FOREWORD  by the Very Rev. Dr. Michel E. Najim, Director

Welcome to the Antiochian Orthodox Institute (TAOI) Ph.D. Program in Orthodox Studies established as a department of the Antiochian House of Studies (AHOS), the first program of its kind to be established within an English-speaking framework in North America.

It is my personal humble honor and joy to be the Director of this fledgling program, leading a group of eminently qualified scholars versed in the culture and ethos of the Orthodox Church, who will help to prepare future educators and theologians.

Building on the remarkable success of the AHOS M.Div. and D.Min. programs, by which, since 1980, more than 4,000 students have drawn from the living waters of our Holy Orthodox Tradition, it seemed proper to take our contribution to theological formation to the next and highest level.

By raising the bar of further education in our Archdiocese in particular, and more generally in North America and beyond, it is hoped that our specialists in Orthodox theology will help to elevate the knowledge and ethos of all the Orthodox faithful in this continent, and abroad, helping them to acquire the Orthodox mind (phronema) so as to meet the great challenges of our times.

It is my pleasure, moreover, to extend my invitation also to scholars of various backgrounds whose desire it is to discover the rich Biblical and Patristic tradition of the Orthodox Church. Indeed, one of our fundamental goals is to promote informed and balanced dialogue between Orthodox Christians and the world around us, because it is our conviction that such a dialogue can only be fruitful if it is based on the inexhaustible treasury of the Orthodox faith.

The Prospectus in hand will offer the reader an outline of the purpose and structure of the TAOI Ph.D. Program in Orthodox Studies. It is our sincerest hope that this program represents a true springtime of Orthodox Christian education and leadership for North America and beyond.
NATURE AND PHILOSOPHY OF PURPOSE

BLESSED by His Eminence, Metropolitan Joseph, Primate of the Antiochian Orthodox Christian Archdiocese of North America, and approved by the California State Bureau of Post-Secondary Education under California Education Code Section 94874(e)(1), the Ph.D. Program in Orthodox Studies of the Antiochian Orthodox Institute, is the first of its kind to be set in an English-speaking framework in North America. Its general purpose is to train specialists in Biblical and Patristic theology, with the specific aim of transmitting the wisdom and ethos of the Orthodox Biblical and Patristic tradition to our theologians, pastors and educators; who in turn will be better suited to raising the standards of Orthodox Christian education throughout North America, and beyond.

METHOD AND PLACE OF TUITION

THE TAOI Ph.D. Program in Orthodox Studies offers students the hitherto rare opportunity of being supervised at the highest academic level in their researches by Orthodox Christian professors proficient in those languages in which the Biblical, Patristic and historical sources were first written, and, secondly, of being tutored individually by Orthodox Christian scholars eminent in their field of specialization.

Utilizing such technological means as Skype and FaceTime, in order to facilitate personal and frequent contact with course instructors and supervisors throughout the year, the TAOI Ph.D. Program also provides the opportunity for on-campus training, both at Antiochian Village, 140 Church Camp Trail, Bolivar, PA 15923, and at the home campus Antiochian Orthodox Institute, 1020 Baseline Rd, La Verne, CA 91750.

The two campuses, each of which is adorned with a chapel, will bring faculty and students together twice a year (each time for a two-week period), for intensive instruction, in the form of courses and seminars, and for individual tutorial-style supervision of papers and Ph.D. dissertations.

The highest priority of the TAOI Ph.D. Program in Orthodox Studies is to ensure that our students receive the personal attention that is characteristic of an Orthodox Christian formation.

COURSE DESCRIPTIONS

INITIALLY, the TAOI Ph.D. in Orthodox Studies will be focused on the field of Patristic Theology, as evidenced by the credentials and experience of our faculty, led by four full professors (see Faculty Academic Profiles below). In time, however, the scope of the program will be developed in such a way so as to include other equally important areas of specialization as well.

The first two years of the Ph.D. Program are comprised of six Doctoral Courses and two Doctoral Seminars/Tutorials, while the third year onwards will consist uniquely of Doctoral Research.

An outline of the structure of the first three years of the TAOI Ph.D. Program is given below.
YEAR ONE — DOCTORAL COURSES

1) **PAT (THE & HIS) 892. St. Maximos the Confessor**, by the Very Rev. Professor Michel Najim (August/September, 3 Credits).

