

MASTER IN RELIGIOUS STUDIES

Concentration Théologica

Main Language of Instruction:

French  English  Arabic

Campus Where the Program Is Offered: CSH

OBJECTIVES

This program aims to:

- Train theologians capable of reliably approaching biblical and/or theological sources in their original languages.
- Develop the ability to understand faith by identifying the philosophical systems that have influenced its terminology and thought forms.
- Determine the specificities of major ecclesial traditions and contemporary theological trends.
- Determine the epistemological foundation necessary for any rational and theological approach to truth.

PROGRAM LEARNING OUTCOMES (COMPETENCIES)

- Deepen and integrate the theological and anthropological foundations of Christian faith in a soteriological and eschatological dynamic.
- Articulate faith within a prophetic dynamic of proclamation and dialogue.
- Construct systematic arguments based on theological and philosophical sources.
- Produce scholarly work using speculative and operational tools.

ADMISSION REQUIREMENTS

Candidate must hold a:

- Lebanese baccalaureate or its equivalent.
- Bachelor in Theology (canonical Baccalaureate) or Religious Studies.

COURSES/CREDITS GRANTED BY EQUIVALENCE

Up to 12 credits from the Bachelor in Theology (canonical Baccalaureate).

PROGRAM REQUIREMENTS

120 credits: Required Courses (108 credits), Institution's elective courses (12 credits) from FSR Master's programs.

Required Courses (108 Cr.)

Research Methodology Seminar (5 Cr.). Problem Analysis and Research Project (5 Cr.). Theological Text Reading Seminar 1 (5 Cr.). Theological Text Reading Seminar 2 (5 Cr.). Philosophical and Theological Hermeneutics (4 Cr.). Political Philosophy and Theology (4 Cr.). Ecumenical Theology (4 Cr.). Theology, Liturgy, and Popular Piety (4 Cr.). Theology of Ministries (4 Cr.). Protestant Theology / or Protestant Theology through the Thought of Jürgen Moltmann / or Karl Barth (4 Cr.). The Question of Evil, Theological Approach (4 Cr.). Theological Anthropology (4 Cr.). Theological Ethics / or Theology and Bioethics (4 Cr.). Christian Theology of Religions (4 Cr.). Contextual Theology (4 Cr.). Geopolitics of Christians in the Middle East (4 Cr.). Ancient Jewish Literature and the New Testament (4 Cr.). Jewish Apocalyptic Literature at the Dawn of the Christian Era (4 Cr.). The Epistle to the Hebrews (4 Cr.). Biblical Theology Seminar (4 Cr.). Hellenophone Antiochian Tradition (4 Cr.). Patristics (Themes or Authors: Maximus the Confessor; the Theology of Jacob of Serugh, Pastor and Poet (4 Cr.). Thesis (20 credits).

### Institution's Elective Courses (12 Cr.) from FSR Master's programs:

Practical Theology (4 Cr.). The Mimetic Anthropology of René Girard (4 Cr.). Contemporary Hermeneutics in Islam – MRIC (4 Cr.). Communitarianism in Lebanon, Culture and Religions in the Arab World (4 Cr.). Analysis of Religious Movements (4 Cr.). Philosophical Anthropology (4 Cr.). Discovering the Quran and Quranic Disciplines (4 Cr.). Discovering Islamic Tradition (Sunna, Hadith) (4 credits)

### SUGGESTED STUDY PLAN

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Some courses without a specific code are disciplines such as “Biblical Theology,” “Ecclesiology,” or “Fundamental Theology,” etc. We can offer several courses within the same discipline; it is not necessary to provide the same course.

#### Semester 1

Code	Course Name	Credits
018SEMKM1	Research Methodology Seminar (A1)	5
018TBIBM1	Biblical Theology Seminar	4
018QMATM1	The Question of Evil, Theological Approach	4
018PHRPM2	Political Philosophy and Theology	4
018TMINM2	Theology of Ministries	4
	Biblical Sessions	4
	<b>Total</b>	<b>25</b>

