWORCUL" has the following mission:

- To cover, at undergraduate and postgraduate level, the teaching and research needs of the School of Theology, as well as other Schools and Schools of the Aristotle University of Thessaloniki, on topics that fall within the cognitive fields of the Laboratory and are part of the curriculum.
- To train (theoretically and practically) specialised scientists in the subject area covered by the Laboratory and provided for by law.
- Cooperation of all kinds with research centres and academic institutions in Greece and abroad.

provided that the objectives coincide, are consistent with and complement those of the Laboratory.

- The organisation of scientific lectures, workshops, seminars, symposiums, conferences and other scientific events, the publication of papers and publications, and the invitation of renowned Greek and foreign scientists.
- The provision of services to individuals in accordance with the provisions of Presidential Decree 159/1984.
- Providing opinions (to courts, etc.) on matters relating to its field of expertise in accordance with the legislation in force.
- The collection, processing, storage and distribution of data:
- creating conditions for the electronic dissemination of specific aspects of the liturgical tradition of the Church
  - creating programmes for locating, recording and finding published and unpublished liturgical hymns
  - creation of an archive of liturgical texts
  - creating an archive of the Services, as they are performed in the Holy Temple of the Theological School within the framework of the Liturgical Programme - Tutorial, for scientific and educational purposes.
- Undertaking consulting or development projects and studies with the aim of meeting the needs of society.
- The publication of scientific journals, as well as special studies and research on topics that correspond to the Laboratory's field of research.
- The creation of a postgraduate seminar in Liturgy entitled LEITOURGIKON, with the aim of organising scientific and educational events that are consistent with the Laboratory's field of research and correspond to the School's Postgraduate Study Programme.
- Scientific collaboration with Orthodox Churches and recognised confessional institutions, as well as collaboration with public sector bodies, holy metropolises, local government organisations, scientific and social bodies, as well as international organisations and associations on issues related to the Laboratory's areas of interest.

The main areas of activity of the "Laboratory of Christian Worship and Culture" are the following scientific subjects:

- Introduction to the history and theology of Christian Worship
- Liturgical types of the East and West
- Liturgical interpretative tradition of the Church
- The tradition of the Christian Calendar and Prayer Book
- Research, study and publication of liturgical sources
- Functional Hymnography
- Byzantine Music Science and Chanting Art

**5. Laboratory of Slavic History, Culture and Greek-Slavic Relations (SLAV.I.P.E.S.) Director: Associate Professor Athanasios Athanasiadis**

Telephone: 2310 991369 and 6934120907, email: pms.slav@gmail.com

**Purpose**

The purpose of the Laboratory of Slavic History, Culture and Greek-Slavic Relations (SLAV.I.P.E.S.) is to promote scientific research in the following fields:

- History (political, religious, social, etc.) of the Slavic world from the Middle Ages to the present day.

- The diachronic relations of the Slavic world with Hellenism and all the individual aspects of these relations (historical, political, cultural, artistic, ecclesiastical, intellectual, etc.).
- Literature and writing of the Slavic world from the Middle Ages to the present day.
- History of Slavic languages from the Middle Ages to the present day and their current development.
- Artistic creation of the Slavic world in all its forms and manifestations (architecture, iconography, ceramics, religious and secular art, etc.).
- Folk life and culture of the Slavic world.
- Intellectual movements and trends that developed within the Slavic world from the Middle Ages to the present day.
- Ideological currents, conflicts and syntheses that have emerged in the Slavic world from the Middle Ages to the present day.
- Contemporary ethnological phenomena that have emerged in the Slavic world, etc.

### **Staff**

The Laboratory is staffed by:

Professors and lecturers of the School of Theology whose field of expertise coincides with the fields of expertise of the Laboratory, as specified in Article 1 of this document (paragraph 4 of Article 28 of Law 4485/2017).

Members of the Special Teaching Staff (EDIP) and Special Technical Laboratory Staff (ETEP), members of Special Teaching Staff (EEP), whose field of expertise coincides with the fields of expertise of the Laboratory (paragraph 5 of Article 28 of Law 4485/2017) or whose scientific expertise serves the research and educational purposes of the Laboratory by writing and submitting research proposals and organising training programmes that fall within the Laboratory's field of expertise.

Visiting professors from other universities in Greece or abroad and specialist scientists. Professors and researchers from other universities or research centres who collaborate with the Laboratory on a case-by-case basis.

Laboratory.

Postdoctoral researchers, doctors, doctoral candidates and postgraduate students who participate in the implementation of projects and the provision of services by the Laboratory.

Finally, in order to meet administrative support needs, the Laboratory may employ other administrative and scientific staff on a full-time or part-time basis, in accordance with the provisions in force.

## **6. Laboratory of Hagiography–Ecclesiastical Miniature Painting and Art Conservation**

**Director (acting): Associate Professor Athanasios Athanasiadis**

Telephone: 2310 996944, 2310 991369 and 6934120907

The mission of the "Laboratory of Hagiography, Ecclesiastical Miniature Painting and Art Conservation (E.A.E.M.S.E.T.)" is:

- Covering the teaching and research needs of the School and other Schools of the University at undergraduate and postgraduate level in subjects falling within the scope of the laboratory.
- The training (theoretical and practical) of specialised scientists in the subjects covered by the laboratory and provided for by law.

- Cooperation of all kinds with research centres and academic institutions in Greece and abroad, provided that their objectives coincide, are consistent with and complement those of the Laboratory.
- The organisation of scientific lectures, workshops, seminars, symposiums, conferences and other scientific events, the production of publications and the invitation of renowned Greek and foreign scientists.
- The provision of services in accordance with current legislation.
- Providing expert opinions (court experts) on issues related to the fields of knowledge.
- The collection, processing, storage and distribution of data in accordance with current legislation.
- Undertaking consulting or development projects and studies with the aim of meeting the needs of society.
- Publishing scientific journals.

The main areas of activity of the "Laboratory of Hagiography, Ecclesiastical Miniature Art and Art Conservation" are the following scientific subjects: Hagiography, Mosaic Art, Art Conservation, Miniature Art (Enamel Painting, Ecclesiastical Gold Embroidery, Ecclesiastical Silver and Gold Smithing – Casting and Ceramics).

### 1.3.3 [Introductory Course in Muslim Studies](#)

[https://theo.auth.gr/eisagogiki\\_mousoulmanikon\\_spoudon/](https://theo.auth.gr/eisagogiki_mousoulmanikon_spoudon/)

Since the 2016-2017 academic year, the School of Theology has also offered an Introductory Course in Muslim Studies (EKMS), which was established by Presidential Decree No. 45/19 of April 2016, following the opinion of the Council of State No. 85/2016. This Introductory Course is linked to the facilitation of graduates of Muslim theological schools in Thrace to complete their theological studies in higher education and to the need for interfaith dialogue. More information is available on the website of the School of Theology.

### 1.3.4 Emeritus Professors of the School of Theology

Atmatzidis Charalambos, Vassiliadis Petros, Vassilopoulos Christos, Galanis Ioannis (†2022), Gioultsis Vasileios, Glavinas Apostolos, Zacharopoulos Nikos, Ziakas Grigorios, Kaimakis Dimitrios, Kalliamanis Vasileios (protopresbyter), Karavidopoulos Ioannis (†2023), Keselopoulos Anestis, Kogoulis Ioannis, Koukoura Dimitra, Konstantinou Miltiadis, Mantzaridis Georgios, Martzelos Georgios, Petrou Ioannis, Skaltsis Panagiotis, Tarnanidis Ioannis (†2026), Charalambidis Konstantinos, Christoforidis Venizelos (†2021), Psiftogas Vasileios (†2023).

### 1.3.5 Administrative and secretarial support

Administrative and secretarial support for the Foreign Language Undergraduate Programme is provided by the School Secretariat. The Secretariat is located on the first floor of the School building and is open to the public on working days, from 12:00 to 13:00, through the mailboxes. It uses the electronic secretarial system that is common to the entire Aristotle University of Thessaloniki and has the ability to process relevant requests digitally (via sis.auth.gr - email).

The School Secretary is in charge of the Secretariat staff and is responsible for its smooth operation. In addition, he/she informs the collective bodies and any interested parties about the applicable legislation

and any legal and administrative issues that arise.

**Contact**

School Secretary: Pita Glykeria, tel. +30 2310-996980 Undergraduate

studies: Tzavela Theodora, tel. +30 2310-996983 Postgraduate studies:

Katsarou Chrysa, tel. +30 2310-996982

Doctoral & Postdoctoral Studies - EKMU: Topchanali Sofia, tel. +30 2310-996981 F: +30 2310-996991

**Address**

School of Theology, Faculty of Theology, Aristotle University of Thessaloniki, 54124, Thessaloniki

[info@theo.auth.gr](mailto:info@theo.auth.gr)

[info-islam-studies@theo.auth.gr](mailto:info-islam-studies@theo.auth.gr) [www.theo.auth.gr](http://www.theo.auth.gr)

### 1.3.6 Technical Infrastructure - Library - Computer Lab

The School of Theology is housed in the building of the Faculty of Theology and has the necessary infrastructure to support all academic activities, such as classrooms, lecture halls, laboratories and other spaces, which are fully accessible to people with disabilities. Wireless internet connection is available in almost all areas of the School.

The Library is available to students. Registered Library users have the right to borrow and interlibrary loan books and materials, access scientific electronic databases for searching Greek and international bibliographies, and reproduce materials. In addition, there is a reading room in the Library where students can study and use their laptops to access the library's and the Aristotle University of Thessaloniki's online services via the integrated wireless network. The Library's operating regulations are included in the Study Guide and are posted on the School's website.

The School's students also have access to the **Computer Island** with its specialised staff, located on the 4th floor. (Tel. +30 2310 997042 E. [hnc@theo.auth.gr](mailto:hnc@theo.auth.gr))

## 2. Part Two

### 2.1.1 Legal framework EUPS

[Law 4957/2022 Government Gazette A, 141/21.07.2022](#)

[EUPS Regulation](#)

Decision of the Senate of the Aristotle University of Thessaloniki 3175/14-1-2026

### 2.1.2 Quality of studies

The School of Theology has achieved and strives to maintain a high position in the field of theological studies in Greece and abroad. This effort consists of modernising undergraduate and postgraduate programmes, strengthening research, promoting excellence, extroversion and internationalisation, and establishing the best possible links with the labour market. The ongoing qualitative improvement of studies concerns all members of the School. In particular, the Undergraduate Studies Committee discusses issues related to how and to what extent the courses offered and their content respond to new scientific and research data, as well as to the challenges of the labour market. It also reviews and recommends the reform of study programmes, taking into account Greek and international academic standards.

The School's quality assurance policy is in line with the broader quality policy of Aristotle University of Thessaloniki and pursues specific objectives related to the quality of the organisation and operation of undergraduate programmes and its research and administrative work. The School of Theology is committed to implementing a quality policy that supports its academic identity and orientation, purpose and subject matter of its undergraduate programmes, implements its strategic objectives and determines the appropriate methods and procedures that guarantee its continuous improvement.

The strategic objective of the School of Theology is to maintain and further develop academic collaborations with high-level universities, research centres and institutes of theological and religious studies around the world, as well as attracting academic staff of recognised standing. Furthermore, in a global environment of uncertainty and rising religious fundamentalism, the School remains committed to its intention to continue to produce scientific discourse that transcends divisions and extremes and remains sober, critical and consistent with the requirements of academic ethics.

The School seeks to disseminate knowledge and interact with society, applying the principle of transparency in all educational and administrative processes within the framework of academic ethics and conduct.

The study programmes are student-centred. Learning outcomes play a central role in enhancing student-centred learning. Both individual courses and study programmes as a whole are structured in such a way as to clearly reflect the student's learning path. Students' knowledge, skills and abilities are developed in a progressive manner.

#### **Respect for student diversity**

The student-centred approach to the educational process ensures transparency in studies, thus enabling students to actively participate in the learning process and self-assessment, while teaching staff are free to adopt flexible and targeted teaching and assessment methods, depending on the needs of the students.

The assessment process is clearly defined and applied equally to all. The regulations of the study programmes clearly refer to the relevant assessment and examination procedures, proclaim and defend as academic ethos respect, fair and equal treatment regardless of gender, racial or ethnic origin, religious beliefs, sexual preferences, and reject any form of violence and discrimination. All students have equal obligations and equal rights.

### 2.1.3

Students are entitled to conduct an online evaluation of teachers of all categories at the end of the semester and before the start of the examination period, on dates set by MODIP and on its online platform. The School's Administration and Teaching Staff are required to explain the benefits of this evaluation and to remind students of the dates on which it will take place. The OM.E.A. takes the evaluations into account for the quality control of the EUPS

### 2.1.4 Teaching staff

The teaching and research staff of the School cover a wide range of subjects. The members of the School's academic, teaching and research staff have the necessary scientific expertise, which they continuously enrich by participating in international conferences, research programmes and academic collaborations, as well as in activities aimed at the local community. In addition, the School's faculty members are invited to teach as visiting professors at universities abroad and to supervise master's and doctoral theses. For its part, the School regularly invites visiting professors from institutions in Greece and abroad to share their knowledge and experience on specific contemporary scientific topics.

### 2.1.5 Study Advisor – ECTS Coordinator

#### **Study Advisor**

The Academic Advisor guides and supports students in their study programmes. The School Assembly assigns the duties of Academic Advisor to one or more faculty members on a rotating basis. The Academic Advisor provides students with the necessary information about the operation of the semesters, course registration and, in general, any information that will facilitate their familiarisation with the academic requirements of the School. They also work with students on issues related to the development of their interests, with the aim of gradually adapting their scientific and professional specialisation to their personality, aptitudes and abilities. (Law 4009/2011, Article 35).

#### **ECTS Coordinator**

In order to ensure and monitor the proper and full implementation of the European Credit Transfer and Accumulation System (ECTS) in the School, a competent Coordinator is appointed by the Assembly. The Coordinator may be a member of the teaching, research or administrative staff with knowledge and experience in European educational programmes and the ability to perform their duties effectively on behalf of the School. The ECTS Coordinator is the point of contact between students and teaching and research staff within the School. He/she deals with all practical and academic issues relating to the implementation of the European credit transfer and accumulation system in the School and provides

students with all possible advisory support and guidance on all relevant issues. He/she ensures that exchange students of the School have access to the Information Guides for Studies at Foreign Universities, assists them in correctly completing application forms and educational agreements, and explains the procedures for academic recognition. It is responsible for the correct issuance of detailed transcripts for students of the School who are studying abroad, both before and after the completion of their studies at foreign universities, as well as for the correct issuance of the corresponding certificates for foreign students who are completing a period of study at the relevant School. (Ministerial Decision Φ5/89656/B3, Government Gazette 1466/B/13-8-07, Article 5, paragraph 2).

#### 2.1.6 Academic ethics and conduct

The faculty members, other teaching and administrative staff, and students form an academic community with high standards and goals, dedicated to the production, promotion, and dissemination of knowledge. Academic ethics must be an integral and distinctive feature of this community. The behaviour of all members of the academic community must contribute to the promotion of the university as a model space for coexistence and cooperation, governed by mutual respect and rejecting any form of discrimination. These Regulations express basic principles of ethics and conduct concerning relations between members of the community, research, teaching and student assessment. It is understood that under no circumstances do they negate or replace the obligations arising from the legislation in force, which all members of the academic community are required to comply with strictly.

The School of Theology promotes and defends as academic ethics politeness, respect, fair and equal treatment regardless of gender, racial or ethnic origin, religious beliefs, or sexual preferences. It rejects all forms of violence, abuse and unequal treatment. It looks forward to everyone's cooperation for its smooth operation, for the care and protection of its premises, lecture halls and classrooms, library, movable and immovable property.

Academic misconduct, serious and outside the framework of academic ethics, constitutes cheating during examinations (e.g., conversations, possession or exchange of notes and other items, notes on desks, facilitation or participation in cheating, etc.) and plagiarism. Plagiarism is considered to be the copying of someone else's work, as well as the use of someone else's work, published or unpublished, without proper reference.

Any misconduct or violation relating to academic conduct, ethics and morals shall be referred to the School's Ethics Committee, whose members shall recommend ways of addressing the problem to the Schoolal Assembly, in accordance with the provisions of the Institution.

#### 2.1.7 Disciplinary control

The disciplinary control of academic staff, other teaching and administrative staff, and students is governed by the relevant legislation.

The School Assembly shall decide on any cases of cheating in examinations or plagiarism in the preparation of assignments.

## 2.1.8 e Study Programme

### 2.1.8.1 Introduction / Preface

The first cycle of studies includes attendance of an Undergraduate Study Programme (USP) and is completed with the award of an Undergraduate Degree. Successful completion of the programme leads to the award of a level six (6) degree in accordance with the National and European Qualifications Framework, i.e. a basic university degree (Bachelor's).

These Undergraduate Studies Regulations are drafted in accordance with the provisions of Chapter Z of Law 4957/2022 (Government Gazette A, 141/21.07.2022) "New Horizons in Higher Education Institutions: Enhancing the quality, functionality and connection of HEIs with society and other provisions" concerning the organisation and operation of study programmes, as well as Chapter IA of the same law, which specifically concerns Foreign Language Undergraduate Study Programmes. Furthermore, it is harmonised with the Regulations for the Operation of Undergraduate Study Programmes of the Aristotle University of Thessaloniki, ensuring that the provisions herein are in line with the current institutional framework of the institution.

### 2.1.8.2 Subject matter and purpose of the EUPS

The School of Theology of the Aristotle University of Thessaloniki organises and operates a Foreign Language Undergraduate Programme (hereinafter referred to as FLUP) with the subject of Theological Studies, as defined by Theological Science, which is a full four-year course of study and leads to the award of a degree entitled: "Orthodox Theology and Spirituality".

**The subject** of the Foreign Language Undergraduate Programme is the study of Orthodox Theology. The programme provides students with the necessary knowledge and skills to access a range of professions related to the science of Theology, and Orthodox Theology in particular, as well as any other professional or academic activity that requires theological training.