A study of Maximos’ theology, outlining the unity between Logos – λόγοι (reasons) and cosmos; the interconnectedness between creation and anthropology as a “portion” of God, and the movement according to his “logos” (reason). In defending the two wills in Christ, Maximos emphasized that nature cannot exist or be recognized apart from its essential activity. Special emphasis will be placed on the fall, the passions and death, and its interrelationship with man’s separation from God. Our salvific relationship with God is founded on the acceptance of God’s providence, and on cooperating (synergy) with God’s plan (oikonomia), and the liberation from our passions and unnatural egoism. The Holy Church in the process of theosis strives to assimilate the faithful to God, and to be contained within the Creator through the purification of the heart, illumination of the nous, and the vision of God (praxis and theoria). Students will make two seminar presentations of two approved topics, and the course will conclude with a research paper on Theosis in Maximos the Confessor, which will serve as the final examination, read and discussed in tutorial-style format.

2) **PAT (THE & HIS) 893. Mystical Theology: The Biblical and Patristic Theology of the Orthodox Church**, by Professor Christopher Veniamin (August/September, 3 Credits).

A study chiefly of Greek Mystical Theology in dialogue with the contemporary problematic, with special emphasis on the doctrines of Christology and the Holy Trinity (3 credits). This overview will move diachronically through the Language of the Old and New Testaments, Ignatius of Antioch, Justin Martyr, Irenaeus of Lyons, Clement of Alexandria, Origen, Arius, Athanasius the Great, Eunomius, Basil the Great, Gregory the Theologian, Gregory of Nyssa, John Chrysostom, Augustine of Hippo, Theodore of Mopsuestia, Nestorius, Cyril of Alexandria, Dionysius the Areopagite, Maximus the Confessor, John Damascene, Symeon the New Theologian, Gregory the Sinaiite, and Gregory Palamas. Students will make a seminar presentation of an approved topic, and the course will conclude with a research paper on The Knowability of God in Basil the Great, Gregory the Theologian, Gregory of Nyssa, and John Chrysostom, which will serve as the final examination, read and discussed in tutorial-style format.

3) **PTH 894. Thanatology: The Ministry to the Dying and Grieving**, by the Very Rev. Professor Joseph Allen (May, 3 Credits).

This course will focus on death (thanatos), dying and grief. Although its aim will be theological and ministerial, and therefore relevant to any person who seeks to serve in the name of Christ Jesus, the material will be rooted in the Eastern Christian Tradition. In order to minister to those who are dying and those who are grieving, one must first understand the foundations of a distinctive Christian approach. Thus, it is necessary to explore those foundations: the Scriptural and Patristic; the Mesopotamian, Egyptian and Semitic; and the Greek and Latin Roots. From there one can grasp a clearer understanding, for example, of Jesus’ argument with the Sadducees and Paul’s
critical points in the Epistles to the Romans and the Corinthians. Also considered in the course is such relevant literature as the Russian novel, *The Death of Ivan Ilich* by Leo Tolstoy. From such roots, then, the course will turn to the implications for ministry: coping mechanisms; emotional and spiritual characteristics; pastoral responses to anger, guilt and despair; and the distinct Eastern Christian view of suffering. The course, therefore, will be a synthesis of the contemporary understandings and Eastern Christian Tradition as they relate to ministering to those who are dying and those who are grieving. Students will make two seminar presentations of two approved topics, and the course will conclude with an approved research paper, which will serve as the final examination, read and discussed in tutorial-style format.

4) **PAT (THE & HIS) 895. The Mind of the Fathers: Selected Texts from the First to the Fifteenth Centuries**, by the Very Rev. Professor David Hester (May, 3 Credits).

This course is designed to enable the student to acquire a deeper knowledge of the contributions of the Fathers from the First to the Fifteen century, and to gain an insight into the distinctive *phronema* of the Church Fathers. Placed within their respective historical contexts, these select Patristic texts will shed light on the important theological contribution of each ecclesiastical writer, and familiarize the student with their methodology. As its overall objective, this course seeks to demonstrate that Orthodox Patristic theology is based, not on philosophical speculation, but on the spiritual experience of the writer in question within the context of Holy Tradition. It is hoped, therefore, that this course will encourage the student to recognize the practical and pastoral character of Patristic theology as it relates especially to the challenges of our present times. Students will conclude with a research paper on one of the Fathers, which will serve as the final examination, read and discussed in tutorial-style format.