#### Semester 2

Code	Course Name	Credits
018SLTTHM1	Theological Text Reading Seminar 1	5
018THJSM2	The Theology of Jacob of Serugh, Pastor and Poet	4
018TLPPM2	Theology, Liturgy, and Popular Piety	4
018AMRGM2	The Mimetic Anthropology of René Girard	4
018THBIM2	Theology and Bioethics	4
011HIG4M1	Geopolitics of Christians in the Middle East	4
	<b>Total</b>	<b>25</b>

#### Semester 3

Code	Course Name	Credits
018SEMKM1	Research Methodology Seminar (A1)	5
018THELM1	Hellenophone Antiochian Tradition	4
018ANBIM1	Biblical Anthropology	4
017THCRM2	Christian Theology of Religions	4
018THOEM2	Ecumenical Theology	4
018HPETM1	Philosophical and Theological Hermeneutics	4
	<b>Total</b>	<b>25</b>

#### Semester 4

Code	Course Name	Credits
018SLECM1	Theological Text Reading Seminar 2	5
018ATHM1	Theological Anthropology	4
018PATRM1	Maximus the Confessor	4
018ETTHM2	Theological Ethics (or another ethics seminar)	4
	Seminar of spiritual theology (Elective course)	4
017STHCM2	Contextual Theology	4
018ANALM4	To be taken in the First or Fourth Semester: Problem Analysis and Research Project (A2)	5
	<b>Total</b>	<b>25</b>

#### Semesters 5 and 6

Code	Course Name	Credits
018MEMOM5	Thesis	20

#### COURSE DESCRIPTION

##### **018SEMKM1      Research Methodology Seminar      4 Cr.**

This seminar provides the basic elements for researching and writing a Master's thesis. By the end of this seminar, students will be able to:

1. Identify the main categories and objectives of intellectual and documentary research.
2. Navigate through various research approaches and tools.
3. Develop a research question, create a reading plan, and progress to a writing plan and final production.
4. Define, locate, and utilize the required data banks for their research.
5. Dissect, analyze, and critique a text.

##### **018ANALM4      Analysis of Research Problems and Projects      4 Cr.**

The Master's thesis consists of personal research that demonstrates analytical skills, critical thinking, discernment as well as an ability to conceptualize and/or design projects. The thesis represents the culmination of a firsthand research, followed by a defense before an academic jury. However, to embark on writing a thesis, the student must first develop a research proposal. This proposal aims to define the research topic, establish the theoretical framework, specify the different research axes, and choose the techniques and approaches to be adopted.

This seminar focuses on the practical application of the methodology acquired by students. They are guided, starting from a conceptual framework and operational tools, to successfully complete their own research project.

##### **018SLECM1      Seminar on Reading Theological Texts I      4 Cr.**

This seminar is part of the training process that enables MSR/Theologica students to explore specific aspects of research. It follows the two seminars on research methodology and problem analysis. Along with the 4<sup>th</sup> seminar (Phase II) next year, it aims to initiate students into the complex and multidimensional work of research, drawing from selected texts by theologians and the libraries of the FSR and CERPOC.

##### **018SLECM2      Seminar on Reading Theological Texts II      4 Cr.**

This seminar is part of the training process that enables students to explore specific aspects of research. It extends the two seminars on research methodology and problem analysis. Along with the 3<sup>rd</sup> seminar ("Elements of Theological Work" - Phase I) from the previous year, it aims to introduce students to the complex and multidimensional work of research, drawing from selected texts by theologians and the libraries of the FSR and CEDRAC. This seminar introduces students to the work of the theologian/researcher, its specificities, various approaches, and research methods.



## Philosophy Seminars

<b>018HPETM1</b>	<b>Philosophical and Theological Hermeneutics</b>	<b>4 Cr.</b>
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This seminar examines how modern hermeneutics has gradually redefined itself as a general discipline dealing with the principles governing all forms of interpretation. It has been proposed as a discipline applied to every encounter with texts, or text analogues, where the meaning is not immediately evident and requires an active effort by the interpreter to make it intelligible. This interpretive art constantly relies on the re-reading of several texts—texts from our experiences and practices, classics of philosophy, and other branches of knowledge. This seminar will explore key questions such as: What does it mean to read? What are we looking for in a text? What is the correct way to interpret it? Should a text be updated? Should we seek “the” meaning of the text? The one from yesterday or today? Why is the plurality of interpretations? In short, what is “hermeneutics”? What is a valid interpretation? Does reading texts involve archaeology, memory, or aesthetic experience?