**The aim** of the programme is to provide a high level of Orthodox theological education to an international audience through systematic familiarisation with the main scientific fields of theology.

The Programme aims to:

To cultivate skills that enable graduates to 1. apply Orthodox theological knowledge in professional and social life with respect for human rights and humanistic values, 2. read texts critically in the context of their historical relevance and make the necessary extensions to contemporary reality, 3. evaluate new and evolving forms of religious beliefs and practices with an ecumenical spirit and a willingness to compromise, 4. act on the basis of ethics and deontology, 5. approach issues of social prejudice and exclusion with sensitivity, 6. approach issues of gender and equal opportunities with sensitivity.

In developing skills that enable their graduates to 1. apply in a practical way the knowledge they have acquired about the complexity of different mentalities, social behaviours and aesthetic responses, as well as the interaction of theological ideas, religious beliefs, values, sacred texts, art forms, social data and politics, 2. participate in dialogue between religious traditions and philosophical systems, 3. communicate through spoken and written language using the terminology and techniques accepted in their profession, 4. communicate theological and religious concepts to the wider public, 5. apply the theory of teaching theological and religious data in practice.

And finally, to strengthen critical thinking and scientific depth, promoting Orthodox theology and culture throughout the world, as well as generally strengthening the extroversion of the School of Theology and Aristotle University of Thessaloniki in general.

**Learning outcomes and qualifications.**

Upon successful completion of the School of Theology's EUPS, graduates will be able to:

1. Understand the historical, social, and cultural significance of Orthodoxy and religious traditions.
2. Critically understand the mechanisms by which religious faith in general, and the Orthodox faith in particular, may influence and shape the moral perceptions and behaviour of individuals and communities.
3. To critically understand the interaction between the Orthodox Tradition, other Christian denominations, religions and societies, both in history and in the modern world.
4. Critically understand social reality and especially its problems.
5. Critically understand the dialogue between different religious and cultural traditions and philosophical systems.
6. Be familiar with the methodology of the various branches of theological and religious studies, as well as the nature of theological research and reflection.
7. To engage in dialogue in interfaith and intercultural environments.
8. To be familiar, through specialised courses, with both the modern Greek language and the language of the Holy Scriptures and the Church Fathers.
9. Be able to continue their studies in the second cycle of studies (Master's Degree), as well as, under certain conditions, in related professions in Greece and abroad. The programme provides students with the academic prerequisites for continuing their studies at the postgraduate and then doctoral level, and the professional prerequisites for a career in fields and disciplines that require documented theological knowledge and training, while the degree awarded is equivalent to the degrees awarded by Greek-language Theology programmes at Greek universities and corresponding foreign universities.

**2.1.8.3 Title awarded by the EUPS**

The School of Theology at Aristotle University of Thessaloniki awards a degree in Orthodox Theology and Spirituality.

Successful completion of the programme corresponds to level six (6) of the National and European Qualifications Framework, in accordance with the provisions of Article 47 of Law 4763/2020 (Government Gazette A' 254).

**2.1.8.4 Bodies of the EUPS**

The bodies responsible for the organisation, administration and operation of the Foreign Language Undergraduate Programme of the School of Theology are:

- a. The Director of the EUPS of the School of Theology.
- b. The Study Programme Committee of the School of Theology, which is responsible for organising the EUPS More specifically:

1. The **Senate of the Institution** exercises the following powers:

- a. Approves the establishment of the EUPS, upon recommendation of the School Assembly, as well as the amendment of the decision to establish the EUPS, upon recommendation of the Curriculum Committee
- b. Approves the Internal Regulations of the EUPS, following a recommendation by the School Assembly, as well as any amendments thereto, following a recommendation by the Curriculum Committee
- c. Establishes the EUPS Curriculum Committee and appoints the Director of the EUPS, following a recommendation by the School Assembly
- d. Approves the abolition of the EUPS, following a recommendation by the School Assembly
- e. Exercises any other authority relating to academic, administrative, financial and organisational matters of the EUPS, which are not specifically assigned to other bodies by this document.

2. **The Curriculum Committee of the EUPS of the School of Theology** consists of seven (7) members of the Teaching and Research Staff (TEP) of the School, of which at least two (2) TEP members are of the rank of Professor or Associate Professor. The Committee has a four-year term and is formed by decision of the University Senate, following a recommendation by the School Assembly. The members of the Committee do not receive any compensation for the performance of their administrative duties. The Curriculum Committee of the EUPS exercises the following powers:

- a. It recommends to the Senate amendments to the decision establishing the EUPS, as well as any other matter related to its operation, for which the Senate is the competent body.

- b. Distributes teaching duties among the teaching staff of the EUPS c.

Prepares the annual budget of the EUPS

- d. Approves all types of expenditure for the operation of the EUPS

- e. Verifies the successful completion of studies in order to award the title of the EUPS

- f. Exercises any other authority related to the organisation, administration and management of the EUPS programme.

3. The Chair of the School of **Theology** is appointed **Director of the Foreign Language Undergraduate Programme**, with the aim of ensuring a unified strategy and administrative supervision and targeting of the Greek-language and foreign-language Programmes of Study. The Director exercises, indicatively, the following responsibilities:

- a. He chairs the Curriculum Committee and convenes its meetings.

- b. Makes recommendations to the Curriculum Committee and other bodies of the University on matters relating to the effective functioning of the EUPS

- c. Serves as the Scientific Director of the EUPS, in accordance with Article 234 of Law 4957/2022.

4. **Coordinator of the Foreign Language Undergraduate Programme of the School of Theology.** By decision of the Curriculum Committee, a Programme Coordinator may be appointed for a period equal to the term of office of the Committee. The Coordinator is a member of the teaching staff of the School of Theology and works closely with the Programme Director and the Committee, undertaking coordination and organisational tasks under their supervision. The Coordinator, as assigned by the Curriculum Committee of the EUPS, exercises, indicatively, the following responsibilities:

- a. Monitors the smooth daily operation of the Programme and ensures the timely implementation of the decisions of the Committee and the Director.
- b. Organises the timetable and communicates with the teaching staff. c. Collaborates with the Secretariat on issues related to the operation of the Programme.
- d. Ensures that students are informed about the curriculum, assessment procedures, mobility, scholarship opportunities and any other academic or administrative issues.
- e. In coordination with the Programme Secretariat, drafts and submits regular reports to the Committee and the Director on the operation of the Programme.
- f. Represents the Programme in administrative and/or academic contacts with bodies within and outside the Aristotle University of Thessaloniki, following a relevant decision by the Committee or the Director.
- g. Exercises, upon authorisation by the Committee, any other powers assigned to the Director by these Regulations.

#### 2.1.8.5 Categories of Candidates for the EUPS of the School of Theology

Foreign candidates who are eligible to apply are:

- a) Graduates of lyceums or equivalent schools based abroad. Interested parties, provided they have completed the last two (2) years of lyceum or equivalent school in a foreign country, must submit a high school diploma or other equivalent secondary education qualification that entitles them to enrol in higher education institutions in the country in which they graduated.
- b) Graduates of a recognised foreign school in other Member States of the European Union or third countries, which is legally established and operates in Greece, whose qualification entitles them to admission to higher education institutions based in the country whose curriculum is followed by the foreign school from which they graduated, provided that:
  - ba) they and their parents do not have Greek nationality and
  - (bb) they have attended at least the last two (2) years of high school on a full-time basis.
- c) Students of relevant higher education institutions abroad who hold the certificate referred to in paragraph 1 of Article 314A of Law 4957/2022, in order to continue their studies in the corresponding semester and be awarded a degree by the EUPS of the School of Theology of the Aristotle University of Thessaloniki.

Foreign schools in Greece must be recognised as legally operating by the local Secondary Education Directorate.

The authenticity of the candidate's high school diploma and detailed transcript may be verified:

- a.** with an Apostille stamp, provided that the country of origin of the documents is a member of the Hague Apostille Convention,
  - b.** with a notary's certification (notarial act),
  - c.** with certification by the Ministry of Foreign Affairs and/or the Ministry of Education of the issuing country,
  - d.** by submitting the diploma and/or detailed transcript and simultaneously informing the foreign school by the interested party.
- The notification must be accompanied by an official email from the foreign school, enabling the Programme Secretariat to verify the authenticity of the documents in question.

### **Proof of English language proficiency**

Candidates must demonstrate proficiency in English at least at level B2, according to the Common European Framework of Reference for Languages (CEFR), in one of the following ways:

- a. English as their mother tongue.
- b. Possession of a language proficiency certificate of at least level B2 from a recognised examination body, in accordance with the applicable decisions of the Supreme Council for Personnel Selection (ASEP) or the Ministry of Education regarding recognised language proficiency certificates.
- c. A degree from a School of Foreign Languages and Literature or a School of Foreign Languages, Translation and Interpreting in Greece, or an equivalent qualification from a recognised institution abroad.
- d. Bachelor's/Master's/Doctorate degree from a recognised foreign university, provided that the programme is conducted entirely in English.
- e. High school diploma , under the condition that the candidate has studied at least the last two (2) last years of secondary education in a school where the official language of instruction is English.
- f. A foreign language teaching certificate does not constitute proof of knowledge of that language, as it is necessary to submit a certified degree on the basis of which the certificate was issued, as well as an official translation of it, if required.

#### **2.1.8.6 Number of Admissions, Selection Criteria and Required Documents**

The **annual number of admissions** to the EUPS of the School of Theology is set **at a maximum of forty (40)** eligible undergraduate students, while the minimum number of students admitted for the EUPS to operate is set at twenty-five (25) undergraduate students.

The minimum number of students admitted may be changed upon recommendation by the Curriculum Committee, decision by the Senate, and publication in the Government Gazette.

**In the event of a tie** between candidates, the interview score is taken into account. If there is still a tie, a lottery is held between the tied candidates.

The **selection** of admitted students is based on the candidates' CVs, following evaluation of their files and supporting documents by the Study Programme Committee and the candidates' participation in the selection process. This includes an online interview conducted by members of the Committee, which assesses communication and reasoning skills, academic and personal readiness, and general understanding of theological issues. By decision of the Curriculum Committee, an examination with multiple-choice questions on topics related to the science of Theology may be conducted prior to the interview, as well as an assessment of knowledge of the English language on topics that will be specified in the invitation.

The relevant call for applications and the corresponding required supporting documents are published on the Programme's website.

Applications are submitted electronically throughout the year. Prospective students are invited to submit their applications, accompanied by the necessary supporting documents, to the Programme Secretariat in electronic form. English language proficiency assessments and interviews are conducted on predetermined dates set by the Programme Committee, while the order of assessment follows the chronological order of receipt of applications.

Candidates must submit the following **supporting documents**:

- Application form for participation in the EUPS, available in electronic form on the Programme website
- Photocopy of both sides of **your Police Identity Card or Passport**
- High school **diploma** (with official translation into English)
- **Detailed transcript** of all grades from the final year of high school (with official translation into English)
- Certificate of **English proficiency** at level **B2**. If language proficiency is not demonstrated, the candidate will be tested on their adequate knowledge of the language.
- **A motivation letter** of up to five hundred (500) words, presenting the candidate's interest in the science of theology, their motivation for studying the programme, and their future goals
- **A brief CV** including information on studies, distinctions, volunteer work or other activities related to the subject.

The above-described candidate selection criteria and supporting documents may be revised following a proposal by the Programme Committee and approval by the Senate of Aristotle University of Thessaloniki.

In addition, the following optional academic criteria are taken into account positively in the evaluation of the candidate's file:

- Minimum overall school leaving certificate grade: **sixty-five per cent (65%) of the maximum mark** or equivalent.
- Possession of admission test certificates for higher education, such as:
  - o *International Baccalaureate (IB)*: at least **28/45**.
  - o *GCE A-levels*: at least **ABB** in 3 relevant subjects, with particular emphasis on subjects such as: Religious Studies, Philosophy, History, Ancient Greek, Latin, etc.
  - o *Advanced Placement (AP)*: Grade 4 or 5 in relevant subjects such as: Religious Studies, Philosophy, History, Ancient Greek, Latin, etc.
  - o *SAT / ACT*: **SAT**: ≥ 1200/1600 **ACT**: ≥ 25/36.
  - o *TSA (Thinking Skills Assessment)*: ≥ 70/100 or raw score ≥ 28/50.

All academic criteria are published in the annually updated call for applications. The relevant original documents, if deemed necessary, may be requested from the candidate to be sent by post or submitted in person to the Programme Secretariat.

The **final selection process for candidates** to the Programme is carried out by the Programme Committee as follows: The Committee compiles a complete list of all candidates and, after the relevant check, it rejects those who do not meet the minimum criteria set by the institutional framework and the Internal Regulations of the Programme and invites the shortlisted candidates who have submitted the required supporting documents to an online interview. After completion of the process – evaluation based on the supporting documents, interview of candidates, knowledge test (if applicable) and evaluation of English language proficiency (if applicable) – the final list of successful candidates is drawn up.

The **final list of successful candidates** and any alternates is validated by the Curriculum Committee. The candidate selection process, the publication of results, and the enrolment of successful candidates must be completed by 30 September of each academic year, subject to the filling of vacancies arising from students/who voluntarily withdrew from the Programme by discontinuing their studies. These places are filled in order of priority from the list of alternates compiled by the Study Programme Committee during the evaluation of applications.

In addition to the above, students from relevant higher education institutions abroad who hold a certificate of evaluation of periods of study completed at a recognised higher education institution abroad (paragraph 1 of Article 314A of Law 4957/2022, as amended by Article 128 of Law 5094/2024), to the EUPS of the School of Theology of the Aristotle University of Thessaloniki, in order to continue their studies and be awarded the corresponding degree.

Students must submit an expression of interest with the required supporting documents to the Secretariat of the EUPS in printed or electronic form, via the Electronic Registration Information System of the Ministry of Education, Religion and Sports.

### **Filling vacant positions**

In the event of a student's withdrawal or expulsion, the Study Programme Committee may, by means of a specially justified decision, fill the vacant place, the number of forty (40) admissions for the corresponding year, in order to ensure the smooth operation of the Programme by maintaining a stable number of students in each year of study.

The position may also be filled by students from related Schools or Schools who are studying in the same or higher semester at internationally recognised higher education institutions abroad.

Candidates may be selected either from among those who submitted an application in the initial application cycle or through a separate public call.

Interested parties are requested to submit the following supporting documents:

- Copy of police ID or passport,
- High school diploma (original and official translation into English),
- Transcript of all final year high school grades (original and official translation into English),
- Detailed transcript from the school of origin,
- Official curriculum of the school of origin for academic equivalence verification,
- Proof of proficiency in English in accordance with the relevant section of Article 4 of these Regulations,
- Letter of interest and
- Curriculum vitae.

The Committee evaluates the candidates' files and may invite them to an online interview before issuing its final decision.

**Appeals** against the results may be submitted within five (5) working days of the notification of the results, by written request to the Secretariat of the EUPS

The registration of successful candidates takes place following a relevant announcement by the Secretariat of the EUPS within fifteen (15) days, with the submission of any necessary supporting documents. If a candidate does not enrol within the specified deadline by paying the relevant advance tuition fees, this will be considered a refusal to accept the place, which will be filled by the next candidate on the waiting list.

It should be noted that applications and the possible acceptance of candidates relate exclusively to the academic year specified in the relevant call for applications. Provisional admission for subsequent academic semesters or years is not provided for, regardless of the reason, including,

indicatively, military service or personal obligations. Candidates who wish to study in a subsequent year must reapply in the next cycle and the corresponding call for applications.

By way of exception, the Curriculum Committee may, by reasoned decision, approve the postponement of the start of studies for one academic year, provided that there are serious reasons that are sufficiently documented by the candidate concerned. The decision on whether or not to grant the postponement is at the sole discretion of the Committee.

#### 2.1.8.7 Duration and Conditions of Study at the EUPS

The duration of studies at the EUPS leading to a degree in Theological Science is set at **eight (8) academic semesters**, full-time study.

Each semester course lasts thirteen (13) weeks and consists of lectures, assignments, etc., depending on the requirements of the course and the choice of the respective instructor.

All courses are conducted **in person**, utilising the infrastructure of the School of Theology. The use of **modern distance learning** methods is provided for in accordance with Article 67 of Law 4957/2022.

The minimum duration of study at the EUPS for the award of the degree is eight (8) academic semesters, while the maximum duration of study is defined as this period plus four (4) academic semesters.

After completing the maximum duration of twelve (12) semesters of study, and subject to the provisions in force at any given time in accordance with the applicable legislation on Higher Education Institutions, a decision to expel the student is issued by the competent body of the EUPS

Once enrolment has been completed and all the procedures required for the formal commencement of studies have been finalised, newly admitted students and students who have not exceeded the maximum period of study specified in paragraph 1 may request a leave of absence for a period not exceeding a total of two (2) academic years. The right to suspend studies may be exercised once or in instalments for a period of at least one (1) academic semester, but the duration of the interruption may not exceed a total of two (2) years if granted in instalments. Student status is suspended during the period of interruption of studies and participation in any educational process is not permitted. The period of interruption of studies is not counted towards the maximum duration of normal studies, and upon resumption of studies, students return to normal study status with all the rights and obligations provided for in the Programme. The relevant procedure is initiated by a written request from the student concerned to the Secretariat of the EUPS, accompanied by the necessary documents, as appropriate, and is evaluated by the Study Programme Committee.

For serious health reasons relating to the student or a first-degree relative by blood or spouse or a person with whom the student has entered into a civil partnership, an exception may be made to exceed the maximum duration of study by no more than one (1) year. This extension is approved by the Study Programme Committee, following a fully justified and adequately documented request by the student, and may not exceed two (2) consecutive academic semesters.

The grade of the BA degree is calculated to two decimal places in the following manner: the grade for each course is multiplied by its corresponding number of credits (ECTS), and the sum of these products is divided by the total number of credits.(ECTS).