YEAR TWO — DOCTORAL COURSES

5) **ETH (PAT) 896. Christian Ethics**, by the Very Rev. Professor Michel Najim (August/September, 3 Credits).

This course seeks to explore the roots of Orthodox Spirituality and to study the contemporary moral issues from three perspectives: 1) Spirituality / morality in the Patristic tradition; 2) Practicing Patristic morality in modern society; and 3) Facing contemporary moral issues. This course consists, principally, of a close reading of ethical Patristic texts. Students will make two seminar presentations of approved topics, and the course will conclude with a research paper on moral issues, which will serve as the final examination, read and discussed in tutorial-style format.

6) **PAT (THE & HIS) 897. The Christology of John Damascene and Gregory Palamas**, by Professor Christopher Veniamin (August/September, 3 Credits).

A study of the Patristic understanding of the central doctrine of the Christian Faith: Christ, the Person of the Son and Word of God, as true and perfect God and true and perfect man. This course
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is offered in seminar format, and consists, principally, of a close reading of St. John Damascene's *Exact Exposition of the Orthodox Faith* and St. Gregory Palamas' Homilies (*Saint Gregory Palamas: The Homilies* or *The Saving Work of Christ*). Students will make a seminar presentation of an approved topic, and the course will conclude with a research paper on *The Knowability of God in St. Gregory Palamas*, which will serve as the final examination, read and discussed individually with the professor in tutorial-style format.

**YEAR TWO — DOCTORAL SEMINARS/TUTORIALS**

7) **PAT (THE & HIS) 898. A Study of Theosis in the Greek and Syriac-speaking Fathers**, by the Very Rev. Professor Michel Najim (May, 3 Credits).

By means of a close reading of texts, with discussion and student presentations, this course will consist of an in-depth study of both the Greek-speaking Fathers and the Syriac-speaking Fathers. Offered in seminar format, a wide range of themes will be covered, including, the spirituality of the heart in the Syriac tradition, the distinction between love and affection, *theosis* in an unhellened Syriac language, the created and the controversy around the uncreated energies in the Syriac tradition, that is, between those who believe in the possibility of “seeing God spiritually”, and those who deny the possibility of seeing God; the relation between the vision of God and worship in the holy of Holies, the heart as the link between the center of the body and the center of the spirit, the Spirit as our inner being, the power of surpassing and the movement in which we submit ourselves unto God, the austere spirit of Syrian Monasticism and its forms, and its missionary activities. Students are encouraged to participate in class by means of questions and comments. Coursework will consist of 1 Project, approved by the professor – 25%; and 1 Final Examination (2 hours, written or 1 hour, oral) – 65%; 10% of the overall grade will be based on effort, and will take into account the student’s overall disposition and attendance.

8) **PAT (THE & HIS) 899. The Ascetic Ethos of the Fathers: Seminars in Patristic Literature**, by Professor Christopher Veniamin (May, 3 Credits).

The aim of this course is to investigate the ethos of the Orthodox Patristic tradition. This course will consist of an in-depth study of *The Ladder of Divine Ascent* by St. John Climacus (representative of early Patristic literature), and of *Saint Silouan the Athonite* (representative of the Patristic literature of our own day). Offered in seminar format, a wide range of themes will be covered, including the Passions and Virtues, the nature of Orthodox Obedience, Repentance and Humility, Married Life and Monasticism, the Different Forms of Prayer, the Development of Intrusive Thoughts (*logismoi*), the Nature and Function of the Human *nous*, the Rôle of the Imagination in the Ascetic Struggle, the Spiritual Father and Child Relationship, *Theosis* or Glorification as the goal of the Christian life, Personal or Hypostatic and Liturgical Prayer for the World as the expression of the Life of the Church. Students are encouraged to participate in class by means of questions and comments. Coursework will consist of 1 Project, approved by the professor – 25%; and 1 Final
YEAR THREE — DOCTORAL RESEARCH

The third year of the TAOI Ph.D. Program in Orthodox Studies consists exclusively of supervised research at the doctoral level. A proposed topic having been approved by the Faculty as worthy of original research, the Ph.D. Candidate will spend the third year of the Ph.D. Program solely on researching and writing, and as such requires frequent personal contact with one’s supervisor. The supervisor will ensure that the work undertaken is of the highest academic quality, based on a thorough investigation of sources in the relevant original ancient tongue(s), and in consultation with the most important secondary sources available in their respective languages. In order to qualify for the final examination (see Ph.D. Examination below), the student must submit his or her completed doctoral dissertation in not more than seven academic years from the date of matriculation.