<b>018PTTSM1</b>	<b>Philosophy and Theology through the Ages: Authors, Schools, Themes</b>	<b>4 Cr.</b>
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“In short, it is about integration. Such a program requires close collaboration between philosophy and theology, which is only possible if the two disciplines are open to each other.” This statement by Hans Urs von Balthasar takes us to the heart of the relationship between theology and philosophy and *vice versa*. How should they be conceived? Where is the starting point? Philosophy? Theology? In either case, should one of these two disciplines have the final say? In light of human finitude and the historicity of Revelation, is not it fair to speak of a “dramatic encounter” between the two fields? This year, the course focuses on three authors: two theologians, Hans Urs von Balthasar and Karl Rahner, and one philosopher, Paul Ricœur. Each author will be discussed in two sessions, followed by a summary session where we will try to forge “models of relationship” between philosophy and theology.

<b>018PHRPM2</b>	<b>Philosophy and Political Theology</b>	<b>4 Cr.</b>
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This seminar explores the relationship between theology and politics, addressing significant issues in our society today, such as sectarianism, citizenship, and secularism. By examining philosophical and theological texts, this course aims to define concepts such as State, democracy, secularism, neutrality, and their relationship with political theology. Key questions include: What is the role of religion and the Church in democracy? How can neutrality be a positive “action” in political life? What is the eschatological hope?

## Bible Seminars

<b>018TBIBM1</b>	<b>Biblical Theology 1</b>	<b>4 Cr.</b>
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This seminar examines the richness of the Bible’s discourse about God, revealing many aspects of Yahweh. At the center of divine attributes are mercy and justice (Exodus 34:6-7). Additionally, the various biblical scrolls present special profiles. This requires taking each book seriously in its context and according to its content. Consequently, this leads to discovering these specific theologies. This seminar examines specific books, seeking to understand their differences and their contributions to our lives and spirituality.

<b>018TBIBM2</b>	<b>Biblical Theology Seminar 2</b>	<b>4 Cr.</b>
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This seminar explores the meaning of the human condition, a major issue for our world facing various current challenges and crises (ecological, health, psycho-social crises, wars, progress, and the question of augmented humans, and robotization, etc.). Based on the foundational texts of the Bible, this seminar defines what it means to be human. Key questions include: What is the status of a creature created in the image and likeness of its creator? What is the novelty brought by Jesus Christ regarding the image of man?

<b>018LTNTM2</b>	<b>Ancient Jewish Literature and the New Testament</b>	<b>4 Cr.</b>
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This seminar explores how the early Christians understood the Scriptures, utilizing the fruits of a long tradition of interpretation, represented by Jewish traditions in the broadest sense. This course explores these re-readings by presenting an approach to the Jewish world at the threshold of the Christian era, through two complementary aspects: the Palestinian and Hellenistic milieus.



<b>018APJUM1</b>	<b>Jewish Apocalyptic Literature at the Dawn of the Christian Era</b>	<b>4 Cr.</b>
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This seminar examines Jewish apocalyptic literature, which appears to be the “matrix” of early Christianity (Charles Perrot). It offers a brief overview of works considered to be apocalyptic, before reviewing the characteristics of this literature. Students will work on specific texts from ancient apocalypses, especially those from the Enochian literature.

<b>018EPHEM2</b>	<b>The Epistle to the Hebrews</b>	<b>4 Cr.</b>
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This seminar focuses on the Epistle to the Hebrews, which is considered difficult, even “enigmatic,” for most believers today. Nonetheless, it is a text of great importance for Christian faith and life. The eloquent opening sets the tone and key for interpretation: “In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things...” Despite the controversial questions surrounding the presentation of the epistle itself, the richness of the text invites students to delve into the Christological themes and the harmonics of the Christian condition, according to an impressive dialectic between the old and new covenants.

<b>018HJDPM2</b>	<b>The Jewish Heritage of Paul</b>	<b>4 Cr.</b>
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This seminar examines Paul of Tarsus, the only Pharisee before 70AC whose thoughts we know with certainty. A Hellenistic Jew from the diaspora, he became a missionary of the new Christian movement and its first known writer. What can be said about how Judaism inhabits his thought and mode of argumentation? This seminar aims to better appreciate his originality and thus the Christian originality.