Part-time study is not permitted in the EUPS

For issues regarding the re-examination of courses in outstanding courses or withdrawal for reasons such as:

- a) insufficient progress by the student (as evidenced by lack of participation in the educational process: attendance, exams),
- b) behaviour that violates academic ethics, and c) the student's own request,

The Curriculum Committee decides on the conditions for re-examination and the reasons for expulsion.

#### 2.1.8.8 Student Rights and Obligations

As part of the social policy of the School of Theology, in collaboration with the Equal Access Unit of Aristotle University of Thessaloniki, full, equal and meaningful participation of all students with disabilities or special educational needs in all educational, research and administrative activities of the School in general and the EUPS in particular.

Access to the teaching and examination areas of the School of Theology is facilitated by appropriate infrastructure, such as ramps, special bars and lifts. Students who, due to disability or learning difficulties, are unable to participate in written examinations are given the option of taking an oral examination either in person in an accessible room or remotely via a digital teleconferencing platform.

Students enrol and participate in the EUPS under the terms and conditions set out in these Regulations. Students on the programme have **all the rights**, benefits and facilities provided for students of the Greek-language programme, **except** for the right to free textbooks and free meals at the Aristotle University of Thessaloniki Student Club.

Students admitted to the EUPS **are required to**:

1. Attend all courses of the Study Programme, regardless of whether they are conducted in person or, exceptionally, remotely, provided that the latter has been approved by the competent bodies of the Programme. Participation in courses, exercises, examinations, public lectures and other educational activities is compulsory. Students are entitled to up to thirty per cent (30%) absence from the total teaching hours of each course per semester. In the event of a serious and justified impediment, it is possible to make up for the teaching hours, after consultation with the instructor and with the approval of the Programme Committee.
2. Submit the required assignments on time, if these are specified in the course by the instructor.
3. They must declare any courses from previous years that they have not successfully completed at the beginning of each semester. Registrations are submitted electronically through the electronic secretarial service and are included in the student's individual file. Mandatory registration is required in the final year for elective courses.
4. They must purchase or borrow the necessary textbooks, as recommended by the course coordinator, if deemed necessary.
5. They must systematically follow the announcements of the Programme and the Secretariat, regularly checking their electronic mail.
6. Obtain an academic ID card through the relevant electronic service of the Ministry of Education, Religious Affairs and Sports.

7. Pay tuition fees on time before the 1st and 2nd semesters of each academic year, in accordance with the deadlines set.
8. They must have settled any financial or other outstanding issues with the Programme and the Foundation before their graduation. Otherwise, they are not entitled to participate in the graduation ceremony.
9. In the case of a reciprocal scholarship, they must provide the required work, which may involve supporting the educational or research activities of the Programme, the library or other needs of the School.
10. Respect the decisions of the Programme's bodies and adhere to the rules of academic ethics.

Systematic or serious violation of the obligations arising from these Regulations, without sufficient and documented justification, may result in failure of a course or, in serious cases, exclusion from educational activities and/or expulsion of the student from the Programme, following a decision by the Programme Committee.

The same penalty may be imposed in cases of disciplinary offences that offend the academic community and the dignity of its members, such as sexist, racist, homophobic or transphobic behaviour, verbal or physical violence, inappropriate behaviour on university premises, as well as any action that is contrary to the principles of respect, equality and inclusion. Finally, the Committee reserves the right to refer relevant cases to the competent disciplinary bodies of the Institution or, if there are grounds for doing so, to forward them to the competent authorities of the legal system, in accordance with the applicable legislation.

#### 2.1.9 Course Contents - Knowledge Assessment

The Foreign Language Undergraduate Programme (EUPS) "Orthodox Theology and Spirituality" offers a unified, full-time programme of study lasting four (4) academic years, structured into eight (8) academic semesters. The programme comprises a total of forty-four (44) courses, all of which are compulsory. The distribution of courses ranges from 5 to 7 courses per semester.

**Compulsory courses (C).** Students are required to attend and successfully pass forty-four (44) compulsory courses, from which they will accumulate two hundred and forty (240) credit units (ECTS) during their studies. The compulsory courses aim to provide students with the fundamental knowledge and methodology of the subjects that traditionally form the core of theological science around the world.

Teaching is conducted in person, with the provision of digital support for educational material and communication between students and teachers via the Aristotle University of Thessaloniki e-learning platform. The use of **modern distance learning** methods is provided for in accordance with Article 67 of Law 4957/2022. Attendance at courses is compulsory, and absences exceeding thirty per cent (30%) of the teaching hours of each semester are not permitted, unless there are documented reasons of force majeure.

The academic year is divided into two (2) semesters (winter and spring), each of which consists of thirteen (13) weeks of teaching, with an examination period at the end of each semester. Successful completion of studies for the award of the degree requires the accumulation of two hundred and forty (240) ECTS credits.

All courses are taught in English. Students are required to take courses in Modern Greek and, in their fourth year, courses in Ancient Greek (Koine Greek)

of the New Testament period, with the aim of gaining an in-depth knowledge of Modern Greek and a satisfactory level of Koine Greek so that they are able to study Greek theological literature and the sources of theological science, particularly the Old and New Testaments, and to facilitate if they wish to continue their professional career in Greece.

Students who have documented sufficient knowledge of the Greek language (e.g. they have a secondary school leaving certificate from a Greek school or a certificate of proficiency in Greek at least at level B2, etc.) may, instead of taking the Modern Greek language course of the EUPS, complete the necessary ECTS credits by choosing related courses as Free Electives from other EUPS or P.P.S. of the Aristotle University of Thessaloniki.

The relevant procedure is announced by the Programme Secretariat.

The programme does not include compulsory practical training, but offers advisory support and opportunities to participate in research programmes with a broader humanities content, as well as in international and domestic student mobility programmes in which the Foundation participates.

## Curriculum

1<sup>st</sup> Semester

| Code | CURRICULUM   Mandatory Courses                                                   | ECTS | Hours/week |
|------|----------------------------------------------------------------------------------|------|------------|
| 1    | Introduction to the Study and Methodology of Theology                            | 7    | 3          |
| 102  | Introduction to the Old Testament and Biblical Hebrew Language                   | 7    | 3          |
| 103  | New Testament: Introduction, History and Culture of the New Testament period     | 7    | 3          |
| 104  | Theory and methodology in the study of religion of the ancient and current world | 6    | 3          |
| GR1  | Modern Greek I                                                                   | 3    | 3          |

2<sup>nd</sup> Semester

| Code | CURRICULUM   Mandatory Courses                     | ECTS | Hours/week |
|------|----------------------------------------------------|------|------------|
| 2    | Ecclesiastical History I                           | 6    | 3          |
| 202  | Christian Art and Archaeology                      | 7    | 3          |
| 203  | History of Philosophy                              | 7    | 3          |
| 204  | Introduction to Patristic Literature and Hagiology | 7    | 3          |
| GR2  | Modern Greek II                                    | 3    | 3          |

3<sup>rd</sup> Semester

| Code | CURRICULUM   Mandatory Courses         | ECTS | Hours/week |
|------|----------------------------------------|------|------------|
| 301  | Ecclesiastical History II              | 6    | 3          |
| 302  | Old Testament Interpretation           | 5    | 3          |
| 303  | Liturgical Theology                    | 5    | 3          |
| 304  | Patrology and Patristic Interpretation | 6    | 3          |
| 305  | World Religions                        | 5    | 3          |
| GR3  | Modern Greek III                       | 3    | 3          |

4<sup>th</sup> Semester

| Code | CURRICULUM   Mandatory Courses                               | ECTS | Hours/week |
|------|--------------------------------------------------------------|------|------------|
| 401  | Ecclesiastical Literature with Emphasis on the Latin Fathers | 7    | 3          |
| 402  | New Testament Interpretation                                 | 7    | 3          |
| 403  | Social Theory and Religions                                  | 6    | 3          |
| 404  | History, Literature and Culture of the Orthodox Slavic World | 7    | 3          |
| GR4  | Modern Greek IV                                              | 3    | 3          |

**5<sup>th</sup> Semester**

| Code | CURRICULUM   Mandatory Courses                                | ECTS | Hours/week |
|------|---------------------------------------------------------------|------|------------|
| 501  | Mount Athos' Monasticism, Orthodox Spirituality and Hesychasm | 7    | 3          |
| 502  | Pastoral Theology and Christian Witness                       | 7    | 3          |
| 503  | Dogmatics I: History of Christian Theology & Spirituality     | 7    | 3          |
| 504  | Contemporary Inter-Church and Inter-Orthodox Relations        | 6    | 3          |
| GR5  | Modern Greek V                                                | 3    | 3          |

**6<sup>th</sup> Semester**

| Code | CURRICULUM   Mandatory Courses                                                          | ECTS | Hours/week |
|------|-----------------------------------------------------------------------------------------|------|------------|
| 601  | Dogmatics II. Introduction to the Theological Gnosiology & Exposition of Orthodox Faith | 7    | 3          |
| 6    | Sociology of Christianity                                                               | 7    | 3          |
| 603  | Interreligious Dialogue                                                                 | 7    | 3          |
| 604  | Catechism and Mission                                                                   | 6    | 3          |
| GR6  | Modern Greek VI                                                                         | 3    | 3          |

**7<sup>th</sup> Semester**

| Code | CURRICULUM   Mandatory Courses                                                                                              | ECTS | Hours/week |
|------|-----------------------------------------------------------------------------------------------------------------------------|------|------------|
| 701  | Dogmatics III: Orthodox Dogmatic & Symbolic Theology. Comparative examination of dogmatic issues in history and the present | 5    | 3          |
| 702  | Christian Ethics and Bioethics                                                                                              | 5    | 3          |
| 703  | Old Testament Theology                                                                                                      | 5    | 3          |
| 704  | The Ecumenical Movement                                                                                                     | 5    | 3          |
| 705  | Social Theory and Social Teaching in the Modern World                                                                       | 5    | 3          |
| GR7  | Modern Greek VII                                                                                                            | 3    | 3          |
| AGR7 | Ancient Greek I                                                                                                             | 2    | 3          |

**8<sup>th</sup> Semester**

| Code | CURRICULUM   Mandatory Courses          | ECTS | Hours/week |
|------|-----------------------------------------|------|------------|
| 801  | Canon and Ecclesiastical Law            | 7    | 3          |
| 802  | New Testament Theology                  | 6    | 3          |
| 803  | Christian Education in the Modern World | 6    | 3          |
| 804  | Ethics and Modern Technologies          | 6    | 3          |
| GR8  | Modern Greek VIII                       | 3    | 3          |
| AGR8 | Ancient Greek II                        | 2    | 3          |

**First semester courses**

| Code | Title                                                                           | ECTS | Hours/Week |
|------|---------------------------------------------------------------------------------|------|------------|
| 101  | Introduction to the Study and Methodology of Theology                           | 6    | 3          |
| 10   | Introduction to the Old Testament & Biblical Hebrew                             | 7    | 3          |
| 103  | New Testament: Introduction, History and Culture of the New Testament Period    | 7    | 3          |
| 104  | Theory and Methodology of the Study of Religion in the Ancient and Modern World | 7    | 3          |
| GR1  | Modern Greek                                                                    | 3    | 3          |

**Courses 2nd semester**

| Code | Title                                                | ECTS | Hours/Week |
|------|------------------------------------------------------|------|------------|
| 201  | Church History I                                     | 6    | 3          |
| 202  | Christian Art and Archaeology                        | 7    | 3          |
| 203  | History of Philosophy                                | 7    | 3          |
| 204  | Introduction to Christian Literature and Hagiography | 7    | 3          |
| GR2  | Modern Greek                                         | 3    | 3          |

**Courses 3rd semester**

| Code | Title                                | ECTS | Hours/Week |
|------|--------------------------------------|------|------------|
| 301  | Church History II                    | 6    | 3          |
| 302  | Interpretation of the Old Testament  | 5    | 3          |
| 303  | Functional                           | 5    | 3          |
| 304  | Patrology and Patristic Hermeneutics | 6    | 3          |
| 305  | Contemporary Major Religions         | 5    | 3          |
| GR3  | Modern Greek                         | 3    | 3          |

**4<sup>th</sup> semester courses**

| Code | Title                                                        | ECTS | Hours/Week |
|------|--------------------------------------------------------------|------|------------|
| 401  | Ecclesiastical Philology with emphasis on the Latin Fathers  | 7    | 3          |
| 402  | Interpretation of the New Testament                          | 7    | 3          |
| 403  | Social Theory and Religion                                   | 6    | 3          |
| 404  | History, Literature and Culture of the Orthodox Slavic World | 7    | 3          |
| GR4  | Modern Greek                                                 | 3    | 3          |

**5<sup>th</sup> semester courses**

| Code | Title                                                     | ECTS | Hours/Week |
|------|-----------------------------------------------------------|------|------------|
| 501  | Athonite Monasticism, Orthodox Spirituality and Hesychasm | 6    | 3          |
| 502  | Pastoral Theology and Christian Witness                   | 7    | 3          |
| 503  | Dogmatics I: History of Christian Theology & Spirituality | 7    | 3          |
| 504  | Contemporary Interchurch and Interorthodox Relations      | 7    | 3          |
| GR5  | Modern Greek                                              | 3    | 3          |

**Courses 6th semester**

| Code | Title                                                                                                        | ECTS | Hours/Week |
|------|--------------------------------------------------------------------------------------------------------------|------|------------|
| 601  | Dogmatics II: Introduction to theological epistemology and accurate exposition of Orthodox dogmatic theology | 7    | 3          |
| 602  | Sociology of Christianity                                                                                    | 7    | 3          |
| 603  | Interreligious Dialogue                                                                                      | 7    | 3          |
| 604  | Catechesis and Mission                                                                                       | 6    | 3          |
| GR6  | Modern Greek                                                                                                 | 3    | 3          |

**7<sup>th</sup> semester courses**

| Code | Title                                                                                                                              | ECTS | Hours/Week |
|------|------------------------------------------------------------------------------------------------------------------------------------|------|------------|
| 701  | Dogmatics III: Orthodox Dogmatics and Symbolic Theology: comparative examination of dogmatic issues in history and the present day | 5    | 3          |
| 7    | Christian Ethics and Bioethics                                                                                                     | 5    | 3          |
| 703  | Theology of the Old Testament                                                                                                      | 5    | 3          |
| 704  | Ecumenical Movement                                                                                                                | 5    | 3          |
| 705  | Social Theory and Social Teaching in the Modern World                                                                              | 5    | 3          |
| GR7  | Modern Greek                                                                                                                       | 3    | 3          |
| AGR7 | Ancient Greek                                                                                                                      | 2    | 3          |

**8<sup>th</sup> semester courses**

| Code | Title                                   | ECTS | Hours/Week |
|------|-----------------------------------------|------|------------|
| 801  | Canon and Ecclesiastical Law            | 7    | 3          |
| 802  | Theology of the New Testament           | 6    | 3          |
| 803  | Christian Education in the Modern World | 6    | 3          |
| 804  | Ethics and Modern Technologies          | 6    | 3          |
| GR8  | Modern Greek                            | 3    | 3          |
| AGR8 | Ancient Greek                           | 2    | 3          |

## **A. MANDATORY COURSES**

### **Content of Mandatory Courses**

#### **[101] – Introduction to the Study and Methodology of Theology**

The concepts of the Encyclopedia of Theology, the Introduction to Theology and Theology are examined. The teaching of theological literature until the 15th century. The creation of the studium generale and the first European universities. Scholasticism and your encounter with the dual methodology of the theology of the East. The study of Theology in modern universities and theological studies in Greece.

The concepts of the Encyclopedia of Theology, the Introduction to Theology and Theology are examined. The teaching of theological literature until the 15th century. The creation of the studium generale and the first European universities. Scholasticism and your encounter with the dual methodology of Eastern theology. The study of Theology in modern universities and theological studies in Greece.

#### **[102] – Introduction to the Old Testament and Biblical Hebrew Language**

In this course, a detailed analysis is undertaken of the formation of the Bible and of how the books of Holy Scripture came into being. The aim of the course is to inform students: (a) about the findings of contemporary scholarship on issues related to the naming, authorship, composition, canonisation, content, and theology of the books of the Old Testament; and (b) about the history, writing, reading, and the main grammatical and syntactical features of the Hebrew language of the original Old Testament text. The education and scholarly development of the students is achieved through the systematic study and approach to the Scriptures and through their gradual introduction to fundamental themes of the Old Testament, which is not the mythology of the Hebrews but the revelation of God to humanity and the recording of the history of the relationship between God and human beings. Its books constitute not merely the literature of a single people, but the spiritual heritage of all humankind.

This course provides a detailed analysis of the formation of the Bible and how the books of the Holy Scriptures were created. The aim of the course is to inform students: (a) about the findings of modern science on issues related to the naming, writing, composition, canonisation, content and theology of the books of the Old Testament; and (b) about the history, writing, reading and main grammatical and syntactical characteristics of the Hebrew language of the original text of the Old Testament. and (b) about the history, writing, reading and main grammatical and syntactical characteristics of the Hebrew language of the original text of the Old Testament. The education and academic development of students is achieved through the systematic study and approach to the Scriptures and through their gradual introduction to fundamental topics of the Old Testament, which is not Jewish mythology but God's revelation to man and the recording of the history of the relationship between God and man. Its books are not merely the literature of a single people, but the spiritual heritage of all humanity.

#### **[103] – New Testament: Introduction, History and Culture of the New Testament period**

History of the manuscript and printed text of the New Testament. History of its Canon, and historical information regarding the Hellenistic cultural environment in which the New Testament was developed and disseminated. Language, character, style, place, time, purpose of composition, theological ideas, and content of the individual books of the New Testament. Their message for the contemporary world.