LANGUAGE PROGRAM (Prerequisites)

Ancient Greek is a prerequisite for the TAOI Ph.D. in Orthodox Studies prior to matriculation, in addition to which one other ancient tongue is required, such as Latin, Syriac, Hebrew, Coptic, Armenian, Romanian, Slavonic, Georgian, Arabic. With regard to the latter requirement, assistance may be provided by the TAOI upon request.

Proficiency is also required in at least one modern language other than English. French and German are strongly recommended, but proficiency in other modern languages might also be acceptable, depending on the character of the proposed topic of research.

PhD EXAMINATION (Viva Voce)

The stages through which students accepted into the TAOI Ph.D. Program must pass before achieving the academic title, Ph.D. in Orthodox Studies, may be described as follows:

Matriculation (Supplicant Status). Students are initially matriculated into the TAOI Ph.D. Program as Supplicants. Supplicant status signifies acceptance into the first two years of the TAOI Ph.D. Program, which consists of 12 credit hours of regular coursework for the first year; and 6 credit hours of Coursework plus 6 credit hours of Seminars / Tutorials for the second year of the program (see Course Descriptions above).

PhD Candidate (Doctorandus) or ABD Status. Upon successful completion of the first two years of doctoral studies, the student attains to the status of Ph.D. Candidate (Doctorandus), which is oftentimes referred to as the “All But Dissertation” or ABD status.
PhD Thesis Supervisor and Topic. In the third year of the Ph.D. in Orthodox Studies, the Ph.D. Candidate will concentrate exclusively on writing his or her doctoral dissertation, having chosen a topic approved by the Faculty as worthy of original research at the highest academic level, based, that is, on a unique investigation of sources in the relevant original ancient tongue(s), in consultation with the best secondary sources available in their respective languages, under the aegis and supervision of a specialist appointed by the TAOI Ph.D. Faculty.

Appointment of Examiners. The Ph.D. dissertation being submitted in a timely manner, that is to say, within the maximum period allowed of no more than seven academic years from matriculation, the TAOI Ph.D. Faculty will appoint 1 internal and 1 external examiner, who, together with the Ph.D. thesis supervisor, will read the thesis diligently and prepare questions for the Defense (Viva Voce).

Graduation Ceremony. On the appointed day, the successful Ph.D. Candidate will present him- or herself before Congregation, that is to say, before the Metropolitan, Board of Trustees, Faculty, Students, and the wider community, whereupon he or she shall be recognized as, and proclaimed, Doctor of Philosophy in Orthodox Studies. The Graduation Ceremony will be followed by a celebratory Graduation Banquet.

PhD FACULTY ACADEMIC PROFILES & APPLICATION FORM

The Faculty of the TAOI Ph.D. Program is currently led by four full professors: the Very Rev. Dr. Michel E. Najim, Director of the Ph.D. Program and Professor of Patristics and Church History; the Very Rev. Dr. Joseph J. Allen, Director of AHOS, and Professor of Pastoral Theology and Ministry; Dr. Christopher Veniamin, Assistant Director of the Ph.D. Program, Registrar, and Professor of Patristic Theology and Dogmatics; and the Very Rev. Dr. David Hester, Professor of Patrology and Church History.

For your convenience, please find in the following pages the academic profiles of our four full professors and also a downloadable copy of our application form.

CONTACT INFORMATION

For further details regarding the TAOI Ph.D. Program in Orthodox Studies, please contact the Office of the Registrar.

Office of the Registrar
The Antiochian Orthodox Institute
1020 Baseline Rd
La Verne, CA 91750
(909) 447 - 0647 phone
(570) 319 - 1348 fax
registrar@taoi.org
Very Rev. Dr. Michel Elias Najim
PATRISTICS AND CHURCH HISTORY

Brief Bio

The Very Rev. Dr. Michel Elias Najim is the Director of the TAOI Ph.D. Program, Professor of Patristics & Church History at AHOS, Professor of Christian Ethics at PTS, and Dean of St. Nicholas Cathedral in Los Angeles, CA.