### Fundamental Theology Seminars (Proposals for Several Courses over Three Years)

<b>018FTHEM1</b>	<b>Doing Theology Today</b>	<b>4 Cr.</b>
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This seminar explores theology as a “prophetic charism” according to the Epistle to the Romans (Romans 12:6-7 in connection with “faith” in Romans 1:16-17 and 10:6-13). Vatican I’ Constitution *Dei Filius*, Chapter 4 states: “When reason, illuminated by faith, diligently, piously, and soberly seeks, it arrives, by the gift of God, at a very fruitful understanding of mysteries, either through analogy with things it knows naturally or through the connection that links the mysteries among themselves and with the ultimate end of man; never, however, is it rendered capable of penetrating them in the same way as the truths that constitute its proper object” (DH 3016). Vatican II’s Constitution *Dei Verbum*, Chapter 3, No. 12 states: “However, since Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written, no less attention must be given to the content and unity of the entire Scripture, considering the living tradition of the whole Church and the analogy of faith.”

<b>018REESM2</b>	<b>Incarnation</b>	<b>4 Cr.</b>
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This seminar explores the Incarnation, signifying that God became flesh and became man. In this great mystery, this seminar confesses that in the person of Jesus, the divine and human natures are intimately connected without merging. Jesus is fully God and fully man. Jesus, the Son of God, the Word, is truly human. Faith in the Incarnation is a distinguishing mark of Christian faith. It is “for our salvation” that the only Son of God undertook this descent and ascent, which will culminate in the judgment of the living and the dead.

<b>018QMATM1</b>	<b>The Question of Evil: Theological Approach</b>	<b>4 Cr.</b>
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Key questions of this seminar include: How can we think about evil? How can we assign meaning to something that absolutely refuses it? Evil poses a challenge to philosophy and theology, as asserting the existence of an all-powerful and good God alongside the existence of evil presents a contradiction. Traditional theodicies attempted to resolve this. Thinking about evil is not enough; we must act to alleviate suffering and curb violence. This seminar aims to examine some of the attempts by philosophy and theology to address this challenge.

<b>017THCRM2</b>	<b>Christian Theology of Religions</b>	<b>4 Cr.</b>
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This seminar highlights how the theology of religions today presents itself as a new horizon in theology, concerned with all foundations of Christian faith: from the revelation in Christ, the fullness of God’s Word, to the assertion of the uniqueness of the salvation He offers. By combining historical and reflective approaches, this seminar revisits

different conceptions of religious pluralism and analyze the theological stakes of authors involved in this debate. It will progress through Christological, soteriological, and ecclesiological questions, highlighting the position of the Catholic Church's *Magisterium*. The issue of interreligious dialogue, intimately linked to the approach to religions, will be addressed from theological and methodological angles, emphasizing the relevance, conditions, and challenges in the encounter between Christianity and other religions.

<b>017STHCM2</b>	<b>Contextual Theology</b>	<b>4 Cr.</b>
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For several decades, various theological currents around the world have emphasized that theology can no longer be practiced as before: rather than being considered a timeless or immutable discipline, it is now seen as contextual. Indeed, alongside the Bible and Tradition, the context provides fundamental structural elements for developing theological discourse.

Since the 1970s, several Lebanese theologians from different churches have taken up the challenge of thinking about theology in this way, addressing major issues of Christian presence in the Arab world, such as Muslim-Christian dialogue, ecumenism and Church reform, as well as political theology (Israeli-Palestinian conflict and confessionalism in Lebanon).

This seminar highlights contextual theology in a general sense, and Arab contextual theology in its Lebanese aspect.

<b>018TMINM2</b>	<b>Theology of Ministries</b>	<b>4 Cr.</b>
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This seminar in dogmatic theology addresses the complex issue of the evolution of the theology of ordained and non-ordained ministries in the Church through five key areas: biblical, historical, dogmatic, sacramental, and ecumenical. Different approaches to the subject are explored through reading and analysis of major texts from early Christianity to post-Vatican II multilateral and bilateral dialogues. The pastoral dimension is present throughout the seminar and calls upon the personal dimension, which is significant for the life and structures of the Church, the People of God on the move.