History of the manuscript and printed text of the New Testament. History of its canon and historical information about the Hellenistic cultural environment in which the New Testament developed and spread. Language, character, style, place, time, purpose of composition, theological ideas and content of the individual books of the New Testament. Their message for the modern world.

**[104] – Theory and methodology in the study of religion of the ancient and current world**

A. The course examines the broader question of “what the study of religion is.” It concerns the scholarly investigation of this aspect of human culture and its practices. This aspect is inseparable from the aims of our study and from the definitions we choose to use—definitions that are appropriate to our purposes and inquiries. What unites us in this collective group, referred to by the pronoun “our,” is not only shared inquiries, common tools, and agreement on established evidence and modes of argumentation, but also the institutional body that brings us together as a group and to which our work contributes. This body is the public university, an institution within which what constitutes the academic study of religion ultimately takes shape. Thus, by revisiting our initial question, “what is the study of religion?” we may arrive at a clearer formulation if we first ask: “Where is the study of religion practised, by whom, and for what purposes?” The answer, depending on context and individual interests, may lead to very different conclusions among different peoples. Another issue addressed is the classification of religions: how can they be classified and how can they be studied? Answers to these questions are provided through the work of the scholar of religion.

B. Did what we call Greek religion ever exist? The question may seem redundant, but it must be made absolutely clear from the outset that Greek religion never existed as a monolithic entity. When Greece emerged from the darkness of the past around 800 BC, various communities—city-states—developed. Each city had its own pantheon, in which certain gods were more important than others, and some gods were never worshipped at all. Each city had its own mythology, its own religious calendar, and its own religious festivals.

Related topics examined in the course include:

- the concepts of polytheism, piety, purity, and the profane
- representatives or mediators of the “sacred”
- ritual and its significance
- alternative forms of Greek piety: mystery cults (Thesmophoria; the cult of Dionysus; mystery religions; the Eleusinian Mysteries; the “Orphic way of life”)

A. The course examines the broader question of “what is the study of religion”. It concerns the scientific investigation of this aspect of human civilisation and its practices. This aspect is inseparable from the objectives of our study and from the definitions we choose to use – definitions that are appropriate for our purposes and research. What unites us in this collective group, referred to as “us”, is not only our common research, common tools, and agreement on established facts and modes of argumentation, but also the institutional body that brings us together as a group and to which our work contributes. This body is the public university, an institution within which the academic study of religion is ultimately shaped. Thus, revisiting our initial question, “What is the study of religion?”, we can arrive at a clearer formulation if we first ask: “Where is the study of religion practised, by whom and for what purposes?” The answer, depending on the context and individual interests, can lead to very different conclusions among different peoples. Another issue that is examined is the classification of religions: how can they be classified and how can they be studied? Answers to these questions are provided through the work of the scholar of religion.

B. Was there ever such a thing as Greek religion? The question may seem superfluous, but it must be made absolutely clear from the outset that Greek religion never existed as a monolithic entity. When Greece emerged from the darkness of the past around 800 BC, various communities – city-states – developed. Each city had its own pantheon, in which some gods were more important than others and some gods were never worshipped. Each city had its own mythology, its own religious calendar and its own religious festivals.

Relevant topics covered in the course include:

- the concepts of polytheism, piety, purity and impurity
- representatives or intermediaries of the 'sacred'
- ritual and its significance
- alternative forms of Greek piety: mystery cults (Thesmophoria, worship of Dionysus, mystery religions, Eleusinian Mysteries, 'Orphic way of life')

### **[GR1] – Modern Greek I**

Objective level: A1 (Entrance → A1)

Emphasis: basic communication, pronunciation, daily needs

Greek alphabet – phonology – intonation

Basic vocabulary of daily life Articles,  
nouns, adjectives

Present tense verbs (active voice)

Simple affirmative and interrogative sentences Basic  
written discourse (short texts)

Target level: A1 (Entry → A1)

Focus: basic communication, pronunciation, everyday needs Greek

alphabet – phonology – accent

Basic vocabulary for everyday life Articles,  
nouns, adjectives

Present tense verbs (active voice)

Simple affirmative and interrogative sentences Basic  
written language (short texts)

### **[201] – Ecclesiastical History I**

The course "Ecclesiastical History I" is taught for 3 hours per week. Introduction to the literary genre of Church History and its sources. The outline of the time in which Christianity appears. Examination of the reasons why Christianity was considered a *religio illicita* in the Roman Empire, which was the legal basis for its persecution. Given the historical outline of the persecutions and the problems created in the Church because of them. Ecumenical Councils. Iconoclasm. Schisms. Brief presentation of the Church of Constantinople in the 1st millennium.

The course "Ecclesiastical History I" is taught for 3 hours per week. The course presents the literary genre of Ecclesiastical History and its sources. It outlines the period during which Christianity emerged. It analyses the reasons why Christianity was considered *religio illicita* in the

Roman Empire, which also formed the legal basis for the persecutions against it. The historical outline of the persecutions is given, as well as the problems they created for the Church. The organisation of the Church is described. The formation and functioning of the synodal institution is analysed. The Ecumenical Councils are discussed. Iconoclasm and the Schisms are examined. A brief overview of the Church of Constantinople during the first millennium is presented.

### **[202] – Christian Art and Archaeology**

The course "Christian Art and Archaeology" is taught for 3 hours per week. In this course, students are introduced to the art of the early Christian, early Byzantine, middle Byzantine, and late Byzantine periods. In particular, they learn about ecclesiastical architecture and monumental painting (frescoes, mosaics), and they study representative examples of sculpture, miniature art, and illuminated manuscripts. At the same time, the theology that shaped ecclesiastical art and is reflected in the monuments examined in the course is presented and analysed.

The course "Christian Art and Archaeology" is taught 3 hours per week. In this course, students are introduced to the art of the early Christian, early Byzantine, middle Byzantine, and late Byzantine periods. In particular, they learn about ecclesiastical architecture and monumental painting (frescoes, mosaics), and study representative examples of sculpture, miniature art and illuminated manuscripts. At the same time, the theology that shaped ecclesiastical art and is reflected in the monuments examined in the course is presented and analysed.

### **[203] – History of Philosophy**

Ancient Greek philosophy is analysed from the Presocratics to the last Platonists. Basic representatives of the Byzantine and post-Byzantine period are also presented. Teaching is consolidated by analysing and interpreting related texts. Collective and personal exercises are prepared on ancient sources. Compulsory and optional bibliography is provided.

Ancient Greek philosophy is taught from the Pre-Socratics to the last Platonists. Key representatives of the Byzantine and post-Byzantine periods are also presented. The teaching is reinforced with analysis and interpretation of relevant texts. Collective and individual exercises on ancient sources are carried out. Compulsory and optional bibliography is provided.

### **[204] – Introduction to Patristic Literature and Hagiology**

The course "Introduction to Patristic Literature and Hagiology" is taught for 3 hours per week. The first part of the course (Hagiography) examines the anthropological, Christological and ecclesiological aspects of sainthood through analysis of the hagiographic models that prevailed throughout different periods in the church's history, from biblical times to the modern age, as they have been monumentalised in their respective narratives and the poetry of Christian literature. The second part involves a general introduction to Christian literature: its basic genres, the various approaches to it, its historical, social and cultural context and their soteriological aims.

The course "Introduction to Patristic Literature and Hagiology" is taught for 3 hours per week. The first part of the course (Hagiology) examines the anthropological, Christological and ecclesiological aspects of

holiness through the analysis of hagiographic models that prevailed in various periods of church history, from biblical times to the modern era, as these have been monumentalised in their respective narratives and in the poetry of Christian literature. The second part includes a general introduction to Christian literature: its basic genres, various approaches, historical, social and cultural context, and soteriological goals.

### **[GR2] – Modern Greek II**

Objective level: A2

Emphasis: simple narratives, past, everyday social use Extending

Times: Future, Indefinite

Possessive and objective pronouns

Adverbs of place and time

Social trading vocabulary Simple

Hypothetical Sentences

Short written speech (email, narration)

Target level: A2

Emphasis: simple narratives, past, everyday social use Extending Times:

Future, Indefinite

Possessive and objective pronouns Adverbs of place  
and time

Social trading vocabulary Simple

hypothetical sentences

Short written speech (email, narration)

### **[301] – Ecclesiastical History II**

The Course "Ecclesiastical History II" is taught 3 hours per week. This Course examines the following topics:

- The Schism of 1054.
- The Crusades.
- Efforts to restore ecclesiastical unity between East and West.
- Heresy and theological controversies in Byzantium during the period 11th-15th c.
- History of the Ecumenical Patriarchate during the Ottoman period.
- History of the Roman Catholic Church.
- Protestants.

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- The Schism of 1054.
- The Crusades.
- Efforts to restore ecclesiastical unity between East and West.
- Heresies and theological controversies in Byzantium during the 11th-15th centuries.
- History of the Ecumenical Patriarchate during the Ottoman period.
- History of the Roman Catholic Church.
- Protestants.

### **[302] – Old Testament Interpretation**

The course approaches the Historical, Poetic and Prophetic Books of the Old Testament on the basis of the interpretive tradition of the Orthodox Christian Church and the findings and methods of modern biblical scholarship. In particular, through the analysis of biblical passages, the course examines topics such as the origin of the universe, the appearance of evil in the world, the role of God in the history of humanity, the relationship between human beings and God, the dispersion of humankind across the earth, the beginning of sacred history, and so on. What is more, in addition to the general introduction to the Psalms, at least one psalm from each literary genre is analysed. Furthermore, an effort is made to approach the topic of Jewish eschatology as it is presented in the Prophets of the Old Testament.

The course approaches the Historical, Poetic and Prophetic Books of the Old Testament based on the interpretative tradition of the Orthodox Christian Church and the findings and methods of contemporary biblical science. In particular, through the analysis of biblical passages, the course examines topics such as the origin of the universe, the appearance of evil in the world, the role of God in the history of humanity, the relationship between man and God, the dispersion of humanity throughout the earth, the beginning of sacred history, and so on. In addition to a general introduction to the Psalms, at least one psalm from each literary genre is analysed. Furthermore, an attempt is made to approach the subject of Jewish eschatology, as presented in the Prophets of the Old Testament.

### **[303] – Liturgical Theology**

In this course the following will be examined: The History and Theology of Christian Worship. The meaning of the terms Liturgy, Liturgics, Worship, Teleturgics, Liturgical Theology and Theology of Worship. Liturgical prayer as the object of Christian worship. Man as a liturgical being, the biblical, doctrinal, social and secular character of Divine Worship. Sources of Liturgics, Liturgical Hermeneutics. Liturgical types of the East and West. The Divine Liturgy. The origins of the Eucharist. The Eucharistic unity of the clergy and laity. Eucharistic ecclesiology. Liturgics and spiritual life. Liturgy and the world. The evolution and formation of the Divine Liturgy. Interpretation of the Divine Liturgy based on liturgical commentaries. Analysis of the Liturgies of the Apostolic Constitutions, St. Mark, St. James, Armenian, and Roman. Modern liturgical problems and opportunities for liturgical renewal. This course requires student participation in both training exercises in the Metropolises and parishes of Greece for the study of their respective liturgical lives, as well as the weekly worship gathering in the chapel of the school.

This course examines: The history and theology of Christian worship. The meaning of the terms Liturgy, Liturgical, Worship, Liturgical Theology, and Theology of Worship. Liturgical prayer as an object of Christian worship. Man as a liturgical being, the biblical, dogmatic, social and secular character of Divine Worship. Sources of Liturgy, Liturgical Interpretation. Liturgical types of the East and West. The Divine Liturgy. The origin of the Divine Eucharist. The Eucharistic unity of clergy and laity. Eucharistic ecclesiology. Liturgical and spiritual life. The Liturgy and the world. The evolution and formation of the Divine Liturgy. Interpretation of the Divine Liturgy based on liturgical commentaries. Analysis of the Liturgies of the Apostolic Constitutions, St. Mark, St. James, the Armenian and the Roman. Contemporary liturgical problems and opportunities for liturgical renewal. This course requires students to participate in educational exercises in the Metropolises and parishes of Greece to study their respective liturgical life, as well as in the weekly worship service in the chapel of the School.

### **[304] – Patrology and Patristic Interpretation**

The course "Ecclesiastical Literature and Patristic Interpretation" is taught 3 hours per week. This course is divided into two units. Firstly, the lives and teachings of the Church Fathers and main issues of ecclesiastical literature and Orthodox theology are studied and secondly, there is a historical-philological analysis of their works. Each writer or Church Father is located in a place, time and spiritual context. The course will figure out the way he interacts in relation to certain social, political, theological and ecclesiastical facts. The second unit is an introduction to issues of patristic interpretation. It examines the problem of the interpretation of Christian literature. The methods of interpretation chosen by the Fathers will be presented and there will be a discussion about their impact on contemporary spiritual matters. The approach is based on the patristic texts, which are analysed during the course.

The course "Ecclesiastical Secretariat and Patristic Interpretation" is taught for 3 hours per week. This course is divided into two sections. First, the life and teachings of the Church Fathers and the main themes of ecclesiastical literature and Orthodox theology are studied, and second, a historical and philological analysis of their works is carried out. Each author or Church Father is situated in a particular place, time, and spiritual context. The course will examine how they interact with certain social, political, theological and ecclesiastical realities. The second section is an introduction to issues of patristic interpretation. It examines the problem of interpreting Christian literature. The interpretative methods chosen by the Fathers will be presented and their influence on contemporary spiritual issues will be discussed. The approach is based on patristic texts, which are analysed during the course.

### **[305] – World Religions**

Origin, historical development, teaching, myth, worship, life, and society of the major contemporary religions and cultures of the world—namely the Indian traditions (Hinduism, Buddhism, Jainism, Sikhism), the Chinese traditions (Confucianism, Taoism), the Tibetan traditions (Bön and Lamaism), and the Japanese traditions (Shinto and Japanese Buddhism). Special emphasis is placed on Islam: its origin, development, branches, teachings, the structure of Islamic society, and contemporary religious and political issues.

The origins, historical development, teachings, myths, worship, life and society of the world's major contemporary religions and cultures—namely, Indian traditions (Hinduism, Buddhism, Jainism, Sikhism), Chinese traditions (Confucianism, Taoism), Tibetan traditions (Bon and Lamaism) and Japanese traditions (Shintoism and Japanese Buddhism). Particular emphasis is given to Islam: its origins, development, branches, teachings, the structure of Islamic society and contemporary religious and political issues.

### **[GR3] – Modern Greek III**

Target level: B1 (low)

Emphasis: structured discourse, social issues Past

participle – infinitive

Passive voice (basic forms) Object

pronouns

Conjunctions and coherence of speech

Vocabulary of education, work, culture

## Short Essay Production

Target level: B1 (low)

Focus: structured speech, social issues Imperfect tense

– aorist

Passive voice (basic forms) Object

pronouns

Conjunctions and cohesion

Vocabulary related to education, work, culture Writing

a short essay

### **[401] – Ecclesiastical Literature with Emphasis on the Latin Fathers**

The Course "Ecclesiastical Literature with Emphasis to the Latin Fathers" is taught 3 hours per week. The course aims to study the Church Fathers and other ecclesiastical authors focusing particularly on the study of Latin Christian Literature. The authors are placed in their historical and geographical context with attention to the social, religious, philosophical and cultural influences that shaped or brought about their apologetics. Throughout the course, the life and works of these authors are examined historically and philologically. The specific features of their teachings, experiences and their contributions to the formation of doctrinal truths and ecclesiastical traditions are highlighted on the basis of their works. The course also examines the influence that each author's thought exerted on subsequent authors, with an emphasis on an up-to-date presentation of their message. The aim is to acquaint students with Western patristic theology in the centuries before and after the division of the church.

The course "Ecclesiastical Literature with emphasis on the Latin Fathers" is taught 3 hours per week. The course aims to study the Church Fathers and other ecclesiastical writers, focusing particularly on the study of Latin Christian Literature. The authors are placed in their historical and geographical context, with attention to the social, religious, philosophical, and cultural influences that shaped or provoked their apologetics. Throughout the course, the life and work of these authors are examined historically and philologically. The particular characteristics of their teaching, experiences and contribution to the formation of dogmatic truths and ecclesiastical traditions are highlighted on the basis of their work. The course also examines the influence that each author's thought had on subsequent authors, with an emphasis on the updated presentation of their message. The aim is to familiarise students with Western patristic theology in the centuries before and after the division of the Church.

### **[402] – New Testament Interpretation**

The Course "New Testament Interpretation" is taught 3 hours per week. Interpretation of various Gospel narratives (Synoptics and fourth Gospel) and Pauline epistles. We use two main hermeneutical approaches: Historical Critical and history of reception.

The course "New Testament Interpretation" is taught 3 hours per week. Interpretation of various Gospel narratives (Synoptics and fourth Gospel) and Pauline epistles. We use two main hermeneutical approaches: Historical Critical and history of reception.

#### **[403] – Social Theory and Religions**

This course aims to introduce students to the social approach of the religious phenomenon and examine the relationships between religion and society. It refers to classical social theories, research methodology, the developments in modern societies and it focuses on the following issues: Analysis of the basic concepts-functions of social life. Methods and principles of sociological research. In addition, the main aspects of the Sociology of religion are examined: the classical and modern Social Theories on religious reality in both its institutional and interactive dimensions; definitions and functions of religion as a social phenomenon; classical sociological approaches to religion; the functions of religion in contemporary society; the phenomenon of secularisation; variations of the religious phenomenon in the Western world, new religious movements; the issue of fundamentalism; the phenomenon of globalisation and the study of religion; religion, nationalism and nationalistic ideology; the relationship between social theory and theology.

This course aims to introduce students to the social approach to the religious phenomenon and to examine the relationship between religion and society. It refers to classical social theories, research methodology, developments in contemporary societies and focuses on the following topics: Analysis of the basic concepts and functions of social life. Methods and principles of sociological research. In addition, the main aspects of the sociology of religion are examined: classical and contemporary social theories of religious reality in both its institutional and interactive dimensions. Definitions and functions of religion as a social phenomenon. classical sociological approaches to religion. the functions of religion in contemporary society; the phenomenon of secularisation; variations of religious phenomena in the Western world, new religious movements. the issue of fundamentalism; the phenomenon of globalisation and the study of religion; religion, nationalism and nationalist ideology; the relationship between social theory and theology.