Fr. Michel was born and raised in Beirut, Lebanon, and joined Balamand Ecclesiastical School in 1962 under the tutelage of Patriarch Ignatius IV, and graduated from St. John of Damascus School of Theology in 1974. He obtained his M.Th. (1976), and his doctoral degree in theology (1985) from the University of Thessalonica, where he studied under Fr. John Romanides and Prof. Nikos Matsoukas, while serving as Dean of the School of Theology in Balamand. After moving to the USA with his family, he worked with the newly-converted Evangelical Orthodox at St. Athanasius Academy, from 1987 to 1996. Unassuming in his demeanor, Fr. Michel is a bearer of the authentic Antiochian heritage, a deeply dedicated churchman and scholar. He is personally acquainted with many spiritual and ecclesiastical figures. Throughout his ministry, Fr. Michel has taught thousands of clergy, including hierarchs, lay theologians and professors.

Academic Profile

Education
- University of Thessalonica, Th.D.
- University of Thessalonica, M.Th.
- University of Balamand, M.Div.

Previous & Present Positions
- Professor of History & Patristics, AHOS (since 1992)
- Professor of Christian Ethics, PTS (since 1992)
- Dean and Professor, St. John of Damascus School of Theology, Balamand (1979–1987); Visiting Professor (since 1999)
- Claremont Graduate University (2000–2005)
- Professor of Church History, Fuller Theological Seminary, Pasadena, CA (1994–1998)

Fields of Expertise
- Patristic Theology, Antiochian Patristics (Greek / Syriac / Arabic)
- Church History (specializing in Antioch)
- Christian Ethics

Theological Dialogue

Doctoral Thesis
- “The Theotokos according to Saint John of Damascus” (1985)

Publications
- Antioch and Syriac Christianity (2002)
- Understanding the Orthodox Liturgy, with T.L. Frazier (1995)
- The History and Legacy of Arab Christianity in the Pre-Islamic Period (1989)
Very Rev. Dr. Joseph J. Allen
PASTORAL THEOLOGY AND MINISTRY

Brief Bio

The Very Rev. Dr. Joseph J. Allen is Professor of Pastoral Theology and Ministry in the TAOI Ph.D. Program, the Director of Theological and Pastoral Education for the Antiochian Archdiocese of North America, and the Director of AHOS, where he also teaches in its various degree programs, including the D.Min. which operates in partnership with Pittsburgh Theological Seminary.

Raised in Allentown PA, Fr. Joseph taught Pastoral Theology at St. Vladimir’s Seminary and Holy Cross Greek Orthodox School of Theology for 16 years, during which time he also wrote and edited 13 books and numerous articles, many of which have been translated into Arabic, Greek, Romanian, French and Italian. And he has been the Co-Editor of the magazines The Word and Upbeat.

Fr. Joseph is also the Pastor of St. Anthony Orthodox Church in Bergenfield NJ (since 1967), has served as Vicar General of the Archdiocese for 10 years, and the National Chaplain of the Order of St. Ignatius of Antioch for 25 years. He has also directed the Clergy Biennial Symposium of the Antiochian Archdiocese since the first gathering in Chicago (40 years ago, 20 Symposia).

Academic Profile

Education
- General Theological Seminary, Th.D.
- Union Theological Seminary, S.T.M.
- St. Vladimir’s Seminary, M.Div.
- Kutztown University, PA, Bachelor’s Degree

Previous & Present Positions
- Director of Theological & Pastoral Education, Antiochian Archdiocese (since 1973)
- Director of AHOS (since 1992)
- Pittsburgh Theological Seminary (since 1992)
- St. Vladimir’s Seminary (1978–1992)

Fields of Expertise
- Pastoral Theology
- Priestly Ministry
- Spiritual Direction
- Thanatology: Ministry to the Dying & Grieving
- Patristics

Doctoral Thesis

Publications
- Inner Way Toward a Rebirth of Eastern Christian Spiritual Direction (2005)
- Vested in Grace: Marriage and Priesthood in the Christian East (2001)
- The Ministry of the Church: The Image of Pastoral Care (1986)
- Orthodox Synthesis: The Unity of Theological Thought (Editor, 1981)
- “The Orthodox Pastor and the Dying” (SVTQ, Vol. 27, No. 1, 1979)
Prof. Christopher Veniamin, D.Phil. (Oxon.)
PATRISTIC THEOLOGY AND DOGMATICS

Brief Bio

Dr. Christopher Veniamin is the Assistant Director and Registrar of the TAOI Ph.D. Program, and Professor of Patristic Theology and Dogmatics.