<b>018TLPPM2</b>	<b>Theology, Liturgy, and Popular Piety</b>	<b>4 Cr.</b>
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This seminar addresses the link between Theology, Liturgy, and popular piety in two aspects: transmitter and modifier of faith. How is theology celebrated in the Liturgy? How does the Liturgy express theological truth in worship, and what are the risks of drifting into parochial and paraliturgical ritualism? How can personal devotion be understood and practiced in harmony with the Church's liturgical worship? What is the role of exorcism, and what are the risks of perversions? All of this leads to questions about the origin of suffering and evil, stemming from the tendency to personify the "devil" and attribute to him the responsibility for our woes and the world's sin. Finally, the seminar proposes a case study based on facts and analysis within the framework of the theological and biblical commission of APECL.

<b>018THOEM2</b>	<b>Ecumenical Theology</b>	<b>4 Cr.</b>
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This research seminar focuses on the contribution of theology to the ecumenical movement and the unity of Christians, aiming to understand its concepts, components, and specific responses to the current challenges and issues of ecumenism.

<b>018ETTHM2</b>	<b>Theological Ethics</b>	<b>4 Cr.</b>
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The fundamental ethical formation of a committed Christian involves a guided exploration of the world of human action from both a rational and believing approach. The first approach is covered by the course titled "Fundamental Ethics," considered a prerequisite to this second course, which in turn responds to the second "Christianly believing" approach. In this sense, this seminar aims to address, in the light of Scripture and Christian Tradition, a set of questions that occupy human conscience in its relationship with others and with God: How does the community that believes in the God of Jesus Christ define good and evil? How to articulate values and activate principles and laws to make good discernment and take the most humane action possible? In short, how to act to act well?



<b>018THBIM2</b>	<b>Theology and Bioethics</b>	<b>4 Cr.</b>
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Bioethics presents itself as a privileged meeting point of the secular and the religious, the natural and the artificial, hope and danger, liberation and servitude. Meetings that risk not conforming to one-dimensional readings. This seminar on the evolution of life sciences and health sciences sheds new light on the ethical approach.

<b>017GCHOM2</b>	<b>Geopolitics of Eastern Christians</b>	<b>4 Cr.</b>
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Today, many questions arise about the future of Christians in the Middle East, sometimes assuming that they form a single and uniform reality throughout the region. However, the diversity of these communities does not only stem from ecclesiastical, cultural, liturgical, or theological plurality. Christians in the Middle East experience very different and varied conditions in the countries where they reside. Hence, there is a need for a geopolitical analysis of their presence. Such an analysis will take into account political, religious, historical, demographic, cultural, and economic realities. It will concern the countries of the Arab Middle East: Lebanon, Syria, Jordan, Palestine, Israel, Egypt, and Iraq.

<b>018TPRAM1</b>	<b>Practical Theology</b>	<b>4 Cr.</b>
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This seminar offers pastoral agents a reflective and critical approach to pastoral practice. It involves handling methodological and conceptual tools to develop pastoral projects appropriate to the context.

<b>018JURGM2</b>	<b>Protestant Theology Through the Thought of J. Moltmann</b>	<b>4 Cr.</b>
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Jürgen Moltmann has gained a broad audience in German, French, and English-speaking circles through translations of his theological works into several languages. This course aims to understand Protestant theology through one of its great 20th-century thinkers, following K. Barth, R. Bultmann, J. Ebeling, W. Pannenberg, and others. Over the sessions, students will examine the progression of his thought through five of his major works: Man, The Crucified God, The Theology of Hope, The God of Creation, and The Messiah of God.

<b>018KABAM1</b>	<b>Karl Barth</b>	<b>4 Cr.</b>
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This seminar aims to familiarize students with the thought of Karl Barth, one of the most influential theologians of the 20th century. As students explore his theological journey, several themes will be addressed, such as dialectics, analogy, perichoresis, appropriation, and kenosis. We will see the major areas that interested him and his theological legacy.