#### **[404] – History, Literature and Culture of the Orthodox Slavic World**

The Course "History, Literature and Culture of the Orthodox Slavic World" is taught 3 hours per week. The course provides an overview of the historical development of the Slavic world from its settlement in Eastern and Southeastern Europe to the present day and presents the most important milestones in its ecclesiastical and political history from the Middle Ages to the present. It also studies the history and development of Medieval Slavic literature, beginning with the work of Saints Cyril and Methodius in the Slavic world, the creation of the Slavic alphabet, and the translation of the first books into Slavic. It also presents the history and development of Slavic literature in Bulgaria, Russia, and Serbia, which reflects the distinctive characteristics of their culture and spiritual identity.

The course "History, Literature and Culture of the Orthodox Slavic World" is taught for 3 hours per week. The course provides an overview of the historical development of the Slavic world from its settlement in Eastern and Southeastern Europe to the present day and presents the most important milestones in its ecclesiastical and political history from the Middle Ages to the present. It also studies the history and development of medieval Slavic literature, beginning with the work of Saints Cyril and Methodius in the Slavic world, the creation of the Slavic alphabet, and the translation of the first books into Slavic. It also presents the history and development of Slavic literature in Bulgaria, Russia and Serbia, which reflects the distinctive characteristics of their culture and spiritual identity.

#### **[GR4] – Modern Greek IV**

Objective level: B1 (complete)

Emphasis: accuracy, coherence, increased vocabulary Subjunctive

and its uses

References and explanatory statements

Passive voice (extended use)

Style differentiation Reading

and analysing texts

Article production and presentation

Target level: B1 (complete)

Emphasis: accuracy, coherence, increased vocabulary

Subjunctive and its uses

Relative and causal clauses Passive voice

(extended use) Style differentiation

Reading and analysing texts Writing an article

and giving a presentation

### **[501] – Mount Athos' Monasticism, Orthodox Spirituality and Hesychasm**

In this course, the importance of the presence of Monasticism in the social presence of the Church and especially of Mount Athos as a place of global spiritual radiance is recorded. The formation of neptic, mystical and hesychastic speech in the past and its influences on contemporary ecclesiastical teaching are also highlighted. An effort is also made to demonstrate the necessity of spirituality in theological thought, both past and present. Finally, the differences of Orthodox Christian spirituality from other modern versions of it in terms of content and perspectives are noted.

This course records the importance of the presence of Monasticism in the social presence of the Church and especially of Mount Athos as a place of global spiritual radiance. It also highlights the formation of neptic, mystical and hesychastic discourse in the past and its influences on contemporary ecclesiastical teaching. An effort is also made to demonstrate the necessity of spirituality in theological thought, both past and present. Finally, the differences between Orthodox Christian spirituality and other contemporary versions of it are noted in terms of both content and perspective.

### **[502] – Pastoral Theology and Christian Witness**

This course attempts to demonstrate how necessary Pastoral Theology is for the scholarly armouring of the theologian and his ministry in the modern world. The necessary coordinates and axes of this ministry are also emphasised and frequent references are made to texts of patristic literature. At the same time, the ecclesiological, therapeutic and pedagogical character of the theology of the Church is developed. Pastoral Theology is not considered an autonomous course concerning the ethics of the priestly profession but as a synthetic presentation of the redemptive work of the Church. The nature and basis of the dissemination of Christian teaching, its extent, its historical development, its place within the practice of the Church and the way in which it is integrated into the field of theological research are also presented. Theological attitudes towards the development of Christian testimony, as well as its relations with other theological fields, are also examined. Finally, the special importance of the expression of Christian witness in theological discourse and ecclesiastical practice is studied.

This course endeavours to demonstrate how necessary Pastoral Theology is for the scientific armouring of the theologian and his ministry in the modern world. It also highlights the essential coordinates and axes of this ministry and makes frequent references to patristic texts. At the same time, it develops the ecclesiological, therapeutic and pedagogical character of the theology of the Church. Pastoral theology is not considered an autonomous subject concerning the ethics of the priestly profession, but rather a synthetic presentation of the redemptive work of the Church. The nature and basis of the spread of Christian teaching, its extent, its historical development, its place in the practice of the Church and the way in which it fits into the field of theological research are also presented. Theological attitudes towards the development of Christian witness are also examined, as well as its relationship with other theological fields. Finally, the specific weight of the expression of Christian witness in theological discourse and ecclesiastical practice is studied.

### **[503] – Dogmatics I: History of Christian Theology & Spirituality**

The course presents the history and nature of the Church's Dogmatic Teaching and Spirituality in the Orthodox Tradition, examining the historical condition of the doctrines from the sources of the Church's symbolic and dogmatic texts and more generally from the authors who contributed to its formulation. Therefore, the broader context of the development of Christian doctrine is researched in dialogue with the sources of Christian traditions in general and the literature associated with them. Therefore, this course deals with both the history of the morphological development of Orthodox doctrines from their biblical formulation to their most developed ecclesiastical form and the historical context in which the doctrinal formulation is expressed and selected.

The course presents the history and nature of ecclesiastical dogmatic teaching and spirituality in the Orthodox tradition, examining the historical context of the Doctrine from the sources of the Symbolic and Doctrinal texts of the Church and, more generally, from the authors who contributed to its formulation. Therefore, the broader context of the development of Christian dogma is examined in dialogue with the sources of Christian traditions in general and the literature associated with them. Consequently, this course deals both with the history of the morphological development of Orthodox dogmas from their biblical formulation to their more developed ecclesiastical form, and with the historical context in which dogmatic formulation is expressed and debated.

### **[504] – Contemporary Inter-Church and Inter-Orthodox Relations**

1. A synoptic history of the Orthodox Church today,
2. Ecclesiastical Policy and Diplomacy (meaning-bibliography),
3. The interorthodox and interchristian work of the Ecumenical Patriarchate in the 20th and 21st centuries and its ecclesiastical policy,
- 4-5-6. The ecclesiastical policy of the Ecumenical Patriarchs Athenagoras, Demetrios and Bartholomeos,
7. The USA and Orthodoxy in the Aimos peninsula in the 21st century,
- 8-9. The issue of the Patriarchate of Jerusalem in the years 2004-2005,
10. Issues of ecclesiastical policy and diplomacy in the Presbyterian Patriarchates,
- 11-12. Ecclesiastical policy and diplomacy of Archbishop Iakovos of America in the USA and in Greece, and their contribution to national issues,
13. Lecture.

1. A brief history of the Orthodox Church today,
2. Ecclesiastical Politics and Diplomacy (concept-bibliography),
3. The inter-Orthodox and inter-Christian work of the Ecumenical Patriarchate in the 20th and 21st centuries and its ecclesiastical policy,
- 4-5-6. The ecclesiastical policy of Ecumenical Patriarchs Athenagoras, Demetrios and Bartholomew,
7. The USA and Orthodoxy on the Balkan Peninsula in the 21st century,
- 8-9. The Jerusalem Question of 2004-2005,
10. Issues of ecclesiastical policy and diplomacy in the Ancient Patriarchates,
- 11-12. The ecclesiastical policy and diplomacy of Archbishop Iakovos of America in the USA and Greece and his contribution to national issues,
13. Lecture.

#### **[GR5] – Modern Greek V**

Target level: B2 (low)

Emphasis: abstract concepts, academic use

Hypothetical reasons

Oblique speech

Impersonal structures

Academic and social vocabulary

Arguments

Exhibition Production

Target level: B2 (low)

Emphasis: abstract concepts, academic use Hypothetical reasons

Oblique speech

Impersonal structures

Academic and social vocabulary Argumentation

Report writing

#### **[601] – Dogmatics II. Introduction to the Theological Gnosiology & Exposition of Orthodox Faith**

The lesson presents the existential and gnostic preconditions of Orthodox dogmatic teaching compared to scholastic and generally Western theology and tradition. Exact exposure of the content of the Orthodox Faith to a dialogue with Western Christianity. The historical and spiritual factors of the area, where the wording of the doctrines (politics, philosophy, art, etc.), are discussed. The axis is dogmas and symbols.

The lesson presents the existential and gnostic preconditions of Orthodox dogmatic teaching compared to scholastic and generally Western theology and tradition. Accurate presentation of the content of the Orthodox faith in dialogue with Western Christianity. The historical and spiritual factors of the area where the formulation of dogmas took place (politics, philosophy, art, etc.) are also examined. The focus is on dogmas and symbols.

### **[602] – Sociology of Christianity**

This course is designed to introduce students to the core topics of the Sociology of Christianity, especially focusing on the relation between Orthodox Christianity and Culture. During this course connections between the Culture, Science and Christianity, Christianity and social change, secularisation, private and public sphere, social justice and structures of power, Christianity and social institutions, and ecological debates will be analysed and critically examined.

This course is designed to introduce students to the core topics of the Sociology of Christianity, focusing especially on the relationship between Orthodox Christianity and Culture. During this course, the connections between Culture, Science and Christianity, Christianity and social change, secularisation, private and public sphere, social justice and structures of power, Christianity and social institutions, and ecological debates will be analysed and critically examined. Science and Christianity, Christianity and social change, secularisation, the private and public spheres, social justice and power structures, Christianity and social institutions, and ecological debates will be analysed and critically examined.

### **[603] – Interreligious Dialogue**

Familiarisation with the basic principles of interreligious education for conducting proper and constructive dialogue between Christianity and the major contemporary world religions. Points of convergence and divergence between the principles of the major religions and the fundamental principles of Christian teaching concerning mutual understanding and the peaceful coexistence of peoples. The diachronic dialogue between the Eastern Christian Church and Islam. Interreligious education, interreligious dialogue, global initiatives, initiatives of the Theological Faculties of Thessaloniki and Athens, of the Church of Greece, and of the Ancient Patriarchates, as well as interreligious dialogue conferences.

Familiarisation with the basic principles of interfaith education for conducting proper and constructive dialogue between Christianity and the major contemporary religions of the world. Points of convergence and divergence between the principles of the major religions and the fundamental principles of Christian teaching for mutual understanding and peaceful coexistence among peoples. The ongoing dialogue between the Eastern Christian Church and Islam. Interfaith education, interfaith dialogue, global initiatives, initiatives of the Theological Schools of Thessaloniki and Athens, the Church of Greece and the Old Patriarchates, as well as interfaith dialogue conferences.

### **[604] – Catechetics and Mission**

This course examines the theological, ecclesiological, and pastoral dimensions of catechesis and mission within the framework of the Orthodox Church. Catechesis is presented as an essential ministry of the Church, while mission is understood as the natural expression of ecclesial life and witness in the world. Particular emphasis is placed on the relationship between faith, worship, and life, as well as on contemporary challenges in Orthodox mission.

#### **Course Outline**

1. Catechesis and Mission as Ministries of the Church
2. Biblical Foundations of Catechesis and Mission
3. Patristic Perspectives on Catechesis
4. Catechesis in the Life of the Early and Byzantine Church
5. Ecclesiology and Mission
6. Missionary Experience of the Orthodox Church (Historical Case Studies)
7. Catechesis and Mystagogy

8. Pedagogical Principles of Orthodox Catechesis
9. Mission in the Contemporary World
10. The Intercultural Dimension of Mission
11. Contemporary Pastoral Challenges
12. Designing a Catechetical or Missionary Programme
13. Review and Synthesis

This course examines the theological, ecclesiological, and pastoral dimensions of catechesis and mission within the context of the Orthodox Church. Catechesis is presented as an essential ministry of Church, while mission is understood as the natural expression of ecclesiastical life and witness in the world. Particular emphasis is placed on the relationship between faith, worship and life, as well as on contemporary challenges to Orthodox mission. Course

outline

1. Catechesis and Mission as a Ministry of the Church
2. Biblical foundations of catechesis and mission
3. Patristic Views on Catechesis
4. Catechesis in the Life of the Early and Byzantine Church
5. Ecclesiology and Mission
6. Missionary Experience of the Orthodox Church (Historical Case Studies)
7. Catechesis and Mystagogy
8. Pedagogical Principles of Orthodox Catechesis
9. Mission in the modern world
10. The Intercultural Dimension of Mission
11. Contemporary Pastoral Challenges
12. Planning a Catechetical or Missionary Programme
13. Review and Synthesis

#### **[GR6] – Modern Greek VI**

Target level: B2 (complete)

Emphasis: precision, style, fluency

Advanced retirement

Idioms and phraseology

Critical analysis of texts

Oral presentations

Summarising and rephrasing B2

Certification Preparation

Target level: B2 (complete)

Emphasis: precision, style, fluency

Advanced composition

Idioms and phraseology Critical  
analysis of texts Oral presentations

Summarising and rephrasing B2

Certification Preparation

**[701] – Dogmatics III: Orthodox Dogmatic & Symbolic Theology. Comparative examination of dogmatic issues in history and the present**

The purpose of deepening the dogmatic science of knowledge of Orthodox Theology is the systematic examination of the theological ecclesiastical monuments that capture the dogmatic expression of the Orthodox Church.

The examination of issues of Orthodox theology and spirituality is done comparatively in the context where the historical factor is seen, with a perspective of the systematic exposition of the major chapters of the Orthodox doctrinal teaching.

The course moves in the context of the systematic interconnection of theological issues based on the morphological development of the doctrines. It extends to the comparative consideration of doctrinal issues in history and the present in order to discuss on a comparative level similarities or differences with other Christian doctrines. In this case, the course of Orthodox theology is finally developed in the context of symbolic theology. That is, the relationship of Orthodox theology is exposed within the comparative framework that concerns the subject of dialogue with other doctrines.

The purpose of delving deeper into the dogmatic science of Orthodox Theology is the systematic examination of the theological ecclesiastical monuments that reflect the dogmatic expression of the Orthodox Church.

The examination of issues of Orthodox theology and spirituality is carried out comparatively within a framework that takes into account the historical factor, with a view to systematically presenting the major chapters of Orthodox dogmatic teaching.

The course moves within the framework of the systematic interconnection of theological issues based on the morphological development of dogmas. It extends to the comparative consideration of dogmatic issues in history and the present, in order to discuss similarities or differences with other Christian dogmas on a comparative level. In this case, the course on Orthodox theology is ultimately developed within the framework of symbolic theology. In other words, the relationship of Orthodox theology is presented within the comparative framework that concerns the subject of dialogue with other doctrines.

**[702] – Christian Ethics and Bioethics**

The character of Christian Ethics is presented and its main themes are analysed in three major sections. The first refers to its vertical dimension (relationships between man and God), the second to its horizontal dimension (interpersonal and social relationships) and the third examines the basic problems and prospects of human existence. Bioethical issues are raised and specifically the developments that led to them, as well as the dilemmas that arise from these developments.

The character of Christian Ethics is presented and its main themes are analysed in three major sections. The first refers to its vertical dimension (relationships between man and God), the second in its horizontal dimension (interpersonal and social relationships) and the third examines the basic problems and prospects of human existence. It raises issues of bioethics, specifically the developments that led to them, as well as the dilemmas that arise from these developments.

**[703] – Old Testament Theology**

The course begins with the concepts of monotheism and polytheism as they appear in the Old Testament. Then, it proceeds to the revelation of the name of God to humanity and the theology of creation. The Israelite traditions, both earlier and later, constitute the next topic. This is followed by a series of theological concepts and issues: angelology and demonology, the concept of law, faith, the Messiah, and sin. The course concludes with Old Testament eschatology and the theology of the Temple.

The lesson begins with the concepts of monotheism and polytheism as they appear in the Old Testament. It then moves on to the revelation of God's name to man and the theology of creation. Israeli traditions, both ancient and modern, are the next topic. This is followed by a series of theological concepts and issues: angelology and demonology, the concept of law, faith, the Messiah, and sin. The course concludes with Old Testament eschatology and the theology of the Temple.

#### **[704] – The Ecumenical Movement**

The course attempts to document historically and theologically the modern meetings and trends observed among the churches of the ecumenical movement. Emphasis is placed both on the activities of the WCC and the attitude of the Orthodox Church toward it, as well as on the historical path of the ecclesiastical phenomenon of Christianity's ecumenical presence. The contribution of the Orthodox Church to the ecumenical movement and to the WCC is assessed, as well as the contribution of the ecumenical movement and the WCC to Orthodoxy. Based on the latest developments in contemporary ecumenical dialogue and ecclesiological concern, the course focuses on identifying the position of the "other" churches in Orthodox self-understanding.

The course attempts to provide a historical and theological foundation for the contemporary encounters and trends observed among the churches of the ecumenical movement. Emphasis is placed both on the activities of the WCC and the attitude of the Orthodox Church towards it, as well as on the historical course of the ecclesiastical phenomenon of the ecumenical presence of Christianity. The contribution of the Orthodox Church to the ecumenical movement and the WCC is evaluated, as well as the contribution of the ecumenical movement and the WCC to Orthodoxy. Based on the latest developments in contemporary ecumenical dialogue and ecclesiological reflection, the course focuses on exploring the position of "other" Churches in Orthodox self-awareness.

#### **[705] – Social Theory and Social Teaching in the Modern World**

The course aims to introduce students to the intersection of Social Theory and Christian Social Teaching in the face of the major features and challenges of contemporary societies. The foundations of social theory and Christian social teaching (CST) and their historical roots will be presented framed by the emergence of modernity. More specifically, the course includes the topics: Historical development of CST from Early Christian teachings to modern times, the concepts of freedom, justice, poverty, peace, solidarity, common good, human rights as they have been elaborated within social theory and Christian teaching, the influence of CST on social ethics and the role of religion in social theory, religious fundamentalism, cultural pluralism and respect for others, religious freedom and democracy, Arts and Aesthetics, the theories on the role of religion in social change, secularism and Christianity in contemporary society (-ies), globalisation and its social consequences, Christian perspectives on solidarity, consumerism, inequality, violence, pluralism and Artificial Intelligence.