A spiritual child of Elder Sophrony of Essex, Professor Veniamin was born and raised in London, of Greek Cypriot parents. He is currently the Professor of Patristics at St. Tikhon’s Seminary in South Canaan PA, where he has served for more than 22 years. He received his first degree in Theology from the University of Thessalonica (where he studied under Professors George Mantzarides, John Fountoulis, and Fr. John Romanides), and his doctorate from the University of Oxford, where he was blessed to have the Most Rev. Dr. Kallistos Ware, Metropolitan of Diokleia, as his doctoral supervisor.

Professor Veniamin has known Saints Porphyrios and Paisios, is familiar with many of the Elders of the Holy Mountain, and with other notable figures in contemporary Orthodoxy, academic and ecclesiastical, including Archimandrite Zacharias, Metropolitan Hierotheos Vlachos, and Professor Constantine Scouteris.

Academic Profile

Education
- University of Oxford, D.Phil. in Theology
- University of Thessalonica, Lic.Th. (4 years)
- St. John of Damascus School of Ecclesiastical Music, B.Byz.Mus. (Thessalonica, 4 year degree)

Previous & Present Positions
- Professor of Patristics, St. Tikhon’s Seminary (since Fall Semester, 1994)
- President and Founder of Mount Thabor Publishing (since 2005)
- Program Director, St. Nicholas Retreat Center (1992, GOA Diocese of San Francisco)

Fields of Expertise
- Greek Patristic Theology
- Dogmatics / Systematic Theology
- History of Christian Doctrine
- Church History
- Orthodox Spiritual Life
- Early Apocryphal Literature

Doctoral Thesis
- “The Transfiguration of Christ in Greek Patristic Literature: From Irenaeus of Lyons to Gregory Palamas” (1991)

Publications
- The Transfiguration of Christ: In Greek Patristic Literature from Irenaeus of Lyons to Gregory Palamas (forthcoming)
- The Hidden Man of the Heart (Editor, 2008, 2014, repr.)
- The Enlargement of the Heart (Editor, 2006, 2012, repr.)
- Ecclesial Being: Contributions to Theological Dialogue (Editor, 2005, 2006, repr.)
Brief Bio

The Very Rev. Dr. David Hester is Professor of Patrology and Church History in the TAOI Ph.D. Program, and Pastor of St. Mary Antiochian Orthodox Church in Wilkes-Barre, Pennsylvania. Born and raised in Baltimore, Fr. David Hester received his B.A. degree from St. Mary’s College. He has studied at both the Gregorianum and the Pontifical Oriental Institute in Rome, Italy, and holds a doctoral degree in Eastern Christian Patrology and Spirituality from the latter.

Father David has taught Church History and Patrology at theological schools in Washington D.C. and Baltimore, where he also served in administrative positions. While continuing his pastorate of St. Mary Orthodox Church, Fr. David is currently adjunct Associate Professor in Patristics, Church History and Comparative Theology at St. Tikhon’s Seminary in South Canaan, PA. He is a member of both the regular and D.Min. faculties of the Antiochian House of Studies, and teaches Canon Law and Ecclesiology also at AHOS, as an adjunct Professor of Pittsburgh Theological Seminary.

Academic Profile

Education
- Pontifical Oriental Institute, S.E.O.D.
- Pontifical Oriental Institute, S.E.O.L.
- Graduate Theological Union, M.A.
- Gregorian University, S.T.B.

Previous & Present Positions
- Saint Tikhon’s Seminary (since 2003)
- Pittsburgh Theological Seminary (since 2002)
- Antiochian House of Studies (since 2000)
- Saint Mary Seminary & University & Ecumenical Institute, Baltimore (1985–1990)
- Theological College, Catholic University (1978–1981)

Fields of Expertise
- Greek & Latin Fathers
- Ministerial & Liturgical Texts
- Church History & Ecumenical Synods
- Ecclesiology & Canon Law
- History & Monasticism of the Italo-Greeks
- Patristic Spirituality

Doctoral Thesis
- “The Monasticism and Spirituality of the Italo-Greek Monks in Byzantine Sicily and Calabria from the 9th to the 12th Centuries” (1991)

Publications
- The Jesus Prayer: A Gift from the Fathers (Concilier Press, 2001)
- “Antiochian Incarnational Christology”, in Antioch
- Articles on Gregory Palamas, Diadochus, Simeon the Stylist, John Chrysostom
- Various articles on the Italo-Greek monks: their lives, acts and monastic life