<b>018THPRM2</b>	<b>Protestant Theology</b>	<b>4 Cr.</b>
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It is almost impossible to cover all topics and themes of Protestant theology within such a short time frame, spanning five hundred years to the present day. Therefore, this seminar had to make quite drastic choices to balance the historical dimension with the theological depth of a world so rich in evolving ideas and philosophical elaborations. The session is divided into three main parts with the primary objective of familiarizing students with Protestant thought. Firstly, it highlights the origins of the Reformation and better illustrates the various debates of ideas that led to the separation from the Catholic world, focusing on Luther and the Reformed tradition, particularly the theological controversies around Scripture and grace. Secondly, it covers the 19th century, a period that significantly impacted the history of Western thought and led to major changes in our way of doing theology. Lastly, it closely studies one of the great contemporary theologians, Karl Barth, analyzing his thought in general and his detailed conception of the Trinity, which is currently a topic of much discussion, especially in English-speaking circles.

### Patristic History and Oriental Heritage

<b>018THELM1</b>	<b>The Hellenophone Antiochian Tradition</b>	<b>4 Cr.</b>
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This seminar presents the doctrines of the great figures of the Church of Antioch until the advent of Islam. It touches on various aspects of the Church's life, thus providing a comprehensive vision of the theology and ethos of Hellenophone Antiochian Christians in the early centuries.

<b>018THJSM2</b>	<b>The Theology of Jacob of Sarug, Pastor and Poet</b>	<b>4 Cr.</b>
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This seminar familiarizes students with the theology of the 5th-6th centuries in Northern Syria-Mesopotamia through an examination of the works of Jacob of Sarug (d. 521). This Miaphysite Church Father is an emblematic figure of a devoted pastor in service to the faithful, particularly through his poetic talent and extensive didactic work. The seminar aims to explore the characteristics of his thought and the challenges of his pastoral activity, situating them within their ecclesial and cultural context.

Throughout the sessions, readings of excerpts from Jacob's works will be provided. Their analysis will help uncover the features of his symbolic style inspired by Ephrem, as well as the richness of his work dealing with all theological themes, and consequently, the peculiarities of miaphysite Syriac theology of his time.

From the early sessions, students are invited to choose a theme and then examine relevant texts, aiming to deliver an introductory presentation on the subject. This presentation will be complemented with necessary comments to achieve a better understanding of the proposed theme. This approach will require all students to read specific excerpts before each session.

### 12 credits Institution's elective courses of the MSR and MRIC

<b>064ANPHM1</b>	<b>Philosophical Anthropology</b>	<b>4 Cr.</b>
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This course revolves around man. It aims to introduce different philosophical conceptions of the human being and to study various characteristics of self, particularly from contemporary phenomenological approaches, given that the central object of phenomenology is human experience as it is lived.

<b>017DEHAM1</b>	<b>Discovering Islamic Tradition (Sunna-Hadith)</b>	<b>4 Cr.</b>
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This course examines the Islamic tradition (Sunna, Hadith), which consists of narratives recounting the words, actions, and tacit approvals of the Prophet Muhammad. It serves as the second source of Islamic law, both in terms of doctrine and practices. It's easy to imagine the importance this tradition has had in religion, culture, and Islamic societies throughout history, and the profound influence it continues to exert today. Through this lens, the Islamic tradition finds its place alongside other foundational religious texts, within the framework of education in Muslim-Christian studies.

Link with competency framework/ program learning outcomes:

The study of Islam itself, whether in its historical or current relationships with Christianity in particular, cannot be successfully conducted without considering the role assigned to the second foundation of Islam, and without a diachronic and synchronic study of the Hadith texts, in order to clarify the theological and anthropological foundations of Islam.

Students who received adequate training in this field will be able to analyze the texts of the tradition, distinguish between what is fundamental and what is not, understand their functioning, and specify their religious significance, as well as their impact on the societies concerned.

<b>017HERMM2</b>	<b>Contemporary Hermeneutics in Islam</b>	<b>4 Cr.</b>
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We witness daily on our screens acts of terrorism and crimes committed in the name of the Quran, or rather in the name of a certain interpretation of the Quran. This is why Islam presents itself to a wide audience as a conservative, aggressive, paralyzed, and regressive religion. It "worries and inspires" (Malek Chebel). However, the face of Islam in the future will depend primarily on the interpretation of the Quranic text. The foundation of a possible reform of the Muslim religion is the interpretation of its founding book. Moreover, interest in the theme of interpreting the Quran is reflected, for example, in the success among Western readers of novels such as that of Éric-Emmanuel Schmitt entitled "The Man Who Saw Through Faces". Since it is defined as "the religion of the book", Islam is the religion of interpretation. Or, as Ali ibn Abi Talib affirmed: "The Quran is mute, it is men who speak in its name."