The aim of the course is to introduce students to the intersection of Social Theory and Christian Social Teaching and to address the main characteristics and challenges of contemporary societies. The foundations of social theory and Christian social teaching and their historical roots will be presented in the context of the emergence of modernity. More specifically, the course covers the following topics: The historical development of CST from early Christian teachings to the modern era the concepts of freedom, justice, poverty, peace, solidarity, the common good, and human rights as developed in the context of social theory and Christian teaching, the influence of Christianity on social ethics and the role of religion in social theory, religious fundamentalism, cultural pluralism and respect for others, religious freedom and democracy, the arts and aesthetics, theories about the role of religion in social change, secularisation and Christianity in contemporary society, globalisation and its social consequences, Christian perspectives on solidarity, consumerism, inequality, violence, pluralism and artificial intelligence.

### **[GR7] – Modern Greek VII**

Target level: C1 (low)

Emphasis: academic & professional discourse

Academic writing  
Rhetorical and stylistic structures  
Analysis of articles and essays  
Advanced argumentation  
High-level oral presentations Research  
and bibliography.

Target level: C1 (low)

Emphasis: academic & professional discourse Academic writing  
Rhetorical and stylistic structures  
Analysis of articles and essays  
Advanced argumentation  
High-level oral presentations Research and  
bibliography

### **[AGR1] – Ancient Greek I**

The Greek alphabet – pronunciation of Hellenistic Koine – intonation of the New Testament. Article and nouns of the first and second declension (biblical examples)

Active voice present tense (preach, write) I

am a verb and theological uses Adjectives

and agreement of terms Personal pronouns

Falls and theological significance (nominative-genitive)

Prepositions in the New Testament (ἐν, εἰς, ἐκ)

Basic syntax of a simple sentence

Introduction to the vocabulary of the New Testament Infinitive  
(introduction)

Guided reading of Gospel passages

Summary – introduction to the explanatory use of language

Teaching Orientation

Functional grammar

Continuous connection between linguistic type and theological meaning Familiarisation with the Greek text of Nestlé-Aland.

The Greek alphabet – pronunciation of Koine Greek – accentuation K.D.

Articles and nouns of the first and second declension (biblical examples)

Present tense of the active voice (κηρύσσω, γράφω)

Verb εἰμί and theological uses

Adjectives and agreement of terms

Personal pronouns

Cases and theological meaning (nominative–genitive)

Prepositions in the Old Testament (ἐν, εἰς, ἐκ)

Basic syntax of a simple sentence

Introduction to the vocabulary of the

New Testament Infinitive

(introduction)

Guided reading of Gospel passages

Recapitulation – introduction to the explanatory use of language

Didactic Orientation Functional

grammar

Continuous connection between linguistic form and theological meaning

Familiarisation with the Greek text of Nestle-Aland.

### **[801] – Canon and Ecclesiastical Law**

The main object of the course is the study of various aspects of the Orthodox tradition both historically and in the present. The sources of Canon and Ecclesiastical Law are examined chronologically and systematically as well as their development in relation to a concrete legal framework. It is analysed the relationship between Theology and Law and the nature of the Holy Canons. The organisational and administrative structure of the Orthodox Church, and especially of the Greek Church, is also presented. In addition, the basic legal relations of the Orthodox Church and other known religions are examined, as reflected in the current system of State-Church relations in Greece and the obligation to protect religious freedom according to Greek and European law. Furthermore, the course deals with the law of other Christian churches in a comparative manner and from an ecumenical perspective.

The main subject of the course is the study of the various aspects of the Orthodox canonical tradition in its historical course to the present day. The sources of Canon and Ecclesiastical Law and the stages of its evolution in relation to the respective legal framework of the state are examined chronologically and systematically. The relationship between Theology and Law and the nature of the Holy Canons are analysed. The organisational and administrative structure of the Orthodox Church, and in particular the Church of Greece, is also presented. In addition, the basic legal relations between the Orthodox Church and other well-known religions are examined, as shaped by the current system of relations between the State- Church relations in Greece and the obligation to protect the right to religious freedom provided for by Greek and European law. In addition, the law of Christian churches is approached comparatively from an ecumenical perspective

### **[802] – New Testament Theology**

This course seeks to provide students with the opportunity to:

- engage with the field of New Testament Theology and its subject matter;
- become familiar with the scholarly methods employed in the discipline of New Testament Theology;
- explore this body of material and trace its development within early Christianity;
- connect and compare the teaching of the early Church with the positions of various churches today;
- develop an awareness of the need for mutual understanding and approachability among all people.

This course provides students with the opportunity to:

- engage with the field of New Testament Theology and its subject matter.
- familiarise themselves with the scientific methods used in the field of New Testament Theology,
- explore this body of material and trace its development in early Christianity.
- connect and compare the teachings of the early Church with the positions of various churches today.
- develop an awareness of the need for mutual understanding and accessibility among all people.

### **[803] – Christian Education in the Modern World**

The course presents basic elements of the scientific discipline of Christian Education in relation to the Education Sciences.

The following topics are examined:

- The nature of the educational process.
- A historical overview of the education phenomenon as it has developed among peoples, religions and philosophical tendencies and ideals, some of which extend to the present day.
- Basic Goals of Christian Education
- Educational theory and Christian Education.
- Teaching Methodology in the field of Christian Education
- The methodology and methodological challenges of empirical research in the field of Christian Education.
- Learning contents, methods and media in the field of Christian Education.

The course presents basic elements of the scientific field of Christian Education in relation to the Sciences of Education.

The following topics are examined:

- The nature of the educational process.
- A historical overview of the educational phenomenon as it has developed among peoples, religions and philosophical trends and ideals, some of which continue to this day.
- Basic Objectives of Christian Education
- Pedagogical theory and Christian Education.
- Teaching Methodology in the field of Christian Education
- Methodology and methodological challenges of empirical research in the field of Christian Education.
- Educational goods, methods and modern teaching tools in the field of Christian Education.

### **[804] – Ethics and Modern Technologies**

The course examines the formation of concepts of modern scientific ethics from the perspective of Christian Theology. Thus, issues such as the limits of scientific research, medical ethics, the ethics of technical intelligence, neuroethics, ecological ethics, etc. are examined. At the same time, the Orthodox theological position on issues of applications of modern technology is explored, such as the pastoral and ethics of the Internet, the possibility of creating "post-humans", etc.

The course examines the formation of concepts of modern scientific ethics from the perspective of Christian Theology. Thus, issues such as the limits of scientific research, medical ethics, the ethics of technical intelligence, neuroethics, ecological ethics, etc. are examined. At the same time, it explores the Orthodox theological position on issues related to the application of modern technology, such as pastoral care and internet ethics, the possibility of creating "post-humans," etc.

### **[GR8] – Modern Greek VIII**

Target level: C1 (complete) Emphasis:

full functional proficiency Stylistic

nuances and metaphor

Specialised texts (academic, journalistic)

Critical composition of sources Translation exercises

Final written and oral project C1

Certification Preparation.

Target level: C1 (complete)

Emphasis: full functional adequacy

Stylistic nuances and figurative language

Specialised texts (academic, journalistic) Critical synthesis of sources

Translation exercises

Final written and oral project Preparation for C1 certification

### **[AGR2] – Ancient Greek II**

Repetition of basic grammatical structures of the Hellenistic Koine Middle and Passive Voice (Theological Significance)

Infinitive: narration of soteriological events

Present: theological dimension of duration

Shares (adjective, adverbial)

Infinitive (uses in the New Testament) Subjunctive

and imperative (admonition, prayer) Pronouns

(indicative, referential)

Subordinate clauses (purpose, cause)

General absolute (introduction)  
Vocabulary of theological terms (grace, faith, speech)  
Reading patristic passages (Didache, Ignatius) Concise  
Explanatory Text Analysis

Teaching Orientation  
Hermeneutic use of language  
Preparation for lessons: Explanation of K.D., Patrology Linking  
Language Choices to Theological Interpretation

Repetition of basic grammatical structures of Hellenistic Koine Middle and  
passive voice (theological meaning)  
Aorist: narration of soteriological events Perfect: theological  
dimension of duration Participles (attributive, adverbial)  
Infinitive (uses in the New Testament)  
Subjunctive and imperative (exhortation, prayer) Pronouns  
(demonstrative, relative)  
Subordinate clauses (purpose, cause) Genitive  
absolute (introduction)  
Vocabulary of theological terms (charis, pistis, logos)  
Reading of patristic excerpts (Didache, Ignatius) Concise  
explanatory analysis of text

Didactic Orientation  
Interpretative use of language  
Preparation for lessons: Explanation of K.D., Patrology  
Connection of linguistic choices with theological interpretation

### **Teaching - Knowledge assessment - Student evaluation**

The EUPS is taught with the physical presence of teachers and students in the classrooms. By decision of the Curriculum Committee, a weekly online education zone may be established, common to all EUPS students, which will be used for tutoring and/or seminar courses and, exceptionally, for course substitutions. P.P.S. students, which will be used for tutorials and/or seminars and, exceptionally, for make-up classes in cases where classrooms are not available for this purpose on other days of the week. In exceptional cases of emergency circumstances that prevent face-to-face teaching, the Director of the Programme may, by specially justified decision, online teaching may be conducted for a limited period of time, which is necessary in order to deal with the exceptional circumstances that justify the transition to distance learning in the short term.

Similarly, examinations are conducted with the physical presence of students and examiners in the School's classrooms, whether they are written or oral. By way of exception, only oral examinations may be conducted remotely, provided that the identity of the examinees is verified and best practices for conducting oral examinations via the internet are followed in order to ensure their integrity. Remote written examinations are not permitted, except in the cases and under the conditions provided for by applicable law. By decision of the Curriculum Committee, written examinations may be conducted using tablets, laptops or PCs, provided that they are conducted in the presence and under the supervision of the examinees in the School's classrooms, under the guarantees

of a comprehensive plan for the conduct of these examinations, which will ensure their integrity and the equal treatment of examinees.

Attendance at lectures and all other organised educational activities of the Foreign Language Undergraduate Programme of the School of Theology is compulsory. Students may be absent for up to thirty per cent (30%) of the total teaching hours of each course per semester, while deviations from this limit are allowed only in exceptional and fully justified cases, upon approval by the Programme Committee. Regular attendance at lectures, tutorials and examinations is considered an essential element of academic excellence for the successful progress of students in the Programme.

Before the start of each semester, the Secretariat of the EUPS prepares and publishes the detailed timetable for the semester, ensuring that, as far as possible, compulsory courses (a) are distributed evenly throughout the week, (b) are not scheduled at times that are too far apart on the same day on which they happen to be taught, and (c) do not coincide with the teaching of other courses in the same semester.

At the end of the tenth (10th) week of teaching each semester, students are invited to participate in an anonymous online evaluation of the courses taught to them, as well as of the teachers, for the purpose of improving their level of studies.

### **Student evaluation**

- 1.** Students enrolled in the School's EUPS programme are assessed through written or oral examinations, which are held at the end of the semester for courses taught during that semester. All courses are examined during the repeat examination period in September. Participation in an oral examination excludes the student from participating in the written examinations for the same course during the same examination period.
- 2.** During the semester, lecturers monitor the gradual achievement of the learning objectives of the courses by the students. The final grade for each course is based on the examination (oral or written) at the end of the semester.
- 3.** Teachers take special care with the oral examination of students who have proven dyslexia or severe mobility or vision problems that substantially hinder their participation in written examinations, in accordance with the procedure set out in the applicable provisions.
- 4.** The Programme Secretariat publishes the detailed schedule of written examinations for each upcoming examination period in a timely manner. The teaching staff, assisted by the Secretariat of the EUPS, shall ensure that there are a sufficient number of invigilators from among doctoral candidates and postgraduate students. Lecturers must be present at all times in the examination rooms, supervise the smooth and impartial conduct of the examinations, and take the necessary measures for these purposes.
- 5.** Before attending the examination, each candidate must check that their name is listed in the computerised register of the Secretariat for those eligible to take the examination for the specific course. Candidates are prohibited from copying or falsifying the results of the examination process in any way, as well as from bringing books, aids, notes or electronic means of communication into the examination rooms. Any attempt to use electronic means of communication during the examination process is a particularly aggravating circumstance to the detriment of the examinee. Furthermore, examinees are prohibited from using a separate sheet of paper as a draft. For this purpose, they are allowed to use the last page of their written paper. In the event of a violation of these terms, the written paper will be marked as zero as an internal measure to ensure fairness.

of the examination process, subject to any other penalty that may be imposed in accordance with the provisions in force.

- 6.** The designated invigilators are required to check the academic ID card proving the student's status and certifying the identity of the examinee, verify that the student's full name and special registration number are written on their paper, initial each paper, supervise the examinees so that they do not copy or talk to each other, constantly monitor the entrances and exits of the room, especially at the end of the examination time and when the papers are handed in, and ensure that no examinee leaves or departs from the examination room before thirty minutes (30') have elapsed since the distribution of the examination papers.
- 7.** The written examination for each subject lasts a maximum of two (2) hours for all subjects.
- 8.** After the papers have been handed in, the invigilators count the papers they have received and one of them certifies the number of papers received. The papers are then handed over to the lecturer, who counts them and confirms the number of papers received by signing in front of the invigilator.
- 9.** Lecturers are required to submit the results of the final written written and/or oral, in a single grade list for each course, no later than twenty-five (25) days after the date of each examination. In the case of oral examinations, the instructor is not allowed to announce the results of the examination to the students who have been examined, but only collectively for all those examined, in writing and/or orally, at the end.
- 10.** In all EUPS courses, the result of the student's knowledge assessment is expressed numerically with grades from zero (0) to ten (10). In the grading scale, failure is marked with integer grades from zero (0) to four (4) and success with whole numbers from five (5) to ten (10).
- 11.** The publication of examination results with the names of the examinees visible is not permitted in any way. Grades are posted on the electronic secretarial system of the Aristotle University of Thessaloniki.
- 12.** It is not permitted to transfer a student's grade from one examination period to the next. Clauses that may be included in the examinees' written work and concern their desire to be expelled if they are assessed with a grade lower than the desired one, or references to how many courses one owes in order to obtain a degree, are not permitted and, if included, they will not be taken into account.
- 13.** Examinees have the right to see their written examination - for the current examination period - and to request explanations as to how it was assessed.
- 14.** To calculate the degree grade and the composition of the courses listed on it, the forty-four (44) compulsory courses required to accumulate a total of two hundred and forty (240) ECTS are taken into account.

#### 2.1.10 Scholarships

Within the framework of the Foreign Language Undergraduate Programme of the School of Theology of the Aristotle University of Thessaloniki, scholarships may be awarded to students on the basis of academic and objective criteria and following a decision by the Programme Committee. For example:

- The Programme Committee may award a scholarship of excellence, exempting the student from paying fifty per cent (50%) of the tuition fees for the following academic year to the student with the highest average grade in all courses each year, provided that they have successfully completed all courses within the prescribed time. In the event of a tie, the scholarship may be awarded to more than one student.
- The Study Programme Committee may award prizes for excellence to students who demonstrate

outstanding performance during their studies. The awards may be accompanied by an honorary distinction or a cash prize. In particular, at the end of each academic year, an award may be given to the top first-year student, based on their overall performance in all courses and their consistency in attending classes. Similarly, an award for the best graduate may be given to the student with the highest academic performance during the course of study.

- Following a reasoned decision by the Study Programme Committee, full or partial exemption from tuition fees for students from war zones or under international or subsidiary protection, based on documented social and humanitarian criteria.
- There is also the possibility of granting reciprocal scholarships, which consist of exemption from payment of part of the tuition fees, with the student being required to offer specific work in support of the Programme. This work may include library assistance, administrative support, assistance with research projects or other activities to be determined by the Programme Committee, in consultation with the Secretariat and the members of the Academic Staff. The duration and content of the reciprocal scholarship are clearly specified at the time of award, and failure to comply with the obligations may result in its revocation.

The awarding of the above-mentioned scholarships and/or excellence awards, the specific conditions for their award, the obligations and rights of the scholarship holders are determined by decision of the Programme Committee and are at its sole discretion, based on the financial capabilities of the Programme and its cash reserves.

### 2.1.11 Teaching Staff EUPS

The teaching work of the Foreign Language Undergraduate Programme (EUPS) is assigned by decision of the Study Programme Committee to lecturers with a field of expertise relevant to the subject of the teaching work assigned to them. By decision of the Curriculum Committee, the teaching of the courses of the Programme for the following academic year is assigned. In particular, the following may be employed as teaching staff of the EUPS:

- a. members of the Teaching and Research Staff (Δ.Ε.Π.) of the School of Theology or other Schools of the Aristotle University of Thessaloniki or other Higher Education Institutions (Α.Ε.Ι.) with additional employment beyond their legal obligations as defined by current legislation Emeritus Professors or retired members of the Teaching and Research Staff of the School of Theology or other Schools of the Aristotle University of Thessaloniki or other Higher Education Institutions
- b. members of Special Teaching Staff (ΕΕΠ), Laboratory Teaching Staff (Ε.Δ.Ι.Π.) and Special Technical Laboratory Staff (Ε.Τ.Ε.Π.) of Higher Education Institutions, who hold a doctoral degree and have teaching experience, as well as sufficient scientific, writing or research activity,
- c. appointed lecturers,
- d. visiting professors and visiting researchers, e. contract researchers,
- f. researchers and specialist operational scientists at the research centres referred to in Article 13A of Law 4310/2014 (Α' 258) or other research organisations in Greece and abroad, who hold a doctoral degree and have teaching experience and sufficient scientific, writing or research activity,
- g. postdoctoral researchers and young scientists, holders of at least a doctoral degree, who have specialised knowledge or relevant experience in the subject area of the EUPS,

h. collaborating professors.

The teaching duties of the EUPS are assigned by decision of the Curriculum Committee, following a recommendation by the Director, who collaborates for this purpose with the Directors of the Schools of the Faculty of Theology. The decision of the Curriculum Committee ensures that the teaching and educational activities in general assigned to members of the academic staff of the School of Theology within the framework of the EUPS in no way affect their other educational, research and administrative obligations towards the School and the Greek-language P.P.S. The decision of the Curriculum Committee on the assignment of teaching duties is issued no later than the beginning of each academic semester and must include the teachers of the EUPS, the courses, educational activities and total teaching hours assigned to each lecturer in accordance with the curriculum for each academic semester, as well as the total cost of their remuneration, if remuneration is provided for, and is communicated without delay to the Special Research Fund Account (ELKE) of the Aristotle University of Thessaloniki. All categories of teaching staff are remunerated exclusively from the resources of the EUPS, provided that their remuneration is provided for. The amount of remuneration per category of teaching staff is determined by decision of the Study Programme Committee and in accordance with the rules governing the E.L.K.E. AUTH. regarding contracts for the remuneration of the Institution's staff, external collaborators, the performance of additional teaching work and the total number of teaching hours assigned in each case.

The obligations of teaching staff include, among other things, describing the course or lectures, the method of assessment for the course, and communicating with students as necessary for the academic purposes of the programme.

Teachers are obliged to adhere to the weekly teaching schedule in accordance with the course timetable, as drawn up and determined by the Committee, and to follow the examination and assessment conditions as described in these Regulations.

#### 2.1.12 EUPS Revenue - Tuition Fees - Financial Management Procedure

The resources of the EUPS of the School of Theology of the Aristotle University of Thessaloniki

may come from: a. tuition fees,

b. donations, sponsorships and financial support of any kind, c.

bequests,

d. resources from research projects or programmes, particularly those of the European Union,

e. own resources of the Aristotle University of Thessaloniki, the amount of which may not exceed five per cent (5%) of the total budget of the EUPS and

f. any other legal reason.

##### **Tuition fees**

Tuition fees for studying at the EUPS amount to a total of five thousand euros (€5,000) per academic year. The amount of tuition fees is set and amended by decision of the Senate of the Aristotle University of Thessaloniki, while the method and time of payment may be adjusted by decision of the Study Programme Committee.

Tuition fees are paid by the students themselves (or by a third party on their behalf) in eight (8) equal instalments of two thousand five hundred euros (€2,500): The first instalment is paid when the student enrolls in the Programme and the subsequent instalments are paid before the start of each semester. After the tuition fees have been paid, the corresponding receipt is issued and the student is notified

electronically.

Under no circumstances will tuition fees be refunded.

### **Financial Management Procedure**

The management of the resources of the EUPS of the School of Theology is carried out by the Curriculum Committee through the Special Research Fund Account (E.L.K.E.) of the Aristotle University of Thessaloniki. These resources are allocated on a priority basis to cover the operational needs of the EUPS and, if there are cash reserves, they may be made available to cover other educational and development needs of the School of Theology. By decision of the Administrative Council, following a recommendation by the Research Committee of the E.L.K.E., the percentage of withholding in favour of the E.L.K.E. of the Aristotle University of Thessaloniki is determined.

The operating expenses of the EUPS also include the remuneration of teaching staff and visiting professors. The amount of remuneration per category of teaching staff is determined by the Study Programme Committee, in accordance with the Remuneration Regulations of the E.L.K.E. of the Aristotle University of Thessaloniki and up to the maximum permitted limit per teaching hour. The Committee may decide on a sliding scale of remuneration, depending on the number of students admitted per academic year.

Furthermore, the operating expenses of the Programme also include travel expenses incurred for the organisation and operation of the EUPS and approved by its Curriculum Committee. Travel expenses are covered by the EUPS budget and are paid to travellers upon presentation of the relevant receipts, in accordance with Article 248 of Law 4957/2022 and subsequent relevant amendments.

### **The resources of the EUPS are allocated as follows:**

- a. An amount corresponding to ten per cent (10%) of the total revenue from tuition fees is retained by the E.L.K.E. for the financial management of the Programme. By decision of the Administrative Council, following a recommendation by the EUPS Study Programme Committee of the School of Theology, it is decided whether the remaining amount, if any, after deduction of the amount retained by the E.L.K.E., is transferred to the regular budget or made available for the creation of projects/programmes through the ELKE A.P.Th. with the aim of covering, as a priority, the needs of the Greek-language P.P.S. of the School of Theology, which operates without tuition fees. The income of the EUPS of paragraphs b) to d) of Article 11 is subject to withholding in favour of E.L.K.E., which applies to income from corresponding sources of funding,
- b. the remaining amount of the total income of the EUPS is available to cover the operating expenses of the EUPS

### **2.1.13 Administrative Support - Material and Technical Infrastructure**

**The International Student Support Unit** is responsible for supporting international students at the EUPS, in accordance with current legislation. The mission of the International Student Support Unit is to support international students enrolled in first, second and third cycle programmes at the University. Specifically, the responsibilities of the International Student Support Unit are:

- a. Supporting foreign students in enrolling in foreign-language study programmes at

A.U.Th.

- b. Supporting foreign students in obtaining entry visas and residence permits in Greece for study purposes and communicating with the relevant public authorities on these matters.
- c. Supporting the process of concluding contracts for the rapid issuance of residence permits for study purposes, in accordance with Article 37 of Law 4251/2014 (A' 80).
- d. Supporting students during their settlement in Greece.
- e. Cooperating with the relevant Schools of Aristotle University of Thessaloniki to assist foreign students.
- f. Organising courses for learning Greek or other foreign languages in cooperation with the relevant Schools of the Aristotle University of Thessaloniki.
- g. Exercising any other responsibility specified in the Organisation of the Higher Education Institution and related to the subject matter of the International Student Support Unit.

#### **Administrative Support for the Programme.**

The School of Theology of the Aristotle University of Thessaloniki, with its long experience in the organisation and implementation of first, second and third cycle study programmes, undertakes the overall administrative and technical support of this Foreign Language Undergraduate Study Programme. The secretarial support of the Programme is provided by the Secretariat of the EUPS Secretariat, which may be staffed by personnel from the Secretariat of the School of Theology, constituting a key operational arm of its administration and operating under the supervision of the Study Programme Committee.

More specifically, the Secretariat of the Programme:

- a. Provides administrative support to the Committee and the Director of the EUPS
- b. Handles matters relating to the educational life cycle of students, from enrolment to graduation and the issuance of their degrees
- c. Maintains the protocol, printed and digital archives of the Programme
- d. Handles administrative procedures relating to the Programme's teaching staff (contracts, transfers, etc.).
- e. Cooperates with the Special Research Fund Account of Aristotle University of Thessaloniki for the financial management of the Programme and the support of related procedures.

The **coordination of the Secretariat** of the EUPS, as well as the keeping of the minutes of the Programme Committee, is undertaken by a member of the Secretariat of the Greek-language Undergraduate Programme, who has the formal qualifications to perform the duties of Head, in accordance with Article 1 of Law 3839/2010. The relevant assignment is made by decision of the EUPS Committee.

In this context, the following may be employed to support the needs of the Programme:

- a. Members of the regular administrative staff of the Aristotle University of Thessaloniki, with additional employment beyond their legal obligations, following a decision by the Research Committee of the Special Account for Research Grants, upon recommendation by the Committee of the Special Programme for Research Grants.
- b. Additional staff, selected in accordance with the procedure set out in Article 243 of Law 4957/2022.

The cost of remuneration for all categories of staff shall be borne exclusively by the budget of the

Programme budget.

Technical support for the operation of the programme is provided centrally by specialised staff of the Digital Governance Unit of the Aristotle University of Thessaloniki, the existing technical staff of the General Directorate of Technical Services and Computerisation of the Aristotle University of Thessaloniki and the technical staff of the School of Theology.

The existing building and material infrastructure of the School of Aristotle University of Thessaloniki is used for the implementation of the EUPS courses.

#### 2.1.14 Type of Degree Awarded

The degree of the School of Theology EUPS is a public document and is awarded to graduates of the programme.

The degree is issued by the Secretariat of the School. It bears the name of the School of Theology and the Institution, the emblem of the Aristotle University of Thessaloniki, the date of completion of studies, the date of issue of the degree, the graduation protocol number, the title of the EUPS, the degree grade, the student's details and the evaluation rating: Good, Very Good, Excellent.

Graduates may be awarded a certificate of successful attendance and completion of the programme prior to the award ceremony and after successfully passing the final course.

In addition to the degree, a Diploma Supplement is also awarded, in accordance with Article 15 of Law 3374/2005 and Ministerial Decision Φ5/89656/B3/13-8-2007 (Government Gazette 1466/B'). The Diploma Supplement is an explanatory document that provides detailed information on the nature, level, content, educational context and legal status of the studies successfully completed. It does not replace the official degree or the detailed transcript issued by the Institution.

#### 2.1.15 EUPS Certification - Evaluation

Following the issuance of the decision to establish the EUPS and prior to its commencement of operation, the EUPS must be certified by the National Authority for Higher Education (E.T.A.A.E.), in accordance with paragraph 1(c) of Article 8 of Law 4653/2020 (A' 12). After their establishment, EUPS are periodically certified, in accordance with subparagraph bb) of paragraph b) of Article 8(1) of Law 4653/2020, as part of the evaluation of the academic unit to which they belong.

The EUPS is evaluated within the framework of the periodic evaluation/certification of the academic unit by the National Authority for Higher Education. In particular, the overall assessment of the work carried out at the EUPS is evaluated, the degree to which the objectives set at its establishment have been achieved, its sustainability, the absorption of graduates into the labour market, the degree of its contribution to research, its internal evaluation by graduates, the advisability of extending its operation, as well as other information relating to the quality of the work produced and its contribution to the national strategy for higher education.

If, during the evaluation stage, the EUPS is deemed not to meet the conditions for continuing its operation, its operation shall be terminated upon the graduation of the students already enrolled, in accordance with the decision establishing it.

#### Internal Evaluation of MODIP

In order to ensure and improve the quality of the EUPS, the Quality Assurance Unit of the Aristotle University of Thessaloniki (MO.DI.P.-AUTH) conducts periodic internal evaluations of the EUPS within the framework of the Institution's Internal Quality Assurance System and in accordance with the instructions and guidelines of the ETH.A.A.E.

The obligations of the programme's administrative bodies and teaching staff also include all procedures provided for in the relevant instructions and guidelines of MO.DI.P.-A.P.Th. for the internal and external evaluation and certification of Study Programmes and Academic Units.

### **Evaluation of teaching staff and courses by students**

For the sole purpose of improving the level of studies at the EUPS and with absolute assurance of their anonymity, students are invited to evaluate the courses and teachers each semester.

For reasons of uniformity in the collection of statistical data and the ability to extract information that can be used for the educational work of the Schools, Schools and the Institution as a whole, the evaluation questionnaires are prepared by the MO.DI.P. and may vary slightly, based on the specific characteristics and needs of each academic unit and/or each course. They are completed electronically.

The evaluation is conducted under the responsibility of the Internal Evaluation Team (O.M.E.A.) of the School of Theology in collaboration with the M.O.D.I.P. of the A.U.Th., and is carried out through the latter's Quality Management Information System. The Administration and the I.E.T. of the School are required to take systematic action to encourage student participation in the evaluation, in accordance with the guidelines of the QMS and the relevant decisions of the Senate.

The OMEA of the School of Theology monitors, through the MODIP Quality Management Information System, the degree of student participation in the evaluation process, analyses the relevant results and informs the administrative bodies of the EUPS and the respective academic unit. The evaluation questionnaires concern the course taught and the lecturer separately. The administrative bodies of the EUPS and the academic unit, in collaboration with the corresponding O.M.E.A. of the School of Theology, are required to study the results of the evaluation, announce their findings, decide on the publication of the summary results of the evaluation, when deemed necessary and in any case after the announcement of the semester course grades, in accordance with the applicable legislation on the protection of personal data, and take action to address any problems or improve the EUPS

#### **2.1.16 Study Guide EUPS**

The EUPS publishes a Study Guide in English to inform students about its operation. It is published on the website of the School of Theology of the Programme and is updated regularly. The Study Guide includes:

1. General information and useful electronic information about the Institution and the School, in particular about administrative services or collective bodies that undergraduate students can contact for the successful completion of their studies.
2. The purpose and subject matter of the EUPS as well as the qualifications acquired after the award of the degree.
3. The academic calendar, which includes the start and end dates of the academic

semesters, examination periods, holidays and any other obligations such as seminars, conferences, etc.

4. The curriculum, credit units, terms of study, teaching staff, and the rights and obligations of students.

5. The official language of instruction.

6. The EUPS Curriculum Committee.

7. Databases and other services.

8. Use of the Library, depending on the needs of the EUPS courses.

9. Learning outcomes and qualifications after graduation.

10. Services provided by the Institution to students.

#### 2.1.17 Transitional arrangements

Any issue arising during the operation of the EUPS that is not covered by the relevant legislation or these Regulations shall be dealt with by decisions of the Programme's administrative bodies, with amendment of the relevant Regulations.

## 3 Part Three

### 3.1 Infrastructure – Services

#### 3.1.1 Aristotle University Library and Information Centre

<http://www.auth.gr/units/98>

The Aristotle University of Thessaloniki Library and Information Centre (AUTH) operates as an independent and decentralised unit at the Directorate level, comprising the Central Library and its branches (Thematic and School Libraries). The main purpose of the LIC is to support the educational and research activities of the Aristotle University of Thessaloniki. This purpose is achieved through the unified organisation of material and the coordination of services provided. Through the [BIC website](#), you can:

- [Search](#) for [sources](#) using the new unified search engine
- Browse the Library's [Rare Collections](#)
- Find out about the [services provided](#)
- Get [help with your research](#)
- Find out about the structure and staff of [the Aristotle University Library \(AUTH\)](#)
- [Ask a librarian](#) if you have any questions or cannot find what you are looking for. Find out the latest

news about the Library on [Facebook](#), [LinkedIn](#), [Scoop.it](#) and [YouTube](#).

Since May 2011, the central library has also housed the [Library of the School of Medicine](#).

[The University Library Supervisory Committee](#) is responsible for studying issues related to the smooth and effective operation of the Institution's Library System, as well as for drafting relevant recommendations to the rector's office.

[Guide for first-year students in pdf format](#)

#### Contact

T.+30 2310 995390, +30 2310 995345, +30 2310 991603, +30 2310 995325  
+302310 995388

F:

[libraryweb@lib.auth.gr](mailto:libraryweb@lib.auth.gr)

[r http://www.lib.auth.gr](http://www.lib.auth.gr)

#### 3.1.2 Library of the Theological School of Aristotle University of Thessaloniki

[Library website](#)

<https://www.auth.gr/theo/lib>

Since October 1986, the School has operated a single library and reading room with a capacity of approximately one hundred people.

The Library's collection is divided as follows:

**Reading Room:** Reference books (encyclopaedias, dictionaries, etc.), textbooks, texts (ancient and patristic).

**Antiquarian section. Bookcases:**

A: Periodicals, series, thematic cycles, postgraduate and doctoral theses, and art publications.

B: The main collection and the D. Zellev donation (not available for loan).

**First small bookcase:** Slavic and Arabic publications

**Second small bookcase:** small section of periodicals and various multiple copies. Opening hours

During term time: Monday to Thursday, 08:30 to 20:00, and Friday, 08:30 to 15:00

During holidays: Monday - Friday, 08:30 - 15:00.

### **Access to the Library - General Rules**

Each student becomes a member of the Library by submitting a registration application. They then receive their personal ID card and can borrow books. Undergraduate and postgraduate students, doctoral candidates, etc. have access to the book stacks upon presentation of their police ID or student ID card, which they leave with the staff. Users may not use another student's library card. Books must be returned in the condition in which they were received, without damage. Smoking, eating, coffee and soft drinks are prohibited in the Library. Only water is allowed. Disturbing other readers in any way (loud talking, noise, etc.) is prohibited. Bags and backpacks must be stored in a designated area outside the library.

### **Finding Books**

The Library has an Open Public Access Catalogue (OPAC), supported by the Horizon automated system. Books can be searched using the Webpac service via the Internet, <http://www.lib.auth.gr>. Users can search for books themselves (from computers located in the library and in the school's islands on the 4th floor). Readers should be familiar with the structure of the library. In addition, seminars on bibliographic searches are held at the Central Library.

### **Book Loans and Loan Period**

Books can be borrowed at the Library reception desk upon presentation of identification (Library card). Undergraduate students are entitled to borrow 4 books for 15 days, while postgraduate students, doctoral students and faculty members are entitled to borrow 15 books for 1 month.

All members are entitled to borrow only 1 book for 3 hours or 3 days (series, thematic cycles, etc.).

The loss of the first card incurs a fine of €5, the second €20, and the third results in the reader being removed from the library.

The card is valid for all Aristotle University libraries. If there are any outstanding issues (fines or lost books), the library cannot issue a certificate to any reader (undergraduate, postgraduate or doctoral student).

Late returns of books incur a fine of €0.30 per day or hour. The fine for lost books is at least €35. Reference books (encyclopaedias, dictionaries, etc.), periodicals, postgraduate dissertations and doctoral theses cannot be borrowed.

Books belonging to series and thematic collections may be borrowed if a second copy is available. All books must be returned to the lending desk. Books that have not been reserved by other users may be borrowed again by the same reader for a further period.

### **Security**

The Library has an anti-theft system in place. Please ensure that you have followed the correct borrowing procedure before leaving the Library.