Muslim voices have therefore risen calling for readings of the Quran that are both new and faithful to the values of Islam and that meet the demands of humanities (sociology, anthropology, linguistics, history, etc.). These "new thinkers of Islam" (Rachid Benzine) challenge a literal and legalistic reading imposed by Sharia Quranic schools, which they argue has led to a rigid, violent, and intolerant Islam. They advocate for opening the doors of ijtihad and call for a "return to the sources" and for a direct knowledge of the Quran so that it can meet the expectations of today's Muslim faithful, once again become a source of inspiration for them, and offer them a new way of being and acting.



These calls are condemned by official Muslim authorities, and their authors are generally labeled as “traitors” and “apostates” because any hermeneutical innovation is considered blasphemy (Mouchir Aoun). Yet these thinkers unanimously profess their Muslim faith and their belonging to the Muslim community, and assure that a new reading of the Quran in no way questions the conviction of its sanctity.

This course aims to offer students the opportunity to delve into controversial issues currently troubling Islam, and to discover some Muslim figures who have proposed new hermeneutics. Among them, Mohammed Arkoun, Abdelmajid Charfi, Nasr Abou Zeid, and Farid Esack. Indeed, although isolated and without coordination among them, the voices of these thinkers are a sign of discomfort felt by a large number of Muslim intellectuals faced with a heritage that, according to them, no longer meets modern requirements.

<b>017DCORM2</b>	<b>Discovering the Quran and Quranic Disciplines</b>	<b>4 Cr.</b>
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This course discovers the Quran, which for Muslims is the very word of God and constitutes the primary source of dogma and law of Islam. As such, it governs both the spiritual life (dîn) and the temporal life (dunyâ) of Muslims, and even of non-Muslims in Islamic countries. Surrounding the Quranic text are multiple disciplines that have emerged to serve it, elucidating its meaning while providing all possible methodological guarantees. Despite this meticulous approach, profound divergences have arisen throughout the history of Islam, crystallizing into numerous schools and sects that continue to play a significant role in contemporary Islam.

<b>017COMLM1</b>	<b>Sectarianism in Lebanon</b>	<b>4 Cr.</b>
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Sectarianism has entered the stage of political thought in recent decades. However, its roots go deep into the history of political philosophy, dating back to Plato and Aristotle, and specifically Hegel in the early period of his philosophy of recognition. It is a school of thought that presents itself as a critique of either liberalism or republicanism. This critique does not target the central theories of these two political ideologies, but rather their implications and applications in the light of post-modernism and the societal and geopolitical changes following what Habermas calls “the fall of the nation-state.”

With communitarianism, we enter a new era of political thought concerning the individual and the citizen as both independent and belonging to a community of values, participating in political life based on their dual belonging. This includes the possibility for the community of values to be recognized beyond the internal forum, that is, in the public space.

This movement has resonated in Lebanon through the political theory of consociation and consensual democracy. This course selects a few classic representatives of this movement, then focuses on two typical examples of the relative reception of this movement in the Lebanese context.

<b>017FCULM2</b>	<b>Culture and Religions in the Arab World</b>	<b>4 Cr.</b>
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This course aims to provide a comprehensive understanding of the various cultural and religious components in the Arab world. It specifically focuses on presenting Eastern Christianity and Islam, with particular emphasis on Shia Islam. Additionally, it addresses the socio-anthropological issues that arise between minority and majority groups, discussing at least two minority groups. The contribution of students is of paramount importance, as they are expected to complement the teaching of this course.

<b>017ANALM1</b>	<b>Analysis of Religious Movements</b>	<b>4 Cr.</b>
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While drawing on the latest research and socio-anthropological theories of “social movements,” students will be guided to read and understand the concept of “religious movements” in relation to issues raised by the humanities (especially the socio-anthropology of religions). These will be analyzed from a historical and diachronic perspective to set the stage for reflections on the various terms currently in use: new religious movements, sects, and fundamentalism.