### **Contact**

T. +30 2310.99.6690-1

### 3.1.3 Useful information about life at Aristotle University

All AUTH students can ask for help for specific reasons, from special University Services to help them with problems they encounter during their studies or even to become volunteers themselves, offering their services to colleagues/fellow students who need them. <http://dps.auth.gr/el/student-services>

### 3.1.4 Survival Guide at Aristotle University

<http://www.dps.auth.gr/el/info/main>

Information is provided regarding the services offered by the Aristotle University of Thessaloniki.

### 3.1.5 Life at Aristotle University

<https://www.auth.gr/life>

### 3.1.6 Electronic Services

<https://it.auth.gr/el>

All of the university's electronic services are gathered in one place. Select login and enter your institutional account details. Logging in with your institutional account is sufficient to access all services (Single Sign On).

### 3.1.7 Foreign Students Support Unit

The Foreign Students Support Unit is responsible for supporting international students of the EUPS, in accordance with Article 212 of Law 4957/2022. The mission of the Foreign Students Support Unit is to assist international students enrolled in first-, second-, and third-cycle study programs of the Higher Education Institution (HEI).

In particular, the responsibilities of the Foreign Students Support Unit include:

- a. Supporting international students with their enrollment in foreign-language study programs of the Aristotle University of Thessaloniki (AUTH).
- b. Assisting international students with the issuance of entry visas and residence permits in Greece for study purposes, and communicating with the competent public authorities on these matters.
- c. Supporting the process of concluding fast-track residence permit agreements for study purposes, in accordance with Article 37 of Law 4251/2014 (Government Gazette A' 80).
- d. Assisting students with their settlement in Greece.
- e. Cooperating with the competent services of AUTH to serve international students effectively.
- f. Ensuring the organization of Greek language courses or other foreign language courses in cooperation with the competent units of AUTH.

g. Exercising any other responsibility defined in the Internal Regulations of the HEI and related to the scope of the Foreign Students Support Unit.

### 3.1.8 Healthcare

At the facilities of the Health Service of the University Student Club of the Aristotle University of Thessaloniki, students in need of medical care may visit daily during working days and hours.

At the medical offices of the University Student Club, the following services are provided: First Aid, clinical examination (without the ability to prescribe medication), vaccinations, and counseling on Health Education matters.

In addition, a Psychological and Counseling Support Center operates within the Health Service facilities of the University Student Club, staffed by psychologists, where all students are entitled to receive services free of charge. Furthermore, support from psychiatrists is available on specific days and times, by appointment.

Website: [https://www.auth.gr/healthservices\\_students](https://www.auth.gr/healthservices_students)

### 3.1.9 Culture

<https://www.auth.gr/culture>

Find out about the activities of the Aristotle University of Thessaloniki Cultural Policy Committee, the Orchestra, the Opera Oberta, the Choirs, the Museums-Archives-Collections, the numerous Cultural Groups and the most important Ceremony Halls of the university.

### 3.1.10 Sports

<http://www.auth.gr/units/652>

The mission of the Aristotle University of Thessaloniki University Gym is to provide a wide range of sports programmes and activities for students and all Aristotle University staff. The aim of all programmes is to improve the quality of life of members of the academic community through exercise, play and physical activity. In order to achieve its goals, the University Gymnasium, taking into account that it caters to individuals with different needs and abilities, has created a series of programmes that include the following areas: Recreational Sports, Organised Activities-Courses, Internal Championships, Tournaments and Sports Days, Sports and Personal Training Programmes, Competitive Sports, Excursions - Day trips to nature, Aristotle Endurance Run, Sports Academies, Summer Activity Programme for Children

[The University Gym Supervisory Committee](#) is responsible for the operation and maintenance of the Aristotle University Sports Centre.

More information about the programmes and activities of the University Gymnasium can be found on the official website [www.gym.web.auth.gr](http://www.gym.web.auth.gr)

### 3.1.11 The city of Thessaloniki – transportation

Thessaloniki is the second-largest city in Greece, with more than 1,500,000 inhabitants in its metropolitan area. It serves as the administrative and governmental center of Northern Greece and is an important hub for the wider Balkan region. The city hosts the country's second-largest port and has key infrastructure that supports trade and transportation to and from neighboring countries.

Thessaloniki is known for its vibrancy and large student population, factors that contribute to its dynamic social, cultural, and nightlife scene. It is famous for its gastronomy, offering a wide variety of local flavors, traditional tavernas, and seaside cafés, making it a city that “never sleeps.”

Getting around the city is easy and quick, as no point is more than 30 minutes from the city center when using public transportation. The Thessaloniki Urban Transport Organization (OASTH), the second largest in Greece, serves the city through an extensive bus network. In addition, the Thessaloniki Metro further facilitates the daily commuting of residents and visitors.

All necessary information regarding routes, real-time bus tracking, journey duration, and optimal travel options is available on the official OASTH website (<https://www.oasth.gr>), as well as on <https://www.thessmetro.gr> for corresponding metro-related information.

### 3.1.12 Special Ticket (PASO) - ISIC

<http://dps.auth.gr/el/student-id>

By Joint Ministerial Decision No. F5/114196/B3 (B' 2234/2011) Joint Ministerial Decision, as amended by No. Φ.593259/B3 (B' 2377/2012) Joint Ministerial Decision, regulates the issuance of academic ID cards to students.

Applications for the issuance of academic ID cards are submitted through the Electronic Academic ID Card Acquisition Service on the website <http://academicid.minedu.gov.gr>. For more information, interested parties can visit the website:

<http://academicid.minedu.gov.gr/contact.aspx>.

More information about public transport in Thessaloniki can be found at: <http://www.oasth.gr/>

All students in Greece or abroad who study at public or private institutions can obtain an **ISIC** international student identity card.

For more information, please visit: [www.isic.gr](http://www.isic.gr) <http://dps.auth.gr/el/node/2221>

### 3.1.13

<https://career.auth.gr/the-cso/>

The Studies & Career Liaison Office at Aristotle University of Thessaloniki, in its 20 years of operation, has succeeded in becoming a hub of information, support, networking and encouragement for students and graduates of the institution in matters of study and professional career. The services and activities that it has developed, continues to develop and evolve on a daily basis in keeping with the spirit of the times, have a single goal: to help students and graduates approach their professional future, discover their skills and claim a job in today's competitive environment or even start their own business. The staff of the Liaison Office

- is in daily contact with universities in Greece and abroad, organisations and businesses, employment promotion agencies, research and scientific centres.
- provides information on postgraduate studies in Greece and abroad, scholarships and grants, as well as counselling support.
- organises counselling workshops, entrepreneurship workshops, career events and career days.
- It announces new job and internship opportunities and updates its website daily.

The three offices on campus are open daily from 10:00 to 14:00.

#### Contact

##### Central Office

Administration Building (1st floor, outside), Tel. +30 2310 995314, 2310 991359

##### 1st Regional Office

Ground floor of the Central Library, Tel. +30 2310 999395-7

##### 2nd Regional Office

School of Law, Economics and Political Sciences

(1st floor, room 114, above the Secretariat of the School of Economics), Tel. +30 2310 996644, - 46,

-47

**3rd Regional Office**

University Student Club (ground floor of the building on 3rd September Street), Tel. +30 2310 995831, -33, -41

**3.1.14 School of Modern Greek Language**

<http://www.auth.gr/units/51>

The School of Modern Greek Language at Aristotle University of Thessaloniki has been offering courses in modern Greek to foreigners and expatriates since 1970 and operates under the supervision of the Faculty of Philosophy.

In addition to its regular programmes, it offers courses for specific purposes as well as training seminars for teachers. It participates in research programmes and educational cooperation programmes with domestic and foreign institutions. It organises examinations for the Greek language proficiency certificate, which is a prerequisite for the admission of foreigners to higher education. The teaching staff of the School has many years of teaching experience and has produced a remarkable body of work.

The School does not limit itself to teaching the Greek language, but also emphasises various activities and cultural events. It welcomes hundreds of students from all over the world, thus creating a space for multicultural coexistence. In this way, students become familiar with Greek reality and have the opportunity to experience the lively and warm atmosphere offered by modern Thessaloniki.

**Contact**

T:+30 2310 997571

F:+30 2310 997573

[elen@smg.auth.grschool-](mailto:elen@smg.auth.grschool-mg@smg.auth.grsneg@smg.auth.gr)

[mg@smg.auth.grsneg@s](mailto:mg@smg.auth.grsneg@smg.auth.gr)

[mg.auth.gr](mailto:mg.auth.gr)

<http://www.smg.auth.gr>

**3.1.15 Independent Office for Accessibility for People with Disabilities (PWD)**

<http://www.auth.gr/office/390>

The Office has a dual role: on the one hand, to supervise and self-monitor the [General Directorate of Technical Services & Computerisation](#) (GDTSC) in terms of compliance with accessibility standards for new constructions, and on the other hand, to advise on the formulation of a strategy to address

accessibility problems in existing infrastructure, and on supporting legal entities and organisations supervised by the Aristotle University of Thessaloniki on accessibility issues (e.g. relevant legislative framework, specifications, etc.).

More specifically, in accordance with the certified Quality Management System according to EN ISO 9001:2008, which is followed by the DGTM, the unit's responsibilities are as follows:

1. Recording existing accessibility problems and existing facilities for people with disabilities in the areas where Aristotle University services operate.
2. Making recommendations to the General Directorate of Technical Services and Maintenance (GDTSM) for the necessary administrative measures to improve accessibility.
3. Checking and approving new studies in terms of accessibility specifications.
4. Checking projects in terms of accessibility specifications

during the execution stage. 5. Checking constructions for accessibility standards during the acceptance stage. 6. Monitoring developments in technology and legislation on accessibility issues and informing the DG for Technical Services and Infrastructure on their introduction and implementation by the services of the Aristotle University of Thessaloniki. 7. Supporting legal entities and organisations supervised by the Aristotle University of Thessaloniki on accessibility issues. 8. Exchanging relevant information, data and know-how in cooperation with the Ministry of Interior, Public Administration and Decentralisation, the Ministry of Education, Research and Religious Affairs and other national and international bodies. 9. Organising workshops, sending out information leaflets, etc. on accessibility issues.

#### Contact

T: +30 2310 996801

F: +30 2310 996821

E [admin-gpa@ad.auth.gr](mailto:admin-gpa@ad.auth.gr)

<http://admin-gpa.auth.gr>

### 3.1.16 Student Associations

Association of Postgraduate Students and Doctoral Candidates of the School of Theology, Aristotle University of Thessaloniki "Apostolos Iasonos o Thessalonikeus". <http://smftheol.web.auth.gr/>

A.I.E.S.E.C. - Association Internationale des Etudiants en Sciences Economiques et Commerciales <http://www.aiesec.org>

IAESTE - The International Association for the Exchange of Students for Technical Experience <http://www.iaeste.org>

B.E.S.T. - Board of European Students of Technology <http://www.best.eu.org>

HelMSIC - Hellenic Committee for International Relations & Exchanges of Medical Students <http://www.helmsic.gr>

AEGEE- European Students Forum <http://www.aegEE.org>

Erasmus Student Network of A.U.TH. <http://www.auth.esngreece.gr>

IVSA - International Veterinary Students' Association, <http://www.ivsagreece.org> Scientific Society of Medical Students of Greece - EEfIE <http://www.eefie.org.gr/> IEEE AUTH Branch - Institute of

Electrical and Electronics Engineers, <http://ieee.ee.auth.gr> ELSA Thessaloniki - European Law Students' Association, <http://thessaloniki.elsa-greece.org>

### 3.1.17 Aristotle University of Thessaloniki Alumni Association

<http://www.auth.gr/units/15479>

With the aim of connecting Aristotle University with the thousands of graduates who came from the largest university in the country and who distinguished themselves in the fields of academic, scientific, political, economic, social and cultural life in Greece and abroad, the Aristotle University of Thessaloniki Alumni Association was founded on 27 April 2012.

#### Contact

T: +30 2310 996882

[alumni@auth.gr](mailto:alumni@auth.gr)

<http://alumni-association.auth.gr/>

### 3.2 Telephone Directory - Email

|                                                   |                              |                                                      |
|---------------------------------------------------|------------------------------|------------------------------------------------------|
| Dean of the School of Theology                    | 2310                         | agikas@past.auth.gr                                  |
| Dean's Office Secretariat                         | 2310                         | srenia@auth.gr info@theosch.auth.gr                  |
| Chair of the School of Theology                   | 2310.99.6657                 | head@theo.auth.gr                                    |
| Head of the Secretariat of the School of Theology | 2310.99.6980                 | info@theo.auth.gr                                    |
| Secretariat of the School of Theology             | 2310<br>2310.99.6982<br>2310 | info@theo.auth.gr<br>info-islam-studies@theo.auth.gr |
| Theological School Library                        | 2310.99.6691                 | theolibrary@theosch.auth.gr                          |
| Theological School Reception                      | 2310.99.6999                 |                                                      |
| Theological School Canteen                        | 2310.99.6995                 |                                                      |

#### Members of the School of Theology

| Name                                     | Position                  | Home         | Office       | Email                       |
|------------------------------------------|---------------------------|--------------|--------------|-----------------------------|
| Athanasiadis Athanasios                  | Associate Professor       |              | 2310.99.7045 | thanosatha@theo.auth.gr     |
| Amiridou Evangelia                       | Professor                 | 2310.664.056 | 2310.99.7033 | eamoir@theo.auth.gr         |
| Anastasiou Evangelos                     | E.D.I.P.                  |              | 2310.99.6985 | euagelos@theo.auth.gr       |
| Arampatzis Christos                      | Professor                 |              | 2310.99.7023 | arab@theo.auth.gr           |
| Archontidis Stylianos                    | E.D.I.P.                  |              | 2310.99.6947 | stylarho@theo.auth.gr       |
| Galanis Timoleon                         | Associate Professor       |              | 2310.99.6935 | timgalanis@theo.auth.gr     |
| Ginou Eleni                              | EEP French                |              | 2310.99.6979 | ginou@the.forthnet.gr       |
| Gouzioudis Moschos                       | Associate Professor       | 2310.526.755 | 2310.99.7919 | moschosg@theo.auth.gr       |
| Daffa Agni                               | EEP German                |              | 2310.99.7391 | agndaffa@lance.auth.gr      |
| Dimitriadou Bantaoui<br>Efthimia (Evina) | E.D.I.P.                  |              |              | ebadawy@theo.auth.gr        |
| Evangelou Ilias                          | Professor                 |              | 2310.99.1369 | iliasev@theo.auth.gr        |
|                                          | Deputy Head of<br>Library |              | 2310.99.6690 | theolibrary@theosch.auth.gr |
| Ziaka Angeliki                           | Professor                 | 6972328626   | 2310.99.7919 | ziaka@theo.auth.gr          |
| Ioannidis Fotios                         | Professor                 |              | 2310.99.6990 | fioan@theo.auth.gr          |
| Kagiaras Elias                           | E.D.I.P.                  |              | 2310.99.7042 | hnc@theo.auth.gr            |
| Kazamia Vasilia                          | EEP English               |              | 2310.99.6979 | vkazamia@lance.auth.gr      |
| Kaloudi Aspasia                          | E.D.I.P.                  |              | 2310.99.6991 | aspkaloudi@theo.auth.gr     |
| Kaplani Elissavet                        | ETEP                      |              | 2310.99.6952 | eliza@theo.auth.gr          |
| Katsarou Chrysanthi                      | Deputy Secretary          |              | 2310.99.6982 | chkatsa@theo.auth.gr        |
| Koios Nikolaos                           | Associate Professor       |              | 2310.99.6972 | nkoios@theo.auth.gr         |
| Kourembelis Ioannis                      | Professor                 | 2310.580.966 | 2310.99.7093 | kourebe@theo.auth.gr        |
| Koutris Charidimos                       | Associate Professor       |              | 2310.99.6975 | koutrisx@theo.auth.gr       |
| Kyriazi Antonia                          | Associate Professor       | 2310         | 2310.99.6941 | akyriatz@theo.auth.gr       |
| Liantas Grigorios                        | Assistant Professor       |              | 2310.99.7478 | gliantas@theo.auth.gr       |
| Mangioros Nikolaos                       | Professor                 |              | 2310.99.7132 | nikmag@theo.auth.gr         |

|                             |                        |              |              |                                                         |
|-----------------------------|------------------------|--------------|--------------|---------------------------------------------------------|
| Mitropoulou-Mourka Vasiliki | Professor              | 2310         | 2310.99.7075 | mitro@theo.auth.gr                                      |
| Myridis Nikolaos            | Associate Professor    |              | 2310.99.6970 | nmyridis@theo.auth.gr                                   |
| Panagiotopoulos Petros      | Associate Professor    |              | 2310.99.6971 | panapetros@theo.auth.gr                                 |
| Papageorgiou Niki           | Professor              | 2310         | 2310.99.6973 | nipap@theo.auth.gr                                      |
| Papadopoulou Chrysoula      | EEP                    |              | 2310.99.6979 | chrishebrew@theo.auth.gr                                |
| Papazis Dimitrios           | Associate Professor    |              | 2310.99.1369 | dpapazis@theo.auth.gr                                   |
| Pita Glykeria               | Head Secretariat       |              | 2310.99.6980 | info@theo.auth.gr                                       |
| Pyrovolaki Marina           | Associate Professor    | 2310.208.313 | 2310.99.7051 | mpyrovol@theo.auth.gr                                   |
| Rantzou Maria               | Associate Professor    |              | 2310.99.6940 | rantzou@theo.auth.gr                                    |
| Simeonidis Simos            | Secretary              |              | 2310         | info@theo.auth.gr                                       |
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| Stratou Aikaterini          | ETEP                   | 2310         | 2310.99.6976 | astratou@theo.auth.gr                                   |
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| Tzerpos Vasileios           | Associate Professor    |              | 2310.99.7944 | vtzerpos@theo.auth.gr                                   |
| Tzirtzis Athanasios         | E.D.I.P                |              | 2310.99.7033 | tziertzis@theo.auth.gr                                  |
| Topchanali Sofia            | Secretary              |              | 2310.99.6981 | stopa@theo.auth.gr                                      |
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